Summertime in Ellenville
The 2013 Ukrainian Lemko Vatra in the U.S.A.

by Bogdan Horbal

A friend of mine, Brian Požun, who is of Lemko background on his mother's side, said that he would like to go at least once to the annual Lemko Vatra organized by the Organization for the Defense of Lemkivshchyna (www.lemko-ool.com). It was held for the 13th time this year, at the Ukrainian American Youth Association's camp at Ellenville, New York, some 85 miles north-west of New York City. We made plans to go this year. Nick Kupensky of Bucknell University drove some 180 miles to meet us there. My wife's cousin Piotr Kosowski also came and we spent some time with Brian's cousin, Andy Hranyczny. We were in good company.

Tickets were $25 each, kids were admitted free and the parking fee was $10. Ethnic food was extra but well worth the money. Still Brian was somewhat disappointed that holubtsi were not available. I inquired why and was told that they take a lot of time to prepare. They really do.

The Vatra is organized by a relatively small group of people who put in a lot of hours. I noticed that one of the organizers changed clothes at around 6 p.m. I joked with him about changing for zabava. He explained that he had been working at the Vatra since 6 a.m. and that after twelve hours he deserved a break.

No matter whether one agrees with the agenda advanced by the organization that sponsors this event, we should all salute the organizers. As it is the case in most immigrant societies, a small group of people leads the way and does it year in and year out.

We came early on Saturday, July 27; it was not yet noon and the program on stage was to begin at 3 p.m. There was one exception to that, a lecture by Michael Buryk about Lemko genealogy. I wanted to go but my family decided three to one that we should go to the pool instead. I thought that even in the process of democratic voting my vote should have carried more weight but it did not fly with the rest of the Horbals. Brian and Nick went to

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KARPATSKA RUS', Series IV, is the continuation of the oldest Lemko and Rusyn newspaper published anywhere.

Series I, Lemko, was published in Lviv, Nowy Sącz, and Gorlice, 1911-1913, in Austrian Galicia.

(Interim 1: The original Lemko ceased publication in the lead-up to WW I.)

Series II, Lemko, was a monthly, biweekly, and then weekly published first in Philadelphia, then Cleveland and New York City, 1928-1940, by the Lemko Association. The first editor was Dymytrii Vyslotskii (pseudonym Van'o Hunianka), an editor of Lemko Series I.

(Interim 2: In 1939, the Carpatho-Russian National Committee in New York City began to publish the newspaper Karpatska Rus', with 12 issues in 1939 and one in 1940. In January 1940 this paper was merged into Lemko, with the combined publication keeping the Karpatska Rus' name but the Lemko numbering.)

Series III, Karpatska Rus', was published first on a weekly, then on a bi-weekly, monthly, and finally an occasional basis in Yonkers, New York 1940-1999 and Allentown, New Jersey, from 1999 through January 2008.

(Interim 3: After the January 2008 issue, Volume 80 No. 1 (Winter), Karpatska Rus' became dormant due to the grave illness of editor Alexander Herenchak.)

Series IV began as a quarterly with the No. 2 issue of Volume 80 (2010), with No. 3/4 (Summer/Fall) wrapping up Volume 80. The new publication schedule includes Winter, Spring, Summer, and Fall issues.

It is hoped that Series I, II, and III will eventually appear online at www.lemkoassociation.org.
Lemko Association News

A 25 by 36 foot building has been purchased by Inter-Ed, Inc. to house the Lemko Association’s library. The interior of the building is now undergoing modification to serve that purpose. Any books, in any language, which deal with Carpathian Rus’ issues would be gratefully received. Please contact us at editor@lemkoassociation.org to let us know if you have items you would like to donate, so that we arrange for you to get them to us.

A panel discussion on “Writing the History of the Lemko Region” will be held on Friday, November 22, 2013, in Boston, Massachusetts, as part of the annual conference of the Association of Slavic, East European, and Eurasian Studies. LA members Paul Best and Michael Decerbo will take part. If you are interested in attending, please contact us at editor@lemkoassociation.org.

As noted in past issues of KR, in June-July 2014, the Lemko Association will run a mobile seminar on “The Carpathian Front in World War One and World War Two.” We have been warned not to drive a vehicle into Ukraine so we will stay within the Schengen-EU boundary, except for possible excursions on foot. A modified itinerary for the seminar is on p. 18 of this issue.

