With diverse nations at present (as well as in the past millennium) controlling parts of old Galicia (Lemkovina), coupled with religious differences, Lemkos have been divided with each nation or religion wanting to control Ukrainian Lemkos. The few of us here at our newspaper often marvel at our popularity, everyone wants us!! Prof. Paul J. Best, Political Science Dept. of Southern Connecticut State University and a member of Lemko Assoc., has written an analysis of a recent book on our people. This is the third installment continued from issue #7.

[Prof. Best welcomes comments. Write to either this newspaper or his university]

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Beyond the Western border - "Ukrainians" from the Lemko Region in Post World War II Poland:

A Review of Eva Michna, Lemkowie Grupa Etniczna czy Narod? (the Lemkos: An Ethnic Group or a Nation?)

Thus, as far as Lemkos are concerned, in the 1990's the situation is this:

1. Many of Lemko descent are assimilated to the overarching Polish culture.

2. Many Lemkos who are self-identified Ukrainians adhere to the revived Ukrainian Greek Catholic Church and, if politically and socially active, to the newly independent Union of Ukrainians in Poland and/or Ukrainian-Lemko organizations.

3. Some Lemkos, not identifying themselves as Ukrainian, frequent the Orthodox Church if religious, and, if politically and socially active, belong to one or another Rusyn oriented Lemko organizations.

The term, Rusyn, as just used here refers to the old ninthteenth and early twentieth century pro-Russian orientation re-established as a independence movement of East Slavs from the Carpathian region of old Austria-Hungary. This movement sees the Carpatho-Rusyn slavs as a fourth East Slavic people and the Lemkos of Poland as one element of that nation. Without delving into the details of this argument let us finally look at Eva Michna's book The Lemkos: An Ethnic Group or a Nation?

This book is really a 140 page essay since, while it has an extensive bibliography, the text is not supported by footnotes. The publication of the book is identified as having been supported by a grant from the Polonia Institute of the Jagiellonian University and two well known and respected Polish sociologists, professors Andrzej Kwilecki and Zdzislaw Mach are identified as the pre-publication reviewers. The publisher, "Nemec" by name, indicates that the essay is part of a "ReligioLOGA Juventa" (Young Religious—Logic?) series. While the author does not clearly identify why she did the research, she did, that is, whether the essay in question is part of a masters or doctoral dissertation, she is identified as some one who "finished sociology at the Jagiellonian University" Continued on Page 2, Column 1
MICHNA can be recommended to both the specialist and generalists who reads Polish and is interested in nationality issues.

Prof. Paul J. Best

NOTICE

Traditional Easter Fare
We are pleased to offer you 13 pages of Easter recipes plus a Bonus page featuring 3 red beet recipes. The recipes include:

Stuffed marinated glazed ham, Studeniniez [jellied meat], Beets with horseradish, Salchisn, Spare ribs with nychynka, Kyzhia [buckwheat sausage], Eastern baked Cottage cheese, Eastern macaroni casseroles, Cheese cake, Honey chifton cake, Filbert and apple torte, crumb cake, Easter paska, Easter doves, Paska without eggs and Rohask.

The bonus page includes: spring beets, garden fresh borsch, [beet soup].

This collection of favorite Easter recipes is even more expansive than our Christmas Holy Supper collection which you responded to so well. A photocopy machine insures better print quality and readability.

To order the Easter recipe collection for yourself, or as a gift for a loved one, please mail $10. and a self addressed and stamped business size envelope to:

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All proceeds are divided and shared equally by the John K. Adamkis Lodges 1-6 & 80 of the Lemko Assoc. and this newspaper -- your newspaper: Karpatska Rus.

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An interesting in-depth analysis of the climatic events that began in 1985 in the former Soviet Union up to the present day. This is the Twenty sixth installment of the story from Moscow News.

The Crash and Rise of an Empire
A Colloquial Chronicle, Russia, 1985- Part 26

The 1980s - 1960s - 1980s

Leaping through the pages of Russian history in the last couple of centuries, one gets a distinct impression that it all revolved around the writings of three elements for the bolsheviks with each other in a sort of love-hate relationship: the People—the Inteligentsia—the 'Power.' The quotes around the word 'power' need some explaining. The Russian word vlast is a sort of amalgam of the abstract and the concrete meanings, denoting the class of people possessing power, rather than some insubstantial attribute. When we say vlast, they mostly mean the powers-that-be. Similarly, instead of saying 'X has power,' they put it bluntly: 'X is power.'

Curiously, it’s not the "power" that played the most fatal role in the last one hundred years of Russian history but the role of the intelligentsia. It was the intelligentsia (Whitman who said that when he entered the door of the triad, the eternally suspect intelligentsia, the maverick secretly and often openly despised by the other two) who (in their cruel, absurd view of the world) painted so ruthlessly on the picture of Russian history. There is a full, raw, long history of the intelligentsia's role in the history of Russia: from the days of Peter the Great up to the present day. The intelligentsia has perhaps been responsible for more evil, more harm to the Russian people than any group of people since the Soviet Union was founded.

