



## Rumors and truths

Printed in Freeland, Pennsylvania, a small but extremely fanatical newspaper "Katolik", whose editor is the local Catholic ksendz 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 ksendz 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 ksendzes 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 ksendzes 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, apperuntur 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?!<sup>135</sup>

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 Cyril and Methodius!... A good Slav can never be a Papist!...

## 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 Matthews, 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 has 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 Reverend 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 Matthews' election to apostleship? We see all the Apostles joining in

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<sup>135</sup> Luke 6:41.



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 fullness 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 pover 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 Ecumenical 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?<sup>136</sup>

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 reunited 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 reunion under the circumstances!...

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<sup>136</sup> \*In our days the Popes still appoint bishops, metropolitans, and even patriarchs to countries that have Orthodox population.



# 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 south-western 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,- "Katolic" - 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 lashek, thinks - that he imagines as already fulfilled", - but we will stop ourselves and pay our attention to the remark of "Katholik", 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? <sup>137</sup> 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 this 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 "Katolic" himself not long ago (not more than 2-3 month ago) with a fanaticism like Loyola, Arbutza, 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 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 "assistencia 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 "assistencia 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 assistencia" 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

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<sup>137</sup> \*This 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.



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!...

## 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 coreligionists; 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 religious teaching of it and especially the disciplinary-ritual side,- in the limits of the three mostly characteristic and essentially different from each other subdivisions 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 widespread 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 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.

## Flashlights

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

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



# I Lourdes

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

Until now only Lourdes is untouched, Lourdes, where according to Papal tales, the Holy Virgin Herself confirmed the dogma of the Immaculate Conception, which was invented by Pope Pious IX in 1854.<sup>138</sup> A simple shepherd girl Bernadot was honored to have a vision and heard Her words: "I am Immaculate Conception". At the place where the Holy Virgin stood appeared springs of water, miraculous and healing. Since then that water is sold all over the world; even here, in America, one Uniate ksendz was selling it by the quart.

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

*"It is abominable to the soul of everyone who comes to Lourdes, to see how everyone there tries to make money. Everyone who lives in Lourdes has his own hotel, sells statues, medallions, rosaries, miniature caverns of Lourdes, chocolate, candies,- all this in the name of religion. In other words, Lourdes represents some kind of a fashionable swimming place where the usual roulette and casino are replaced by a grotto and a kostel." "My first reaction was to desire to leave that place immediately," said the author,- "but it was good that I stayed, since I had a chance to see all the details of the local swindles. It now became clear to me why the French government left Lourdes in peace. The selling of rosaries, statues and other "religious" items is completely in the hands of Jews. Jews sell these items individually or in quantity and are creating here almost an American trust!"*

Therefore the sons of Israel are protecting their interests when they protect Lourdes, since they make great fortunes from pilgrims. Here, as in Jerusalem, they discovered what benefits them and do not permit the government to touch Lourdes.

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<sup>138</sup> \*The Holy Orthodox Church teaches, that the Holy Virgin is the Lord's Mother and remains always a Virgin. The Church venerates Her purity believing that She is without sin. The Church believes these qualities did not come to Her but She Herself earned them by Her prayers and deeds. According to Church teaching, She was not free of Original Sin but became free of it only later. The Papal Church teaches differently. The Pope teaches that the Holy Virgin was a Saint a sinless at Her birth. According to the Roman teaching people receive their body from their parents and their soul from God. The Holy Virgin according to Papal teaching received a soul that was already sinless. The Roman teaching contradicts the teaching of the Orthodox Church, which teaches that the only exception in the human race was Jesus Christ Himself: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned". (Rom. V:12) The Roman Latin Church lacks any convincing proof of that dogma proclaimed in 1854 by the Pope. Russian Orthodox theologians consider that the proclaiming of that dogma was a political maneuver and part of a Papal plan to subdue the Ecumenical Church, as were the Popes' interpretations of what was said by the Holy Virgin at Fatima. (A. Kolesnikov, Kurs Sravnitel'nogo Bogoslovija, p.19-23, Arch. Constantin, Pastyrscoe Bogoslovie, p. 37)



