

 AMERICANS OF RUSSIAN DESCENT IN MINNESOTA 

**ARCHPRIEST
ALEXIS TOTH**

**VOLUME FOUR
LETTERS, ARTICLES, PAPERS
AND SERMONS**

**TRANSLATED AND EDITED BY
GEORGE SOLDATOW**

AARDM PRESS MINNEAPOLIS, MINNESOTA

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Celebrating the Millennium of Russian Orthodoxy 988–1988

ARCHPRIEST ALEXIS TOTH

SELECTED LETTERS, SERMONS, AND ARTICLES

TRANSLATED AND EDITED BY

GEORGE SOLDATOW

VOL. 4

AARDM PRESS MINNEAPOLIS, MINNESOTA

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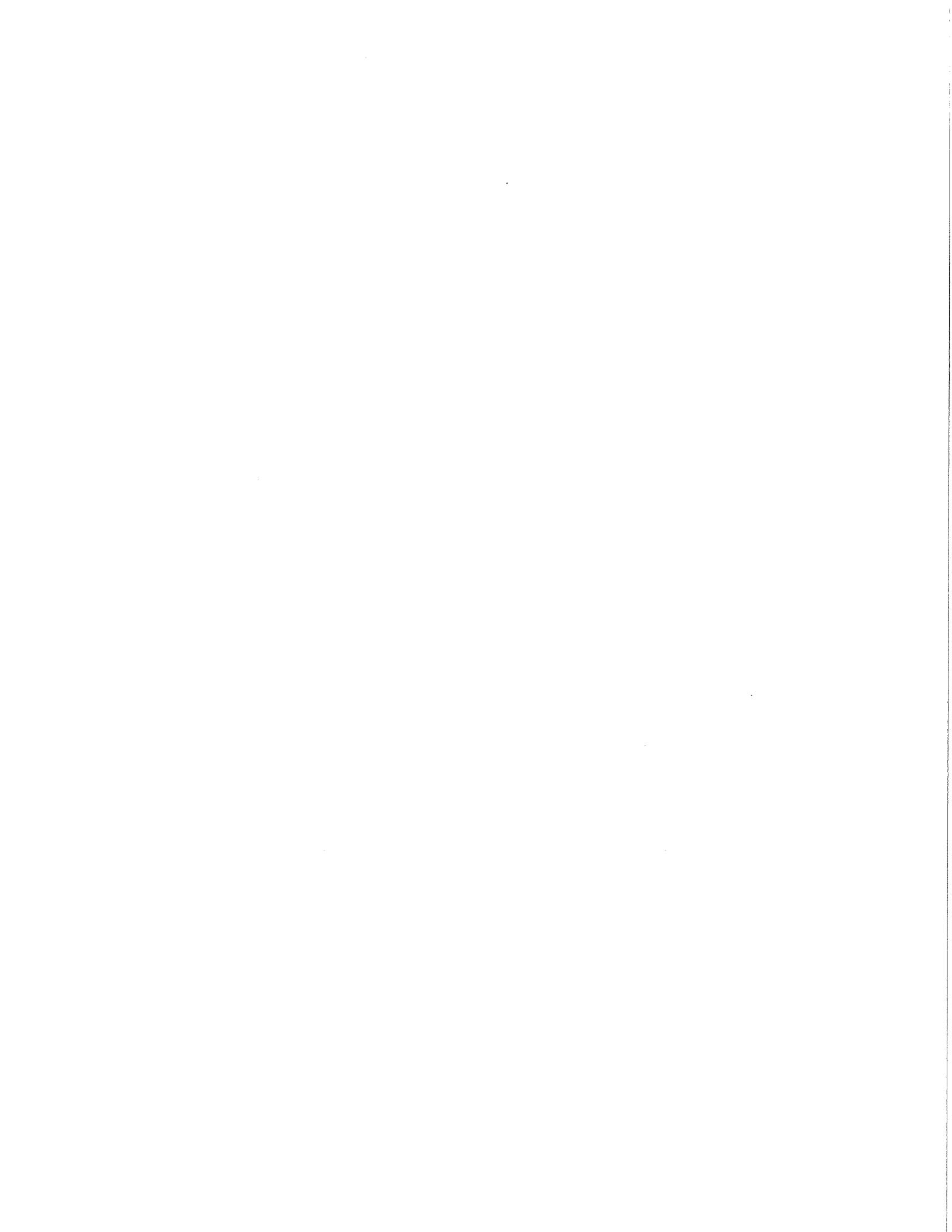


ARCHIVES OF AMERICANS OF RUSSIAN DESCENT IN MINNESOTA

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Father Alexis Yurievich Toth



CONTENTS - VOLUME 4

| | | |
|--|------------------------|-----|
| List of Abbreviations | | iii |
| The Archpriest John Naumovich as viewed by the Uniate Viestnik | | 1 |
| Leter to Bishop Nicholas | n.loc.n.d. | 14 |
| | 10 December 1897 | 16 |
| | 2/14 December 1897 | 25 |
| | 11/23 December 1897 | 25 |
| | Dec.27-1897/Jan.8-1898 | 25 |
| Several More Frank Words | | 28 |
| "Vicrainian" Ksendz,- The Future Saint Of The Polish Church | | 31 |
| The Statistics of Greek-Catholics | | 33 |
| Several More Words To All Uniates In America | | 36 |
| The Short Chronicle Of The Uniate Church In America Or: Where Will They Go? | | 37 |
| The War Of The Frogs (Toads) Against The Mice | | 43 |
| Roma Locuta - Comedia Finita | | 53 |
| Flashlights | | 56 |
| The Apostolic Delegation in Russia | | 58 |
| Fear has big eyes | | 61 |
| The publication of Ruthenian church books | | 65 |
| Conclusion | | 78 |
| Contents of vol. 1-4 | | 79 |
| Pictures: | | |
| Father Alexis Yurievich Toth | | i |
| Fr. Ioann Naumovich | | 2a |
| The first wooden Holy Virgin Protectorate church, Minneapolis | | 4a |
| The first Parsonage | | 4b |
| His Eminence Archbishop Vladimir | | 6a |

LIST OF ABBREVIATIONS

- APV - Amerikanskii Pravoslavnyi Viestnik
- AARDM- Archives of Americans of Russian Descent in Minnesota. Established in 1975. Included some unique documents and manuscripts and also secondary source materials by and about Russian immigrants to the state. Also included some materials by and about Ukrainians, Estonians, Latvians and Lithuanians in varying quantities.
- AAEEDM- Archives of Americans of East European Descent in Minnesota is registered in the State of Minnesota as a non-profit corporation and has federal tax exempt status. It includes documents, manuscripts, etc. as well as loaned materials by and about immigrants to the state. Includes the largest collection of materials in Minnesota about the Carpathians (Rusins). A catalog of the collection is in preparation.
- KSB- Rev. Alexander Kolesnikov, Kurs Sravnitel'nogo Bogosloviia, (Course of Comparative Theology), Jordanville, N.Y., 1957, pp. 186
- PB- Archimandrite Constantine, Pastyrskoye Bogosloviye, (Pastoral Theology), Jordanville, N.Y., 1961, two vol.

NOTES

- * Indicates a footnote by Father Alexis.
- ** Indicates a footnote by the editor.

REMARK:

In previous volumes of this work there were many footnotes providing background information and explanations about people, events, idiomatic expressions, etc. in the text. For the most part, these explanations are not repeated in this volume.

THE ARCHPRIEST JOHN NAUMOVICH AS VIEWED BY THE UNIATE VIESTNIK.

Whoever is not convinced by this time, that the "Viestnik of our dear Union", intentionally fogs and mixes up the American-Russian people, has only to read its recent article,- one of the most foolish ones that has ever appeared on the pages of that newspaper rag. That article's title is - "Knowledge for Us, the American-Rusins". There are many cock and bull stories on the conscience of the editors and also malicious lies, but the above mentioned article is probably the most shameless.

"Alexis Toth",- said that "Knowledge",- "is a real impostor(?) and his company(?), have because of great poverty and for profiteering renounced their faith(?) to find means for their gentry-like life. They are using our people, calling them to join, and for this reason they blacken and ridicule everything that our people do..."

What kind of rubbish and nonsense is all this? Did I ever hide my program, which I have used as the basis of my Orthodox missionary activity? Did I not openly teach and am teaching now, that Unia is a spiritual yoke for the Russians from Hungary and Galicia? Therefore if we want to stay Russian not only in words but in deeds we have to free ourselves from Rome, which takes away from us our faith, our nationality, our church, our cross and our monasteries. I also said that the people should not listen to parasites, ex-village notaries, who were only half-educated, who can neither read nor write Russian, but who want to be enlighteners and to live in all kinds of Unions as gentry, with the money paid by the callused hands of poor working Rusins. This is my conviction and this is what I fight for... Did I establish the Holy Orthodox Church and Faith?... And if now by the Grace of God, our people have found the true Knowledge and reunite with the Holy Orthodox Church, then your shameless, lying reproach is not my denunciation; it is turned into your eternal dishonor and curse!...

What kind of material advantages do I receive from my - business?- I remain, as long as I live, the same as I am today... My "interests are advantageous for everyone"- not some kind of nonsense for a bankbook, like water from Lourdes and other things,- don't forget that!... What I have achieved until now was with God's help,- and it is good. Where the Russians heard my weak call and returned to their Mother - Orthodox Church,- there are no scandals among them and people feel themselves true Russians. The first proof of that is your own - wild, angry attack and slander, that I despise and loath. But I am going at the same time my own way, the road of truth and goodness...

You accuse me of "blackening and ridiculing everything that the people do"... Don't you call yourself "these people"? If you are the "people" then what are you "doing" that has to be praised and not censured.? What comes from you are acts of meanness, badness, dishonesty!... Who is it that makes our poor people blind, but you yourself?... If they are spiritually blind until now, is that their fault? Is it not the fault of such people as you, who never told them a word of truth?... Like a thief the inglorious Unia came into their churches; no one asked the people if they agreed to renounce their great great grandfather's faith. Several centuries ago, to obtain benefits and honors, several traitors committed an outrageous insult to that which was most holy in the lives of people when they started Unia... You use now the same methods; your actions are driven by a desire for the same material

benefits and they push you to the same crimes against the truth and against the people... And therefore you use the same type of measurement for the infamous beginning of your goals,- and the more foolish the people are, the better it is for you... Do not hide yourself behind the "people"!

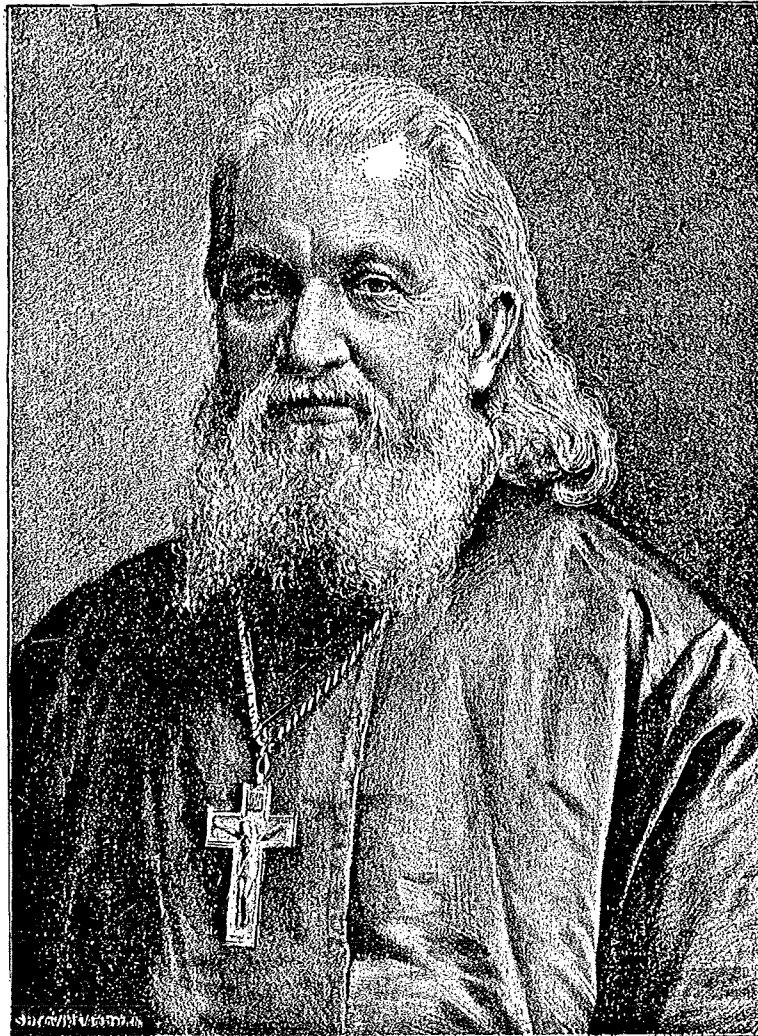
Am I not telling the truth? Is it not your "Knowledge" that, supposedly the Hungarian and Galician-Russians - are something different than the "Moscovites", the people of Great Russia?- that supposedly the Orthodox Faith is worse than the pagan, that supposedly it is "schismatic"?- that supposedly the Orthodox Church acknowledges neither the Holy Trinity, nor the Theotokos?- that supposedly "rimskaja i greckaja vera are vsicko jedno" (the same), and so on, and so on?... And finally in addition to all of that you send "memorandums" to all ends of the earth but at the same time establish Greek Catholic Calvinism in Philadelphia!... Are my words not true?...

I fought with my accusations against such falsehood but you, instead, to prove to me that I am wrong, that I am casting aspersions,- repeat the words of I. Dubina in the newspaper "Svet", "and are becoming personal and are attacking personality"!... I can always show a place and a time, and a name, and the object, when, and where, and how and who of you has committed meanness,- and what about you?... When I write something, I sign it, I show my face,- but what about you? Without honor you hide behind someone else's name. But you can't hide your long ears!...

Drawing a parallel between me and the great well-known man, to whom according my realization, I am not worthy to untie the laces of his shoes, Rev. Fr. Archpriest I. Naumovich,- you tell about him and about Michael Kachkovski, that "even though in spirit and body they were Russian, they were teaching Greek-Catholic-Uniate Russian people; but they never said even a word never mentioned, that the people should renounce their faith and accept Orthodoxy"...

What kind of shameless lie is that! Has Judas' hate killed the last drop of your conscience?? Is it possible that you wish even to distort such facts as the entire world knows? Then why did Fr. John Naumovich fight, if not for the faith and nationality? Did not people in Hnilichki and Skolat return to Holy Orthodoxy at his call? Was that not the reason that he and those people suffered persecution and imprisonment in jails? Was it not for that, that he was anathematized by the rancorous Cardinal Sembratowicz, and then by the Pope? Was that not the reason that the Austro-Polish governments accused and hanged- hochverath (high treason) on his neck and the necks of the people of Hnilichki and Skolat?... - Was it not for that reason that they r e n o u n c e d U n i a ? And for what reason,- then, did Fr. John Naumovich go to Russia? Was it to be a Uniate?... No; being convinced, that only the Orthodox faith can save the Galician-Russian people, he went to Russia, where he as an archpriest pursued his goal for the goodness of the Galician-Russian people, and in that rank he gave his pious soul to the Lord. His grave is at the Askoldov cemetary, in Kiev. Why have you so impudently hushed and twisted this all up?... That is what you are always doing to everything. You write about Fr. Naumovich for the Russian people and hide the most important moment in his life; you are not ashamed to lie, that supposedly he never "said even a word nor mentioned to the people to accept Orthodoxy!"...#1

That is how enlighteners of the Galician-Russian lands were paid! The poor and tortured people deep in their hearts preserve Fr. Naumovich and Kachkovski, while their present "leaders", who plan to receive a "patent" for



FR. IOANN NAUMOVICH

Returned to the Holy Orthodox Ecumenical Church on Oct. 6, 1885 in a ceremony in the city of Lvov. Under his spiritual guidance the entire district of Gnilichka also returned to Orthodoxy, which forced the resignation of the Uniate Metropolitan Joseph Sembratovich. Fr. Ioann was arrested and charged with "treason" because of his preaching in Carpathia.



THE ARCHPRIEST JOHN NAUMOVICH ...

their patriotism, and who teach their "enlightment on the basis of Franko-Dragomanov ideas" twist the memories of these people.

I will say this once more: if there were no Holy Orthodox Mother - Russia, religious and a true preserver of the Faith and Rite,- then there would be no place for Rev. Fr. Naumovich to lay his head; if there would not be the most pious sovereign of Russia,- then his family would also not have their daily bread!... Unia with its lecherous patriots of the new era and with its "gentrified brothers" have torn people apart in the Old Country; and here in America, the knights of the same Unia continue the same loathsome work... Now after all that you decorate the pages of your vulgar and untruthful newspaper with pictures of these enlighteners of the Galician Rus'?... Yes, indeed Fr. Naumovich suffered many deep mortifications during his life; now after his death the Uniate false-patriots have not ceased insulting him with their "praises"!...

Let's return to the parallel, which I would not dare under any circumstances make on my own initiative,- between that glorious and eternal enlightener, Fr. Naumovich, and me; since you did that, then I should be allowed to say several words per analogiam...

I was a Uniate when I came to America; as a former professor of Church law, I knew, that here in America as a Uniate priest I had to obey the Roman Catholic bishop of the particular diocese in which I happened to serve; the conditions of Unia demand this, as well as various Papal bulls, brevets and decretalias, since there was and there is not until now a Uniate bishop here. Moreover, in my credentials - litterae accreditive - the following instruction was clearly written: "Dilectio tua debet semet personalites coram Praesule istius Dioceseos presentare, in cuius territorio habetur locus destinationis suae". The place of my appointment was Minneapolis, Minn., in the diocese of Archbishop Ireland. As an obedient Uniate, I complied with the orders of my bishop, who at that time was John Valiy, and appeared before Ireland on December 19, 1889, kissed, as I should have, his hand according to custom (failing, however, to kneel before him, which as I learned later was my chief mistake) and presented to him my credentials. I remember well, that no sooner did he read that I was a "Greek-Catholic", than his hands began to shake! It took him almost 15 minutes, to read to the end, after which he asked me abruptly (the conversation was in the Latin language):

- "Do you have a wife?"

- "No!"

- "But you had one?"

- "Yes, I am a widower..."

Hearing this, he threw the paper on the table and loudly shouted:

- "I have already written to Rome protesting against this kind of priest being sent to me..."

- "What kind of priest do you mean?"

- "Your kind."

- "But I am a Catholic priest of the Geek Rite, I am a Uniate, and I was ordained by a lawful Catholic bishop."

- "I do not consider that either you nor that bishop are Catholic; besides, I do not need any Greek Catholic priests here; a Polish priest in Minneapolis is more than enough. He can also be the priest for the Greeks"...

- "But he belongs to the Latin Rite; besides, our people will not understand him and so they will hardly go to him; that was the reason that they built a

ARCHPRIEST ALEXIS TOTH

church of their own"...

"I did not give them permission to do that, and I do not grant you jurisdiction to serve here"...

I was deeply hurt by this kind of fanaticism of this representative of Papal Rome and sharply replied to him:

"In that case I neither ask from you a jurisdiction, nor your permission; I know the rights of my Church, I know the basis on which Unia was established, and I will act according to them..."

The Archbishop lost his temper. I lost mine just as much. One word led to another; the thing went so far that it is not worthwhile to reconstruct our entire conversation further.

Two days later, Jacob Pacholsky, who was the Polish ksendz came to me, and as if he was terror-stricken, said:

"For God's sake, Your Reverence, what have you done? A priest from the Archbishop wrote me, that I must not have any communication with you, the Archbishop does not accept you as a lawfully ordained priest, and I am now under strict orders from him to announce this at the altar,- to forbid your people to ask you for church services and to receive from you sacraments"...

-This is your concern,- do what you wish to do, but I will not step even a step back, and it does not make any difference to me, what the Archbishop or you will do..."*2

The demands of the Archbishop were made public,- he sent his complaints to Rome, and my parishioners were getting scared, that the Archbishop will chase their priest etc. In the meantime I received letters from several of my fellow-priests, Uniates, who all wrote me that many of them, were treated just as I had been by Latin bishops and ksendzes. I informed the Uniate bishop in Priashev, asking his instructions, but he never answered me! Naturally not! Would a Uniate bishop dare to contradict a Latin Rite archbishop?!... I wrote a second and third time, still without obtaining any reply! At last I received from Canon Joseph Dzubay the following instruction: "...for God's sake, be patient; and if the Archbishop doubts that you are a faithful Catholic, let him know that you are willing to take your oath on it!"...

After a while I received another letter from him, proposing that I write a detailed account of the way the Archbishop received me and advised me to write the report very carefully, as the report would be sent to Rome... This I did; but later on, the same Dzubay informed me that the truth was too harshly described in my report to be sent to Rome. However, some measures were taken and Rome was told that the Latin Rite bishops should respect Holy Unia...

In the meantime, the convention at Wilkes-Barre took place on October 15-27, 1890. As result of the protocols of this convention, the remonstrances of two bishops, and my own complaints, Rome that is, the Propaganda Fide, sent an answer: all of us should be recalled from America!

What should be done? I called my parishioners together and explained to them the sad position we were in, explaining that under these conditions it certainly was best that I leave them.

"No," -said some of them,- "let's go to the Russian bishop, why should we always submit ourselves to foreigners!"...

"All right," I said,- "but where does the Russian bishop live? And what is his name?"

Some people said that he lives in Alaska, in Sitka,- the others said in San Francisco... I myself knew absolutely nothing, except that a Russian Consul



The first wooden Holy Virgin Protectorate Church consecrated in 1889, destroyed by fire in 1904. Replaced in 1905 by the present majestic domed brick structure known as St. Mary's Church or Cathedral.



*First Parsonage — 1890
Father Alexis Toth and John Obnich on small front porch. Home was located at 511 17th Avenue NE.*

THE ARCHPRIEST JOHN NAUMOVICH ...

lived in San Francisco! Therefore, using the name of the reader Michael Potochnak, I sent the following inquiry to the Russian consulate: "Is it true that a Russian Orthodox Bishop lives in San Francisco? If so, what is his name and where does he live?"- In 10 days a letter arrived addressed to Michael Potochnak, informing him that the name of the Prelate is His Grace Bishop Vladimir, and that he lives at 1715 Powell Street North, San Francisco. This was on 6/18 December of 1890. After that, we decided to send a collector**3 into the far West, that he might personally verify this information and also request a contribution from the Bishop for the installation of an iconostasis, since at that time we in the Minneapolis church did not have one. It was more important however to find out if he really was an Orthodox bishop, and not some kind of Old Believer.*4 Ivan (John) Mlinar was selected as the collector and he went to San Francisco. He arrived safely in San Francisco and went to the cathedral. There he started to talk with the now deceased cathedral abbot George Chudnovsky!... To the abbot's question about his religion, Mlinar answered that he was taught in school that he is of the "Orthodox Greek-Catholic Russian Faith". As it turned out the abbot was a Little-Russian and could talk with him without difficulty.- Mlinar was admitted to the bishop, who examined his collection book, and presented him with 10 dollars. There was no chance for the collector to talk with his Grace, until there was a chance for that. Mlinar, as a member of the brotherhood, wished to have confession before the Nativity of Christ holyday and the now deceased Fr. Abbot received his confession, but the next day, when he came for the Holy Sacrament of Communion, Protodiacon Fr. John Sobolev (now he is a priest and pastor in Alaska), who heard something about Mlinar from Fr. Abbot, indicated to his Grace the Bishop, that in his opinion Mlinar might be a Uniate?... Then in church in front of everyone, the Bishop asked Mlinar, who he is? Mlinar answered again as above. But from the questions that followed, it was found out that he is indeed a Uniate. Then the Bishop gave him instruction in a fatherly way and said that even though he is a Russian, but his faith is Catholic and he belongs to the Uniate sect and that his archpastor is - the Roman-Catholic biscop, then he has to get confession and communion from him. That time Mlinar was not permitted to receive communion! Mlinar immediately went to the local Catholic archbiscop, but as soon as his secretary - a ksendz, saw in his collection book, that he is a "Greek-Catholic" he sent him back to "his own Russian bishop on Powell Street!"

The letter that Mlinar sent me on that occasion from San Francisco is very interesting; because of some language that he used I will not include it completely; but there will be enough, two or three sentences, to judge the spiritual condition of the poor collector: "So what kind of unknown faith are we? We were taught and you teach us, that we are Orthodox people, and here the Orthodox bishop did not permit me to receive communion,- sent me to the Catholic biscop, and the Catholic biscop did not want to talk to me and chased me to the Russian bishop... Therefore, what kind of faith is this? I am told that I am a Uniate; what Uniate? I did not ever hear that before... I have always considered myself an Orthodox Christian?..."

He again went back to his Grace Vladimir and then in detail told about his misfortune and about our condition. Then his Grace Vladimir wrote me the following letter:

ARCHPRIEST ALEXIS TOTH

1-st day of January 1891
San Francisco, California

To the priest and Church Warden Potochny and all parishioners of the
Russian church in the city of Minneapolis

From Vladimir, Bishop of the Aleutian and Alaskan diocese: Communication

Grace and peace be with you from our Lord Jesus Christ dear countrymen!

Having received your request about assistance for your church with icons
and other things, I have difficulty in responding to you positively, since you
have not notified me;- who are you: Orthodox, or Uniates of the Pope -
falsely-infallible? Who is your bishop?

If you are Orthodox, do you wish to be included in the Alaskan Diocese?
Write to me about this immediately

The Lord's blessing be with you!
Vladimir Bishop of the Aleuts and Alaska.

Remark: But a week before receiving this letter, I received the following
letter from Fr. Abbot Chudnovsky. As it happened: Fr. Abbot believed Mlinar;
that he and the people who sent him - are Orthodox, and the misunderstanding
came later.

The Russian Ecclesiastical Consistory of Alaska
12-24 day Dec. 1890
San Francisco, California

Peace and the Lord's Blessing be with us Most Reverend colleague and
brother in Christ, Father Alexis Yurievich Toth!

Today Mister Ivan Mlinar, parishioner of your Holy Virgin Protection Church
came to me and showed his collection book. He told me about your needs.

It made me happy to hear, that besides our churches in San Francisco and in
Northern Alaska, by the Grace of the Lord, there is also another Orthodox
church in the city of Minneapolis, where you have been the pastor for more
than a year, but at the same time I am sorrowful that until now you do not
know us, nor we, you: and the church can not exist without a bishop, as the
bishop cannot without the Synod or the Patriarch. And therefore I write to
you as a brother to a brother, let's get acquainted; write in detail about
yourself; but it would be even better, if you could by means of your Orthodox
Society, personally come to visit our Bishop Vladimir and talk to him about
all matters interesting to you.

The God of Peace and Love be with us forever!
The Cathedral of St. Basil
Abbot George Chudnovsky



Archbishop Vladimir

THE ARCHPRIEST JOHN NAUMOVICH ...

After the return of Mlinar to Minneapolis, and following the suggestion of Fr. Abbot, in the beginning of February I myself went to San Francisco accompanied by the church warden Paul Podany, and with the agreement of my wordy flock. The result of my travel there was that the Most Reverend Bishop Vladimir came to us and on March 25, 1891 reunited all of us into the bosom of our great great grandfather's Orthodox Church; but as was said before, only in October of 1892 were we accepted into the membership of the Aleutian and Alaska diocese, according to a resolution of the Holy Ruling All-Russian Synod! The time from March 25, 1891 until October of 1892 was full of sorrow and persecution, slander and violent attacks from the Papists. With a clear conscience I can say that rarely in my life have I had to suffer so many grievances as at that time!... (The letters and documents which Fr. Toth published follow in the Notes*5 -The Editor)

I had not considered writing about all those events, at least not now, but I am forced to do so by the Uniate clergy, with a small exception!- There is a hopeless condition in their position, which is becoming sectarian, and at the same time they make the air dirty, using all kinds of slander and unsubstantiated statements; making trouble and gossiping; accusing me of joining Holy Orthodoxy for "business", for my own material advantages! The organ of the "dear Union" and the Ukrainophils' "Svoboda" shout about that to the entire world... Therefore, let everyone know, how and why the idea came to my mind and how reuniting with our native Church became a reality!...

