

Returning to our stage by popular request will be the Baiko Sisters, Shevchenko premium prize winners and international recording artists of Lemko Folk Songs. As our featured artists, they will give performances both on Saturday and Sunday.

Interestingly, the program will contain performances by three people who have recently studied their arts in the Ukraine through the efforts of the Lemko Association.

Sash Kosik, a recent student of Kiev's College of Culture, will perform the artistry of choreography as well as the verve and classical lines of a male principal dancer.



Ivan Popovich, Honored Artist of Ukraine

The Zoria Dancers under the direction of John Chupashko will exhibit the art of Slavic dancing as they learned it when many members of the troupe had the opportunity to study in the Ukraine.

# KARPATY

(THE CARPATHIANS)

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## WHY ARE THE LEMKOS PART OF THE EASTERN SLAVS, DISTANT ANCESTORS OF RUSSIANS, UKRAINIANS AND BYELORUSSIANS

There is no doubt about the Lemkos belonging to the Eastern Slavs. Evidence of this is, in particular, in the fact of their common origin and historical development.

Fifteen hundred years ago, there were East Slavic tribes inhabiting a very large territory on the east of Europe. Those were the distant ancestors of what we know today as Russians, Ukrainians and Byelorussians. One such tribe lived in Sub-Carpathia, or Karpatska Rus, in the verdant Carpathians Mountains.

In the year 907, Sub-Carpathian Slavs participated in the campaign of Prince Igor against Byzantium, together with other Slavic tribes. In the 10th-12th centuries, they inhabited part of Lemkovina that belonged to Kievan Rus. In the 13th and the first half of the 14th century, this land was part of the Halych-Volyn Principality. Thus Kievan Rus gave birth to the three fraternal nationalities of Russians, Ukrainians and Byelorussians, the forefathers of today's Lemkos.

For long centuries Lemkovina and the rest of the Ukraine groaned under the yoke of foreign feudals, Polish, Hungarian and, still later, Austrian.

Lemkos fought their oppressors. Together with Boykos and Hutsuls, they joined into detachments of people's rebels known as Opryshky. In the mid-17th century, when Bogdan Khmelnytsky's peasant and Cossack troops had freed most of the Ukraine, Lemko peasants rose in arms as well.

In July 1648, the rebels took Syanok Castle. In 1649 to 1651, the Polish szlachta (aristocracy) suffered heavy blows from the Lemko Opryshky under the leadership of Vasyl Chepets and Andriy Savka.

Manuscripts from the Lemkovina of the 15th-18th century

differ very little, as to their content and composition, from those drawn up in other parts of Kievan Rus. Quite a few Lemkos from Sub-Carpathia and Transcarpathia studied in Lvov and Kiev. Many others were actively involved in the cultural life of Galicia.

It was only in the second half of the 19th century and in the early 20th century that attempts were made at isolating the Lemkos from the rest of their eastern brothers of Ukraine. Historically unwarranted, such attempts were without doubt devised to serve the interest of nobody other than foreign oppressors.

For a long time Lemkos called themselves Rusyny, Rusnaks. But so did their brothers and sisters of Kievan Rus and of Ukraine. In fact, that name reflects the origin of the entire East Slavic nation. Suffice it to remind oneself that Kievan Rus was, so to say the common cradle of Russians, Ukrainians and Byelorussians, including, of course, that part whom we know at present as Lemkos.

Lemkos are as much part of Eastern Slavs as the Hutsuls, Polishchuks or Poltavtsi.

The Lemko folklore, including that of Pryashevschina in Eastern Slovakia, contains versions of songs that are very similar to those found in the records of the Hutsuls and Boykos. Perhaps there are some minor distinctions but they can by no means be regarded as essential differences. This, almost total, similarity can also be traced in Lemko ballads and epic songs.

Thus, Eastern Ukrainian folklore yields a number of samples remarkably matching Lemko folk renditions. The Lemko version of a symbolic ballad about two pigeons, for examples, betrays certain dialectal and lexic peculiarities, also some interesting elements of melodic borrowings — specifically from Gural folklore. At the same time, the ballad's essence or foundation remains unchanged as compared to the variant of their brothers and sisters in Galicia, Western Ukraine. Many other examples could be provided. A ballad about an abandoned maiden starts with the same words in both Ukrainian and Lemko renditions:

"Over there, atop the hill, a light rain's falling,  
Over there, atop the hill, a Cossack his wheat is sowing..."

The only few differences in both interpretations are of lexical and melodic nature. The plot, the dialogues and even separate insignificant elements are unaltered.

The inherently Eastern Slav basis of Lemko folklore vividly manifests itself also in the texts of other folk songs. As for the "borrowing" elements, they are to be found, for the most part, in the melody of the verse. The reason is that the process of mutual borrowing always proved "easier" in the musical sphere than in the oral one. Several years ago, pieces of Lemko folklore in the Terebovlya and Chortkiv districts of the Ternopol Region were recorded. There, we are pleased to say that the local residents, Lemkos from Lemkovina, preserved with loving care their folk songs which they always regarded as the most precious relic of their artistic culture. They also appeared to be well learned in their folk rites and traditions. Much is being done there to retain the dialectal peculiarities of Lemko folk songs and the distinctive features of their musical interpretation. Recently, two collections hit the book shelves in the Ukraine: "Lemko Songs" by Mikhailo Sobolevsky and "Ukrainian Folk Songs from Lemkovina" compiled by Orest Hyzha. Lemko songs and other dialectal samples of Ukrainian folklore (e. g., Hutsul, Boyko and Polissian songs) are broadly represented in the multivolume "Ukrainian Folk Creations." In compiling this collection, the editors have apparently succeeded in preserving all the specific lexical and orthoepic patterns, as well as the singular musical coloring.

Although remarkably rich in noticeable national distinctions, Lemko folklore must be regarded as a dialectal component of the whole of Ukrainian folklore.

