

7 (105)



Carpatho-Rus'

Karpatska Rus'



NO.5 CARPATHO-RUS, ALLENTOWN, N.J., MARCH 8, 2002 VOL. LXXV

During the past two decades or so, our ancestry has been labeled with a multitude of different names. The names that we currently hear include: Carpatho-Russians, Slovaks, Rusyns, Rusins, Ruthenians, Poles, Hungarians, Carpatho-Slavic, Ukrainians and Rusnaks.

It appears that a political tug-of-war continues with our ancestry in the middle. In the light of these many differing labels, we translated an article from an early 1920's RBO calendar detailing a far simpler time with much less confusion.

American Rus'

For the time being, we must limit this essay to some factual information that might serve as a basis and introduction for subsequent descriptions.

Name, Distribution, and Number of Russians in America

Previously, the term "American Rus'" was not fully understood and was considered inappropriate. It was presumed that Russian people, being immigrants, living scattered throughout a number of the states of America, and not occupying any solid and continuous territory of their own, could not constitute a part of Rus', in the old-country meaning of a territorial unit.

Today, however, this title has become popular and is a solid fact. The name "American Rus'" does not come from the columns of the Russian press, it is used in oral communication, and has earned its right of citizenship in America.

True, American Rus' is still considered an immigrant population, but all the people of America were immigrants from Europe at one time or another, and still are in part, and yet they are called American and are considered to be Americans, sometimes even native Americans.

Nevertheless, Russian settlements in America comprise large groups of Russian people who are firmly established and have lived in the same place for scores of years. They have wholeheartedly adopted America as their homeland and have become good American citizens as well as nationally conscious Russians. Their younger generations have been born here and have become part of the native American constituency, but nevertheless they have not lost a particle of their Russianness, and as Russian people they have made their own unique, new, and rich contribution to the common treasure house of American culture.

Continued from Issue #4, 2002

Another village story, which will continue in serialized form in later issues of KR

Nasha Hromada (Our Community)

(History of villages Yasiunka, Kriwa and Banitsa)

At the Front

When it became clear that the Germans were losing the war, those Sichowiki that I mentioned above disappeared from all their posts in Lemkovina in the summer of 1944. They marched out from Gladyshev, and apparently from Ustye Russke, through Wirkhne and Banitsia to the east. They went in full battle gear, which indicated that they were told in advance where they were supposed to meet. As we found out later, they went into the woods and became the first units of the Ukrainian Partisan Army (UPA), or as they were known, "Banderites". But at the time they disappeared without a trace, and we knew nothing about them. It wasn't until 1945 that they made themselves known, but we will get to that in the history of Banitsia.

The end of the summer in 1944 was a fearful time for us and all the neighboring villages to the east of us. The Russians were breaking through the front and closing in on our villages. Fierce battles were fought at Tikhania, Grab, Zhidowske, Krampna, and other places. The Russians that reached our villages retreated to the east with heavy losses, and the front lines became stable at Tikhania, Krampna, and other villages in that vicinity. The people living in those front-line villages were evacuated by the Germans and were scattered all over western Lemkovina; some of them were taken all the way to Germany. People from Rozstainy, Zhidowske, Krampna, Tikhania, Grab, and Ozhinna came through our village, but none of them were allowed to stop there. They all went farther west. Only one family from Grab managed to stay, with Nasta Zorilo (Hnat's widow), a close cousin.

It should be noted that in 1944, and even earlier, evacuees and refugees from Ukraine were quartered in our villages. They came from Kiev, Kharkov, Poltava, and other parts of the Soviet Union. Several of them were assigned to Yasiunka, and they lived with the families of Petro Kopcha, Nasta Zorilo, Nasta Bybel, Dmitro Pelesh, Mikhail Haitko, Ilko Felenchak, Paraska Shweda, and Hrits Kopcha. They were bachelors and some were sick, so they were not taken for work in Germany, just left in our village. They stayed there until the Russians came, and then they all went back to their "Motherland".

When we were finishing the fall harvest and raking the last bit of oats near Lisik at the upper end of the village, I can remember to this day, it was the first time we saw war in the air. We heard the roar of some airplanes. I was the first to spot them, and as they flew over Mareshok I pointed them out to my sisters, my brother, and my parents. I counted twenty of them, and then a cloud of others came up to them and I wasn't able to count them anymore. Then too, I got scared when they started shooting at each other. We all dropped down into the furrow and along the hedge so one of them wouldn't get us from the side. Fortunately, we came out of this all right. The planes wheeled around over Mareshok again, firing at each other, and then flew over Neznayowa, Chome, Yasiunka, Wolowets, and on to the east. We saw smoke pouring out of one of them above Mareshok. It went nose down for a few seconds and then crashed into the mountain. The pilot managed to jump out. He was a Russian captain, and he was taken in by Wolowets people.

