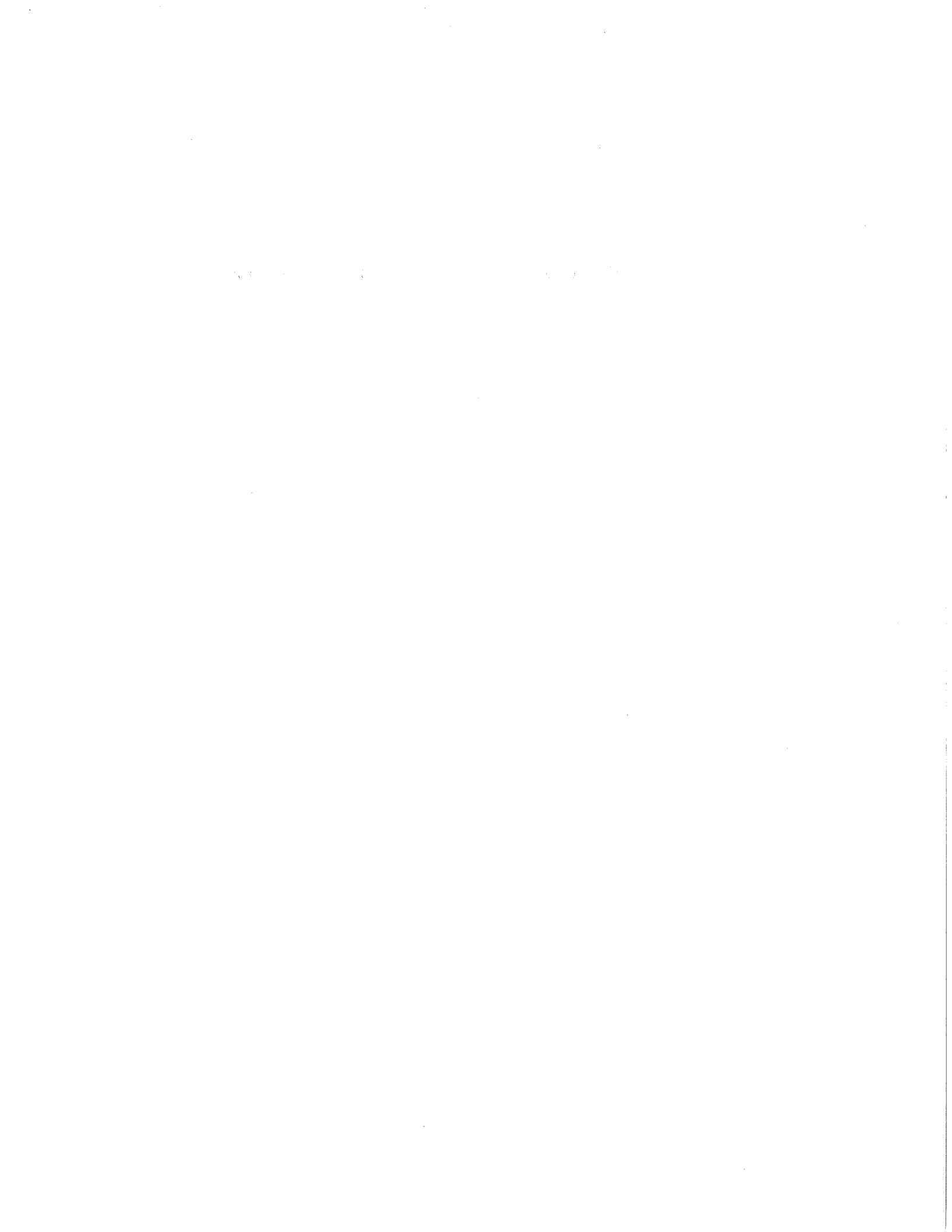


Americans of Russian Descent in Minnesota

ARCHPRIEST
ALEXIS TOTH

VOLUME TWO
LETTERS, ARTICLES, PAPERS
AND SERMONS

translated and edited by
GEORGE SOLDATOW



ARCHPRIEST ALEXIS TOTH

Selected
Letters, Sermons, and Articles

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VERY REVEREND ARCHPRIEST ALEXIS G. TOTH

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List of Abbreviations

APV - Amerikanskii Pravoslavnyi Viestnik

AARDM - Archives of Americans of Russian Descent in Minnesota

This collection originally established in 1975 to fill a gap in major collections in the state is privately funded and maintained. First including only documents and manuscripts and secondary source materials by and about Russian immigrants to the state it soon grew to include also materials of Ukrainians, Estonians, Latvians, Lithuanians and Armenians in varying quantities. Some of these materials are unique and can be found no where else in the United States or the world.

ARV - Amerikanskii Russkii Viestnik

PR - Pricarpatskaia Rus', Sbornik, Connecticut, 1970.

SNCA - St. Nicholas Cathedral Archive - presently located at the Immigration History Research Center, University of Minnesota.

NOTE:

In Volume 1 of this work there were many footnotes giving background and explanations about some people, events, idiomatic expressions, etc. In this volume these explanations will not be repeated

HOW WE SHOULD LIVE IN AMERICA

The United States is our new country, it is a land of freedom and, according to its laws, every good person has access to its free doorstep, but some individuals, and even organizations have recently proposed a law that would forbid the entry into the United States of not only the Chinese but of all foreigners. They have already lobbied in the Congress to pass a law against further immigration. In order to fulfill their objective they have used all kinds of examples, some of them were true- and some false, examples that rail in both public and private against our workers! Those under attack include Slovaks and Slavs generally, whom the "nativists" call "Huns". I do not wish to hurt anyone, but I would like to point out, that many of our countrymen have on many occasions behaved in such a manner as to have injured not only themselves, but also injured the good name of all Slavs. Therefore I would like to suggest a few examples of behavior, which our people should shun and which would give added material to the "nativists", who are always ready to look for means to injure people.

Brothers, most important, keep your homes clean! I, as a priest, more than once have had occasion to enter such homes, that were unswept, the windows were dirty, the walls were black or with torn wall paper hanging from them, and then there were unwashed children, messed up, often half-naked on the floor in the house, or wallowing in the yard or in puddles "oh, but we are poor", our countrymen have told me so often, but poverty, dear friends, is no excuse for being filthy! Because even being poor you can live cleanly! You need never be ashamed of being poor, but of being dirty, always! Just look at your fellow Englishmen or others, those who work also in the same mine for the same pay as you, they too are poor people, but look at their houses and at yours and you will see a great difference, especially if you live under the same roof. In his place everything is clean, so much that it is sparkling, and he does not have more expensive or better furniture than you. His children are dressed in cheap clothes, but they are clean, washed, combed, and under their noses it is always clean. They are different children but remember that if you wish to have them pick up slate in mines at the age of 7, or 8 or 10, they can not be hired to do it it is illegal and would make cripples of them; but you have to send them to school instead, so they won't grow up like a tree on a hill.¹ Don't make the stupid reply that "my father and I never went to school and yet I am a man"! This you could say in the homeland but even over there that would not be completely truthful, but remember that in America you live among intelligent people! Speaking of schools, don't forget that if a Slovak or Slavic school exists in your town, send your son or

¹like a tree.. - an expression implying ignorant, uneducated.

daughter to it, and in your home do not use swearing words- but good language for the hope of each nation lies in its youth and if they forget their mother tongue, they will forget their nationality and- it will die out. On Sunday or on holidays, when you go to God's house bring your children! You should have noticed by now yourself that often they speak only English- cursing and using evil words, and they do not even know how to pray. They have no inkling about God or faith and the father and mother are to be blamed for that. Teach them to love God, the faith, the church, and the nationality, and especially to pray! Remember the lesson of the adage: "What Janko has learned, Jano will not forget!"² Do not send children to the saloons with a "lunch" pail for beer or spirits for it will corrupt them at a tender age. Do not, especially take children to the saloon with you, or to the balls, or picnics, and do not give them intoxicating drinks. Unfortunately I once saw a 2 year old boy drinking whiskey that his mother had given him, and his father did not know that he would become an alcoholic like him.

Keep the old country good customs over your teenage daughters, and do not let them without yourself or the mother go to balls or picnics unattended, for this usually leads straight to the "court-house".

When you go outside, dress cleanly and do not go out in your plainest clothes. Look at the others, how clean they look and how you stand out among them. On the street and anywhere in public speak not loudly, don't shout, don't swear especially if you are "high", or if you drank don't go out at all. Stay home! You will shame much yourself and others by going to town and spending all your hard-earned money for drinks, and then the conductor may throw you off the "streetcar" for yelling and misbehavior and you may have your teeth knocked out, or you may fall under the wheels of the railroad going from car to car in a drunken stupor.

It is indeed a stupid habit to carry home "kegs" of beer on your shoulders, that happens so often on Sunday, and instead of going to kostel to sit at home and drink. By doing that you praise the Devil instead of God, you shout, howl, and fight and then pay legal damages or hire lawyers or even sit in jail for a couple of months after that and sometimes for a year after that you owe money to someone. Ignorant and shameless is the countryman who says, "I will sit it out (I was put in jail because--Ed.) for jails are meant for people, and the judge needs money for cigars!".

Now men, you have to support your children and yourselves. You are working very hard, and in dangerous places, for meager wages, not to support the judge, the lawyers, and the jail. It is true, that jail is meant for people but what kind of people? It is meant for those who have no use for honesty!

When you go to God's house, come on time, and if you come

²Janko is the diminutive or younger form of Jano.

early don't keep cigars or pipes in your mouth in the kostel yard. There you are standing on sacred ground, don't use "chewing tobacco" during the service to the Lord! Where did you pick up such a habit? In the homeland? Did you ever do it at home? No, never! And is there in America a different God?

At christenings and weddings amuse yourself nicely, quietly, don't shout and holler, for you are not an Indian, but a Slav! Don't shout and sing in the streets and most important do not insult God and the saints! You are lucky, that the policeman does not understand you, that he doesn't understand the kind of blasphemy which you shout, because there are strict laws for insulting God here! Leave the strangers in peace!

Hold on to your faith teaching and do not attack the faith of others, do not argue about the faith and religion in saloons. Each one's faith teaching is dear to him, and everyone believes that his own faith will lead him to salvation, as you do. Respect your spiritual father! Look at the English, the Germans, and the Irish. They all respect highly their spiritual leaders, they do not have quarrels in their kostels, they do not argue in God's house, and they do not fight, and take each other to court.

Love and treasure your nationality! If you are a Slav, you are a brother to all Slavs, the sons of one mother. Support Slavic establishments, honor your leaders and you will be honored yourself. Do not trust those Hungarian scoundrels who wish to divide you by country. There is no difference between people from Saris, Zemplin, Turiec, or Trencin- you are all Slovaks! Your brothers are: Serbs, Bulgars, Montenegrins, Croats, Slovenes, Czechs, Moravians and Russians. You can be thankful that other nationalities have not swallowed you up.

Read good religious and national books, especially on Sunday instead of drinking. Read good newspapers, those will teach you how to be a good Christian and a good nationalist. Read "The Life of Jesus Christ", "The Virgin Mary", and other books. Read "The History of Sasin", read Kollar and others and you will become a man! You will learn to be proud of your Slovak nationality and of the Slavic race. But don't spend money on foolishness like the "Letters of Betan", "The Seven Wise Martyrs", etc. Learn the English language, and if you can, attend English night school. Teenagers especially should follow this course.

Apply for and take citizenship papers if you wish to live here! If you buy something, or if you wish to make a loan patronize your own people. Look at the other nationalities. They do it like that and only those who have not yet established themselves here buy from foreigners. Don't be envious of your countryman, if he is successful, because his glory is also our glory.

Americans greatly value feminine virtue, and for that very reason our women must first of all learn to honor themselves, and not to walk around barefoot, dressed in peasant costumes, to run along the streets, to carry beer in "pails" under their aprons, or bottles of spirits and "bundles" on their backs, and especially in large cities. They must not argue at home or on the street, or stick out their tongues or with every slight reason run after

every policeman or judge, for they will make themselves the subject of laughter, and what is most important is that they must not run away from their husbands and children.

If you will live like this my dear Slavic brother, then never will anyone hold anything against you and no one will downgrade you but rather will regard you as a proper good honest citizen and friend and in this way you will acquire honor for yourself and for all of us. Therefore, behave and live like this!

AT THE CONVENTIONS

The past month of May, especially the last two weeks of May, was the time of all kinds of conventions,- namely; "Amerikansko-Slovensky Narodny Spolok" held its 4th convention in Wilkes-Barre; "Živena" the female fraternity of Slavic women held its 2nd convention also in Wilkes-Barre;- the "Russian Orthodox Catholic Mutual Aid Society" held its 2nd convention in Allegheny city, Pa.; the "GREEK-Katholic Fraternity Union"- held its 4th convention in Braddock, Pa., the "Evangeliska Luteranska Jednota" held its 2nd convention in Bridgeport, Conn., and in the month of June the "Pennsylvanska Rimo i GRECO-Katolicha Jednota" held its 4th convention in Wilkes-Barre, Pa.

All those- are Slavic and Russian fraternities and brotherhoods... And it is very comforting to read about them that they are all active and useful to the Slavic people,- the thought is also comforting, that the Slavic nations here in the land of freedom have come to an awareness of the need of national and church unity and they have worked in that direction!...

Of those organizations: 1) "Amerikansko-Slovensky Narodny Spolok", 2) Živena and 3) Russkii Narodnyi Soyuz are "nationalistic" organizations,- who accept members of differing faiths,- 4) the Russian Orthodox Catholic Mutual Aid Society, 5) the Evangeliska Luteranska "Jednota", 6) Pennsylvanska Rimo i GRECO-Katolicha Jednota and 7) GREEK-Katholic Fraternity Union,- besides nationality take into consideration also faith and are religious organizations.- Concerning membership the matter stands like this:

1) Amerikansko-Slovensky Narodny Spolok	has around 9000 members
2) Živena	2000
3) Russkii Narodnyi Soyuz	1100
4) Russian Orthodox Catholic Mutual Aid Society	750
5) Katolicka Slovenska Jednota	1000
6) Pennsylvanska Rimo i GRECO-Katolicha	1800
7) GREEK-Katholic Fraternity Union	5200

All together about 20,000 people of Slavic-Russian nationality are united here in America!

The convention of "Amerikansko-Slovensky Narodny Spolok", was really wonderful especially the parade through the city of Wilkes-Barre, in which also "Živena" took part,- the parade stretched for more than a mile and more than 2000 members took part; the streets along which the marchers passed, were decorated with American and Slavic- including Russian,- flags; the local English newspapers reported very positively about our Slavic brothers. In this much credit deserves the founder of this Spolok Mr. Piotr V. Rovnianek due to the fact of his indefatigable work in America not only among Slovaks, but also other Slavs. "Amerikansko-Slovensky Narodny Spolok" keeps in front of the eyes the All-Slavic unity, this was proved during the convention; many members and delegates even though by faith non-Orthodox, appeared in large numbers for God's services in the local Orthodox Church and even elected as an honorary member the pastor of the Wilkes-Barre Orthodox Church Proterei A. G. Toth. The awareness of the unity of the Slavs was shown also by the delegates of the Russian Orthodox Catholic Mutual Aid Society, who by the way personally visited the glorious champion of the Slovak Mr. Rovnianek in Pittsburgh, but the Evangelsca Luteranska "Jednota" did not lag behind, showing their friendly relations with the pastor of the Russian Orthodox Church in Bridgeport, Father M. Bologh. Herewith "A.S.N. Spolok", "Živena", the Russian Orthodox Catholic Mutual Aid Society and the Evangelsca Luteranska "Jednota" indeed showed, that their members are the children of one Slavic family and their relations were and are everywhere friendly and brotherly!.. But what can we say about the others?.. It is sad even to think, not only to speak!..

As is seen from the name: Pennsylvanska Rimo i GRECO-Katolicka Jednota- also has a membership of Russian nationality,- by faith Uniate! Those poor people are so demoralized, that they are ashamed of the Russian name and to the question: what nationality are you, persistently would repeat, that they are "Greek-Catholics" they would not admit their Russian nationality for anything! They have received an order (it is even hard to believe), that God protects them during the convention to go to the Orthodox Church (according to the Catholic-Uniate terminology "schismatic or Muscovite"), otherwise they would be fined or thrown out of the Jednota!.. so what can be done? The obedient "Greek-Catholic" Uniate obeys his pan!

In "Soyuz" according to the Ukrainophils' newspaper "Svoboda", business proceeded quite objectively, nevertheless above everything else there was "Russianity" dominating, quite socialistic and radical ad normam "leaders of the Russian nation" of the type of Franko,³ and other luminaries of the radical-Socialist Party,

³Franko, Ivan Iakovlevich, (1856-1916). A Western Ukrainian writer, poet, critic and activist. He was born in a farm family, studied in the Universities of Lvov and Vienna and propagandized the ideas of Russian-Revolutionary Democracy and then Marxism.

that today little by little begins to spread in Galicia. It is funny only that, the Uniate ksendzes are flirting with those ideas here also, forgetting that, for Franko's ideas they may pay bitterly not only in Galicia, but also mainly here in America! We cannot think about the "enlightenment"- without a religious base,- and most important it cannot even be thought, that Franko et tutti quanti with their alleged "enlightenment" would ever give to the Russian people, whose faith and nationality are so strongly tied together and the soul with the body, that, which they are taking away from them by pushing them from the faith and the church!.. The Russian person without faith, and most important without the Orthodox faith, is a- dead corpse, a soulless body: it was quite proved by the history of the Russian nation.

The Russian Orthodox Catholic Mutual Aid Society without noise and without demonstration conducted quietly their convention but with the consciousness and comfort, that this organization is among all Slavic-Russian organizations the youngest one,- only just 2 years old,- doesn't have any difficulties, has paid considerably and fully the post-humous benefits,- and besides this has a \$2,000 reserve fund!

The "GREEK-Katholic Fraternity Union" among all the named organizations had the most turbulent convention. To understand the reason for this, it is necessary to know the past events in that organization. This can be learned in the best way from the pamphlet "What Is Happening in the Neighbor's Hut"!⁴

As soon as the delegates of the convention came together the motto was already announced "Away with the Priests", it was the Uniate clergy, who occupied the Union, who became dominant there, not for the profit of the people, but for their own profit! Because of that, it happened at the convention that not even one of them was elected as an officer, with the exception of the inspector of the "organ" the newspaper "Am. R. Viestnik", and also after the elections; a pure-blooded Hungarian, was elected as a secretary, one who had become during 4-5 months a Uniate from a Calvinist, by first of all marrying the daughter of the editor of the Uniate "Viestnik", and secondly, to be able to be elected as the secretary! Horrible scenes happened during the meeting; one of them almost didn't end with that, the notorious "speaker" and ksendz had wanted to arrest a delegate by "warrant" who said to him among

He spoke for the unity of Ukrainians paying for this with three jail sentences and with persecutions. He translated works of Marx and Engels publicizing their ideas among workers. He also edited magazines.

⁴A pamphlet published by Father Alexis in 1896 containing four articles: "The Greek Catholic Union"; "The Church Lawsuit in Wilkes-Barre"; "Episodes From The Trial" and "The War of the Frogs (Toads) Against the Mice".

other things, that he as a Russian priest cannot even read nor write in Russian! The importance of the matter and the "comicum" is that, this was said by the Calvinist-who had been metamorphosed into a Uniate!

It would be a blank survey of the events of the convention, if it would be silent about, the inaugurated doctor from Cleveland S. Sabov who held or according to the words of "Viestnik"- "proclaimed" a sermon in the church: with an unusual that is with a "doctoral" wisdom thundering against the "schismatics", so that even the walls were cracking and the river Monongahela "turned back": the delegates have been very satisfied with a sermon that had not head nor tail, even that they did not understand it fully, and the luminary doctor was also very satisfied with his oratorical success!

Among the decisions of the convention can be found also, that several members as a deputation will go to Washington, to the Papal delegate, and if they will not be successful in reaching their goal, then they will swim to Rome, to Priashev, to Uzhorod,- maybe also to Peking, to Kozurkov and so on but they have to bring a biskup- that is the goal!- alive or half-dead, but he must be there.. Naturally the commission or committee will make this excursion at the expense of the members of the Union. The Grand Pan will again compose a Memorandum,- it seems that it is **already the 8th Memorandum**, which will probably go there for its eternal peace where its predecessors went to the Vatican there where the "Infallible Vicar" goes on foot!⁵

Among all the organizations the "Union" is paying the most liberally to their officers: the editor receives in a year \$1200, the secretary \$600, the Inspector of the "organ" \$300, the treasurer \$225,- this means that just the leadership of the Union needs altogether \$2325! Besides this the secretary and the inspector, if they travel for the business of the Union, then they receive \$4 a day for expenses! The property of the Union, including the printing house, including the editor, the furniture, the shelves, the unsold calendars, etc., is about \$4000!! The debts are over \$4000,- and the invention of the editor of "Viestnik" and the "Emergency Iron Fund" has about \$600,- now let everyone himself calculate, how much property the Union has after 5 years!

Comparing the "Russian Orthodox Catholic Mutual Aid Society" with the Union we will also learn that in the Society the members of the convention have elected priests as even the president, as a secretary and as editor! and in the Union the spiritual fathers received a- laufpass!⁶

In the "Union" a new officer position has been created, that of a confessor for the "Union", for this important position was elected the luminary "doctor" from Cleveland: he now breaks his

⁵A Russian saying meaning even the Pope who is usually carried everywhere walks to the bathroom.

⁶laufpass - German - discharge papers.

head about the matter, what kind of obligations he has in conjunction with this position, since every fraternity of the Union has its own confessor! Oh, it doesn't matter! Mundus titilis titulatur! Our doctor can help the others "mit Rat un That"⁷, so he can help himself also.

Finally it is said also that the Uniate spiritual fathers have mercifully decided to stay in the Union for a year or even for 2 for a "test", and if the consequences will show, that the "chlops"⁸ will not be able to run the "Union" then they will be ready again to "sacrifice" themselves for that matter, and if the "chlops" can do without them, then the "confessors", will join en masse the Catholic "Jednota"... What is truthful in this matter is not known, but as a matter of fact, one of the "original" activists of the Union the ksendz Corneliu Laurisin already left the Union! And the other fact is that, Ivan Andreevich Zhinchak-Smith, whom the ksendzes had intended to throw out of office, pushed them himself from the Union in a "peasant way", and the third fact is that the president of the Union is swat⁹ of the editor and the editor is again test¹⁰ of the secretary, and the secretary, finally, is ziat¹¹ of the editor, and so the business of the Union is patriarchal-nepotistical and so the matter of the Union will go in a patriarchal-nepotistical way... Lieb Vaterland mag'st ruhig sein!¹² Oh, God give it for many and good years!..

⁷mit Rat und That - German - to help with suggestions and deeds. (In word and deed)

⁸chlops - Polish and Ukrainian - meaning peasants.

⁹swat - Russian - father of the son-in-law or of the daughter-in-law.

