

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE ASSOCIATE EDITOR

Perhaps we should call this page "Philosophical Ramblings." An editor must, of necessity, present some sort of philosophical outlook to his readers, but it can be a frightening experience to be a philosopher thrust into an editorial position! At any rate, we hope our rambling can be controlled at least for this issue of the *Carpatho-Rusyn American*.

This issue covers a lot of territory. We are pleased to introduce the newest member of our staff, Patricia A. Onufrak. She assumes the task of co-ordinating recent, current, and future events of interest to our readers. Her first column, "Rusyn Forum," appears on page seven. Patricia is from McLean, Virginia, a member of Epiphany of Our Lord Byzantine Catholic parish in nearby Annandale. She recently received a Master of Arts degree in Russian Language and Literature from the University of Toronto. We welcome her to our publication and we hope you enjoy her work.

One recent event deserves special recognition because it is a significant contribution to American Carpatho-Rusyn cultural awareness. On September 24-25, 1983, the Kruzhok Folk Ensemble, under the direction of Mr. Jerry Jumba, made a recording of fifty-two Carpatho-Rusyn songs and dances. We were privileged to be at St. John's Cathedral Center in Parma, Ohio, to chronicle this gathering of our people: Tom Katrenich, accordionist from Columbus, Ohio; violinist Nick Nagrant, director of the Beskydŷ Ensemble from Detroit, Michigan; musicians Ken Javor, Andrew Bronkaj, and James Senderak, all of the Carpathians from Barberton, Ohio; and the entire Kruzhok Ensemble directed by Michele Long and Robert Trompak. Weeks of practice and preparation culminated in the two-day recording session. The finished product is a professionally produced two-cassette stereo tape album, entitled "Zaspivajme — Let Us Sing," complete in its own binder with song sheets in Rusyn and English, that presents a beautiful panorama of Carpatho-Rusyn music from yesterday and today. "Zaspivajme — Let Us Sing" is an example of what younger people are doing to promote and preserve our heritage. It would make a great Christmas (or Easter) gift, and we feel it is an important cultural achievement for Americans of Carpatho-Rusyn background. The album is available on cassettes only for \$20.95 (postage and handling included). For information, write to Joe or Joan Verba, 7718 Dorothy Avenue, Parma, Ohio 44129.

While groups like Kruzhok continue to make others aware of our national identity, we occasionally hear of misunderstandings which demonstrate that the role of education and the need for knowledge about Carpatho-Rusyns remain a constant challenge. Such is the case with a story that developed this summer in Detroit.

In early August, we received notice that a four-day workshop for the folk group Krajane was held in Sterling Heights, Michigan by our friend and colleague Jerry Jumba. Krajane, sponsored by Saint Basil the Great Byzantine Catholic Church, was preparing for the Detroit-sponsored "Captive Nations Festival," to take place in mid-September. However, at the end of August the group was informed that they could not participate in the festival, because there was already Ukrainian and Slovak participation and ostensibly Carpatho-

Rusyns did not exist. In effect, the Carpatho-Rusyns were being held "captive" by a group of people who were supposed to be promoting cultural awareness in America! Ms. Kathleen Kozub, Director of Krajane, wrote a letter of protest to the festival committee. As proof that Rusyn Americans do exist, she cited the *Harvard Encyclopedia of American Ethnic Groups* entry for Carpatho-Rusyns, and pointed to the fact that, among other events, we were officially recognized at a White House reception in 1980 (cf: *Carpatho-Rusyn American*, Volume III, Number 4, 1980). Unfortunately, it was too late for this year. We sincerely hope that next year the Detroit Captive Nations Festival Committee will reconsider their decision and recognize the Carpatho-Rusyn component of the American cultural mosaic.

On a happier note, it is very refreshing to find pockets of cultural awareness in our travels with Rusynŷ, a folk ensemble based at Saint Nicholas parish, McKeesport, Pennsylvania. Such was the case recently when Rusynŷ journeyed to Uniontown, Pennsylvania, to participate in the second annual Carpatho-Rusyn celebration at Saint John the Baptist Church. Father Eugene Yackanich, pastor of that Byzantine Rite parish, and Bonnie Balas, co-ordinator of the event, presented a heritage celebration complete with ethnic foods, authentic costumes in a fashion show, a choir performance, craft-displays including *pysanky* and needlework, and, of course, folk-dancing. Next year's date has already been selected, and we will alert our readers in a future issue.