As have been already stated, Lemko folk songs are similar in essence to those originating from the country's central regions. The Lemkos' genetic affinity with Eastern Slav ethnoses is, perhaps, most eloquently expressed in traditional

wedding songs as well as in the extensive repertoire of lyrical, epic and traditional folk vocal pieces.

In 1929, Academician Filaret Kolesa published the collection "Folk Songs of Galician Lemkovina." He had gathered songs for his book mainly in the Horlitsy, Hrybov and Syanok provinces. The author convincingly proved that Lemkos were, indeed, of the same stock, sharing genetic roots with Eastern Slavonic ethnoses as a whole, and that only further developments in Lemko folklore could be qualified as evidence that the Lemkos and their West Slavic brothers maintained long-standing contacts as well.

"We were very happy to see the first issue of a Lemko youth magazine, which we were longing so much to have. We believe that this first spark of new literary life of Lemkos across the ocean will eventually grow in a big fire and will serve as a symbol of strengthening friendship between those whom Fate led to live on the American Continent, and those living in the Soviet Union today. We wish you, dear American friends, to grow in strength every passing day. We shall always be willing to assist you in your praiseworthy undertakings."

LYUBOMYR OLESNEVICH,  
PETRO KOHUTOV,  
LVOV.

"Greetings to the editors of KARPATY with the appearance in print of the first issue of this magazine which is meant for young American Lemkos. I hope to see on its pages many informative articles and feature stories which the Lemko youth will enjoy reading. I wish KARPATY wide popularity with its readers. May your readers constantly grow in number!"

OLEG ORSHAK,  
KIEV.

## THE EARLIEST CARPATHO-RUSSIAN IMMIGRATION 1884-1914; 1917-1929

By ALEXANDER VOSTOK



Alexander Vostok

The majority of the first Carpatho - Russian immigrants to the United States were the Lemko people. It took almost forty years before the Lemko immigrants were capable of organizing a people's and cultural movement, truly representative of the people, and to publish a progressive newspaper and their literature in their native language. In order to understand the coming of the Lem-

ko movement and the birth of the Lemko Association, one must study the history of the first Carpatho-Russian immigration to the United States.

The largest immigration of Carpatho-Russians to this country took place between 1880 and 1914. Over a half a million people from the Carpathians settled in this country. This was a truly massive and unprecedented immigration — almost half of the Carpatho-Russian population left their homeland for America. All the way from the United States these people were recruited by the American coal mining agents who were faced with a labor shortage due to the movement to organize the American miners into a union.

In the new country the immigrant's life was difficult. Most of the newly arrived resided in refugee-like barracks, worked long hours for low wages and often played the role of scabs. However, worst of all, they arrived illiterate and they could not communicate verbally in the English language. This presented additional hardships in the already difficult way of life they led here.

From the complex political life of the Carpatho-Russian people in the old country they could only understand the formality of the church and occasional relaxation in the tavern, and this they successfully transported with them to America. As a result, the primary concern of the first Carpatho-Russian immigration to the United States was not an idea of a people's organization, but that of the erection of churches and the acquisition of priests.

In 1884, the Lvov Metropolitan sent to America the first Carpatho-Russian Greek-Catholic priest, Ivan Volyansky. In 1886 the first Carpatho-Russian church was erected by him in Shenandoah, Pennsylvania. He devoted much time to organizing church committee in nearby locations. Father Volyansky today receives much credit in helping to organize churches in Kingston, Freeland, Shamokin, Oliphant, Wilkes-Barre, Hazelton, and other towns in Pennsylvania. Between 1886 and 1914 the Carpatho-Russian churches mushroomed in America.

Father Volyansky felt a need to communicate with his countrymen by means of the printed word. He began to publish the first Carpatho-Russian newspaper "America" in Shenandoah. The first issue appeared on August 15, 1886. Father Volyansky sponsored the arrival of Dr. Vladimir Semenovitch in 1887 for assistance in establishing churches and the first Carpatho-Russian library. Father Volyansky then appointed Dr. Semenovitch editor of "America". He in turn was succeeded by Father Andrukhovich who was its editor until it ceased publication in 1890.

The church was in need of priests. This need was fulfilled by the clergy arriving from Uhorskaya Rus' and Galicia. An interesting relationship developed between the priests themselves, and the priests and the immigrant folk. Both the common people and the priests brought forth to this country their local prejudices. The Galician and Uhorsky priests soon began feuding among themselves — drawing into it the illiterate, ill-informed immigrants. This feuding evolved into three fronts: between the priests from different regions, between Catholicism and Orthodoxy, and between the common people and the clergy. It is interesting to note that this

feuding can still be felt. Our people in America are divided not only into the Orthodox and Catholic camps, but they exemplify narrow-minded divisions or sectarianism within each camp as well.

Ivan Volyansky's most important contribution to the ethnic livelihood of our people on the North American continent was his work to organize a Carpatho-Russian benevolent fraternal society. He successfully organized the first lodge soon after his arrival to the United States and, moreover, two years before the construction of the first Carpatho-Russian church in Shenandoah, Pennsylvania. The first lodge of the fraternal society was organized in Shenandoah in 1884, and by 1887 he managed to organize seven of such lodges in Shenandoah, Shamokin, Hazelton, Freeland, Kingston, and Oliphant. In 1887 the seven fraternal lodges sent their delegates to Oliphant where it was decided to merge, forming one fraternal organization. It was called the "Union of the Russian Brotherhoods."

Finally, soon after the union was established, the Galician and Uhorsky priests started feuding, which resulted in the further division of the Uhorsky priests' camp into the Pryashov and Mukachev adversary circles. Moreover, many quit the union altogether and in 1894, another union known as "The Russian Peoples' union" was formed. However, the clergy from eastern Galicia soon took over, introducing yet another element — the fervor of Ukrainian separatist nationalism. They renamed the Russian People's Union to the "Ukrainian Peoples' union." As a result many left the union and with their Orthodox brethren formed the "Russian Brotherhood Organization" in 1900.