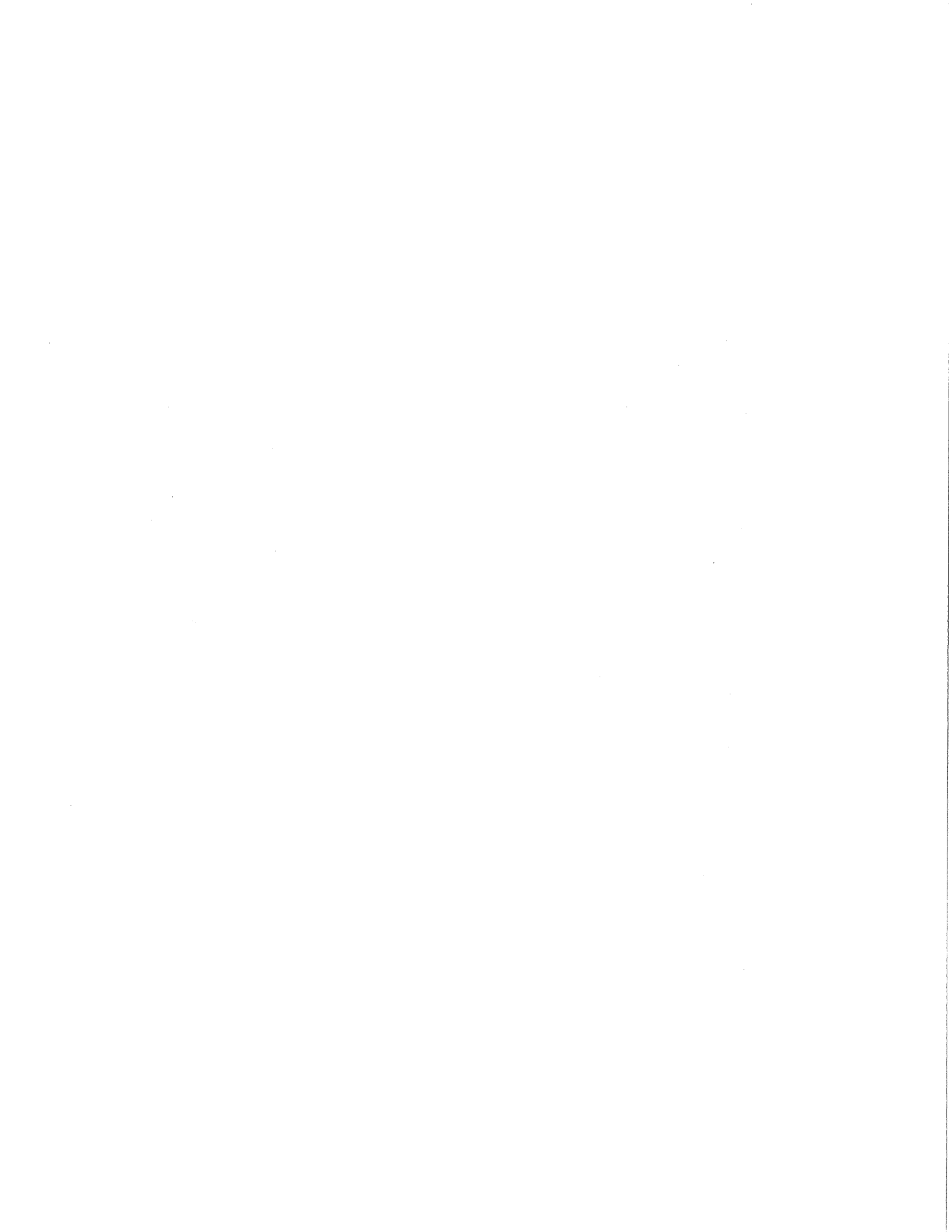
¹⁰test' - Russian - father-in-law.

¹¹ziat' - Russian - son-in-law or brother-in-law.

¹²Lieb Vaterland... - German - Dear Fatherland you can be reassured.



Delegates of the first
Russian Orthodox Catholic Mutual Aid Society of the U.S.A.
New York April, 1896
Fr. A. Toth is in the center, to the left of
him is Russian Consul General A. Olarowski.



ORGANIC DECOMPOSITION

The condition of the Uniates in their church at the present time has come to that level,- or it would be better to say, has fallen to such a degree, at which it starts to decompose, to rot and to deteriorate,- in medical language doctors call it-
dessolutio organica.

Really this condition is deplorable, extremely deplorable, and it could not even be different because of the subject of the matter,- the ill-fated Uniates. Unia- is an illegitimate and prematurely born child of the Roman Church, as a matter of fact- of the Roman Pope, and of several traitors of the Russian nation; it was born with no life in it and it was fed only by persecutions, bloodshed and prisons, so that in three hundred years it could hardly grow- it could have survived only by all kinds of treatment, that a German calls "Kurpfuscherei"¹³, not by natural means,- it became a cripple and this is not its own soul, this was not inborn, not organic, and came only as a loan from the Roman Church; because of that this cripple- Unia is such a monster, here in America, that its lawful father- the Roman Pope does not want to acknowledge it as his own child, and its nurses and nurturers see for themselves, that here with such means it is not possible to support it, with that which supported it in old decrepit Poland,- and with which, it is partially, supported today in Galicia and Hungary. And here also began its horrible failure,- and all kinds of "folk" medicine was invented, such as Congresses and Memorandums, so to keep up at least for a time the mechanical life of the cripple. It is not known, whether it was by some casual circumstance, or if it was intentional but just at the time in the socialistic newspaper "Svoboda", that leans toward the Poles,- Count Leliva- according to the pseudonym a Pole or a Lithuanian, but in reality a Russian, is trying to prove, that "Unia"- was not a political Jesuistic trick, but was purely a religious matter, and as a matter of fact he proves(?) it from such a standpoint, that it is hard to believe, that this gentleman knows anything of the history of that church, to which he belongs? And in the Uniates' "Amerikanskii-Russkii Viestnik" Mr. Orlov- probably also a pseudonym,- under the title "Our Church Business" brings up Jeremiah-like complaints and in one of them (issue no. 47-4) he says naively "...and by whom in the old country have we been convinced that the reduction in the rules and laws of our church was a matter which was conducted by politics"... In other words this glorious author wants to convince not only himself but also wants to convince other people, that the ill-fated Unia was not brought about by politics, was created by sincere religious will,- and meanwhile here in America it turned out, that politics does not have anything to do with the

¹³"Kurpfuscherei" - German - cure bungling; to do a bad job of the cure.

church, and namely it does not have any business whatsoever with the Uniate Church, does not support it, and because of this the mechanical life of "Unia" begins to die and- organic decomposition starts!- In Poland, in Galicia, in Hungary there are only political goals to destroy the Russian nationality- these are the reasons that Unia is supported,- since with it you would take away from a Russian the Orthodox faith, and you would force him into another one,- in this case into the Latin one,- his spirit and consciousness would be taken also, and he would begin to be ashamed of his nationality and he would become a Polack and a Hungarian! This has been proved by fact: thousands of people in Poland became Poles, in Hungary- Hungarians, only because of one reason, because they ended on the religious bridge- Unia, and came over to Latinization, and simultaneously they ceased to be Russians!

We will not speak about "Count" Leliva, because his work is not yet finished,- we will wait until it is finished, and then we will talk, but now we will look over the philosophizing of the writer Orlov in his article: "Our Church Business"- mostly in the 4th article (Amerikanskii-Russkii Viestnik, no.47), where we can find a very sincere confession at first and secondly Mr. Orlov continuously fights with healthy reason and logic, but in none of his philosophizing does he put logic upside down so much, as he does in the 4th article, and he does not become as much inconsequent as in this one.

Until now we were used to the "great speeches" of "Amerikanskii-Russkii Viestnik", about "our dear Union"- about "our lawful priests", about "our forty-five churches", about the "splendid blessing" of the "cornerstones",- about drums, music, parades, marches, about "loudly pronounced sermons", then about "itinerant disciples", about "schismatics' promises", about "witness-less attacks", etc., etc.- and these have been the usual subjects of "our dear organ"! So how could it have happened that "our organ" at this time began sad Jeremiah-like complaints about- the "troubled conditions of church business" to write it in a simple way,- this can be asked plainly with surprise!- and even better,- in a very decent way it poured cold water over the "vicarship" and the candidate for Bishop Nicephor Chanath himself!... This confession is a very nice one; now everybody can see, that the rotting and nudity cannot be covered up with music, tambourines, parade marches! But Amerikanskii-Russkii Viestnik would not be a Viestnik,¹⁴ if it would be consequent. It confesses,- but doesn't seek repentance! It shows clearly, that that road, which was until now taken by the Uniates, brought them into an unbridgeable gulf and distraction, that Rome and Unia are the reasons for all of their misfortunes,- but however, it is too weak, to say frankly, courageously;- "Let's stop! Let's return to our original road, let's go again to our Mother Orthodox Church, she cares not only about our souls but also preserves our Russian nationality... There was enough calamity, there has been enough disdain, there has been enough

¹⁴A pun - viestnik means messenger.

lackeys and servility,- our biskups don't care about us,- only about their own problems; Rome is destroying us, subjecting us to the local Catholic biskups, who take away from us churches, nationality, rite, who take away our rights, keep us slaves, who do injustice to us, who want to tear us away from the church, the nationality; and our kzendzes are only filling their pockets, sending the money to Hungarian banks, and doing nothing about the nation, about the churches and about the schools,- let's go back there where our beloved Mother Orthodox Church is who cares about her children, who cares about them sincerely and with love..., let's be Russians, let's be again sons, as our fathers and forefathers were: you know in us there is Russian blood flowing,- we have the right to live in the same way, as other nations, you know that the faith is ours, the church has been given by Christ the Saviour, by that faith and in that church our fathers and forefathers have saved themselves:- they were glorious and courageous, until the time that they fell away from the faith, from the church, and accepted Unia! Everybody honored them, as they also honor those Russians, who today keep the forefathers' Orthodox faith!.."

No!.. Mr. Orlov does not do it, but with emphasis he says, that the Uniates must: "with greater energy rise to the protection of their church rites and laws, and the sooner the better with full strength".. But against whom? Or what? Is it against "schismatics", the Orthodox?... No... God protect!. The Orthodox are today no longer their enemies!.. But against Catholic biskups, against Rome, against "our old country bishops", who according to the words of Mr. Orlov, "not to lose the greatest kindness and gratitude, they themselves help gradually to shorten the rites and laws of the Greek Catholic Church and of the Eastern rite"... Indeed, staggering sincerity from the "organ", which until now glorified to the sky Rome, and Catholic biskups, and "our old country bishops"!- especially the sincerity is staggering, because until now the Uniates accepted the local Catholic biskups not only with tambourines, drums, music, but allowed their churches to be registered in their names, took jurisdiction from them, ran to them for protection, for defense against "schismatics",- accepted and acknowledged them as their archpastors, and exactly now the official organ shows them as the greatest enemies of the Greek Catholic Church and of Eastern rite?... Nun sagt mir graf Orlov-Orindurwahr dieser zwiespalt der natur?..¹⁵ We ask you... Did you just now become conscious of this? You know it was already told to you and to the Uniates for 6-7 years, and it was forecast that the Uniate Church will fall so deep, if you by force throw yourself into the arms of the local Catholic biskups!.. And what has your official "organ" been doing? Blackening and attacking everyone who said what it today says! Funny logic! Earlier for him the "schismatics" were the greatest enemies, and today he selflessly acknowledges, that: "we already know and are convinced that, the

¹⁵Nun sagt... - German - "Now tell me Count Orlov-Orindur- from where comes this splintering of nature?"

greatest enemies of our faith and rite are not anymore- schismatics.. but the greatest and most dangerous enemy of our faith, rite, church rights, laws, nationality and language is the American Roman Catholic hierarchy,- where under the raincoat of Catholicism is the hidden and all absorbing Irish aspiration for power, whose influence is also favored by Rome"! (no. 47, p.2) Wonderful!... This confession moves one to tears!.. But if the matter stands like that, then why is Mr. Orlov, who stepped on the road of repentance, fooling again himself and others, acknowledging, that Orthodoxy is not the enemy of the Russian nationality nor of the Eastern rite, nor of the church- and has never been; as you know the foundation of Orthodoxy is: to keep true Christian teaching, to support the Holy Eastern Rite,- the Eastern Catholic or it would be better to say the Ecumenical church, to support the Russian nationality- especially here in America;- no,... Mr. Orlov, and the official "Viestnik" would not be Viestnik, if it would be consequent. To him the Orthodox or according to his fanatical terminology, taken from the Papists, the "schismatics" are therefore not enemies: "because all their kinds of intrigue, rebellion and fraud, all kinds of misleading promises- did not disturb in our nation love and devotion to its faith and rite... The leaders of the 'schism' among our people had no moral meaning, nor authority!".. Those words show extreme hate!- "Amerikanskii-Russkii Viestnik" constantly trumpets about "intrigues", "rebellions" and "frauds" but until now not even once did it prove all that with specific facts... All this is naked- and idle talk has been and will be forever; as the head so are the words!¹⁶ And to that concerning "love of the people for the faith and rite"- to that we say: Orthodoxy would have spread such meanness and darkness, as Unia, if it would have fought against the faith and against the rite.- What kind of special "Eastern rite" do the Uniates have? that wasn't taken from the Orthodox Church? Don't the Uniates have the rite, that the Holy Apostles, the Holy Ecumenical Councils, the Holy Fathers, namely: St. Basil the Great, Saint John Chrysostom, Saint John of Damascus and others gave to the Holy Eastern Orthodox Church; hasn't it been the same rite that was promised to you by pans when your Judas and traitors of the Christian faith: Terletsky, Potzey and others denounced Orthodoxy,- if you acknowledge him,¹⁷ and not Christ, as the head of the church? and the same pans and their puppet biskups are today taking it away from you, and they already partially took it! Then why is Mr. Orlov complaining, that the Catholic biskups and Rome are the greatest enemies not only of the Greek Catholic Church but also of the Eastern rite! And where is the Eastern Church rite kept unharmed: by you? Is that Eastern rite- to perform two, even three masses in one day? Or to whisper the masses is that also Eastern rite? To perform the Liturgy without the

¹⁶as the head... - a Russian proverb.

¹⁷Father Alexis is referring to the Pope of Rome.

Proskomide¹⁸ - is that also Eastern rite? Not to glorify the Nine¹⁹ and the Proskomide, or to hold the service with "wafers",... to introduce organs in churches, to throw out of the church the iconostasis,²⁰ to bless in ovens the Pascha bread, to perform the Liturgy in the basements of the Papists' kostels, on "Peace to all" to spread apart the hands, to let Catholic biskups or their representatives "bless" the Uniate churches etc., etc. Is this- Eastern rite? Say it for God's sake! Who of the Holy Fathers ordered this to the Orthodox Church? The attitude toward the "rite" you people call "love"? You call that "Eastern rite"? Don't fool

¹⁸Proskomide - Greek - to bring an offering. It is the first part of the Divine Liturgy.

¹⁹The Nine - Particles from five prosphora (loaves) are prepared during the Divine Liturgy, in token of the miraculous feeding of five thousand people by Christ. The first prosphora represents Christ. It is the only one that is prepared for the sacrament of the Eucharist. A portion of the second prosphora is taken in memory of the Virgin Mary. Nine particles are taken from the third prosphora in commemoration of the nine ranks of glorified saints: 1) the Forerunner, 2) the Prophets, 3) the Apostles, 4) the Hierarchies, 5) the Martyrs, 6) the Chaste, 7) the Unmercenarys, 8) Joachim and Anna and the saints who are being commemorated on the day the Liturgy is being celebrated, 9) in honor of the originator of the Liturgy being performed. Particles taken from the fourth loaf are for the health and salvation of the living and particles from the fifth prosphora are for the remission of sins of the dead.

²⁰Iconostasis - The image-screen. The high wall covered with sacred pictures that divides the sanctuary from the nave of the church. The icons are placed there in a prescribed order. The iconostasis has 3 doors - the middle double doors are called the Royal Doors (or Holy Gates) - the clergy comes through them carrying the Communion Cup (Chalice) with Christ Himself the Host. The four evangelists, Matthew, Mark, Luke and John are portrayed on icons on the Royal Doors surrounding the center icon which portrays the Annunciation. An icon portraying the Last Supper, where the sacrament of Communion was instituted by Christ, is placed above the Royal Doors; to the right of the Royal Doors is the icon of the Lord Jesus Christ and to the left an icon of Mary, the Mother of God. To the right of the icon of Christ is placed an icon representing the saint or sacred event for which the church is named and to whom the church building is dedicated. Some churches have as many as five tiers of icons on the iconostasis. In its entirety, the iconostasis presents a great panorama of the founders and builders of the Christian Church including both the Old and New Testaments.

yourself- and uneducated people too! Against such kind of "Eastern rite" naturally the Ecumenical church and namely the Eastern Orthodox- always rises and will not allow such abuses to be held as "Eastern rite".- But if you keep to them, then at least say frankly, that this is "our special Uniate rite" but don't say that it is Eastern,- you know, that the Eastern rite is kept clearly, solidly and not falsely only in the Holy Orthodox Church, and not in the Uniate! Concerning "meaning" and "authority" we will say, that the leaders of Orthodoxy have the respect and authority not only of "their" people, but also of "heterodoxes" we can show it by facts,- "their own" honor them so much, that until now not even one Orthodox "leader", that is priest, has been thrown out of the church by his parishioners, not even one has been thrown down the stairs; they don't have to go under police protection to church nor do they have to go fearfully from the church carrying in their hands the "Holy Eucharist", so that the people won't beat them up; they are not forced to move almost every two months from one parish to another; it is known that among the Uniate leaders there are such, who during six years were in seven parishes but not even one of the Orthodox "leaders" goes into the parish of another one as the Uniates do, to rebel and to stir up the people, promising to serve for a "thinner" contribution and collection: all these and other facts are the bright proof of the "meaning", "respect", and "authority" of the Uniate leaders! If Mr. Orlov or somebody else wishes, we will give him not only the facts, but with full pleasure also the names. No,- Mr. Orlov, if you acknowledge one part of the matter, that Orthodoxy is not- and never has been the enemy of the Russian people and of the Eastern rite, then you also have to acknowledge the other part with selflessness, and not quote absurd tirades from "Viestnik" about "promises", "intrigues", "frauds", but say courageously Orthodoxy is the only protection of our church, of our Russian nationality, of our Eastern rite... All this is clearly shown by these facts, that Orthodoxy, in spite of our slanders, lies, cheats, trials, and ugly attacks, with every day strengthens and spreads and where the Russians are enlightened by the Holy Spirit, and where they have their churches and parishes, there is peace, and quiet.. And if there is not quietness, then we- the Uniates and our "most beloved pans" are doing it for our profits and pockets!- so let us also go there, and then we will not be overpowered, neither by Irish biskups, nor by Rome and then there will be peace upon us- harmony and God's grace. Do it and then you will find success! Otherwise you will perish in the Papal Sea forever... in what way? We will tell you frankly, listen!...

ORGANIC DECOMPOSITION II

I assume, that you know something of the history of the Russian people in Hungary, you know what the Papists have done and are doing now under the pretext of Catholicism and of taking the "greatest care" of the Russian Uniates, you know, that violence has been that Christian Apostolic means, which was used by your benefactors,- also by the first killer Josaphat,²¹ who spread Unia among the Russians: you know, how much labor, how much des- pite and how much money has been used, before the Pope canonized the diocese of Mukachevo in Hungary and took it from the claws of the Bishop of Eger,- you know, what is happening today in Galicia, that the Pope takes the monasteries from the Russians; that he en- forces celibacy, that he wants to implant there the Roman rite; you know, that your counts, biskups do not dare for your protec- tion say even a word in Rome: here in America you see all that falsehood, done by the Catholic biskups, who today persecute by not completely visible means, using secret means they instruct to be registered in their names the churches built by the horny hands of the poor Russian people; that today the entrance to America is strictly prohibited to married Uniate clergy, you see the horrible disorder in your parishes; people quarreling with their spiritual fathers, chasing them away,- in many places they even renounce Unia, and they go to the Catholic kostels, accepting the Latin Papacy, you know the history of your "Memorandums" for the period of the last eight years, you know the comedy- which is tragically sad about the election of a Uniate "vicar",²² you know the apostolic deeds of the "Vicar" and some of your greatly respected "pans", you know, to get a "biskup", your people every year create new plans, you see and you acknowledge, that today you and your Uniate church, faith, and rite are at the edge of extinction, you acknow- ledge yourself, that your greatest enemies are- the local Catholic biskups,²³ but you still accept, the same politic; harmful to you,

²¹Josaphat (Kuntzevich) of Polotsk. See vol. 1, Footnote 84 in Father Alexis' "Sermon at Old Forge".

²²See ARV, no. 29, 21-9 August, 1894, p. 1.

²³ARV, no. 17, 26 April-8 May, 1894, p. 2. "...bishops of Latin rite to whom we are directed, do not know our rites, our rights, they do not have even the slightest good wishes for our national church goals and therefore can't rule over us and represent our interests...only our bishop can end divisions..." ARV, no. 17, 16 May, 1895, p. 2. "...It is necessary for the Uniates to have here our own bishop, without whom people join the schism,..but publicly we can say, that the reason for this is not Muscovism, not rubles, not doubts in Catholicism, but especially the local Latin rite bishops and ksendzes.... Whose fault is it? That of the Apostolic See!"

threatening you with extinction and moral death which Rome supports under the pretext of taking the greatest care of you, and your "old country bishops" are helping Rome and the Irish bishops.. you even tranquilly admit, that Rome, that is the Pope, the head of your church, is your greatest enemy, he who ordered the local bishops to swallow you here, to wipe you out, and to take you from the Russian nation, to take away from you your rite, and to make out of you Latin Papists!...

You, Mr. Orlov and the Uniates want to protect yourselves against such meanness; and you do not want to let yourself and your church, your nationality, and your rite become extinct, isn't it true? Well! But how do you want to save yourselves? By Memorandums and by sending delegations to Washington, to Priashev, to Uzgorod, even to Rome? To the same Rome, which is according to your words, your greatest enemy, to those bishops, who do not do anything in any way for you... say it in the Lord's name! Where here is reason, where logic? You do it in the same way as if a sheep would go with a complaint to a wolf or to a bear, would get into his dwelling- burrow- to complain to him about him, that he ate its lamb! Tell me, when has Rome been your sincere father, when did it sincerely want, the Uniate Church to blossom? From the beginning Rome worked and it works also today to bring you over that bridge, called "Unia" to the Latin Papacy: how very blind you are Mr. Orlov and all Uniates, that you do not want to see these facts?... The matter would be very laughable,- if it weren't so sad... to go with a complaint to Rome against Rome, to complain to the Pope, against the Papacy!... You probably even believe still in that empty sentence: *appelare a pontifice ad nelius informandum pontificem*- tell me how many bulls, orders, and other insignificant papers have been given by Popes; Clement, Urban VIII, Benedict XIV, (among which the most important is: *Allatae sunt*), Gregory XVI, Pius IX, and Leo XIII and others for the "benefit" of the Uniate Church, and who fulfills them? the Catholic bishops? It is obvious, what is happening in Galicia, and in Hungary, and with you here in America!... And you want to send a delegation to Rome with a "Memorandum"?... How many of those "Memorandums" have been sent everywhere?... And what kind of a result is there from them? You know very well, and you even fear, that this "Memorandum" will be simply put *ad acta*! And that's how the matter will be, and I will frankly tell it to you, and for this you do not have to have high education, nor prophetic talents. The reasons are as follows:

1) How can cooperation logically be expected from those Irish bishops, who at the time when the first Uniate priest appeared here, made such outcry even though he is like a Catholic Uniate, but that he is of a different rite, not Latin, but Greek Eastern, and consequently, such rite, that they from there began hating us, because in their opinion the rite is "heretical", "schismatic"²⁴

²⁴*Svoboda*, 1904, no. 21. Rev. N. Dmitrov writes about Uniates in America that already in 1884, when the first Rusin Uniate priest,

and later they didn't want even to accept all arriving Uniate priests, and if they accepted them then they did it with the pride of sovereigns, in order to throw them then out of the room, later some of them were damned by them, proclaimed as unlawful priests, and today they also do not want to acknowledge the married clergy, constantly they demand of Rome that the "Greeks" (that is the Uniate priests) would be recalled. Really you have to be a naive Uniate to believe, that Rome will give you a special Uniate biskup, that Unia will be supported here and that two rites of the Papal Church will be spread here! The local biskups would never agree to that and the Pope with all his infallibility, and with all his primacy will not do anything because he does not want to lose their "kindness" and "favor". At the present time only America or better to say the American Papists support the constantly empty treasury of the Roman Pope- "the mite of St. Peter" is the richest in America! Then, in Rome the local bishops are anyhow suspect, that some of them are too liberal and are dreaming about a national American church. Already the circumstance, that the Irish occupy with a slight exception, all Catholic biskups' cathedra and in the parishes there are in the majority Irish- ksendzes can convince the Uniates of the infeasibility of their wishes. The Irish, concerning fanaticism and Papacy is a second Polack; if not worse; and for him he who is not Irish, and who is not a Catholic, is not even a human being! But even that they agree with the Polacks in the main points of Catholicism, the Irish biskups do not want to hear the idea, that there would be a Catholic biskup- of the Polish nationality! And you know that there are here $2\frac{1}{2}$ million Polacks! The Irish have founded a monopoly for themselves here! And now let's take in comparison with the Polacks a handful of the Uniates who are besides everything of a different rite,- how can it be even dreamed by a poor Uniate to get his own biskup?