Finally, a few words about our editor. Dr. Patricia Krafcik is presently keeping very busy in Czechoslovakia pursuing her studies in Slovak and Carpatho-Rusyn folklore. She is still involved with our newsletter, however, since she was able to contact Dr. Muřinka directly for his article on Carpatho-Rusyn Easter customs, which will appear in the spring issue of 1984. We had hoped to hear from her before we went to print, but overseas mail seems to have its problems. We trust that she will return with more information that we will pass along to our readers.

Fortunately, mail delivery in this country is better. We have been watching the editor's mailbox during Dr. Krafcik's absence, and in the next issue we will share with you some of what we found. We thank those of you who have taken the time to write and we renew our invitation for your comments, requests, and ideas.

OUR FRONT COVER

Carpatho-Rusyn girl in Luh, Subcarpathian Rus' (Transcarpathia), by the distinguished American photographer Margaret Bourke-White, and published with accompanying text by Erskine Caldwell in the book, *North of the Danube* (New York, 1939).

OUR NEXT ISSUE

The first issue for 1984 (to appear in March) will have an extensive article on Carpatho-Rusyn Easter customs written especially for the *Carpatho-Rusyn American* by Dr. Mykola Muřinka of Prešov, Czechoslovakia. To be assured of receiving all next year's issues, do not forget to renew your subscription by sending \$7.00 to: Carpatho-Rusyn American, 5485 Forest Glen Road, North Madison, Ohio 44057.

PETER J. WILHOUSKY (1902-1978)

Popular composer and arranger, distinguished educator and eminent choral director, Peter Wilhousky has left a legacy that will enrich American music for generations to come.

Best known for his "Carol of the Bells," which has become a part of the traditional music for Christmas, Wilhousky also wrote the stirring concert arrangement of "The Battle Hymn of the Republic," made popular in recordings by the Mormon Tabernacle Choir and frequently performed at music festivals, holiday celebrations, and state occasions. His many translations and arrangements of music from the Slavonic liturgy are still widely used in schools and churches of many denominations throughout the country. He founded and conducted numerous choruses during his long musical career and his remarkable abilities with vocal ensembles brought him to the attention of Arturo Toscanini, who in the early 1940's employed Wilhousky to prepare the choruses used by the maestro in his now historic NBC Symphony broadcasts. Despite these and many other diverse musical achievements, however, it was in the field of education that Wilhousky left his deepest mark.

Wilhousky was born in Passaic, New Jersey, into a family of Carpatho-Rusyn origin. Both his parents came from Rusyn villages in the Prešov Region of what is today northeastern Czechoslovakia — his father Joseph from Vyšný Orlich, his mother (née Julia Hnath) from Uják. The young Peter's musical talents were nourished since earliest childhood both at home and at church. His parents were choir members at SS Peter and Paul Greek Catholic Church in Passaic, where the child was brought up to the choir loft every Sunday as soon as he could stand. In those years, the Passaic parish was fortunate in that it had a fine choir and church school under the direction of its talented cantor John G. Boruch.

In 1910, when Peter Wilhousky was eight, SS Peter and Paul Church switched its allegiance to the Russian Orthodox Church, thereby becoming one of the largest Rusyn Orthodox parishes in the United States. Now within a Russian-American cultural sphere, Peter was sent the next year to the renowned Russian Cathedral Boys' Choir in New York City. He was to spend five years in this live-in choir school, becoming soprano soloist and participating in many cathedral services as well as prestigious concerts, including a command performance before President Woodrow Wilson at the White House. In 1920, Wilhousky continued his musical education at the Damrosch Institute of Musical Arts in New York City, which later became the Juilliard School of Music from which he received a B.A. degree.

Having completed his formal education in 1923, he became a music teacher at a high school in Brooklyn, where he began organizing the first of the many choruses he was to conduct in the New York City area. It was in 1936 that Wilhousky was first propelled into national prominence. New York City was to be host to a convention of the National Association of Teachers of Music, and Wilhousky was invited to prepare a student chorus for the opening ceremony at Madison Square Garden. For a full year beforehand, he spent afternoons in each of the five New York boroughs auditioning, selecting, and training voices for this event. On March 30, 1936, before 16,000 people, his chorus of 1500 students filled Madison Square Garden with a sound so



magnificent so as to astonish the nation's music teachers present and to win the acclaim of the press. With this concert, the All City High School Chorus of New York was born (though pared down thereafter to a more manageable 200 voices), and throughout the remaining thirty years of Wilhousky's career, the group performed a major concert each year at Carnegie Hall and later at Lincoln Center. The popularity and prominence of these events led to Wilhousky's appointment in 1940 as Assistant and later Director of Music for the New York City school system.