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Vatra in Ellenville

Continued from page 1

the lecture.

There were a few commercial stands with products ranging from CDs to babushkas, icons to sorochky and all sorts of “tchotchkes.” Disappointingly, with one exception, no Lemko products were offered. What happened to those great Lemko T-shirts that were once sold there? A few years ago a “Kropka– Absolut Lemko” T-shirt was a hit and I bought my daughter one saying “Lemko in Training.” They were designed by Andriy Khomyk or Lena Howansky and apparently sold out before this year’s Vatra. We did see a few young individuals dressed in Ukrainian national soccer uniforms with their hair style resembling those of Cossacks as depicted on Ilya Repin’s famous painting.

Lena’s sister Diana Howansky Reilly saved the day by setting up a stand where she was selling two books. One was a collection of scholarly papers about the resettlements of 1940s and the other one is just recently published, Scattered: The Forced Relocation of Poland’s Ukrainians after World War II. Providing a broader historical context Howansky retells the story of the turbulent post-war years as they were experienced by three Lemko siblings.

Activities on the stage can be divided into two groups. First a few speeches and presentations took place. They were brief and delivered in Ukrainian with one exception which was the reading of a poem by Petro Murianka who used to splendidly recite it during concerts of the Lemkovyna Ensemble. Most, if not all of the people talking during this part were Lemkos who prefer to use Ukrainian in official capacity but otherwise, at least some of them, speak Lemko offstage.

The artistic program was interesting. It appears that most artists were Ukrainian (non-Lemko) but they made an effort to present Lemko songs. Many of their musical arrangements were quite original. We did not plan to stay long but on stage entertainment begun late and was enjoyable. As a result we left around 7 p.m. After the show there was zabava to the tunes of well-known band Vox Ethnica. Festivities continued the next day.

LA Secretary Bogdan Horbal writes from Astoria, New York.
The Slavs of Yonkers, New York

Introduction
This paper is about Slavs in general, not Lemkos in particular, because the Slavs of Yonkers were so intertwined, except on Sunday morning, that they easily intermarried and despite which Slavic language a given person spoke, he/she could, in the main, understand speakers of other Slavic languages. Of course, some Hungarians and Jews, part of the Central European mix, immigrated and settled among the Slavs of Yonkers.

Background
It is supposed by most researchers that between 1815 and 1914 upwards of 35 million immigrants, the vast majority of European extraction, entered the USA, the largest number through the Port of New York and New Jersey on the Hudson River in Northeast USA. In the post-1815 first great wave (apart from British immigrants—English, Scots, Scots-Irish, Welsh—who did not arrive in a wave but rather trickled in over a previous 200 year period), masses of Irish and Germanic peoples from the many German states, Norway, Sweden, and Denmark arrived seeking land to cultivate. Between 1848 and 1852 Irish fleeing the Great Famine in Ireland massively departed that country (to this very day Ireland has not returned to population levels of the pre-1848 period) and if they survived the coffin ships, many people dying in transit, they landed, exhausted, on North American shores. Many Irish ended up in Boston and Montreal, Canada, a lesser number in New York. Finally, in the last great wave of the 1880s to 1914, Slavs and Italians came in huge numbers, of course along with others.

While earlier immigrants came for religious, economic and political reasons they often had enough money to start a new life. (We are not considering indentured servants or slaves here.) The last great pre-World War One wave came za chlebem (for bread), to lift themselves out of poverty; that is, for strictly economic reasons.

Those arriving at the Port of New York and New Jersey complex initially had two choices, insofar as their choices were not already circumscribed by pre-purchased tickets, contracts or family obligations. The first choice was to debark to the New Jersey side of the Hudson River to either go into the industrial
All but forgotten: Rev. Petro Poniatyshyn

Sometimes one runs across interesting material in other publications which deal with issues related to Carpathian Rus'. This was the case of a recent issue of The Ukrainian Weekly (www.ukrweekly.com), an English language publication put out for some eighty years now by the Ukrainian National Association (Ukrainsky Narodny Soyuz). On request from Karpatska Rus', the author of the article in question and the editor of that newspaper graciously allowed us to reprint it here, without charge.

Sometimes Carpatho-Rusyns are treated as an "ahistorical" people, a population without a history. Anybody who has studied Carpathian Rus' knows this is far from the truth because that region and its population and diaspora has a rich and complicated past. Dr. Myron Kuropas, a valued and well known historian of the Ukrainian population in North American, has written an article which impinges on our history.