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

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

## II

### How history is made

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

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

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

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

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

Since we started to speak about beards - until now our brother Uniates had two kinds of images of St. Nicholas: with a beard and without a beard. The first image they sell for 20 cents, the other one for 25 cents,- probably they added 5 cents for the shave! And now they have also additional groups of St. Nicholas - with a crosier and without a crosier. You can get them all from the secretary of "our dear Union".



# The Apostolic delegation in Russia

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

*"L'Echo de Paris reports that Rome is busy studying the question of establishing an Apostolic delegation in Russia. This delegation, according to the opinion of the newspaper would be a natural result of the new position of Catholicism in Russia, which came after the last proclamations of religious liberties.<sup>139</sup> There is hope that the delegation will meet less opposition in popular opinion than a proposed nuncio representation, with the establishment of which there are delicate questions about etiquette and superiority. Usually a nuncio is considered a leader of the diplomatic corps, and that is not possible in a non-Catholic country."*

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

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

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

I do not wish to take the part of Cassandra or of the Trojan Sinon, but based on my own experience, and partially on history, I dare frankly to make the statement, that those people would be committing a great error for Russia, to permit a representative of the Pope even to come to Russia on a temporary basis, and even one with the modest title of Apostolic Delegate. - Russia already had enough problems having Catholic-Papist citizens, namely the Poles; but there will be even more if they would feel that there is a man in Petersburg, to whom they could come not only as to a "punctum chrysalisationis", but also who is the representative of one, who according to the words of Cardinal Manning, stands above any Law and Power and to whom every Papist unconditionally has, under threat of salvation,- to listen and to obey! If - in Russia, especially in Church circles, people would have the zeal to make the effort, especially those who should know - and look into the matters of those countries, where the Pope has nuncio delegate representations, they would immediately be convinced, that all political intrigues always, plus - minus, have as the source or were centered at those "Apostolic"- palaces, where the nuncio or the delegate lives! - It would be enough to point this out to France, to Austro-Ugria and to Spain.-

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<sup>139</sup> \* Beginning in 1898, gradual reforms were proclaimed in Russia under the name of freedom of conscience. According to these reforms, all religious groups were permitted to missionize. The Jesuits and other Catholic orders were permitted to resume their work in the Empire and the Catholic priests to go to Rome. From that time on, any religious group could build a place of worship or a school in any part of the Empire.



A remarkable activity was conducted by the Papal nuncio in the 1890s in Vienna, when the matter of the so-called Church Laws concerning religious tolerance, civil marriages, etc. were discussed in the Hungarian Parliament. Not only the Catholic hierarchy but also conservative - Catholic politicians and aristocracy were in contact with the nuncio. That kind of conduct gave a reason to the opposition in the Hungarian Parliament who even began to thunder against the involvement of the Roman Curia in the internal affairs of Ugria. Nuncius, naturally denied all those accusations - but who believed him at a time when the facts and the proof were very clearly against him?!... And what, or better to say who was also the reason that "the first daughter" of the Catholic church and Rome,- France, got its affairs so out-of hand that the State and the Church were separated there? The Papal nuncio in Paris could have, if he wished, told much about that business! In Belgium in a struggle of liberals against conservatives, the Papal nuncio had an important role and he has it also now. He is more important than even the leaders of the Conservative party, but he works like a Catholic - naturally - backstage!... It should not be forgotten that the Pope has been trying to spread his fatherly care over Russia ever since autocratic Russia recently became a Constitutional Monarchy.