Despite increasing administrative burdens, Wilhousky always maintained direct contact with students, particularly through his All City High School Chorus, from which he helped to place promising students. Many alumni of the chorus later went on to successful careers at the Metropolitan Opera, the New York City Opera, Radio City Music Hall, Broadway musicals, radio and television shows, and professional church and concert choirs, including the famous Robert Shaw Chorale.

Wilhousky was not by any means exclusively a high school educator. He trained choral conductors and other music educators as well, teaching for almost a decade at Juilliard, presenting master classes in choral conducting in major cities along the East coast, presiding at university choir clinics, and conducting at major music festivals throughout the country. Thus, the techniques learned in a Rusyn-American parish church and Russian-American choir school were refined, adapted, and handed down by Wilhousky to many of today's leading choral conductors in the United States.

As a result of his many achievements, Wilhousky was awarded an honorary doctorate from the New York College of Music, the Handel Medallion "in recognition of his service to the youth of the city of New York," and in 1975 the American Choral Directors Association award for "pioneering leadership, inspiration, and service to choral art." Indeed, few have contributed as much to the popularity which serious choral music enjoys in the United States today.

Lawrence Chvany

RECENT PUBLICATIONS 1979 (conclusion)

Majernyk, Jurij. "Borot'ba proty 'ukrajins'koho buržuaznoho nacionalizmu' i stan ukrajins'koho mensosťy v Čecho-Slovaččyni" (The Struggle Against 'Ukrainian Bourgeois Nationalism' and the Status of the Ukrainian Minority in Czechoslovakia), *Sučasnist'*, XXIX, 7-8 (Munich and New York, 1979), pp. 96-106.

This rambling essay describes briefly recent ideological changes in Czechoslovakia which have led to criticism under the slogan "Ukrainian bourgeois nationalism" of all previous attempts (especially during the 'Prague Spring' of 1968) to improve the status of the Rusyn population in the Prešov Region.

Naukovi zapysky KSUT (Scholarly Proceedings of the Cultural Society of Ukrainian Workers), No. 7 (Prešov, 1979), 162 p.

This issue and its eleven articles are devoted to the sixteenth anniversary of the Russian Bolshevik Revolution and its impact on eastern Europe. A few studies deal specifically with Carpatho-Rusyn problems: the participation of Prešov Region Rusyns in the Russian Revolution, by A. Kováč; the Subcarpathian Communist Party's change to a Ukrainian orientation in the 1920s, by J. Dzenzelivs'kyj and Ch. Oleksyč; revolutionary ideas in the writings of Fedir Lazoryk and Vasylij Zozuljak, by M. Roman; and Rusyn newspapers after 1919, by O. Rudlovčák.

Naukovyj zbirnyk Muzeju ukrajins'koho kul'tury u Svydnyku (Scholarly Anthology of the Museum of Ukrainian Culture in Svidník), Vol. IX, pt. 2 (Svidník, Bratislava, and Prešov, 1979), 630 p.

In many ways, this latest volume of the *Naukovyj zbirnyk* is a memorial book to a part of the Carpatho-Rusyn world that has ceased to exist. In the early 1970s, the Czechoslovak government decided to construct a man-made reservoir just north of Snina, in the Rusyn-inhabited Prešov Region of northeastern Slovakia, and to move the population out of the upper valley of the Cirocha River, in particular from the villages of Starina, Vel'ka Pol'ana, Smolník, Dara, Ostrožnica, Zvala, and Ruské, all of which were to be covered with water. Realizing that the rich Carpatho-Rusyn culture found there would be lost forever, several scholarly institutions in Czechoslovakia conducted extensive research in this area between 1975 and 1978, the results of which are published in this volume.

Most of the eleven articles deal with the ethnography and folklore of Starina and Carpatho-Rusyn villages immediately to the north, in particular traditional architecture (by Myroslav Sopolyha), agricultural implements (by Jan Podolak and Mychajlo Hvizd), sleds and other modes of winter transportation (by Magdalena Parikova), traditional lullabies in the village of Dara (by Jurij Kostjuk), and popular sayings and proverbs (by Nadija Var'jan).