The Orthodox mission, too, made an attempt to organize the Carpatho-Russian immigrants in this country, introducing yet another church-oriented benevolent organization into the Carpatho-Russian community in 1895. It was named the "Russian Orthodox Catholic Society of Mutual Aid." Many immigrants were dissatisfied with this organization also since its activity was church-oriented, restricted to the hands of some clergy, and officially used the Russian language. Its dissidents, like their Greek-Catholic brethren, joined the

Russian Brotherhood. To the dissidents from both camps, the Russian Brotherhood Organization was a progressive change from the church-oriented movement to a more democratic, more popular movement.

In the beginning, the by-laws of the Russian Brotherhood forbid membership to the clergy. However, this unsophisticated attempt to separate the organization from the church failed, primarily because its branches were organized by the churches, and, naturally, priests not only made their way into it, but influenced its activity as well. Soon its primary contributions were channeled towards the construction and beautification of church buildings, completely ignoring the cultural education of our people in this country. Many of its members were soon disenchanting and felt a need for a Carpatho-Russian political organization.

In 1914 the Imperialist countries staged a World War. It raged through the villages of the Carpathian Mountains spreading hunger, disease, and death. Our people died on the battlefields, in the first German concentration camps — Talerhof and Terezin, and in their homes from disease and hunger. The Lemko people hated the war so alien to the interests of the common man. They learned to look at it from a political perspective — numerous young men deserted the German Army, refusing to lay their lives to the interest of German expansionism. Moreover, they refused to shoot at their Russian brethren.

The political and national consciousness of our people, and the intelligentsia in particular was further intensified by another historical event of great importance — the Russian Revolution.

Sympathy for the Great October Socialist Revolution quickly spread throughout the Carpathians, expanding the political and national consciousness of the Lemko people, who were in bondage for 700 years. Many hoped that the Russian Revolution would ultimately lead to a permanent reunification of all Russian peoples and territories, of Lemkovina and its Russian people. And, upon the end of the World War, in the spirit of the Russian Revolution, the Lemko peasantry and the intelligentsia organized the "Lemko



People's Councils." Furthermore, on Dec. 5, 1918 in the village of Florinka, the Novo-Sandetski region, the representatives of these Councils proclaimed the "Russian People's Republic of the Lemko People". A government was formed and Dr. Yaroslav Kachmarchik, a lawyer by profession, was chosen as its president.

The main aim of the Lemko Republic was the reunification of Lemkovina with its brother peoples to the East; namely, in Soviet Russia. For this progressive proclamation, the President of the "Russian People's Republic of the Lemko People" and the administration were arrested and tried for treason (Articles 58 and 59Z and C of the Austrian Imperial Code) by the new post-War Polish bourgeois government on June 10, 1921. In accordance with the Austrian Imperial Code, Dr. Kachmarchik and the twelve ministers faced a death sentence. Although the Lemko dream of reunification was never realized by the formation of the People's Republic, its proclamation became a lasting symbol of the political and national consciousness of the Lemko People, instilled in their hearts by the Russian Revolution; namely, socio-economic justice, peace, and reunification of the Russian nation. The most famous words that Dr. Kachmarchik said at the trial before the Polish president, Pshekhotski, became a symbolic epitome of the Lemko-Russian people's consciousness: "We shall never fail to consider ourselves part of Russia. The consciousness of the idea of unity with the brother people to the East was, is, and shall be the makeup of the Lemko people's soul."

The post-War Lemko immigration to the United States and Canada (1917-1929) brought forth to the North American continent this new political and national consciousness, contributing greatly to ethnic consciousness of the Lemko immigrants already in America. For the first time the Lemko immigrants began thinking about their own future on this continent in terms of a well defined ethnic culture, in terms of their own Lemko culture and thus were created the fundamental grounds from which the idea came of establishing an ethnic organization such as the Lemko Association.

## THE FATE OF LEMKO SETTLERS

By IVAN KRASOVSKY,

head of the Research Dpt., Lvov's Museum  
of Folk Architecture and Daily Life Studies.

The year 1945 saw long caravans of peasant wagons drawn, as a rule, by jaded horses. Their screaming wheels could be heard from miles away. The carts were laden with sacks, coffers and ancient, almost antique, household goods. All this slowly moved toward a railroad station. Tied to the wagons were cows, goats and calves whose bellowing and bloatting merged in a wild cacophony. Lemkos were leaving their home villages in the Western Carpathians. They were also abandoning their plots of land which, together with their homes, were now appropriated by the Polish nationalities. They were moving eastward, to the Ukraine. This author, then a 17-year-old boy, was on one such caravan formed in the village of Deshna which was in the mountains, too.

"What lies ahead of us?" we asked ourselves as we trudged ahead, toward our unknown future. . .

Although war-devastated, the Ukraine received us with an open heart, in a father-like manner. The first several arduous post-war years passed before we knew it. The Lemko settlers were now immersed in the streaming flow of their new life.

Much water has run under the bridge since then. At present, the Ukraine numbers close to 300,000 Lemko citizens. Part of them are known as Lemaki — permanent residents of the Velyki Berezny, Irshava and Perecyn districts of the Transcarpathian Region. The rest are emigrants from Poland.

Both groups have certain distinctions. Lemkos from Transcarpathia have retained particular, inherent, cultural, habitual and linguistic peculiarities, although they now scarcely use their ethnographic name. In this sense, the whole of

Lemko settlers can hardly be distinguished from the local population as they have mastered the generally accepted, standard Ukrainian language. And yet, they are always happy to make one aware of their ethnographic belonging.