Our ancestors, who migrated out of the Carpathian region of the Austro-Hungarian Empire, if religious at all, were "Greek Catholics", that is, Christians of the Greek [Eastern] Rite, as opposed to the Roman/Latin/Western Rite Catholics. They used Church Slavonic as their liturgical language but recognized the Roman Pontiff/Pope as their Patriarch.

In North America, pushed and pulled by nationalism, theology and politics, our immigrants spun off to various Eastern Rite jurisdictions. Besides the spin-offs resulting from returns to Orthodoxy, those remaining under the Roman patriarchate split, in the 1920s, into two churches: a Ukrainian Greek Catholic Church and a Ruthenian one, eventually to be called "Byzantine." Dr. Kuropas writes about the fate of one of the Ukrainian-oriented Greek Catholic priests from the old country— one which is no doubt shared by pioneer priests of other jurisdictions.

—Paul Best

by Myron B. Kuropas

He was undoubtedly the most productive and consequential Ukrainian American who ever lived. Today he lies in a lonely grave, all but forgotten.

His name is the Rev. Petro Poniatyshyn. Born in Semeniv, Terebovlia county, Galicia (Halychyna) in 1877, he emigrated to the United States in 1902, shortly after ordination. He joined the Rusyn-Ukrainian contingent of priest-patriots who, weary of domination by Roman Catholic bishops, were pushing for a Greek-Catholic Ukrainian bishop. In 1907, following intense lobbying by Metropolitan Andrey Sheptytsky, Rome appointed Soter Ortynsky, a priest from Galicia, as America's first Ukrainian Catholic bishop.

Most of the pre-World War I immigrants from Ukraine were illiterate peasants whose ethno-national identity was either non-existent or weak. Some called themselves “Rusyn” (Ruthenian). The immigration became divided between Rusyns from Hungarian dominated Carpatho-Ukraine (Uhro-Rusyns), and Ukrainian Rusyns from Galicia. Despite his best efforts, Bishop Ortynsky was unable to unite the Ruthenian Greek-Catholic Church in the United States. Uhro-Rusyn Catholic priests from and leaders from Carpatho-Ukraine, whose ethno-cultural loyalties were essentially Hungarian, resisted. Tensions between the Uhro-Rusyn clergy, supported by Catholic bishops in Hungary, and the Galician Rusyn clergy, supported by Metropolitan Sheptytsky, continued until the untimely death of Bishop Ortynsky in 1916.

Weary of the bickering between Uhro-Rusyns/Ruthenians and Galicians/Ukrainians, Rome designated two interim administrators for America’s Rusyn Church, one for Ruthenians, the other for Ukrainians, to be elected by their respective clergy. Ukrainian Catholic priests elected the Rev. Poniatyshyn, who assumed his duties on April 11, 1916. A soft-spoken, urbane and revered leader, Father Poniatyshyn quickly moved to improve relations with the Ukrainian National Association, strained during the Ortynsky era. Father Poniatyshyn was also instrumental in the creation 24 new Ukrainian Catholic parishes, an initiative that helped counter the Moscow-directed conversion efforts of the Russian Orthodox Mission spearheaded among Rusyns by Father Alexis Toth. In the 1936 UNA Jubilee Book, Father Poniatyshyn wrote: “Our Church in America not only served God and offered spiritual sustenance... our Church in America became, one could say, a school for Ukrainianization.”
The Carpathian Front in WW I and WW II

An on-site seminar on the occasion of
The 100th anniversary of the outbreak of the First World War
and
the 75th Anniversary of the outbreak of World War Two

June 22, 2014 — July 5, 2014

(Sponsored by the Carpathian Institute and the Lemko Association)

Itinerary

Sunday, June 22: Participants arrive Cracow, Poland (marked “A” on the map on the opposite page), in the afternoon. Accommodation will be at the “Bratniak” hotel, Jablonowski Street, in central Cracow.

Monday, June 23: Morning, discussion on the world wars in general and the orders of battle in the Carpathian Region. Afternoon, lecture on the Battles of Cracow, November 16-25, 1914 and Fall 1944.

Tuesday, June 24: Morning: visit to sites in the Cracow military area. Afternoon, travel to Gorlice via Nowy Sacz (marked “B”’) and Grybow, accommodation at the Margot motel or the Dark Pub hotel.

