Continued from Issue #8

From a 1926 RBO [Russian Brotherhood Organization] Calendar, an interesting story of Galicia was translated by Dimitri. Towards the end of the nineteenth century and the beginning of the twentieth century up to World War I, a few hundred thousand immigrants from the Carpathian Mountains emigrated to America. The majority of members of the expanding RBO insurance company were these immigrants from the Carpathians. The yearly published Calendar reflected the need of the reading majority.

GALICIA

[Halichina]

(A few introductory notes)

"Halichina" is a purely Russian term. It derives from Halich, the oldest city and capital of our Galician principalities, the land name was used in ancient times in Russo-Galician documents and chronicles. It is not known when the city was founded and developed, but on the basis of Roman and Greek coins found near it and from other archeological data, historians are inclined to believe that Halich was already in existence as a cultural and trade center in Greek and Roman times.

The name "Galicia", which is a corruption of "Halich", is a Latin word and therefore also Polish. It is usually used in the Russian press to denote all of Austro-Hungarian Galicia, both eastern and western.

In our Carpatho-Russian press, it has long been the practice to use only the ancient Russian name Halichina", except in citations from the Russian press or other sources.

In this essay, we will have in mind that part of Galicia, both eastern and western (Lemkovina) that was settled by Russian peoples. We will also take into account, whenever it is found to be necessary, the Polish (northwestern) part of Galicia that under Austria was called the Great Principality of Cracow, together with the principalities of Oswiecim and Zator.

As is well known, the Polish government has recently abolished the name Galicia and has designated the entire area as "Little Poland", with the western part of Galicia being called "Western Little Poland" and the eastern part "Eastern Little Poland". The purely Polish northwestern corner around Cracow actually was called "Little Poland" in Polish history, but this title also included Silesia and the area north of Cracow. This Polish territorial entity was named "Little Poland" to distinguish it from the large remaining area in the north called "Great Poland".

Continued on Page 2, Column 1

Continued from Issue #8

From our 1930 Lemko Calendar, an interesting article was translated by Dimitri concerning our ancestral lands, Lemkovina. We understand that Polish government officials and citizens are discussing, more often, the need to make restitution for the Ausia-Viola debacle of 1947.

LEMKOVINA

Some History (cont’d)

When we give them that help, then will we prove ourselves worthy of Russian nationality and American citizenship. Only then will our emigration become an everlasting event in the history of our people.

The Lemko Association

As we already noted above, the help that our emigration has given to the old country has been a family matter. Relatives have helped relatives, as much as they could.

However, in order to establish for ourselves an eternal memorial in the old country, a memorial worthy of this greatest event in our Lemko life, our 50% emigration to America, we must organize ourselves here. We must unite and co-operate with each other. Then, with only a little expenditure per person for such a great cause for our native country, we will establish such a splendid memorial, so fitting for us Americans, as will draw the attention of the whole world to our country and ourselves. And then is when we can hope for some assistance from others also.

For such a worthy memorial we would need a few hundred thousand dollars. With that much money we can create wonders in our small fatherland. We can elevate our little old country culturally, build boarding schools and trade schools for the young generations, teach them management, Americanize Lemkovina.

If we organize and co-operate, a few hundred thousand is not such a great sum. After all, there are a few hundred thousand of us here! But until now we didn't know about such organized co-operative efforts for educating our people, for schools, for progress. All we were taught was co-operation for church purposes.

Just think how many millions we have donated in religious co-operation. How many churches we have built here in our emigration. How much money we have paid. And we tell ourselves that this is really not so hard for us. And why is this not hard for us? It's not hard because we do it in a co-operative way, we all work together.

Continued on Page 4, Column 1

Translated from Zaboroda, 2004 issues, is this fine article written by Fedor Goch about his many difficulties in creating the Lemko Museum in Zyndranow, Poland.

A Little About Lemko Life and Lemkovina

The 12th annual Museum festival Ols Rustalia do Jana was held and was successful in part because we had good weather. The Museum Board announced that this festival would not be held in 2004 for a variety of reasons. There are many problems and it is hard to explain everything.

In 2003, the Museum suffered a sad blow when quite a number of articles were stolen from the exposition, and the police have not yet been able to identify the thieves. Part of the problem with thievery is that we don't have a guard, we don't have proper lighting, we don't even have a Museum dog.