Lemko Settlers from Poland are to be found, by and large, in the Ternopol, Lvov and Ivano-Frankovsk regions. A small number have also settled down in the Mykolayiv, Voroshilovgrad, Donetsk and Kherson regions. The emigrants didn't take long to make with local inhabitants and overcome economic problems arising from the first postwar years. All told, their life has much improved, as compared with their experience in their former homeland.

The 1947-1949 collectivization in Western Ukrainian lands introduced basic changes in the local system of agricultural management. Commonly laborious and enduring, the Lemko settlers proved capable farmers in the new environment. Before long, advanced specialists in agricultural production sprang from their midst. Maria Zayatz and Maria Hutey, for example, each received the high title "Hero of Socialist Labor." A number of others were conferred government orders and medals in acknowledgement of their production merits.

By way of example, the Synyava Collective Farm in the Ternopil Region is composed of settlers from the villages of Vislok, Vislochka, Ternavki, Polav, Blichnarka and Vysova. Also, from the Taras Shevchenko Kolkhoz, the richest collective farm in the Zbarazh District.

Quite a few Lemkos joined the ranks of the Ukraine's proletariat. Ivan Beblo, for instance, a team leader at the "Lvivzhitlobud" housing construction amalgamation. Born in the village of Dosna, he was eventually the recipient of the Red Banner of Labor Order and the Order of Glory (Third Grade). Still later, Ivan Beblo won the Ukrainian SSR State Prize.

Lemkos prove advanced workers at the Kalush Potassium Concern, down the pits of the Lviv-Volyn Coal Basin, and at the workshops of factories and plants in Lvov, Ivano-Frankivsk, Drohobych, Chortkov and Zolochov.

The settlers also registered remarkable achievements in their educational advancement. For the first time in their history, the Lemko settlers in the Ukraine took a comparatively short period of time to yield higher school and technical college graduates. At present, these specialists are employed in different fields of science and culture, among them V. Kityk, Doctor of Geologic Science; L. Olesnevich, Doctor of Economic Science; V. Mashlyak, Assistant Professor at the Medical College of Lvov; I. Chulyk, Assistant Professor at Lvov University, plus a number of doctors, teachers, lawyers and others.

Questions pertaining to the history and the present life of the Lemko settlers in the Ukraine were discussed at scientific conferences in Kiev, Lvov and Uzhorod. Lemko historic sites remain preserved at Ukrainian museums. Lemko folk architecture will be revived in the Lemko Section of the Lvov Museum of Folk Architecture and Daily Life Studies.

Impetuous progress marks today the traditionally old motifs in Lemko woodcarving. Many of the woodcarvers are members of the Artists' Union of the Ukraine. Their creations are displayed at Republican and all-Union (USSR) art shows, also at museums throughout the Ukraine, in Moscow, Leningrad and elsewhere in the country and abroad.

Profound realism is vividly inherent in the creations of the older generation of Lemko woodcarvers, those who lived in the Ukraine — among them M. Orysik, O. Stetsyak, I. Kyschchak and P. Odrechivsky. The younger generation brings forth the name of V. Odrekhiivsky of the village of Vilky in Syanok District. In Lvov, he graduated from the Institute of Applied and Decorative Art and, eventually, became a prominent sculptor. At present, V. Odrekhiivsky bears the title "Merited Worker of Art of the Ukrainian SSR." He is the author of the portraits of S. Lyudkevych, O. Myshuha, A. Kos-Anatolsky, etc. He is also the co-author of the monuments of Ivan Franko in Lvov and Drohobych. O. Stetsyak (1914-1959) was another gifted artist of the Lemko stock. The old carving traditions are

adequately continued by I. Odrekhiivsky, the Orysyk and Ambitsky brothers, A. Sukhorsky, A. Figohl and others.

Lemko folk songs have become extremely popular in the Ukraine, too. They are included into the repertoires of many artistic companies, both amateur and professional. They are also successfully popularized by well-known Ukrainian singers, including the Baiko Sisters Merited Artists of the Ukrainian SSR; by Lemko choirs from the village of Losh-nevo (Ternopol Region), the village of Nahirne (Sambor Region), and the settlement of Rudna near Lvov. In addition, they are proliferated by the musical department of Radio Lvov and the city's TV center.

Lemko folk songs are arranged by leading Ukrainian composers, such as Y. Kozak, M. Kolesa, S. Lyudkevych and A. Kes-Anatolsky. Several collections of Lemko folk songs have been published in the Ukraine. Ivan Maichyk and Yaroslav Bodak, young Lemko composers also actively contribute to the vocal heritage of their people.

In the Ukrainian SSR, Lemko literature is represented by Dmytro Bedzyk, a well-known writer from Syanok Region, the author of "The Stolen Mountains," "The Thunder from Beneath" and "Stars are Behind the Clouds" trilogy. Young Lemko men of letters can also rightfully boast of the name of Ivan Holovchak from Ivano-Frankivsk.

Lemko's have preserves their best features: collectivism, mutual assistance, labor solidarity and comradesly cooperation in work, daily life and social chores.



## SEPARATED BY FORCE, UNITED BY LOVE

By L. NESTERENKO

In the 14th century, Polish kings seized the duchy of Halych and Lithuanian princes Byelorussia and the Ukrainian Territories beyond the Dnieper — Naddnipryanshchyna.

The Polish King Casimir III supported, in every possible way, those of the local feudals and clergy who were inclined toward Poland and Catholicism. At that time everything Orthodox and Russian was looked upon as inferior and worthy of persecution.

The situation of the people in occupied lands became simply drastic when Grand Duke Yagiello of Lithuania (1377—1434), having married Polish Queen Jadwiga was converted to Catholicism, entered in union with Poland. Yagiello forced his pagan Lithuanians to convert to Catholicism and tried to do the same to the Russians and Byelorussians but they resisted.

The Union, which was signed in Lublin in 1569, served to tie the Lithuanian duchy to Poland even closer, thus strengthening Polish and Catholic influence there.