This was the first incident of the front coming up to us. After that, such flights were repeated many times, sometimes more than once a day. When a person went outside at night, he could see the eastern horizon all lit up, with everything burning. And the din of artillery, rockets, and other weapons never ceased. This was something appalling, and it lasted for four months. We gradually became accustomed to that too. It got to the point where it seemed like something that was just supposed to be.

Right after that, columns of panzers and self-propelled artillery passed through Yasiunka. They moved through for several days, and sometimes it was impossible to cross the road. The road had been pretty good (packed hard), but after those columns had gone over it, it was just a mess of mud and the ditches were all leveled out.

Then an artillery column stopped in the village for a couple of weeks. The tractors and guns were parked alongside our houses and camouflaged. It was our great good luck that the weather was bad, it rained all the time and the mountains were shrouded in fog, so the Russian planes never found them. Otherwise, we would all have been killed.

At the upper end of the village, from Rostok and on up the mountain, there were ammunition dumps and repair shops. The Germans kept various kinds of artillery shells, grenades, mines, and other instruments of death on Werkh in pits that had been dug along the hedges and properly camouflaged.

Continued from Page 1, Column 3

After they had rested and repaired their machinery, the column that had stopped in the lower end of the village, from Rostok down, left to go to the American front. They were replaced by a quartermaster unit. The storekeepers took over our houses, and we lived and slept in our barns and root cellars for the entire four months. December and early January were very cold, so cold that the tops of our bedspreads were covered with hoar frost. We didn't freeze, but a few of us became ill with red eye. This situation lasted until the Germans left in early 1945.

The Germans kept stores of all kinds of food products in our village and sent them to the front from there. For example, they kept bread in our barn and in Fetsko Romanchak's (where Koban used to live), a kitchen in Petro Zorila's place, meat at Stefan Dziopa's, grain at Seman Pidberezniak's and Petro Pats', and so on. Some of those Germans were good people, and we could get sugar, sausages, grain, and other things from them. For example, living with us was a man named Hans, an older man, sixty at the time, who often talked with my father on all sorts of topics. He showed us pictures of his family. He was a kind man, and we learned to like him, so we often fed him milk, eggs, butter, and cheese. In return, he would bring us some evening a 50-kilo sack of rye or wheat on his back, a distance of half a kilometer. On leaving, he would sometimes cry about not knowing if he would ever see his family again, because war is a terrible thing and cares not how good a man is, but kills all.

We had to dig ditches along the road and beside our houses, to hide in if Russian airplanes should appear. We had to cover our windows, so as not to show light. And so, we got through this in great fear and lived to greet the New Year of 1945, which was to bring an end to all these fears and the dawn of a new freedom.

End of the Occupation

December of 1944 was different from that of other years. There was no snow, but it was very cold and the ground froze hard as a rock. The Germans prepared to retreat. The storekeepers in our village gradually carried off their stores. They slipped out through Radotsina and over to the Priashev area. They had started quite early, ahead of the main offensive, which began at the start of 1945.

The people waited for something to happen, but they had no idea what. Would we come out of this, or would we perish from this fearful war that we had watched so closely for these past few months.

In Lipna the Germans held Russian prisoners that they treated very harshly, and many of them died of typhoid fever and other diseases. The infections spread to the civilian population, and many of Lipna's residents died from these diseases. Fear gripped everybody, and we all waited for the worst.

Yasiunka was also hit by a skin disease called "swerbiachka", which spread like a plague in those hard times. We had no way to cure it, our circumstances prevented that. We lived in barns and sheds under unhygienic conditions, so there was no way to get rid of this pestilence.

The Germans made a cemetery in Shopa's field near Khaim's place, and there they brought their casualties from the front. Each day more burial parties came through. We sensed that a change was coming, but nobody had any idea what it would be.

There were all kinds of people hiding in the woods. They often begged food from us. When we gave them something, they just asked for directions and went their way.

One time, the Germans were marching a large group of Russian prisoners from Wolowets to Yasiunka. Along the way, the prisoners killed their guards and fled. One of them, a young Pole, appeared in our house and told the Germans there that he didn't want to return to the Russians, and he reported on the incident. A search for the prisoners was quickly organized, but they all got away.