About a hundred years ago, the prevalent mood among the kind-hearted intelligentsia was one of guilt before the people suffering terrible exploitation at the hands of the power (in the Russian sense). So the intelligentsia went to work and, in the words of Lenin, introduced Manast thought into the (presumably senseless) working people's rebellious movement. Result: the old, Czarist power was liquidated, the people (some say the worst elements of the people) became the power, and having gained this enviable position, the people/power very painstakingly, liquidated, in a highly revolting, physical sense, the very intelligentsia that had initiated the change-over. Sure, there was also much liquidation of the intelligentsia and of vast sections of the people (like peasants) which simply happened to stand in the way of the historical juggernaut, but the basic pattern of events, which can be documented with thousands of pages, only the hypotheses of all sorts of prominent figures (like Maxim Gorky), was precisely that.

So far, so good. In order to survive in a hostile environment, though, and just to function, the state of the people had to have engineers, teachers, doctors, scientists and the like. The triad described above proved to be self-reproductive, and soon what came to be known as the 'Soviet intelligentsia' was in place. It was a product far inferior to the old-time, bona-fide article, but it still managed to develop the A-bomb, the H-bomb, the neutron bomb and whatever else was deemed necessary by the people/power—which by now had become simply the power. Unfortunately for the latter, the new intelligentsia, though lacking the moral fiber of the ancient intelligentsia (which, inherited, in a totally inexplicable way through the "Russian soul," perhaps) the same old attitudes: guilt before the people, desire to atone for their own sins (mostly of servility to the rulers), and a consequent, latent and open, opposition to the power.

All these surfaced in the late 1950s and the 1960s. The situation now differed from the 1890s of course, in that there were no people's rebellions nor any kind of forced labor or revolutions which could end in quick, wholesale slaughter. (Mostly Stalin-type socialism, which the intelligentsia refused to recognize as a human failure.) This brand of thinking did not come to

To sum up, one part of East Slavic people living in Poland, the Lemko, is divided in two. One section has a Ukrainian orientation, while the other is Rusyn. The book under review gives a good 140 page summary of the issue with new information in the last chapter. The bibliography is an excellent compilation of Polish language sources on the Lemko question.

The book is not tendentious nor does it represent an official "Polish" point of view although the heavy dependence on Polish sources of necessity, tilts in one direction. This essay of Ms.
them, wasn't this week's issue of Carpatho-Rus to Ledenieva and feet by a stampede of though, was the fear-ridden narrative, the evil incarnate, the Soviet menace, on a par with since Stalin's, the good guy of the revolution, died, vacating the top seat for the villain, Stalin, who may even have had a hand in the death of his predecessor. In terms of our triad, the event signified the ousting or leaders of the intelligentsia's sweet revenge.

Most importantly, they did not appear on the stage armed merely with vague intentions to do good. Those kitchen debates had borne fruit—the 1960s, moved into the public arena en masse.

In January 1987, Soviet News published openly a letter of Lenin's that had come to be known as his "Testament." In it, Lenin have an assessment of the characters of all the prominent leaders of the Bolshevik revolution; none of them came up to Lenin's high standards, but he was particularly scathing about Stalin. The letter was published after Lenin's death, surfaced briefly during Th eWrap of the late 1950s, was suppressed again—and was now trotted out to support the ideological platform of the "1960s people."

Around that time, Mikhail Shatrov wrote a play called "The Peace of Brest-Litovsk," in which the whole set-up in the Bolshevik Party and the revolution was dramatized. For the first time in the Soviet theater, Stalin was presented as evil incarnate, while other leaders, vaguely heard of since Stalin's times as "enemies of the people"—Bukharin, Rykov, Trotsky were shown in the flesh. Another taboo had been broken: it suddenly turned out that they were not devils in human shape but rather likeable interlocutors, doomed to fall prey to that power-greedy monster Stalin.

The hardest blow to the Stalin myth, though, was delivered by Anatoly Rybakov's "Children of the Arbat." A rather ordinary potboiler, the novel was acclaimed by the book of the century, on a par with "The Gulag Archipelago," simply because it portrayed, in a rather lively narrative, the fear-ridden lives of ordinary people and the fiends in power during the dark night of the 1930s. Watching Rybakov nearly knocked off his feet by a stampede of journalists and literati at a publisher's banquet at the National, I remarked to an American Carnis specialist that I gave the novel 15 years of popularity, but that was tops. My estimate has proved about 10 years too generous.

It is easy to gloat about one's farsightedness in retrospect, though. To be fair, I should also concede that I had read Rybakov and everything else as avidly as the whole world—the world, at any rate. That was the heyday of the people of the 1960s—and, after all, I was one of them, wasn't I?

Sergei ROY—Moscow News

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva and Paul J. Best.