Volyn, Podillya and Naddnipryanshchyna in the Ukraine and the Byelorussian part of Pidlyashya went under direct Polish authority, leaving Byelorussia the only constituent of the Grand Duchy of Lithuania.

The Polish king and the Vatican were determined to force the Russians and Byelorussians toward Catholicism at all costs. Bloody wars of aggressions, violence and lootings were then the essence of the history of the Catholic Church. The Pope and his reverend associates stopped short of literally nothing once they thought that some or other design would strengthen their rule and add to their wealth. They willingly joined efforts with other aggressive powers to help them conquer and enslave neighboring, non-Catholic countries — with the only reservation being that the Vatican be guaranteed the right to partake in the loot.

Had the Ukrainians or Byelorussians adopted Catho-



licism, this would have stepped up the process of Polonization of both nations. They would have forgotten their history, culture, mother tongue, and would have lost all contact with the fraternal Russian people. Even more so, this would have turned the Ukrainian and Byelorussian territories into a strategic bridgehead from which Poland would have launched a conquering attack on the Russian state and Catholicized it as well.

However, whatever endeavors were made in this direction it only aroused the hatred of Catholicism to a still greater degree.

Something had to be done about the situation. The Vatican and the Polish kings found a way out with the help of the Jesuits sent by the Vatican to struggle with the Orthodox Church and the Protestants. The Jesuits suggested a Union with the Orthodox Church.

On June 12, 1595, a secret Act was drafted and finally formulated with the knowledge and approval of the Catholic Church and the Jesuits. The document signified the agreement of the "West Russian Church" to enter a Union with the Roman Catholic Church. It was signed by the traitors of their people, Metropolitan Rogoza and his adherents, from amongst the Orthodox bishops. They did so presumably on behalf of their parishes, although in reality neither of the rascally shepherds had asked his flock its opinion on the matter.

How the Uniate Church "found" its way "to the hearts" of the people is evident from the following example. In Cherkassy, a Polish priest, Mokricki, gathered a crowd and suggested converting them into Catholicism. The people refused. Then the priest called the Polish guard and the soldiers started beating the people, twisting their hands and feet.

Another eloquent example of the methods whereby the Union was being instilled into the land of our forefathers is the activity of Josaphat Kuncewicz, the Archbishop of Polotsk. He "persuaded" the people to convert by throwing them in jail, torturing and maiming them, looting their

property, closing down and plundering Orthodox churches, denying children baptism and the dead the Last Rites.

It is a small wonder that the Union and its exponents were hateful to the Orthodox masses who offered violent resistance.

In the Ukraine, a number of townsmen's fraternities came out in defense of the people. They set up schools and prepared specialists to combat the Union and Catholicism. Their print shops supplied the Orthodox churches and schools with relevant books and also published a variety of polemic literature.

Armed revolts, however, remained the most important and decisive form of struggling with the Uniate onslaught. The masses refused to yield to it and, for the most part, stayed Orthodox as a protest against foreign oppression.

Imposed upon the Union caused a great deal of dissatisfaction among the population. In response to increased social, national and religious persecutions, the resistance drive of the Ukrainian and Byelorussian peoples grew into a mighty liberation war against landlord Poland (1648—1654). This war dealt a lethal blow to the Union in most of the Ukraine.

Of tremendous significance in this respect was the assistance of the Russian nation. Both the Ukrainian and Byelorussian peoples had long wanted to unite with it, and after they did, they could always rely upon its assistance in the worst ordeals that came their way.

As a result of severe battles, the Left-Bank Ukraine and Kiev were taken away from the Polish aristocracy.

In those areas where the Union still remained, the resistance movement continued. Vain were the efforts of Roman Catholic elements to strengthen Uniate positions in Transcarpathians, Galician Rus' and Lemkovina.

Catholic encroachments were consistently opposed by the best representatives of Galicia, Transcarpathia and Lemkovina. Beginning in 1848, O. Dukhnovych, A. Dobryansky and other progressive figures of Transcarpathia, also M. Shashkevych, Ya. Holovatsky and I. Vahylevich, known

as the Russian Three in Galicia (mostly poets, writers and ethnographers), decidedly supported reunification with the Russian people, their culture and Orthodox ministrations. They were later joined by Galician personalities such as D. Zubritsky, A. Petrushevych and the Lemko I. Naumovych.

Although the Austro-Hungarian administration branded Orthodox propagators as Russophiles and packed prison cells with them in Talerhof, Terezin and elsewhere, this drive of the people of Kievan Rus' toward their historical metropolis never stopped but, rather, gained in scope and strength. Many of the clergy and conscious believers clearly saw, from numerous instances what life offered them, that the betrayal of Orthodox interests at the Council of Brest (1596) had resulted for them servitude for foreign masters.

The Vatican and its Uniate-Jesuit appointees wrote blood-filled letters into the annals of our people. Through wild terror and treacherous scheming they forced our ancestors to accept the alien creed which served the interests of the Polish Crown, later those of the Hapsburgs of Austria. In the last war, the Uniate hierarchy demonstrated with striking vividness its alliance with Nazi Germany, which once again worked against the interest of our people. For many decades the feeling of indignant condemnation of the Union continued to grow in the people, because the Union contradicted their national traditions and convictions. The situation has not changed to the present, which explains why people in those areas constantly thought of withdrawing from the Union and returning to the Orthodox beliefs of their forefathers.

Finally, history itself helped them to realize their plans. The Soviet Union routed Nazi Germany, thanks to the heroic efforts of its fraternal nations. All the Ukrainian territories were united within a single Soviet Ukrainian state as part and parcel of the USSR.

It was then that the soberminded of the Uniate clergy and parishioners decided to realize their long-cherished dream and reunite with the Russian Orthodox Church. The Rev. Dr. Havriil Kostelnik of the Lvov Archdiocese, Vicar-General

Dr. Mikhaïlo Melnyk of the Drohobych-Sambor Diocese, and the Rev. Dean Dr. Anton Pelvetsky of the Stanislaw Diocese acted on behalf of their three Uniate sees when they suggested the creation of a special body known as the Central Initiative Group for the Reunification of the Greek Catholic Church with the Russian Orthodox Church.