Stefan Dziopa had some Germans staying at his house, and one of them - an officer - deserted.

The Germans began taking our cattle, leaving only one or two cows. We tried hiding the animals, but we had to butcher them to save something. The Germans gave us whiskey for the animals they took (they took six from my parents), but that was much too little. We could trade this whiskey with either the Germans or their Russian assistants, who drove wagons and did other jobs for them, for army goods such as greatcoats, heavy blankets, etc.

At the very commencement of 1945, there began the sound of a great cannonading. It came from three sides - east, north, and south, and it went on unceasingly for several days. We knew that something was going to happen. And there came the day when, driven by the Russians, the Germans fled pell-mell. But as they went, disappearing in the direction from which they had originally come, they took all our horses and wagons. And for that we got nothing.

One day a group of Germans came through our village on their way from Wolowets to Zhdynia, using the same route by which they had come to Yasiunka in 1939. They walked very slowly, in single file like geese. They were dressed in white to blend with the snow that had just begun to cover our hard frozen mountains. Those were the last Germans we saw, the last of that people who had treated us like slaves for so many years.

People began breathing easier, and we waited impatiently to see how the Russians would treat us and what kind of system they would establish. But the Russians didn't come to Yasiunka right away.

They arrived a few weeks later, when they were repairing the telephone lines - that went through Yasiunka to Grab. Masses of Russian troops followed different routes - through Gorlice to the west, and through Barwinok to the Priashev region, chasing Germans who were rushing back to their nests. There were many Germans left in our mountains. But the Russians didn't worry about them, knowing that they would either have to surrender or die from hunger and cold. The people living in areas where the front had stopped often found Germans in the bunkers, and the bolder ones would turn them over to the Russians.

One time, Mikhail Smiy of Wolowets went to Zhidowske to get a closer look at the front lines, and maybe find something worthwhile. He went into one bunker and picked up a bucket. In the next bunker he found a leather coat, which he joyfully stuck under his arm and went on. But he didn't get very far, because a German jumped out after him, barefooted yet, and started shooting. Mikhail dropped the coat and the bucket and ran for his life back to Wolowets. He lost all interest in seeing the front lines, even after the Germans were all gone.

People gradually returned to their own villages, but not everybody had a place to return to; very many houses in the villages on the front lines had been burned or torn down to make bunkers. Some went back just for scavenging, but this was rather dangerous for many of those villages had been mined. This too maimed and killed quite a lot of people. Most of those killed by the mines and other war material were young boys 7 - 14 years old, who would try to play with some shiny object and it would go bang. There were many such instruments of death in our villages. Older people also got smart and tried to take apart mines, grenades, and such; so many adults died too.

In the village of Radotsina, a small field near the Shuta and Bolysh places had been mined. Some young fellow found out how to get the fuses out of those things. He did well for quite a while, but finally an anti-tank mine exploded and threw his body, or rather pieces of his body, way out on the road. Other people were just crippled. There were many such incidents in Lemko villages, but Yasiunka was spared any fatalities although a number of people were hurt, but only lightly.

In our village, an entire generation of males played at war, and just about every one of them had a carbine or automatic rifle. On Sundays or holidays they would get together at some suitable place and do some target shooting. They used trees as targets, and some of the better shots set up bottles or other things to shoot at. Marko Bybel, 16 years old at the time, bought an automatic rifle from somebody in Rozstainy. He didn't know how to operate it so he went in back of his house and tinkered with it. He accidentally triggered it off and fired a number of shots right over the head of Dmitro Kopcha, who was plowing on Kamianik. Later on, all such weapons had to be registered, and in a few weeks they had to be delivered to the police station at Gladyshev. And so this sport disappeared from our villages, for lack of sporting arms.

Soviet Army Recruiting

Soon after the Russians came, some of our young men began volunteering for their army. But there weren't enough volunteers, so after a while the Russians announced a general draft. This too was supposed to be voluntary, but in reality it was compulsory. In my village they called up those born in 1927, but the commission recognized only Mitro Wasenko and Petro Khwochka. Mitro Haitko also served in the Russian army, but at that time he was working in Austria and he was recruited from there. Those selected were called before the commission and were asked, "Do you want to join the Russian army?" Nobody refused, of course, so they were all called volunteers.

The recruits were sent to Rabets for basic training, and from there they went to the front or to transport units that delivered food and military supplies. Some drove cattle out of Germany or hauled all kinds of goods to the Soviet Union.