You, - the false brothers, do think and assume, that it is very easy, as it is for a bird, to fly from one place to another, or to serve, whispering 2-3 liturgies a day, to change your Church?... No!- Hard minutes of my life! I had to live through them; I knew then against what and whom I would have to wrestle and deal! But the Lord gave me the power to struggle first with myself and win; to cease to be a disdained slave of the Pope. Unia with all its meanness and poison has not killed in me the feelings of sensitivity and reasoning so much that I would with Muslim fatalism suffer all that, which the Uniates until now have suffered from their "protectors"!...

Glory be to our Lord for His great mercy!

There is a question - do not the local advocates of this "Unia" right here know about this oppression? As it seems, they do not leave Unia, no! but it is because of their own direct advantages that they even continue to support it. Otherwise all these idiocies would already be given to a "second hand" store! And therefore you yourself have to judge - who is doing "business", me or your own "cobrothers"?!...

In conclusion I will also remark:

1.) The contemporaries of these events are still alive - who doubts the truth of my words should ask them;- yes, besides that all the original papers, documents are until now in my possession and I will show them to any one...

2.) The "Viestnik of our dear Union" is twaddling: "we are considered the best (!) Rusins-Russians here; better than the imposter Alexis Toth and his company (who is that?), since we are Russians (!) from birth (? oh! oh!). We are Russians (!) in conviction (!) (nonsense, slops, etc?), and not for "business"... To all that I will only tell: nobody ever saw that I made "business" serving two liturgies or making nonsense, including exhibiting icons of St. Nicholas, one with a beard and another one without, with "miraculous water from Lourdes" etc;- I did not bless Paskha bread (kulichi)

in stoves, or even when they were still in the form of dough, I am not an editor of any publication which would speak against my personal beliefs and would not work there for my support; I have never been a "secretary" of a Union nor an "overseer of a newspaper". I do not ride a bicycle for collections. Did any one see me doing that? And have you seen your Uniate ksendzes doing these nonsenses?

3.) I agree with the words of the weak-minded editor of the Union newspaper: "But we in America have a problem since we have many people here 'who close peoples' eyes, so that they would not see the light of the truth, and the people would live with their eyes tightly closed', and continue to serve the interests of those people and not know their own people, who wish them well. They throw stones at those who would wish to cover them with goodness and to lead them to the right road of their own!"...

I will explain only: "the peoples' eyes are tightly closed" indeed by rags and shawls like the Uniate "Viestnik" and "Svoboda"; and as "business" no one else but those of poor spirit and head work for the daily bread and to the advantage of their patrons of nonsense, and the advocate of "our own interest", and the inventor of the "Greek-Catholic language", who is fed with the bread of "our dear Union" by the money of its members.

NOTES

- *1) Then finally why don't you say also to the people that Michael Kachkovski is resting in eternal sleep in the great Russian land, in the city of Kronstadt?
- *2) I was meeting Fr. Jacob Pacholsky often. He had already suggested to me to contact "the Pan-Slavic Catholics", who were in great number in Minnesota and who speak all the time about an independent Slavic state. From him I obtained an address of a church in Hopkins, Minnesota. I contacted the priest and the curators of the church and found out that they were Czechs and in Minnesota they were living around New Prague, Heidelberg, Silver Lake, Litonysl, Winona, and other places, all parishes established between the end of the 50's through the 90's of this century. They did not have the same difficulties as did I, since they were of Latin Rite; they were also helped in establishing their churches by other Catholics, but their difficulty was the same in that the bishop here was sending to their parishes German and Polish priests, who were against their own national culture.
- I spoke about all that with Fr. Jacob and he told me all about the difficulties that the Polish parishes have with the Irish bishops and told me to have patience. He also told me that the local Catholic seminary in St Paul headed by Bishop Ireland who recently started it with the help of Gorman, Mc Sweeny, Keane and Byrne, has recruited only West Europeans to teach there. That immediately struck me like a lightning bolt; that during my meeting with the Bishop, when I told him that I knew my rights as a Catholic, since I was a professor at the theological seminary in Hungary, the Bishop said then that in those seminaries they did not teach what the Catholic religion is.

THE ARCHPRIEST JOHN NAUMOVICH ...

Later I met Fr. A. Cestelly from the seminary. He was an Italian who came here. He is supposed to teach "everything" about the "Greeks". He did not understand anything, as I was convinced, about the "Greek-Catholic Rite" and told me that that is only a national difference. There were several other teachers there that I remember: Dr. J. Soentgrath from Germany, Fr. J Chareyre from France, J. Hartigan and Fr. J. Gmeiner from Germany. All of the instructors as I found out were from West Europe and like their Bishop they were against Slavic culture. This one - Gmeiner a Bavarian nationalist, a German fanatic, even told me that it would be more beneficial to all us "Bohemians" to read a local German newspaper edited by him and "get educated"!??? It was very funny that his views were so different, from those in the mainstream of the Church, since he was telling that the temporary priests should change their habits and update their methods of learning and teaching and not spend so much time studying old scholars!!!

- **3) It is customary in Orthodox parishes to send a person to collect funds from other Orthodox anywhere whenever the church needs a large amount of money for a particular purpose such as building a monastery, a school, etc. These people are called collectors.
- *4) Such an assumption was based on some reports in articles in American newspapers that there were some kind of settlements of Russian Cossaks along the Pacific coast. That was also the reason for me to send the request not in my priestly name, but in the name of a layman.

*5).

San Francisco
January 1, 1891

To the Highly Reverend, Most Respected
and Most Kind Pastor Father Alexis, I
wish from the depths of my soul - peace,
health, joy and complete success in all
your God-pleasing service.

Your kind and sincere letter of December 19, 1890 I have read with pleasure and clearly understand the righteous condition of your God-loving soul - a soul that is full of selflessness for the benefit of the next brother's soul's salvation. The Lord God with His Almighty Grace, will strengthen your powers in your very difficult Holy service for your own salvation, and also for the salvation of the people that surround you, your spiritual children, adherents of piety! Go, my coservant and colleague full of love - go with courage: God is with you!...

After only one conversation with you I have to admit, that I consider myself not only to be acquainted with you, but I consider you to be among my friends, with whom my own soul can freely share its happiness and hardships, for common sympathy or compassion. Therefore, we found

ARCHPRIEST ALEXIS TOTH

each other and we are spiritually happy! It is true, that by some kind of indefinite rumors that were around, we knew, that in America there is a great number of immigrants - Russian Galicians from Austria, but where they were, we could not find out from true sources.

Now I trust in your word, that the number of Russians from Austrian lands is about 15-20 thousand, who left their Fatherland, naturally, as a result of unbearable oppression. There are not many Russians who you can meet here from Russia, then also they are not of friendly disposition. The cathedra of the Bishop exists here mainly for Alaska, where there are 9 Orthodox churches, with 15 thousand Orthodox Aleuts, Creoles and Indians.

It is remarkable, that the American bishops did not wish to accept you and have even called you a schismatic. That is strange!... It is strange especially since they showed who they really are. If they had even a drop of common sense and human conscience, they would certainly have told you, that you were from the Heavenly Rod of Christ the Lord, as His Child. I believe that you will be forever in the Heavenly Kingdom, where you are going through the route of the earthly ocean, among all kinds of storms, on a ship of salvation, whose captain is not the infallible Pope, but Christ Himself, and where God's Spirit Himself leads His selected people toward the peaceful and ever-blissful shelter. You amiable Father, do not trouble yourself, if you are abused, pray for those who offended you!

Your matter was sent to St. Petersburg. Write also to other churches, to follow your blessed road.

Let your flock be prosperous, happy and successful!

I leave you as myself to the plentiful Grace of the Lord, with love to you, I remain yours

Missionary Hieromonk George Chudnovski

Reverend Father Alexis!

All your papers I read with pleasure and I am convinced, that you can be a zealous, clever and useful priest-servant of the Orthodox Church, if you will ask our Lord for more patience.

The Russian Church in Minneapolis will not be left without assistance and therefore there is need only from you for constancy and patience.

I received from Chicago a request to send them a priest. Do you wish to be a pastor for two cities: Chicago and Minneapolis? I do not want to send to Chicago Father Archimandrite, besides I have complete trust in you. All expenses for your travel from one city to another for the performance of Divine Services would be covered by me, besides I would help you also privately until the matter is resolved by the Holy Synod. Wherever I will serve our Lord and Church, I will always remember you with good feelings of sincere respect, kindness and goodwill.

THE ARCHPRIEST JOHN NAUMOVICH ...

May the Lord help you to attract Pennsylvania to the truth. Do not loose heart, be patient and God will bless and give you help. Forever I will remain loving and with goodwill toward you.

Vladimir, Bishop of the Aleuts and Alaska
September 12, 1891 San Francisco

From the Alaskan Spiritual Administration
To The Very Reverend Priest of the Protectorate
Church in Minneapolis Father Alexis Toth!

According to the decision of the Holy Synod, expressed in the communication to the Most Rev. Nicholas, of July 14, 1899, No. 2838, you and all your parish herewith are informed, that the All-Russian Holy Ruling Synod made a decision to accept you all into the bosom of the Orthodox Church with the awarding of a special certificate of blessing to the entire flock in Minneapolis, and you, Fr. Alexis Toth, you are permitted to put on for the Divine Services the Epishion, to wear the honorary headpiece - kamilavka and a golden pectoral cross given by the office of His Majesty. The parish of the Minneapolis Protectorate Church is being added to the membership of the Aleutian Diocese, and the priest Father A. Toth is accepted in his present dignity. His salary as a priest is 800 metal rubles (that is, in gold). In addition, at the Protectorate Church there will be a position of church reader, to which P. Zaichenko is appointed, who at the present time is the church reader at the Cathedral, with the yearly salary of 200 metal rubles and for teaching in the school 500 rubles, a total of 700 metal rubles. To make the Divine Services in the church more splendid, the Holy Synod, with this orders the church supplied with all the necessary church vessels, vestments and the entire cycle of small sized service books and also the book of the New Testament of middle size.

Herewith having conveyed the information to you, Very Reverend Father, the Alaskan Spiritual Administration suggests that you:

- 1) Announce to your entire parish after the Divine Liturgy, in a most festive form about the above contents.
- 2) The certificate should be put into a nice frame with glass and hung in the church for the memory of future generations.
- 3) After reading the decree, perform a festival thanksgiving service with the announcement of many years to the Holy Synod, Most Reverend Vladimir, as the initiator of this deed and to the Most Reverend Nicholas as the achiever and the present Pastor, to the parishioners of Minneapolis and to all the flock of Alaska and to all Orthodox Christians.
- 4) Then at every Divine Service at the prescribed moments, you have to mention the President of the United States, the Holy Ruling Synod and the Bishop of the Aleuts and Alaska - Nicholas.

ARCHPRIEST ALEXIS TOTH

- 5) In the future all the matters of the church inventory and other papers have to be recorded according to the enclosed forms and samples and in case of questions you have to correspond with the Alaska Spiritual Administration.
- 6) The priest Fr. Alexis Toth has to make efforts to convert others who are still in Unia to Orthodoxy.
- 7) To open in a rented house a school. For this purpose 60 dollars will be sent for the first half of the year.
- 8) To give at that school house a cost-free apartment to the church reader Zaichenko.

With this is enclosed a copy of the decree of the Holy Synod, that must be preserved with the papers of the Minneapolis Protectorate Church. The Epishion for the priest Alexis Toth will be sent; and the golden pectoral cross, which was presented to him, will be sent later from the office of His Majesty, and must be returned to the Alaskan Spiritual Administration.

Members of the Administration:

Priest N. Grinkevich, Hieromonk Nicholas, Protodiakon I. Sobolev

From The Holy All-Russian Ruling Synod
To The Most Reverend Nicholas,
Bishop of the Aleutians and Alaska

July 14, 1892

The Holy Ruling Synod has heard: the report of Your Grace of May 21 of this year, with the information describing the uniting of the Uniates to Orthodoxy - the priest Alexis Toth and his parishioners. After a discussion, it was ordered:

Upon learning with great joy about the union that took place, with the Holy Orthodox Church of the pastor of the parish, who immigrated from Hungary to America, to the city of Minneapolis, state of Minnesota, and 405 Russian Uniates and their parish priest Alexis Toth, prayers were joyfully raised in thanks to the Lord God, who has with His wellwishing accomplished this Holy deed of conversion, the Holy Synod has decided:

- 1) To send to the priest Toth and his flock, now Orthodox, the blessing, by presenting to them the Certification determined for that;
- 2) The newly united Protectorate Church in the city of Minneapolis is to be included in the membership of the Aleutian Diocese, entrusting to Your Eminence to direct the supplying of this church with all necessary church books;
- 3) To accept the priest Alexis Toth in his present dignity, and for his zealous services in uniting, to reward him with the honorary headpiece - kamilavka, and to give him blessing to put on the Epishion during the Divine Services, and besides that to send to the Ober-Procurator of the Holy Synod a communication to present the priest Toth, according to the decree made on May 6, 1820 by the Holy Synod with a golden pectoral cross and after receiving it, to send the cross to him.

THE ARCHPRIEST JOHN NAUMOVICH ...

- 4) To the pastor of the above named church to make a yearly salary payment:
 - a) 800 rubles in metal, for services as priest, and
 - b) 700 rubles in metal for services as missionary;
- 5) For the church reader of the above mentioned Protectorate Church to make a yearly salary:
 - a) for performance of services as reader 200 rubles in metal and
 - b) above that 500 rubles, if he at the same time will be also the teacher of the local parish school;
- 6) To order the Economic Department at the Holy Synod;
 - 1) An order to supply the Minneapolis church with all church vessels, vestments and the entire cycle of Divine Service books of the small size, and to send the New Testament of middle size.
 - 2) To send to the Holy Synod detailed considerations about what kind of personnel and salaries have to be established for the Orthodox parishes, which will be formed in America, from the Uniates in other regions, according to the present already existing personnel and salaries in Orthodox churches in the Aleutian Diocese, and
 - 3) Show the source to cover the expenses for the support of the priest and the church reader in the Minneapolis church, until the release from the Treasury of the necessary sum for that purpose, the assignation for that has to be made to the Synodal Ober-Procurator and to convey the information to the established proper administrators; the information has to be sent for the necessary instructions and for execution by the Economic Department at the Holy Synod with the quotation of this resolution, and to Your Eminence a decree with the enclosed certification of the Holy Synod, and also documents that Your Eminence has sent about the education and service activity of the priest Toth.

July 14, 1892

Ober-Secretary P. Ispolatov;
Secretary Protopopov

ARCHPRIEST ALEXIS TOTH

I have the honor to humbly report to Your Eminence:

1. The people in Sheppton bought on August 1/13 of 1894 three lots (parcels) of land for the church and parish house, for 50 dollars, and all that money was already paid;- then on October 1 of 1894, they made an agreement with a contractor L.T. Brandon, who is supposed to build a church for them for 1600 dollars. They have paid him the sum:

- a) November 14/26, 1894.....500.00 dollars
- b) July 15/27, 1895 they paid him for building a fence around the church 105.91 dollars
- c) May 3, 1896 they paid debt with interest 158.50 dollars
- d) Again, December 3, 1896 142.00 dollars
- e) May 31, 1897 138.00 dollars

Total: 1044.41 dollars

If we will take from this sum 105.91 dollars, paid for the fence,- then there remains 938.50 dollars, which they paid for the church; and therefore, the debt should be only 661.50 dollars,- but somehow the contractor Brandon - I can't understand in what way?- forced them to sign the debt paper for 1019 dollars, and he registered that money for the building of the church as a "mortgage"!... I have to remark also, that they have all their receipts for payments.- In June of this year I was in Sheppton, and in my presence the curators asked Brandon if he wanted them to pay the entire remaining debt? which had to be paid, however, only at the end of 1898; he answered that he did not want all the money: "since"- he said- "if you take the money from the bank, you will have to pay interest either to me or to the bank,- but I will be even satisfied, if you will pay me by September 1, 1897 - one hundred dollars and interest for the rest of the debt"... People calmed down and prepared 100 dollars and interest for the given date.

-But as the thing turned out, the contractor had already spoken with Cornelius Laurisin about selling the mortgage to him, which even substantiates the circumstance and proves, that on August 9/21 of this year the collection papers for the mortgage were turned over to the sheriff in the Pottsville circular court!- A sudden attack was planned against the people in Sheppton,- knowing well, that during one day the Shepptonians could not collect such a sum to pay! But mean plans evidently come to light, no matter how they are hidden; that is what also happened here,- since neither Laurisin himself, nor his supporters could keep their plans silent; they were pinning their tongues, they had to brag to someone about the "secret"; that they planned to take the church away from the "Moscovites". And I learned about that secret,- in Wilkes-Barre, and the Shepptonians also. I hurried there, therefore, to talk with the parishioners, and to check into the planned meanness thoroughly.- The end of the act was that the Shepptonians with the guarantee of their two curators, namely: Joseph Duda and Simeon Dediya decided to take a loan of 900 dollars in one of the banks of Pottsville- (Schuylkill Trust Company), they had 118 dollars in cash,- I myself could not go to Pottsville; the altar day of the Dormition of the Mother of God Maria was coming, and therefore I sent our translator from the local circuit court Mr. Rethy there with them. With his help, the bank promised to give a loan of 900 dollars on August 18/30. At the same time Mr. Rethy found out that Laurisin sent the matter with his

LETTERS AND REPORTS: 5th PERIOD, 1897

lawyer Burke to the sheriff for execution, and that now it was no longer 1018 dollars, but 1146.21 dollars, that had to be paid (for lawyer Burke an additional 10 per cent). Then there was additionally "the collection commission",- the expenses of the sheriff and interest starting on August 21, that were added.- But that was not all, when Rethy came with the curators'-guarantee on August 30 to the bank in Pottsville, there was a surprise waiting for them,- the bank had denied the loan.- I sent a telegram to Father Dean;- that was: "Bank refused Rethy the money".

The reason for refusing the loan was that Laurisin went personally with his lawyer Burke to the director of the bank and said: "Don't give them money,- it will be lost, since there are only 5 people in the church, besides the "schismatics" have taken away our church and as soon as the trial in Wilkes-Barre is finished, not only the church there, but also in Sheppton will have to be returned to us; however the best proof of this is that even though they have their higher spiritual authority, even their bishop has a 3000 dollar debt recorded to the church in Sheppton - and they are not trying to pay the debt back; the 1018 dollars is not such a great sum, but private people wish now to make a new loan for the church from your bank"... Relata refero - said; the lawyer of the bank Harkward or Farkward - I do not remember well his name.

It seems, that this is not a private trick of Laurisin,- but that the Uniate ksendzes "viribus unitis" have collected that money; there was no other salvation for them, otherwise they were afraid they would be chased out, they may not even be chased out alone, but in their desperation, they want to save not only themselves but also - Unia!- Then, who could even imagine that there are in Sheppton and Oneida hardly 40-50 Uniates - drunks and bums!

Our people in Sheppton were in despair, many people cried, and threatened, then I decided to do the following:

1) I sent Mr. Rethy to Pottsville, to ask the sheriff to wait for 3-4 days for the payments. I requested the postponement especially in expectation that we would receive money from the Dean,- happily I could show the telegram... Sheriff Alexander Scott,- a very kind man, is extending the time longer than was expected until September 8th, 10 clock, morning.

2) On September 5, I served the Divine Liturgy in Sheppton and I called upon the people, that they would, according their abilities, donate, and really during the distribution of the Antidore I collected 100 dollars and several cents.- After the liturgy we called for people, who could, even for a short time, until the great danger would pass, give a loan for as much as they could,- and in that way by Monday evening I collected 1320 dollars!... On Tuesday we four people met and went to Pottsville,- on our way we almost got into the hands of strikers, who started complete anarchy around Hazleton.- On September 7, at 11:30 we paid the entire sum with all "costs" and "commissions"- 1152 dollars and 67 cents - all thanks to the meanness of the Uniate - ksendz!...

How convinced were the "Master Uniates" that the church will be theirs, can be seen by the fact that they had already decided to throw out of the church all "Moscovite" saints, and to keep only the bells,- they elected curators for themselves, and Rakitzki and Laurisin both gave 75 dollars each, to host with great festivity a Catholic bispuc, who was supposed to arrive for the "blessing" of the church... When I told the sheriff in Pottsville that we want to pay our debt, he smiled and said: "These gentlemen did not wish the

ARCHPRIEST ALEXIS TOTH

money, but the church", to which the Uniates however had no right, which can be seen from:

1. The letter of the contractor Brandon, which he wrote to me in 1894.
2. The certification of the same Brandon made in 1895, where it is clearly stated, that he sold the lots of land for the "Russian-Orthodox Catholic Church", to the local Fraternity,- consequently,
3. It is completely clear, that Laurisin and the others wanted to use a bad and mean method to get for themselves the Orthodox church and admitted publicly that they had no right to it.

The matter ended in that way,-I gave the 130 dollars sent by Fr. Dean to two curators of the church, namely to - George Fedesh and Michael Solapich; they signed a receipt, which I sent to Fr. Dean.- The rest of the 370 dollars I gave to Andrei Tarasar, to return to those people who gave them for a short time as a loan, to help us out,- his receipt I enclose herewith.- The church debt now is 600-650 dollars, and I am convinced, that during one year it will be paid.

n.loc.n.d.

Your Eminence! Most Reverend Lord and Archpastor!

In 1896 - I received from Your Eminence an order with the following contents:

Department of the Orthodox Faith,
Bishop of Aleuts and Alaska
No.523 March 28, 1896
San-Francisco, North America.

From the papers that I inspected in the matter of Mr. Zubko, and also according to information that I personally received during my stay in Wilkes-Barre last autumn, I am convinced that Mr. Zubko is not an honorable man, and in addition, he is not the type of person that he pretends to be .

Being a curator, he, instead of being an example to other parishioners of soberness, sold whiskey himself as he admitted to me. Therefore in order that there would be no temptation for other Christians, and also all Orthodox brothers, I order you, Father Archpriest, to exclude him from the list of curators and never again to elect him to similar positions...etc. etc.

Signature: Nicholas, Bishop of Aleuts and Alaska.

I have done that, and thanks to our Lord, I have had saintly peace in the parish for 1 1/2 years, since I have had no relations with Zubko,- and even more, since he has not had even one person with whom he was in friendship and Christian love.- He is by nature a person, who gets his greatest satisfaction by creating harm for someone else and playing dirty, mean tricks!... Because of those qualities I ignored him, and did not treat him either badly nor good... I did not ask him for anything, and generally speaking every parishioner was happy that Zubko was not involved in church matters - and

LETTERS AND REPORTS: 5th PERIOD, 1897

could not create quarrels and hate!... I knew very well that he, even though he kept himself quiet, was complaining and even wrote mean reports to Petersburg,- and according to Your Eminence's word I forgave him all offenses, and also all his meanness, but I remember the proverb: "Whoever was bitten by a snake, he fears also - a worm"- then I remember also the Latin proverb: "cave a reconciliato amico"! and therefore I do not wish in my life to have anything in common with Mr. Zubko! Even less to see him on the church council, and there is also the order of Your Eminence, when you ordered that once forever.-

Several days ago we received 300 dollars from Your Eminence which You sent in case there would be an appeal in our church trial. And that was 100 dollars sent in my name, 100 dollars in the name of Evchak, and 100 dollars in the name of - Zubko!... Naturally Your Eminence can send money in the name of anyone, whom Your Eminence wishes,- but until now if any money was sent, it was sent in my name and I paid it as it should be,- until now I tried not to encourage those "supposed rights", that curators dream about, under the influence of Unia, since they create problems in the administration of a parish, and now they slowly disappeared,- but at the same time orders come from the Diocesan Administration that do not help in this direction; besides they convince the curators that they are only God knows how important factors in the administration of parishes. It is then not a wonder that Makars, and Chrabchaks threaten a priest with closing a church, or Zubkos write complaints to the Holy Synod or as happens in other parishes curators raise noise because the priest has without their "sovereignty" spent 1 dollar without their knowledge for parish or church necessities! What can you then expect from a simple peasant, when he exhibits his "curators' rights" and assigns to himself great authority, when there were even intrigues on a daily basis where the trustees were educated people!

I did not elect Zubko as a curator, and did not offer his candidacy to Your Eminence... therefore I do not know how it happened that Mr. Renski appointed him again, and even sent money in his name!... During the trial, when he was even called as a "classic witness", I could hardly convince him to appear in court! I did not take money from the post office, since I do not want Zubko to imagine himself being even greater than he is in reality - and he then could again begin meanness, disagreements, especially now, when we need peace and complete agreement among people in the parish! I told immediately not only to the curators, but to the entire parish about those 300 dollars. I read in church also the relevant telegram from Your Eminence,- which I always do, when there is an order from Your Eminence or a telegram comes which concerns the church or the parish! There are no secrets kept from anyone here;- I have shown all 3 money orders to the church warden Evchak and when he saw on one of them the name of Zubko he remarked: "Couldn't they find a more honest person among the curators in our church?"- For my part,- I can repeat the same. - With this circumstance I dare also to say, that our trial costs a great amount of money,- I gave from my own money for it and nobody needs a "curator" for control,- the lawyers do not give me receipts for sums of money that I did not pay them,- and every one here and especially the Uniates know best, that I will sooner suffer need, but I will give my last cent for the cause... until now neither our parishes, nor societies helped me here,- as the Uniates here are helped. They receive help from their churches, from their Unions... but if in our other parishes there is some need, then their collectors find their way here! In these circumstances if I can't expect

ARCHPRIEST ALEXIS TOTH

something else,- I wish that the Spiritual Administration would not have any doubts in my sincerity and honesty,- and would not put me under the control of people of the calibre of Mr. Zubko.-

On September 5/17 I received a long letter,- which was mainly in relation to matters in the church of Sheppton. In that letter there is almost an accusation that it was my fault, that Laurisin bought the mortgage of that church from the contractor Brandon,- for a sum of 200 dollars more than the church was valued (now Laurisin constantly comes to Sheppton to collect from his Uniates those 200 dollars, but that is in vain!). I have explained the matter to Your Eminence,- in this case nobody was at fault,- there was the meanness of the contractor and Laurisin, who acted together!... For days and nights I worked to turn away the misfortune and I succeeded.- Already before Your Eminence's 500 dollars came, the debt was paid. However, I had to swallow from Fr. Dean an insult; everytime I remember it my face reddens!...

Your Eminence, in the same letter You deign to ask me: "Why does nothing happen like that, where the priests are Moscovites"?... "Naturally because they always act m o r e l e g a l l y"...

There were in service - three "non-Moscovites" here, who were in that case "Hungarians", now for a time, there are two, but one of them plans... that leaves only one, and that is me.- But what does that illegality consist of, especially in the Sheppton case? I have to admit that I do not know. No one is insured against meanness and hate!... I am not God - to foresee, what Laurisin will do - even though it became in the future such a stupid - trick, and that Brandon - the contractor found such a fool, who paid him 200 dollars more, than the contract was worth; it is true that it was not honest from his side, but what is honesty for an American - when he will receive money?... "Business is business!" - he will say.-

According to my sincere conviction there is no basis to accuse me in that matter for illegality,- however, it is true that I receive the most unpleasantness from everywhere!- But where the real Russian priests are I admit with great readiness, that there is less trouble there, but I have also to point out, that in those places, they also can work, according to the words of Your Eminence - more legally!... However would you allow me to say to Your Eminence that: it is more difficult to behave yourself legally there, where there is no ground nor ice and unbroken branches; to be there master and to introduce there new orders, than at the places where someone else did that before, and all resistance was already broken, or at least helped in much.- There it is not as difficult but much easier to manage.- My coworkers, Russians - came to those places, where I was before, where I had carried all "pleasantnesses" of the organization,- therefore these priests were not personally or in newspapers attacked. They are also at the present time not attacked, they were not condemned by the Papal curses, there was no publication about them, saying that they were not of valid ordination, dirt was not flying in their direction; there were also no trials against them, all that I had to live through myself!... It would be very vague if these priests after all that, would not be able, according to the words of Your Eminence, to act more legally. I had to live and suffer and to take quite a lot of all that - and still in the future be blamed and be suspicious. But I do not want to say anything about that, since I am afraid, that on some nice day in one of the Russian newspapers, there will be again written, that I want to contradict and direct my own Bishop! At the same time there is no one who would honor

LETTERS AND REPORTS: 5th PERIOD, 1897

the dignity and authority of his Bishop as I do, and I work as much as I can, that the person of Your Eminence would not be pulled into the local conflicts as is the case with - the Irish biscop!... I am certain that if I had known how the affair in Old Forge would be described, I would have never agreed that people, who were blamed for the event, would be named.- Now Valentin Bologh threatens a lawsuit, even though I visited him twice and have convinced him, that his name was there by mistake,- even Fr. Hotovitzky wrote him a letter of apology, but he wrote me a letter full of insults,- saying that he already has a lawyer, who will take this matter into his hands, and who does not even ask for any money,- but who said, that he will be happy with what he will receive for the offense! Yes! This is the usual tactic of the local lawyers!- In vain I begged the old fool to agree to be satisfied with the excuse of the editor - but in vain, additionally to that the editor of Svet, according to the words of Your Eminence accused in his newspaper Valentin Bologh for the events in Old Forge and now is in New York deeply silent about this whole bad event... as if nothing had happened there at all!... The Uniates now are laughing at us that they had not had before the idea of attacking us. That they wished only by "words" to protest the blessing of churches, which they do now in the letter...