2) Moreover, Cardinal Simeoni in his instruction of 1889 said clearly, that the local biskups should not allow "unity of the faith" to be broken by introducing here into the Catholic Church two rites. Then Cardinal Satolli, the former Papal delegate, in 1896, to the demand of the Uniates about their own biskup announced "If you, Uniates, are loyal sons of the Apostolic See, that is Rome, then you have to obey also its commands, and it was ordered to you to obey the local Catholic biskups". In 1895, when Orthodoxy so quickly spread here, the Papal delegates, to keep in Unia the Uniate representatives, that is their ksendzes were allowed to perform a funny comedy to elect for themselves a "Vicar"!

Father John Volansky, came and met Archbishop Patrick Ryan of Philadelphia, Archbishop Ryan learning that Father John was married ordered his Irish, Polish and Lithuanian Latin rite priests to condemn Father John from their pulpits. This was the first sign of Latin intolerance toward the Uniates in the United States as Rev. Dmitrov said.

Those poor people did not foresee that this was only a foolish trick... they elected for themselves with a majority of voices- whom? Nicephor Chanath! But the matter also stopped there: the Vicar was not affirmed either by the delegates, or by the Pope. Neither was he "ordained",- unless he did it himself... the poor fellow temporarily acted the part of a Vicar, but when he saw, that even his closest friends and his "loyal herd" made fun of him in spite of that, he ordered made for himself a robe with violet buttons and with exultation ordered himself called "great lord", he remained only in Scranton, and he, the "Vicar" last summer had to go to the church under the protection of a policeman and finally, now in addition the official Uniate organ "Viestnik" poured cold water over him,- afterward he officially renounced that "great" position, but privately he still counts himself as a "Vicar", and dreams that he will be affirmed by Rome, that is that the Pope will affirm him in the order of a biskup... the more so, that one Catholic biskup supports him, until the time when the entire Uniate matter will not completely compromise here...

In short, let the convention, "Viestnik" and Mr. Orlov make up as much as they want of projects, plans, Memorandums and all kinds of inventions,- the matter will still remain: in America there will never be a Uniate biskup! The greatest enemies of the Uniates are Rome and the Catholic biskups who oppose them!

3) Pato non concessio,- let's assume that the local biskups and Rome would agree to the presence of a Uniate biskup here, and what will happen then? That, only a maximum of ten Uniate ksendzes will accept him, the majority will not, because, among local Uniate ksendzes there are disagreements, hate, hostility increased to an unprecedented level. The Uniate Russian ksendzes from Hungary hate the Galicians and call them Polacks,- the Galicians in their turn call the former Hungarians, the ksendzes from the Priashev diocese dislike those from Mukachevo and the latter hate those from Priashev, then,- among the majority of the ksendzes from Galicia there is the smell of socialism,- their organ "Svoboda" proves it in the best way, besides this they dream more about uniting their nation and the "creation" of the "Ukraine" than about the biskup. So whose and for whom will there be a biskup? The most important matter, who is going to support him? The people? Well! But as a matter of fact these people today do not want to pay their ksendzes, and the biskup will have to go then with the "collection plate" himself for a collection. But enough about a biskup.

Now to the question, what will happen to "Unia" in its present condition? Unia, as has been said above, and as every man with a healthy mind can determine is a politically Jesuitical undertaking, it is a tree without roots, it is a prematurely born baby, it is a cripple! It can exist only there where the government is supporting it for political goals; and as soon as this support stops, that is, as soon as the state and the government will not care about Unia,- as can be judged according to what is happening in America- organic decomposition starts, decay, decline, finally deterioration and complete death!...

The destiny of the Uniates is very determined and anyone can foresee its end, those in whose veins still runs Russian blood, and whose hearts and spirits are Russian, will return to their beloved mother, the Holy Orthodox Church; those, to whom it has been enough dimmed into their heads, that the "Greek and Roman" faiths are "the same", for whom the Papal indulgences, the organs, and other Latin traditions are dear, those are lost and by their nationality, they cease to be Russian and they will become completely Latin Papists! They are a minority,- and another, the least significant minority will leave the faith, the Church, and the nationality and they will become socialist radicals. Such will be the fate of "Holy Unia"- because, it was said: "male parta male dilabuntur",- every matter, for which there was not God's blessing will perish, and for Unia there was not only no blessing, but there was damnation, weapons, tortures, prisons, killings... The innocent blood screams to the sky,- and Unia has to perish!

RUMORS AND TRUTHS

Printed in Freeland, Pennsylvania, a small but extremely fanatical newspaper "Katolik", whose editor is the local Catholic ksensz Ian Stas, by birth a Slovak from Hungary,- on the 20th of May wrote the following: "The present Russian Czar it seems is promising to be better than his predecessors, because his attitude toward Catholics is one of greater sympathy. Not a long time ago he sent a large sum of money for the repair of the kostel of St. Anthony of Padua, whom he honors very much." "Two months ago Princess Wolkonsky died, and in the presence of her servants before death she came over to the Catholic, that is the Papist Church. In Russia as it is known it is not possible to go over to the Catholic (that is Papist) faith. This was the first occurrence. Probably there would have been many such conversions (!) if the Russian government, and mainly the Orthodox Synod did not prohibit it. A ksensz who would do something like that, would immediately be sent into exile. God give it! that all the schismatics and heretics would learn soon the true shepherd and the true fold."

Concerning the Catholic Papal Church, one very educated, and enlightened Polack, 2 months ago, to my question to him, is it true, that the Russian government and the Orthodox clergy persecute and oppress Papists and their faith in Russia?.. told the following: "In Russia the Catholic faith and church has complete freedom, greater, than in Germany and in France, but our ksenszes are mixing political phantasmagorias and dreams with faith and when the Russian government punishes them for their political crimes, then they fool with that the entire world, that they are persecuted for their faith, our ksenszes are at fault because,

they bring into the kostels political chimeras and under the appearance of 'piety' are inciting people against the government. What kind of government would suffer such scandalous practices? No the Catholic faith does not suffer from oppression. If the Catholic-Papists would honor the law and the wish of the Czar, then probably the Russian Czar always would with greater sympathy react to his 'loyal subjects' no matter what their faith would be, but never to 'mutineers and rebels' even if they would also be Orthodox!"

Even if the Russian Czar "sent a big sum of money" for the repair of the kostel of St. Anthony and was "very honoring" that saint, then again that can serve as proof that, Orthodox people or in Papist language "schismatics" and "heretics" are not as "vile", as they are pictured to the world especially here in America by people of such caliber as for example; pan ksendz Ian Stas from Freeland and others, then there are our silent Uniate brothers!.. However, by the way comes to mind an historical joke about the monks of a monastery in Silesia, to whom the Prussian king Frederick II presented two kegs of wine,- and they wrote about it in the monastery chronicles: Fridericus rex licet lutheranus et damnandus haereticus est, tamen quia bene sentit de nobis, apperiuntur eilem portae "coelorum"!.. Fiat applicatio!... To the story about the kostel of "St. Anthony of Padua" which has been "very honored" by the Russian Czar! Finally, even if Lehmkuhl V. Martin, and the oath administered to and inaugurated doctor from Cleveland are strictly prohibiting any "relation with schismatics and heretics", but anyhow it is acceptable to take "a large sum of money" for the kostel of St. Anthony also from a "schismatic Czar!..." this is called the only saving-Roman-Catholic logic!..

Concerning this that the Princess Wolkonsky supposedly accepted the Papal faith,- I only know that the Roman-Papal chronicles are full of such kind of fables...about the acceptance of the Roman-Papal faith just before "death"... If such inventions give them joy, then it should not be prohibited to them!..habeant sibi! It is only funny that this nonsense, which Ian Stas unceremoniously shows telling: "A prince, who did what nobody before him did (this means accepted the Papal faith) was sent into exile".. Dato, non concessio, that the matter is as that, has ksendz Ian Stas the right to say this when, the entire world knows, that the Roman-Papal Faith and Church is nothing else but "series intolerantiae Romano-papisticae" who burned John Huss? Who did Jordan Bruno, who did Savanorola? Who made offers in masses at the fires to the intolerant God of the only saving Roman-Papal Church, in jails during the fourth campaign of the Crusaders in Greece,- what the "Holy Inquisition" did in Spain? What was done in old dying Poland with the Russian people who did not want to accept "Holy Unia", and who were the reason for the Thirty Years War? And why did it happen- only because, those poor people didn't want to accept the Pope as their God!.. Pan Ian Stas, remember, what the Saviour said: Thou hypocrite! And why beholdest thou the

mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? (Luke 6:41)!..

On one thing we can agree of what ksendz Ian Stas said "If God would be merciful and all schismatics would learn the real God and Shepherd" only we would add the word of our Saviour: Give God! that they would teach you the true God and Him who was sent- Jesus Christ, who is the true Shepherd.

The Russian press has finally proved the injustice of this rumor and the head of the church, and that it would be learned about him by all schismatics, heretics-Papists,- and mainly by Slavs, that he is the real pastor that the "Shepherd" is not in Rome, but He is in the Orthodox Slavic-Russian Church, in that church, where are the equal to the Apostles Holy Kyril and Methodius!.. A good Slav can never be a Papist!..

It is annoying with the Clevelanders... They called me before for some kind of "parade" even though I wrote to them twice that they should turn themselves to Father Dean or to their pastor in Chicago,- but all of that didn't help and they called on me again,- I sent their letters to Your Eminence, as a result of which Your Eminence gave me the blessing to go there,- I let them know that I am leaving on 6-18 of January 1897,- to which they replied that, since their church is already finished, that I would come there already on 5-17 January to celebrate the Liturgy!- I gave them yesterday such reply: "even that the church is ready, but it is not blessed, and to bless it only Vladyka or a priest designated by Vladyka has the right and the power only then with the blessing of the Bishop in your church can someone of us make service,- request Vladyka that he would deign to bless the church, and you can ask that also I would take part in the blessing and then your wish would be fulfilled, but in no way can it be earlier than 12-24 January, because for the holiday of Epiphany not even one priest can leave his parish on Sunday"... With this I gave them instruction that they would not do anything of their own will without the permission and blessing of Vladyka because they are under his spiritual guidance and such an extravaganza as they are making is permitted only to- Uniates who do not have any kind of spiritual rule.

I do not know, what they will do,- but I considered it necessary to report it to Your Eminence.

I informed them of the resolution of Your Eminence to Andrei Taraszor, and received as a reply complete despair, I do not know what to do with him,- I feel sorry for him,- especially because he wants to sell in the homeland a house and a lot of land that he has over there.

I am enclosing herewith a newspaper clipping from the local newspaper about the theft in our church,- the thieves made for me \$50-\$60 additional expenses. The safe got completely messed up, the lock on the door, also the window.- Now I am forced to put in the church a "burglar alarm" and electrical illumination, other-

wise in one wonderful night it would be robbed clean,- there are horribly many people wandering around in our area, who do not have and who look for work. Somehow the golden time of McKinley doesn't come, about which so much has been spoken, written and promised!.. And it even got worse than it was before!... In our area there is almost no work for people.

On 12 January I have been called by Father Gregory Hrushka to help at the burial of Constantin Rusin the head curator of the church at Old Forge- and to my big surprise I found at his place Father Ian Zaklinsky who gave me the letter of Father Dean to read from which I found out, that finally Father Zaklinsky wishes to be accepted into the Orthodox Church. I speak about it as of a fact, without any kind of remarks,- but in conversation he made remarks to Cleveland, Buffalo... But naturally I cannot tell him anything.

The local Catholic biskups decided not to accept any more Uniate priests, especially married- but only Uniate students who finished the theological course, whom they would ordain here as celibates!- as priests!...

Wilkes-Barre, 2-14 January 1897

On 10-22 January in the night Father Gregory Hrushka and I departed from Wilkes-Barre, he to Buffalo, I to Cleveland; both of us came in a terrible snow blizzard to Buffalo, in the morning about 7 o'clock, he has been already expected there by the faithful and for me it was fated to sit at the railroad station until mid-day, because the train couldn't come because of the blizzard and horribly,- I could leave only with the freight train of the Lakeshore Michigan Railroad, to which there was coupled one passenger car and I could leave for Cleveland only after noon, where I arrived only at 5:30,- however at the Buffalo railroad station my wallet with \$15 was stolen and I received my suitcase only on Sunday morning exactly for the service,- since communication almost completely stopped because of the snow and the blizzard. Luckily Father John Nedzelnitsky was already there on Saturday noon,- and serviced Vespers with Matins,- I have only been in attendance there,- but on Sunday we made the service collectively,- and sprinkled the church with Holy Water.- At the service there were more than 100 people,- I baptized 1 child, and gave a sermon, Father John read the telegram from Your Eminence, several people made confession and received Communion.- After the service we talked to people, I asked them for what reason they demanded that I come there, and what kind of a special "parade" they wish?... since they have close to them their spiritual father John Nedzelnitsky.- After a long conversation finally their wish came out that they would like to have a priest at their place, and if they would have a priest with the people in Buffalo that the priest would not live in Buffalo but with them... I asked them what they would give to the priest?... After this question came a long silence... "Do you think, that the Russians don't have to take care of anything else, only to support priests for you? Do you need a priest? Or do they?-" After that it came out also that they would like to

have a priest from Hungary or Galicia, because it is hard for them to understand Father John Nedzelnitsky or other Russian priests;- to that I replied to them: all these are matters, in which I cannot help you, and since you care, then I can suggest to you only to turn to the Most Reverend Bishop, only he can help you, because of that write to him what you can give to the priest as support!.. And at the end they made me a naive request wouldn't I move to them for at least 3 months? This I flatly rejected,- then they asked me also if they could receive the rules of the society in Slovak language.- To that I said that I can translate the rules, there are no obstacles to that, and probably Most Reverend Vladyka will give me the blessing to do it. Concerning my private opinion, I humbly dare to report to Your Eminence the following:- since in the first place "Doctor" Sabov is living there, and that he not only has his Hungarian church, but also close to ours in a Catholic German kostel on Sunday makes short services, where the Rusins live compactly around our church then really it would be desirable that the priest for Buffalo-Cleveland, would live in the latter city, even more since secondly the Uniate ksendz has also a helper, a Catholic Slovak Hungarian ksendz (Böhm) who is an extreme fanatic,- and thirdly it's necessary to have there a man who knows the Uniate-Papist tricks and who knows well how to defend,- now the church is "punctum crystalizationis", there will be now a place to teach people. Father Gregory Hrushka would be very suitable here if there would be no necessity for him to be here in Pennsylvania against Obushkievich and Chanath and he cannot be replaced by anyone!...

Concerning the church in Cleveland I can say that it is a small one for 200-250 people, everything would have been fine the only thing is that the ceiling is very low, especially the church looks nice outside.

I returned home via Allegheny-Pittsburgh and looked at the wonderful church in Allegheny which has a great future, since the Uniate church in Pittsburgh cannot exist because of the great debt and because of that his greatness Stepanovich is planning via brevi to run away to the homeland, as did his predecessor Polanski, besides this in the region of Pittsburgh there are many Uniate ksendzes, as in: Pittsburgh, in Lessoring, Braddock, McKeesport, Duquesne, Johnstown, Trauger, and all these "servants of God" fight among themselves.. Their main goal is to chase away from there Alexander Dzubay, about whom in the Hungarian newspaper Budapest Hirlap during the last days there appeared a very bad article,- and among other things the writer of the article: Stetsovich from Braddock accuses him, that he (Dzubay) already a long time ago "came over to schism"..and only looks like a Uniate.

Only on Tuesday evening I came home, and there was a letter from our lawyer Strauss awaiting me in which he called me to him, to consult, since on the 6-18 of February the lawyers will have in the court "pro ex contra pladoyer", that is the so-called Argument Court, this means that our matter enters the final stage, since after that there can come only the verdict! The conclusion of the meeting was "give the money"... What could be done,- I have to

pay again- there is not so much in the treasury, and I cannot give everything until the last penny,- because of that I am asking from Your Eminence on the account of my salary,- I humbly ask to send me something,- it is true that the church itself and the lot do not cost so much, as there was money spent for it, but there is the matter of- principle! The East is at war with the West!... I have to have a considerable sum of money in my hands, since the matter is somehow strangely beginning to turn. I had luck in my house to talk with a lawyer from the opposite side and he by origin is a Czech, and among other things he told me (his name is Vokolek and he lives in Scranton) "As a Slav I wish that you would win the suit, but as a lawyer I have to be against you... I did not know that you are a friend of Rovnianek... I know that the suit will not end if the judge will make a decision against you,- behind you is still your bishop and he de facto hasn't mixed in the matter, but in that case he probably would... Don't you think that the matter could be finished somehow in a peaceful way?.. You would save lots of money.." To that I replied: "What for? I know well that the suit cannot be lost, but I know also well that it will still cost lots of money". But I think, that he was talking to me only as a private person, and not as a lawyer.- I have to admit that it seems to me a funny business...but in America everything is possible, even more that here the hand of Rovnianek probably acts for our benefit, that was the reason why I gave such an answer,--but today I found out that the Uniates' bishop- the candidate forever Chanath is already sick for 5-6 weeks, it is told that whiskey and other alcoholic drinks brought him the water sickness, so his feet are so swollen, only during the holidays of the Nativity of Christ he went to church in a carriage and sitting he was servicing- and also I learned that the local Uniate ksendz Iliashevich sits in Scranton, and that on his house hangs a sign "For Rent" it means that either the parishioners cannot pay for the rent of the apartment, or the ksendz is getting chased out by the owner, or he is moving to Scranton, because of all of that I am coming to all kind of thoughts, and I have to be ready for everything, let's assume that it would be necessary to pay, and the matter will not come to the court decision!... And if it will come anyway we would have to pay to our lawyers. As I said, the matter turns somehow strangely,- naturally I will find out about the matter, through Rovnianek since he is going to be here for 19-31 January at the preliminary meeting of the Slovensky Narodny Spolok- which will be here in May for the annual convention.-

My brother who substituted for me during my absence had here enough to do. He has been marrying and baptizing not only at my place but he had to go also to Old Forge to bury and to baptize.

With surprise I read the letter of Your Eminence, that Your Eminence is planning to send to Osceola A. Iatskovich,- at least that's how I understood... Could there such miracle happen? Iatskovich? Orthodox? It's hard to believe,- otherwise I- if Iatskovich will accept Orthodoxy- could hope that in a short time also- the Roman Pope himself will re-unite,- or is this some

kind of a Uniate-Jesuistic trick? Timeo-uniatos, et dona fer-
cutes!... Because of that if really A. Iatskovich would re-unite
then humbly I am requesting to entrust to me- quam specialom gra-
tiam- that I would re-unite him in my church!..

With this letter I enclose a letter from Mr. Matrosov and
humbly I am requesting to ignore this gentleman with his reports,
as I understand the man he is planning to take some kind of a
special role!.. I am happy that in such way I got rid of his pro-
tégé Bachynsky, these people with their letters, and demands are
boring me so much that my head goes around if I see them, and each
one of them would like to be a reader, then a teacher and only God
knows what else. And if they will not get that which they have
been imagining for themselves, then they are becoming enemies!...
They think that I do not have any other business but only to
bother Your Eminence on their behalf! I had enough of them.-
With this I request to send me back the certification of Mr.
Adolph Shinal'²⁵ from Bridgeport, he has just asked me now what is
with his request...

As a matter of fact what does the pastor Lavchek do?... I
do not understand since it would be difficult to make from a Hun-
garian Slovak an Orthodox. They are more inclined in Hungary to
Catholicism,- or they are completely rationalists.-

Concerning the humoristic newspaper- I have to admit that
from the Orthodox religious viewpoint it is not suitable, although
we have such newspapers edited by ksendzes, but est modus un rebus,
it is naturally understandable that neither Father Gregory Hrushka
nor I would show ourselves as "editors"- we will try to find "edi-
tors who float with the current" whose duties would be- not to do
anything, only "figure" as an editor.- How much such or another
newspaper is necessary, I will not bring out anything else except
the last issue of "Svoboda" and point out what kind of a bad-
Ukrainophil nastiness is among the news directed against Your
Eminence and Right Reverend Vladimir! In our magazine there can-
not be a reply given to it otherwise "Amerikanskii-Pravoslavnyi
Viestnik" will fall to the same level as "Svoboda". We don't
want it to happen,- but we need a newspaper for polemics, whose
motto would be against those jerks: "isdem armis est pugnandum"-
for example twice I replied to his greatness Dmitrov in "American-
ske Slov. Noviny" to his attacks... It is possible that Your
Eminence didn't see my answers, I have the honor to enclose them.
They are written with Latin letters, and ksendz (Father Alexis
put this in diminutive form--Ed.) Dmitrov keeps silent! But what?
Not all of our Rusins read this Slovak newspaper!... For such
kind of a newspaper no one else only the 2 of us, Father Gregory
and I- would be responsible,- the church and the faith will not
lose anything, but on the contrary there will be use, since here
we will build not with learned people but with uneducated masses.-

²⁵Adolph Shinal' - See Vol. 1, letter of 2 November, n.s., 1896

I will finish next week "Where To Seek The Truth",- and I began also the Slovak translation, there would be 2-3 weeks necessary for it,- the Russian edition I will send to Your Eminence for a decision and for censorship,- should I send also the Slovak, or should I simply give it for printing, as Your Eminence will order? The Slovak translation will be looked through- from the grammatical viewpoint, by Rovnianek or his assistant-editor Pukher-Chernovodski. I do not remember the Rev. J. J. Girimondi, that I have seen him in my life- however the admittance that Ireland is his friend, is very suspicious, I am requesting to leave him without any attention, what is he a Catholic or Protestant? I think also to translate that pamphlet about "Latin language" which I sent to Your Eminence into Slovak language. During the last days there has been the friend of Archbishop Vilatte- Rev. Canon Oppen! As a curiosity I report that 2 "canonicus Oppen" are not suitable to work the "vineyard of the Lord"- he is now an agent of a company in Milwaukee Michigan and he sells to brewers- hops! But he is traveling on a "clerical permit", and somewhere in Anglican kirchas makes services on Sundays!... Utcle cum dulci!