Some of our Lemkos fought against the Germans with the Czechs around Prague. Many fell there, but all the Yasiunkans returned home safely. A few men were sent to the Japanese front, among them Ivan Shuta of Chame.

Exodus to "Russia"

As soon as the Russians took over our Lemkovina, they began propagandizing for us all to register and go to the Soviet Union (or Russia, as everybody called it). Some people were very glad to do that, and they talked about how good they would have it there, how

Continued on Page 4, Column 1

Continued from Page 1, Column 1

The Russian population in America is composed of emigrants from Russia and emigrants from Carpatho-Rus', that is, Galicia, Bukovina, and Transcarpathian Rus'.

Among the emigrants from Russia there are many Hebrews who constitute a separate group, and as time goes by they gradually drop out and lose all things Russian that they brought out of there.

The American national census of population in 1920 counted about three million Russians from Russia, as indicated by their own statements. However, this figure includes many Hebrews.

In a 1921 brochure of the international immigrant exposition "America's Making", it is pointed out by the organizers of the Russian section of this exposition that the "Russian Slavic group" of immigrants includes about 400,000 people. This figure, however, must be considered very low.

In recent years, there has been a wave of several thousand people coming to America from the Balkans, the so-called new Russian emigration of Russian soldiers and refugees evacuated from Crimea to the Balkans in 1920.

Carpatho-Russians in America, that is, Russian emigrants from Carpatho-Rus', amount to about 1,000,000, of which about 700,000 are in the United States and about 300,000 in Canada and South America (very few in the latter).

Russian Emigrants

Large numbers of emigrants from Russia began arriving in America (United States and Canada) in the 1880's. Most of these were Hebrews, but there were a few Russians also. There was an increase in the number of Russian sectarians coming to America in the 90's. These settled in colonies on farms in North and South Dakota and California. A few of them settled in Canada, and a few in western Pennsylvania. After the 1905 revolution in Russia, there was an increase in the number of political emigres to America.

Finally, the largest flow was made up of peasants from the southwestern provinces of Russia, the Little Russians, who left because of lack of land in their regions and general economic distress (especially in years of poor harvests).

The present Russian immigration in America is composed primarily of these Little Russians from the southwestern provinces. They are manual laborers (principally miners) who have settled in the eastern and midwestern states. The ones that settled in large cities were mostly intellectuals, not counting the Hebrews. New York, Chicago, Philadelphia, Detroit, Boston, Pittsburgh, and some of the industrial centers in the states of New Jersey and New England are the principal settlements of Russians from Russia. San Francisco is also considered a major center of Russian immigrants.

Carpatho-Russian Emigrants

Carpatho-Russians settled mostly in Pennsylvania and its neighboring states, as laborers, chiefly miners. Those in Canada, however, settled mainly in the central and partly in the western provinces, chiefly as farmers.

The Carpatho-Russian emigration to America also began in the 1880's, coming mainly from Transcarpathian Rus' (then

called Uhro-Rus') and later from Galicia (especially the western part, that is, Lemkovina), plus some from Bukovina, but the latter went mostly to Canada.

Fleeing from conditions of lack of land, poverty, and Austro-Hungarian oppression and persecution, our compatriots, especially the needy ones, were compelled to take up any kind of hard labor, for any kind of wage, in order just to live, and thus became unskilled laborers almost exclusively. That is why most of them went to work in the coal mines, and very few on farms. For the latter it was necessary to have some capital and the knowledge of how to manage an intensive operation with all the requirements of American farming technique. Only those few who managed to accumulate some property have been able to move gradually into some other kind of work.

In recent years, more and more of the Carpatho-Russian immigrants have set up small trading establishments, mini grocery stores, in cities and towns. Here and there, some have also taken up crafts and apparently are doing quite well. Others, still in insignificant numbers, have become farmers.

In Canada, however, our Bukovina friends, taking advantage of various governmental privileges, grants, and subsidies, settled on the land at the very beginning and have engaged in what is to them the nearest, most common, and dearest occupation, i.e., agriculture (crop farming), on large farms that constitute entirely Carpatho-Russian and completely self-sustaining settlements.

Large Organization, Towns, Parishes, and Brotherhoods

In their form, composition, structure, and organization, the settlements of emigrants from Carpatho Rus' and Russia were entirely different from the old country community organization.

The nucleus, or as it might be called in our vernacular, the glue, of a local organization is the local parish grouped around a church.