However they tell that falsely; there was an attempt planned, they planned to make a scandal there; I do believe myself that they wished to do the same thing that they already did once to Biscop O'Hara, but I feared, and therefore called there Mr. Rethy and Evchak, but I think that the trick was prepared by the drunk - Chanath and not by - Bologh!- The letter from Valentin Bologh that I sent to Your Eminence... Your Eminence sent that letter to the sons.... and now I received from Bologh a rude reproach, that truly he can express, for informing Your Eminence about the letter!... The guilty people in this entire story at this time are laughing into their fist!...

The sickness of my brother was described very tragically in Orthodox Messenger by Protopopov,- well! I have never defended my brother, have not protected him, his treatment should be as strict as that of anyone else! After the Divine Service in Sheppton I was the first one who told him that he should resign from the parish and service... I am his brother and I suggested that to him. He did that and has requested to be relieved of the service.- In the interest of our mission it is my sincere conviction, that the editor of Vestnik - should be satisfied by printing the resolution of Your Eminence in the official part of the magazine,- without the tragic descriptions by Protopopov of the "sickness" of my brother, - the resolution describes clearly what the "sickness" of my brother is - besides that as it was written to the Shepptonians and to me "he is not good for anything" - Why does the entire world have to know, that he is a drunk, it is sorrowful to admit, that we have people like him?... He resigned - and is gone! Was he relieved for his deed? This is his business, and that of his Higher Spiritual Authority.- Meanwhile we have had even worse matters happen, for example with Vretta and with Victor Popov and they were also released, but there was no Protopopov - and that was very good, that their "sicknesses" were also not described as tragically as my brother's was! "Quad uni in stum alseri - aeguum!... or better not to say anything.- And not surprisingly that now the Uniate riff-raffs make gossip of all this? announcing as a Uniate not only my brother but again me also?!... Now I sent a letter with my protest to Mr. Konstankevich. He was lately in a hurry making "explanations" as to what

ARCHPRIEST ALEXIS TOTH

happened; but I am really surprised and hurt to hear that I supposedly want to become - a Uniate! How many people read "Svoboda" and they all will discuss all over the report of Konstankevich - the future will show that I already received some information about that... in other words one carelessness - involves another one, which becomes even more unpleasant. - Fr. Hotovitzky is a nice young man, but he does not have experience - not for a cent!...

Concerning Kohanik, what he does in St. Petersburg - I do not know,- but that he would start any gossip there as a result of my letter?- I do not know how?- As it stands with Kohanik: July 22 this year I received from him a card from Hoboken, that I enclose herewith.- I did not reply to him and I did not send the money that he asked for, first because I did not have any money, secondly, he received from me enough, namely when he had to leave Mayfield, and he did not have even a cent, I gave him then 10 dollars; but then when I needed him for the trial I could not get him as a witness,- I sent to Your Eminence a card, where he demands besides fare also 50 dollars for his testimony as a witness, and later when he was quasi- forced by Mr. Rovnianek, for whom he then worked, and whom I asked to send Kohanik, he did that out of friendship for me, and even more, he paid Kohanik's fare from Pittsburgh to Wilkes-Barre and back. Here Kohanik received food and 20 dollars for coming - and for all these reasons I did not reply to him neither to Hoboken nor to Hamburg.-

Hardly 3 or 4 weeks passed and I received again a letter from Kohanik - which I also enclose here - from the Russian bordertown of Matki - he asks again for money.- I sent him 2 dollars and since at that time I already knew under what circumstances he left Pittsburgh I instructed him, expressing my opinion; simply what I thought about his demands to other people, to be paid for witnessing at a trial... that I have to take care of everybody here and that I share and donate for my own parishioners, and that at the same time I have to struggle alone with Uniates, and Papists and their bishops. Then at the same time it is requested of me to put forward everywhere my face, and many who do even a little service for the Church request from me a reward, money. People think that I have thousands of dollars around my place and he is one of these people!... I have been angry, I have to admit that and I wrote him sharply the truth - with the intention of stopping in the future those foolish fables that I received a large amount of funds for the trial and for propaganda...-that is the same kind of a story that was spread in Minneapolis, when a fable was spread about 30 thousand rubles that I supposedly received! To impress the people more he sends newspapers where his "achievements" are described. Now for a long time I have not heard from him, - and finally at the end of September he sent again a message about himself;- it is also here enclosed - his third letter, but I did not answer it.- I do not know what he does over there but I can only imagine,- probably the same things as Makara did before, meets ministers and the Oberprocurator and only God knows who else and what he tells to everyone. Now he sends letters here to Allegheny, Pittsburgh and other places, pretending to be "Lord" of all American Slavic people... I read 2-3 such sovereign letters!... , full of bragging, that were sent to me by other people, who asked me if they could depend on the assurances of Kohanik?- I wrote a sharp letter especially to Guray in Allegheny since I had constantly problems with him.

After all this, allow me to turn to Your Eminence with a humble request; that is: I am here in America already nine years,- in two months it will be 7

LETTERS AND REPORTS: 5th PERIOD, 1897

years that I serve the Russian Orthodox Church.- My greatest enemy will not say that I lived here being without work... attacks by enemies,- namely the Uniates, and Papists are the best proof of that, that I did not sleep here!... I did everything that I could,- with spiritual sufferings and I am now bodily thirsty, the rheumatic fever possesses me, there are days that I can't move from bed. Then in our Mission there are beginning to develop such circumstances,- they are small, but they take away my will and desire for work,- I will not speak about them, so as not to create accusations against anyone and even more misunderstandings,- after seven years I need some rest.- In Vestnik I read that leaves were promised to the clergy of New York,- and they are hardly here three years,- while I couldn't get that, not even once during seven years, even for the most important circumstances which demanded my presence in the Fatherland, for example the death of my father, and some other close relatives. I can state, that during the eight years almost my entire family has died.- I have still an old mother and a sister-widow; I wish to see them.- Humbly I request Your Eminence - would You dismiss me - and would You kindly give me a leave - even if that would be forever! I do not wish to find myself on one pretty day as did Fr. Michael Bologh, with a suggestion from Your Eminence,- to leave the Russian service.- It would be much better if I would request that myself.- But even for a bad work, a good master will not chase (a servant) away from his house like a dog, therefore would You allow me to hope, that Your Eminence in this case will not refuse Your Kindness! I can not enter in Ugría the Russian Orthodox Church service - there are Serbians and Walachs, who are the only Orthodox there, they favor only their own,- there is no reason for me to go to Russia, I am already too old to live among different people, and unknown surroundings and to begin a new life;- and again to subdue myself to new work, as I said above - I need now rest to recover myself.-

As much as I know,- I do not have the right for a pension according to the law, and I am not asking that,- but according to the circumstances, and mainly because of our difficult American missionary work, that is headed by such a person, with authority as Your Eminence, I am strongly convinced that because of Your petition and with Your Eminence's assistance there is a way to do as part of the road of kindness, at the higher level, what I can not achieve according to the law.-

Remember, Most Reverend Lord, our mission here in America is 103 years old,- and that since the time of the Apostle of Alaska - the Metropolitan Innocent - it is only the name of Your Eminence, which will be remembered "with praise" by the history of the Orthodox Church through the centuries... It had to take one hundred years until the Holy Orthodox Church was established and became strong on the American continent,- until the coming of Your Eminence there was on the American continent only one Orthodox church in - San Francisco, and now there are churches and parishes and there will be more,- the enemies - opponents - Uniates and Papists can now speak and write anything that they want, but they can no longer stop the Church's growth here, to confine it, to keep it unknown - they do not have the power for that... that is the fact, that the Holy Orthodox Russian Church and Faith has now strong roots here and all that proportioned during a short time; it happened with difficulties, struggles, and that is no miracle,- that is already in the nature of matter that without a war - there can not be peace, the most holy matter finds among people its greatest enemies... among all the bishops and

ARCHPRIEST ALEXIS TOTH

heads of the American mission with the exception of Metropolitan Innocent, only Your Eminence has achieved a historical name, and glory, for achievements now, and also for the eternal future,- with the name of Metropolitan Innocent every missionary will now remember also the name of Bishop Nicholas as champion of Orthodoxy in America.- History remembers only leaders,- there are no ordinary people,- but leaders know who helped them and how they were helped in the achievement of their goal and their great deeds. Your Eminence knows who has helped You according to their powers;; this will not diminish the achievements and the glory of Your Eminence, it will not overshadow them, we have assisted Your Eminence much, and have worked together to spread the Holy Orthodox Faith and Church, there were many helpers, and every one according his strength and abilities helped and assisted Your Eminence, as our master and leader, as Archpastor fulfilling Your will, and Your orders... among those helpers, without any exaggerations of the matter, and without vanity I can state, that I have been one of them.- Therefore I, as one of the small ones, come to Your Most Reverend Eminence - show me as much kindness, that at least by the way of kindness I would receive 600-700 dollars a year as support. With that money I could live in any corner of Europe,- or if there is no possibility, then only one time to make such a payment, then I would not live in poverty and in hunger in my old age.-

Now Your Eminence, You have great influence in the Legislature now; by the word of Your Most Reverence only, anything could be done - I will every day pray to the Lord and God from my heart and soul for Your Eminence if I would receive that favor.- I assure your Eminence that my health is so much disturbed that I have to ask for rest and peace.-

We expect the decision of the judge this month - probably, if our Lord will have mercy, a good result; then there will again be a movement in our favor, since there is such great disturbance among the Uniates, as was only in the years of 1891-92.- It would be enough for me to refer only to the circumstance that again the Roman Curia has severely prohibited Uniate priests to come here now, and the married priests here are ordered to return to their fatherland; then "our dear ARV" No. 46, has mercilessly attacked the "vicar" - Chanath,- and he now threatens to close down the activity of Zatkovich;- storms have begun even in parishes such as Freeland, where there was peace - they are chasing out Abbot Gulovich. They told him to leave the premises within one week,- secretly he had allowed the church to be registered in the name of the bispup of Scranton. Now people began a trial against the bispup. Then there are other misunderstandings which brought the matter so far, that he wished to exchange places with Vladimir Molchan from Kingston.- Yesterday I talked, here in the city, with Gulovich; - in Kingston it is the same story. Three weeks ago the parishioners stopped paying a salary to Molchan; that is, they have reduced it from 80 dollars to 60 and told him also that for services they want to pay only as much as is paid in -Wilkes Barre! He does not want to agree to that... Obushkievich already left Olyphant for Mayfield, but he will not stay there too long. In Scranton, bispup Hoban has paid the debt for the church of Chanath, registered it to himself as the owner and now he wants to appoint a Slovak-Catholic ksendz. Because of that almost all the Uniates left Chanath and went over to Bologh! Hoban, who is an energetic and determined bispup, wishes to do the same thing in - Hazleton,- he has not given jurisdiction to Volkai and demands that he leave.- In Perth-Amboy, bispup Wiggor has suspended the Uniate priest Kaminskii, because

LETTERS AND REPORTS: 5th PERIOD, 1897

he did not allow the church to be registered in his name.- Hoban had to leave Philadelphia and move to New York, but there he did not have anything to live on and he went to a newly established parish in Minerville, but there it is even worse;- now he complains that he will die of hunger. Churgovich, newly arrived in New York, saw that there is no possible way to live there on air and moved to Philadelphia; he now wants to push Theodor Miatziatsko out of there; the glorious Laurisin wants to do the same. The ground in Shenandoah is now too hot for him; as soon as he heard that there are disturbances in Freeland, he personally started a campaign against Gulovich! In Mac-Adoo, Molchan is hardly keeping up,- he wanted to move to Saint Clair but his road was closed. Finally in Cleveland the "God carrying" Doctor Sabo does not feel good himself,- the glorious "Apostle" of Canada prefers to establish his cathedra in Buffalo.- Canada will not be able to repay anything he spent there "neither for the people nor for the Uniate goals."-

In other words there is disarray in the Uniate camp; I see this already because during 2-3 weeks the Uniate priests come to Wilkes-Barre everyday in a "parade" to the "vicar" in Scranton!...

Dr. Dimitri Gebay was released by the Uniate bishops of Uzgorod and Mukacev from his professor cathedra; they sent him to a parish, but he did not accept the parish; he went to Budapest and works in a company as a clerk!

The Uniate bishop of Presov lacks priests for 15-20 parishes, which have no clergy; the same condition exists also in the diocese of Mukacevo. There are rumors that both bishops want to recall their priests from America.-

Mr. Matrosov began again to show his wisdom in Svoboda... actually, what does this homuncubus want? The Galician "national leaders" - each blackens the other,- and one starts intrigues against the other... It seems to me that in a short time there will be a radical turn among the Uniates,- they themselves already see that they can not continue to live like this!...

In our church, glory be to our Lord! - the church is too small for all the people, especially during the present time, since there are many people coming here from Kingston.- This week more than 70 people were baptized!...

The children go to school, especially on Saturday, when all those who go to English school come - they come diligently to the catechism class; the good weather helps us,- there is no snow and therefore they can come even from the places far away.- Next Sunday I will have the Divine Service in Shepton.

Wilkes-Barre, Pa. December 10, 1897

ARCHPRIEST ALEXIS TOTH

Your Eminence! Most Reverend Bishop and Lord!

I have the honor to enclose:

a) The original letter in Hungarian from Mr. Valentin Bologh, which he sent yesterday with Miron Volkai. I enclose a Russian translation marked as exhibit A.*1

b) My answer to him in Russian translation, exhibit B.

Kindly permit me, Most Reverend Lord, to add that the letter of Mr. Valentin Bologh which I sent to Your Eminence was for Your information,- and I did not in any way expect that the letter would be reported to his son... and on account of that he wrote to me with even greater rudeness and accusations than his father had, in other words - *medicina pecor morbo!*...

I do not understand, why in the last number of our magazine the editor did not announce that the name of Bologh was there by mistake or through a misunderstanding; that would have put an end to the entire story!...

Finally I, it is true, reported to Your Eminence about the event in Old Forge, but I did not say that the guilty person in that story was Mr. Valentin Bologh, even though Fr. Hrushka mentioned that; I decidedly objected to that. In my opinion, if one would look for the guilty one, it would be no other than Chanath. This can even be concluded from the fact, that on the day before the arrival of Your Eminence, the Old Forge Uniates were at his place and the protest carries - his signature, that is, the protest was written by him personally!

Wilkes Barre, Pa. December 2/14, 1897

Exhibit B

Letter of Fr. Alexis to Rev. Fr. V. Bologh

... I received your letter,- and am briefly answering you: twice I personally have asked you to calm down, I promised you that on my part, I will do everything that I can, that the editor of our magazine would announce, that your name was there through an error,- but why he did not do that, why are you writing to me constantly with such rudeness? Did I write, did I say about you that you instigated people for an attempt?... In vain you and your Uniates now present the matter that they only wished to protest verbally, and that we saw in it an attempt, got scared and are making out of that event an advertisement for ourselves... No, there was an attempt planned, but it did not succeed; but I never suspected you,- and definitely protested against such suspicion when Fr. Hrushka mentioned your name... then why are you constantly writing to me rudely and insolently; not only you, but even your son Michael,- after receiving your letter, from the Bishop... I am not the editor, I am not a censor,- therefore why did you stick to me?... Well!- In order to stop any kind of scandal and trial that you Uniates look at with great selflessness, I went to you! That was very hard for me, - and there privately I found out that you went to lawyers and are planning with a "sheriff" to receive a "warrant" for our Bishop, then the editor, and now also the censor.- I found this out - and I am sorry that I have already - experienced that it is the

LETTERS AND REPORTS: 5th PERIOD, 1897

easiest thing to start any kind of scandal, to fill the newspapers and public with them... but I ask you what benefit will you have from all of that? Let's assume, that the court rules against the editor or the censor - what will you get for this?- Revenge is not a Christian quality,- unless you Uniates here in America have such a "standard"? How much swinishness was printed about us and me in your Viestnik, Svoboda, Jednota and Katolik, did I then run to lawyers?... Leave it alone in God's name!... peccatur inra muras ex extra!...

We do not have here any special "rules", but allow me kindly the right to write to my Bishop, and show him, what I wish and not you!... Or do I have to ask your or the Pope's - permission to do that?... Concerning the Jesuits, I would like to tell you, that you have considerably more of them than we do, and - about education,- I as a former Uniate know that they do not eat wisdom with a spoon and that "education" is not attached to you by a joiner with tools.- suum cuique!... Nobility?... I know what is "noblesse oblige"- but among noblemen there are also people of different calibre! Sapiientisat! He who brings out his nobility and ancestors for a show, unintentionally reminds one of potatoes - the best part of which is located in the ground!... Es nunc semal pro semper!... Leave me in peace!... - Do whatever you want. I did my part.- If you have in your hands the means, make a scandal,- run to the courts,- drag there other people, if that will give you joy. I feel sorry that at an age such as yours, you can't think with presence of mind!- Opportatut - scandala fiaux! but as I think such a person who makes scandals plays an unenviable role!... Be healthy.

December 2/14, 1897

I have the honor to enclose herewith a manuscript, humbly asking Your Eminence to give Your blessing so I may offer it for publication; it has to be published since "count" Leliva - in Svoboda describes "Holy Unia" in religious glory.- I do not have at hand a good history of the Russian Church and until now I could not reply.-

Along with this, would You allow me, Most Reverend Eminence to report to You also that there is an absolute necessity of sending someone to - Sheppton. It can't be administered as before,- Fr. Hrushka was not paid for his travel there,- nor was I, but that is not an important issue; what is important is that for example in my absence a weak child was brought for baptism so that it would not die - they took it to Kingston.- Can Miron Volkai be sent there, as the second priest of Wilkes-Barre?- Naturally this is only my humble opinion.-

Our lawyer told me that probably in the beginning of January of 1898, - new style calendar, the judge will make his decision in our trial.

Wilkes Barre December 11/23, 1897

Most Reverend Eminence, would you accept my sincere gratitude for the great favor that Your Eminence showed me by granting me, by awarding me a pectoral cross! It is very beautiful and wonderful,- above all it came right for the Nativity of Christ holy days,- I am spiritually happy with this "Christmas"

ARCHPRIEST ALEXIS TOTH

present and sign of Archpastoral appreciation!... May our Lord award Your Eminence, through our Great Protector, and His Helper, at least with the cross of St. Andrew, the First Called! From the depths of my soul I wish that to Your Eminence!

Concerning the letter of Your Eminence of December 16/28 of this year I have the honor to report to Your Eminence, that the affair with the priest-master V. Bologh is finished,- and is now a matter of history!... It is now not even worthwhile to talk about it... I have settled the matter with him and he is happy with his "satisfaction". Habeat sibi!

To my great regret I have to admit that my brother has thrown himself in with Uniate priests; the real reason was that I myself refused to communicate with him,- however in the end I had, at my own cost to send him back to Europe.- I do not envy the bishop of Presov for this "acquisition"- however probably he accepted him back only because there is in the diocese a great need for priests;- there are now almost 25 parishes without spiritual pastors,- to fill clerical vacancies they took in July 14 grant-aided students,- while only 2 new students registered. The young talented people no longer want to become priests, since new Hungarian laws have damaged the position of priests!...

What to do with the Shepptonians? This is up to You, Your Eminence,- I only dare to add that in a short time there will be such "troubles" in Hazleton and in MacAdoo that it will be important to make great changes; it would be wished to send there a man who would be energetic,- and who would care,- who would look with a sharp eye at what happens there!... In Freeland bispup Hoban wished to make "order", and sent there the "ever-lasting candidate for the position of bispup" - Chanath, who was supposed to send Gulovich up into the air, and to appoint in his place there the Uniate priest from Wilkes-Barre - Iliashevich; but the matter ended in scandal! Chanath had to save his own hide there... Gulovich presented his demands for 700 dollars, and said that until the money is paid, he would not move away from the parish!... His position can not be envied! Disagreements are on the daily schedule there.- Probably now the matter will be sent to court,- the same is also in Kingston! since it was found out that Molchan to achieve peace,- intended to pay money to the leaders and noise-makers, and as a result the "curators" last week were here sniffing around the lawyers!...

Yes! I have heard also that the "Enlightening Doctor" from Cleveland wants to move to Wilkes-Barre, in case Iliashevich goes to Freeland! Things are very hot for the Doctor in -Cleveland!

Concerning the state of Colorado - as much as I know it would be possible to have a parish either in Pueblo or in Denver- Leadville, but I do not know how to do that? It can not be done by a letter, otherwise our "dear organ" (Am. Viestnik) will start again to chat about "promises". There are enough people there!... but frankly I have to admit that those people are - wild,- I know them from the time when I was a Uniate priest!...

What about Galveston? Does Your Eminence wish to close the mission there? I will make a report to Your Eminece in a short time about the demands of Sivatic, I ask You to wait for that.-

Yes!- If Your Eminence has given those orders and followed them up... then I understand that the priest Dmitrov had to transfer his base of his beneficial "activity" to Buffalo! Praise the Lord!... These Galicians with their new-ideas are real nihilist-jerks! All that they want is a - "national

LETTERS AND REPORTS: 5th PERIOD, 1897

church", "national faith" and "independent Rusian nation"!... But in reality they themselves do not know what they want!... The Cardinal-priest appoints them here constantly;- probably according to the resolution of the Propaganda, since they are true sons of - Rome!-

In the local Polish kostel of Mill-Creek on January 1st and 2nd there was a real battle - sticks, guns, and stones were used. The jaw of the ksendz was broken!... Finally the constable closed the kostel;- yesterday the Poles brought an "independent" ksendz from Chicago.- It is expected that tomorrow there will again be a big clash in front of the kostel, or inside!...

We had wonderful Holy days - there were many people at all Divine Services, the children sang wonderfully. I put up for them a Nativity Tree and paid 15 dollars for all kind of things.

Your Eminence, I congratulate You with the New Year, wish You new happiness and hand over myself together with my flock to Your kindness.

Your Eminence's humble servant, Alexis Toth, Pastor of the church

Wilkes Barre, December 27, 1897/ January 8, 1898

NOTES

*1 Michael writes me, that your Bishop sent him my letter, that I wrote to you.- That means that you sent it to the Bishop.- You did well. On my original letter to you His Eminence made an addition: "...for information B.N." (Bishop Nicholas).

You need to know that I wrote to the editor and asked him for full satisfaction. It seems that he also sent my letter to His Eminence, -it seems that you have some kind of "rule" to send everything over.- We do not have something like that, and we do not request that.- Your Bishop, concerning full satisfaction (plena satisfactio) wants to do to me, the same thing as Rudyi, one of my parishioners, who hit my church reader Vrable several times on the cheeks right on the street then hit him all over, and after a few days when there were still red marks from the beating on the face of Vrable, he kindly forgave him, and even so much that he (Rudyi) was so kind and condescending to Vrable that he even wanted to shake his hand!... But I am not - Vrable. You know well that I am a priest, even though I am a - Uniate, and I am a nobleman...(here he includes a long description about honor and the advantages of being a nobleman!...) In the letter of your Bishop the matter is presented in such a way as if the attempt was made, but the Bishop is so kindly that he -forgives me, and in the newspaper I am clearly named, as the instigator of an attempt on his life, -besides your newspaper is official, it is even printed with censorship which is against the American law, therefore the censor is also responsible.- I did not ask for forgiveness- but for satisfaction and- I demand it. If Your Bishop wants to make an advertisement for himself, he has enough "pastors" who have names of actual and real Jesuits, who would, because of their education, on call willingly sacrifice themselves to make him a name but not me... I will do everything that is possible to clear myself of this bad suspicion of

instigating an attempt on a life. I will not permit the diffusion of hate, foolish slander, suspicion, and impudent anger -against the Uniates for such a suspicion of instigating an attempt on a life. -Unia is not dirt, it is not marsh. Learn something, and do not convince other people that you are-infallible! The Bishop refers in vain to the witnesses of Protopopov and other people "because" as I said also to the "reader helper" not everyone reads what he read about the attempt; if I will not get satisfaction, and a complete one, then there will be an Irishman, who will say to you: " now Gregory is in gloves" - I repeat once more...
Be healthy.

V. Bologh

SEVERAL MORE FRANK WORDS.

"The Martyrs for the Faith and the Fatherland"

There were many times, that I heard and saw Polish martyrs for the faith and the fatherland, in my home country - in Hungary!...

They told horrible stories about how, - according to their expression the "Moscovites" in Russia, severely and cruelly persecute the unfortunate Poles, especially ksendzes, closing down kostels (Roman churches) or taking them away, and often sending even the Polish bispucs to Siberia... Only a heartless person remains indifferent to their shocking stories; only from the eyes of the most heartless person would tears not run, only the soul of the most indifferent listener would not be filled with deep outrage against the unjust oppressors - torturers!...

Who was persecuted?- The Poles,- that chivalrous, valorous, noble and courageous nation!... How could a Hungarian not be sympathetic to those unfortunate victims? More than once the Poles brought their life to the altar of "Hungarian independence"; Poles such as Bem, Dembinsky, Vysotskii and others. For Bem's services a "magnificent" memorial was dedicated, and hundreds of "academic young people" came from Cracow, Lvov and Warsaw. In honor of their arrival, there were many manifestations; in almost every city they were met as honorary guests; banquets and theatrical performances were made in their honor, and everywhere they were met with great ovations. Toasts full of feeling were proclaimed at the banquets - for eternal friendship between Hungary and Poland, and to the re-creation of the Polish state, and to the destruction of the common brutal enemy- "Moscovites"... The Hungarian beauties decorated these representatives of the glorious Polish nation, not only with flowers and boutonnières, but also with loud kisses... The fact, that the Hungarians did not understand Polish and the Poles the Hungarian language, did not prevent the expression of those loud ovations,- the German language united them. It is true, that it was discovered that the so-called "academic young people" were in reality a collection of riff-raff of different problematic occupations - several of them were unemployed factory workers, several were Jews and therefore had nothing to do with the Polish struggle, unemployed office workers etc;- but that scandalous circumstance did not worsen the event: they were Poles - and therefore "our" expected guests...

SEVERAL MORE FRANK WORDS

With great enthusiasm "Boze cos Polsee" and "Z dymem pozarow" were sung and with even greater enthusiasm Hungarian wines were drunk..

It must be said that in general in Hungary a Pole- "our brother",- who is suffering under the "whip of the Moscovites" is already a hero; and if in addition he is a traitor to his own Sovereign, he is a hero and a martyr, around whose head should be not only laurel wreaths, but also shining golden eagles. For example in Gross-Wardain, there are yearly political demonstrations in front of the memorial to Casimir Rushkovski, a Russian captain, who in 1849, became a traitor and joined the Hungarian rebels, and then, when he was arrested by the Russian Army, was shot and buried in that city. In the eyes of the local Hungarians he became a hero - in the beginning according to them, he was a general, then he became a hero; he was in no way special, but he was a Pole, and that was that!...