There is also a study by Olena Rudlovčák of the nineteenth century Carpatho-Rusyn national leader, Aleksander Duchnovyč (born in nearby Topolja), who spent many years in the region and who wrote a description of this area (*O narodach krajnjans'kych*), which is republished here in its entirety. Finally, Mychajlo Hyrjak has contributed a 300-page monograph on the popular prose of the Starina valley which

includes biographies of several village story-tellers as well as the complete texts of 111 stories in the local Carpatho-Rusyn dialects.

This impressive volume includes two indexes and numerous photographs. It is to be regretted, however, that the illustrations — so important to a material culture that has disappeared — are of such poor quality.

Nova dumka (New Idea), Vol. VIII, Nos. 20, 21, 22, 23 (Vukovar, 1979), 120, 120, 84, and 108 p.

The journal *Nova dumka* continues in its issues for 1979 to provide information about the present-day life of Rusyns in Yugoslavia, as well as to serve as an international forum for writers from both eastern and western Europe who are interested in Carpatho-Rusyn civilization in general. Of particular interest in these issues are: Paul R. Magocsi's history of Carpatho-Rusyns in the United States (Nos. 20, 21 and 22); the conclusion of Fedor Laboš's history of Rusyn immigration to the Vojvodina in the eighteenth century (Nos. 20 and 21); Fedor Korecky's description of the geographical center of Europe, just outside the Rusyn town of Rachiv (No. 21); a translation of a work by the early nineteenth century Slovak ethnographer, Jan Čaplovič, on Rusyns and Cotaks (No. 23); and a description of a rare study written in Hungarian in 1913 by Mihaly Munkácsy on the language of the Vojvodinian Rusyns (No. 23.)

Pekar, A. *Bishop Basil Hopko, S.T.D.: Confessor of the Faith (1904-1976)*. Pittsburgh, Pa.: Byzantine Seminary Press Publications, 1979, 36 p.

This is the latest of Reverend Pekar's biographical pamphlets on twentieth-century bishops in the Prešov and Mukachevo Greek Catholic eparchies. Bishop Hopko was appointed auxiliary to Bishop Pavel Gojdič of Prešov in 1947; both were imprisoned by the Communist government in Czechoslovakia in 1950. In 1968, Bishop Hopko was allowed to return to Prešov, once again the seat of the Greek Catholic Diocese after its revival during the liberalization period of the "Prague Spring." During eight difficult years in guiding the Greek Catholic Church in Czechoslovakia, Bishop Hopko died in 1976, the last of the Rusyn bishops of the Prešov Diocese.

Pekar, Athanasius. *The Bishops of the Eparchy of Mukachevo with Historical Outlines*. Pittsburgh, Pa.: Byzantine Seminary Press, 1979, 88 p.

This popular historical booklet contains biographies of all Greek Catholic bishops from M.M. Olšavs'kij in the late eighteenth century to the last, T.G. Romža, who was killed in 1947. Portraits of each bishop are included as well as brief biographies of all local bishops before Olšavs'kij.

Pekar, A. "Prjašivs'kyj vlydyka Josyf Gaganec', visytator oo. Vasylijan" (Prešov Bishop Josyf Gaganec', the Visitor to the Basilian Fathers), *Analecta Ordinis S. Basilii Magni*, Series II, Sectio II, Vol. X (XVI), no. 1-4 (Rome, 1979), pp. 379-393.

In 1858, Bishop Josyf Gaganec' (1843-1875) of the Greek Catholic diocese of Prešov was authorized by the Vatican to visit and report on the status of Basilian monasteries in Carpatho-Rusyn territory in former northeastern Hungary. The bishop set out to visit monasteries at Krasný Brod,

Malýj Bereznyj, Mária-pocs, and Černeča Hora near Mukačevo together with Reverend Aleksander Duchnovyč, the leading Carpatho-Rusyn cultural figure of the time. This study includes the original reports of the visitation written by Duchnovyč. Reverend Pekar has provided a brief introduction (in Ukrainian); the reports are in Duchnovyč's original language.

Perejda, Andrew D. *Uhro-Rus' Map*. Passaic, N.J.: Diocese of Passaic Heritage Institute, 1979. 2 sheets.

This large-scale map shows all Rusyn villages south of the Carpathian Mountains. Each of the two sheets measures 21" x 25" and on the reverse side all the villages are listed alphabetically with locational symbols. The map also indicates with color coding the ethnographic boundaries of Rusyns, Slovaks, Magyars, and Germans. Actually Dr. Perejda's map is a reproduction of a map done by the Ukrainian ethnographer, Stepan Tomašiv's'kyj (*Etnografična karta Uhors'koji Rusy*), and published in St. Petersburg in 1906.