In a legal sense, the parish is a corporation with its covenant, sometimes registered by the authorities or, as they say, chartered, with a larger or lesser number of Russian members who live permanently in the locality, and who have built and established a church and other parish buildings (parish house, chapel, eventually a school) and maintain them with their contributions. They also provide all the support of a priest, a cantor-teacher, and all other parish institutions, and they manage all the affairs and properties of the parish through an executive organ - a parochial committee elected at a general meeting of the parish members.

General parish meetings are usually held twice a year - one, the annual meeting, in the winter, usually for electing the parish committee, and a semi-annual meeting in the summer to decide important matters and possibly hold special or supplementary elections.

Since they bear all the obligations and burdens of building, managing, and maintaining the parish, the parishioners are full-powered masters and managers of the parish. Nevertheless, they do not always nor everywhere make full use of their powers. Selection and appointment of a priest, the overseer of the parish, participation and influence in eparchial management, and other such matters, often meet with strong opposition and resistance from a higher hierarchy, and this results in long and bitter disputes between the people and the

NOTICE

The Annual Meeting of Lemko Association, Branch #35-7-48 Elizabeth, NJ, will be held in the St. Peter & Paul Russian Orthodox Church Activity Center at 154 Stiles Street, Elizabeth, NJ.

Date: Sunday March 24, 2002 at 2:00 PM

All members of the Branch are requested to attend

The Branch Committee

authorities. However, to the extent that the clergy are becoming more and more dependent on the parishes, the people are demanding and winning more and more of their rights and powers in this field also.

The parishes and churches of the emigrants from Carpatho Rus' and Russia are of two eastern-rite faiths: Orthodox and Greek Catholic (Uniate).

There are communities in which both the one and the other exist, although there also are communities, and some of them quite large, in which all of our emigrants from Galicia have become Orthodox and there is only the one Orthodox church, with no Uniate church or parishioners. In other communities it may be just the reverse.

Translated by Dimitri Gallik

To be continued

NOTICE

Passaic Branch 5-16; Lemko Assoc.

2002 Schedule of Events

Spring Banquet: May 19 @ 2:00PM, Donation \$15.

Fall Banquet: Oct. 20 @ 2:00PM, Donation \$15.

Birthday Meetings

June 2 @ 2:00PM
 Sept. 15 @ "
 Dec. 8 @ "

All events are held at Masonic Hall, corner of Ann Street & Lanza Ave., Garfield, NJ

Press Fund Contributions

Ms Eva Antisz, in memory of my parents, Andrew & Harkina Szmaida	\$ 30.
Ms. Anna Bellino	30.
Mr. Walter Isztwan, in memory of my parents George & Anna Isztwan	30.
Mr. Joseph Obuch	30.
Ms. Dan M. Patrick	30.
Ms. Mary Kalakuka	25.
Mr. Greg Leck	10.
Mr. Ms. Barbara Shufran	10.
Ms. Olga Hratko	5.
Total	\$200.

In Appreciation

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Ludmilla Marshovska.

Continued from Page 2, Column 3

much grain they could grow, how much money they could make; they even grew taller with joy. Others, however, those who had been to Russia in the period 1914-1920, had a different view of all this and didn't believe the propaganda that the Russian agents were spreading.

When not enough volunteers signed up, the tactics changed. Real pressure began. They tried to scare us that if we didn't go to the Soviet Union, the Poles would Polonize us, would take everything we had, and would drive us out of our mountains. And furthermore, those that did sign up were given all kinds of rights and were supposed to tell us all about that. Since people are all different, this caused a lot of conflict.

Those who were going to the Soviet Union had their own militia, and there were even some who would carry tales to the Russians if they heard anyone say something against going out. There was a division into two groups - those leaving and those staying. Brother didn't trust brother and wouldn't say anything against the exodus. Everybody just clammed up and only in their own house would they wonder, "What'll happen now?"

The men who waged this campaign in Yasiunka were Wasil Romanchak, Timko Shweda, and Seman Smiy. And when it became certain that they were going to Russia (that's what they called this exodus), they became haughty and looked down their noses at the rest of us who were staying in our poor mountains while they were looking forward to great good fortune on Russian collective farms, and their children would go on to higher education and would become physicians, and engineers, and teachers, etc. They figured up in advance how much grain they would get and how much money they would make.