Wednesday, June 25: Morning, discussion about the battle of Gorlice-Tarnow, May 1915. Afternoon, visit to sites and battle museum

Thursday, June 26: Travel to Przemyśl via Jaslo (marked “C”’) and Krosno (”D”), visiting battle sites and cemeteries. Accommodation at the State Higher East European School (PWSW) or Accademia Hotel.

Friday, June 27: Przemyśl (marked “E”.) Morning, begin discussion of the Przemyśl fortress in WW I. Afternoon, visit to the fortress ruins and the battle museums..

Saturday, June 28: Continue discussions about military operations in the Przemyśl region.

Sunday, June 29: Depart to Sanok and Polanczyk (marked “F”’). Stay at a Polanczyk guest house.

Monday, June 30: Visit to war sites in the Bieszczady mountain region.

Tuesday, July 1: Travel to Medzilaborce, Slovakia (”G”) via Radoszyce-Palota Pass, visit museums in Medzilaborce. Overnight in area.

Wednesday, July 2: Continue on to Michalovce (“H”). Possible side trip to Užhorod.

Thursday, July 3: To Kosice (”I”) and Prešov (”J”), accommodation at Prešov University or a local hotel.

Friday, July 4: Discussion of the south side of the Carpathians in WW I and WW II.

Saturday, July 5: Prešov to Cracow through the Dukla Pass (”K”). Visit to battlefield and museum. Accommodation in Quality Hotel.

Sunday, July 6: Morning, participants depart Cracow (”L”).

Prior to the beginning of the seminar, if participants are arriving in Europe through Warsaw, then the Metropol Hotel, Marszalkowska Street, in downtown Warsaw is recommended. This hotel is diagonally across from the Central Railway Station (Dworzec Centralny) with a good location and a good price available on hotels.com. Express trains leave for Cracow’s main station (Krakow Glowny) several times a day.
Notes on the trip

1. This excursion is "Dutch Treat", that is, each participant will be charged his/her share of the actual costs. This is a non-profit trip. Nobody's contribution will be used to cover anyone else's costs.

2. This trip will take place no matter how many or how few people sign up—short of the death or illness of the organizer.

3. All ground travel will be by rented mini-bus driven by the organizer.

4. Costs will include the mini-bus for two weeks, accommodations and food.

5. It is expected that per-capita costs will be $100 per day for room and travel. Food and other items will be out-of-pocket at $600—thus $2,000 for two full weeks.

6. Local currency in Poland (zlotys) and Slovakia (Euros) can be bought for US dollars and are easily convertible back to dollars. The Ukrainian Hryvnia is another story, if we do travel to Ukraine—see below.

7. No visas are needed for US passport holders in Poland and Slovakia. If you don't carry a US passport you must check carefully about what you should do for entry into the Schengen zone.

8. States within the European Union (EU) are inside the Schengen border regime, for our purposes Poland and Slovakia, and thus American citizens need no visas, though you must carry your passport for identification purposes. Ukraine is not a member of the EU. As this is written, September, 2013, US citizens do not need a Ukrainian visa. However, this is not to say that Ukraine might not re-instate visas by June 2014. Traveling out of the Schengen zone and then back into it again by vehicle is an iffy proposition, so we will not travel by mini-bus into Ukraine. We shall see if day trips can be arranged on-the-spot to Lviv and Užhorod. That would be done by crossing the border on foot and using Ukrainian local transportation to get around.

9. An initial payment of $1000 would be required by April 15, 2014 and a final payment of $1000 by June 15th. Please be advised that withdrawal before the trip actually starts would cause a loss of $500, which money would have been forwarded for deposits on rooms and the mini-bus, so decide carefully whether or not to participate.

10. Contact us via editor@lemkoassociation.org or at the address on page 4 if you are interested in more information about this trip. Application forms will be posted to lemkoassociation.org by March, 2014.
IN MEMORIAM / VICHNAIA PAMIAT

Nicholas Stevensson Karas, a long time resident of Orient Point, Long Island, New York, died August 11, 2013 at the age of 81. Mr. Karas was born December 13, 1931 in Binghamton, New York to Steven and Anna (née Nider) Karas into a vibrant Slavic community made up of Rusnaks, Poles and Slovaks. He served in the Navy’s amphibious forces 1951-1954, during the Korean War. He attended St. Lawrence and Johns Hopkins universities, where he majored in biological sciences, and Syracuse University where he earned a masters degree in journalism.