Unfortunately, Perejda's version contains many typographical errors and fails to show contemporary international boundaries. Despite these shortcomings, which might be corrected in a second printing, the map of Uhro-Rus fills a cartographic gap and makes it possible for Rusyn-Americans to find the native villages of their ancestors. (Available from the Carpatho-Rusyn Research Center for \$6.25)

Rečnik samoupravnih i drugih društveno-političkih termina i izraza srpskohrvatsko-rusinski/Slovnjik samoupravnih i drugih društveno-političkih terminoch i virazoch serbskohorvatsko-ruski (A Serbo-Croatian-Rusyn Dictionary of Administrative and Other Sociopolitical Terms and Expressions). Novi Sad: Združenje naukovih i fachovih prekladatel'och Vojvodini, 1979, viii, 249 p.

It is only in the Vojvodina autonomous region of Yugoslavia that a form of Rusyn (Vojvodinian/Bačka Rusyn) is used as an official language. For that reason, all laws and other official documents must be rendered in Rusyn. This dictionary provides several thousand terms and expressions for administrative, political, and other civic concerns with their Serbo-Croatian and Vojvodinian Rusyn equivalents.

Renkiewicz, Frank. *The Carpatho-Ruthenian Microfilm Project: A Guide to Newspapers and Periodicals*. St. Paul, Minn.: University of Minnesota Immigration History Research Center, 1979, 20 p.

This handsomely-illustrated guide provides detailed bibliographical data of the Rusyn-American newspapers and journals microfilmed as part of a University of Minnesota project funded by the National Endowment for the Humanities (Washington, D.C.) and the Byzantine Ruthenian Metropolitan Province (Pittsburgh, Pa.). Microfilmed copies of all sixty-two titles (more than 800 reels) have been deposited for public use at New York Public Library, University of Pittsburgh Library, and the John Carroll University Library in Cleveland (see the report in the *Carpatho-Rusyn American*, Vol. III, No. 1, 1980). (Available from the Carpatho-Rusyn Research Center for \$2.50)

Roman. Mychajlo. *Šljachy literatury ukrajinciv Čechoslovaččyny pislja 1945 r.* (Directions in Ukrainian Literature in

Czechoslovakia after 1945). Bratislava and Prešov: Slovacke pedahohične vydavnyctvo, vidlilennja ukrajins'koji literatury, 1979, 228 p.

M. Roman is one of the most prolific literary critics in the Prešov Region of Czechoslovakia today. This is his first monograph, and it includes a survey of Ukrainian literature in Czechoslovakia after 1945, followed by individual chapters on the life and work of twelve of the leading writers, among them Fedir Lazoryk, Vasyl' Grendža-Dons'kyj, Vasyl' Zozuljak, Fedir Ivančov, Ivan Hryc'-Duda, and Stepan Hostynjak.

Rudlovčak, Olena. "Z istoriji našych bukvariv kincja XVIII - počatku XX st." (On the History of Our Primers from the End of the 18th to the Beginning of the 20th Centuries), *Škola i žyttja*, XVI, 3-5 (Prešov, 1979), pp. 6-7, 6-7, 6-7. Supplement to *Družno vpered*, XXIX, 3-5 (Prešov, 1979).

One of the Prešov Region's best scholars has written this excellent survey of Rusyn-language elementary school primers from the earliest one (1699), often incorrectly attributed to Bishop DeCamillis, to those published during World War I. This is the only study to trace the historical development of Rusyn primers.

Rudnyckyj, J.B. "Carpatho-Ukraine and its Ethnolinguistic Problems," *The Ukrainian Review*, XXVII, 4 (London, 1979), pp. 78-82.

This brief article by Canada's leading Ukrainian linguist is devoted to the fortieth anniversary of the Carpatho-Ukrainian declaration of independence (1939). The article describes the appearance in 1940 of a German study about Carpatho-Rusyn dialects co-authored by J.B. Rudnyckyj and then goes on to criticize harshly the lack of Ukrainian emphasis in the recent publications on Carpatho-Rusyn culture issued by the Carpatho-Rusyn Research Center and the Ukrainian Research Institute at Harvard University.