The Museum Board gets letters where people ask how things are going and how can the Museum be maintained in the future, what is its fate under present conditions. These are very important questions, and there are no easy answers.

Those who are interested in preserving the memorials and the Museum ask: "Do the Lemko associations and organizations in Poland and abroad give you any help, and how do they do it?" I don't want to complain or criticize, but I must tell the truth and present the facts, both those worthy of praise and those that are derogatory, which is hard to understand.

The Museum Association has fifty members, but there also are founders and organizations that are collector members. The first collector membership was claimed by the Board of the Lemko Research Foundation in L'wow, then came the Community Council in Dukla, and the Administration of the Petroleum Museum in Bubrits. The Community Council in Dukla helped as much as it could, both financially and organizationally when we were organizing the Museum holidays. They gave us loudspeaker apparatus free of charge and paid the regular membership fee. The Administration of the Museum in Bubrits donated preservative materials—oil and wood. The Lemko Research Foundation of L'wow helped the most for the holidays. Such artists as Dmitro Solinko and Maria Yanko have provided exhibits of their paintings for our festivals. Much more could be written about such helpful activity, but this report must be brief.
The Poles have not the slightest justification for applying this term to the Galician people of Cracow much less to the Russian part of it. This is at best a display of insolence and at worst a complete absurdity. In forcibly imposing such a silly name, the Poles cannot even cite their own history to justify it, since during the centuries when Galicia was a feudal part of local Poland it was never called "Little Poland". Officially, together with the other Russian regions that were part of the Polish Commonwealth at that time, it was identified only in Polish by the word "Rus", and its provinces were the "Russian Provinces". In official Polish documents it was always explicit that nothing was different in that the Polish nation, the "Polish Commonwealth", consisted of three national entities which were called Poland, Rus, and Ukraine, none of which was being included in the one that was entitled "Rus".

These days even some of the most eminent Poles in Galicia have themselves protested against this ridiculous naming of Galicia as "Little Poland". Last year in our newspaper Pravda and many others, including even some Polish, it was noted that a group of prominent Polish professors at L'wow University (Twardowski, Abraham Chilamtacz, and others) had spoken up against this absurd title, as did some Polish financiers and business leaders. Their reasoning is that this is not justified either by history or by the present state of affairs, that it creates confusion and inconvenience in official history or by the present state of affairs, that it is not suceeding.

In more.-Przemysl. All of these palatinates are palatinates, L'wow, Stanislawow, and Galicia is patched together. The Russian peoples of Galicia are Little Russians, close to and akin to the Little Russians of southern Russia, but not identical with them. They are closer to the Little Russians of the neighboring Podolia and Volhynia than to the Ukrainians of Kiev and Poltava. It is therefore a mistake to consider Little Russians to be Ukrainians. After all, Little Russian is a much broader concept than Ukrainian. Every Ukrainian is a Russian, but not every Little Russian is a Ukrainian. A Ukrainian is that Little Russian who was born and grew up in Ukraine, while a Little Russian may be a Volhynian, Podolian, Galician, Carpatho-Russian, etc.

There are no Ukrainians in Galicia. Those Galicians who call themselves "Ukrainians" are simply trying to be smart and are contorting themselves into Ukrainians. Nevertheless, there is a great difference between them and the Ukrainians of Ukraine. When occasionally before the war, [World War 1], a genuine Ukrainian from Kiev or Poltava would come to L'wow, he seemed to the Galician "Ukrainians" to be a "weird bird". On the other hand, when a Galician "Ukrainian" appeared in Ukraine, the real Ukrainians there considered him to be virtually Polish.

Mikhail Hrushovskev himself, the "head" of the "Ukrainians" who came to L'wow from Kiev in the '90s, could not be understood by the local "Ukrainians" for a long time. He struggled for years before he could build up a Galician "Ukrainianism".

The common Russian people of Galicia call themselves and consider themselves to be Russian, i.e., exactly what they are. It is only in the Austrian Janzarf-forging schools that the misguided intelligentsia think of themselves as and act like "Ukrainians".

This can be explained only by the fact that there are some Russian newspapers which, having not the slightest understanding of Galicia and its people, still regard the Galician Russians as "Ukrainians". This happens even though it takes but a glance at a map to see that the Ukraine of today is hundreds of miles away from Galicia, and that there has never been any migration of Ukrainians from the Kiev or Poltava regions to Galicia. The use this name only because there is a group of intellectuals in Galicia who call themselves "Ukrainian" and who strive to attach this strange appellation to its people.