Mr. Karas became an outdoors editor for True, then Argosy magazines and later he wrote for Newsday, The New York Times and several other major publications.

He wrote his first novel Hunky after being inspired by James Mitchner’s concept of “write what [you] know best.” He also wrote about the sea and had a captain’s license and was an ichthyologist who regularly fished the waters off Long Island. Burial was with Navy honors at Calverton National Cemetery, Long Island. He is survived by his wife, three sons, a sister and five grandchildren.

Nick was one of the few writers who wrote about the experiences of those who immigrated from the Carpathian Mountain region of central Europe. Two others come to mind, Thomas Bell (Tomas Belejacak), Out of this Furnace: A Novel of Immigrant Labor in America (Little, Brown 1941, reprint University of Pittsburgh 1976, 424 pages) and Mark Wansa, The Linden and the Oak (Toronto: World Academy of Rusyn Culture, 2009, 533 pages). Nick’s work, Hunky: The Immigrant Experience (self published through 1st Books Library, Bloomington, IN, 2004, revised version 2009, 465 pages) was his contribution to this line of writing. He interwove his family’s experiences with research work to produce a credible historical novel that caused a stir among the descendants of the immigrants not only because he didn’t paint the ancestors as angels but as they really were but also because he used the word “Hunky” in the title. Certainly the term was pejorative, clearly derived from the English word "Hungarian", but as anybody who knows the times knows it certainly was widely used to define Central European, non-English speaking folks right off the boat. Since native Americans couldn’t, didn’t differentiate between Magyar speakers and Slavic speakers because whatever language they spoke was not intelligible for them, these people were simply “Hunkies”!

Nick, in conversation and correspondence with this writer, polemicized about the use of the word lem and “Lemkos” since his ancestors used Išh and called themselves “Rusnaks.” No doubt true and this is part of the complicated inheritance of North American Carpatho-Rusyns. Nonetheless Nick was a true son of the Carpathian Region, visiting there several times, as discussed in his book. We even talked about a fourth and final visit to south-east Poland, the Bieszczady Mountain area, together— but unfortunately this was not to be.

Hunky is an excellent way to get an understanding of who we are and where our ancestors came from.

—Paul Best

...that first Christmas on the farm was the most joyous Vasyl and Kateryna had known in America. Their family now numbered eight, four boys and four girls, the perfect size for a farm family. Sviaty Vechir, or Holy Supper, is one of the most sacred holidays of the Orthodox Church, surpassed only by Easter Sunday. It is tradition among Rusnaks that anyone who can make it home for that evening must do so.

Fortunately, Christmas Eve fell on a Friday, January 6, in 1922. The mine owners, because of the dwindling demand for coal, found no trouble not operating that day. Nor would they pay their miners for not working on that day as that had once before.

—from Hunky by Nicholas Karas
Invented in 1900 by Nikola Tesla, the radio wasn’t exactly an instant hit with the conservative Lemkos. Meanwhile, Rusyns in the Prešov region had already adopted the medium by 1934.

Well, we have been resisting technological progress long enough. The whole world listens to the radio, and now it’s time we did as well!

Broadcasting since 2011 from the historic Ruska Bursa in Gorlice, lem.fm is the world’s first Lemko radio station. Tune in and build it with us!

We have broadcast over 1,500 programs on language, culture, history, politics, religion, and art — most of them in the Lemko language. We have thousands of hours of great Lemko and non-Lemko music, and a wealth of programs on language, culture, religion, music, current affairs, interviews, debates, reports, and coverage of all major (and minor) events that are relevant to our community.

Visit www.lem.fm/en/listen to listen online.
Lemko Publications Available

The following publications are available directly from Inter-Ed., Inc., 184 Old County Road, Higganum, CT 06441. Please make checks payable to Inter-Ed., Inc. Prices on this page reflect the Lemko Association member discount and include shipping and handling. You can also order online with your member discount, at http://www.lemkoassociation.org/member-discount/. Use the password: “ ” (without the quotation marks.)