The personal information about Rovnianek for Your Eminence is enclosed, and once more humbly I am requesting and pray to Your Eminence with Your petition and patronage to let him be your protégé. Without any other plans, for us and for our matter- he is a sincere friend, unselfishly he protects and saves us, he is a man of a clear character, and he loves and honors Russia more than his own land.- Last Sunday the Catholic biskup Horstmann himself and also through Slovak ksendzes in Cleveland was thundering, and put out "litteras pastorales", against his newspaper that it is not- of a Catholic spirit, and that he prohibits Slovaks to read it.-

I met in Allegheny with the newly arrived Father Constantine Popov,- he is a very quiet and silent man, and Stepanov, how to say it?- by my naturally not final descriptive opinion- as an American missionary he is not ripe yet... However he seems to be a good-natured one.-

17 January 1897

To the letter of January 17, 1897

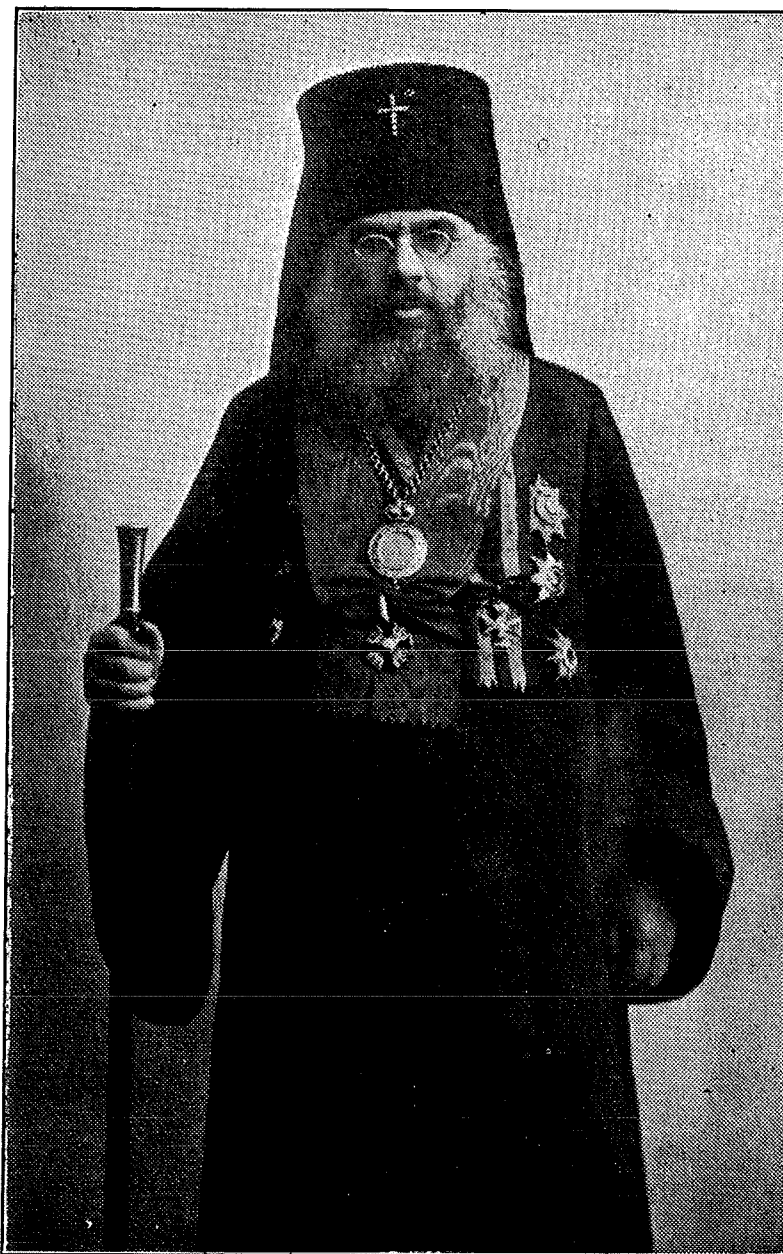
Piotr Victorovich Rovnianek was born in 1862 in Hungary in the village of Hritchov in Trenchan Comitate, son of poor parents of the gentry class.- He finished the gymnasium course, and as a sexton of the Nitron Roman Catholic diocese studied in Budapest University, but in 1885 was dismissed by the Hungarian government for his "pan-slavism"; he came to America, and here in the city of Cleveland, Ohio state, at the local Roman Catholic bishop's seminary finished the theological course, but he did not feel himself because of local circumstances significantly strong to service as a Catholic ksendz, - with the agreement of the Catholic biskup he left the seminary, and began to work to help the American Slavs, that was his only goal while he was still in his homeland,- and that was the reason why he had to leave it. He was the first one to start the Slavic newspaper: Amerikanske Slovenske Noviny that he is already editing for 12 years. He organized Slovensky Narodny Spolok which has now about 10,000 members.- He is a Slav in spirit and heart, and his newspaper writes continuously about Slavic unity; he sees Russia as the only saviour of the Slavic people, he was also the first one who started to teach here in America that all the Slavs should accept as a common language the Russian language, and he is very sympathetic to the Orthodox faith and church, it is enough to tell only that the Catholic clergy with all its force wants to destroy him and his newspaper, calling him "schismatic" then a "Muscovite agent"- the same is done also by Hungarian newspapers. He very much respects the American Orthodox Russians, and always with sympathy writes about us in his newspaper.- The Slavs here in America see in him their leader, and because of that from the beginning until now they elect him as the president of Narodny Spolok.- He is also a notary public,- and with that he is always ready to defend the Slavs and to help them even financially.- He organized also the women's society Živena which has now 2000-3000 members, that is also with Slavic spirit.- Thanks to his help the Slavic Russian people oppressed in the homeland became here conscious.- and see in the great Russian nation their protector, in other words here in America he roused sympathies in Hungarian Slavs for the Russian people that their eternal enemies, the Hungarians and the Polacks wished to kill.- The Hungarian government even 4 years ago through diplomatic channels tried to close here his newspaper, naturally without success.- He is a highly educated man, speaks several languages and in all respects he is a real gentleman. 26

²⁶See in Volume 1 the letter of December 28, 1896, where Father Alexis requests Bishop Nicholas to ask for a decoration from the Russian government for P. Rovnianek.

Къ числу ам. Ученыхъ

Петръ Павло Ровноленскъ родился
1862. въ Урѣ въ деревнѣ Брнчовѣ (Brichov)
въ Трестанскомъ комитатѣ, сынъ убогаго
рабочаго - дворничаго сословія. - Кончилъ
курсы гимназіагоныи, и какъ приехавшій
Нитранской епархіи учился
въ Будапештскомъ университетѣ, но 1885.
года его отътуда про. панславизма -
магистеромъ Травничемъ отълучено,
и онъ переехалъ въ Америку, и здѣсь въ городѣ
Слованѣ штата Ohio, въ тамошней
епархіи епископской семинаріи окончилъ
курсы философскіи, но не успѣлъ
еще между энциклопедіей энциклопедіи
двухъ годовъ окончить какъ епархіи. всендѣ
судити, - онъ по соглашенію епархіи диску-
та выступилъ изъ семинаріи, и началъ
работавать на пользу американскихъ
славянъ, кѣмъ его единственнаго друзей
была еще и пародия, - пріѣхавъ въ
Билъ се ассамблею. Въ первой устроилъ
здѣсь славянскую газету, "Американ-
ско-славянскія Новости" епархіи редак-
ціономъ ам. урѣ 18. годѣ. Онъ съоргани-
зовалъ "Словенско-Магарианскій Славянскій (Слов.)
Классическій курсъ приуниверситетскомъ 10.000 рос-
совъ мѣсяцѣ. - Онъ славянъ ииѣе душою
и серцею, и его газета мѣсяцѣ

о славянскаяго единства мисли, а въ
 Россіи оубо будише единственное спасе-
 ніе славянства, оубо первіи вдумавъ
 зднелъ во Америку пиати летъ славянъ рус-
 скій языкъ за обрѣио славянскій языкъ
 ш, а кшо во Православной вери и цркви
 какшоу симпатіаху относиться до-
 вольно такоу сказашъ, что кшо духо-
 венство веном силати кончили его и
 газету его уничтожилъ, называвъ его
 то "сржматикамъ" то, московскимъ аген-
 тамъ - то самое и мадрискія газетъ
 гоняли. Въ паче американско-право-
 славнорусскимъ оубо събратимамъ увери-
 нилоу шъ посылити, и всегда симпатіаху
 рускѣ мисли въ своіи газетѣ. - Славян-
 скій народъ зднелъ во Америку въ милоу
 будише своего вождя, кшо шъ началъ
 до днелъ его буджалъ во предсказаніи
 "Находного Слова". - Оубо и публицистическ-
 таріуе, - притамъ славянскѣ всегда го-
 товъ замучити и конъ погубитъ га-
 фъ и тащитаномъ. - Давне оубо съ органи-
 зованъ франское общество "Фривена" кшоже
 зднелъ шъ 2000-3000. членовъ рускимъ, набоже
 во славянскаяго духа. - Благодаря его организ-
 оубо црквишній нарядомъ славяно-
 русскій народъ, зднелъ сонашело шомъ стел-



RIGHT REVEREND ARCHBISHOP NICHOLAS

I have the honor to report to Your Eminence:

1. The telegram of Your Eminence concerning the curators from McAdoo, Pennsylvania didn't reach them here since they left,- and I sent them a copy,- and with that I also wrote,- that if they could pay to the Uniate priest \$80, and to the reader \$35, then at least they could pay to the Orthodox priest \$50 and to the reader \$30 and also for services, and apartment, coal, etc.,- I was talking only about \$50, because I know, that after Kingston it is the place most populated with Uniates and there are about 2000 of them there, the baptisms exceed yearly 100-120, there are 50-80 weddings; so with all of that added this can make up to \$80.- But to all of that the people from McAdoo kept deep silence!...

2. Concerning the other part of the telegram of Your Eminence to go to Bridgeport, and to investigate local matters,- I couldn't do it at once, since I was expecting my salary,- I have not had travel money,- until Wednesday evening I was waiting in vain,- and in another way I had to look for some help.- I received the salary only now, it came on Saturday evening 1-13 February, and it was not possible to receive the money from the post office.- Yes, the matters in Bridgeport don't go completely well; from the beginning it was difficult to get the matter clear, but I listened to Father Michael, Makara, Chrabchak, and also others.- The trouble is, that Chrabchak and Makara are demanding the money that they gave for the church, but it is not possible to get anything from the people, because they cannot even pay a part, there is no work, but also mainly that they do not want to pay, because several people who moved from- Minneapolis to Bridgeport are inciting the local people, since they also did not pay anything for the church over there, Vladyka has paid all their debts...²⁷ For the services it was not necessary to pay; that is demanded only by "Hungarian priests", and the Russians don't, so did Toth in Minneapolis until we were taught about it by Father Sebastian Dabovich,- and then we because of that forced Toth to leave Minneapolis,- and because of all that we will ask Vladyka so that he would give us a Russian and not a Hungarian priest,... Accidentally among those wise Minneapolisians there was one; Kopchik, who has been during my absence wedded by Father Sebastian and when he wanted to pay for the marriage, Father Sebastian gave him such instruction, that for something like that it is not necessary to pay, and from that really came the future disturbances in Minneapolis... It was the carelessness and not the practicality of Father Sebastian, and the instigation of Zaichenko that bore fruit there and it seems that it will happen in Bridgeport. But there is also a much larger danger in Bridgeport, since, there is also Makara! I was for a long time talking to him and couldn't find anything out or understand

²⁷The details of relations between the Holy Synod of the Russian Orthodox Church, North American diocese bishops and the parish in Minneapolis will be presented in the Orthodox Theological Missionary School and Seminary in Minneapolis, Minnesota.

him... Then I started to play into his hands, and he told me everything! He began his story that in Moscow a salesman Konchin told him, when he came to him for the collection for the church, that he yearly donates so much for the American Orthodox Mission that from his donations the debt of the Bridgeport church could be paid (quoting Makara), then he told about some kind of Prince Turkestanov the same thing, that the mother of this prince is donating much for this matter, and only God knows what other people he named to me,- then with great surprise I saw he had a paper on which was written the appropriated and given sums of the State Council for the year 1894 for the necessities of the American Mission,- the letter was not written in his handwriting,- then he spoke about some kind of vestments to me, made some kind of references about the Russian clergy and police, etc., from which I concluded, that Makara was busy not only with the collection for the church but did also other things in Russia, and that he was not only using his stupid brain, but somebody over there had given him instructions,- it can be concluded from that, that when I asked him about the appropriated sums where did he receive that list? he simply said in the office of the Holy Synod. Then I also saw that he had a paper with a resolution or with a decree to his petition that was sent to His Majesty about bells and he had also other papers. The end of our conversation was such, that if the money that was given by him for the church will not be repaid then either his house and the store of Chrabchak and the church would be closed by the creditors! (sic) Makara is a "malcontent" and he got completely weird because of Russia and he imagines much about himself, and I fear that he still can make many troubles... At least his words make such an impression on me!... Relata refero and at the end I have to tell- it was not the right thing to do to let him go to Russia! What concerns Father Bologh is that he is now squeezed from both sides by people that came from Minneapolis and Makara who make trouble for him!... At the time that I was over there a check for \$200 came from Your Eminence, that Father Bologh in my presence gave over to the curator Chrabchak.- Makara brought wonderful icons from Russia for the iconostasis, and 2 gonfalons, and also 2 vestments- it is now charming in the Bridgeport church especially the icons!... Envy grabbed me as I thought how poor is my- church! Father Gregory Hrushka had been in Ansonia but I couldn't speak to him because I had to hurry back, and on Saturday he goes for a meeting to Jersey City.-

Catholic biskup O'Hara, his vicar Hoban both of them lately have been here with Chanath and were throwing themselves around the courthouse, and have been consulting with the lawyers who are against us,- in our matter the playdoyer will start on Thursday.-

Your Eminence! The Shepptonians received from Europe a wonderful chandelier for 235 guldens, one man gave a gonfalon for 50 guldens, now they lack only the shroud of Christ,- can they get it from San Francisco?- Nicholas Shereghy, Uniate priest in Streator is a very decent and not bad young priest, because as a pastor in Wilkes-Barre he visited me several times, he was thrown

out by Chanath. Lately he wrote me that Father Alexander Iatskovich showed him a letter from Your Eminence, and was boasting that Your Eminence was inviting him to leave Unia, to re-unite with us and then he will get Osceola,- concerning this I wrote- without mentioning about it however to Patochny and asked him how things are in Streator, and I received from him the enclosed answer.

Your Eminence finally allow me to ask you what to do with the ksendz Dmitrov- and with his "Svoboda"- this is already the least nastiness, which he wrote now,- we are writing in vain in our "Pravoslavnyi Viestnik", it is read only by 2-3 people of the Uniates, like that we will not achieve anything, with magazines against those jerks nothing can be done!-

Are there at the Administration baptismal calendars? I humbly ask to give the Administration an order to send them to me.-

3-15 February 1897

I have not had any peace since yesterday when I saw here, biskup O'Hara, his vicar Hoban, and Chanath, altogether they have been going around the courthouse,- Chanath is hardly standing on his feet, it is said that he has water sickness because of drunkenness,- and so in this way he pulls his legs after himself,- and is counseling with the lawyers;- now I found out about everything exactly: the Uniates have not had any more money, and their lawyers Little and Mac-Gahren wanted to drop everything, and then Chanath started to cry in front of Hoban, and the latter paid to the lawyers \$800! I told about it to our lawyers, and one of them Strauss, told that it is really the truth!... I am excited to know what will happen day after tomorrow?-

Wilkes-Barre, Pa. 4-16 February 1897

How Jesus Christ Lived and What He Ate When He
Lived On Earth, and How His Alleged "Vicar" (?) -
The Pope of Rome Is Living and What He Eats

Our Saviour Jesus Christ as a man during His earthly life was humble until His death; in His conversation and preaching Grace came like honey from His mouth,- even when He was punishing and severely reproaching,- He was however showing love to mankind, that which He was always doing, according to His words, fulfilling "the wish of the heavenly Father" and He was also teaching people, that they would do the same: His eating was always modest,- vegetables, bread, honey, fish that was His food, during Pascha according to the law of Moses He ate lamb and He drank a little bit of wine, but mostly He fasted and constantly He stayed in prayer,-He honored the leadership and taught the people to fulfill the law, He told them "Render therefore to Caesar the things that are Caesar's and to God the things that are God's;"²⁸ and then "every authority comes from God"; to Pilate He said that, "You would have no power...unless it had been given you from above"-²⁹ He forbid the use of weapons- "Put your sword back into its place"³⁰ He said to Peter, He taught "love one another".³¹ "Love your enemies",³² "Judge not and you will not be judged";³³ those seeking Him He accepted with love- even the greatest sinners for example an adultress,- the robbers on the cross,- if He was going from one place to another, then He did it on foot,- only once in His life He sat on a foal and only to show the Pharisees, that He was a king and His descent was from the House of David; He was angry only then when He saw, that the House of the Lord- the Temple of Jerusalem- was turned into a house of trade,- as a man He had no shelter! The Saviour said "the Son of man has nowhere to lay His head."³⁴ He taught His disciples, that they would not swear "either by heaven, or by the earth..."³⁵ He taught that they would be humble,- and

²⁸Matthew 22:21

²⁹John 19:11

³⁰Matthew 26:52

³¹John 15:12

³²Luke 6:27

³³Luke 6:37

³⁴Matthew 8:20

³⁵Matthew 5:34

He showed it by examples, since He washed their feet,- He taught that they would not care about earthly goods- and He did not give them any authority other than spiritual, He told them "My kingdom is not of this world"³⁶ and even that He was by birth from a king's house the only crown that He wore was a thorny one,- but He carried a heavy cross on His shoulders! To the people rigorously repenting and believing in Him, He forgave sins without charge! Finally for His friends- for people- He gave His life, and sacrificed himself to God the Father... This was Jesus Christ- the son of Abraham, Isaac, Jacob, and David, as a man, He lived on the earth when He established there His Church, of which He is Himself the cornerstone and the base, and to which He is Himself the head forever, since He said "I am with you always to the close of the age"!...³⁷

Now look, how that one lives who calls himself "Head of the Church" and "Vicar of Christ", "Infallible Teacher", who holds himself as "the first in church"! That is- the Pope of Rome...

The cardinals will elect him, they who do not have any right to do this, since neither Christ, nor apostles and Holy Fathers, Seven Ecumenical Councils, and generally the entire Church of Christ knows anything about cardinals... Then they crown him- at the coronation put a tiara on him, a valuable triple crown! (You remember- that Christ wore a thorny garland!) and then they set him on the same altar, where the bloodless sacrifice is made! He is carried on the sedan chair (sedes gestatorin) on peoples' shoulders, and the Swiss guard with swords and halberds surrounds him (Christ walked on His feet!); it used to be before that the cannons were firing, and the soldiers were standing around with their weapons when the Pope was dragged to the kostel, - (Christ was congratulated by Jewish children who stood with branches and sang "Hosanna to the Son of David!"³⁸ Instead of apostles the Pope is surrounded by princes, crown princes, dukes, and Roman gentry, who are fabricated by him, the Papacy doesn't sheath the sword, but orders people killed, for example: John Huss, Savonarola, Bruno,- by the Pope's order in France thousands of people were killed in one night (St. Bartolomew's night) and to glorify this killing the Papacy held a service in Rome (there was some kind of a service to God?)- by the order of Pope Innocent III, villains-crusaders were hanging, burning, killing in the East hundreds and hundreds of people, priests, bishops, and they were Orthodox; they burned Orthodox churches, they robbed them; Pope Urban VIII sent an order to the Polish king, that he should kill his Russian subjects, if they did not want to accept Unia "do not spare Peter's sword" wrote Pope Urban! (and Christ told "Love one another! Love your enemies!") The Pope has his own kingdom, soldiers, cannon, weapons,- they have been leading the wars, and the Popes have been

³⁶John 18:36

³⁷Matthew 28:20

³⁸Matthew 21:9

taking part themselves in battles (Alexander VI, Julian II) (and Christ was telling: "My kingdom is not of this world"!).

The Pope is proud, with a belly out as a frog and he was damning, anathematizing the kings and the common people, and how he did it! For a soldier, or a Hussar it would not be appropriate to use such language! (Christ taught: "Do not swear at all neither by heaven... or by the earth...") The Pope blessed (what kind of a blessing could that be?) the yataghans, the bayonets, of the Turks who were slaughtering the Christians,- now he blessed the Spaniards who are killing the poor Cubans! The Papacy does not acknowledge any authority, and will not obey any law said Cardinal Manning, and the Popes have put down kings, and emperors and he stepped over their necks, when he mounted a horse,- he encouraged subjects to rebel, and not obey their kings (and Christ taught: "Render to Caesar what is Caesar's" and also that "Every authority is from God"). For money the Popes absolved the sins of people and kept souls in "purgatory" and did not let them out of there, if the indulgences for them were not paid (Christ told that for repentance and faith: "Your sins are absolved", but he was not selling indulgences!).

The Pope lives in a splendid king's palace in the Vatican which has 11,000 rooms- (Christ did not have a place to lay His head!). But even that is not enough for him: he calls himself a "prisoner" (and the holy apostle Peter, whose successor the Pope wants to be also was a prisoner, but he was sitting in prison, and not in a palace with 11,000 rooms!). When in 1848 a revolution started in Rome the Pope did not remain there, but was the first one to run away dressed as a coachman, and also other times, when there was danger, popes tried to save their "infallible skins"! Eugene, Felix, Pius VI, Pius VII, Pius VIII, Pius IX, and Gregory VII and others also (Christ gave his life for his friends!). As it was said above, Christ fasted more than ate, and when He was eating, it was very frugal,- the Pope is "gorging" four times a day and he is "guzzling" wine, we can read what he eats:

What Pope Leo Eats

At 8 A. M.

Oranges

Rolls. Coffee with hot milk, or Chocolate.

At 11 A.M.

Eggs, poached. Omelette, with fine herbs.
White Wine. Squab, broiled.
Red Wine. String Beans.

Green Salad.
Cheese.

At 4 P. M.

Glass of Milk
Bread, cut thin and buttered, and honey.

At 6:30 P. M.

Oysters on half shell
 Glass of Sherry. Consomme with spring vegetables.
 White and Red Wine. Boiled Fish.
 Potatoes sprinkled with parsley and freshly melted butter.
 Poulard, steamed. Fresh String Beans.
 Macaroni, plain.
 Leg of Mutton, roasted. Turnips, mashed.
 Salad, with stewed Fruits. Plain Rice Pudding.
 Sponge Cake.
 Glass of Madeira. Fruits.
 Coffee.

Before retiring.

A glass of Mulled Chianti with Dry Biscuit or a light Water.

So it was reported by the English newspaper "World" of June 8, 1897.- As it is seen from above the Pope is gorging himself on coffee, milk, chicken meat, calf, lamb, rolls, sauce, eggs, omelette, chocolate, fish, oysters, salad, macaroni, potatoes,- and mainly he "sucks" five times a day, white, red wine, even Madeira, sherry, and chianti wine, except this he also does not forget one "for a sleep"!...³⁹

It seems, that it is not so bad, and that "the prisoner of the Vatican" is not really living in any poverty! Many poor people would like to live in such poverty as this "prisoner"!...