Those from our village left some time in April, 1945. They had to wait a long time at the railroad station in Gorlice before they got cars to take them to the east. The following families went. Hrits Wasenko, Anna Pidberezniak, Mitro Shopa (bachelor), Antokha Perun, Stefan Dziopa, Mikhail Haitko (Ampol's), Stefan Kitsey, Timko Shweda, Ivan Kitsey, Petro Shkurat, Ivan Gratson, Adam Gratson (bachelor), Mitro Haitko, Seman Smiy, Wasil Romanchak, and Mikhail Zorilo. Altogether there were more than 60 people. They all left their farms with relatives, because each of them had close kin staying - sister, brother, parents, etc.

When their cars finally arrived and they got their goods loaded, they started to the east, but it became a long trip. This was a time when the war was ending, and everything was damaged, including the railways, roads, and bridges. As they were passing through eastern Galicia, it was suggested that they stop there, around Drogobych, L'wow, Ternopol, and Stanislawow, where transplanted Poles had left many farms. Those were good farms, the crops had been planted and all they had to do was get off and reap the grain. But all the travelers and their escorts said: "We want to go far into Russia, to the collective farms. We don't want to stay here." So they were taken to collective farms, not in Russia but in eastern Ukraine - Kharkov, Poltava, and Voroshilovgrad oblasts.

Theodore Doklya
Translated by Dimitri Gallik

To be Continued

The Cooking Corner

I have had this recipe for many years. It is a typical Carpatho-Russian recipe given to me by a parishioner in the early 50's. I like to make it because the dough is easy to work with and once you make the pastries they freeze well. You may like the pastry enough to make it with different fillings.

Carpathian Coffee Crescents

3	cups	all-purpose flour
3	tbsp	sugar
1	cup	(2 sticks) well-chilled unsalted butter
3		egg yolks, beaten
2	pkgs	dry yeast dissolved in ½ cup lukewarm milk
1 ½	tsp	vanilla

Filling:

3		egg whites kept at room temperature
1	cup	sugar
2	tsp	cinnamon
½	cup	ground nut meats
1		egg, beaten with 2 teaspoons water
		powdered sugar (optional)

Combine dry ingredients for dough. Cut in butter until mixture resembles corn meal. Add egg yolks, yeast mixture and vanilla. Blend until combined. Wrap tightly and refrigerate overnight. Divide into 6 equal parts. Make filling. Beat egg whites until stiff. Gradually beat in 2/3 cup sugar. Combine remaining sugar with cinnamon and nuts. Grease baking sheets. On lightly floured surface, roll out one piece of dough until very thin. Brush with egg white and then sprinkle with some of the nut mixture. Using sharp knife, cut into eight equal wedges. Starting at large end, roll wedges up. Shape gently into crescent shape. Transfer to greased baking sheet, placing about two inches apart. Repeat with remaining dough pieces. Let stand at room temperature about 30 minutes to rise. Preheat oven to 350 degrees. Lightly brush each crescent with beaten egg. Bake about 20 minutes, until crisp and pale gold. Let cool on wire rack. Bust with powdered sugar, if desired.

Matushka Nina Stroyen

CARPATHO-RUS

Carpatho-Russian newspaper, published semi-monthly by the Lemko Assoc. of the United States and Canada except 1 issue in November.

Subscription Rate: One Year...\$20.

Edited By: A. Herenchak
USPS No. 291 460

Periodicals: Postage Paid at
Allentown, NJ 08501-9998

Postmaster: Send address changes
to:

CARPATHO RUS
P.O. BOX 156
ALLENTOWN, NEW JERSEY 08501

AUDIO & VIDEO TAPES

Item #1: Karpato-Rus' Folk Songs:

Eighteen folk songs from the Carpathian Mountains. Transcribed from 78 RPM discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs...the way our ancestors did them.

Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic:

This audio cassette tape contains Russian polka and balalaika selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 RPM discs.

Item #4: Canonization of Father Maksym Sandovich;

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

Item #6: Canonization of Father Alexis Toth;

St. Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

Item #7: Folk Songs from the Uzhorod Region:

"Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

ITEM #8: Lemko Wedding Music by Stephen Skimba in cassette; and ITEM #9: same as #8 in CD form.

We were fortunate in finding one of Steve Skimba's original 78 RPM records and this has been duplicated.

PRICES:

Item #1.....\$12.
Item #2.....\$12.
Item #4.....\$20.
Item #5.....\$30.
Item #6.....\$20.
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Item #8.....\$12.
Item #9.....\$20.

All prices include shipping costs. Send check or money order made out to Lemko Association to:

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