And such knights, such patriots are persecuted by the Moscovites! I have to admit, that even I have valued the patriotic feelings of those political heroes,- but I was, however, more touched and excited by the stories about "brutalities", that were happening in Russia against the Catholic Poles, and especially against the Uniates, for their religious beliefs. In 1875 one Uniate priest from Kholm came to us. He told us much: about how the Cossacks were beating, cutting down, and killing the unfortunate Uniates, about how mercilessly they were destroying the Polish and the Uniate churches, about how much the Uniate clergy suffers; that the Roman-Polish ksendzes are fined heavily and punished when they perform some "Divine Service" for Uniates who do not have a pastor of their own. Even in newspapers these events and the dissatisfaction of the Roman clergy were not reported by the Polacks and the Hungarians in so many details. How sorry we felt for that unfortunate Uniate priest...but only one thing remained unclear and suspicious to us: why did he, being a Russian, like more to speak Polish, and to pray using the Polish prayerbook?

But here is what happened to me. In 1885, I met a German salesman, who lived in Moscow; many times I heard from him about Russia: but his stories were different than those told by the Poles and especially by the runaway man from Kholm mentioned above. I did not hide my surprise and puzzlement to my interlocutor and asked him about those "brutalities" performed by the Russian administration against unfortunate Uniates and Poles... The salesman looked at me strangely and asked who was spreading such nonsense. I told him. "You should find out about the situation there personally," he said seriously, "and not depend on rumors and fables. All that is lies. I am a salesman and my religious conviction is Protestantism and it is not my business to talk to you about the church and the faith, but I would like to convince you that the Roman Catholics in Russia, have more freedom of conscience, than they have in any other country. But naturally if the Roman Catholic ksendzes misuse that freedom; if instead of teaching their flock to perform their Christian obligations, they under the name of religion, instigate the people to attack the law and the wish of the Russian Sovereign, then it is not the fault of the state, but of the ksendzes, because the state does not permit disorders and punishes for creating them"...

Those words I keep alive in my memory until this day.

After I came here, to America, by personal observation I obtained the correct view, about all those "brutalities".**1) First of all I met the local Polish ksendzes; how they look down at the Uniate ksendzes, how without any

ARCHPRIEST ALEXIS TOTH

respect, they call the Uniate churches as - "chapels", how they call their Uniate colleagues "schismatics"- how they attack everything of Russian origin, and what kind of patriotic "tricks" they use at their celebrations!... More than once I have heard their colorful bragging-patriotic speeches, and I thought: "My brother, if you would have said even one thousandth part of that which you said here, which I just heard from you, in the Constitutional Monarchy of Austro-Hungary, about the majority church and faith and about the Emperor, it would not be too healthy for you, and soon you would be rewarded with a free apartment in Vysova or in Illava.

I talked with one of my countrymen about the same subject while looking at a Polish demonstration on the occasion of the "Moscovite" brutalities in Croze. My countryman, who lived for several years in the region of Vistula said: "What happened in Croze - I do not know, but I know, that it could not have happened as they said or as the Polish newspapers describe it. It is said that the Russian government suppresses the Catholic Church and faith. But please tell me, who can stand for all those disturbances and that stubbornness? I myself have seen for example more than once Polish kostels that were so old, that they endangered people, they were ready to fall apart at any time,- the walls had cracks, the roof was falling in, to leave it in such a condition was dangerous. The government asked that it be repaired. But people did not pay any attention to those requests and the kostel was closed. The ksendzes immediately began, first secretly and then openly, to whisper and talk, that the Moscovites had taken away the church, to turn it into their schismatic church, to attract people there,- and after that the storm was ready to begin,- and the martyrs appeared... Or something else: the people have a custom of putting wooden crosses in the fields and at the crossroads.- That deed is very commendable, but as often happens the cross gets old, rots and falls on the ground, and nobody repairs or picks it up. Therefore the government made some regulations in that matter, wishing in that way to prevent desecration of that symbol of human salvation and image of our Lord crucified on the cross. And what hapened? The ksendzes, full of insidiousness, found in governmental regulation a reason to create lies and began to speak garbage, that a Pole is no longer permitted to make a cross! It is possible, that something of that kind happened also in Croze", said my countryman.

I also found out from him, that sometimes the ksendzes, when they enter the house of a Pole, and notice on the wall an icon of a saint celebrated by the Orthodox Church or even the icon of the Savior or the Holy Virgin painted in Orthodox style; tear that icon from the wall, throw it on the ground, and in every way insult the image, using abusive language towards the owners. They do the same thing sometimes with the pictures of the Lord's Anointed Sovereigns,- and if they would earn punishment for those deeds, they proclaim themselves as "martyrs for the faith and fatherland",- naturally, the Polish one. It is hard to believe, but here is a proof. About a month ago the ksendz Zelessky died tragically. The Polish "Gornik" in Wilkes-Barre, wrote on that occasion an obituary, and as achievements of the deceased, among other things said that the ksendz "energetically turned the Uniates from schism, tearing apart Orthodox icons in Catholic homes, etc.

I wish to know, where can you find such a country, where there are 90 million believers of a majority religion in the country, and they would calmly see such behavior toward their sacred objects and toward their Royal House?

"VICRAINIAN" KSENDZ ...

In an Orthodox country, does the pious Orthodox Czar, who is respected all around the world, have to suffer that kind of scandalous practice and hooliganism from fanatical Polish ksendzes, who are also Russian citizens?

Such a relationship would not be acceptable anywhere.

NOTES

**1) The Austro-Hungarian Empire oppressed the Slavic minorities, fearing the Pan-Slavic National Movement and the possible separation of the minorities from the Empire. Anticipating that the Slavic minorities might turn to Russia for support, the Austrian and Hungarian governments distorted the description of the Orthodox Mission and of Russian culture and history. Even Roman-Catholic clergy were involved in the deception. Their work was directed from Austro-Hungarian embassies around the world including those in the U.S. In the U.S., for example, "Father" Korotnoki and a group of Magyars were paid to describe the Orthodox Mission in the U.S. as an advocate for the Czarist interest. Their propaganda was designed to anger the American public who resented foreign influence in internal affairs.

An additional source of anti-Russian/anti-Orthodox influence were some Russian revolutionaries and criminals who had come to the U.S. to escape punishment and were agitating for sympathy and support.

Neither the Russian Imperial government nor the Orthodox Church had paid "lecturers" or "publicists" touring the U.S. to influence the American politicians and the public on their behalf..

"Vicrainian" Ksendz,- The Future Saint Of The Polish Church**1

Are not the same fanatical ideas the main factor in the attitudes of the stubborn Uniates toward Russia and the Russian Church?- The Polish clergy and nobility, after they hanged Unia on the necks of the Russian people, first sought secretly, and now openly- the Polonization of these people; their goal is to lessen their feelings of identification with their Russian origin. Russia because of its goal of combatting these insidious fanatical intentions, has always been hated by the Poles in Galicia and here, by Magyars in Ugría, and by all Polonized Ukrainophiles in the Old Country, and also here in America. Therefore are we surprised that a Uniate ksendz runs away from Kholm and tells all those stories in Hungary about "Moscovites'" brutalities; and that here a Uniate ksendz who calls himself Russian, the Galician "Vicrainian", the editor of "Svoboda", saturated with Judas slander and breathing hate towards anything that is true-Russian, writes in his newspaper about Fr. John Naumovich something, that not everyone's hand would have risen up to do, not even that of a desperate scoundrel. Here is who and what Fr. John Naumovich was, - according to that newspaper...:-

ARCHPRIEST ALEXIS TOTH

"In his youth, he joined the Poles, went around wearing a Polish confederate-hat and helped them during their insurrection. Later he became a Russian-Greek-Catholic priest and wished to hide his old sins, became a Galician-Russian patriot and wrote several books for people; he worked a little in that respect, but his weak vein again responded and in his old age he trampled down all his previous work and the poor Rusin people; left and went to Russia and for a couple dirty rubles sold his honor and his native national language to the Russians. In his old age he began to write and to speak in broken Russian, and renounced his own national Rusin language, that he sucked from the breast of his mother, that he used before to write his many books for people. He did all that because he thought that in Russia he will be made a bishop. But the Moscovites are not stupid, they know how someone else's chosen ones should be respected, and they used these people for wiping their own corners. Therefore John Naumovich did not receive a good position there; they sent him out as a missionary among the so-called sect of Stundists (who fell away from the Russian Church) to return them to the Czarsglorification.**2) In the letters that he wrote to his Galician friends, Naumovich bitterly complained about the Moscovites' ingratitude. He died a senseless death, it is said, suffering from despair. That means that he died as a chosen one - in the name of our people. But who honors people who only were well intentioned and who go over to someone else and become one of them! However our national proverb explains it even better: "You will become like the company you keep."

The Uniate-Polonized ksendz printed this infamous slander about Fr. John Naumovich, who is known in Galicia and here, in every true Russian hut, everywhere, where there is a true Russian heart beating,- as the enlightener of the entire Galicia, as a worker for the glory of his own native region, as an editor of the unforgettable and always dear to the Russian heart "Nauka" (Science or Learning) as a creator of many, many "enlightening" books and papers!...

If "Svoboda" would make one more such treasonable fabrication for the world, then the Poles definitely will honor its Polonized editor by membership in the circle of martyrs of their "fatherland" and put him on the lap of Josaphat Kuntzevich. He has earned that!...

But until the canonization, I would like to find out from the editor of "Svoboda" why in one number of that newspaper it was written, that Fr. John Naumovich "fought Russian government", and now, in the text cited above from the same newspaper, it was written that "he was suffering despair"?... What version is correct?... Possibly, the one and the other are "based on Polish-Vicrainian truth"...

NOTES

**1) At the time in which Father Alexis wrote, the people known today as Ukrainians were called Little Russians because their country was known as a territory of the country of which it was a part. Historically there were several different Ukraines since the word Ukraina means border or borderland. Father Alexis sarcastically notes that these people had no consistency in referring to the country in which they lived in before they came to America.

THE STATISTICS OF GREEK-CATHOLICS

**2) The so-called Czar glorification has no foundation in reality.

According to regulations from the Alaskan Spiritual Administration, the priests in the United States "at every Divine Service at the prescribed moments, you must mention the President of the United States, the Holy Ruling Synod and the Bishop of the Aleuts and Alaska" (See p. 11 of this volume-the letter to Fr. Toth). It is the same today as it was then: the Church prays for the Ruler of the country in which it is located; in Germany for the Kaiser, in France for its President, etc.

The Statistics of Greek-Catholics.

In the Russian American Uniate Viestnik #26 was printed a very interesting "Statistics of Greek-Catholics" -that is Uniates, that we will give here together with a sad conclusion made by the author about the Uniates here in America.

"There are about 4,597,892 Greek-Catholics in the world.

They are: Italo-Greeks 30,000; Rusins in Austro-Hungary 3,035,292, in Russia 107,000, in Prussia 10,000; Melkites in Syria 37,000; Armenian-Catholics in Turkey 48,000, in Russia 24,000, in Austria 44,000; Romanians and Serbians 659,000; Chaldean Christians 20,000; Jacobite-Uniates 30,000; Uniate-Copts and Abyssinians 43,000; Maronites 150,000.

They all are administered by 5 Patriarchs, 28 metropolitans and bishops and 35 vicars, and have 80 monasteries. To this number should be added 259,000 Greek-Catholics, who live in America; but they have neither a Patriarch, nor a metropolitan, neither a bishop, nor a Vicar. This vaguely indicates, that such a faith, that is the Greek-Catholic in America, is not everywhere in the world, or universe; that it is here in America without any of its own administration, which consequently is left to the mercy of fate. It is true we are Uniates, but we are also 'Unicums'...**1)

Therefore, in the world there are "about" 4,597,892 Greek-Catholics! That is a very problematic and even absurd number, especially that concerning Russia (107,000 and 24,000 ?!), Italians, Romanians and Serbians: of the last, for example, there could be hardly more than 1500-2000 counted as Uniates! Then what kind of essence has this community of Uniates? In Italy they are descendants of Orthodox Greeks, who now do not speak any Greek, only Italian; in Austria and Hungary - the descendants of Orthodox Russians and Serbians, who by the fatherly care of Cardinal Sembratovicz - will soon be Polonized (one part) and the other completely Magyarized or Slovakized, thanks also to the fatherly work of Uniate bishops in Hungary! In Prussia - they are the descendants of the Orthodox Russians, but are already completely Polacks! and belong to the jurisdiction of a Catholic bishop. The rest of the Uniates are Monophysites, Nestorians and other heretical sects... and that kind of a mixture composes the "Uniate Church"! This is the result of all the resources and tricks for the last four hundred years of the imaginary "deputy of God", the Pope of Rome!... Certainly the hand of God is here obviously visible... God will not give His blessing - to such "salvation" deeds; the Roman Pope who aspires, for his own gain and to establish a foothold for his rule, to spread that kind of "Unia" over the Orthodox world!...

ARCHPRIEST ALEXIS TOTH

Let's observe only the Russian Orthodox Church... There are more than 88 million faithful Orthodox people! Compare now that little drop of Russian Uniates among them!.. who of sensible people will believe, that "Unia" was successful there during its 300 years? Is it not an irony to celebrate during the last year the three hundred year anniversary of Unia in Galicia?.. Without too much discussion, there is already a mistake in that celebration, a blatant chronological mistake, since Unia was introduced in Galicia only at the end of the 17th and the beginning of the 18th centuries! No matter what the Popes did, or their pretorians, the hordes of Jesuits, Dominicans, and Polish ksendzes, and the "Rzecz Pospolita" (Poland) to poison all Russians with Unia it was - in vain!... Unia did not take root even until today: it is a branch that was cut from Orthodoxy, and can only be supported by artificial methods... To attract the Russian Orthodox Church to Unia - was and still is the greatest wish of the Roman Pontifex. "Rer vos volo ego oh! Rutheni mei totum Orientem ad Catholicam Ecclesiam adtrahere" exclaimed the Pontifex Maximus Pope Urban VIII,- and truly: the center of Orthodoxy today is the Orthodox Russian Church: if it would kneel to the Pontifex - Pope, - then the entire Ecumenical Church would also bend its head to him. But the Lord's Providence will never permit that! What Gregory VII, Innocent III, Boniface VIII, Urban VIII, Pius IX and their entourage could not achieve,- certainly the "Great Encyclicals' Creator" - "lumen de coelo" the prisoner of the Vatican - Leo VIII will not be able to achieve with all his cunning!.. The Holy Spirit protects His Bride - The Orthodox Church, keeping it clean from all crafty designs of the devil.**2)

Truly the remark of the author sounds very curious in his statistics about the American Uniates as "Unicums". Yes, Uniates, you are "Unicums" in the entire world - it is your "Unia" ...But who forces you here to be a Uniate? Don't you yourselves want to be something exotic? Don't you force yourselves there, where you are hated? Don't you yourselves meet the Catholic biscuits with tambourines, trumpets and music? Isn't it they who humiliate you?... And you? for all that are giving up your churches to them and suffer profanations! Volenti non fit injuria...

NOTES

**1) The Catholic Almanac for 1988 proudly reports that there are now 12 million "Eastern Catholics throughout the world". This number is questionable since many of these people live in Eastern Europe or in war-torn countries, and the number therefore can only be estimated. As the Almanac reports, there are 4,300,000 Ukrainians or Galician Ruthenians in 2 archdioceses, 12 dioceses and 4 exarchates. (Where are they? In Canada and the United States or are some in Galicia? Are those who returned to the Holy Orthodox Church included in this figure) There are 2 Russian exarchates, according to the Almanac: one of them is an Apostolic exarchate in China (!); (the number of Russian members is unknown.) There is also "Our Lady of Fatima Center in San-Francisco" which is "for the Russians" and which is under the jurisdiction of the local Roman Catholic bishop. In the list there is an unknown number of Bulgarian, Byelorussian and Georgian Uniates. The Greeks with a

THE STATISTICS OF GREEK-CATHOLICS

membership of 2355 people have 2 exarchates! There are also "Ruthenians or Carpatho-Russians" listed, members of 1 archdiocese and 4 dioceses. (Are they in Carpathia or in North-America?). There are also 48,822 Yugoslavians, Serbians and Croatians, 387,694 Slovacs, 272,800 Hungarians, 1628 Albanians, 96,715 Syrians, 150,849 Copts, 113,384 Ethiopians, 268,229 Malankanese, 1,735,980 Maronites, 154,990 Armenians, 68,103 Italo-Albanians, 971,345 Melkites, 1,500,000 Romanians, 432,420 Chaldeans, 2,658,750 Syro-Malabanese. When we look at the list of "Rites" of which these Uniates are members, it is horrible to see that the Catholic Church is divided into so many groups. Then when we look at the clergy which was preselected and appointed to lead them with the financial backing of Rome, the question arises; why is Rome doing all this? Why does it send its clergy to those who are already Christian to convert them to the Pope, instead of to billions of people around the globe who are not Christians?

Father Toth answered that question: it is more important to the Pope and his clergy to make the Orthodox people submit to their authority; these Orthodox people, by their existence and their teaching of the Faith of the Seven Ecumenical Councils witness that the Roman Church is misguided, that the Pope is not a Vicar of Christ, who is with the Church at all times. Because of this, as Fr. Alexis writes, the Romans are happier when 1 Orthodox becomes a Uniate than when 10 non-Christians convert. In creating these Rites the Roman Catholics do not care that many of these people are far away in their beliefs from the teaching of the Orthodox and Roman Catholic Churches, that they do not believe in some of the dogmas about Christ, the Holy Spirit and the Holy Virgin. For Latins the most important factor is that these people accept the Pope as their spiritual leader, as the successor of Peter and the Vicar of Christ! According to Rome, the rest is unimportant!

Is it not a scandal that many of these groups exist only on paper, in the minds of administrators? For example the so-called Russian exarchates do not consist of people of Russian nationality. Was it worthwhile, for example, to accept into Unia in California "bishop Vladimir" of the "Living Church", who was under suspension there and not validly ordained as a bishop? The only reason was just to be able to say that "the Russians are converting to Catholicism". All these "Rites" created much hostility, misunderstanding and bloodshed in Eastern Europe and in the Middle East and divided people in their real national goals and achievements. It can definitely be stated that the disunity caused by the Roman Catholic Church was the reason that the Carpathians did not achieve their independence and autonomy in Czechoslovakia and the Galician people did not achieve it in Poland.

**2) The Catholic Almanac mentions "Old Catholics" who are called "sectarians" because they separated from Rome, objecting to the "dogma" of the infallibility of the Pope. Father Toth predicted the future in this case when he wrote in his work "Where To Seek The Truth?", that the Roman Patriarchate, by separating from the Ecumenical Church lost its support from the other Patriarchates which then opened the way for the formation of other groups. The Roman Church, with its first Protestant, the Pope, according to Fr. Alexis is the Mother of all separations from

the Church, and the reason for the existence of atheism and materialism. The Catholics will continue to fragment because their "head" is the Pope and not Christ and through the creation of new teaching and invented dogmas which have no basis in the written or oral teaching of the Church or in the teachings of the Holy Fathers of the Church.

There are now about 20 different independent Old Catholic Churches in the world which do not accept the Pope as their spiritual leader but have their own administration.

Additionally there is the newest faction of the Catholic Church in Europe and in North America, including parishes here in Minnesota, of the Archbishop Marcel Lefebvre of Switzerland!

SEVERAL MORE FRANK WORDS TO ALL UNIATES IN AMERICA.

Learning contrasts

Our Uniates write "Memorandums", they write "Reports", - to the Pope and to the Austrian Government; they sing plaintive songs - first in poetry, then in prose - all of them on the same subject; they need a spiritual "authority" - a bispup, since there are more than 150,000 persons here, who are administered by 32 lawful and not so lawful pastors, 56 churches, "the majestic Greek-Rite etc., etc.; they describe all this with tears in their eyes, how the schismatics threaten the salvation of the Uniate sheep; in horrible colors they describe to the world, that the "schismatics" break their flocks' spiritual holy peace and quiet; since if two "Old Country fellows" in a tavern, according to the "customs at home", would break each other's heads, or if the "Most Respected Pan" would be sent away from the "parish" to the fresh air, or if the "collections" do not come in abundance,- then for all that, according to them, the schismatics are at fault...

They send their wailings across the ocean to the Old Country's bishops; the Old Country bishops send their "sighs" in quiet true conservative tones to Rome, they refer themselves to the paragraphs of the "Holy Unia"- first to the Polish, then the Hungarian... But Rome is deaf and dumb! Neither the loud wailing nor the sobbing are heard in Rome. The humiliations of their loyal Uniate slaves are not seen! Do the Uniates not yet understand, that the Pope and Rome have a special program concerning them; that according to that they have to be not only "Catholics", but also Latins!...

As long as they are Uniates- they will not have anything from Rome but contempt! That has been their destiny, their fate, for 300 years already!...

The relationship of Rome would be completely different with their faithful and legal - Latin flock, if that flock would not have 150,000 souls, but only one hundred or two hundred people! Should a bishop even hurt their feelings,- they will immediately receive some kind of satisfaction from Rome! And if these people happen to be Irish, then Rome will not feel shy to even reprimand the bishop!...

In East St. Louis, the bispup of Belleville appointed a Catholic ksendz Grus to an Irish Catholic parish. The Irish people vigorously opposed that appointment since the ksendz was a German by nationality! As much as the

THE SHORT CHRONICLE OF THE UNIATE CHURCH ...

biscup insisted on that appointment the Irish continued their protest and simply became violent. The biscup then anathemized them... but the Irish people are not Uniates! Their complaints about the actions of the biscup were sent to Rome! In Rome - they were disturbed: You can't joke with Irish people, otherwise, who will pay "the mite of St. Peter". Therefore the Prefect of the Roman Propaganda immediately sent a reproof to the biscup of Belleville: "Remove immediately the excommunication from the parish as they do not deserve it. Get Father Grus' resignation and appoint a pastor of their own nation over them..."

That is how an insignificant Irish parish gets their own way! A German ksendz had to leave the parish; the biscup had to remove his anathema and in the future every Catholic nationality had to have a ksendz of its own people, naturally with the exception of the Uniates - Greek-Catholics, they do not dare demand the same treatment!... They can send their sighs, wailings and sobbings to Rome, but to send there demands for their rights?!... In Rome not only the Propaganda Fide, but even the servant of the Prefect of that Propaganda would not move his ear to such "insolence"!... Uti, figurae et exempla docent. Is this not instructive in anything?...**1)

NOTES

**1) Our Uniate Carpathian brothers even today are not as important to Rome as Roman Catholics or other Uniates. They have, according to statistics proportionally less bishops and no representation in the Roman Catholic Administration as do other Uniate nationalities.

THE SHORT CHRONICLE OF THE UNIATE CHURCH IN AMERICA OR: WHERE WILL THEY GO?

During the past 15-17 years there were requests, beggings, petitions, reports and threats written by the conventions of our glorious (guondam dear) Union, from different ecumenical and non ecumenical little councils, from "Holy clubs", etc. to Rome, to Budapest, to Lvov, to Priashev, Ungvar, to the Papal delegate in Washington, to Cardinal Gibbons, to the Hungarian Parliament, all of them saying that the Uniates here in America need their own bishop. Naturally the Rusins from Hungary wished to have a "Hungarian", the Galicians -a "hard-Russian" the Ukrainians-"our own" bishop. Even the gloriously known theologian Simeon Andreevich Saboy went personally for an audience to the old emperor Franz Joseph with a petition.

On account of all these petitions, beggings, and memorandums, the rats in the Vatican became in this way so fat, that the cats of the Holy Boot got dyspepsia and began to croak.

But the Holy Boot was deaf and dumb; he did not see and did not hear the "wailings and sobbings of his loyal and dear Uniates." On the contrary: he made some resolutions against them for the local Irish biscups, in the palaces

ARCHPRIEST ALEXIS TOTH

of whom- and even: in the entrance halls the Uniate priests "from early watch until late dinner" were praying to them about their jurisdiction to perform Divine services as at the time of the prophet Elijah were the priests of Baal. But it was with the same zeal and with the same result- nothing happened, until the people came to their senses and began to join the Holy Orthodox- their great great grandfathers' faith. This circumstance slightly disturbed the Olympic calm of the Irish biscups, who felt that they would lose several thousand loyal slaves. That was the reason that they decided to permit the Uniates to perform their Divine Services in the basements of the local Roman Catholic churches. They kindly continued also to accept the registration of the Uniate church properties in their names; the cornerstones in 10 cases were blessed not by them personally but by their business-managers, while the Uniate priests were allowed only to play on the organs or they were, as it happened in Cleveland and some other places, chased out of the churches during the blessing.

Our "glorious" (sometimes "dear") Union became a religious Sanhedrin that stubbornly continued to beg for a biscop. The Irish biscups, seeing with what kind of simpletons they had to deal even allowed themselves to play an indecent and dirty comedy.

Satolli, the apostolic(?!) delegate, permitted the Uniates in America to elect for themselves a Vicar, whom he promised to present in Rome, as a candidate for a bishopric. Naturally, Satolli was only fooling the Uniates- he had no intention in his mind about a special biscop for the Uniates. He knew well that in 1892 the Irish biscups in America had decided that they would not permit a Catholic hierarchy of two Rites.

The Uniates however, as always blindly trusted in the words of Rome, to its representative and with a plurality of votes of their elders elected the now deceased Nicephor Chanath, who accepted the responsibilities (?!) and the title of temporary administrator for the Greek-Catholic Church in America, but he did not stay long in his position since he died quite suddenly.

Naturally Satolli had not introduced him anywhere in Rome and the local Irish biscups saw that promises given are good, like wooden coins are good for these clowns. After the death of Chanath came other councils and "club meetings", and arguments and quarrels, namely; who should be a biscop. Innumerable memorandums were written, especially to Ugría, to where it was mainly written of the danger that the "schismatics" and the "Moscovites" would eat up the Uniates who are in good faith and strong Hungarian patriots. And soon the news was spread that the salvation of the Greek-Catholic Church in America is near, in glory as the known charlatan, windmaker, Andrei Chodobay a titular abbot, Papal prelate, Papal and Apostolic (?!) protonotarius, but in his free time having been known in Priashev as a canon, is coming here. He came here, was met by drums, trombones, and guns, met joyfully by the priest in Hoboken, there he opened his "mundstuck" (mouthpiece-in German) and told so many stupidities, that the priests lost their appetite for the 5 dollar banquet, that they prepared in his honor. The organ (then still dear) "Union" printed his picture in their newspaper calling him "our beloved by God Vicar" along with the idiotic sighs of the editor of the "organ" which far exceeded any horse fantasy. In his "calf's delight", he heard only bass singers, saw only in the skies guitars and drums when he predicted the future salvation of the American Greek-Catholic Church. But alas! The Uniate priests should have known well, what kind of documentation and power had that "our God beloved

THE SHORT CHRONICLE OF THE UNIATE CHURCH ...

Vicar", who was ready to do anything except to show his documents.

His first act was done and - he was chased out of the church in Passaic, secondly he "borrowed" funds to buy a palace in Scranton, where he had a fully supplied harem -thirdly he knew well how to learn the English language from women, fourthly he especially showed his Christian love to that part of the human race that does not wear pants. All that would be still well if he would not have stepped on the calluses of his mentor - the priest and editor of the glorious Union from Shenandoah.**1 In the sky at once appeared instead of basses and guitars black clouds, and thunder came down upon him. First of all he became instead of being "our beloved by God Vicar" a simple visitor, then he was compared with the Andrash-bachi and at the end he was described as a Hungarian gendarme. Finally he was forced to leave America and the region of his activity, without tamborines, guns and drums.

Again the question arose, who will become the American clown, at whom the editor of "our (once glorious) Union" and the Uniate priests will make jokes by calling him biscup.

In Rome they have by now seen, with whom they are dealing, and have decided accordingly: you have to use the brush according to the material. The Holy Boot, with his infallible eyes looked from the perspective shown to him by the priest-prince Szeptycky, all the way to Michailovki. The holy Roman spirit gave him inspiration to see there a many times infamous half educated Basilican monk, and having received from above that inspiration, he convinced himself, that that monk would be the best man for the American Greek Catholics. What he thought he also did.

Again in the harbor of New-York there was a thumping of tamborines, the hooting of trombones, the rifles were thundering, the specially reserved yacht was whistling, and on its deck getting red with shining eyes, and red face, was standing His Eminence, the biscup of Davlia, Mars, Neptune and the Moon, surrounded by the Ukrainians who were dressed in suits and cylinders borrowed from funeral homes.**2

Then there was a banquet, that served as a clear announcement of the brotherly love among the Ugro and Galician Rusins, since already a week later "Svoboda" in the Ukrainian dialect was swearing and barking, that there was a large bill to be paid for cigars and wine drunk by the Ugro-Russian priests. That was the first dissonance between His Eminence and his worldly flock. Then His Eminence - with all his Basilian wisdom made a misguided shot in a direction other than he should have. At a spiritual meeting he demanded a 5% tax for the "dumplings with peas" (obviously he can not live from the air alone!), and asked also for the registration of church properties in the name of His Eminence.