Now let's compare, how lived Jesus Christ the founder of the Church of which He is the head,- and how were and are living those "pans", who tell that they are "Vicars"- deputies of God on earth, the Pope of Rome.- I know, that the loyal sons "of the Holy Father" will ask, are the other successors of the apostles living as the apostles did? Certainly not completely, but however they are living in a more humble way, more poorly, than the Pope, they do not forget the fact, that they are sinful people, they are fasting and they are praying, and the most important is they do not claim for themselves God's characteristics,- they are God's servants, but not gods, as the Pope claims to be, and the fools believe him, and they are teaching it, that the Papacy is the third incarnation of Jesus Christ- that was done by Bellarmine, Barony, and in our time it shattered the biskup of Rouen;- if the Popes of Rome want to be gods, then they have to live "godly", and then they should not show at each step human weaknesses!

³⁹All items on the menu mentioned by Father Toth were given in the Russian diminutive form.

A SUBLIME PIECE of PRESUMPTION

On the 12-th (24-th) of last February the Irish Roman Catholic ksendz Fitzmaurice was consecrated Vicar-Biskup of the Erie diocese. On this occasion Michael Hoban, Bishop of Allioli in partibus infidelium- i.e. a bishop whose diocese exists only nominally, or, more correctly, does exist somewhere in the East as an Orthodox diocese- delivered a speech, to which we invite the reader's attention.

"Three times in three years," he began, "have we gathered here to witness the elevation of a priest to the episcopate. Frequently it becomes necessary to so elevate some one, and this time the choice has fallen on Dr. Fitzmaurice. His duty it will be to continue in these years the work begun by the Apostles so long ago."

The speaker, in continuing his discourse, dwelt almost altogether upon the lessons to be learned from Mathias, who was selected to fill the place among the twelve disciples made vacant by the treachery of Judas. He pointed out how that the Lord had selected a body of men and commissioned them to teach His word. In this way He, in addition to being the founder of the Christian doctrine became also the founder of the Christian Church. It was the will of the Lord, Bishop Hoban declared, that His Church should be one in purpose and firmly established on a basis of unity. For this reason He selected Peter as the head and clothed him with authority. "Bishops," continued Dr. Hoban, "are the successors of the Apostles, but the Bishop of Rome is the successor of Peter. A bishop can not obtain jurisdiction from Christ, and it is necessary that there should be some official head to assign him a territory.

"Now, Right Rev. Dr. Fitzmaurice," concluded the speaker, turning to the new bishop, "to you a message has come. The Chief Shepherd of the fold of Christ on earth has set aside a portion of his flock to be left in your keeping. On this day you have obtained the summit of priesthood. The only foundation of virtue is religion, and the only religion to govern men is that exempt from popular control. Go to your flock and assist the venerable Shepherd who has never allowed himself to cease from laboring because of weariness, and who held the shepherd's crook till it dropped from his palsied hands."

In this speech we note the following positions:

- 1.--Jesus Christ elected a certain number of apostles, whom He empowered to teach and preach the Gospel to every creature (Matth. 28, 19-20; Mark, 16, 15-20; Luke, 24, 45-48; John, 20, 21-23).
- 2.) These apostles elected in the place of Judas Iscariot the Apostle Matthias (Acts 1, 23-26).
- 3.) The Savior wished that the Apostles, as likewise His Church, should be strengthened on the basis of unity, i.e. of an unanimous belief in His Divinity. (John, 17, 21).

These are all unassailable positions, the truth of which no one doubts. But it is truly astonishing in what manner the Rever-

end Biskup managed, from them, to jump at the following conclusion: "For this reason He selected Peter as the head and clothed him with authority"...

Can anybody find in all the texts referred to above as much as one word about Peter's being appointed head and receiving the necessary authority from Christ? Is not the direct contrary proved by the manner of Mathias' election to apostleship? We see all the Apostles joining in prayer to Him Who knoweth the hearts of men—then cast lots, without any personal predominant interference from any one of the Apostles. And what better chances for Peter to display plenitudinem potestatis (the fulness of authority), if so be he really was invested with it?

Then again: Did Matthias, on being admitted to apostleship sue to Peter for territory and jurisdiction? Is not the Apostles' practice evidence to the contrary? When the Apostle Paul consecrated Bishops Titus and Timothy, and gave them all sorts of salutary counsel, did he hint by one word that they should apply to the Apostle Peter for territory and jurisdiction? Did not Peter himself submit to the will of the general council of the Apostles, when they sent him to Samaria together with John? (Acts 8, 14), And who, on a later occasion sent the Apostles Barnabas and Saul to Seleucia, Cyprus, etc.? (Acts 13, 1-3).

If, then, the Apostle Peter held no predominant position in the midst of the other apostles, Biskup Hoban is very wrong in attributing imaginary rights and privileges to Peter's alleged successors, the Bishops of Rome. The distinction between the Bishops of Rome as successors of St. Peter, and the other bishops, as successors of the other apostles, is in itself most arbitrary. False premises give false conclusions.

Latin bishops ought to realize from personal experience in what a false relation to the Pope they are placed by the latter's assumption of special rights as Vicar of Christ: they are not his brethren, but his slaves: and he gives to each just so much power as he sees fit.

As a mere detail, we will remark that the reverend orator in discoursing of "territory", grievously sinned against history and geography. The Apostles, in obedience to the commands of their Divine Teacher, went each whither the Holy Ghost led him. Wherever they organized a community, a church, there they placed a bishop, without asking permission of the Apostle Peter. In the course of time, when persecutions had ceased, the Church divided itself into politico-geographical territories with well-defined limits and churches of different denominations were permanently organized: the Church of Asia-Minor, the Achaean, the Pontic, the Cretan, the Roman, and others. Still later, the Roman Emperors, likewise the Ecumenic Councils, granted to certain provinces and their bishops special liberties and privileges. Gradually, the Catholic (universal) Church, with regard to diocesan territories, adapted herself completely to the political division of the various states within which lay that or the other portion of them. The Pope had the right of touching on the territorial question only in the West, in

his capacity as Patriarch of the West. It should not be forgotten, however, that the bishops, not excluding the Bishop of Rome, after their election by people and clergy, always applied to the Emperor for his sanction of it. This was the case even after the Emperors lived no longer in Rome but in Byzantium- and later still, after the secession of the Roman from the Catholic Church.

Thus Biskup Hoban's words about the "Chief Shepherd" etc., are nothing more than a flosculus oratorius- a flower of oratory;- all the more that the "territories" from which Biskups Fitzmaurice and Hoban take their titles, exist only in name- like many other territories after which Roman biskups are titled. But then, what is to hinder the Pope from giving away titles not only in partibus infidelium, but on Mercury, on Saturn, or on any other planet?⁴⁰

It is further evident to any one gifted with common sense, that the unity of the Church does not consist in having the Pope for her head and Rome for her center- Ever since the Roman Bishops separated from the Catholic Church, and keep introducing into their own church more and more ingenious inventions, Rome and her bishops can be no authority for Christ's true Church. Having organized a papal church, the Pope naturally does all he can to strengthen and keep united this work of his hands by means of strict discipline, in order that it may present itself to people's eyes as a compact whole. But did not the blows struck at the fabric by Calvin, Luther and other reformers show its lack of solidity? And has not its unity sprung suspicious cracks since then, and is it not doing so now? The Pope's vain appeals to the Eastern Church to come and be re-united to the Roman Church under his paternal wing should convince him that his proposals and plans are appreciated at their true value.

One Faith, one Baptism, one God- this is the only true definition of Church unity. But the papal church has defaced the faith by innovations, and in the place of the One God has set up for herself a vice-god on earth. There can be no question of re-union under the circumstances!..

⁴⁰In our days the Popes still appoint bishops, metropolitans, and even patriarchs to countries that have Orthodox population. Some of them, for example bishops or cardinals for Russia are living mostly in the Vatican or serve "temporarily" as bishops of other dioceses.

DIFFERENT MEASUREMENT

On the occasion of the rumor carried by the local publications; but not supported by anything,- that, the Russian government, supposedly pressed on the interior gubernias a law, concerning mixed marriages, which until now had power only in the southwestern outskirts of Russia, namely, that of the children of such marriages- boys should be of the same faith as their fathers, and the girls, as their mothers,- "Katolik" - a Slovak Papist newspaper explains: "and so, the Russian ice is melting...there is no place among Slavs for intolerance and persecution!..."

We will not speak anything about the rumor itself, knowing the proverb which has been made about the invention of such news: "what Iashek, thinks- that he imagines as already fulfilled",- but we will stop ourselves and pay our attention to the remark of "Katolik", that "there is no place among the Slavs for intolerance and persecution"..

Tu dixisti! But for example Poland: what kind of clear proof of toleration toward the Orthodox did it show in the past, and does it now show to Uniates in Galicia?⁴¹- And this is a united flock "of the supreme" pastor- the Pope of Rome! Or, what for example would a Slovak Papist tell you about the Orthodox faith? Naturally about that faith which was brought to his forefathers from Constantinople by those equal to the apostles, the saints Cyril and Methodius!.. This is, in his contemporary opinion "sizmaticka, Kocirska" (heretical) even "pohanska" "faith of the unclean"! The contemporary editor of the "Katolik" himself not long ago (not more than 2-3 months ago) with a fanaticism like Loyola, Arbucza, and others was shouting in his kostel against "sizmatikoch, Kacirochi pohanoch", and what did he write in his "Katolik" last year in the "vianocnym" (Nativity of Christ) issue?! And now he speaks about "tolerance". Not bad! But it is completely enough

⁴¹This article by Father Alexis was written in 1897. He already had several reasons for calling the Roman Catholic Church intolerant. This intolerance continued to be evident. In 1923, there were persecutions of Orthodox people in Poland. (See Gonenie na pravoslavie i russkikh v Pol'she v 20- veke by A. Popov, Belgrad, 1937, and Vostochnyi Obriad by K. N. Nikolaiev, YMCA Press, Paris, 1950.) The Russian Orthodox cathedral in Warsaw by decree of the Polish government, was demolished. In the Kholm region in that decade up to seven hundred Orthodox churches were closed or destroyed. Christians were persecuted for attendance at Orthodox churches. This was done under the leadership of A. Ratti the future Pope Pius XI. There were many injustices done also during World War II to Orthodox people in Europe; for example in Serbia where Roman Catholic clergy led their flocks in the destruction of Orthodox churches and even the killing of Orthodox clergy and faithful.

for the definition of "Catholic" tolerance.. Should we name the still known to all methods of the Jesuits- violence, false Unias, fraud, etc., with which they import their inventions to Orthodox people!... Moreover if an Orthodox, or a Protestant will not give the so-called "litteras reversales" at marriage to a Papist; that the children of both sexes will be educated in the Roman Papist faith then the ksendz doesn't even let them into the kostel but only in the parish house, and in the so-called "assistentiá passiva," is listening to the mutual mates' promises of marriage.. And not once the Catholic ksendz demonstratively during this act has been smoking a pipe or a cigar... and this is called by Catholic magnates as "tolerance"! But they know that either the groom or the bride is of Catholic Papist faith consequently the marriage is accepted as a sacrament! This "assistentiá passiva" can be added to those Roman Papal inventions which a healthy human mind calls "squaring the circle". Is the marriage a sacrament or not? If it is a sacrament, then it should be given in a decent way... and in church and there should be made no pieces of trickery with it as "passiva assistentiá" and if it is not a sacrament, but a "simple contract", then why should the Roman ksendzes poke their noses into it?

If the Orthodox, or Protestants would demand the same thing, as the Papists do... they would be "intolerant"! It means quando duo faciunt idem, jain non est edem! Even more remarkable is the so-called "concordantia" between Uniates and Catholics, ergo Papists: a Uniate can confess to a Latin Papist and receive communion... but a Latin Papist can only confess to a Uniate ksendz but God forbid- to receive communion! only in extreme need!- in extrema necessitate et articulo mortis. A Uniate ksendz can perform a liturgy with wafers,- Italian-Greeks are all performing services like this especially in the monastery Grotta Terrata,- but it is strictly forbidden to Latin Papists to make a service with communion bread! Quia latinus ritus superior est graeco!... et graceus ritus qua inferior tantum "tolerari potest" in catholica ecclesia! And how is it that the face of a Uniate does not get red, when he hears such humiliating declarations about his church!. There are for you "specialna" toleration of those people, which explains that "there is no place among Slavs for intolerance and persecution!..."

THE GREEK-CATHOLIC UNION⁴²

On the 29th of October, 1890, in Wilkes-Barre, Pennsylvania the Greek-Catholic priests who have been in the United States met and among everything else they have been there consulting, what would be the best way to start the fraternities, and to unite all of them into one;- the meeting delegated Father Alexis Toth who was the president of the meeting, at that time the spiritual father in Minneapolis, that for the goal of unity of the Greek-Catholic fraternities he would send a circular appeal to all existing fraternities, which he also did, by 6-18 December, 1890, he sent the appeal, in Slovak language, since there was not a Russian printshop⁴³ The goal of uniting all the fraternities has been 1. to preserve the interests of the Eastern-Russian Church, its rites since the Catholic biskups did not want to accept the Greek-Catholic priests.⁴⁴ And they have been so hostile to them, have been even excommunicating them, and have been making personal statements against them,- and mainly it was done because, the Greek-Catholic priests a. have been performing the sacrament of the anointing, b. they gave communion to their faithful in both forms⁴⁵ c. they are- married,- and according to Catholic opinion that was horror- and a "scandal"! 2. to preserve the Russian nationality, since many fraternities were joining alien organizations, or Russians were joining alien fraternities, and also foreign to Russian people- unions, and finally 3. to give aid to the sick and widows, and also to orphans; in other words, the insurance of the members in case of death. The goals as it is seen, were very nice and praiseworthy.- "The Union" of Russian-Greek-Catholic fraternities was formed in the same Wilkes-Barre by the second appeal of Father Theofan Obushkievich in 1891,- and as its president was elected Ivan A. Zhinchak-Smith a salesman from Mahanoy-city Pennsylvania.- But at the forming of the "Union" there was

⁴²Footnotes, unless indicated, are those of Father Alexis.

⁴³There was a printshop in Shenandoah of the "Russkoe Slovo", but its owner Andrukhovich' was an enemy of all good deeds.

⁴⁴De Propagande Fide appeared to agree to send the Uniate priests to America but has been sending secret instructions to the local biskups,- especially Cardinal Simeoni,- that the local biskups would in any way hinder the activity of the Uniate priests.

⁴⁵However Roman Catholic Church laymen received communion only under one species; that of bread, and only ordained priests take it under both species. (Ed.)

made a mistake which in no way was wished to be made by the priests of the first meeting in Wilkes-Barre,- at the formation of the Union it was expressed, that in the "Union" could be accepted also-Roman Catholics! And in that way the former goals of the "Union" were contradicting- since the consulting priests in Wilkes-Barre on the 29th of October were wishing and planning to form a strictly Russian organization;- and through that later it came so out, that the "Union", from the moment of its formation has had to struggle against "Katolic Jednota"! since many Greek-Catholic fraternities joined that "Roman-Catholic" organization.- And it has to be acknowledged that the "Union" in their organ "Amerikanskii-Russkii Viestnik"- in that case very justfully- called on those Russian fraternities, that they would join their own, and not an alien organization, and because of that, "Jednota" began to attack angrily, and sharply, and even badly the "Union";- and in that it was also getting aid from the Ukrainophils' "Russkoe Slovo" printed in Shenandoah whose editor was the notorious and vindictive ex-ksemdz Andrukhovich', who because of his private hate and his spiritual lowness to his own co-brothers, was ready not only to harm everything, which they wanted to do well, but even- to destroy everything!- "the Union" as it could- but quietly was defending itself in its organ "Viestnik", however forgetting, that it suffers the same fault as "Jednota" that is,- that they were accepting in their membership Roman Catholics.⁴⁶ The other and even greater guilt of the Union was, that the "Union" namely was formed for working people, and the prime place there had to be taken by the people,- but what happened? Greek Catholic (Uniate) clergy,- for what reason? and on what grounds?- took the business matters of the Union, for example at the main convention all priests who were there had all right to speak, if they were delegates or not? And out of that followed, that the priests made of the Union some kind of a supreme church spiritual authority, and at conventions, at so-called "officer meetings" there was talked more about the faith, about the parishes, about personal and private interests, than about the matters of the "Union" and about- people! The "Union" started to form such church spiritual authority and tribunal especially from the time, when the Greek Catholic clergy after several different (multiple) and (in vain) requests- first to "old country bishops",- then to Rome, then to the Papal delegate Satolli, and they could not, and they can't get a biskup for America, or at least even an "apostolic vickery";⁴⁷ And it could

⁴⁶The editor of "Jednota", even though he was from Hungary, in Hungarian Russian Uniate priests saw "muscovites" and "schismatics".

⁴⁷It is a funny matter! If Roman Catholics only have 20-40 parishes, they immediately hope that the Pope would appoint for them a biskup or an "apostolicus vicarius"...but the Uniates, those dear children of his could hardly get a biskup in Europe when they had 200-300 parishes... and here in America he doesn't even want to hear about it.

have happened only in that way that, at the first "supreme convention" held in Scranton in 1893 on the 30th of May on the demand of the priests the convention with however insignificant a majority of votes, excluded- crossed out the fraternity of Wilkes-Barre from the "Union", because it united with their grandparental faith and the Orthodox Church, or according to the Uniate dictionary as it was said, that the members of the fraternity became "schismatic", accepting "Muscovite(!?) faith!" In vain they were reminded by one priest, who recently came from Europe, that they would not do such foolishness, because this is not the business of the "Union" but nothing could have been done against foolishness and fanaticism!... The priests achieved what they wanted!...

The third and even greater fault of the "Union" was that, the same priests who took in their hands the control of the "Union" instead that they would as it was planned as the main goals of the "Union", preserve the Eastern rite, and Russian nationality, have been looking that they would achieve the "kindness and favor" of the local Catholic biskups- and they were calling on Catholic biskups and have been meeting them with drums and music, have been bowing to them, let them register the churches in their name, have been calling them for the blessing of the cornerstones of the churches, the bells, the iconostasis...in other words their motto has been "to vsicko jedno"⁴⁸-now how can any right thinking person; how can the people join their own, or how he would love his own, support his own, if he sees, that his- his Eastern, Russian rite church, his iconostasis a biskup is blessing in Latin, in infula!... In this way the spiritual fathers every time have been showing their people and show now the superiority of the Roman Latin church,- and even more: Cornelii Laurisin has clearly said it in "Svoboda".-⁴⁹ Because of that it is not surprising to anyone, why not only in Europe, but even here are many ashamed of their Russian nationality, of their Eastern rite!... And what is even more confusing the minds is the circumstance, that many priests are clearly or secretly aspiring to be- biskups, and hold themselves only as earned candidates to the biskupric, and they have their own friends, who at the cost of others, also candidates are secretly intriguing, and who form "groups", and among themselves they are conducting a secret fight; and to that it is necessary also to know; that there are priests from 3 dioceses: from Lvov, from Priashev and from Mukachevo;- for those who are from Lvov (Galicians) the people from Priashev and Mukachevo are "Hungarians",- to the people from Priashev and Mukachevo- the Galicians are "Polacks"! And among the people from Priashev and Muka-

⁴⁸"to vsicko jedno" - Polish - it's the same. (Ed.)

⁴⁹However this was what he has been studying "the theology" for...? The poor fellow is convinced that he is existing only ex favente gratia of the Pope!...

chevo there is also hostility and disagreement;⁵⁰ now, how there could be even expected, and even could be thought about honorable cooperation for those church and national goals, which were taken to the program of the "Union"? It is even laughable to hear how many times have these spiritual fathers met with the goal of "interests of the common good" (this is their beloved sentence). How can they make among themselves peace, agreement, brotherly love,- when even "the sacred Spolok under the protection of the holy Apostle Andrei the First Called" which was formed last year in Hazleton and this year in Olyphant, as soon as they formed it began there hostility, intrigue, disagreements, suspicions even more among them!... first secretly, then clearly- even in the newspapers!...and these people want to create happiness and to lead the "American Rus"!...

But the worst service was made to the "Union" by those, what mostly hurt and is hurting the "Union"- by those, who founded the "Union", decided to publish an organ (newspaper) for the American Russians!...at the cost of the Union! Certainly such an organization as the "Union" could not and cannot be without an organ (newspaper), especially here in America, and it is not here a mistake,- but first they decided to print it at the cost of the "Union", which did not have yet any funds for the printing house and to do so the funds have had to be either borrowed, or the money which was given to the "Union" for other purposes, be used for the printing house;- then, instead, that one of the priests would become editor of the organ (newspaper) since the organ "Amerikanskii Russkii Viestnik" since it is the organ not only of the "Union", but also it is the official Organ of the Greek Catholic Clergy of the U.S.A. as it calls itself,- but no they gave the editorship to the ex-notorious who didn't have any knowledge about the editing of a newspaper and who just came from Europe, and who did not know Russian and English languages and even until today does not know, and who immediately started, to write in some kind of a funny-Ethiopian African language⁵¹ long articles, that neither he, nor the subscribers could understand,- who started to praise his own personality, to clear it and to wash it in the organ; cursing, starting unreasonable polemics, who reported and is reporting attacks,- and who wrote about "our dear Union" such glorious news glorifying it that the person who didn't understand the internal matters, thought that the "Union" swims in oil and in honey,- about "our lawful spiritual father" has been reporting such "glorifications" that it could be thought, that among "our lawful spiritual fathers" there are St. John Chrysostom, St. Gregory, St. Basil, St. Afonasy,- in other words, according to the "articles" and "correspondence", there is Paradise in the Union and "the Union"

⁵⁰The fish starts to smell from the head. The diocese of Mukachevo has always been like a "patron" of the Priashev diocese.

⁵¹Ethiopian African - i.e. a funny, unintelligible language.
(Ed.)

is in the center of Paradise!... It is true that immediately after the first "main convention" there started to spread some kind of unpleasant news about the "Union",- but the sponsors of the "Union" however put the fire out,⁵² but they didn't put it out for long because in a little while in Shamokin, Pennsylvania there was founded "Russkii Narodnyi Soyuz", whose goal has been to unite the Russians by nationality, not depending on their faith,- and it was said very well, and possibly "Soyuz" would even blossom today if it would not be from the beginning secretly, and then obviously as it's said express its "Russianity", by making plans here in America "to create a little Ukraine" and the organ of the "Soyuz"- "Svoboda" started to talk about "Czar glorifying", about "Muscovite hirelings" about "disunited Russian people" and in such way as to disunite here the Russian people!... But in vain! The Pigulacks, Stotskis, Dragomanovs, Vachnianins, Barvinskis- will not find in America fools and Frankos even less,- the Galicians and Hungarian Russian people who came here, know that they are Russian, and that the Great Russian people- are their own brothers! They do not want to know anything about the "Ukraine" and about "Ukrainophils"!...