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

Last year in Scranton a new monastery of Lazarists <sup>140</sup> was blessed. The Delegate of the Pope appeared there in pleno splendore. He was met not only by the Catholic fraternities and offi-

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<sup>140</sup> \* The Lazarists, officially known as the Congregation of the Mission, is a religious institution founded in 1625 in Paris by Vincent de Paul. It was established in the United States in 1867. Its general motherhouse is in Rome, Italy. The clerics and the brethren were mostly involved in educational work.



cials, but also by the Protestant city council! Qualis mutatio rerum et temporum! It was not a miracle therefore that the musical bands and the drums were deafeningly loud! I am not a prophet, but four-five years from now the "Apostolic" worm here will come out and become the most beautiful butterfly - Papillio Cardinalis,- that cum pleno jure will take its place among the diplomatic corps in Washington as the Papal nuncio! Remember that!...

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

## The impostor

As is known, the vocabulary of the Uniate newspaper is inexhaustible in cases, where the subject is that of getting even with personal enemies of the Uniate activists... The composer of the "Greek-Catholic language", it seems, has invested all his poor spiritual powers into that deed of invention of completely unwitty, but undoubtedly sufficient for an evaluation of his own illiteracy, epithets and nicknames... I do not intend to be offended by that... But however wouldn't you laugh, when you see in his newspaper "a diplomatic old woman", instead of "an old woman with a diploma", "a diplomatic teacher", instead of "a teacher with a diploma", a "bespechny chata", "a stoveless hut" instead "a hut without a stove" (a game of words - "bespechny" is Russian for careless), a "besobraznaja stena" (ugly wall) instead of "a wall without icons" (besobraznaja = ugly) and many other pearls like that; some of the readers of the Uniate Union newspaper are already accustomed to such pearls.? According to the vocabulary of that newspaper - I have been "schismatic" and "archischismatic" and "profiteer" and "traveling Apostle" and others. Now that newspaper has rewarded me with a new name and they behave like a child with a new toy... I am - "Impostor"! - sorry; I am a "real Impostor"!

Alas to unfortunate me!...

Therefore,- if, to tell the truth, to deny a lie when that lie is already part of the flesh and blood of some people, when the lie through deception forced the truth,- then that is to be an "Impostor"! Oh, if there would be more of such Impostors in history!... Wouldn't then Hus and Photius and also John Naumovich be among them?

I am not an "Impostor" for the reason that I knew that the unfortunate and disastrous Unia was a fraud and began openly here in America with a courageous voice the mission of Orthodoxy to our people? Am I not an "Impostor" for the reason that I explained the dangers and distractions made by the Jesuits-Unia. Did not I, tirelessly, call on the Uniates to renounce Unia, to drop their humiliating, grieved wandering, in front of a hierarchy that is foreign to our true faith and hostile to our rite and to return to the true flock of Christ? We have here an Orthodox Russian Bishop, there is an orderly Russian diocese, the Word of our Lord is given here as it was taught **BISHOP - OF OUR OWN NATION, AND NOT UNDER THE IRISH KSENDZES!**... by the Holy People to our great grandparents... Therefore why do we need something foreign? Why do we have to suffer disorder, disagreements, laziness, arguing, and tyranny? **LET'S GO ON THE ROAD OF BRIGHT AND GOOD ENLIGHTENING ACTIVITY, UNDER THE LEADERSHIP OF OUR OWN.**

I am not an Impostor because all this time I announce that: "we are Russians; we are brothers of the Great and Mighty Russia, of a Powerful Russian nation friendly to us; there is our support and our defense. In unity with them, not only in blood, but also in faith, - is our guarantee of prosperity, our strength and our development!



Am I not an "Impostor", because for the past nine years all my appeals tear apart your Uniate ears; - because the disclosures of your fraud will reflect upon the income in your own pockets?...