The delegates promised everything and were ready to build a palace for His Eminence, a seminary, a monastery and a cloister and a "cathedral" church, and as an addition for the personal use of His Eminence to purchase the Pennsylvania, Lehova and Lakkavansk railroads, but - nothing came out of all that. The Rusin common people as it turned out were ready to give hell, but not the 5% tax.

Then was the second dissonance declared, when one of his priests, who was on his knees begging for His blessing singing glorifications all the way to Heaven, spoke about the cursed bull Ea Semper.**3

The third dissonance came when His Eminence became suddenly very interested in the business of the "Union" and unwillingly stepped not only on the corn,

ARCHPRIEST ALEXIS TOTH

but even on the old idiot - the editor of our glorious (previously dear) "Union". And that one also became furious. And instead of "our bishop beloved by God", began to talk about dangerous adventurers, half educated monks, and started to attribute to His Eminence other loving and nice-sounding names (and he continues to do that with the Pope's blessing until today!); as a result His Eminence was not admitted to the convention of the Union, and the delegates did not attend the Divine Service, and have even declared that they do not accept him as bispup. Besides all this His Eminence had also private misfortunes.. The cathedral church in Philadelphia was closed in front of his nose, the 5% for the dumplings with peas were not sent, the churches were not registered in his name., and people are cursing him in Slovak, Russian, and Hungarian.**4

The Hungarian government stopped his financial support and His Eminence had to "move like a fly" from Philadelphia to Pittsburgh, and from there to McKees Rocks, which became for a while his cathedral city;- then in Philadelphia the secretary of His Eminence was beaten like a drum.**5

His Eminence for the holiday of St. Stephen- the Hungarian king appeared in a Greek mitre, but with a Latin "vesper-mantle", that was for him extra ad usum delphini bought by the Hungarians, made a procession in the Hungarian kostel under a canopy and his Vicar-the glorious "ex-Schismatic" priest Mike Bologh chanted a sermon in McKees Rocks in Hungarian.**6

A wonderful parade, even that it is a copy, since the original was made already 15 or 16 years ago, when the Uniate priest from Laisering gave to the bishop of Newark a felon with an infula, and in Scranton Chodobay was demonstrating in Eastern vestments with an infula on his head, since it "is the same".

Now His Eminence is sitting in McKees Rocks like Macarius at the ruins of Carthage, he cries and sobs waiting for the time when he can return to the world of his previous life in Paradise, that is to Michailovka, where goats, geese, chickens and cows, horses and the entire personnel of the monastery with joy expect him. The Sanhedrin of "our Union" is sitting now on a high horse and waits with impatience for a new bispup from Hungary even more so, since the Jews, members of the Hungarian Parliament are now very warmly interested in the spiritual salvation of the American Greek Catholics.

It is true that a miracle happened there during the presence of His Eminence in America. The Ukrainian "Union", that existed until now without God and Saints, at once became a most devoted Catholic and cares so much now about the well being of the Church, that a few days ago under the leadership of the main writer sent a whole delegation to Washington to lick the paws of the apostolic (?) delegate and to find out at the same time what kind of rights has His Eminence.

Falconio told that he has all rights. Well. But what do these rights mean without those to whom he could show his rights, that is without people?! And slowly the people leave His Eminence.

That is the condition of the Uniate church in America. Now the question is, who will be the next clown, who will be pushed around by the editor of our "Union" together with the President. And if by chance a clown will be found in Ugria, who would come to America as a bispup, then the Ukrainian "Svodoba" will give him training.

There is one fact that the Uniates with all their stupidity and spiritual darkness do not see, that all those events are Roman-Catholic machination,

THE SHORT CHRONICLE OF THE UNIATE CHURCH ...

that cleverly stirs up among them disagreements and misunderstandings, to wipe them sooner from the face of the American land, and to send the bull *Ea Semper* away.**7

When will these people find wisdom and where will it lead them?!

NOTES

- **1) In 1902 the Sacred Congregation for the Propagation of the Faith in Rome authorized Bishop Valyi of the Presov diocese to appoint an Apostolic Visitor who would inspect the conditions of the Eastern Rite Catholics in North America and who would then recommend possible solutions to the problems there. Father Andrei Hodobay was selected to fill that position. He could have been a real help to the disorganized Uniates in America if his mission would have been only spiritual but he also had a political mission from the Hungarian government. As result of this joint mission, the position of Unia in the United States became even more controversial and the faithful became even more divided than they were before. Many materials on this subject can be found in the HFMA.
- **2) On March 8, 1907 Stephen Ortynski was appointed as bishop for the immigrants to North America from Austrian Galicia and Hungary and named titular bishop of Daulia. Bishop Ortynski knew his assignment and what his powers were. Then Rome sent a "clarification" which put him into a position as some kind of an assistant to the Latin Rite bishops in the United States. The Vatican also terminated many privileges of the Uniates, among them the performance of confirmation by priests, and demanded that the priests be celibate. Upon his arrival in the United States, Monsignor Ortynski, contrary to suggestions from many priests and the president of the Union, began to support Polish-Galician nationalist activity. (M.J. Hanchin "Istoriia Sojedineniia iz pervykh let, Kalendar Greko Kaftolicheskogo Sojedineniia", 1937, Homstead, Pa. p. 52, and see Svoboda, September 5, 1907, p.4)
- The year 1907 was a very significant year in Orthodox and Uniate history in North America. It is important to note that more than twice as many parishes returned to Orthodoxy after the arrival of the first Uniate bishop here than before. A historian calculated that about ten thousand members of the Uniate Church, most of them from Subcarpathia, left Unia in 1909 to become Orthodox. (Walter C. Warzeski *Byzantine Rite Rusins in Carpatho-Ruthenia and America*, Pittsburgh, 1971, p.121)
- **3) The Apostolic letter *Ea Semper* of June 14, 1907 concerning the position and powers of the Uniate bishop in the United States caused a negative reaction among Uniates and disturbed the faithful even more than they were before since the bishop appointed here possessed no powers and had no authority unless Latin Rite Bishops agreed to it.
- **4) At the time of the Ortynski administration there were about 120 Uniate churches in North America, 24 of them, mostly Subcarpathian, were under the jurisdiction of Latin Rite bishops; the rest were about equally

ARCHPRIEST ALEXIS TOTH

divided between independent churches with their priests, and independent churches with priests who were under the jurisdiction of Latin bishops. (Ortynski, Poslaniye, January 11, 1908, pp.17-20). Such a condition of disunity existed among the Carpathian people that there was no hope of a normal administration in the Uniate Church in North America.

- **5) Since Bishop Ortynski was especially selected and ordained by Metropolitan Szeptycky, a Polish landlord and prince, who had definite plans to disunite the Uniates for the profit of Poland, he began his negative activity by seeking the support of suspicious characters such as those from Svoboda. The Uniate priests from Hungary demanded the appointment of their own Carpathian bishop. The accusations made in this situation forced the Hungarian government to continue to support only parishes consisting of emigrants from Hungary in the United States.
- **6) Bishop Ortynski tried to make peace with the Hungarians, but he was accused of wearing Polish or Hungarian vestments instead of the Eastern Rite vestments expected by his faithful. Everyone complained that he represented local Latin bishops; the bishops stripped him of his powers and complained about the undisciplined Uniate priests. For example Bishop Garvey complained that Rev. Bologh performed a baptism but refused to sign the certificate. There were complaints about priests like Voliianski who was imprisoned 5 times for intoxication and the bishop revoked his right to perform services. The Uniates however kept unsuitable priests since there were no others available.
- There were too many complaints about Uniate misconduct and disobedience; after Ortynski tried to please the Hungarians he became unpopular with some of his own supporters from Galicia. Any hope of cooperation and harmony between the Carpathian Uniates ceased to exist.
- **7) After the death of Bishop Ortynski in 1916, the Holy See appointed two bishops for the Carpathians in America, one for the immigrants from Transcarpathia and one for the Galician Ukrainians, thus dividing the Carpathian Uniates. This became a political, not a religious division.

THE WAR OF THE FROGS (TOADS) AGAINST THE MICE.

In the beginning of the month of October appeared "Obezok", a circular letter from the Grand Pan and ksendz - Cornelius Laurisin of Shenandoah, which was directed to all the Fraternities of the -"Union"...

In general that circular letter is of a stupid character, created by an immature brain;- but it happens in life, that even ungrown children and nuts sometimes tell something remarkable, even against their will,- as a blind hen also sometimes finds a seed;- this can be said about this circular letter.- It can be divided into two parts; the first one is a witness to spiritual poverty; a childish, immature, rather stupid wisdom, and at the same time - an outburst of complaining, by the writer: because his editor was not "made"- a member of the inspection commission. For that reason he, as children do, shows unrestrained anger,- but also malicious anger,- and the latter kind of anger can be classified as the anger of an ape,- and with that anger he begins to accuse Fr. Alexander Dzubay, for his protection of the editor of "Vestnik"- who is the chairman of the Union - Zincak! The guilts and sins of Fr. A. Dzubay are listed as follows: he is "the best friend of A. Toth" (this Toth twists badly the bald head of Pan Laurisin!), he corresponds with "Toth", but that Toth is "a schismatic, a heretic and you should not associate with such people",- that together with Toth, he (Dzubay) has intrigued in New York against the Union, that Fr. Dzubay is angry with him because he (Fr. Dzubay) was not elected "vicar"!...

I ask every healthy thinking person: is it permissible to someone, not a ksendz, but a civil man, whose head is already - bald,- and possibly in that head there is already a "screw" loose, to discuss these matters openly in public? Even more, to do it seriously!... Is that not clear proof that Pan Laurisin has not grown out of diapers which are still attached to his backside; that he should have a rattle in his hand and a bib around his neck, not a chalice and a priest's vestments. It would not really be worthwhile to get involved in these childish matters, if they were not said "seriously" by Pan Laurisin;- I will point out only two of those childish things. One states that Fr. Dzubay is corresponding with Toth. The reason for this is first that we are relatives, and second, for many years there is a sincere friendship between us, about which such blockheads as Pan Laurisin do not or can not have any idea; since they themselves are not capable of it!... Then I also would ask Pan Laurisin that since he as a Uniate "believer in good standing", and knowing that Toth is a "schismatic and a heretic" why had himself dared to write him letters from Osceola full of bitter complaints? This was at the time when the bispup Mullen of Erie did not want to accept Laurisin as a priest. Then why did Pan Laurisin also later correspond with the "schismatic and heretic"? Why did he host that "schismatic and heretic" in his house,- but this even is not all,- why did Pan Laurisin go himself to the house of that "heretic and schismatic", where he was welcomed with "bread and salt"!**1 Why finally did Pan Laurisin accept collections from some "heretics and schismatics"? Why also did Pan Laurisin, as a "Uniate believer in good standing", get involved in a Jewish store and an inn (tawern)?... Then why did Pan Laurisin "as a Uniate in good standing",- a son of a Uniate ksendz, attend a Lutheran school in Jglo, Spish, since there was a Roman-Catholic one in Uzgorod, which was much closer; then why did Pan Laurisin attend the Lutheran club, where there is gambling and games? And at the same time he

ARCHPRIEST ALEXIS TOTH

teaches others what they should do and what they should not. Then why is it so that one third of the "Uniate priests who are in good standing" study in Calvinist schools in Maramoros-Sziget, rather than in Sarospatak?... It may be that the reason that Pan Laurisin went to the Gimnasium (school equivalent to a senior high school/junior college) and to the Lutheran place or to the Jewish store and inn was to convert all of them to "Holy Unia"? I know the horse fantasy of Pan Laurisin; he imagines much about himself; but I am convinced that even he does not believe that himself!... Then Most Respected Pan, if until now it did not get into your skull (horse), then it did not get into it; and you did not learn; then you have to learn it now: "do not accuse other people of your own sins." If all that is said here is not enough for Pan Laurisin then I can even tell something else to show what kind of "Uniate of good standing" is Pan Laurisin. -Concerning "intrigues" against the "Union", I do not intrigue, that will be done by such blockheads a la-Pan Laurisin...Sapientia sat, I am as much interested in the "Union" as in the day before yesterday. De minimis Praetor non-curat! Did you understand this? Why do I have to get mixed up with the "Union" when you will bury it yourself, an organization that you could not have taken part in, since you, Pan, were at that time in Lehova catching beetles... I will not defend Fr. Dzubay, -he told you the truth, and will still tell it, -but I will only add, that if the Uniates here would have had several Dzubays, instead of immature blockhead Laurisins, then today the American Russians would live in love!... Finally one more thing. -Toth is as he is, but he stands above such miniature creatures as Cornelius Laurisins, -and Cornelius Laurisin has to take it as good fortune, if Toth would allow him to kiss the soles of his boots!..

Now let's go to another part of the circular letter-Pan Laurisin accuses his chairman of not fulfilling his obligations, that he does not much defend the "Union", that he runs it by his own decisions, that he took "\$70" from Laurisin!... A funny thing! If Pan Laurisin as the secretary, knew that; why did he did not tell it publicly at the convention in New York? He peacefully observed Chairman Zincak receive "a golden cross" on his chest and he sang with enthusiasm "many blessed years"!... When someone knows that another has done something illegal, and he keeps it secret, he becomes a participant in the sin, is that not true, Pan Laurisin? Then why did you keep quiet as a fish? And only now you open your most wise mouth!

Why have you, Pan, kept that quiet since you knew that the "editor Paul Jurievich Zatkovich" is "angry" because you have not "allocated the money" that he wished, that "his debts would be paid out of the treasury of the Union", that you "counted that the money that he took without any right, any authorization, and without telling anyone and kept for himself as if it were given to him! In Olyphant, Pa. and in other brotherhoods he took up to 267 dollars; he received checks from Brooklyn written in the name of Onushak- who was the treasurer. He simply signed the name of A. Onushak, took 128 dollars from the bank and kept them!" Why did you not also tell all of that at the convention, but even agreed that Paul Jurievich Zatkovich be elected not only "editor" of "Viestnik" but also "secretary of the Union",-and then again you sang to him "many blessed years"! It is nonsense that you, Pan, say that "I did not wish to stain his honor(?) and did not turn him over to the police." What kind of corporation is this "Union" where the chairman does not fulfill his duties correctly or at all, -and the secretary takes someone else's money "and keeps it for himself," "falsifies checks" every day according to Svoboda,

THE WAR OF THE FROGS ...

etc. You, Pan, member of the Union, later secretary of the Union, were silent, and you would have kept quiet about all that forever if you had not been struck from the membership of the "controlling commission"...it smells, very strongly smells like- a criminal offense, and you, for keeping silent about all that was happening were participating in the crime... What kind of Union is this? Who was at the New York convention, delegates or sheep? What kind of auditing does the Union have if someone can keep money or falsify checks? Who do you think are the members of the "Union"?... Hey, Pan! Not only in a fraternity such as the "Union"; about which your Viestnik wrote that there are 4000 members- if that is true?.- but even a local fraternity would have asked for an audit from the- chairman, secretary and editor, if they had even as much sense of honor as they have dirt under their fingernails; would have definitely asked for an explanation of their actions, since Svoboda -announced it publicly and in detail,- and in vain you want to keep silent about all that. In vain you stick out your tongue at Svoboda, accusing it of being "Vicrainophile" -that is true, but truth is truth. With courage, without fear of being punished it tells about a "miles book" and "falsified checks", and you keep silent about it...but it is even more surprising that the fraternities also sit silently...therefore they agree with those actions! Poor Russian people!... Are all your feelings killed?... For little things you go to court, to squires, spend hundreds, thousands, but when there is one member, a former secretary who besides is a ksendz, who seriously accuses the leadership of your "Union"-then you cannot find a useful word!... It is simply a miracle that until today Viestnik has not proved that all this is done and was done by "schismatics"... even members of the Union would believe that!...

There was an explanation in Viestnik, signed by "Smith-Zincak as chairman" about the circular letter of Laurisin.. it described things this time in quite an uneducated way; however also bravely expressed... There Smith-Zincak tells the world about all kinds of dirty tricks and swindles! What expressions he uses speaking about the spiritual leaders? of the American Rus'! about their "dirty interests", about "a clique" that hides its "sinful deeds", and we find out that every member of the "Union" has to pay, it seems, 10 cents for the trial in Wilkes-Barre "but in truth" says Smith-Zincak: "it is quietly shared." The call to pay the money in advance by the "Union" was fulfilled and the funds, 370 dollars, were given into the hands of Akakii Kaminskii! But where did the funds go; "look at this," writes Smith-Zincak:

| | |
|-------------------------------------|-------------|
| To the Lawyers | 150 dollars |
| Fr. N. Chanath (Most Respected Pan) | 20 " |
| Fr. " " " " " | 50 " |
| Road to Shenandoah | 12 " |
| Road to Wilkes-Barre | 4.40 " |
| Road to Alden | 2.50 " |
| For streetcars | 4 " |
| For dinner(!!!) | 18 " |
| ----- | |
| Total | 260 |

The rest of the funds were put into the "church account" and later taken from there by Fr. Kaminskii as -his salary! Let's examine this "account": first

we do not know- it is not indicated what the Most Respected Pan took the 70 dollars for! Secondly it is not said, who went to Shenandoah, Wilkes-Barre, Alden, by "streetcars", who was eating that expensive "dinner"? The road to Shenandoah costs 3-4 dollars both ways, with a "clerical permit" that every clergy member has, it costs only 2.50-3 dollars; to Wilkes-Barre, for example from Scranton and back with the "clerical ticket" it costs -40 cents, to Alden and Wilkes-Barre both ways by streetcar-you can go for 30 cents and if 4 dollars was spent, this means that there were "100 trips"! -Who was that who went there so many times? Was that Akakii Kaminskii or -the Most Respected Pan? since in the first case if it was Akakii Kaminskii, then he did take for himself not only the money that was put into the "church account" that is the 110 dollars that became his salary but also 132 dollars; then we have to add 18 dollars for the "eaten dinner"; then it seems that he took 150 dollars "for himself"; -but if that was spent by "His Greatness" Chanath who went there, and used streetcars, and ate dinner, then he "earned" 112 dollars. In other words it becomes unclear, and Smith-Zincak is saying, not in vain, : "when I looked at those bills, my blood boiled in disappointment over seeing that 'soulless' (isn't that wonderful! a ksendz without a soul!) behavior in the case of a church which is being punished (you said it!) and this is done by the clergy person" (Oy! Oy!)- This matter is also not clear since Smith-Zincak said that already last year 75 dollars were paid to His Greatness Pan for the trial, but there are no "bills or records of the expenditure of that money-not even a word"... It is also not clear; thirdly because in Svoboda No. 43 the Most Respected Pan also "gives" a financial report:

- a) paid to Mr. Henry Kozek rent for "my" apartment- that means for the Most Respected Pan..... 26 dollars
- b) For all kind of documents (lawbooks, maps, other detailed post and telegraphic and "all kinds" of other expenses that "I"- that is the Most Resp. Pan-had..... ... 27 dollars
- c) Twice I went to Wilkes Barre and back-it must be pointed out that the railroad for the Most Respected Pan does not cost for each way-1 dollar-in other words 1 dollar total
.....14 dollars

(On Easter and the Nativity of Christ in the early morning he was here and whispered the Divine Service quickly in half an hour and then went to his residence in Scranton); that then makes a total of 67 dollars but Smith-Zincak demands an "account of the 75 dollars that were spent; that means that 8 dollars went for "all kinds of expenses"; for example, Kentucky Rye Whiskey, beer, etc. But this, fourthly, is not clear also since Akakii Kaminskii gives a "financial report"...(Viestnik No. 43): "I took from the Union 150 dollars, not more", but Smith-Zincak said 370 dollars (therefore who is cheating?)

"And these 150 dollars I have spent as follows:"

| | |
|--|------------|
| 1. To Mr. William Vokolek, second lawyer in Scranton | 50 dollars |
| 2. Fr. Nicephor Chanath (Most Great Pan) | 70 " |
| 3. Different expenses for the trial and church-account | 30 " |
| | ----- |
| Total | 150 " |

THE WAR OF THE FROGS ...

Therefore all trial expenses "and all kinds of expenses" that Smith-Zincak showed-

| | |
|---------------------------------|------------|
| that is, the road to Shenandoah | 12 dollars |
| Road to Wilkes-Barre | 2.50 " |
| Streetcars | 4 " |
| For dinner "eaten" | 18 " |
| | ----- |
| Total | 40 " |

Here the bill is already "less" by 10 dollars in the "different expenses" quoted;...and therefore that is funny, -that Akakii Kaminskii was involved in the trial as much as the Most Respected Pan in the creation of the world, but that he had "all kinds of expenses" for the trial!...and the Most Great Pan keeps completely silent about 70 dollars, and has promised that "when the matter will be finished he will documentally prove, since he "paid without doubt much more"! Blessed are the people who do not see,- and believe!... Remarkable also is the matter, of why the Most Great Pan in his "financial reports" severely attacks Smith-Zincak; how can he, has anyone heard of such insolence to dare to request receipts from the Most Great Pan!.. Who does he think he is, the patron of the Uniate church in Wilkes-Barre, which however exists only in a magazine like the "bishopric" of the Most Great Pan. -Then he also mentions "miles-books", the "golden cross", the "falsification of checks" and above all that the bill for the first convention in Scranton is still unpaid after 3 years have past! In other words, the Most Great Pan to distract attention from the 70 dollars and 18 dollar dinners, attacks himself, but it is interesting also that Smith-Zincak even though he is so "angry" now sits silently. All the scolding done by Akakii Kaminskii is also not understandable; Smith-Zincak wanted to have him arrested "as some kind of villain" on the day of the Transfiguration! As the matter stands, Akakii Kaminskii as the "pastor in Wilkes-Barre", is a family man and he can't live on air, he has only 20-25 parishioners and those do not pay dues, (he admits himself that they owe him 100 dollars, and he "forgave" them 42 dollars; Fr. Michael Bologh is also owed 36 dollars; that is why he is suing them). What can be done? A man by the name of Khmel'nitsky died here, who was a member of the "Union"! The death assistance was sent to the family at the address of Akakii Kaminskii;- right at the time when the Union paid in advance on account of 10 cents per member -370 dollars for the trial; he probably assumed that this money is also for the trial and kept the money as a salary! Wise, -and for that money the chairman of the Union wanted to arrest him! Now the matter stands like this: Seventy dollars were probably paid to the Most Great Pan for "his work", Akakii Kaminski was paid 110 dollars as "Kongruyu" as pastor, 40 dollars for the railroad, streetcars, dinners and "all kinds of expenses", that is all together 220 dollars; 150 dollars were paid to lawyers - that is then 370 dollars! And that makes a clear "accounting"!... Therefore as it stands, the money is being collected by the "Union" for the trial, -and you poor Russian sheep -have to pay! And do not ask for -receipts; since you are not - patrons, -you are a simple peasant...according to the Most Great Pan!... That is why you can understand the words of Fr. A. Dzubay that for that "unfortunate trial in Wilkes-Barre the Union gave 445 dollars and there are no "receipts"! It seems that such behavior is called "soulless"!... But let's return to the reply of Smith-Zincak. He simply attacks "the clique" -of

which, according to certain sources, the members are: the Most Great Pan Chanath, Cornelius Laurisin, "speaker"; Nicholas Stetsovich, Akakii Kaminskii and another 2-3 "Most Respected people" who simply joined the "Most Great", who are Ukrainophils and whose plans are to get control of the entire "Union". This is why the "clique" is "turning around, blackening the spiritual fathers' reputations and making rebellions" -according to the good words of the chairman of the "Union", the best that he uses against the circular letter of Cornelius Laurisin. -He told the following: the "Clique" personified by its main "speaker" has put all of its anger into one of its "rude" circular letters...assuming that the Russian people are still -stupid and can be fooled by that kind of "wild" and "rude anger"!...

Bravo! Smith-Zincak, you had the courage to say how the "fathers" are working for the people! And Smith-Zincak has earned praise for one more thing, since he has admitted frankly that people, who see the lack of care of their ksendzes and their negligence, and their concern only about their own "dirty" interests, must come to a knowledge of the truth:- who is it who wishes well to these people and will bring the unfortunate situation in order to improve the fate of the American Rus'. The conversations and bragging and foolishness that are told by the Uniate ksendzes about "traveling Apostles of the schism" and about the "Moscovite rubles" must stop since if there are here in America any "traveling Apostles", then it is no one other than the Uniate ksendzes themselves who with their churning activities corrupt and demoralize people by conducting the Divine Services in basements of Catholic churches, by selling Lourdes Holy water(?) by whole quarts; they marry without announcing it first even during Lent when it is prohibited, they transfer holy days, quarrel among themselves, and spread envy and hate. They give the Russian churches for "blessing" and register them to Catholic bishops meeting them with bands and tambourines. The Divine Services are conducted in an empty-headed way, many times leaving out as much as one third. In other words there is demoralization and indifference spread among the people. What, if not demoralization, can what was done and is partially done in Scranton, be called? The Great Pan on Holy Thursday did not read the Gospel himself but gave it to a lay person to read, or when he goes to the church with a gun, under police protection. When he anathematizes people during the Divine Service, with the Communion of the Holy Body of Christ in his hands. When he gives an oath on the cross that he does not spend from the account -but when pressed, however then tells that that is what happened. When it is known widely that he drinks immeasurable amounts of alcoholic drinks... He sends a policeman, and he goes into the church in his cap and throws one person out of the church and another from the choir. This is only one example of the Great Pan... The behavior of other people can be used also as examples... There is the question then, are "traveling apostles" necessary here; who exist only in the horse-like fantasies and stupid brains of these Great Pans... they are here themselves and that is already enough!

Wonderful is the revelation made by Smith-Zincak, that he as the chairman of the Union had "little respect for the administration of the 'Union'"... who, then, respected them? ...Maybe God and St. Nicholas!... Then who was Smith-Zincak himself in the "Union" -only a pictorial figure!? Then the business with the "checks" (where all kinds of tricks can be made) becomes clear.- This admission is a great mistake, Mister Chairman, for you are first responsible for the great disorder... In vain you will repeatedly remind

THE WAR OF THE FROGS ...

people to look out for the "all eating" clique...in vain you will yell "out with rioters!"... These mutineers are your spiritual ksendzes.- Who do they think you are, what are they holding you for? As was said to you by His Greatness in "Svoboda"; why did you get a golden cross, if you "have only a little respect for the administration of the Union"- maybe only because of the fact that you signed sometime ago the circular letter, "Obezok"- and the ksendzes needed your name when they wanted nastily and wretchedly to attack the faith and church of your great-great grandfathers?... I convince you that this is a bitterly earned "cross"...only half a year has past, and the person who hanged it on your chest is now accusing you of it and bringing that to your eyes! Then whatever Smith-Zincak tells to protect Paul Jurievich Zatkovich is only a secondary matter,- there is no other protection, only one and that is: Smith-Zincak has to demand through the court from the Most Great Pan that he prove if it is true that he travels using the "miles books" and the money of Union? If it is true that Paul Jurievich Zatkovich has falsified checks, that the record of the money "of Olyphant has been" edited "as speaker" Laurisin tells it and finally it must be found out by Smith-Zincak, who did not pay his contribution in Scranton for the first convention?... Since the time that the "speaker" Laurisin, and the Most Great Pan and then Smith-Zincak discovered those above- mentioned swinish actions in the Union, -the Ukrainain-nihilist Svoboda has not forgotten the "falsified checks" and "miles books"...and even though Viestnik, but better to say P.J.Zatkovich, threatened terribly and spat on his hands saying that he would show who and what is -Laurisin and about the "clique"; he finally said "not too much"...otherwise their enemies will be happy...and Fr. Theodore Damianovich wrote a "request" to end the protests against the "speaker" Laurisin, not to shake the matters of the "Union"; but I think that in the "Union" there are not only sheep and foolish "peasants"; who shake their heads in agreement to everything, but probably there are also people, who are curious to learn what is truly going on in the "Union"? Did Laurisin write the truth? or the Most Great Pan-Chanath, or Smith-Zincak?... or Zatkovich? Who is telling the truth, who is blackening and cheating? And at the end -maybe all of them are right? That means Smith-Zincak using "miles books" and the money of the "Union" in purchasing items for his business, Chanath with his "clique" eating 18 dollar dinners with the money that is designated for the trial in Wilkes-Barre and Zatkovich falsifying checks?... all that is now covered with complete silence and it is not possible to find out as it is not possible to force a dog to go over the-water!... Or maybe "Svoboda" is telling the complete truth that there are only sheep in the "Union."