Svetlosc (Enlightenment), Vol. XVII, Nos. 1-6 (Novi Sad, 1979), 784 p.

Besides numerous recent works of poetry, prose, and drama by contemporary Vojvodinian Rusyn writers and several translations into Vojvodinian Rusyn from other literatures, this volume also includes a series of articles by Julijan Tamaš which trace the life and work of seven local writers and cultural activists. The figures discussed are Michal Kovač (No. 1), Evgenija M. Kočiš (No. 2), Vlado Kostelnyk (No. 3), Štefan Hudak (No. 4), Vladimir Bil'nja (No. 5), Djura Latjak (No. 5), and Sil'vester Salamon (No. 6).

Ryasnyansky, S.N. "In Carpatho-Russia," *Orthodox Life*, XXIX, 4 (Jordanville, N.Y., 1979), pp. 37-49.

S. N. Rjasnyansky was a school teacher in Subcarpathian Rus' between 1924 and 1944, and this article contains his recollections of that experience. The author was active in the Orthodox movement and he provides some useful information about the development of the Orthodox Church in the region, especially during the years of Czechoslovak rule before 1939.

Shereghy, Basil. *Bishop Basil Takach "The Good Shepherd"*. Pittsburgh, 1979, 72 p.

This pamphlet contains the first extensive biography of the

life and times of Rev. Basil Takach (1879-1848), a Carpatho-Rusyn priest from the Prešov region who became in 1924 the first bishop of the Byzantine Rite Ruthenian Church with its episcopal see in Pittsburgh. The pamphlet is well written and includes several historic photographs.

Šternberg, Jakov I. *Mir, poëzii i družby* (Peace, Poetry, and Friendships). Užhorod: Karpaty, 1979. 190 p.

This book includes fifteen brief essays on various aspects of Russian, Ukrainian, and Hungarian cultural interrelations, most of which occurred through the intermediary of Subcarpathian Rus'. Included are original studies of Subcarpathian-born Aladár György, friend and correspondent of Karl Marx, and Andrej Deško, author of the first comparative Hungarian-Chuvash-Cheremiss grammar. Also analyzed are the diplomatic mission sent by Tsar Peter the Great to Užhorod (1707); the activity of Konstantin Matezonskij and his organization of choirs in nineteenth-century Subcarpathia; the Hungarian poet Sándor Petöfi's works about the Mukačevo Castle; and the Hungarian ethnographer Tivadar Lehoczky's collections of Rusyn folk songs.

Trojan, Mychajlo V. *Toho dnja zjzšlo sonce vozz'jednannja: peršyj z'jizd narodnych komitetiv zakarpats'koji Ukrajiny* (On That Day the Sun Dawned Over Reunification: The First Congress of National Committees in the Transcarpathian Ukraine). Užhorod: Karpaty, 1979. 136 p.

On November 26, 1944, in the Subcarpathian city of Mukačevo which only two months before was brought under the control of the Soviet Red Army in its advance against Hungary, the first congress of delegates from Subcarpathian villages met and proclaimed their desire to unite with the Soviet Ukraine. This short monograph, written by a Soviet historian and former delegate at the congress, sets out to show how under the protection of the Red Army the Carpatho-Rusyns were supposedly allowed to express in a democratic fashion their desire to break with Czechoslovakia (to whom they had belonged before 1939 and whose future rule over the area was recognized by the Allies, including the Soviet Union, during World War II) and to join instead their "Ukrainian brothers" beyond the mountains.

This study is particularly useful, because it lists all delegates at the 1944 Mukačevo Congress (including the Ukrainian-American historian Vasyl Markus, who is attacked as an "anti-Soviet imperialist"), and because it provides biographies and photographs of its nineteen leading representatives. It is also interesting to note that among the "guests" at the congress was the recently-deceased Soviet leader, Leonid Brezhnev, who at the time was a political officer with the Red Army in the Carpathians.

Tvorčosc: hlasnjik družtva za ruski jazik i literaturu (Works: Organ of the Society for Rusyn Language and Literature), Vol. V (Novi Sad, 1979), 111 p.

This fifth issue of *Tvorčosc* is, like its predecessors, devoted primarily to linguistic scholarship about the Rusyn language of the Vojvodina in Yugoslavia. The longest study, by Irina Hardi-Kovačević, describes the present status of literature for children by providing biographies of eighteen Vojvodinian Rusyn authors who have written in this genre. There is also a description of the Society's past activity and plans

for 1980 as well as a comprehensive Serbian-Rusyn dictionary of 3,200 terms in biology compiled by Janko D. Rac.