1. Polianskii, Ioann, *Lemkovyna: A History of the Lemko Region of the Carpathian Mountains of Central Europe* (Higganum: Carpathian Institute, 2012). Fr. Polianskii’s important 1969 Lemko history, translated into English with extensive new explanatory notes by three LA members, and with additional new material including Fr. Polianskii’s autobiography. While supplies last, we will include a free copy of the 1969 Lemko language original with each order of this book placed directly with the Lemko Association (to addresses within the USA, only.) .......................................................... Paperback $20.00, hardcover $30.00.

2. Lemkyn, I. F. [Ioann Polianskii], *Istorioria Lemkovyny* (A History of Lemkovyna; Yonkers, NY, 1969). The only extant Lemko language history of the Lemko Region. Free (within the US) when you order the new English translation, otherwise ............................................................... $25.00


6. Wronski, Pawel, “The Lower Beskids: On the Trail of Churches of the Eastern Rite [in the Lemko Region],” in Podroze (Travels), April 2002. A translation of a short but very interesting discussion of Lemko churches with a sketch of how they were built, and full color pictures. .................................................. $10.00

7. *Lemkovyna (Western Carpathian Rus’), Scale 1:200,000, 2012.* A full color, 24 by 36 inch map of Lemkovyna showing many no longer existing Lemko villages. Suitable for wall mounting or use as a reference. .......................................................... $10.00

Note: If ordering multiple maps, add only $5.00 for each additional map after the first shipped to the same address: two maps $15.00, three maps $20.00, etc.

8. Best, Paul, and Jaroslav Moklak (eds.), *The Lemkos: Articles and Essays, Second Edition* (Carpethian Institute, 2013). A revised and expanded version of the earlier *The Lemkos of Poland,* this 463-page paperback contains 38 articles and academic papers on Lemkos and Lemkovyna. Subjects covered include archival materials, general history of Lemkovyna, a village history, sociological and political issues, architecture, literature, immigration, churches and extensive book reviews.......................................................... $20.00

9. 3 by 5 foot Carpatho-Rusyn flag. Produced by the Lemko Association at the request of several members. The flags are made of good quality polyester, suitable for either indoor or outdoor use, and have brass grommets for mounting to a flagpole with rope (not included). ....................................................................... $24.00

A complete catalog of publications available, as well as a short inventory of Lemko Association archives, is planned for a future issue of *Karpatska Rus’.* Also, a variety of Lemko books and audio recordings are available from Lemko Association member Walter Maksimovich. Contact Walter at lemko@lemko.org or (954) 920-1193 for pricing and availability.
Mission Statement

The Lemko Association, founded 1929, and the Carpathian Institute, founded 1988, are independent, non-governmental educational and social organizations (NGOs) which work closely together to preserve and protect the 1500 year old history and culture, both material and intellectual, of Lemkos and Carpatho-Rusyns, and to advance their culture in the 21st century.

Both organizations are non-political and non-partisan, operating under Connecticut state law as non-profits. Additionally, the Carpathian Institute, as a project of Inter-Ed, Inc., not only has a state and federal tax exemption for its activities, but also is part of a 501(c)(3) educational and charitable organization as defined by US federal Internal Revenue Service (IRS) rules.

Contributions

Under U.S. federal tax rules, contributions to 501(c)(3) organizations are tax deductible to the extent allowed by law. Monetary or material contributions to support the activities of the Lemko Association, must be made payable to Inter-Ed, Inc., in order to take advantage of favorable tax treatment, but may be assigned to the benefit of the Lemko Association, the Carpathian Institute, or both.

Besides monetary contributions, the organizations can accept books, documents, and papers for archiving, and works or art, costumes, implements, etc., for preservation. Contact any officer for assistance in making a contribution.

Disclaimer

The Lemko Association, founded 1929 in Winnipeg, Canada, is not in any way associated with later Lemko organizations founded as business enterprises, such as the now defunct Lemko Resort/Lemko Park/American Lemko Park, nor with the Tylawa Club. Although some of these organizations happened to be run by former Lemko Association officers, now deceased, little information about them has survived, and they never had any formal or legal ties to the Lemko Association itself. Thus the Association and its present officers are not responsible for any debts or obligations other than those of the Lemko Association, Inc.
2014: 100 years since the outbreak of WW I, 75 years since the outbreak of WW II...

...and the start of new pages in the Lemko story

During 2014 Karpatska Rus’ will commemorate the world wars and how they affected the Carpathian Region.

We will also keep bringing you coverage of Lemko life today.

We look forward to your continued readership.