In other words in the "Union" something is rotting and stinks...and it can not be hidden by the stupid attacks of Viestnik against the "traveling apostles", against "schism"; that is the reason that a "schismatic" began to show "the truth" about the leaders of the "American Rus" in front of that same Rus'- with the intention that every sincere person could understand; that by empty words, by "prayers" and by attacks they cannot hide rotten, swinish and mean things, and cover them up. Since the name of the people was mixed in by the "speaker" they have the full right to the truth...

Then- to light with the truth! Every person who is honest has to do this, otherwise every one can think what he wants about the "leaders" of the American Rus- Give account yourselves!...

SEVERAL MORE FRANK WORDS

STUPIDITY OR ANGER?

When speaking of the Russian Emperor, the Papists never forget to explain, that he is - the head of the Church, not only of the Russian, but of - the entire Orthodox-Catholic, Eastern,- and that he has the same authority in that Church, as the Pope in the Roman Church...

Let's see if it is really that way?... The Pope teaches about himself, that he is the Lord's Deputy, that he is infallible, that he can give orders not only in this world, but also in Heaven and in Hell; he even gives orders for Purgatory!... Here are his titles: he is the Bishop of Rome, he is a Metropolitan of the Roman region, he is Patriarch of the entire West, (this is indeed all true); he is the Bishop of all Bishops (this is already a Papist invention); he is the teacher of the entire world (also his own invention); he rules over all kings and nations (the Papists do not believe that either!); he is the judge of the entire world (again another of his wishful inventions); he is the prince of "St. Peter's inheritance"- Patrimonium Petri; etc... Since we are speaking about that, let's ask ourselves:- Who gave St. Peter the city of Rome and authority over it? Was St. Peter a prince? Did he have cannons and an army? History already proved a long time ago that the so-called present to Pope Sylvester from Czar St. Constantine - is a rude invention of the Papacy. By the use of fire, sword and bloody wars the Popes have enlarged their authority, but St. Peter did not have a place to lay his head. He was a humble Apostle of our Savior!...

However, there is already an end to the Papal kingdom! The Italian Roman-Catholic king Victor Emmanuel, took away from the Pope almost everything; now the Pope lives in the 11,000 rooms of the Vatican, as a "Prisoner of the Vatican"; he has his own Swiss Guard, a wonderful garden-park, hundreds of servants, nuncios, cardinals, etc. Money and presents are sent from the entire world to this "poor prisoner". The present Pope is so poor that his private property exceeds only 40 million Italian Liras; besides that, he annually spends up to 8 million for his court, cardinals, servants, etc.! To these 8 million, the poor Galician-Hungarian people have had to include their penny - "the mite of St. Peter" (swieto Pietrze)!...

Now let's compare... Does the Russian Emperor say about himself that spiritual authority belongs to him? that he is a bishop? that he is teacher of the entire universe? Does he tell that he has authority in Heaven and on Earth? Did the Russian Czar ever give for money or for free any "indulgences", "blessings"?... Is he carried around like the Pope on a sedan chair (sedes gestatoria), even to church as is the case with the Pope.. Do the bishops and priests kiss his feet? During his coronation was he sitting on top of the Holy Table in the Altar, as is done by the Pope? No, the Russian Czar during his Holy Coronation has to answer the Bishop's question "How do you believe?" He has to confess to the entire world, that his faith is the Holy Orthodox Faith. In spite of this, there is no greater country, than Russia, on this earth, and no Sovereign who would be more powerful than the Russian Czar;- with what humility and what Christian belief he asks for a blessing, not only from a Bishop, but from a poor village priest! Is there a "mite of St. Peter" collected from the poor people in Russia for the Czar?

THE WAR OF THE FROGS ...

No, on the contrary, who has not heard of the endless generosity of the Russian Sovereigns? Russian Czars have donated millions for churches, monasteries, and schools, not only in Russia, but in foreign countries beginning with Jerusalem! And they donated even for non-Orthodox churches!... What speaks better of their piety and generosity than the splendid churches, that are spread across the vastness of the land of Mother Russia?...

To answer once more and forever to the enemies and opponents of the Holy Orthodox Faith and Church, about what in reality is a Russian Czar in his great and glorious, mighty country, and in what relation he is with the Church of Christ,- that is with the Orthodox,- at home and away from it,- we will quote the basic laws of Russia, that are the basis for the authority of the Russian Emperor.

"The All-Russian Emperor is an absolute sovereign monarch. To obey to his supreme rule, not only from fear alone but also from conscience, as God Himself ordered" ("every rule is from God", "fear God, honor the Czar"). He is God's Anointed! As the prophet Samuel anointed Saul and David, so the Russian Czars were anointed by the Church, by its servants - the bishops to rule. Therefore in Russia the coronation of the Czar is not only a political, but also a Church act!..

"The primary and dominant religion in the All-Russian Empire is the Christian Eastern Orthodox-Catholic faith".**1

"The Emperor who occupies the All-Russian throne can not confess any other religion except the Orthodox!*2

"The All-Russian Emperor as a Christian sovereign is the supreme protector and keeper of the dogmas of the dominant faith (that is the Holy Orthodox Russian) and he is an observer of the right faith and all kind of order in the Church"...

Now show us, all enemies of Orthodoxy, the Papists and their hangers-on the Uniates, if there is even one word said that supposedly the Russian Czar is in the Russian Church the "head of the Church" or that he is the "vicar of Jesus Christ"! No, they will not find something like that! But the "all-Mighty, Uniates and Ukrainians" still chatter and will continue to twaddle about the glorification of the Czar. What forces them to do that? Is it anger or stupidity? Or is it both?

"The All-Russian Emperor is a Keeper and Defender of the Holy Orthodox Church"; as such were the Sts. Equal to the Apostles Constantine the Great, Theodosius the Great, Justinian and others, by whose orders the Ecumenical Councils were called, who protected the Holy Church and Teaching and the Bishops, including the Popes of Rome; by their authority they approved the clerical selection (even Pope Gregory VII had to ask approval of his position from the German Emperor Henrich IV, and he begged him for this like a slave)! Other Orthodox and Slavic people look to the Russian Czar as their protector and this is completely understandable and natural! The Russian Czar is not only their Protector, but he is also their Liberator. Who saved the Russians from the Roman-Catholic Poles? The Greeks, Romanians, Bulgarians and Serbians from a vile slavery? Wasn't that done by the Russian Czar?... Therefore what is bad in their feelings? To whom had those nations had to turn for help? Perhaps to the Pope?... Their fate has taught and still today teaches what it means to ask for assistance from the Pope!... The Pope requested from every one who asked or asks for help a renunciation of the Holy Orthodox Faith, and the acceptance of the Pope as the head of the Church. He hung Unia on the

necks of these people and sent monks to them,- Dominicans, Franciscans and Jesuits! The Papal protection is felt now by the Galician and Hungarian Russian people, who cry in grief, in the Old Country at their homes, and also here in America!...

Finally, why does no one speak about the Hungarian-Russian king as head of the Hungarian Papist Church? He appoints bishops; without his permission no bishop can move to another diocese; he appoints also canons, abbots and archpriests, even those who are only titular! An order of the Pope, bulls, breves, etc. can not be read in Hungary even in the church without his knowledge...

Therefore stop mumbling, Your Greatness and Most Respected Pans, about the so-called "Czar-glorification" in our Church! Can't you stop your bad habit of cheating people with your intentional lies and seeds of falsehood, bringing on your own cursed head the formidable bowl of God's anger and justice!?!...

NOTES

- **1) The translation of the Russian laws as they were quoted by Fr. Alexis was made by the editor.
- *2) It can also be seen what kind of mean and low-down actions are used by the enemies of the Orthodox faith when they call it the "common people's faith"!...

How many God-pleasing people and saints were there in Rus', who were of the Prince and Czar's family! The Saint, Equal to the Apostles, Prince Vladimir; the Saint, Equal to the Apostles, Princess Olga; the Saint Devout Prince Theodor and his sons Saints David and Constantin, the miracle-makers of Jaroslavl; the Saint, Great Prince and Martyr Michael; the Saint Devout Prince Michael Jaroslavich of Tver; the Saint Devout Great Prince Alexander Nevski; the Saint Devout Great Prince Vsevolod (Gabriel), the Saint Devout Czarevich Dimitrii; the Saint Devout Prince Constantin and his sainted sons Michael and Theodor, the miracle makers of Murov; the Saint Prince Peter (David) and Saint Princess Fevronia (Evfrosinia), the Saints Great Princes Boris and Gleb (Roman and David) and others.

ROMA LOCUTA - COMEDIA FINITA

Anyone who knows what kind of politics is conducted in Galicia in relation to the Uniates and then knows under what conditions S. Sembratovich was elevated to the Metropolitan's see and later became Cardinal, can, with complete certainty, say that in the future the "provincial" Council of Lvov will not treat the Galician Russian people fairly; that all resolutions of that Council will only enslave the Greek-Uniates more to the Latin and Jesuit propaganda, and in that way what has not been accomplished or was forgotten by the Uniate of Brest, Cardinal Sembratovich will try to fulfill!...

Today the resolutions of that Council are already known to everyone since the Pope has approved them and "pro strictissima observantia" has sent them to the unfortunate Galicia for publication.

It had long been expected; finally, the "Congregatio de Propaganda Fide and Synoduum" examined those arrangements: maybe in Rome this time occurred a very rare happening,- when the matter concerned the Eastern Church and the Eastern Rite:- the conscience awakened, even though it is very risky to assume so... In any case it so happened that both congregations decided, and Summus Pontifex approved it: Cardinal Sembratovich and his satellite can now rejoice,- and it remains for the Russian people of Galicia with the nation's faithful representatives and the majority of clergy to sob and cry! That which is happening over there now - is something different, the "beginning of the end!" Papism and Polish Jesuitism have won,- and if in some way God's providence will not help the Galician-Russian people in today's misfortune, then in two or three decades Russian people in Hungary will become extinct and become Polish!...

Until now Rome and Jesuit-Polish propaganda at least hid their nasty and cunning goals: the Infallible Shoemaker and inheritor of pagan Roman Pontifex Maximus - the Pope - had always proclaimed from the time of Urban VIII until today's diplomat Leo the VIII, that "Rome honors the Greek Rite", that the "Popes do not want to make the Easterners Latin, but only - good faith Catholics". But tempora mutantur, and now the Jesuit-Papal propaganda does not find a reason to make secret its goals, but manifestly says, that the Pope has approved the resolution of the Council in Lvov mainly to bring the Uniates to the Latin Church! This is the first frank and out-spoken word of Rome to the Easterners!

What will the Uniates do now?... Naturally, I have in mind only those, who have not sunk completely in the Papal swamp, who still have some feelings, and who sometimes think: namely-the Uniates here in America!.. The Galician-Russian priests today refer to the fact, that they are only legally, subject to Cardinal Sembratovich. - Consequently the parishes here in America are "partem integrantem" of the Lvov diocese, and therefore they have to introduce also here "hours", "the Body of Lord", "Holy Days" "the Reincarnation Feast", "the Religious Society of the Holy Virgin"; the newspaper "Katolik" published a long list of things that have to be introduced in the churches here, among them "rosaries", "prayers in the month of May" and other things. Then they would call those "Risen from the dead", the "Dominicans", the "Capucins", and the "Jesuits" to come on the mission and most importantly they would have to have the church vestments in 5 colors "for the benefit of the Latin Church!" As for celibacy, it is already de facto introduced in America by the Cardinal, since the local Galician Russian

priests are all widowers or single,- and since they also do not have beards, it would be very easy for them to establish by means "of other ways unity with the Apostolic capitol", since morally that is what is expected of them!...

Up until now we did not read anything in "Svoboda" about what and how "the patriot ukrainophils" are planning?- In my sincere opinion, they should have talked about that, and not only occupied themselves with burble about "peasant movements" and fill up the columns about "frankists" foolishness, by twisting the history of the Russian people; writing topical satires for example about the canonization of Tars Shevchenko, exhibiting his photographic or painted portrait in church during the Divine and vigil services.*1) That is really surprising!- "Svoboda" cries about the fate of "38 million Little-Russian people", whose fate is in excellent condition in all respects, who are ruled by the Sovereign of the same faith, who respect him - and to whom they are loyal and honorable; these people do not know anything and will not ever know about their self-proclaimed "guardians". "Svoboda" mumbles about "slavery" and "persecution" of the Little-Russian people in Russia... in other words about something that doesn't exist. But about what happens at their home,- that in Galicia the faith, nationality, rite and language are being taken away from the Russian people,- that they are being polonized, that they ran away across the ocean; about all of that "Svoboda" does not want to hear at all!... All that they are interested in is - "Polish-Socialist people's movements" there is no word for it; to collect money for "peoples movements", to fool themselves and the poor people!.. Is that the "enlightenment of people!?..."

Now there is a question: are the decisions made by the "Lvov council" acceptable to the Ugro-Uniate dioceses? Naturally they will be, through per analogiam. The Ugro-Uniate clergy - I mean that that should be Russian,- likes "analogies" very much. The Popes have established "Holy days" and "traditions" and the Ugro-Russian Catholic ksendz Mikita was put to compose himself ad usum Delphini!... Another ksendz - Mellesh made up a Gregorian calender with Eastern Saints; the third one Phestorii made up an alphabet showing there in Latin letters the Russian primars per analogiam; in Galicia there was a "patriot" who composed a prayerbook written using Polish grammar. The Pope permits the Latin ksendzes to serve two Masses a day at the missions - and what happens - the Ugro-Russian Uniate ksendz per analogiam starts to serve three. -Instead of going with a missionary box around , he per analogiam carries nonsense arround and sells water from Lourdes; etc. In other words, if the Galician "patriots" according to the resolutions made by the council of Lvov will become Latin-Papists of the 13th -Grade, then those will try per analogiam to be Catholics not lower than the 15th Grade!... As "Svoboda" keeps deep silence about the orders given about the American Uniates by the Propaganda and about resolutions of the Council of Lvov approved by the Pope, so also does "our dear organ - Viestnik" per analogiam that also does not know anything either: "Svoboda" has a "people's movement" and "enlightenment",- "our dear Organ" has its "common interests", "our dear Union" and its own "sights and prayers"... Among themselves "Svoboda" and "Viestnik" are always arguing,- but they suffer the same sickness: they falsely fight for the Russian people...*2)

NOTES

- *1) Remark: That is a very funny thing - to serve a panikhida (requiem) for a schismatic in a Uniate church; to perform this service with the same "intention" as for a Pope's faithful Uniate? What would that tell to the Ksendz-Cardinal? And the American Uniates do not believe that they are not consistent! Taras Shevchenko was not that, and his dreams were different than those our "patriotes ukrainomen" attribute to him. His confession was Orthodoxy - and his Little-Russian language was not that kind of - "mixtum compositum", like the one that is used "for publishing" "Svoboda" in Mount Carmel. Therefore what kind of relationship is there between "patriotes" of the frankist "race" and Shevchenko? And why do the Uniates have to go to the Orthodox Church when a memorial service is made there for the righteous soul of the unforgettable Fr. Ioann Naumovich? Why do those "patriotes" not hold a panikhida service there for him? Especially since Fr. Archpriest Ioann has many more accomplishments for the Galician-Russian people than Shevchenko has, especially, - if we will talk about that "independent nation", to which only the fantasy of ukrainomen gave such a title.
- *2) Permit me to ask "Svoboda" and "Viestnik"- would it not be better, at least, for a while, to leave alone all those "people's movements" and "common interests" in view of the fact that Rome and its Jesuit politics against all Union agreements, bulls and breves conducts a new attack against the Faith, Church and Rite of the Russian people; and with united force to stand up for their defense and after getting convicted by everyday examples in the insidiousness and treachery of Rome and the Jesuits, to come finally to the conscience at least to tell frankly here to the Russian people, that their salvation is not in Rome, not in the Pope's bosom, but in the Orthodox Eastern Church!... Is it possible that these newspapers will continue to chatter about "peasant movements" and about "our common interests" until there will not be even one Russian Uniate left here, and "Svoboda" by "Viestnik" and "Viestnik" by "Svoboda" will be read?... Remember... Proximus ardet Ucalegon!- in almost all your parishes, even in God's churches, there are disagreements fights: the enemies of the Russian-Faith and Russian nationality are using this circumstance! You yourselves are helping them... Do not forget, that "Roma locuta et comoedia finita". The 12th hour is approaching; save what can be still be saved!...

FLASHLIGHTS

Roman Catholic newspapers very much like to bully the Orthodox Church and its spiritual leaders, especially if there is a chance to chatter about something that does not make much sense. In such cases, nine times out of ten, the matter is invented. They like very much to do that; it's to their taste and many times a simple gossip is exaggerated into a big story, naturally with a conclusion useful to them,- look at us, how great is our own (Roman Catholic) faith and church, the only one with "salvation"...

Without intending to become involved in inventions, gossips etc., we will, however, from our perspective, look at the life of the Roman Catholic church; we will see that with the "infallible Vicar of Christ" it does not consist of angels on earth, but of people, with all kinds of human weaknesses. In doing this we will use as a basis, not Orthodox, but Roman Catholic and Protestant newspapers!

I

LOURDES

It is known to everyone, that France is the first daughter of the Papal Church, but that she behaves very unkindly to her "Popsie", the Pope of Rome. The government of France has separated the church from the state. "Popsie" sent his curses against his misguided daughter, but it happens that the daughter is stubborn; the government took away the kostels (Roman Catholic churches), the monasteries and the properties also,- without any mercy!

Until now only Lourdes is untouched, Lourdes, where according to Papal tales, the Holy Virgin Herself confirmed the dogma of the Immaculate Conception, which was invented by Pope Pious IX in 1854.**1 A simple shepherd girl Bernadot was honored to have a vision and heard Her words: "I am Immaculate Conception". At the place where the Holy Virgin stood appeared springs of water, miraculous and healing. Since then that water is sold all over the world; even here, in America, one Uniate ksendz was selling it by the quart.

The French writer E. Zola sufficiently described Lourdes and its miracles; therefore we will not speak about that. We are interested in why the French government left Lourdes in status quo. The English newspaper Tablet has explained this subject as follows:

"It is abominable to the soul of everyone who comes to Lourdes, to see how everyone there tries to make money. Everyone who lives in Lourdes has his own hotel, sells statues, medallions, rosaries, miniature caverns of Lourdes, chocolate, candies,- all this in the name of religion. In other words, Lourdes represents some kind of a fashionable swimming place where the usual roulette and casino are replaced by a grotto and a kostel."

"My first reaction was to desire to leave that place immediately," said the author,- "but it was good that I stayed, since I had a chance to see all the details of the local swindles. It now became clear to me why the French government left Lourdes in peace. The selling of rosaries, statues and other "religious" items is completely in the hands of Jews. Jews sell these items individually or in quantity and are creating here almost an American trust!"

Therefore the sons of Israel are protecting their interests when they

FLASHLIGHTS

protect Lourdes, since they make great fortunes from pilgrims. Here, as in Jerusalem, they discovered what benefits them and do not permit the government to touch Lourdes.

But now some days ago a French newspaper "Aurora" and the German "Frankfurter Zeitung" attacked Lourdes demanding that the government close it down immediately: however a Hungarian Ultramontanian newspaper "Alkotmany" is encouraging and reassuring Papist-Catholics saying the following words: "there is no reason to fear, since the Cavern of Lourdes is under the protection of the Holy Virgin, and the trade is - under the protection of the sons of Israel,- consequently, the government will not close down Lourdes!..."

I myself have to remark that this statement is very strange. There, mixed into one, is the dogma of the Immaculate Conception and the business of the Jews!

II

HOW HISTORY IS MADE

An example: the "Slovak-Catholic Congress" was held in Wilkes-Barre on September 3, new calender style. Very little that was Slovak was there, it was more like real American Catholic "humbug". There was much talk, - and speaking just between us, not everything that was said there was smart,- they threatened the Hungarian government with "blessings" in the presence of the Irish bispup Hoban, etc. In the processions there was a great quantity of Papal white-yellow flags,- not only on coaches, but tied to the tails of horses. I also saw the white-blue-red flags, which were supposed to be the Slovak along with the American flag, but those were only on houses and in the hands of delegates. But - I saw in one coach such a group of Slovak delegates; it consisted of a Uniate-Slovak, an American Presbyterian, a German Lutheran and a Jew!...

At the Congress, ksensz Joseph Murgash proclaimed such "wisdom":

"...It was about one thousand years ago when our nation first greeted within its confines the first harbingers of our creed, the only redeeming faith - when the nation first gave homage to the ambassadors of Christian Rome, Saints Cyril and Methodius. Our people adhered to these archpastors with love; devoting to them their souls and bodies and in all likelihood calling to them, "Blessed is he who comes in the name of God."

Based on just this quotation it can be concluded that the holy, Equal to the Apostles, brothers Cyril and Methodius were some kind of ambassadors of Rome... That's how history is made by the Papists! Naturally if "Christian Rome" sent them, then nobody should be surprised if in Velegrad there are cards sold, which portray St. Cyril as a Capuchin monk, and St. Methodius as a bishop - with an infula...

The only strange thing then is: how did it happen that the Papists did not shave the brother Saints? Then they would look even more like ambassadors of Rome...

Since we started to speak about beards - until now our brother Uniates had two kinds of images of St. Nicholas: with a beard and without a beard. The first image they sell for 20 cents, the other one for 25 cents,- probably they

ARCHPRIEST ALEXIS TOTH

added 5 cents for the shave! And now they have also additional groups of St. Nicholas - with a crosier and without a crosier. You can get them all from the secretary of "our dear Union".

NOTES

** 1. The Holy Orthodox Church teaches, that the Holy Virgin is the Lord's Mother and remains always a Virgin. The Church venerates Her purity believing that She is without sin. The Church believes these qualities did not come to Her but She Herself earned them by Her prayers and deeds. According to Church teaching, She was not free of Original Sin but became free of it only later.

The Papal Church teaches differently. The Pope teaches that the Holy Virgin was a Saint and sinless at Her birth. According to the Roman teaching people receive their body from their parents and their soul from God. The Holy Virgin according to Papal teaching received a soul that was already sinless.

The Roman teaching contradicts the teaching of the Orthodox Church, which teaches that the only exception in the human race was Jesus Christ Himself: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned". (Rom.V:12) The Roman Latin Church lacks any convincing proof of that dogma proclaimed in 1854 by the Pope. Russian Orthodox theologians consider that the proclaiming of that dogma was a political maneuver and part of a Papal plan to subdue the Ecumenical Church, as were the Popes' interpretations of what was said by the Holy Virgin at Fatima. (A. Kolesnikov, KSB, p.19-23, Arch.Constantin PB, p.37)

The Apostolic Delegation in Russia

In Tserkovnye Vedomosti No. 24 I read the following news:

"L'Echo de Paris reports that Rome is busy studying the question of establishing an Apostolic delegation in Russia. This delegation, according to the opinion of the newspaper would be a natural result of the new position of Catholicism in Russia, which came after the last proclamations of religious liberties.**1 There is hope that the delegation will meet less opposition in popular opinion than a proposed nuncio representation, with the establishment of which there are delicate questions about etiquette and superiority. Usually a nuncio is considered a leader of the diplomatic corps, and that is not possible in a non-Catholic country."

I naturally do not know if this is true or not; and if really the Roman Curia intends to make Orthodox Russia happy by sending its "special Apostolic" delegate; I do not know also, what will be said by the political, and most importantly the religious legislative circles to a plan when "the Vicar of Christ" wishes to pull a "schismatic" Empire into the sphere of Papal diplomacy and pull it into its nets...

I do know, that due to sensible thinking about this matter in Russia, the Russian Government, until now, has turned down more than once, with diplomatic adroitness, the problematic happiness, honor and solicitation of the Roman

FLASHLIGHTS

Curia - to have Papal representation in Russia in the person of a nuncio. Probably in Rome they already understand that it will not be possible to push into Russia a "Trojan wooden horse" in the form of a nuncio and therefore they plan to have there the Pope's and the Papal representative with the more modest title of an "Apostolic Delegate", in the hope that the Russian Government will not object to such type of representative, - and that possibly after some time, there will be not completely official, but half official or tacit diplomatic relations with the Papal delegate, as is already the case in the United States with an Apostolic Delegate. I repeat, I do not know how the government in Russia will accept this idea and what their attitude will be in this matter, but the Russian government would do very well if they would keep the relationship status quo.

Timeo Danaos et dona ferentes! - if the Pope succeeds in pushing his wooden horse into Russia, it will be difficult for the government and the Orthodox Church to cover the tracks of the Apostolic activity of the Apostolic Delegate.

I do not wish to take the part of Cassandra or of the Trojan Sinon, but based on my own experience, and partially on history, I dare frankly to make the statement, that those people would be committing a great error for Russia, to permit a representative of the Pope even to come to Russia on a temporary basis, and even one with the modest title of Apostolic Delegate. - Russia already had enough problems having Catholic-Papist citizens, namely the Poles; but there will be even more if they would feel that there is a man in Petersburg, to whom they could come not only as to a "punctum chrysalisationis", but also who is the representative of one, who according to the words of Cardinal Manning, stands above any Law and Power and to whom every Papist unconditionally has, under threat of salvation, - to listen and to obey! If - in Russia, especially in Church circles, people would have the zeal to make the effort, especially those who should know - and look into the matters of those countries, where the Pope has nuncio delegate representations, they would immediately be convinced, that all political intrigues always, plus -- minus, have as the source or were centered at those "Apostolic"- palaces, where the nuncio or the delegate lives! - It would be enough to point this out to France, to Austro-Ugria and to Spain. - A remarkable activity was conducted by the Papal nuncio in the 1890s in Vienna, when the matter of the so-called Church Laws concerning religious tolerance, civil marriages, etc. were discussed in the Hungarian Parliament. Not only the Catholic hierarchy but also conservative - Catholic politicians and aristocracy were in contact with the nuncio. That kind of conduct gave a reason to the opposition in the Hungarian Parliament who even began to thunder against the involvement of the Roman Curia in the internal affairs of Ugria. Nuncius, naturally denied all those accusations - but who believed him at a time when the facts and the proof were very clearly against him?!... And what, or better to say who was also the reason that "the first daughter" of the Catholic church and Rome, - France, got its affairs so out-of-hand that the State and the Church were separated there? The Papal nuncio in Paris could have, if he wished, told much about that business! In Belgium in a struggle of liberals against conservatives, the Papal nuncio had an important role and he has it also now. He is more important than even the leaders of the Conservative party, but he works like a Catholic - naturally - backstage!... It should not be forgotten that the Pope has been trying to spread his

ARCHPRIEST ALEXIS TOTH

fatherly care over Russia ever since autocratic Russia recently became a Constitutional Monarchy.