Yes, I am an "Impostor", in contrast to your numbed fraud, your treasonous soul poisoned by Judas, by your persistent mercenary external denial of that with which you internally agree... I feel sorry for you, you unfortunate victims of your own greed... You got stuck in an infinitude of contradictions. You rush from side to side; you say today one thing, tomorrow another, and the day after you yourself renounce your first and second statements? First, you kiss the shoes of the Latin ksendzes, then you attack them with your entire councils. Indeed you invest yourself with the authority of the wide powers of the highest hierarchy. You call the Latin people to bless your churches, and in your speeches what do you say?- Here are your own quotations - imprudent words: "There, brother Rusin, you are standing between fire and water! that is between "schismatics" and Latins. For you to choose one or the other is - *to perish!* It is told to you, they (the ksendzes) want to make you a bad Rusin and that they lie. But you have to keep your faith, don't give in to lies, *since your Holy Faith is the oldest one (Unia!) the most important of all others; the other faiths separated from each other, they came later, and for that reason they are younger. (!) Your faith was taught by St. Basil the Great, St. John Chrysostom, Sts. Cyril and Methodius and by other holy Fathers of the Church of Christ (is that possible). Your rite comes from the Holy Apostles themselves and it is based on the New Testament and the Oral Holy Teaching.* Listen to your spiritual and your national pastors, since they also work hard - they work and ... travel!

What is all that?... What else will you tell? Did a healthy mind, common sense and your reason leave you!? Your people according to your words, should be neither Latin nor Orthodox,- but Uniate!... This Uniate faith - is the oldest one: since not only St. Vladimir, but also Sts. Cyril and Methodius, Sts. John Chrysostom and Basil the Great and the Holy Apostles, who wrote the Holy Scripture were Uniates according to the Uniate faith?!... Lord, have mercy on us!

Yes, call me an "Impostor", but the people will trust my word, that we are one with the Great All-Russian Nation,- no matter how much you scream: "we are Russians, not Moscovites, but "Vikrainian", the Moscovites have their Czar, who oppresses our independent people, we have to build "Vikraine" from Charkov to Miskolc, our Russian language will be based on the basis of phonetics" .. etc. the same kind of nonsense...

If we live, we shall see. Your name calling will not stick to me and will not hurt anyone; your foul words and tissues of lies will dissolve in the air, but your shameful deeds and acts will not soon die, but will live for a long time in the history of the American Rus', as a memory of some kind of infamous obscurantism, bringing upon you the merciless and bitter cursing of your unfortunate, spiritually and historically uneducated descendants who will be wasted and ruined by you.

## Audiat et altera pars!

The article that I read in *Americanskii Pravoslavnyi Viestnik* (American Orthodox Messenger) No. 5, March 13, 1899 entitled "The Spiritual Interests of our Mission - The necessity of adapting our Mission to the local church system of life, concerning the calendar calculation" - has forced me to assume, that the author of that article has completely not taken into consideration one very important and essential circumstance, namely: what kind of disturbance, discord, disorder and other unpleasantness has the question of the calendar<sup>141</sup> made among the same people, to whom

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<sup>141</sup> \*There is much literature about the calendar. There were many methods of time calculation before, but for the Christians only one is important: We know from the Bible, that God established the week. The year is divided into Bible months. The months of God's calendar are related to the planting seasons (Psalm 104:19). According to Exodus 12:2, the first month of the year is in the spring. The month relates to the moon, in accordance with God's statement in Genesis 1:14. It starts with a new moon and is alternately 29 and 30 days in length.

It is easier to count the time between the two full moons than the time when the sun returns



we, as missionaries, were called to serve here;- I am speaking about the Ugro- and Galician-Russians, and particularly: what kind of bitter struggle that problem created in Hungary in the '70's of this century.