As soon as "Soyuz" started its activity, the organ of "our dear Union", "that is Viestnik", smelled also over there "schism"! And there started polemics, arguments, between the 2 organs and they were great. It has to be known, that the editor of the "Viestnik" has a wonderful fantasy that can be in the best way called a "horse fantasy"⁵³ who started to make impossible lies, twisting, who stirred people up and cursing! Naturally "Svoboda" used the same "decency" against "Viestnik"! and this "activity" should have been for the use of the- "American Rus"!... and even that "Viestnik", as it has been said about, "our dear Union" wrote the best about it and its glorifying did not have any result, in "our dear Union" something has been rotting and from here came some kind of unpleasant smell!... And that has been smelled and felt also by the organ of the Union's "Viestnik" and because of that it started to look for reasons for that rotting condition! It exerted, strained its "horse fantasy" and somehow from "Above" it received "inspiration" and it declared to the entire world, that there is no other reason for the rotting than "schism" and "itinerant disciples"!... And there appeared a "circular letter" with a funny contents! It was fabricated by the wisdom of the editor of "Viestnik", approved by the authority of our "lawful priest", and signed by Ivan R. Smith and in such a way it appeared to the world! What kind of endless stupidity, contradiction, inconsequential, twisting of historical facts there has been invented, it was all put down on paper and published in the "circular

⁵²The first attack against the Union came from Bridgeport, Connecticut.

⁵³"horse fantasy - In Russian, this means that the person has a very strong imagination. (Ed.)

letter" there is only one funny thing in that circular letter story and it is even not understandable why the president of "our dear Union" Mr. Smith gave his name to it? Why those who did "praise" or not, who wrote the circular letter?... After the circular letter there came a whole "golden horde" of confusing most wise articles in "Viestnik" against the "schism" and against the "itinerant disciples", who however existed in the empty head of the editor even until today, these articles have been differing from the circular letter in that their stupidity has been greater- there has been cursing, and absence of "elementary decency" and "with such articles" "our dear Union" with the help of "our organ Viestnik" has been teaching and enlightening- the American Rus'!... Unwillingly every normally thinking person has to ask what for and why the organ of "our dear Union" has been occupied not with the matters of "the Union", why it attacked and cursed others,- why it did not teach the Russian people about their glorious past, about the glorious and clear days of the Russian nation, why he didn't write for the Russian people about its unhappiness, about its suffering, about its patience? If "our dear Union" wished and wanted to teach and to enlighten the American Russian people,- then to do that it cannot find a more suitable time and place- as now here in the free America! Then why the American Russian people have to be fooled, blackened, disunited with such stupid fables as "schism"- "itinerant disciples" etcetera, etcetera? Now everyone knows about it, so that nobody would ask about internal matters of "our Union", how "our dear Union" is managing, going, and that since in "our dear Union" the matters are not going well, something has been rotting there...the people have been told, that the only reason for it is "schism" and "itinerant disciples"!...

But the matters could not be hidden and made secret; especially it could not be hidden that, the organ of "our dear Union", "Viestnik" costs very much, and because of it in 1894 a committee elected by the "Union" has had to announce, that the organ- "Viestnik"- cannot be printed at the cost of the "Union",- because it will eat up all the money of the Union,- and it will not bring any usefulness to the "Union" itself and then it was decided, to give over the organ to the editor that he would not only edit but also print the organ, and for that he will be paid by the Union \$50 monthly! And the expenses for the printing the editor would pay himself!... It has to be told also, that the organ "Viestnik" that began to enlighten the American Rus' from Mahanoy-city with its "light of wisdom" after the first convention has been transferred to Scranton and then even more it didn't appear in Scranton too long and "the clear sunshine" and "the shimmering light"- and "base", "spiritual head" of the American Rus', moved there where has been "the temporary manager" of the American Greek Catholic Church for the present, past, and future time, he, the long time candidate for the biskupric, the almighty pan!...⁵⁴

⁵⁴Father Alexis refers to Nicephor Chanath. (Ed.)

THE CHURCH LAWSUIT IN WILKES-BARRE⁵⁵

What has and had "our dear Union" to do with the lawsuit of this church?- is the first question, and the second: what is the lawsuit about?...- Let's begin with the second question, so that the first one would be understood well.-

The church in Wilkes-Barre was built by Russian people who came from Hungary and Galicia, and namely there have been working mostly the following members of this church: Andrei Pivowarnick, Michael-Buchko Pivowarnick, Michael Jevcsak, Ivan Pivowarnick, Andrei Gritz, Onufrey Denis, Vasily Ferentz, Andrei Adam, Michael Mindzhak, Stefan Dran, Andrei Berdei, Ian Repa, Michael Zubko- the last one collected himself about \$2000- and there have also been many other people, who with the above named are also today members of the church.- There have been some people among the founders of this church, who returned to Europe, or moved to other places, and finally a very small part of them, renounced their Russian nationality and were ashamed of their grandfathers' faith, who gave themselves for care to the enemies of the Russian nationality, and- who started the lawsuit against the church and their grandfathers' faith. The first soul pastor and pastor of this church was Father Alexander Dzubay, who serviced the parish of Wilkes-Barre starting in 1889 and who worked a lot not only here in Wilkes-Barre but it can be said, that there are few Russian churches in America, that he didn't help or was not a founder of the parish.- In 1892 Father A. Dzubay went to Europe- and left for the time of his absence temporarily Nicholas Stetsovich as the pastor of the church, who had come already for the second time to America: the first time he was in Hazleton, and after 3 months he went back to Europe,- the second time he was in Osceola-Mills, Pa, but he didn't like it there either and he left the parish;- Father A. Dzubay left him in his place until the time, when he would return.- But what happened? Father Alexander Dzubay returned to America after 5-6 months, and as he arrived in Wilkes-Barre found out, that he didn't have a parish: Nicholas Stetsovich achieved the business in such a way, that the people were turned away from Father Dzubay,- and then Father Dzubay with a heavy heart had to go to some other place, to find for himself another parish.- But Nicholas Stetsovich didn't keep a warm place in Wilkes-Barre: in a short time there began quarrels, and indecencies between him and the parishioners and other absurdities, and so on one wonderful day, hardly being there 11 months, he went to Brooklyn, N.Y., and the Wilkes-Barre parish remained without a pastor.- The parishioners were asking first one, then another one to come to them as their soul pastor, but they couldn't find one.-

⁵⁵Part of this article is very similar to "From the History of the Orthodox Church in Wilkes-Barre" which appeared in Vol. 1.

What was the reason for that? It was because the Greek-Catholic (Uniate) priests,- became convinced that they neither from the Roman Pope, nor "their old country biskups" would get for themselves a biskup, or a "vicar" and they made a decision at their meeting in Hazleton, that they will elect "a commission of 3 members", which will administer all the Greek-Catholic churches in America, and that that "commission" will appoint priests to parishes,- in other words it will act in the place of a biskup! As members of this commission have been elected: Theofan Obushkievich,⁵⁶ Nicholas Stetsovich, and- Nicephor Chanath! As the first matter this commission decided to increase the salary of the priests, and decided, that every parish should pay the same salary, that is: \$80 a month.- This commission began to work when Nicholas Stetsovich left Wilkes-Barre, Pa.,- and this wise commission decided to try its strength on the Wilkes-Barrians! The parishioners of Wilkes-Barre have been asking many priests, and each one was giving promises and would come with great satisfaction and would be happy to come- but was afraid, that that uninvited but given to them commission, where the first or the main voice belonged to Nicephor Chanath,- would make some nastinesses for him, and the parishioners didn't wish to have any business with this commission, since they knew, that this commission was not appointed by anyone from the highest church authority, that it didn't have any foundation and that this commission didn't care about the saving of souls and didn't care about goodness to the people,- but cared only about their own pockets (wallets)!... Like for a "leave" Uniate ksendzes were one after another going to Wilkes-Barre, and each one was wishing only \$80 a month; since the commission decided that "\$80,- or you will not receive a ksendz". There came here Cornelius Laurisin; the "most wise", Augustine,- there was also the head of the commission- "the inspired" Nicephor Chanath, but always the end of the song was the same: "Give \$80!"... The parishioners already offered \$70, "the luminary of the Uniate faith"- Nicephor Chanath agreed to this but he put as a condition that they should write letters that they would pay \$80, and in reality they would pay only \$70. But the parishioners did not agree to that,- because they knew very well, that it would be easy (if they would only sign!)- they would be then later forced to pay the \$80! And so the discussions stopped, and the church in Wilkes-Barre remained for 8 months without a spiritual father. If the parishioners wanted to have a liturgy on Sundays, then they had to ask either the neighboring Uniate ksendz from Kingston or Scranton; the first one was at a 20 minute distance, the other was 45 minutes from Wilkes-Barre by railroad; however the last one, by name Alexander Sereghy took from them \$20, when he came here once- and not less!- for servicing a liturgy in Wilkes-Barre! There was nobody to baptize, to marry or to bury,- It cost big money to call the two above-named ksendzes!.... There

⁵⁶Father T. Obushkievich later became very unhappy with Unia and became also Orthodox in which he saw a future. ("Radostnaia Vest'", Svit, vol. 20, no. 15, 14 April 1916, p. 1.)

have been no services, the church and the parish house were standing empty. Then the curators once more lowered themselves and called Nicephor Chanath and Laurisin and begged them, that they would give a priest from their circle-..."Give \$80 monthly and you will get.." has been the answer. Then one of the curators said: "Well; then we will turn ourselves to the Orthodox priest from Minneapolis.." To this Chanath gave the following very characteristic answer: "If you would like to sit in the church from the early morning until the evening then you can call for yourself an Orthodox priest"... Then at a fraternal meeting held together with the church meeting, in the basement of the church, the head curator Andrei Pivowarnick, offered to the people, since they cannot in any way get a priest from the stubborn ksendzes,- there is no other way,- but only to ask to come an Orthodox one; the meeting unanimously decided,- "It doesn't matter, who will it be, only that the church would not stand empty"...

In the last days of November, 1892- I, the writer of these events, received a letter in Minneapolis, Minnesota from the curators of the church (in Wilkes-Barre--Ed.) in which they called on me to accept the leadership of the parish in Wilkes-Barre, and I have to admit that this surprised me very much! What is Wilkes-Barre?- The future cathedra of the future Uniate biskup?... I thought, that this was either a joke, or some kind of misunderstanding; because of that I wrote a long letter (on 14 double pages!)⁵⁷ to the curators: what is the Orthodox faith, what is the Uniate, asking them if they know, what they are doing? What is the reason for such action on their part? To this I received a reply by telegraph: "We know all of that,- but come as soon as you can".

What could I do?... In spite of the terrible distance (very far) 1200 miles I went there and arrived on December 3rd new style in Wilkes-Barre,- but I did not go to the parish house but to the Hotel Wyoming. As soon as one curator Michael Jevcsak learned about that, he came there, and involuntarily I had to leave the hotel and move to the parish house! Even though this was Saturday, the parish house was filled with people, and I clearly made explanations about everything: what it means to unite with the Orthodox Church;- they were all satisfied, and namely they like, that finally they will have a bishop.⁵⁸

The next day the 4th of December during the service after the Gospel, I to considerably many gathered people, explained clearly in their native language, what is- Unia, when and where it started, what kind of harm and what disaster it brought, for the Galician and Russian people in Hungary, how the Russian people were perse-

⁵⁷In the article "From the History..." Father Alexis said that the letter was 11 double pages long.

⁵⁸The wish of the people is understandable since the canons of the Christian Church say that there should be a bishop to lead the spiritual life of the Church.

cuted, how they were tortured, how the jerk and villain "Hieromartyr" Josaphat Kuntzevich⁵⁹ set fire to the churches, and killed people and for this the Papacy made him "a saint"; then, what is Orthodoxy? What does it teach? That only the Orthodox-Russian Church and faith can call itself redeeming, since it was preached and spread with Christ, by His Apostles and the Holy Councils, and by the Holy Fathers: I showed that, the supremacy of the Pope, his infallibility is a human invention; that he spoiled the symbol of the Creed⁶⁰ (I believe..), that the Roman teaching of "immaculate conception of the Holy Virgin"⁶¹ all this opposed the teaching

⁵⁹Josaphat Kuntzevich was the Uniate Archbishop of Polotzk. He persecuted the people of Orthodox faith with particular severity even to the point of being warned by the chancellor of Lithuania to restrain his conduct. (See footnote 84, vol. 1 of this work)

⁶⁰The Western Churches did not preserve the Creed as it was formulated by the Councils of Nicea and Constantinople where it was decided to use the exact words of the Holy Scripture, adding nothing to the expression "who proceedeth from the Father" in the conviction that nothing thought of by human mind must be added to that revealed by God. Roman Catholics have added to the Creed the words "and from the Son", in Latin "Filioque". This addition was made in Spain in the 7th century. It spread under the influence of Emperor Charles the Great and Rome admitted it only in the 11th century at the request of Emperor Henry I. When in the 16th century the Anglican and the Protestant Churches undertook to correct the abuses of the Roman Church, they did not oppose this addition. Thus arose the East-West difference in the Nicene Creed.

⁶¹In the year 1854, Pope Pius IX published a bull: "By the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul and by our own, we proclaim the doctrine that the Most Blessed Virgin Mary, at the first moment of conception by special grace of God Almighty and by special privilege, for the sake of the future merits of Jesus Christ, the Saviour of the human race, was preserved pure from all stain of original sin - to be a doctrine revealed by God, and therefore all the faithful are bound to profess it firmly and constantly." The Orthodox Church believes that this Catholic dogma does not have foundation either in Holy Scripture, or in the Holy Tradition of the Christian Church and teaches that the Most Holy Virgin was born according to a promise but still of man and woman both. For only the Lord God Jesus Christ was born of the Most Holy Virgin Mary and of no man, but, in a manner ineffable and inscrutable, of the Holy Ghost. This dogmatic difference made possible the accusation of Orthodox people during the mission of Father Alexis by Uniates and Catholics that "Muscovites" do not believe in the Holy Virgin.

of Christ and the Church, that "indulgences" are foolishness⁶² and have been invented, to fill the Pope's pockets, and so on; only the sermon continued for more than an hour and a half! After that I called them, if they give up and are ready to renounce all this Uniate foolishness, and to believe in that which the Orthodox Church and faith teaches, then I will accept the church from them. And to let them have enough time to think about this and to talk it over, I am giving them a full three days, and only then, that is on the 6th of December in the evening, I would like to hear their decision. After the service all curators came to the parish house,- and it was told to them, that they would go to all places where there are living people belonging to the church and would ask them the following:

- 1) Do you want to unite with the Orthodox Church and faith?...
- 2) Are you agreed, that the church, the parish house and the cemetery would be given over to the Russian Orthodox Bishop, who lives in San Francisco, Cal.?
- 3) Do you renounce the tie to the Uniate-Papist faith?

If all these points will be answered clearly, with determination, then let each sign his name, or put the sign of the cross on his name on the paper which was given to every curator, and which is confirmed by the church seal;- it is severely prohibited under oath to talk people into it or to say anything else; it was also instructed not to ask for signatures from Roman Catholics and Protestants, since the church is only a Uniate one, and the Catholics are not considered to be its parishioners! as it was under oath testified by Father Alexander Dzubay in front of a notary public! On the same evening there was again a crowd of people in the parish house, and all were talking happily, that "finally they will have order"...and they asked first one, then another about Unia, about Orthodoxy- and even more than one of them admitted, that they already knew from their spiritual shepherds that "that faith, which they have now (Unia), is not the right faith; it is only forced upon us"...

Until late night I led the discussion with them, and in the morning about 7 o'clock I went to Hazleton, and from there to Shenandoah and I returned only on Tuesday afternoon.- In the evening about 7 o'clock the parish house started to fill with people; the entire house, the yard and the basement of the church were full of people, there were present all the curators and the lawyer McAniff. To all people gathered once more I explained

⁶²The Roman Church teaches that, the souls of such dead as have not received absolution from their sins on earth, or have been absolved, but have not undergone any temporary punishment, go to Purgatory which is not mentioned in the Holy Scriptures. Therefore the Orthodox Church declared that if sinners could be cleansed of their sins by suffering, there would have been no need for the Son of God to be made incarnate and to suffer. They believe that at the last judgement, God will Himself decide the future of the souls and therefore no one, except Him can give absolution to the dead.

shortly about Unia, and about Orthodoxy, and finally I asked them, do they wish to unite and to save themselves in the Orthodox faith, do they wish to give all the church property to the Orthodox Bishop in San Francisco to sub-ordinate themselves under his spiritual rule?...all unanimously answered: "We wish!"... Then the petition to the Orthodox Bishop in San Francisco was read, to the Most Reverend Nicholas, in the Little-Russian language, which Michael Jevcsak explained in the Slovak language... To my question "Did everyone understand everything?" they loudly answered: "We understood!" "Do you give the church, and everything else to the Orthodox Bishop of your own will, freely without force?" The answer was "We give!" Then I took out a watch and word for word said, "Now it is 8 o'clock. I give you 15 minutes more, and if only one person be found who will protest giving up the church then I will agree and will depart from you, without demanding anything for my expenses, which are more than \$80, and the matter will remain as if we never talked!"... And there was silence: it can be said- not one word was heard... I went to another room...

After 15 or 20 minutes passed I returned, and again I asked, "Do you want to give the church? Are you uniting with the Orthodox faith? Are you going to subordinate to the Orthodox Bishop... Did you think it over well?"- "We thought and we wish it so"... was the unanimous answer. "Then sign the petition and the statement about this"- I told them, and all curators, as the representatives of the church, two presidents of the fraternities- namely: Saint Peter and Paul, and John the Baptist, signed it, and then put the church and fraternity seals on these documents: and the key of the church, as the sign of the surrender was given into my hands by the head curator Andrei Pivowarnick with the words: "I give to you our church and its property freely, with the agreement of the entire parish"!

As you can clearly see, it was done with frankness, and because of that I am describing these events in such detail since, as you will see later, there were some in the future, certainly only 5-6 people, who were saying and testifying in court, that they were not told about anything, that they did not know, what they were signing (?!)...but God would forgive them, and also those, who pushed them to testify falsely!...

The signed petition, and the statement with the signatures, collected by the curators, which on that evening were 400, and by the next Sunday there were more than 600, were sent by me to San Francisco, and on the 12th of December I left for Minneapolis, Minnesota.

After I left there happened to be a burial of a child of someone named Kozhich that died, they called the Uniate ksenz from Kingston Vladimir Malchany, who started to give after the questioning explanations about what the Orthodox faith is: "If you would have been Jews, then you could have accepted Orthodoxy,- but in the way that you did it you committed wrong-doing: this is a 'schismatic', 'Muscovite' faith.- People,- what did you do, you sold your fathers' (?) faith for- \$5!" Later, when I was re-

modeling the church in Wilkes-Barre and put on the tower- an eight-pointed Russian Orthodox cross,⁶³ then the reader, by the way a simple uneducated peasant, who didn't have any idea about his own Uniate rite, by the order of his pastor went along Mill-Creek (a village at Wilkes-Barre) giving explanations about "Muscovites' crosses", about the "Muscovite faith" which however didn't disturb the "most respected pan" in Kingston, who remodeling his church, put at the top of it a wonderful tower,- about which he wanted to convince his faithful, that it is of "Greek-Russian style",- and who put at the top of it the same kind of "Muscovite" eight-pointed Orthodox cross! It is a funny logic! And this gentleman constantly carries on his lips the words "en-gorog vaguok" (I am Greek(?)) but this is the reason why Unia is standing, and when it is suitable for him then he attacks both "Greeks" and "Muscovites", in other words he holds his nose to the wind!...

By the request of the people of Wilkes-Barre, by the blessing of the Bishop I remained in Wilkes-Barre during the holidays of the Nativity of Christ, Epiphany, and, seeing that, the church had neither iconostasis and had not been built right: its altar was to the west,⁶⁴ and there was no Oblation Table on it⁶⁵ and instead

⁶³There are several explanations of the Russian Orthodox Cross. One of them is that Christ suffered agony in the flesh on the cross and in a convulsion wrenched the nailed part of the cross out of position by thrusting one foot down and drawing the other up. The use of the cross in this form became general in the East as a graphic reminder to those who held that Christ did not suffer in the flesh but only seemed to suffer. St. John of Kronstadt wrote that he thinks that the upper bar of the cross represents the inscription, which was nailed to the top of Christ's cross and the lower bar at an angle symbolizes the thieves one of whom, because of his belief will go with Christ and the other down to Hell.

Since the forefathers of the Uniates were forcibly separated from the Orthodox faith and drawn into a "union" with the Roman Church, many changes were gradually made in their "Greek rite". To make a cross different from the Orthodox one, the Uniates changed the horizontal position (and sharp angles) of the lower bar to a vertical position. Father Alexis called this the Greek-Catholic Cross, invented for the Uniates by the Papistry.

⁶⁴In all Orthodox Christian churches, the sanctuaries look toward the East, the area of the world where Christ appeared.