In the United States in the 1840's appeared, - naturally not officially, - the first "Apostolic" Delegate who began also in quite unofficial ways, to visit Catholic bishops; but when he came to Cincinnati, Ohio, there he almost got a thrashing and he had to flee, using a not quite "Apostolic" method. The same thing happened to him in Pittsburgh, Pa. and that was how the entire Odyssey ended - in complete fiasco! The American-Yankee did not want even to hear that the Pope would be represented by someone here: therefore Pope Pious IX - as the first one who received the patent for infallibility - thanked the Americans for their hospitality during the Civil War (1865-1865) by being the first one who recognized the Confederates (the Union of the South), where there were almost all Papists, Belligerents, against the Northern Union, where more Protestants lived! That's what kind of irony occurred. The imaginary Vicar of Christ - God of Love, with his "Apostolic" voice supported the rebels, who wished to uphold the slavery of Negroes and who rebelled against the lawful government and against those who wished to give freedom to the slaves!... The first delegate after the unsuccessful try of the 1840's was Satolli who came here at the end of the last century in the 1890's. In the beginning he behaved quietly, but soon he was heard in Philadelphia, Brooklyn, then in Baltimore where he was met loudly by music, trombones and guns. In the beginning naturally only Papists, but then also Protestants came to him with deputations! The crafty representative of Rome could always speak expressively to them, at the banquets that were given in his honor, about the subject of how "the Holy Father" loves America and how he feels about the successes and prosperity of the United States... Those remarks flattered the Americans very much and therefore they could not find enough ways to praise the Apostolic Delegate for his condescension!... The matter finally went so far that when it became clear that there would be war between the United States and Spain, and the Pope of Rome, even without the special gifts of the Holy Spirit and his infallibility, could foresee that the Americans would greatly beat up the armies of "the Most-Catholic" (Catholicism) king of Spain, he therefore, used the "Apostolic" Delegate, who in America by the way was never officially acknowledged as such, and proposed his "good services in the matter of peace" to the government of the United States. But President McKinley quite softly, but firmly refused any kind of negotiations mediated by the Pope. After Satolli came Martinelli; he also loved noisy demonstrations, but he was not here too long... The contemporary Falconio can already praise himself for a great diplomatic success. Pope Pious X sent some kind of mosaic or something else of that kind as a present to President Roosevelt and the Delegate was received almost officially by the President!... Even more, - the President in return gave as a gift to the Pope his own literary creation, I do not know exactly, it is called "Strenuous or Simple Life" or a book about how many wolves and rabbits he shot in the Western States. Definitely it is very suitable reading for the "Vicar of Jesus Christ" but President Roosevelt probably had in mind the French proverb: "Little gifts - keep up a friendship!" Undoubtedly the Pope thinks the same.

Last year in Scranton a new monastery of Lazarists**2 was blessed. The Delegate of the Pope appeared there in pleno splendore. He was met not only by the Catholic fraternities and officials, but also by the Protestant city council! Qualis mutatio rerum et temporum! It was not a miracle therefore

FEAR HAS BIG EYES!

that the musical bands and the drums were deafeningly loud! I am not a prophet, but four-five years from now the "Apostolic" worm here will come out and become the most beautiful butterfly - Papillio Cardinalis,- that cum pleno jure will take its place among the diplomatic corps in Washington as the Papal nuncio! Remember that!...

The same road will be taken also by the "Apostolic" Delegate in Russia. The Polish-Catholic hierarchy and aristocracy, with the assistance of the Orthodox-Russian aristocracy, which likes so much to imitate in everything the rotten and depraved aristocracy of Western Europe, will do its best, to change the climate of the atmosphere of the Winter Orthodox Power to make it suitable for the Cardinal butterflies! Therefore I am saying this finally: when there is talk about an "Apostolic" Delegate, it would be better to say - Pope- in Russia, the government should remember the words of a Roman: Caveant consules!

NOTES

- **1. Beginning in 1898, gradual reforms were proclaimed in Russia under the name of freedom of conscience. According to these reforms, all religious groups were permitted to missionize. The Jesuits and other Catholic orders were permitted to resume their work in the Empire and the Catholic priests to go to Rome. From that time on, any religious group could build a place of worship or a school in any part of the Empire.
- **2. The Lazarists, officially known as the Congregation of the Mission, is a religious institution founded in 1625 in Paris by Vincent de Paul. It was established in the United States in 1867. Its general motherhouse is in Rome, Italy. The clerics and the brethren were mostly involved in educational work.

FEAR HAS BIG EYES!

As the proverb says "there is only one step from greatness to ridiculousness". The truthfulness of this proverb was proven some days ago by the Hungarian government. Four or five people, Russians, former Uniates who reunited here in America to the Orthodox Church, went back to the Fatherland, to the village of Becherov, Saros district, in Hungary.**1

They had not even had time to rest from their trip when the Hungarian gendarmes came, and searched their houses with the intention of finding the "proclamations of the All-Russian Czar", which were directed to all Hungarian and Galician Russians instructing them to wait for just a little while, suffering under the Hungarian - yoke and oppression, since soon the All-Russian, or, better said in the terminology of the Jewish-Hungarian press, "Moscow's Czar" will send his regiments, to take the mountainous part of Ugría and Galicia from Austria. Then there will be harmony and prosperity for the Rusins!...

ARCHPRIEST ALEXIS TOTH

The inquisition began... With the complete efficiency and bureaucracy of Hungarian-Jewish justice, the suspect returnees were put into prison and everything printed in the Russian language was confiscated, not only from them but from every one who had visited America.

It is well known that in Ugria almost all the press is in the hands of baptized and unbaptized Jews,- and that press hit the alarm! On a daily basis in the Hungarian newspapers in Europe and here in America, articles appeared with headlines in bold type and large letters: "Panslavic movements in the mountainous part of Ugria and in the Saros district". Much nonsense was written in those articles! Fear, which always has big eyes, had seen here completely unthinkable big things. There was no longer talk about "proclamations", but about Russian cannons and Cossacks... Maybe the people of Becherov carried them in their pockets from America?! In other words, an uproar began, as if Austria was entering the next day a war against Russia!...

However, those who know the conditions in Ugria and the fanatical hate against everything connected with the Russian name, against that which is written in Russian letters, spoken or printed, will not be surprised by all those angry tricks by the Judas-Hungarians. Even the simple salutation used by the Rusins to each other, "Slava Jisusu Christu" (Glory to Jesus Christ) outraged these people and now, - it is hard to believe,- it is forbidden to use this greeting! Here is one more example: the words from the Lord's prayer "Thy kingdom come"... raised the absurd suspicion, that these prayers are not about the Lord's Kingdom but for the Russian Kingdom! To speak Russian publicly became - Moscovite; to write, let's say, a birth-certificate or the minutes of a clergy meeting in Russian became treason against the state!...

Under such circumstances it is understandable, that the Hungarian administration did not stand on ceremony with the people of Becherov. But as much as they tried to find something, they could not find anything except harmless books and some Russian newspapers; they found not even a trace of "proclamations"! "A mountain bore a mouse" says the well-known proverb. The uproar slowly quieted down, and the talk about Panslavism also and the entire excitement became some kind of a childish-funny raving by the Jewish press. Even some of the Jewish newspapers (not speaking about the Slavic) now found it comical that great chauvinism and stupidity made all these accusations possible.

And really:

1) Instead of proclamations it was found that the people of Becherov had Holy Scripture, prayerbooks, Akathists, pamphlets of religious-moral content, and even more, some of the latter items - were printed by the Kachkovski Society, therefore they were printed in Austria itself - not in Russia.

2) The "respected Pan" Michail Artim**2 in Becherov created the entire uproar which fooled the Hungarian government... He is a man of limited mind, not smart, but with a limitless vanity, who for a long time wished to be "somebody", to glorify himself in some way; but due to his limitations he could not achieve that. It came to his attention that the people in Becherov had collected here in America a small amount of money to build an Orthodox Church in Becherov.**3 In every way he wished to stop this possibility, thinking to use those collected funds for gold plating the domes of his Uniate church. But it was in vain! He did not get the money and having revenge on his mind for their refusal to give him the money, he invented a stupid fable

FEAR HAS BIG EYES!

about state treason and the proclamations of the Russian Czar, knowing well, that there was nothing else that would as easily excite the Hungarians as their fear of the Russians.**4

3) The Hungarian governmental newspapers purposely blew up this rumor about the "Panslavic movement", having in mind their goal: to hurt the so-called "Peoples' Party" (the opposition party in the Hungarian Parliament) before the coming elections; however,- isn't it strange- that the "Peoples" party doesn't have anything in common with the Russian or the Slavic nationality: that it is simply a party of Roman-Catholics and its representatives hate the Slavs as much as the other Hungarians do.

4) It did not matter that the maneuver of several stupid people was so absurd; nevertheless, the Hungarian minister Sayl has prohibited the bringing of the American-Russian newspaper "Svet" to Ugría; and he decided to send to America a Hungarian Police Chief with the title of "Hungarian-Greek-Catholic Biscup or Vicar" to stop the Orthodox movement among the Russian immigrants from Ugría and Galicia!

His plan was as follows: the Ugro-Rusins, up until now were in darkness and under a yoke; they could not achieve a national consciousness by themselves but would lose completely their heritage and become Hungarians. Helping the Hungarian politicians in this good deed would be the Uniate bispucs and ksendzes, who as ad normam Michail Artim in Becherov were always ready to sell out their people and who were feeding them to the Jewish-Hungarian Moloch...

But at the same time the Ugro-Rusins who reunited with the Holy Orthodox Church learned in a short time, what "Unia" was and what kind of great benefits it brought them, - they came to the conclusion, that for them the name "Uniate" is shameful and disgraceful; that Unia kills not only their conscience but also their nationality - and praise the Lord for this; they woke up from a deadly sleep, and now even in their own land they plan to have an Orthodox church! The same Orthodoxy is confessed also by the Great-Russian people; and that is what is considered by the Hungarians and Austrians as dangerous! That is the reason that they persecute everyone who reunited in America with the Orthodox Church!

The Hungarian-Austrian government brags to the entire world about their "liberalism", having passed against the will of the population laws for civil marriages and nonconfessionalism, better to call it unbelief; but at the same time they persecute people who have reunited with the Orthodox Church - that is, returned to the Church of their Great-grandfathers, from which they were torn away by force and fraud. That behavior contradicts the imagined liberalism and exhibits itself for ridicule,- does that stop them? How can a logical and just behavior be expected at all from a Hungarian or a Polack when a Jew sits on his neck? They are only consistent in one matter - in the continuation of their mean deed, which began 300 years ago. By the use of mean methods the ill-starred Unia was forced upon the Ugro and Galician Russian people,- now it can only be preserved by force and the use of jails! Then there were several bispucs and priests who were without shame, who sold out their people,- and now as we see it is still being done. They do those deeds to receive material benefits and glory from the enemies of their people! The lineage of Terletzkys and Potzeys and other traitors did not die, but lives until our days under other names!... Their deeds and exploits also live.

NOTES

- **1. Copies of some of the original documents describing the sad events in the Carpathian village of Becherov were obtained by AAEEDM from some of the parishioners of St. Mary's Cathedral.
- **2. The rather anti-Jewish tone of this article by Father Toth is due to the rather vehement complaints and allegations of his former parishioners about the very unpleasant situation which arose when some of them returned to their homeland. The difficult conditions in the district of Saros had forced its citizens to move elsewhere to secure their livelihood or to mortgage their properties with the local moneylender who happened to be a Jew. It is impossible, due to a shortage of documentation and reports of witnesses to recreate what really happened, but it appears that Fr. Artim was trying to maintain cordial relations both with his mortgaged parishioners and with their mortgagor. As a result both Fr. Artim and the moneylender became very unpopular among the people.
- **3. Carpathians in the United States who had emigrated to Pennsylvania, Minnesota and Wisconsin began a collection of funds for an Orthodox chapel for Becherov where several Orthodox people had formed a committee which petitioned the "Russkii Pravoslavnoe Obchestvo Vsaimopomoschi" for financial assistance. Relatives and friends in America sent \$600.00 for the chapel. Two brothers, Vasyl and Andrey Zbihly, arrived in Becherov with the money. They committed a grave mistake by their openness, showing the local Uniate priest Artim their collection list and also the newspaper printed in America with the petition for help with the building fund for the chapel in Becherov. Fr. Artim did not like the possibility of competition in his parish and sent a message to the local gendarmerie about "Moscovites" who had come to Becherov to incite the people to revolt. In addition he also wrote a report to the Hungarian newspaper "Posti Hirlap" about events as he imagined them. The gendarmes confiscated from Vasyl and Andrey Zbihley their collection book and also their letters. They were accused of treason against the Hungarian State and other people from Becherov got involved- Vasyl Tutko, Ioann Banicky and others. The court in Presov decided that all these people did not commit any crime and released them from jail. But Fr. Artim was not happy with that outcome and continued his persecution of people who did not attend the Uniate church in the village.
- The two brothers left the country and went to Argentina, South America, where they began another colony with ties to the village of Becherov - known as Tres Copones - Kolonia (Colonia Azara) Teritorio Misiones. After some time with several more people from Becherov, they began to build a chapel there naming it the Holy Virgin Protectorate - the same name as the churches in Minneapolis, Minnesota in the United States and in Becherov, Carpathia.

THE PUBLICATION OF RUTHENIAN CHURCH BOOKS

**4. Fr. Artim saw the Rusins who returned from the United States as a threat; that his Uniate church would receive less income, and that the villagers would no longer work as much on his land and for his household. Now there were some villagers who could read and write and therefore did not need his assistance anymore. The "Moscovites" as he called the people who were returning from Minneapolis were revolutionaries, according to him, who rejected his authority in the village. One of them even mentioned that one of them would, after studying in Minneapolis, become an Orthodox priest.

"THE PUBLICATION OF RUTHENIAN CHURCH BOOKS"

An article with this headline appeared in a big Hungarian newspaper, printed in Budapest. The name of that newspaper is "Pesti Hirlap", and first of all it must be noted that it is a remarkable embodiment of Hungarian chauvinism and it surpasses in that respect all others.

It makes no sense to present the article in its entirety or to quote the whole article, because of its size; it also makes no sense to translate it either. I will make an attempt only to report as briefly as possible everything that is important; this will be enough to prove that the local government and the Uniate chauvinists are trying to suffocate the unfortunate Russian minority in their country, convicted by them to death through their plan to transform "Unia" gradually into complete Latin-Papism...

This article was written, if not by a Uniate priest, then by the son of one or by a church reader, who committed treason, probably for one Crone (20 cents), changed his Russian name to one fully Hungarian, and who by renouncing his Russian father and mother, became part of the so-called "intelligentsia"! These new style Russian janizary earn their "small loaf of bread" from the government and popularity from those who know about the Russian people as much as they know about gnomes in the blackest part of Africa,- and even less about their religious requirements.

However with these foolish articles the authors educate even more stupid chauvinist-politicians, who accept nonsense as holy truth and then use force to Maguarize, to destroy, to bend to the ground with a yoke the Ugro-Russian people, that little group of the most unfortunate people on earth, who, they claim, are the most dangerous "Panslavists".

The content of the article is the following:

Ten years ago, one laid off church reader Ivanchik in the district of Ugocsa celebrated the anniversary of the Millenium of Hungary in his own way. What he did was to run away secretly to Kiev; from there he brought back 500 Guldens (50 dollars) worth of church books, and then he - horendum dictu gave away all these books to the churches in Beregszasz, Maramaros, Ugocsa and Ung counties. The secret soon became known, and Banfi (the minister-premier at that time, who was the most bitter enemy of all nationalities in Hungary, and who suffered from the incurable idea fixa - to make Ugria a country with one language per fas et nefas) ordered those books delivered to him, those books that contain much intolerable from the patriotic and also the religious point of view; namely those books are filled with services only for Russian Saints;

and most horrible are those where there are prayers even for the Russian Czar... For example in the book of Psalms, there is such a prayer: God save the most pious Sovereign...etc. (the usual prayer, known to every Orthodox Christian - the litany for the Sovereign, the Royal House, the Holy Synod, the Government, the Senate, etc.;).**1 Naturally as the author of the article states, this aspiration of the "Panslavists", covered with a raincoat of piety, surprised Banfi and he prohibited the use of these books in Ruthenian churches. Consultations began (with who - the author is silent, but it is easy to guess, that they were with Uniate bishops), and it was decided to print the church books in the printing house of the Hungarian Royal University in Budapest, since they had printed them there 100 years ago (it seems to me that one prayer book for the priest was even reprinted there!) The Ministry of Religion and National Education proposed a project and made estimates of printing costs, but planned to introduce the Hungarian text into the Ruthenian Church-Slavonic books and, simultaneously, to introduce the Hungarian liturgy. At the same time, the Greek-Catholic priest ordered a whole warehouse of liturgical service books sent from Lvov to Ungvar, and another danger arose: these Galician-Russian books would bring the "Great-Ruthenian Idea" to Ugria... Therefore it was decided: that the books newly printed in Budapest should be different from the Galician and from the Great-Russian, since there were in one and in the other too many additional and unimportant introductions and additions; the book should be returned to the Old Greek text, which was preserved and now located in a Catholic monastery at Monte Ferrato (?!) not far from Rome. It was decided to send there three Ugro-Ruthenian Greek-Catholic priests who would translate all books from the Old Greek to the Old Slavic text. To imprint in these books clearly the idea of the Hungarian State, it was decided to list in these books all those Saints, who were canonized by Rome (the Pope) since the time of separation of the Western and Eastern Churches, and also to compose the services for them, since it was known that the Ruthenians do not use such names as: Carl, Ferdinand, Oliver, Bonaventure, Casimir but the names they used instead were: Vasilii, Ivan, Nil, Orest, Nestor, Pamfilii, and Alexander. According to the adoption of Unia, the Ruthenians should have already accepted all these Saints and use their names, as the Roman Catholics did. What was even more important,- it was decidedly ordered; that those Saints, who originated from the Royal House of Arpads (998-1301) who once ruled the country: Stephen**2, Imre, Ladislav, Margit and Ergebeit all should be included in the service books together with special services for them to make the Ruthenians honor them as much as the Latins do. All this naturally is tightly connected with the calendar. The Ruthenians keep the old Julian calendar. Therefore it cannot even be imagined that the Ruthenians would celebrate 13 days later the Roman-Catholic holy day of the Saint "Equal to the Apostle" Stephen I which is celebrated on August 26; - consequently the new calendar must be introduced. That was how everything was planned and, in principle, accepted,- only the question of finances remained. But it was also resolved. The Minister of Religion appropriated 400,000 Crones on the condition that the loan would be repaid in 7 years. That was in 1904 and in 1905 Minister Premier Tisa finally approved the project.

Now two years have passed; it would be assumed that the work that began 10 years ago, the demolition of "Panslavism" in the Church, would be moving ahead with the speed of an express train - but alas!... The matter did not move

THE PUBLICATION OF RUTHENIAN CHURCH BOOKS

from the spot. The only thing that happened was that a committee was formed of the bishops of Mukacevo, Priashev and Krocuniv - and several parishioners. This committee was supposed to accomplish this great deed. The committee until now has only met once and what they decided there is a secret of the committee. Probably - nothing. It is sad that among those members of the committee there is not even one person, who would look strictly after the interests of the State and would demand that they be fulfilled. But as it is, the question remains; how to feed the Church-religious life of the 500,000 Ruthenians with the Hungarian-national spirit?

That is the subject of the article, horrible in its nonsense. It immediately shows that the author is an ex-Ruthenian Uniate who became Maguarized, and even possibly one of the members of the committee itself. He is probably unhappy because of the slowness of the committee's accomplishments since for him to shine there in the aura of a true patriot would insure notice by the government and the public. It could have been that someone mentioned to him that it is much easier to be an "intelligent-patriot" than to translate the Greek text into Ruthenian and Hungarian...

Several days after the appearance of this article, a response to it was printed in the same newspaper. It was written by Evgenii Sabo, a Member of the Magnats Tabula of the Hungarian Parliament who wrote:

"I assure the respected editorial staff, that we Greek-Catholics in Ugria can defend ourselves with our own hands not only from the White Czar, who is located very far from here,- but even from the nearby Galician Ruthenians; therefore it would be only wished that the Hungarian newspapers would not paint on the wall a devil, which does not exist. There are no Ruthenian church books in the entire world, but there are Old-Slavonic ones; there is no Ruthenian nationality in Ugria either, but only in Galicia. I will not mention those Greek-Catholic people who speak in Hungarian, and not about even that clergy and people who speak Russian, but who at the same time in their hearts and souls are Hungarians by their conviction and in spirit. There is no reason to teach them patriotism (naturally Hungarian), since their great-grandparents shed their blood for Hungarian liberty, and in doing that they sealed their patriotism at that time, when there were no newspapers available. However we are already tired of all that. When we speak about the Old-Slavonic liturgy - we are then called Moscovites or Galician Ruthenians; as soon as we begin to talk about the Hungarian liturgy - it is said that we are rebelling against Rome. Several times before we asked and also ask now that the local newspapers would not paint such devils on walls, because by doing so they harm us and the country. Concerning the new edition of the church books, the truth is that we want to take out of them "schism", since such is regrettably found in the editions from abroad, etc. etc.

The article, as well the resulting letter by Evgenii Sabo, is the best proof of the sad and cheerless condition of the Ugro-Rusins. They are instructed how, and for whom to pray, what saints they have to honor, whose names to have, etc. That is where the unfortunate "Unia" has brought them. It is characteristic of the illustration of that sad condition also that, the defender of the Ugro-Russians - E. Sabo tries to justify the holy books by

ARCHPRIEST ALEXIS TOTH

suggesting that there are supposedly "schismatics" (therefore St. John the Damascan is also a schismatic?!..) that must be cleaned out, and then there will be complete order... But who has found and seen there "schismatics"? Maybe those three Uniate bishops and the Ruthenian committee sent away by the Hungarian government? Indeed there is difficile est satyram non scribere!

Let's examine the article by the points made.

The author said that supposedly some laid off or chased from service church reader Ivanchik brought by *s e c r e t m e a n s* church books from Kiev for a sum of 500 Guldens (200 dollars)?... That point by itself raises many questions, but I will try to be short, since I do not see here anything except a fantasy of the article's composer. How did Ivanchik manage by *s e c r e t m e a n s* to bring over so many books? Maybe he used air balloons? Without paying import tax, without examination? And additionally he did that from Russia to Galicia, from Galicia to Ugría? All of you know how the Hungarian gendarmerie confiscates all, even harmless newspapers and calendars, that are printed here in America! Then there is the question of how that Ivanchik got all those books in Kiev for such a sum? Maybe there was some kind of benefactor in Kiev who supplied an unknown person with books for such a great sum of money? Otherwise from where could a poor church reader have so much money? Even if he had that sum, then he knew that the gendarmerie could mercilessly take it all away and let him go without money and without merchandise? But he risked that? Is it not much simpler to assume that Ivanchik got several books in Lvov to sell, and had no plans for propaganda?...

Concerning the matter that minister Banfi learned about the books, I am not in the least surprised. There is no question who reported to him about that kind of book and the prayers that are contained in it. That was without doubt one of those patriotic-Ruthenian priests, about whom Evgenii Sabo wrote that they are Hungarians in their hearts and spirit. It is sad, naturally, but it is necessary to tell about the character of those ksendzes, who report to the government about their co-brothers. That is - a normal deed for them. It is already enough to remember that in 1892 when a strong movement toward Orthodoxy was born in America, that the local Uniate ksendzes formally reported to the government in Washington, that we pray for the Russian Czar. Those poor devils thought that our American Republic - is a police state like Hungary, that the Russian Czar is pictured here as the same kind of a monster as he is pictured in Hungary!...

That fear, because of prayers for the Czar, is very funny... But for whom do people expect that the Russian people would pray, if not for their own Sovereign? Maybe they should pray for the Chinese Bogdikhán, the Hungarian king, or the president of the Andorian republic? Since the books were printed in Russia - primarily for the Russian Orthodox Church what then does one expect they should contain! But the matter is even more comical if we remember that in Ugría almost in all churches the books that are used there are of foreign edition. You can find there books of the old edition from Pochaev, that contain the names of the former Polish kings August and Stanislas, then there are books from Kholm of the Vilna edition, and then there are more temporary editions, that contain not the Apostolic king of Ugría, but the Emperor of Austria. Those are already from the Lvov edition. But it did not occur to anyone to see that as state treason since not even one Uniate priest mentioned August, or Stanislas, or the Emperor, but prayed

THE PUBLICATION OF RUTHENIAN CHURCH BOOKS

during the Lord's services always for the Hungarian king. It was only possible for such kind of political Harlequin as Banfi to find a horrible crime in those books and to become famous for that, and he himself did not even do it alone, but with the help of a Ruthenian patriot. The previous Uniate bishop of Priachev - Nicholas Toth (1875-1881) was a known Hungarian patriot,- he did not know how to say even a word in Russian, like the contemporary Janosh Valyi - but even they with the help of a company in Lvov ordered from Russia the Menaia and other liturgical books for their cathedral churches.

Naturally nobody accused him of treason, since he was so scared of everything Russian, that in his circular letter he even forbid people to use the greeting "Slava Iisusu Christu" (Glory to Jesus Christ), since this sentence contains the word "slava" and that word sounds to Hungarians like "slavic". He almost forbid the use in the Lord's Prayer of the word "Czarstvie" suggesting instead the use of the word "Korolevstvo" (kingdom)... Adding all that was said above, we can summarize this story by saying that to horrify the Hungarian government with church books - is as it is said in Galicia: "to scare the Liachs"... If the matter would be well examined then you can only be surprised how Banfi and his government are immature.

Banfi got scared... Naturally! The Rusins are using books, in which there is a prayer for the Russian Czar! That means if they will pray, then...there is the end of Hungary... suddenly the Lord may listen to the prayers - what will happen then?... No, you have as soon as possible to exchange such books for patriotic books where there are only Hungarian saints,- those definitely will then not listen to prayers for the Russian Czar...

Then to make things even worse,- the clergy from Ugria ordered for themselves a whole warehouse of Ruthenian books from Galicia. Probably, that means, that they will be agitating for the "Great-Ruthenian" idea... Lord have mercy! It is not a joke, when the Hungarian Premier believes such stupidity, that supposedly there is in Galicia a Great-Ruthenian idea. That is, in that Galicia, where there are as many Russians, as there are parties, where the Polish motto celebrates "puscic Rusina na Rusina", where "bad Ukrainian" and all kinds of radical jerks kill their brothers, giving a helping hand to the Polacks. This idea will wander over to Ugria and this will happen through the use of church books!... Is that not clever? All of it would be so funny, if it would not be also sad.

In the opinion of Banfi it turns out, that the Russian people do not pray in church to our Lord, but get involved in politics, and if they pray, then only for the Russian Czar. Such understanding is appropriate for a premier. Is that what the Hungarians think about the Greek-Catholic Uniates, who are true servants of Rome...

Nevertheless, this idea has to be strangled. But how? Very simply. Three Ruthenian Greek-Catholic priests have to be sent to Grotta-Ferrata (not Monte-Ferrato), where the original texts of the Greek liturgical books are preserved (?!); and the Ruthenian text has to be corrected according to those texts and that will be it!

But there is a real problem. In the entire Hungarian Ruthenian learning world there is not even one priest, who knows well the Holy Greek text, and even less the Old Slavonic. However they spoke about finding not one but three of them. Therefore we can imagine, some kind of "original" Greek text, which is preserved in a Uniate-Greek monastery not far from Rome. We know

ARCHPRIEST ALEXIS TOTH

well how all original Greek texts are transformed by the Papists! The monks in the monastery of Grotto-Ferrata are already such dedicated Papists that they no longer perform the liturgies with bread but with wafers. They would show the Ruthenian priests that "original" text of the holy books, if it is really even preserved there?!

It can be assumed, that they are sent there but that the text itself is forged, falsified.

Then, is that not true, how nice will that sound and be majestic, when neither the Ruthenians nor their children will have or receive such Eastern names of Saints as, for example, Ivan, Vasilii, Orest, Nestor, but they will give their children Hungarian names. There will be then, for example, Solianka Oliver, or Pristash Richard, Muha Bonaventura, Krainiak Ferdinand, Zelenyi Evlalia, Korotkii Ursula, Kozur Kordula, Kurtyi Edmund, Khrobak Edward, Zeroch Sigfried etc.- that would really sound wonderful to Hungarian-Ruthenian ears. It will naturally be the sign of the Hungarian state idea! And here we have found the egg of Columbus.

That is not all. By the introduction of new saints to the liturgical books the Ruthenians will receive also new protectors in Heaven, who, with the hieromartyr villain Josaphat Kuntzevich; Ignatius of Loyola, Peter of Arbuez, Torquemada, Aloysius Gonzaga, Margaret Alacoque, Rose of Lima and others will also pray for the well-being of the Rusins and if with that kind of patron some kind of Rusin will not come to the Heavenly Kingdom, that means he was really a jerk, and also a patriot full of meanness...

Then the Rusins will reach the heights of the state of felicity when the special Hungarian saints are brought into the liturgical books; the special Hungarian saints such as, for example, Stephen (Istvan 1000-1038), who is considered an Apostle since he was born of an Orthodox mother, was baptized as Orthodox, but who later was rebaptized by the Papists, and who began to destroy his own Orthodox citizens by fire and sword, because they dared to defend their Orthodox faith. The Hungarians themselves consider his actions as base and therefore try to prove that the citizens who were killed by him were not Christians but only vile heathens.