To Be Continued

Translated by: Dnipro Galik
Continued from Page 1, Column 3

Our relationships with the museums, both the military and the cultural, at Svidnik in the Prishev region are very good. Their directors and workers in Sanok, Nowy Samb, Tarnow, Resov, Zamo或是, and Dukla are well disposed toward us.

Since Artur Bota, the former director of the district museum in Krosno, who was friendly with us, was dismissed four years ago, the new director has been ill disposed. We might even say hostile, toward us. The reasons for such attitudes are both known and unknown. We need only think of the historical evidence of the disdain of minorities prevailing in these regions, including the Lemko corner of the Carpathian Mountains. Yet there were a not insignificant number of Jews here, and even today there are Gypsy families living among us. Apparently nationalism is still alive in the New Poland, despite the reports of democracy, and even as Poland is on the verge of becoming a member of the European Union.

There often is talk and discussion of the fact that there are a few cultural Lemko organizations here in the old country. The two most prominent ones are the Lemko Societies, with its office in exile in Legionica, and the Lemko Union in the mountains in Gorlice. There is also the Russian Bursa Association, which operates by charter as a school whose purpose is to serve as a charity by a school organization. And there is a civic group of Lemkos known as Hospodar and headed by Mr. Mike Hanczar, for George & Mary Hanczar, who quickly and generously responded to our appeal for the proposed chapel in the village of Tylawa.

The associations mentioned above—the Lemko Society in Legionica and the Lemko Union in Gorlice—have programs written into their bylaws for taking an active part in collecting and protecting mementoes of our culture. But in practice these matters seem to be unimportant. The leaders and activists of the Union even avoid our Museum in Zamo或是, and I must say that neither of these organizations has yet become a collector member of our Museum Association. True, the Society in Legionica has been more interested in our Museum, and some members of the Society's Board are members of the Museum Association in Zamo或是. It was here in our Museum that they began work on the Visla Action film, taking pictures of our old sheds and a number of the old tools that are exhibited here.

In the USA there is an Organization for the Defense of Lemkovska, but so far the Museum has heard nothing from them about "defending" our memorials. We don't know why. The Union of Lemkos in Canada has been more friendly and helpful; some of its members have visited the Museum in years gone by and have helped with repair and preservation. The project of the Visla Action film, taking pictures of our old sheds and a number of the old tools that are exhibited here.

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Continued from Page 1, Column 2

This is the kind of co-operation we need to get schooling for our people. And we can do this easily, just as easily as did the Americans, the Czechs, the Swiss, the French, all of whom live well and whose countries are rich, thanks to schools. They all co-operate together and organize themselves - for living, not just for dying.

Our Lemko Association gives us a good start for such co-operation. The aim of the Lemko Association is to bring together all the Russian Lemkos in America for the great public purpose of:

1. Prolonging the life of our group here in America by means of education, organization, and co-operation.

2. Establishing for our emigration an everlasting memorial in Lemkovina, through material assistance to our brethren and their offspring, assistance in their education and learning, by providing funds for boarding schools, trade schools, gymnasiums, and so on.

This will be easy for us to do, if we do it in co-operation, all together, by establishing branches of the Lemko Association in all our towns, as has already been done for church work.

We have seen that other peoples conduct their public education in conjunction with religious affairs, and that public education takes precedence over matters of religion. And that is why they are wealthier than we, that is why they are free, that is why they live better. We too must forge a better life for our people. By working together, co-operatively, we can do this more quickly, we can catch up to the other peoples.

In twenty years of such co-operative effort, our people, our native country, will be transformed. This great, everlasting memorial to our emigration will become a reality in our old country. We will be able to see it in our own lifetime, and we will be thrilled with it and proud of it.

Do not put this off. Organize a branch of the Lemko Association in every place where our Russian Lemkos reside. Begin the work of collecting donations for our memorial. May there not be a single Lemko left who has not laid his little brick for this monument. May there not be a single Lemko who is not a member of the Lemko Association.

Translated by: Dimitri Gallik

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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. This 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 #3: East European Folk Festival:
Lemko Association sponsored many festivals in the past of East European dancing and singing. This video offers highlights of the 25th Festival held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpato-Rus, Ukrainian, Russian, and Slovak folk songs.

Item #4: Canonization of Father Maksym Sandovitch:
This video includes a biography of 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.

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