Setting aside the question of whether it is true that the Gregorian calendar is better than ours, I will only say that both one and the other have their mistakes,- therefore the opinion of Mr. Glasenap is completely irrelevant to the Church,- he is not "infallible" in his views of the necessity of calendar reform, since scientists in Germany and also in France suggest the making of a Global Calendar which would base itself on "decades" - the decimal system - and that is, in other words supporting what I said above, that neither the Gregorian calendar nor the Julian is precise: - therefore if we hold ourselves to one of them, then according to my sincere opinion, it is better to keep your own, than to accept someone else's! The more so, since the Julian calendar although it seems strange at first glance - is one of the towers and even castles, that the Galician and Hungarian Russians preserve and protect until now as their defense against the full influence of Catholicism!...

Whoever occupies himself with the history of the unfortunate Unia, must indeed be surprised how the Pope and the Jesuit horde in Rome have failed, in their efforts to influence Terletzky, Potzey and others to accept the Gregorian calendar along with the supremacy of the Pope. I suppose that the main reason for this is that at that time, the Catholics themselves were not very sympathetic to the newly introduced calendar; even later the Jesuits with all kinds of methods attempted to enforce the calendar, but seeing protests against it from the common population - they dropped the matter; or at least no longer loudly demanded it from the Uniates. In 1806 the question of the calendar came up again in Austria. The Austrian government had even appointed a commission for the purpose of revising the calendar but in Galicia, and especially in Hungary, the people, the clergy, and even the Uniate bishops themselves became excited and were against that proposal, and the matter was sent by the government to the Pope himself. Pope Pius VIII, or to be more exact, "Congregatio Rituum" said that, which later, in 1871-72, Pope Pius IX answered to the rancorous Uniate bishop Stephen Pankovich, who, with the support of the Hungarian government, wished on his own authority to introduce the new calendar in his diocese (Mukacevo): "Drop the matter and do not give a reason to the Orthodox (or according to the lexicon of the Catholics:- schismatics) to accuse the Catholic Church of supposedly introducing Latin customs (consequently also the calendar) and imposing them on the Uniates", and the matter again ended. Even though in the Uniate lands of Galicia and Hungary, Papism was daily introducing new items and Papal "reforms"; for example, the celibacy of the clergy at the diocesan council at Lvov in 1891, reformation of the Basilian order according to the Jesuit order, the new holidays of:- "the Body of the Lord", and "the Immaculate Conception", then "rosaries with indulgences," the glorification of the bishops, special matins and vespers,- but they did not dare touch the calendar, since the people strongly defended it - their only "Paladium" and viewed the calendar as a proof of their affiliation to the Greek-Eastern Faith and not the Papal, and that Roman and Greek-Catholics are not "wszystko jedno (the same)!"...

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to the same point. The Biblical lunar calendar is the calendar by which Jesus Christ lived, suffered and rose again for us. Julius Caesar established in his Empire a calendar based on the sidereal year instead of the lunar. The results of both calendar years overall was the same since the Julian calendar regularly added the "missing days". In the Orthodox East the Church calendar was based on both calendars. The resolution of the First Ecumenical Council stated that the day of Pascha (Easter) must be celebrated after the Jewish Passover. The use of the new calendar introduced by Pope Gregory, created a situation which did not follow this resolution; in some years the feast of Sts. Peter and Paul was eliminated and also other problems were created. In this country there are also other religions, who have their own non-Gregorian calendar and they suffer the same inconveniences as the Orthodox, as they live according to their spiritual guidance. There were many proposals to adjust calendars, to create one suitable for everyone, but a Christian should remember that this was foretold by the Prophet Daniel as part of the Last Days: "He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law" (Daniel 7:25). Was the introduction of the Gregorian calendar beneficial to the Church? When one item changed, others followed and with all the changes the entire essence was lost. For Rusins in their homeland this was devastating since they measured their events by their church calendar.



In Hungary the bishop of Mukacevo - Stephen Pankovich (1868-75) made his goal "per vim" to introduce the new calendar and even though the other Uniate bishops, even the Romanians, strongly opposed the idea and suggested that he forget it,- he, using his spiritual and civil agendas, collected signatures and petitions to the government to introduce the Gregorian calendar. In some places the population simply revolted and a severe struggle began "pro et contra" and some of his satellite-priests accepted the new calendar, but in the end the entire venture was a fiasco!...