Uporinets, N. "The Convent of the All-Holy Theotokos at Lipsha," *Orthodox Life*, XXIX, 5 (Jordanville, N.Y., 1979), pp. 34-46.

Despite its title, this article is actually a brief biography of Juliana Prokop, a native of Iza near Chust (Transcarpathian Oblast), who together with her fellow villagers converted to Orthodoxy before World War I. Already in 1912, she tried with several other village girls to establish an Orthodox convent, but was persecuted by local Hungarian police, who at the time were suspicious of the slightest indication of a return to Orthodoxy on the part of Carpatho Rusyns. After the establishment of Czechoslovak rule in 1919, Juliana Prokop was tonsured in 1922 and received the name Paraskeva. In 1925, she founded and became abbess of an Orthodox monastery at Lipša/Lypča, just north of her native Iza. After 1945, the Lypča monastery was dissolved by the Soviets, although Paraskeva and her community were given the famous monastery at Černeča Hora, near Mukačevo, which until that time had been run by the Greek Catholic Basilian Order. This is the only monastery permitted today in Soviet Transcarpathia, and Paraskeva headed it until her death in 1967.

Vanat, Ivan. *Narysy novit'noji istoriji ukrajinciv Schidnoji Slovaččyny* (An Outline of Recent History of the Ukrainians of Eastern Slovakia). Vol. I: 1918-1938. Bratislava and Prešov: Slovac'ke pedahonične vydavnyctvo, viddil ukrajinsk'oji literatury, 1979. 418 p.

This is the most ambitious and comprehensive history of Rusyns living in the Prešov Region of northeastern Czechoslovakia. Vanat has based most of his factual data on the holdings of twelve archives in Czechoslovakia. He relates in great detail how Carpatho-Rusyns joined the new Czechoslovak state in 1918-1919, especially the role of immigrants in the United States, then he describes the economic, political, cultural, and religious situation of Rusyn life in the Prešov Region between 1919 and 1938.

The work is heavily documented and provides much new historical data, including information about the influence of Carpatho-Rusyn immigrants in the United States on the European homeland throughout the interwar period. Although Vanat is overly critical of the churches and what he describes as the bourgeois Czechoslovak republic, his book is still the best history of this otherwise little-known period. There are resumés in Slovak and English, personal and geographical name indexes, and photographic reproductions of 23 documents. This valuable Ukrainian-language work deserves to be translated into English.

Woytak, Richard A. *On the Border of War and Peace: Polish Intelligence and Diplomacy in 1937-1939 and the Origins of the Ultra Secret*. East European Monographs, No. XLIX. New York: Columbia University Press for the East European Quarterly, 1979, 141 p.

Although this monograph does not deal specifically with Subcarpathian Rus', much of the discussion, especially in chapters 2 and 3, focuses on Polish-Hungarian cooperation in the break-up of Czechoslovakia, especially with regard to Rusyn-inhabited lands during Subcarpathia's brief period of autonomy between October 1938 and March 1939.

RUSYN FORUM

With this issue, we are initiating a column prepared by the assistant editor, Patricia A. Onufrak, which we hope will become a regular feature of our newsletter. This is to be a place where the reader can turn to find out about Rusyns in the news, whether they are on television, in a national publication, or coordinating an ethnic festival for the enjoyment of everyone

But this is also where we must turn to you the reader to ask for your help. We all feel a sense of pride in our Rusyn heritage when we hear of the performance of one of our many talented dance ensembles, but think of how much more enjoyable it would be if we were there to watch and encourage our fellow Rusyns. For this to happen, we all need to be informed well in advance of such activities. This column could be a place where upcoming events would be listed. Help us by sending information about events in which you or your parish and local community are involved. We would like to hear about that lecture on Rusyn history or that church picnic, especially if it involves some aspect of Rusyn culture.

Please tell us what type of event it is, when it will occur, the location, and the name and telephone number of a person whom readers could call to find out more information. And remember, we need this information well in advance of the issue date in which it is to be included. We welcome your comments and suggestions and we look forward to hearing from you. Send information to: Patricia A. Onufrak, 1718 Linwood Place, McLean, VA 22101.

Wilkes Barre, Pa. P.M. Magazine, the thirty minute evening news show, aired a feature story on the models of Carpatho-Rusyn churches built by John Kish of Ashley, Pennsylvania. The story appeared on April 27 in the north-eastern Pennsylvania viewing area.