Representing the interests and moods of the masses of believers, the Group was before long joined by almost the whole of the Uniate clergy. Its activity ended in the holding of the Church Council of Lvov in 1946 which unanimously voted to nullify the 1596 Brest Council's resolutions and liquidate the Union. Finally the posterity of those who had fought and suffered for their Orthodox convictions became perfectly free to profess the creed of their forefathers.

Such was the infamous finale of the notorious Union which, according to the outstanding Ukrainian author Ivan Franko, for more than three centuries brought "the whole of Russia immeasurable damage and unhappiness."

## SOURCES OF UNITY

By I. MAKOVYCHUK

Candidate of Historical Science

325 years ago, on January 18, 1654, representatives of the Ukrainian people gathered on the snow-covered square of the ancient town of Pereyaslav to hold a general military council. They unanimously voted for the reunification of the Ukraine with Russia, "For all of us to be forever together!" In history, this event is known as the Council of Pereyaslav. Its decision was approved by the entire Ukrainian nation.

Ever since, Ukrainian-Russian friendship has sustained many ordeals. Both nations struggled together against czarist autocracy, shoulder to shoulder their common Motherland against foreign aggressors and, eventually, joined efforts to win the October Revolution (a. k. a. the Russian Revolution) of 1917. Having overthrown czarist rule the once oppressed people received their cherished freedom, the right to decide their own destinies unobtrusively, and to create their national literature and the arts — their socialist culture.

Following the October Revolution, the Ukraine became a sovereign state. It was of her own accord that she joined the new socialist federation of the Soviet Union. The community of interests and the experience of the revolutionary struggle against czarist autocracy served to further strengthen the friendship of the Ukrainian and Russian peoples. Complete equality, voluntary union, mutual respect, friendship, cooperation and reciprocal assistance — such are the principles underlying the relationships of the constituent Soviet nations. Such was the way of solving the national question in the USSR. At present, this federation, occupying a tremendous territory, comprises a population of more than one hundred nationalities and ethnic groups.

One of the most important achievements of the socialist

system was the creation of the national statehood of the peoples forming the Soviet Union.

Article 1 of the Constitution of the Ukrainian SSR reads that the Ukrainian Republic is a socialist and all-people's state which expresses the will and the interests of workers, farmers and the intelligentsia, of the working people of all nationalities.

Conducted under developed socialism, the policy is aimed at the flourishing and mutual enrichment of national cultures, the continuation of the comprehensive development of nations and nationalities, the improvement of the socialist distribution of work among the Soviet republics, and at the strengthening of internationalist unity.

1978 was gratifying for the working people of the Ukraine. On the eve of the 61st anniversary of the October Revolution, industrial workers reported to the government that they had fulfilled output and overall realization quotas ahead of plan. Ukrainian tillers, as usual, harvested bumper crops, selling to the state one thousand seventy-six million poods\* of grain.

Forty years ago, the Western Ukrainian (Halichina) regions of Lvov, Ternopol, Bukovina, Volyn, Rovno and Ilvano-Frankivsk reunited with the Ukrainian SSR.

Until that unforgettable day in September of 1939, the condition of the working masses there was simply unbearable. Peasants and workers wasted their health in hard toil for the benefit of Polish, Rumanian, Czech and Hungarian nobility. Foreign languages and culture were enforced. Schools gave only an elementary education.

In Lvov Region alone, almost forty thousand peasants had no land at all. They had no other choice but to emigrate to the United States, Canada and elsewhere in order to earn a living. At present, the Region's collectivized agriculture is a highly mechanized production complex, with the farmers living prosperously.

The people's daily life and their culture have undergone

\* 1 pood is slightly over 36 pounds avoirdupois.

essential transformation in the west of the Ukraine. Whereas back in the 1930s almost one-third of the women and every fifth man were illiterate, at present local residents have at their disposal dozens of higher schools, specialized colleges, close to one and a half thousand grade schools, theaters, museums, public libraries, Palaces and Houses of Culture, village clubs and movie theaters.

The mutual enrichment of national cultures received a powerful impetus in the world's first socialist state, merging into a mighty stream of a single Soviet socialist culture. The Ukrainian SSR, for example, operates a ramified network of higher and secondary educational establishments, also large research centers and a great many different other cultural and educational institutions. A ponderable contribution is made to the common cause by the artistic intelligentsia of the Ukraine. Writers, artists, composers, cinematographers, actors, stage directors, and other men of the arts dedicate their creative endeavors to glorifying the image of a working man, revealing his contemporary cultural world and illuminating the friendship of the Soviet nations.

"Decades" and "Days" of literature and the arts, the "Kiev Spring," the "Golden Autumn," the "Crimean Stars" and other all-Union festivals help a good deal in actively facilitating the mutual influence and advancement of Ukrainian culture. These festivals turn into real holidays of friendship and unity amongst the many peoples of the Soviet Union.

The Ukrainian nation owes much of its remarkable progress in the development of the economy, culture and, generally, in the strengthening of its state to the fraternal aid of all the other Union republics. A new historical community of man — the Soviet people — has emerged in the course of promoting versatile contacts between the Soviet nations and nationalities. The major result of all these socialist transformations is the appearance and maturation of a new Soviet personality, with the inherent Marxist-Leninist outlooks, internationalism, boundless devotion to

his Motherland, and utmost moral virtues.

Currently, the national cannot be separated from the international. In the Soviet Union, both entities have always existed side by side in everyday life. A Soviet nation develops itself, its economy and culture thanks to comprehensive, and reciprocal, assistance from other Soviet nations.