In Galicia not even one of the Uniate bishops, not even Cardinal Sembratovicz, had the courage to introduce the new calendar. They knew well, even though their flock was being latinized, that the calendar should not be touched!

As much as I know,- the question of the new calendar was then revived in the 1880's in Rumania,- and after the Legislative Chamber and Senate accepted the new calendar, all the bishops threatened to resign their cathedras, if the new calendar were introduced and the entire question was dropped. And at the same time the Romanians like to be nice to their "Latin" brothers - the Italians, French etc. Finally, it is known, that some attempts were made in Bulgaria, but without success.

In other words, the Orthodox and even the Uniate people visualize the Julian Calendar not as an empty "timer", but as something that is very closely connected with their spiritual church life and separation from it would mean to them the renunciation of their Faith and Rite. I am completely convinced, I repeat, that if the Uniates were forced to accept the new calendar,- that they would then not visualize that wall, which separates them from Papism, and then soon they would drop even that which the Pope has left them of their rite...

It is naturally true that on the day of our Nativity, many of our Orthodox are forced to work, but according to my sincere opinion, it is better to leave matters as they are presently: Our Lord God, according to His unending mercy, will forgive the sins of those, who have to work for their daily bread on that day,- than to confuse the feelings of all other believers, that they have to celebrate the day of the Nativity of Christ together with the Papists and Protestants...

It is wrong to infer that in Russia the Roman Catholics celebrate the Holy Days according to the Julian calendar. In Russia the state and the Church are closely connected, the Orthodox Church is dominant there, the economic and political conditions there require that this matter would be as it is,- and, most importantly, it is good.

Could the Papists in Russia even demand for themselves something "extra" and wish to be a "state within a state"? Orthodox Christians all over the world have to suffer from the non-Orthodox; for example in the Ottoman Empire they suffer pressure from the Muslims; the Uniates - they are also Russians - from the Papist-Polacks, the Hungarians, the Germans and others, and in a great country, where the Papists number only one out of ten people or even less than that, in the entire population,- there they need special privileges?... Are they not happy that they have the full right to have their own faith there, their rite,- how do they repay - with their ingratitude!... Look at the poor Galician and Hungarian-Russian people: what do they have? How do they live? What was done to their faith, church and rite!...

I ask then, what right do missionaries of our mission have to discuss this matter, which was established before by the Ecumenical Councils? Indeed, the meanness of the Uniate priests has reached such proportions, that even now they fool their uneducated people, telling them that we are supposedly teaching a new faith, and what will happen then?... Will we not show to all that mass of people, that we do not consider important that same calendar which they so strongly defend? Would we then give them witness, that the Papists are better?...

In these matters you have to be very careful, since sometimes it happens according to the proverb "medicina peyor marbo": the Uniates will immediately say: "there the Moscovites, schismatics fight against the Pope, but accept his calendar: therefore it must be better than ours"... You can not forget with whom you are dealing. According to my sincere conviction, this matter is not yet ripe and cannot be resolved by private people, newspapers and missions, but by the Holy Ecumenical Church! And for those - let's say 2-4-5 thousand persons, who are forced here in America to work on their Holidays, we shouldn't confuse hundreds of thousands of people!...