⁶⁵The Oblation Table is placed against the wall on the left side of the sanctuary. There stand vessels and other objects that are an integral part of the Liturgy. It is here that the elements to be used in the Divine Liturgy for the Holy Eucharist are prepared before the beginning of the service. During the procession of the Great Entrance, these Holy Gifts are brought from the Oblation Table to the Holy Table.

of the Oblation Table there was a washstand, I after long conferences with the curators, decided to rebuild the church, so that it would as much as possible look like a Russian church; I showed the plans of the church and nobody said a word against it, even those, who now take part in the trial against the church were donating for the icons on the iconostasis \$5-\$10 each,- there has been agreement and peace among the people, and the blessing of the church was done on the 29th of June, 1893 by the Most Reverend Bishop Nicholas in the best order. The Russian seamen which at that time arrived from New York, were met by the parishioners received and treated with zeal...all this didn't give any peace to the enemies of Orthodoxy- to the stubborn Uniate ksendzes,- especially because at the same time as the people in Wilkes-Barre, the Uniates in Pittsburgh, Allegheny, and Osceola started to move for unity with Orthodoxy: this frightened the ksendzes and they started to counsel among themselves, but they couldn't find a reason to seize upon!...they ran around Washington, around Baltimore, by the Papal delegate, along the Cardinal and along the bishops' entrance halls, and assured them, that the "schism" threatens to swallow "Unia!"... But what can be done? According to reliable reports it was decided first, that they will make a report to our Federal Government, that the "schismatics"- horrible to say! in their churches are praying for the Russian Czar!...and they forget, that they are not in Austria but that they live on free American soil, and that here with such fears there cannot be put "fear to the Liakhs" and that nobody can be proven committing "hochverrat" (German- high treason--Ed.) Nothing can be proven and they would only make themselves look silly; they wrote to the "old country"- to the bishops, then to newspapers, that the "Muscovites' rubles", are flying in the air like flies,- but all of that didn't help. But the "Union" helped!... As it has been told, the general convention crossed out the Orthodox people from the Union, but this decision they sent only in September to the local Peter-Paul Fraternity, with threats, that if the "schismatics" will not be thrown out, of the Fraternity, then the "Union" will throw out the Fraternity; and in the Fraternity more than one third were Roman Catholics!... This Fraternity held their meetings in the church basement and paid \$200 so that it could forever hold there its meetings. Quarrels and arguments began, even swearing, bad words were exchanged, more than once there was standing such noise, that a passer-by could think anything, but not, that a fraternity was holding there its meeting!- I have had to bring to their memory that they should conduct themselves decently, and they didn't like that,- they were not used to that, that a "priest would give advice to them"!... And using this reason, on one nice day they came with constables, and demanded that the books, the flag, the benches, and chairs would be handed over to them and they were even threatening, that they would break the doors in the basement!... I gave everything to them, but the Orthodox members of the Fraternity wanted to use the law against them, even against my wish, from the bottom of my soul, I have been happy that that peaceless element left the church:- however

the lawsuit began,- and remained undecided,- one of the best lawyers in the city, Mr. Strauss, whose advice I took, said to me that it would be in vain to spend money for this lawsuit,- because what use would we have to keep the flag, chairs, and a book? And the matter remained as before... The denouncers began to explain, that they won the lawsuit!... In a little while rumors began that they will also begin a lawsuit also against the church, which was taken "by a trick by Muscovites" from "poor people"! And there were agents of the Union throwing themselves around, then Uniate ksendzes, there were "meetings" held in saloons (taverns), there were people called to the headquarters of the "Union". "Viestnik" began to write bottomless, stupid, and also malicious "articles", then appeared a "Memorandum", then they began to scare the people that whoever will go over to the "Muscovite" faith, will not have the right anymore to return to the "old country",- then there began to come letters from "old country" Uniate ksendzes who wrote them that they would not go over to the new "faith",- and then here, the Uniate ksendzes began to teach completely seriously in their churches, that the "Muscovite schismatics" do not believe in the Holy Trinity, and the Most Holy Virgin, and whoever will denounce himself from the Pope, will denounce himself also from God!...etcetera, etcetera.- Whoever knows the uneducated, specifically misled Hungarian and Galician Russian people, the majority of which by plan was not taught anything, wouldn't be surprised that several of them began to have some doubts and believed those foolishnesses, especially that part of Hungarian Russians, which became- Slovakized, and among the Galicians again those who- became Policized. And why shouldn't they believe? Why were the ksendzes, their "spiritual fathers" (!) teaching them that in- churches and are teaching that also today!... It was heard already in December that the Uniate ksendz Michael Bologh arrived from Uzgorod, and serviced "Holy Mass" in a Polish kostel in Mill-Creek assisted by the "temporary" but better to say unhappy⁶⁶ administrator of the American Greek Catholic churches- the "all respected" pan Nicephor Chanath! But over there in the Polish kostel they were not too long- guests, the ksendz and the Poles in spite of "Holy Unia"- threw them out; and the same happened also in the Irish kostel in Parsons; and to build a church from the first there were no means from that handful of the people and secondly, as they believed, they would take the church back from the "Muscovites".(!) But where should they "hold their masses"?... But in a soviet (council-- Ed.) of the most respected pan it has been decided to make a "temporary" church,- and in the suburb of Wilkes-Barre at the duck-pond they found a house, that was before a store, then it was a tavern (saloon), and then it became a living place for Hungarian gypsies who were musicians!... At the bottom there was a kitchen, in the middle- there was a church(!) and on the top floor- there was made an apartment for the ksendz!... On the 11th of February of 1894 the Uniate most respected pan who was

⁶⁶a pun - temporary (dochasnyi) is very similar to neschastnyi, unhappy.

elected, but still until today hasn't been confirmed by anyone- Biskup Nicephor Chanath assisted by 2 Uniate ksendzes,- and there were also 2 or 3 Catholic and Polish Fraternities, blessed it! And what kind of music was there! There were trumpets, trombones, drums were so thundering there,⁶⁷ and on purpose they went by the ORTHODOX CHURCH during the Liturgy! But it happened that exactly at that time the Orthodox people were singing the prokimenon⁶⁸ Praise ye the Lord, Praise⁶⁹ And in the street the Polish gang was playing in glory- "of Holy Unia"!...some kind of a Polish march! And what kind of "sermons" thundered inside of "the newly-blessed church"- from the lips of all respected pan- Chanath! It should be only heard,- naturally there was told against "Muscovites" and "schismatics"-, of which there were not more than "4 people"- that those 4 people took from the poor people- their church! a wonderful mathematics have our dear Uniates: in the beginning according to them there were going to the "schismatics" church only 4 people, then there 10-12, finally there were going 20-35 people, despite that they were sending every week, and are sending also now those spies to the Orthodox Church, who see, that there is hardly a place that people can find for themselves because it is so crowded,...they see anyhow only- 4 people! With such statements, they make people laugh at them, and they do not think: how could it have happened- that 4 people would be able to take the church away from so many- as it is said by them?- but let's go farther.- After the "blessing" naturally as it should be they have had a merry feast! There has been such big excitement,- especially, since at the newly "blessed church" is located a saloon (tavern)!... One toast after another was spilled, and all of them- on the skin of a bear,- against the "Muscovites", against the "schismatics!"... In the next issue of "Viestnik" was a description of the "blessing" presented; with foolish enthusiasm it was reported that the "church in Wilkes-Barre didn't perish! It is still living (?) Our brothers showed their love for the Church". Etcetera... Then there followed the radical means for the strangling of the "schism", and they were as follows:

1)By the doors of the "church" there was put a porter who swore on the gospel, that he will throw out each "schismatic", if

⁶⁷At every small event the Uniates had musical bands, invited Roman Catholics and representatives of the Austro-Hungarian consulate. When they blessed a gonfalon, there was also music and, according to the Marxist newspaper Svoboda the music was so loud that Americans passing by the "temporary" Uniate church could assume that the Salvation Army was there. And that noise was made on the first day of Lent. (Svoboda, no. 20, July 27, 1894, p. 3)

⁶⁸A verse and refrain which is read and sung before the reading of the Epistle. Also called the Gradual.

⁶⁹Psalms 113.

any of them would appear over there;- and that was done with several people, who went over there just because of their curiosity!..

2) In the sermon it was said; that it is a deadly sin- to drink water with a "schismatic"...

3) An order has been issued to shout in the street at the Orthodox people- "Muscovite", "schismatic"!

4) It was forbidden under the fear of losing salvation to go into the Orthodox Church, because it was said that they do not believe in God,- instead of holy icons- they have in their church a picture of the Russian Czar to whom they are praying!!? And so forth!...

Finally the lawsuit was announced,- 82 people began that suit. The circumstance is only remarkable, that the Uniates themselves admitted, that of those 82 people- 32 didn't belong before to the church and of the remaining 50- more than 35 are Roman Catholics: this means that all the "people", from whom the "schismatics" "took away" the church, consists only of 18 people but also of those,- with clear conscience it can be said,- 10 people during the 8 years of the existence of the church- were only 2-3 times. Just as soon as the petition was made against the church, already the most respected pan set down the time,- that by the Nativity of Christ festivities, the church will be in their hands... And it was not a miracle then, that in 1894 on the 26th of November almost the entire "Uniate parish" appeared in court to get the church key!... Meanwhile they would have to wait until eternity for that key!...

EPISODES FROM THE TRIAL⁷⁰

The trial began on the 26th of November, 1894; the first witness heard was- the Catholic biskup of Scranton,- O'Hara!...an old man, over 86 years old, with a not sharp mind, and who does not have any knowledge,- as most or even all local biskups,- about the Orthodox Church!.. It has to be known, that here a Catholic can only with the permission of a biskup build a church, and such a church has to be registered in his name,- but people built the church in Wilkes-Barre without his agreement,- did not even ask for such, and it was also not registered in his name; and even more: even the Uniate spiritual father has been watching that the contractor Kosik⁷¹ wouldn't do that and wouldn't give the church

⁷⁰Footnotes, unless indicated, are those of Father Alexis.

⁷¹This Kosik by nationality Czech, has big influence among the Slavic people in Wilkes-Barre; the American newspapers call him an "Hungarian king".

to register to the bishop.- Therefore, he didn't bless the church, it was blessed by Father Volansky, who after arriving in America has been by 2-3 biskups- damned!... O'Hara couldn't prove any point, but he proved something else... To the question: what is the difference between Unia, and- Orthodoxy?- he, a biskup, said such endless foolishness: "The Uniates have as the head of the church- the Pope, and the Orthodox people the Russian Czar"!... From a Catholic Church biskup a man would expect more knowledge and understanding about faiths!..

II. Then were heard the following people; and it has to be known, that Galicians- and namely- Russians from Hungary have never heard, that they were "Uniates", that they were "united with Rome"- because Unia was introduced without their knowledge, the people have never been asked about it, would they like to be united with Rome?... They call always their faith and their church- the Russian church and faith, and in church they hear at the Great Entrance: "All of you Orthodox Christians"- they even do not want to believe, that there could be any other Russian faith and church, except- Orthodox,- they have been neither at home nor in church, nor in school taught that they are "Uniate",- because it was very classical to hear to the question: Of what faith are you?- the following answers- in English "Greek-union", "greek-juniak", "Orthodox Greek-Uniate", or simply "Union" faith, in other words, even that it was tried to put into their heads, almost no one said exactly- that he is a Uniate!...

III. One witness⁷² was asked, does he know- Greek? "Naturally", said he. "How would you then tell in Greek language: How do you do?" He immediately answered in Slovak "Jak se mas"? And when a Greek book was shown to him, he looked at it with surprise and said: "What to Hell is it, I have never seen something like that"... Then another one⁷³ was asked "Who is the head of the church?"- "Pan"...- said he pointing at the Uniate ksendz. "Who is over him"?... "Biskup!" "And over the bishop?" "Emperor"- "And higher than the Emperor?" "Over him there is only God: He is the greatest Pan in the world!"

A third one⁷⁴ was asked what is the difference between a Roman and a Greek-Uniate ksendz? He answered: "The Roman ksendz does not marry,- so he is allowed to take the Eucharist into his hands, and the Greek one because he is- married can give Communion to people only with- a spoon!"

Then again another one⁷⁵ was asked, what is the difference between a Uniate and an Orthodox clergyman? "The Greek-Uniate can dry his lips with a white one, and the Orthodox with a red cloth

⁷²The name of that witness was- Kolesar.

⁷³Volotira.

⁷⁴Roman.

⁷⁵Andrei Deluian.

after Communion!"

Then one more was asked: "Why is the Pope the head of the church?"... "Because, from the sky letters are falling to him and God is writing them to him" and so on;- it can be imagined that there were guffaws and titters of laughter among the English mostly Protestant- public,- what kind of an idea should they have about those people, about those "spiritual" leaders who did not teach, their people even the most elemental points of the faith!... Wouldn't it have been better not to exhibit their people for laughter!... And not to show the spiritual wounds of "poor" people?..

IV. The Orthodox witnesses were answering very reasonably and humbly;- it's true that there were 2-3, who didn't give a completely exact answer, but not even one ever said such great foolishness as the Uniates did; everyone quickly said that he is "Russian Orthodox", he was not ashamed of the faith and the nation, as were those Uniates, who to the last man have been taught by the ksendz, who called themselves "Greeks"; and even more; one of the Uniate ksendzes under oath denied, that he is a priest "of the Russian rite"- and he was shown a paper with his own signature which he signed as such...⁷⁶

V. This circumstance, that the Orthodox people were not answering foolishly, as were the Uniates, brought the Uniate leaders to the really stupid thought, that the Orthodox people were "taught" such answers; but that, naturally, had to be proven, in some kind of a way...even in the way- of Iscariot; and they found such a Judas in the person of him who was performing the duties of the reader of the Orthodox church.⁷⁷ He ran away from Russia, the little smart man, living here he met with dishonorable elements who ran also as he had from Russia, his mind is small and even that has been mixed up, but his vanity was even greater; according to the word from one Russian from Hungary he wanted to be- "pan", but to be one he had neither education nor opportunity; but of his low bred cunning he had more than enough, even a child could see his- meanness; he has a considerable voice, and because of that, even that he had no idea of the rite or services- until the time of arrival of the new reader he was holding the position of a

⁷⁶Addressing their parishioners in open letters and Memorandums in all local publications the Uniate clergy were signing as Russian-Greek-Catholic pastors, even when the first Uniate bishop Ortinsky arrived in the United States; his appointment officially was as a "Russian" bishop. But to Roman Catholics and some other people the Uniate clergy misrepresented themselves. However at the time of the trial and afterward the Uniates referred to themselves in the press as Uniates and called the Orthodox as schismatics or Muscovites or "non-Union". (Ed.)

⁷⁷Emilian Prozor - but it is said, that he is not a Russian but supposedly a Polack. (See Vol. 1, "Letter to Bishop Nicholas", 26 August/7 September 1896, for the entire incident.--Ed.)

temporary one;- and that jerk was bribed by promises of a good position and- \$2 cash- in other words \$2 were enough, that he would against his faith, testify against the church and pastor, that supposedly the latter had been teaching people what they had to say in the court, and- the jerk did it! And he even gave an oath on that!... But his diabolic anger was in vain, he fell into his own nets!...

VI. It has also been such a case that the courthouse was more of some kind of a synod or a meeting of ksendzes, than a court; once there were 20 Uniates, 3 Catholics, 2 Polish ksendzes and 1 Catholic biskup!.... The 2 hardly-arrived Uniate ksendzes- one of them was "Dr." theologiae,- were still smelling of their "ship tickets"- and they have also been dragged in- to be witnesses!...

VII. Until now there have been heard 54 witnesses from the Uniate side; of them about 10 ksendzes,- 27 Roman Catholics and- 17 Uniates;- against them were 145 Orthodox people!... But this didn't disturb the Uniates, even though as they want to see it, supposedly there are only- 4 people going to the Orthodox Church!

VIII. The Uniate "angel protector", "instructor" and "leader" is the all respected pan Chanath! He fools the poor people, that on the Nativity of Christ, on Pascha, on the Holy Trinity Day- they will "win" the church,- then says next month on the 1st, 15th, and 30th days..and the "poor", really "poor" and "uneducated" people still believe him; and they don't see, that the all respected pan keeps himself in his parish only with the help of a gun, policemen!... And that any minute he can be chased out,- that for months he doesn't receive from the parishioners even a cent of "salary"!..

IX. Already from the beginning the Uniates showed their weakness, that they are not looking for the truth in the right way,- and then they called the Roman Catholics for help, and they wanted to prove, that the church in Wilkes-Barre has been "united" with the Roman Catholics, even that for 7 years not even one Roman Catholic ksendz once performed there "mass", nor have there been any other services performed,- nor has there been a biskup there.. And Father A. Dzubay with all of his Uniate fanaticism has had to admit, that he didn't consider Roman Catholics as his parishioners,- there was such an insignificant number of them coming to the church and after 7 years there have been hardly 12 of them baptized, 6-8 pairs married there, but not even one has been- buried;- however, there have been baptized and married- Protestants, they have been even buried by the church...! consequently, they should hold also probably the right to own the church?..

Finally, the most wise Roman Catholics saw, that they cannot do anything with the Uniates, and they built for themselves another kostel, and when the Uniate ksendz Arkadii Kaminsky wanted to come to the newly built Catholic (Slovak) kostel to "perform mass" the Roman Catholics in front of his nose- closed the kostel... To the glory of "Holy Unia"! The same ksendz came also to Shepton, but a curator of the Catholic kostel in some way "lost" the key of the kostel, and the dear ksendz could only in- the basement "whisper the mass".. Denique- glorious is Unia!

X. As soon as the Uniates saw, that these "4 schismatics"

don't give up, but can protect the rights of their church,- and the suit cost lots of money, they started to break their heads, who is giving the "schismatics" money? First it was said that the "Muscovite Emperor", then the "Holy Synod", then- "the schismatic biskup",- and now all found out- "the schismatic Muscovite Proterei in Wilkes-Barre",- and they wonder horribly much how can he spend so much money for that church, which they will "win"!...

XI. When the all respected pan "resurrected with a band, of trumpets and trombones" the Wilkes-Barre Uniate parish,- in the beginning matters were going all right,- as long as there was money, there was everything good, happy,- but as soon as worries about money started "the excitement" began to freeze⁷⁸. the first Uniate pastor Father Michael Bologh was very quickly convinced, that all this was- nonsense,- and one nice day came to the Orthodox bishop, expressing his wish to be reunited with the Orthodox Church,- and as such he left Wilkes-Barre, and occupied the newly organized Orthodox parish in Bridgeport!...⁷⁹ My God! How much yelling there was! That "Muscovites" have bribed him,- "Viestnik" was furious from poison,- and has been only, barking at him like a dog... In other words, the Uniate tactics have repeated.

XII. In the "resurrected" Uniate parish during 6-7 months there has not been a Uniate ksendz,- and finally the all respected pan commissioned another one, Arkadii Kaminsky, but also that one after several months, without saying anything to his "parishioners", on one wonderful day moved to Hazleton!... However the all respected pan commissions- the ksendzes, as the butcher, the sheep,- and again he commissioned someone by the name of Cornelius Iliashevich,- but this one was already a significant personality; the Uniate biskup of Uzgorod is his "uncle". Because of that the ksendz living here Nicholas Sereghy had to leave this place and to move to the far west to Streator,- because the "uncle" from Uzgorod gave Cornelius Iliashevich over "to the kindnesses" of the all respected pan!... Because of all those changes "the handful of Uniate" parishioners can thank,

⁷⁸The Uniate Amerikanskii Russkii Viestnik admitted that the means for the "temporary" kostel were provided by Roman Catholics- O. Kosik and Schwartz. ARV, no. 9, March 6, 1894, p. 3. (Ed.)

⁷⁹ARV wrote that Father M. Bologh fell for "promises" and went over to the "schismatics". The Uniates emphasized that nobody followed him. (ARV, no. 45, December 20, 1894, p. 1). In the officially published notice of ex-communication by the local Roman Catholic bishop O'Hara and in another notice by N. Chanath it is said that Father M. Bologh notified them in a letter about his doubts in Unia and his decision to go to the true church. It is very interesting that in his ex-communication notice, Bishop O'Hara refers to the Uniate Church as the Orthodox-Greek-Catholic Church in Union with Rome".

(ARV, no. 46, December 27, 1894, p. 1) (Ed.)

that today another one is dragging them- to esquire in other words there have been petitions, lawsuits, as a daily order!... But this has not been a concern of the all respected pan... There is a "union"- there are still Laurisins, who will write "circular letters" to the "American Rus'", that there should be made a "collection" of \$.10 for the lawsuit,- and the all respected will only "write" to the president that he has- "to pay"...

XIII. And it really happened, on one nice day all the fraternities, all the parishes, all the ksendzes received an appeal from- the secretary of the Union, Laurisin written- in Ethiopian-Russian language,⁸⁰ and from the all respected pan the Latin ksendzes received the appeal in Latin language, that the first one would collect \$.10 each and would "donate" it for the lawsuit, and immediately it was calculated how much, will be collected and that was paid in cash by the "Union",- in advance;- the Latin ksendzes have been invited to give as much as they wanted.. and the "Union" has paid \$370 that was collected by the fraternity brothers as the money for widows and orphans and after that came that which was already expected for a long time by the wisest people...there came moral bankruptcy! And such swinish tricks, which nobody even imagined came to light!... Having occupied "the Union", the ksendzes made out of it some kind of a spiritual "Sanhedrin"- they pushed out of there the non-clerical element, and they wanted to rule there only themselves- which they could also do, if they would not have been obsessed by a hate among themselves, by envy, disagreement, by ruinous competition,- and under such circumstances, to all of that, with the instigation of the "Ukrainophils" and "Svoboda", one of the glorious "fighters" of Holy "Unia" couldn't forgive the great offense, which was done to him by the editor of "Viestnik"- who of his own will struck him out of the membership of the "Inspecting Commission",- elected by the third convention and because of "great" offense,- instigated by "Ukrainophils" in Mt. Carmel (this "glorious man"! is Cornelius Laurisin),- came out against- the "Union" and its- officers.

⁸⁰In reality from the past secretary Cornelius Laurisin, who has been playing the role of a "vicar" to the biskup- Chanath.

CONVERSIONS

In a small Anglican magazine St. Clement's Magazine we encountered an article that expresses dissatisfaction, and even reprimands the speed, with which the Anglican Church accepts into its midst people, especially clergy, from different Protestant doctrines. According to the opinion of the author of the article, there is no reason to be delighted with such "conversions", because they are only weakening the church.

"In the newspapers lately were very often printed long reports about 'conversions' into Episcopalianism of some learned theologians, former followers of Presbyterianism, and this undoubtedly gave some members of the church reason for rejoicing.

It seems, in the eyes of some of our co-religionists; lay people, clergymen, and especially bishops, that the greatest missionary deed consists in standing with open arms, being ready to embrace all of other Protestant groups who are dissatisfied, who committed offense, who are rebellious, who disagree with the rules of their church. To press onto one of such 'converted' a prayer book and to teach him to find the text in the Psalmbook- is counted as a victory; and if he will go by one step farther and will agree to accept chrismation, this is already the epitome of triumph. According to some kind of peculiar logical process, which often forecasts that such learned theologians, whose erudition and literary talents until now had been used for broadening the traditional beliefs and for the defense of unheard of theories of exegetics, will become a 'wonderful Catholic' if he only will accept ordination in our church.

Much can be said about the unavoidable imperfection of the views of the 'converted' and almost as much about his motivation; when the matter concerns a usual member of the church, it can be said in private. With all imperfections the sincere wish to learn and to accept the complete matter is not rare; every Catholic parish can show an example of such development from small beginnings. But it is completely not the same when conversions of the clergy occur. Their printed 'arguments' only prove, that their main motives were mostly the wish of greater personal comfort, and toleration which does not take into account the positive revelation of God.

Such conversions do not make the church stronger, but on the contrary they weaken and confuse; they insult the believers and introduce into temptation those, who had the intention of converting for deeper reasons. They have little, or nothing, of true repentance, and because of that the angels will not rejoice over them."

We do not have certain persons in mind but we cannot disagree with the reasons of the author. Certainly some Anglican-Episcopalian has to be careful in such cases when somebody from a Protestant sect expresses the wish to become a member. The reli-

gious teaching of it and especially the disciplinary-ritual side, - in the limits of the three mostly characteristic and essentially different from each other sub-divisions of Episcopalians-Anglicans (High, Low, and Broad Church), - is a very loose concept in the eyes of every person introduced to the Anglican Church. This will not be denied by the members of this church. From this side, the fear of the best members of the Anglican Church, who care about the return of the religious teaching and rites to the real Catholic norms, is naturally understandable, that the proselytes from the Protestants, who were not completely tested in their beliefs, would not bring into the church even more the weakening spirit of Protestantism...

FROM THE ROMAN CHURCH CALENDAR

In the New York monthly edition of the Bayon Monthly Visitor is an interesting article about belief, connected with the name of some saints, who are glorified by the Roman Church. In England, for example, among female unmarried youth "St. Guirek" is very popular since according to wide-spread belief every girl after his request can very soon get married, if she...doesn't pray, but...will pin into his nose a hairpin.

"You can picture to yourself, exclaimed the Visitor, the suffering of this unfortunate wooden saint, whose nose is converted into a pincushion for pins and hairpins!"...

If we would take courage upon ourselves to assume that in England, as in the rest of the world also, the intimate wish of every girl is to get married, then what kind of a pitiful spectacle that unhappy statue must be! To satisfy everybody, who wants to seek the miraculous request of St. Guirek, the torn places have to be replaced yearly, for which has been fixed a yearly festival procession of carrying the statue from the niche, in which it is always located, across the city to a special chapel, from where later, with its repaired face it is returned to its place.

It is a strange worship!... However, in honoring their saints the Roman Church is allowing as a matter of fact more than a few strange religious beliefs. The one mostly spread among them is "St. Anthony of Padua" who liked very much to make sermons to the cattle... St. Francis de Assisi shook the paw of a wolf and asked him not to kill the sheep and rams, and the wolf with this paw shaking gave his word of honor, that he would not do it... Nobless oblige!

"St. Hubert" - is the patron of hunters; he is honored, according to the words of the Visitor, by all Latin peoples, but

most of all by the French. There is given also an illustration that pictures a wide field in "Chateau de-Bonneless"; a pack of dogs, the hunters on horses, a crowd of people, and in front are three abbots with cross and holy water, dressed in church vestments, bare-headed, who are praying and blessing with holy water...the dogs.