Fort Lauderdale, Fla. In April 1983, a new monthly newspaper, *Carpatho-Russian Echoes*, announced the recent establishment of a Carpatho-Russian Research Center based in northern Florida. The purpose of this center and its newspaper is to point out what has happened to the Rusyn nationality (referred to as Carpatho-Russian) in the past and to explore current trends. The newspaper appears in parallel "Carpatho-Russian" (in Cyrillic) and English texts. Recent articles have included: "Origins of Carpatho-Russian Family Names," "Carpatho-Russian Historical Dates," "Forced Slovakization and Latinization," and "The Future of the Carpatho-Russian Nationality in the United States."

(Subscriptions are \$10 per year and available from Carpatho-Russian Echoes, 1760 Riverland Road, Fort Lauderdale, Florida 33312).

Toronto, Ontario. On May 27, 1983, a jubilee dinner was held to mark the 75th birthday of Dr. Stefan Rosocha and to commemorate the declaration of independence of the Carpatho-Ukrainian state on March 15, 1939. Dr. Rosocha was a member of the supreme command of the Carpathian military force and of the diet during the few months of autonomy in late 1938 early 1939. Since emigrating to Canada in 1949, he has been active among immigrants from Subcarpathian Rus' who favor the Ukrainian national orientation.

Pittsburgh, Pa. The 27th Annual Pittsburgh Folk Festival was held on May 27-29, 1983. Carpatho-Rusyns were ably represented by the Slavjane Folk Ensemble under the direction of Jack Poloka and Darlene Fejka. The group performed traditional dances on the main stage twice on Saturday evening before a cheering crowd of several thousand people. Mini-performances on a smaller stage included song and dance numbers. Parishioners of Holy Ghost Byzantine Catholic Church in McKees Rocks, Pennsylvania coordinated a beautifully decorated food booth, serving such favorites as *halušky*, *nalesnyky*, *hrutka*, and *kolač*.

In the exhibit area was a display of a traditional family scene during the Easter holiday, as well as regional costumes, paintings, wood carvings, embroidery, *pysanky*, and a miniature wooden church built by John Kish of Ashley, Pennsylvania. Shirley and Lorenz Bosonjak demonstrated the art of block printing.

The Rusyn community can be proud of the participation of these two groups in the Pittsburgh Folk Festival. The next festival, again at the David L. Lawrence Convention Center in Pittsburgh, will take place on May 25, 26, and 27, 1984. For more information, contact Chuck Cubelic at (412) 227-6812.

San Diego, Calif. On July 6, a Carpatho-Rusyn embroidery workshop was conducted by Bonnie Ann Balas of Uniontown, Pennsylvania at the Holy Angels Byzantine Catholic Church. Ms. Balas described the many types of embroidery patterns (*vyšyvky*) from various regions in the Carpatho-Rusyn homeland, giving special emphasis to Easter basket cover designs. She then instructed the participants in stitching techniques and the proper use of color scheme.

Pocono Mountains, Pa. On July 9-10, approximately 2,000 people attended the dedication of the "Carpathian Village." Sponsored by the Byzantine Rite Diocese of Passaic, this recreational and renewal center is located on 80 acres of woodland consisting of a residence for the director, six furnished cabins, a large covered pavilion, and facilities to accommodate camper/trailers. Future plans include programs for both the young and the elderly of the diocese. Made possible by the support of the faithful to the diocesan stewardship appeal, Bishop Michael Dudick hopes that this project will fulfill some of the spiritual, physical, and fraternal needs of the members of the diocese.

Annandale, Va. On July 17, the Epiphany of Our Lord Byzantine Catholic Church held its 8th Annual Slavic-American Picnic. This is the largest Slavic picnic in the Washington, D.C. Metropolitan area with more than 2,000 people attending throughout the day. Some of the attractions were Slavic foods, live polka music for dancing, a church display, and religious and folk arts booth featuring an extensive selection to Greek Catholic and Rusyn literature. The picnic is usually held on the third Sunday in July.

Smithtown, N.Y. On September 3-5 and 9-11, the Byzantine Catholic Church of the Resurrection held a "Byzantine Bazaar." Featured were ethnic foods, ceramics, embroidery, and *pysanky*-making demonstrations. The church folk dancers performed as well as the Metropolitan New York Byzantine Choir under the direction of Professor Gabriel Zihal.

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