But the true history will always ask that "Apostle" a question: what does the writing in the Old Slavic alphabet on his vestment mean: "Blessed be the Name of the Lord, henceforth and forever more"***5, then what does another sentence written there mean: "God be bountiful unto us, and bless us, and show us the light of His countenance, and be merciful unto us."**6 Then what is witnessed by the so-called coronation gown, worn by the Hungarian kings during their coronation, which has a complete iconostasis of icons of the Holy Eastern Orthodox Church embroidered on it? Then also what do the icons of the Eastern saints on his crown mean?- All this can be seen and read at the so-called Coronation Collection, that is kept in the kostel of Saint Apostle Matthew in Budin. That is what kind of Hungarian saint he is!... Naturally, the Pope of Rome lifted him to Heaven for a reason,- since he brought many sheep to his barn. What methods were used does not concern the Pope, all that he had to know was, that Stephen I renounced the Orthodox faith, became a fanatical Papist, even if the goals were political, and that he subjected his people to the shoe of the "Vicar of Christ". That is the kind of saint to whom the Ruthenians should come,- he would be their protector!... Other protectors are also the same, namely: Laszlo, Margarita, Imre. It will be

THE PUBLICATION OF RUTHENIAN CHURCH BOOKS

curious to read troparions and praises to them. It is also easy to imagine what kind of questions the Ruthenians will have when they learn for what kind of achievements the Pope made Stephen a saint!?!...

Naturally it is understood, that there is a state idea that has to be implemented in the liturgical services. Then it would also be necessary to change the Julian calendar to the Gregorian. But here I have to remark that despite the servility of the Ruthenian priests, the ignorance of the Rusins in Ugría, and the process of Maguarization by their masters, they will not dare to agree to the change of calendar. The Ugro-Russian people,- justly or not, I will not talk about that,- visualize in the calendar their protection and a fortress. Therefore they cling to it with all of their power. That is true - that the Hungarian government also has a weapon - the gendarmes, who can interpret and explain the "benefits" of the new calendar...

Concerning the question that the liturgical service books should also be printed in Hungarian, that is a completely just demand. If it is right that the Russians and the Georgians, and the Romanians, and the Greeks and other people are using their native languages in their services to the Lord, then why should not the Hungarians use theirs also? The Eastern Orthodox Church would contradict itself if it would not permit the use of the Hungarian language in liturgical services and in the printing of service books; but as the matter stands that is not the problem. In this case the chauvinist-Hungarians wish not to introduce into the Church the language as language, but as a "tool" to Maguarize all "Ruthenians". It is not enough for those chauvinists that the Ruthenian party is the most true subject of the crown among the other nationalities of Ugría and never revolted and never demanded anything. That loyalty is not enough- they want also to take away the Ruthenian national conscience... Here, the Pope of Rome in this case, even involuntarily, helps the Ruthenians in the preservation of their nationality, because he does not permit the performance of church services in Hungarian. It is true that the Pope does this out of necessity, because if he would permit the Hungarized Ruthenians, who number only about 80,000, to perform the liturgy in Hungarian, then the Hungarian Roman Catholics would also demand the same from him, and that would be quite just, since they are also, like the Uniates, the children of the Papal faith, the "only one that saves"...

Concerning the "Ruthenians", Mr. Sabo said that supposedly there were no such in Ugría, delicately to say he makes a mistake. The Hungarian word Orosz means Russian, this word is so horrible to the Hungarian government, that not only the minister-premier Banfi, but all ministers fall fainting whenever anyone pronounces this word. Therefore, in Hungary there are no "Oroszes" but there are only "Ruthenians". Therefore there are also Ruthenian priests, and books. The excessive talk by Mr. E. Sabo that supposedly there are no Ruthenians in Ugría de facto will not prevent the Hungarian government from seeing the matter differently... But he makes a mistake in saying that there are Ruthenians in Galicia: de facto there are no such there either, even though officially they exist there. Probably Mr. Sabo considers as Ruthenian the "Vicrainians" with their phonetics and "pretty language", since really those "vicrainians" have their own qualities - radicalism, unbelief, separatism and above all the phonetics. They began like a polyp with its tentacles to look for fools also in Ugría with the goal of "creating there also a Hungarian Vicraine". But praise the Lord, the Rusin in Ugría, even though he is provincial, is not a fool! He has not accepted and will not

accept, having a healthy mind, any Vicrainian foolishness.

Nobody would think that the fathers of the ill-fated name "Ruthenian" were Rome and the Jesuits, but that is true. The Papists introduced the name several years after the Unia in Brest with the intention of it being used as it is today; having in mind, to separate the Russian Uniates in the Polish kingdom from the other Orthodox Russian people. Therefore they named, and wrote and printed about them as Ruthenians. The Russians they called Russi. Then in the 19th century in the 1850s, the political circles in Vienna came to the same decision because of the following events. After the Hungarian rebellion, the Russian soldiers, shedding their blood for the Austrian throne and dynasty, met the Russians in Hungary and in Galicia who became very sympathetic toward Russia and everything that was Russian. They became convinced that the "Moscovites" do not have dog's heads nor horns, as they had been told before by Polacks and Hungarians, who constantly shouted about that; they learned that the Russian soldiers are their brothers. Then in Galicia and in Ugria a national spirit was reborn and in private meetings, in literature, and in school classes it was argued that it does not matter where the Russians live - they are brothers anyway, sons of the same Mother Rus'. That movement horrified the Austrian circles, especially since the title of the Russian Emperor is the "Emperor of All-Rus'" and it happened that the title was by mistake translated by the Germans as "Kaiser aller Russen" (The Kaiser of all the Russians); it was translated into the Hunagrain language as "Minden oroshok csaszara" (Emperor of all Russians). Therefore it was decided to differentiate between the Russians that live in Austro-Hungary and in Russia, so that the latter would not start to imagine themselves as subjects of the Russian Sovereign. That was the reason that they grabbed the term "Ruthenian", considering, that if the Pope could use the name with benefits, there was no reason why they also could not do the same. This is how the gens Ruthenien,- the Ruthenian nation was born, or better to say was reborn. This name is now used officially in Austro-Hungary.

Then Mr. E. Sabo affirms that the Rusins, supposedly were good patriots and that they shed their blood in streams for the Fatherland. This is already an old line. Even though it is holy truth, it will not convince any one of the contemporary Hungarians or Judas-Hungarians. As long the last Cyrillic letter remains in Ugria, as long as even one Rusin speaks in his own language, Mr. Sabo will have to pledge in front of the Living God, that he is a true son of the Fatherland. No one will believe him: he is a "Moscovite" - in Hungarian - "muszka". Absolutely the same - he can go to Rome not only in the Jubileum years, but even every year on pilgrimages, but he will always remain a "schismatic" as long as there is even a silent sound in Russian or in Hungarian, as a matter of fact; "Gospodi pomilui" (Lord have mercy).

This is the damnation of the ill-fated Unia and the irony of fate.

Nothing illustrates as well what was said above as the following, by itself an insignificant event.

In the city of Pr. there lived some kind of civil servant, a secretary of the county. He came from a true Russian family. His name was Cisarik. After he married a Papist he changed his name to the Hungarian "Cisar". A child was born; neither his wife nor the relatives would even listen about baptism of the child by Uniate Rite, - not for anything! There was a problem. The Uniate bishop finally did agree that the child would be baptized as a Latin-Papist; also with his permission the father became a Roman-Catholic.

THE PUBLICATION OF RUTHENIAN CHURCH BOOKS

When the supervisor of this civil servant, - usually a sulky and pompous bureaucrat heard that, at the first meeting with Cisar, he shook his hand and said : "Now I completely believe, that you are our true patriot and Catholic". Therefore it can be considered that the basis for patriotism and Catholicism in Hungary are: spit at your own family and the faith of your fathers!

The statement of the same Mr. E. Sabo that the printing of liturgical books is necessary to clean "schism" from them is disgraceful...

When were these books compiled and written? Liturgicon, Oktoich, Tresong-service book, Menaia? Were they not all written before the division of Churches, before the Western Church fell away from the Eastern? Therefore who compiled and who wrote them? Were those not people who were acknowledged by the Holy Church of Christ, and are also now acknowledged as authorities and who are Saints. For example St. John the Damascan and others? Who translated them all into the Slavic language? What liturgical books did the Uniates use? Therefore what kind of "schismatics" can be found there? There is no Filioque? But was that an Eastern invention? Or if there is the service to the Sts. Equal to the Apostles Vladimir and Olga, Sts. Antonii and Feodosii of Pechersk? **7 Maybe they were schismatics, and maybe their names there should be exchanged for those of the villain Josaphat, Arbuez, Torquemada, or Charles of Borromeo, Aloysius Gonzaga, Casimir and Stephen?... Therefore it is better to say it directly: "Catholicism-Papism and patriotism demand that we abolish the Sts. Vladimir, Olga, Antonii, Feodosii and other Saints of the Eastern Church, and that in their place we insert only those, who were fabricated by the Pope, and to whom the services would be performed"! Then at least, the matter would be clear. Or, it could be that Evgenii Sabo calls our books schismatic, because there are no prayers for the Pope, and the souls in purgatory? But again in that case, he would contradict himself, since all those inventions, consequently, could be called schismatic. Or, it could be that Mr. E. Sabo is excited by the services to the Russian saints - St. Sergius of Radonezh, **8 Saint Alexander Nevski, **9 the Holy Virgin of Kazan', **10 St. Seraphim of Sarov? **11... Is it not absurd, that a highly educated and highly positioned person, even though he is a Uniate of Eastern Rite, calls schismatic those who were selected and glorified by miracles by God Himself?... Show us Uniate saints. There is only one - "hieromartyr" Josaphat Kuntzevich, but honest Uniate people are ashamed of him. In the prayerbooks, that were edited and printed in Ugria he is not even even mentioned!

Can Mr. Sabo demand, that in the Menaia, Triodion, and other liturgical service books services to the Immaculate Conception, the Body of Lord, the Heart of Jesus Christ, and Rosaries of Panna Maria would be included, since all of those were Jesuit Papal inventions which were unknown to the Christian Church, and to the Holy Fathers. If all of that is wished in the liturgical service books by Mr. E. Sabo, then let him frankly declare that. Then there would be no necessity for any committees to meet,- the Pope himself would hurry to create such books, ad usum Delphini, that from 20 yards it would be possible to smell the Catholicism and the patriotism of pure water!

Really the position of the Uniate sect is remarkable...

They, the Uniates, want on one side to be great Catholics, better than the Pope himself, but God forbid - to call them Papists - they are ashamed of that name. They call the Orthodox Christians "schismatics",- and consider themselves Orthodox. If we call them "Uniates",- they protest: they want to

ARCHPRIEST ALEXIS TOTH

be called Greek-Catholics. The Pope did permit them to receive communion from Roman-Catholics, but he does not permit the Latins to do the same in Uniate churches - the exception is only in cases of death, and in necessity. The Pope tolerates (tolerary potest) that the Uniates perform anointing, but in the Uniate Collegium of St. Athanasius in Rome all Uniate clergy were reanointed. The Uniate priests can perform the liturgy with wafers, but the Latins can not under any conditions have a liturgy with prosphora (bread)! The Latin bishop can ordain a Uniate priest for the Uniates, but the Uniate bishop can not do that for the Latins! There are many such curiosities... They call it "Holy Unia"... in reality it is nothing but the slave of the proud Latin-Papist Church, forced to the ground by the Papal shoe!

There is nothing in Unia except deception, violence and civil benefits, the same characteristics continue until today like a red thread in the history of the Uniate sect! Here in America in front of our eyes, the same mean historical events with the Uniates are repeated en miniature, as was the case with them in the old and sick Poland, or in Ugría, but with a difference; since physical violence can not be permitted here, the Roman Catholics use moral pressure!...

The married clergy are scandalous! To have communion with bread and wine for believers - is even more scandalous in the opinion of the local Roman Catholic bishops! It was planned several times to prohibit the Uniate priests in the United States from performing unction. They forbid also here night services to the Lord on the Nativity of Christ and on the Great Sunday (Pascha). A great farce was performed by the Papists for the Uniates when they permitted them to have a "Congress" with plans to bring church matters into order and with the selection of a Uniate bishop. The "Apostolic delegate" of the infallible Pope was even mixed up in this matter! Do we have to remember the comical figure of the "Apostolic Visitor", who exhibited in America not only himself but the entire Uniate matter with him!?

Probably the committee, formed for the printing of liturgical books is also in such a confused condition because it was sent away by the Hungarian government!

The committee wished only to clear out of the liturgical books as "schismatic" that which was printed abroad; but Banfi and the Hungarian Government demanded from them also the liturgy in Hungarian, with Hungarian "saints", and that could not be permitted by the Pope!

The Uniates have adapted their calendar to Latin-Papism - it is such "circulus vitiosus", that the greatest Uniate genius will not be able to untangle it! It does not matter on which side one looks, there is a problem. One has to put candles for God and for the devil, otherwise there will immediately be reprisals to the Uniates by Papism and the Government. Here is an example as an explanation. In Budapest (or as the Viennese major politician Lueger called the Hungarian capital: Judaspest!), there was up until now no Uniate church, even though up to 5000 Uniates are living there. Naturally they are unskilled Rusin workers from Saros, Zemplen, Szepes and other Hungarian counties, but there were many from Galicia, then several civil service people, two-three professors, doctors, judges, university students, in other words there was only a handful of intelligentsia. ("Intelligentsia" are already not Russians, they call themselves "Hungarian Greek-Catholics", according their descent - 75% of them are children of priests and church readers). Those intelligents two years ago began agitating and petitioned the

THE PUBLICATION OF RUTHENIAN CHURCH BOOKS

city council for permission to form a church and parish for the Greek-Catholics. (The situation was that the intelligentsia for their necessities went to the Catholic kostels, and the workers - it is even horrible to think about this! - went on holy days and on Sundays to the Orthodox Serbian or Greek-Romanian church!) The matter lasted for a long time, until finally the city council, as the "patron" did give them an old Catholic kostel in the suburbs of Budapest over in Steinbruch,- and decided to give a very small salary for the clergy, but with a condition: that all the Lord's services would be performed in the Hungarian language!... The other problem soon came! Under whose jurisdiction would that church be? As bishop of Presov - Janosh Valyi and also the bishop of Mukacevo Diula Firczak laid claim for the jurisdiction,- both were Roman counts and Assistants of the Papal Throne! A peaceful "Kanape-process", began which ended with the result that the church and the Greek-Uniate parish were given to the Ostrigoms Latin Archbishop, even though there were in Ugria several Uniate bishops! Therefore can it not be understood now by any person why it would be necessary to accept and add such "saints" as Ferdinand, Leopold, Carl, Ursula, Laszlo, Imre and others to the liturgical books, since the prince of Ostrigom - Archbishop, Cardinal - Primate, will not even in a Uniate church pray for such peasant "saints" as St. Nicholas, Basil, John, Nil, Orest and others - he is "legatus natus" of the infallible Vicar and Roman Vice-God,- ergo "Pan"! That's what happened to the ad majorem gloriam SS Unionis!?

Concerning Mr. Evgenii Sabo, it can be said, that he is a very respectable gentleman, a son of a priest and a self-made man, he without any special protection, by his own talents achieved the position of a judge in the highest appellate court (the Hungarian King's Curia), and as such he was named by the Austro-Hungarian Sovereign, as a member for life of the High Legislative Chamber (House of Lords)! He is a very religious man and a very generous one. But what is most important- he is a very sincerely religious person. Naturally he is of the Hungarian spirit, and it seems, by conviction that he is a Uniate (as much as it is permissible to a person with a brain and sense to be a Uniate)! He was a civil leader of those pilgrims, who were led by Janosh Valyi and Diula Firczak to Rome for the Jubilee of Pope Leo XIII, where there occurred that tragic-comical performance, about which our English language newspapers wrote: when biscup Valyi, against all strict prohibitions by the Pope, and without any further formalities dropped himself on his knees in front of the "most holy feet and boots" of the Vice-God during the public-audience, and in the the presence of pilgrims began to read a petition for permission to have a Hungarian liturgy! With surprise the Pope watched that Uniate Tertulian, until one of servants of the Papal court shouted at the bishop "Taceas" (Be quiet!), and put an end to that comedy!

With impatience we await these newly edited Liturgical books, with new, patriotic "saints", without "schismatics" from Abroad... The question is only when will they arrive?

NOTES

- **1. Intelligentsia, prior to the Russian Revolution of 1917, was a term used by the Russians to refer to people who were in opposition to the government, having left-wing views. Many who were called intelligentsia were only students. Later the term was given to people of academic achievements.
- **2. See Vol. 4, page 11. The Instruction clearly says to pray for the Church authorities, and the government where the church is located. This instruction is the practice of the Orthodox Church.
- **3. The end of the 19th and the beginning of the 20th centuries saw many "pan" movements. There was Pan-Germanism, Pan-Slavism, Pan-Americanism (the Monroe Doctrine), Pan-Semitism or Zionism, Pan-Indianism, Pan-Mongolism, and others. The Carpathian writer D.N. Vergun wrote about this subject in Slavianskii Vieik, No. 65, (May 15, 1903). In his work those movements were closely compared. Every one of them was in some way different from the others. While the Germans looked to unite all Germans politically into one Reich, the Slavs looked for ways of liberating themselves from the Turks or other oppressors; many sought help from Russia for reasons of enlightenment and political protection. Slavianskii Vieik (No. 69, Oct. 15, 1903, pp.642-645) accuses the Europeans of permitting the Turkish massacre of the Christian Armenians and Macedonians, while the Russians advocated freedom for Serbia, Montenegro, Romania and Bulgaria.
- **4. The cult of the "Sacred Heart" in the Roman Catholic Church is connected with the name of a nun Margaret Alacoque, who died in 1690. She claimed to have visions that were published but came under interdict; Pope Clement in 1772 condemned even talk about those "visions". However the Jesuits used them for their political goals and finally a newly formed teaching came into the life of the Roman Catholic Church. The entire story is scandalous and heretical and tells about Christ supposedly visiting the nun, taking her heart and returning it; that the Holy Virgin came to her with the infant Christ and gave the Child to her to hold.
- The Russian Orthodox Church considers that the plan of the movement of the Sacred Heart was to create tight control of believers by the Jesuits. (Arch. Constantine, P.B. pp. 16-21).
- **5. St. John Chrysostom, the Liturgy of the Faithful
- **6. The first exclamation of the priest in the service of the First Hour.
- **7. Sts. Antony and Theodosius of the Caves. Antony was born at Chernigov, lived in the Balkans or at Mt. Athos, returned to Rus' and settled at Kiev in a cave by the river Dnieper. Others joined him and the first purely Russian monastery began; it was more firmly established by St. Theodosius. The monastery later became known as the Kievo-Pecherskaya Lavra and was an example of Russian monasticism.

THE PUBLICATION OF RUTHENIAN CHURCH BOOKS

- **8. St. Sergius of Radonezh, abbot of the Holy Trinity Monastery (later a Lavra), founded other monasteries and influenced monastic life in Northern Russia. He used his influence to keep peace among Russian princes. He encouraged Prince Dmitriy Donskoy in his revolt against the Tartars and blessed him to the great victory at Kulikovo. He was a simple, humble man and is one of the most beloved Russian saints, and is regarded as one of founders of the Russian state. His remains are in the Lavra at Zagorsk.
- **9. St. Alexander Nevsky (c 1220-63) prince of the Novgorod principality, Grand Prince of Vladimir. Defeated the Swedes on the river Neva in 1240, and the Roman Catholic Knights, Teutonic Order, in 1242. Russia was then occupied by the Mongols and only the Novgorod principality was free. The Knights, instead of helping their Christian brothers, attacked; burning villages and cities and forcing people to become Roman Catholic.
- **10. One of the most venerated icons in Russia is the Holy Miraculous Icon of the Virgin Mary of Kazan', who twice saved Russia from foreign occupation through her prayers. The icon remains with the Synod of the Russian Orthodox Church in Exile.
- **11. St. Serafim of Sarov (1759-1833), a monk of the Sarov monastery, who spent most of his life as a hermit.

CONCLUSION

This fourth volume of the Selected Letters, Sermons and Articles of the venerable Father Alexis G. Toth includes his correspondence for the end of 1897 and some of his articles from different years.

In previous volumes the articles dealt only with religion, where Fr. Alexis mainly criticized the Uniate faith and its Mother-Church, the Roman Catholic, which according to his conviction, created something new in Christianity, since, as he wrote the Uniate church, was neither Orthodox nor Catholic. Roman-Catholicism created Protestantism and now another new sect "Uniate", wrote Father Alexis. The Roman Catholic Church is on the road toward socialism and cosmopolitanism, he warns, since it involves itself with social earthly matters instead of carrying out its mission to spread the words of our Lord.

The documented description of the reunification with Orthodoxy of the Church of the Holy Virgin Protectorate in Minneapolis is included here. Many of these documents and letters are translated into English for the first time and describe the events as they occurred; events of one hundred years ago which inspired tens of thousands of Carpathians to return to the faith of their great-grandfathers. Here also is the sad story about some parishioners from St. Mary's Church who returned from Minneapolis to their former home in the village of Becherov in Carpathia, where they were accused of "treason against the state".

The articles which Fr. Alexis wrote in last years of his life have a political overtone. He was influenced by the events during the time of the Russo-Japanese War. Japan succeeded in its surprise attack on the Russian fleet at Port-Arthur. In the United States there was a wide-spread sale of bonds to aid Japan. On the economic side there was much propaganda against commercial treaties between the United States and Russia because of revolutionaries imprisoned in Russia who were portrayed in the United States as freedomfighters. Also because of political activity, some people were refused entry to Russia. The Hungarian and Austrian patriots in the United States made Fr. Alexis angry by some fabricated accusations. For example, when an Orthodox priest traveled in Pennsylvania, it was reported in the local press, with a warning about some "Moscovite spies" who were after American technology used in local coal mines. Fr. Alexis was not the only person disillusioned at that time. The uncontrollable anti-Russian propaganda during and after the Russo-Japanese war and the 1905 revolution in Russia were the main reasons for the breakdown of a dialogue about unification between the Orthodox and Anglican-Presbyterian Church.

As a result of all this, Fr. Alexis was critical of different national governments and parties who were anti-establishment both here in the United States and also in Russia; this subject becomes the main issue in the last years before his death.

The fifth volume will appear later continuing the above subjects and will contain documents and correspondence about the church trial in Wilkes-Barre. In these articles, he describes the results of the unification of Germany under the leadership of Bismark which resulted in a mass expulsion of non-Germans from the new German Empire: the Poles and Jewish population went to Russian Poland, where economic problems were created by the sudden arrival of those newcomers who took jobs away from the local population.

CONTENTS - VOLUME 1

| | | |
|---|----------------------------|----|
| Preface | | 1 |
| Introduction | | 3 |
| Autobiography of Father Alexis Toth | | 10 |
| Letter to Bishop Nicholas | 5/17 August 1893 | 14 |
| | 19/31 August 1893 | 15 |
| | 31 August 1893 | 15 |
| | 19 January/10 February | 16 |
| | 12 March 1896 | 17 |
| | 2 April 1896 | 30 |
| | 7 April 1896 | 30 |
| | 10/22 May 1896 | 31 |
| | 13/25 May 1896 | 34 |
| | 9/21 June 1896 | 36 |
| | 5/17 July 1896 | 38 |
| | 11 August 1896 | 45 |
| | 14/26 August 1896 | 47 |
| | 26 August/7 September 1896 | 52 |
| | 18/30 September 1896 | 60 |
| | 1 October 1896 | 60 |
| | 2 November 1896 | 61 |
| | 14/26 November 1896 | 64 |
| | 30 November 1896 | 65 |
| | 16/28 December 1896 | 67 |
| Sermon at Old Forge | | 70 |
| Letter to Bishop Nicholas | 28 December 1896 | 72 |
| The Jubile of the English Queen and Our Brother Uniates | | 77 |
| From the History of the Orthodox Church in Wilkes-Barre | | 79 |
| Conclusion | | 83 |

Pictures:

Mitered Archpriest Alexis Georgievich Toth

CONTENTS - VOLUME 2

| | | |
|---|--------------------|-----|
| List of Abbreviations | | iii |
| How We Should Live in America | | 1 |
| At the Conventions | | 4 |
| Organic Decomposition | | 11 |
| Organic Decomposition II | | 17 |
| Rumors and Truths | | 21 |
| Letter to Bishop Nicholas | 2/14 January 1897 | 23 |
| | 17 January 1897 | 29 |
| Biography of P. Rovnianek | | 29 |
| Letter to Bishop Nicholas | 3/15 February 1897 | 35 |
| | 4/16 February 1897 | 37 |
| How Jesus Christ Lived and What He Ate... | | 38 |
| A Sublime Piece of Presumption | | 42 |

| | |
|--|----|
| Different Measurement | 45 |
| The Greek-Catholic Union | 47 |
| The Church Lawsuit in Wilkes-Barre | 53 |
| Episodes from the Trial | 63 |
| Conversions | 69 |
| From the Roman Church Calendar | 70 |
| The Holiday of Christ's Nativity vs Christmas | 71 |
| From the History of the Church and Parish in Minneapolis | 73 |
| Conclusion | 81 |
| Contents of Volumes 1 and 2 | 82 |

PICTURES:

| | |
|--|----|
| Very Reverend Archpriest Alexis G. Toth | i |
| Delegates of the first ROCMAS of the U.S.A. | 9 |
| Right Reverend Archbishop Nicholas | 33 |
| Sts. Peter and Paul Russian Orthodox Church Society of Minneapolis with Father Alexis in 1888 | 75 |
| Father Alexis blessing Paschal Baskets | 79 |

CONTENTS - VOLUME 3

| | |
|---------------------------|-------------------------|
| List of Abbreviations | iii |
| Where To Seek The Truth? | 1 |
| Let's Speak Seriously | 38 |
| A Confession Of The Faith | 49 |
| Several More Frank Words | 56 |
| Letter to Bishop Nicholas | 12 March 1897 65 |
| | 14/26 September 1897 65 |
| | 3/15 March 1897 66 |
| | 21 August 1897 67 |
| | 16 September 1897 69 |
| Report to Bishop Nicholas | 8/20 October 1897 69 |
| Letter to Bishop Nicholas | 18 November 1897 71 |
| The Impostor | 73 |
| Audiatur Et Altera Pars! | 75 |
| Conclusion | 79 |
| Contents of Volumes 1-3 | 80 |

Pictures:

| | |
|--|-----|
| The Very Rev. Mitered Archpriest Alexis Toth | i |
| Cyrill Terletzky | 23a |
| Josaphat Kuntzevich | 23a |

CONTENTS - VOLUME 4

| | | |
|--|------------------------|-----|
| List of Abbreviations | | iii |
| The Archpriest John Naumovich as viewed by the Uniate Viestnik | | 1 |
| Letter to Bishop Nicholas | n.loc.n.d. | 14 |
| | 10 December 1897 | 16 |
| | 2/14 December 1897 | 25 |
| | 11/23 December 1897 | 25 |
| | Dec.27-1897/Jan.8-1898 | 25 |
| Several More Frank Words | | 28 |
| "Vicrainian" Ksendz,- The Future Saint Of The Polish Church | | 31 |
| The Statistics of Greek-Catholics | | 33 |
| Several More Words To All Uniates In America | | 36 |
| The Short Chronicle Of The Uniate Church In America Or: Where Will They Go? | | 37 |
| The War Of The Frogs (Toads) Against The Mice | | 43 |
| Roma Locuta - Comedia Finita | | 53 |
| Flashlights | | 56 |
| The Apostolic Delegation in Russia | | 58 |
| Fear has big eyes | | 61 |
| The publication of Ruthenian church books | | 65 |
| Conclusion | | 78 |
| Contents of vol. 1-4 | | 79 |
| Pictures: | | |
| Father Alexis Yurievich Toth | | i |
| Fr. Ioann Naumovich | | 2a |
| The first wooden Holy Virgin Protectorate church, Minneapolis | | 4a |
| The first Parsonage | | 4b |
| His Eminence Archbishop Vladimir | | 6a |