To bless cattle useful to people- cows, sheep, to bless a hive of bees, it is done by the Orthodox Church,- and it seems to be funny to the Latins, but to bless dogs, for a hunt with holy water?- that is really not funny.

THE HOLIDAY OF CHRIST'S NATIVITY vs. CHRISTMAS⁸¹

What is the difference,- the reader will ask,- both mean the same thing, the only difference is that one is the Russian expression and the other is the English?...

Indeed so and still there is a difference between the Holiday of Christ's Nativity and the American "Christmas".

Look into the calendar for the past year, 1904. Christmas is always celebrated on December 25th and in this year we also see Christmas marked on December 26th. This means that the Americans in this year were celebrating for two days instead of the usual one. So what happened here?

In the entire Christian world, or at least in the larger part of it, the Holiday of Christ's Nativity is celebrated on December 25th, the Incarnation of God's son is celebrated on this day. In other words, it is a purely religious holiday. But in America, correctly in the United States, it is not like that...

In the entire world this holiday is celebrated by Christians,- the unbaptized have no connection with this day because this day is the day of the birth of Christ, the Redeemer of the world. In America it is celebrated by everybody and at least one third of the population does not know and does not want to know that (Christ--Ed.) "rose upon the world as the Light of Knowledge",⁸² there are many who are counted as Christians in name only, they are bowing to the "stars" without learning anything from the "Star". Because of this, American Christmas is some kind of a mixed celebration and it is celebrated not only by Christians but also by Jews and other unbaptized!...

In the United States, as a visible expression of the celebra-

⁸¹Father Alexis wrote this article in 1905, but we have chosen to present it here.

⁸²From the hymn and collect of the Nativity of Christ.

tion of Christmas or as a symbol of it is some kind of monstrosity called Santa Claus,- appearing as a gray-bearded old man, in red pants, short coat with a papakha⁸³ on his head, in boots...sometimes he drives a sleigh with four, or five deer, full of all kinds of presents for children, and he pours those presents through the stove chimney into the children's stockings which are hung for this purpose in the evening in almost all the houses, where there are children who expect presents for the holiday. Already a few weeks before Christmas, Santa Claus appears in the streets in his impressive costume and loiters along, sometimes dragging on his back advertisements and labels of some unChristian company: "Come to us, it's cheaper"!... and sometimes he sits in the shop windows of the same companies and with his grimaces attracts the public into the store. Who and what this Santa Claus is, is difficult to comprehend. If you ask an American- he will only answer that Santa Claus is Santa Claus, and that's it! In all probability it may be strange, but this Santa Claus is nobody else but the distorted personality of obedient St. Nicholas, gracious protector of children... How did they arrive at this, that this saint was converted into an old man who drives deer and throws presents into children's stockings, possibly no one can explain. And there is no way that an American would study the exalted character of St. Nicholas!.. He is occupied with "business"! And nobody should be surprised by this because even a Slovak who acts like a priest in America turned once to me with such an astonishing question;- I quote him word for word "Why do you Russians so highly respect St. Nicholas? He was such a simple man who could not even write"... What then can we ask of the Americans? They have as much relation to St. Nicholas as we to the North Pole.

Another form of expression of Christmas is the fir tree,- which is decorated vividly in many colors,- but you will see this fir tree not only in Christian houses, but also in those of Jews who want to appear in the role of "high toned" liberals! And in their houses little Sams and Ikes (Samuels and Issacs) are jumping around the fir tree and admiring the presents which Santa Claus brought them!... Also Christmas is expressed in an obligation to send or to give presents to relatives, friends, servants and to all acquaintances and this pleasant tradition has been brought to such a state, that some Americans await with horror the coming of Christmas, when they voluntarily or involuntarily will be forced to play the role of Santa Claus. There are such people who shamelessly demand presents on Christmas. If you do not give them, that is the end of friendship.

Concerning the spiritual side of this holiday, a distinction should be made between Roman Catholics and Protestants. Roman Catholic priests, in the morning at six o'clock whisper the first mass which is called the missa pastorum! (Probably at that time the shepherds in Bethlehem had already heard the mass!..) They whisper the second mass at eight o'clock. And at ten o'clock they

⁸³A tall Caucasus hat usually made of sheepskin.

perform the high mass with singing and tambourines, drums, violins. Every priest has to perform three masses on this day.

In the Protestant churches, there is no night service on this day; simply in the morning and evening an extensive musical program is performed, one which is publicized in advance in the newspapers to attract people. Naturally the programs are mostly composed of vocal religious music but sometimes you will find included Mendelssohn's Wedding March, the march from Lohengrin, by Wagner, etc. Then naturally there are sermons about everything but not about Who was born and Whose day is being celebrated! It seems that Christmas is a celebration which can be appropriately celebrated by everybody,- Christian and Jew, Chinese and Negro, baptized and unbaptized.

In the year 1904, the celebration was extended to the day of December 26th because by the law of the United States on Sundays, as also on Election Day the taverns are closed and how could such a festive day as Christmas be celebrated with closed taverns? On Sunday there should be no work and Christmas should be a celebration, so why then should a day free from work be lost, therefore, if not only Christmas but also another holiday which is acknowledged by the state, for example, New Year's, Fourth of July, and others fall on Sunday, then the celebration is carried over to Monday. So the New Year of 1905, the Happy New Year, was celebrated by Americans not only on the first but also on the second of January.. So as it should be, to enjoy the celebration well and worldly...

That's how Yankees celebrate their Christmas.

FROM THE HISTORY OF THE CHURCH AND PARISH IN MINNEAPOLIS

The church and parish in Minneapolis was established by the immigrants from Austro-Hungary,- Russian by nationality, Uniate by faith. In 1882, the first to come here were: Yuri Homzik and Theodor Sivanich,- both from Strebrik,Sharishsky County.⁸⁴

⁸⁴The founder of the Uniate Russian Community in Minneapolis was George Homzik, who arrived in 1877 at the age of 27. He married a newly arrived immigrant Paula and by 1905 they had 10 children. Theodore Sivanich came to Minneapolis in 1880 at age 25. Before this there were already some other Russians here but they had not formed a community.

In 1849, Minnesota had become a territory and in 1850 the 7th census of the United States showed that there were 6,038 white and 39 black people there. (Indians were not counted.) Among the white population in Minnesota, 2 people were listed as from the Russian Empire. One was Mark Issac, a salesman, 27

Year after year there have come after them other people from there.⁸⁵

The Uniates who arrived in Minneapolis in their spiritual and church necessities were going either to the German Papal ksendz⁸⁶ who was by nationality a Croat or they went to the Polish ksendz, who understood more their Little-Russian language. Even the above named Theodore Sivanich did much to build the Polish kostel. The Polish ksendz was trying in any way to take control of the Uniates; he was speaking about them as about Polacks...and the unknowing, ignorant, non-educated people have been calling themselves not Russians, but either "Polanders", or Bohemians...! This has to be attributed to the circumstance, that in Hungary the government had demoralized and dispirited the Russian people so much, that they were ashamed to be Russians. Besides this these people were seeing disrespect toward the priests and the churches of the unfortunate Uniates, they instinctively were feeling, their bad position. And it could have happened, that the immigrants who arrived here and who were separated from the others in Pa., under the influence of the Polish ksendz - Jacob Poholsky would all have become in a short time Latin Papists, but God's Providence sent to America a Uniate priest from Lvov Father Ivan Volansky who settled down in Shenandoah, Pa., and from there he visited the Russian Uniates; he baptized them, confirmed them and most important he strengthened them in their faith and their nationality. And so in 1888 he arrived in Minneapolis.

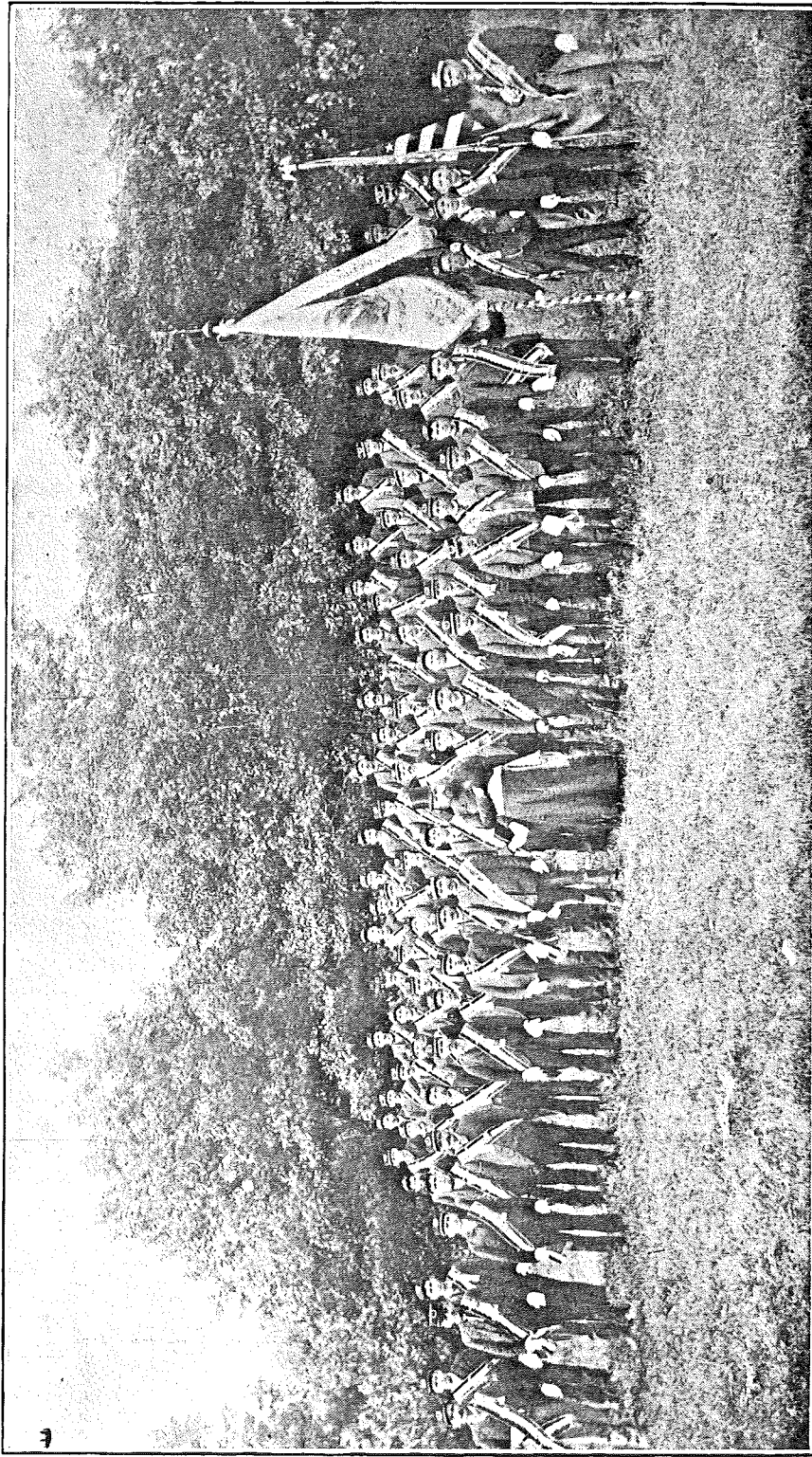
The 80 Uniates who were living here, were requesting the German and the Polish ksendz to allow them in their kostel to make a service to the Lord, but the Archbiskup of St. Paul in whose territory Minneapolis was located, simply prohibited the

years old. It is not known from what part of Russia he came. His name suggests that he was probably Jewish. The other immigrant was Martin Fitcourt, 60 years old, a worker from Poland. (Minnesota Territorial Census, 1850, edited by Patricia C. Harpole, Minnesota Historical Society, St. Paul, 1972, pp. 6 and 44.)

According to the census of 1860, there were already 127 people from Poland and 59 from Russia in the territory. Those numbers are not exact because some people did not reveal their nationality and not all who came from the Russian Empire were Russian but were of different ethnic groups (Finns, Jews, Byelorussians, etc.) Also some Russians came to the United States by passing through the Austro-Hungarian Empire and because of that it was shown in their papers that they were Austrian, Hungarian, Bohemian, Slovak, Polish, etc. in origin.

⁸⁵They came from the villages of Beherov, Komlos, and Strebrik in the Carpathian Mountains of Austria and Hungary, from the part which was later known as Czecho-Slovakia, and were known as Carpatho-Russians or Ugro-Russians.

⁸⁶The kostel where he served was located on the corner of 2nd Street and 7th Avenue N.E.



STS. PETER AND PAUL RUSSIAN ORTHODOX CHURCH SOCIETY, 1888

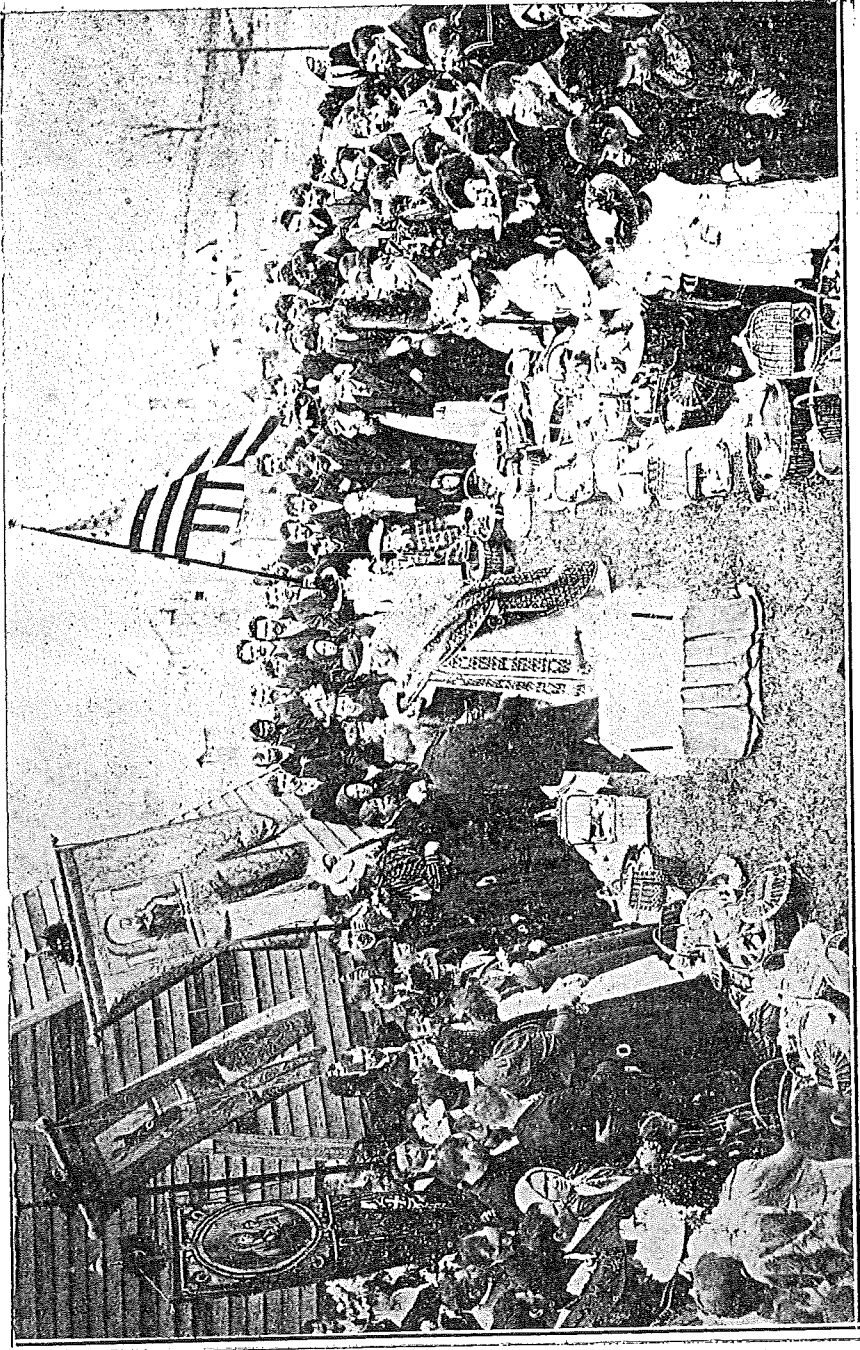
performance of the service, explaining his prohibition, that making a service according to the Eastern rite would arouse a scandal among his faithful!... However a liturgy was celebrated in a private house owned by Paul Podany and George Homzik, there they had their confession and communion... The Archbishop, by name John Ireland made rude attacks against Father Ivan Volansky however this circumstance only helped the Russians; they united and thanks to the work of Theodore Sivanich, George Homzik, and Piotr Kucheckka, decided to build for themselves a church. Among themselves they collected donations and sent to Pennsylvania Piotr Podany as a fund raiser. The collected funds allowed them in 1888 to build a church, which was in 1889 blessed by the above mentioned Father Volansky in honor of the Protection of the Holy Virgin,- this happened in the spring when the first service to the Lord was made there. In the summer came Father Alexander Dzubay who suggested to the people that they should call for themselves a priest.⁸⁷ It has been difficult but finally the people agreed and they called Father Ian Zapatotsky from the Priashev diocese who finally came to America, but stayed in Kingston, Pa. making the people in Minneapolis very sad. In place of Zapatotsky on the 27th of November, 1889 came I, the writer of this history, Alexis G. Toth, also a priest from the diocese of Priashev. I found the church built, however being empty: there was really nothing inside. I began to ask for charity from my people and people of other faiths to supply the church with the most important items. There were 14 families and several single people, all together 89 souls who were parishioners of the church. I prayed to God and God, especially the most Holy Virign Mary, didn't abandon me, during a year, I collected so much that I could buy 5 vestments, a Gospel, a shroud of Christ, candleholders, gonfalons, icons, a chalice, and other things; everything together cost \$840. In 1890 I bought for \$1500 a house for the priest, and paid the \$1800 debt, so that the parish house and the church were worth more than \$7000 and today, when I am writing this, there are no other debts except \$1980. There was much work, and unpleasantness, and I do not want to talk about it only God alone knows about it... Our people who came to America, oppressed in their home in Hungary, got here full liberty, which they understood poorly, and they explained to themselves that they, as free people, do not have any responsibilities even toward God!... And they started to look on their priest as only on their servant... They were not paying me: and so I had to leave and to suffer need, but always I have been calling God's name: and I didn't lose heart and didn't fall into despair. The most unpleasantness and struggle I had with the Papists, that started from the Archbishop immediately after my arrival who gave an order to his Polish ksendz to read in the Polish kostel, that he doesn't consider me a Catholic, nor a priest, that all my activity is meaningless, and he was warning, and even simply prohibiting, the Russians to go to their church!..

⁸⁷Father Alexander Dzubay returned later to Orthodoxy and became a bishop under the monastic name Stephen.

But everything was in vain... Seeing my activity and that even also such people, who had become before almost complete Latin Papists were now returning to their people and that the number of my faithful was every day larger, the Archbishop proclaimed my excommunication and demanded from the Roman Congregation de Propagande Fide, that the Uniate bishop of Priashev Ian Valosh would recall me to the homeland,- especially for the reason, that I have been exciting other Russian Uniate priests in America, calling on them to preserve the rights against the attacking biskups...

When I saw all of that, when I heard of that, then I made a decision to do such a thing, that had been already long in my heart to do something which my spirit was demanding!... To become Orthodox!... But how could I do that? I have had to be very careful... Unia, this unfortunate Unia which was the beginning of decline and of all badness, was already very rooted among our people. 250 years passed since that yoke was put on our necks!... I was from the bottom of my heart praying to the Lord that He would provide me help and strength to explain to my uneducated faithful. And God heard my prayer: I began to teach people and I sent a trusted one Ian Mlinar to the Orthodox Bishop Vladimir of the Aleutian Islands and Alaska who as I learned was at that time in San Francisco to find out; wouldn't he accept us under his authority?.. After that on the 11th of February 1891, I took the long road myself (6 days by railroad). And finally the Bishop himself came to us on the day of the triumph of Orthodoxy on the 25th of March and united us with Orthodoxy, altogether 361 souls. The people who were called and to whom everything was explained with loud voices denounced the wrong-teaching of the Papal church. and we returned there, from where our forefathers were separated by lie, by flattery, by force and by malice... Glory to the Lord for His grace to us! I knew, that the Papists will not let it pass in silence. And immediately there started to thunder condemnations in these kostels,- especially in the Polish... The Archbishop again condemned by damnation. There was no such means which was not used against me: it was sad that I sold the Christian faith to the "Muscovites" for 30,000 rubles, that I am a cheater, that I am a thief, who stole the orphans' money in Hungary and ran to America... In other words the entire arsenal of Papal cunning and malice was used against me. The dressed-in-civil Jesuit ksendzes started to visit secretly my people and excite them. Some of the people began to have doubts and to my unhappiness the Holy Synod at that time recalled Bishop Vladimir to Russia; I stayed here without protection. The Uniate biskup of Priashev recalled me home, I disobeyed, being already at that time Orthodox. He blackened me giving a bad description about me, giving my name to the Great condemnation and sent all of that to the local Polish ksendz and archbiskup. The people were not paying me anything: I have had need in everything but I believed firmly that the Lord will not leave me without His mercy!...

In March in 1892 in my sad condition as in a clouded sky appeared a shining sun... The news arrived that to our Orthodox was appointed the Most Reverend Bishop Nicholas who had already come to America! God give me to see better days!...



Father Alexis blesses the Paschal baskets
in front of the church in Minneapolis.

CONCLUSION

This second volume of Selected Letters, Sermons and Articles of the venerable Father Alexis G. Toth generally covers the period 1896-1897, during which Father Alexis continued his work with the Uniate movement to rejoin the Orthodox Church.

In his response to the claims of Roman Catholics and Uniates he pointed out the danger of Roman Catholicism which sought to introduce new dogmas; for example the infallibility of the Pope and the Immaculate Conception of the Holy Virgin Mary, which contradicted the teaching of the original Christian Church. He explained that he sees the replacement of Christ by the Pope as the basis of Roman Catholicism.

Father Alexis saw in the history of mankind that "Adam fell because he wanted to be like God; the Papacy is falling because it tries to get that which by right belongs to God, i.e. infallibility. The Papacy is trying to create a tower to Heaven."

Father Alexis with P. Rovnianek tried to unite all Slavic Orthodox, Uniate and Roman Catholic people for the protection of their rights in the United States. There had been many attacks against them in the past. Rovnianek who was elected as leader of the Slovaks in the United States and was a publisher of a large ethnic newspaper called all editors of the Slavic press to a conference to discuss mutual problems and to form a plan of action to aid Slavic people in the United States.

Father Alexis directed the defense of the Orthodox against the lawsuit of the Uniates and Catholics for the possession of the church in Wilkes-Barre.

Volume 3 will consist of more letters to Bishop Nicholas, reports on the progress of the trial, and more of Father Alexis' thought-provoking articles about the creation of Unia and how it offends all true Christians.

We would like to remind our readers that letters and articles in this work are authentic, although they come to the reader in translation. The style and phraseology, both characteristic of Father Alexis, were kept where possible. For these reasons, they can be regarded as works of his pen. The wording of most of Father Alexis' letters is careless, sometimes even obscure, with the omission of words. Therefore defective, even unintelligible, phraseology may be found in his works.

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