A ponderable share in creating all the material and cultural riches of the Ukrainian SSR belongs to the fraternal Russian people. This cooperation continues to expand. Fruitful business-like contacts are, for example, maintained between the machine-builders of Kiev and Moscow, Kharkiv and Leningrad, between the metallurgists of Pridniprovya (i. e., areas adjoining the Dnieper) and the Urals, and between the coal miners of the Donetsk and Kuznetsk coal basins.

In addition, the Ukraine promotes friendly exchanges with other Soviet republics. Agreements on cooperation are concluded between Academies of Sciences and separate industrial enterprises and other organizations. Whenever a Soviet enterprise accumulates some advanced experience, it is willing to share it with all of its counterparts, so that an advanced production technique or other such data are quickly made known throughout the country.

Huge new construction projects have indeed become a symbol and even a source of the sacred friendship of the Soviet nations. These include the Baikal-Amur Railroad, the Kama Autoworks, oil friends in Siberia; also the new projects of the Ukraine, including Blast Furnace No. 9 at the metallurgical plant of Kriviy Rih, the State District Electric station of Ladyzhin, the "3600" Rolling Mill at the Azovstal Plant in Zhdanov, and many others.

The internationalist unity of the Ukrainian people with the other Soviet nations is like a river which rolls its waters freely across countries and borders. The farther it reaches, the deeper and quicker it becomes. It is thus the Ukrainian nation imbibes its strength and inspiration in its reach for greater prosperity, for progress in all spheres of social endeavor.

## ABOUT PROMINENT LEMKOS

### DMYTRO BORTNYANSKY, COMPOSER AND PATRIOT

By PETRO KOHUTOV

Dmytro S. Bortnyansky, an outstanding composer of Lemko origin, was born in 1751, in the village of Bortue, Lvov Region.

Even when he was a small boy, Dmytro betrayed a remarkable skill in music and singing. "He even used to cry in a melodious voice," recalled his mother. When he was six, his father brought the boy to study at the Hluchov School of Music (Kiev Region). Eventually, the Bortnyanskys came to live there as well. The young Lemko simply conquered his professors by the strength of his inborn craft, so much so that he was before long invited to join the Royal Capella of St. Petersburg, the then Russia's most prominent choral company. There, Dmytro not only sang with the choir but also gained extreme acclaim performing operatic parts in the Capella-staged performances. Furthermore, he would spend almost all his spare time receiving academic knowledge. He was a voracious reader, too, concentrating on literature dealing with the theory of music.

In 1769, Dmytro Bortnyansky was eighteen when he was sent to Italy to study in Venice, Bologna, Milan, Modena, Rome, Naples and Florence. In the ten years he spent in this country, he familiarized himself with different operative schools, Italian musical culture and the country's priceless architectural and artistic sites. Simultaneously, he used every occasion to sing at Italian opera houses and write operas of his own, so that, eventually, Bortnyansky became a well-known composer.

Late in 1779, he was summoned to St. Petersburg where he was accorded a warm reception as a celebrated singer and nonetheless acknowledged composer. As though determined to bestow his publicity with still greater prominence, the tsarist administration went even farther and assigned

Dmytro Bortnyansky as bandmaster and professor of the Royal Theater. In 1796, he became Director of the imperial company.

Dmytro Bortnyansky proved a laborious and fertile worker of his art. He wrote six operas, of which three were born in Italy — "Creon" (1776), "Alcaeus" (1778) and "Quintus Fabius Maximus" (1779) — and enjoyed tremendous success at Italian theaters. The other three operas he composed in St. Petersburg. They were also destined to remain long on the repertoire of the Royal Theater.

Outside of operas, Bortnyansky wrote more than four hundred musical pieces, by and large choral concertos and other compositions varying in genre, plus quite a few separate operatic arias and songs to the lyrics of contemporary Russian poets. The latter included Gavril Derzhavin and Alexander Radishchev who wrote their verse on the spur of the national upsurge during the Napoleonic Wars (1812) in Russia — known here as the Patriotic War of 1812. His works of that period, imbued with elevated patriotic sentiments, lyricism, classic simplicity and profound national coloring, proved invariably popular. He also wrote many original liturgic pieces.

Inherent in his music are warmth and humaneness. Both are overwhelmingly folk in character and noticeably linked to Ukrainian and, specifically, Lemko songs and melodies.

A progressive personality of his time, Dmytro Bortnyansky was remarkably knowledgeable of musical and vocal culture on the European scale, while possessing an expressly independent manner of creative perception. In this sense, he emerged as the first Lemko composer to reach the summits of contemporary aesthetic standards and adequately respond to every important development of his epoch. More importantly, Bortnyansky managed to counter the empty pompousness of contemporary Italian music by his own noble style which was markedly Slavonic in its emotional richness and classic perfection. Russia's classic public figures were among his friends, who held him in high esteem for his talent and kind and sincere disposition.



The sort of life he led, he was not destined to tread the paths of barefooted childhood or meet the spring in a "polonina" (mountain valley in the Carpathians), or, still, hear the rustling of pines in Verkhovina. But his love for the charms of his native land he had held sacred until his dying day. He would often revive in his memories the image of his beloved Carpathian Mountains. He took an interest in the literary life of Galicia and subscribed for newspapers and books from Lvov.

Dmytro Bortnyansky died when he was 74. The Lemko composer's remains were ceremoniously buried in St. Petersburg. His funeral was attended by a great many exponents and admirers.

His life and creative endeavors may well serve as an eloquent proof that Lemkos have for ages attracted to the Ukrainian nation, while supporting the idea of fraternal unity with the Russian people.

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## MIKHAILO BALUDYANSKY, THE FIRST RECTOR OF ST. PETERSBURG UNIVERSITY

By M. LYVEN

Mikhailo Baludyansky was one of the handful of Lemkos to receive an adequate education and become an acknowledged scholar under the yoke of Austro-Hungarian autocracy. In addition, he was destined to appear as the first Rector of the University of St. Petersburg.

Born 1779 in the village of Vyshnya Olshava, Pryashiv Region, into the family of a local priest, Mikhailo displayed astonishing talent so early that his father was convinced to neglect the family's generally crucial financial conditions and sent the boy to study at the college of Pryashiv (currently Presov, Czechoslovakia). Later, Mikhailo was enrolled at the Law Department of the Academy of Kosice. Considering his outstanding capabilities, the Academy issued Baludyansky Jr. with a letter of recommendation for him to be accepted at the Department of Law of Vienna University which he graduated from with honors, acquiring the degree of Jurum Doctor (Doctor of Laws).

While teaching law at the Academy of Nagyvarad (Hungary), Mikhailo Baludyansky wrote a doctorate thesis. He defended his dissertation at the University of Budapest and received a Doctor Diploma. His parents were people of progressive persuasions. They corresponded with advanced intellectuals in Russia who kept them supplied with different enlightening literature. They also supported the idea that Lemkos should get united with their brothers in the East.

At the Academy of Kosice, Mikhailo Baludyansky joined the so-called Jacobinic Movement of Hungarian Republicans. Later, he became a member of the secret Jacobinic Society for Liberty and Equality, founded by I. Martovich (executed in 1795).

Persecuted for his convictions, M. Baludyansky sought contacts with Russian scholars. He, for example, corresponded

with his fellow countryman Ivan P. Orlai, a well-known medician. He helped him receive an invitation (1803) to work as a professor at the Teachers' Training College of St. Petersburg. In August of that same year, he met with Orlai in Vienna and finally made up his mind to leave for Russia. After procrastinated formalities, Mikhailo Baludyansky was officially permitted to do so, with the reservation that he would under no circumstances be allowed to return.

In February 1804, Baludyansky came to St. Petersburg. There he was met not only by Orlai, but also by Arseniev and Halich, both prominent scholars. Before long, the Lemko became Professor of Political Economy at the College. In 1816, in acknowledgement of his pedagogical and investigative merits, Mikhailo Baludnyasky was elected Dean of the Department of Law, and three years after that, following the reorganization of the College as a University, the Lemko scholar became its first Rector.

The beginning of the University history was a sad one. The tsarist administration, the outspoken enemy of progress and domestic scientific developments, kept a sharp eye on progressive scholars on the University's teaching staff. Two years had hardly elapsed since its inception when the University suffered its first purges. Kunitin was the first to be fired for suspected dissidence. He was followed by Arseniev, Halich and others, among them Mikhailo Baludyansky. Although he had by then gained popularity for his numerous papers on political economy and state law, the Lemko scholar's teaching activity was cut short. He was thus punished for his progressive outlooks and contacts with the Decembrists.

While at the University, Baludyansky actively cooperated with the Ministry of Finance and the Ministry of Justice. He also worked for the Speransky Commission.\* In addition, Mikhailo Baludyansky contributed to the drafting of a number of reforming laws. He came out as one of the first public figures championing the emancipation of the serfs. Needless to say, he is due a lot of credit for the publication of "The Code of Laws of the Russian Empire."

Mikhailo Baludyansky also maintained comprehensive contacts with Russian, Czech and Hungarian progressive personalities. In doing all this, the Lemko scholar never forgot about his Motherland. He kept writing to, and receiving letters, from his relatives and friends in Pryashevshchina. He sent there literature and kept his fellow countrymen studying in Russia, financially help.

He hated both the Russian tsar and the Austrian emperor, because both were apparently only trying to outmatch each other in subjecting their people to the severest possible degree of oppression. In his most cherished dreams Baludyansky saw the Russia of the future, free and rejuvenated within the communion of the nations of Europe. He was happy when in 1847, in the evening of his life, already an acknowledged scholar, he was allowed to visit his beloved Lemkovina. It was early spring when Baludyansky once again smelled the intoxicating fragrance of blooming thorn bushes, payed tribute to the graves of his parents, visited his old relatives and friends and took a stroll along the vaguely familiar paths of his childhood.

Shortly after he returned to St. Petersburg, Mikhailo Baludyansky fell sick and passed away inside of one year.

\* Mikhail M. Speransky (1772-1839), Russian statesman. Headed a State Commission which compiled and published 46 volumes of "The Complete Collection of Laws of the Russian Empire" (1832).

## THE LEMKO FESTIVALS IN U. S. A.

Eleven years ago, the Lemko Association began a tradition — holding a Festival during the summer months where the culture of our people could be displayed through music, song and dance.

Since that first Festival in 1968, performing artists including guests from the Ukraine, have brought together thousands of people from all over the country to join in a celebration of our proud heritage.



Maria Machoshko, Soloist of Podduklansky Ensemble of Pryashev, Czechoslovakia

The names and credentials of past performers are indeed impressive and diversified. Soloists from leading Opera Companies of Kiev and Lvov including G. Krasula and Tamara

Didyk and nationally recognized Folk Artists such as Maryika Zubanich, Maria Machoshko, Olya Havrish, the Baiko sisters, and most recently Olena Vorochok, Andriy Sova and Ivan Popovich have graced the stage at Lemko Resort where the Festivals are held.

Audiences have been privileged to listen to extraordinary performances by bandurists, Lyudmila Yanitzka, Olya Havrish and the ever popular trio bandurist from Kiev.



Baiko Sisters — Danya, Marisya and Nina

This year, the 11th Lemko Folk Festival will be held on August 18 and 19 at Lemko Resort, Monroe, New York.

Not only will it continue the tradition began 11 years ago, this time it will help to celebrate the 50th Golden Anniversary Jubilee Year of the formation of the Lemko Association of the U.S. and Canada.

It will also be quite different from any of the Festivals we have seen in the past. For the first time as part of a Festival program, a short play will be presented. "Bacha and Planetnik" ("The cow herder and the sorcerer") a humorous satire directed by Alexander Vostok.