## The war of the frogs (toads) against the mice

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

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

I ask every healthy thinking person: is it permissible to someone, not a ksendz, but a civil man, whose head is already - bald,- and possibly in that head there is already a "screw" loose, to discuss these matters openly in public? Even more, to do it seriously!... Is that not clear proof that Pan Laurisin has not grown out of diapers which are still attached to his backside; that he should have a rattle in his hand and a bib around his neck, not a chalice and a priest's vestments. It would not really be worthwhile to get involved in these childish matters, if they were not said "seriously" by Pan Laurisin;- I will point out only two of those childish things. One states that Fr. Dzubay is corresponding with Toth. The reason for this is first that we are relatives, and second, for many years there is a sincere friendship between us, about which such blockhead as Pan Laurisin do not or can not have any idea; since they themselves are not capable of it!... Then I also would ask Pan Laurisin that since he as a Uniate "believer in good standing", and knowing that Toth is a "schismatic and a heretic" why had himself dared to write him letters from Osceola full of bitter complaints? This was at the time when the bishop Mullen of Erie did not want to accept Laurisin as a priest. Then why did Pan Laurisin also later correspond with the "schismatic and heretic"? Why did he host that "schismatic and heretic" in his house,- but this even is not all,- why did Pan Laurisin go himself to the house of that "heretic and schismatic", where he was welcomed with "bread and salt"! Why finally did Pan Laurisin accept collections from some "heretics and schismatics"? Why also did Pan Laurisin, as a "Uniate believer in good standing", get involved in a Jewish store and an inn (tavern)?... Then why did Pan Laurisin "as a Uniate in good standing",- a son of a Uniate ksendz, attend a Lutheran school in Jglo, Spish, since there was a Roman-Catholic one in Uzgorod, which was much closer; then why did Pan Laurisin attend the Lutheran club, where there is gambling and games? And at the same time he teaches others what they should do and what they should not. Then why is it so that one third of the "Uniate priests who are in good standing" study in Calvinist schools in Maramoros-Sziget, rather than in Sarospatak?... It may be that the reason that Pan Laurisin went to the Gymnasium<sup>142</sup> and to the Lutheran place or to the Jewish store and inn was to convert all of them to "Holy Unia"? I know the horse fantasy of Pan Laurisin; he imagines much about himself; but I am convinced that even he does not believe that himself!... Then Most Respected Pan, if until now it did not get into your skull (horse), then it did not get into it; and you did not learn; then you have to learn it now: "do not accuse other people of your own sins." If all that is said here is not enough for Pan Laurisin then I can even tell something else to show what kind of "Uniate of good standing" is Pan Laurisin. -Concerning "intrigues" against the "Union", I do not intrigue, that will be done by such blockheads a la-Pan Laurisin... Sapiienti sat, I am as much interested in

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<sup>142</sup> \*Gimnasium - school equivalent to a senior high school/ junior college



the "Union" as in the day before yesterday. De minimis Praetor noncurat! Did you understand this? Why do I have to get mixed up with the "Union" when you will bury it yourself, an organization that you could not have taken part in, since you, Pan, were at that time in Lehoa catching beetles.. I will not defend Fr. Dzubay,- he told you the truth, and will still tell it,- but I will only add, that if the Uniates here would have had several Dzubays, instead of immature block-head Laurisins, then today the American Russians would live in love!.. Finally one more thing.- Toth is as he is, but he stands above such miniature creatures as Cornelius Laurisins,- and Cornelius Laurisin has to take it as good fortune, if Toth would allow him to kiss the soles of his boots!..

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

Why have you, Pan, kept that quiet since you knew that the "editor Paul Jurievich Zatkovich" is "angry" because you have not "allocated the money" that he wished, that "his debts would be paid out of the treasury of the Union", that you "counted that the money that he took without any right, any authorization, and without telling anyone and kept for himself as if it were given to him! In Olyphant, Pa. and in other brotherhoods he took up to 267 dollars; he received checks from Brooklyn written in the name of Onushak - who was the treasurer. He simply signed the name of A. Onushak, took 128 dollars from the bank and kept them!" Why did you not also tell all of that at the convention, but even agreed that Paul Jurievich Zatkovich be elected not only "editor" of "Viestnik" but also "secretary of the Union", - and then again you sang to him "many blessed years"! It is nonsense that you, Pan, say that "I did not wish to stain his honor (?!) and did not turn him over to the police." What kind of corporation is this "Union" where the chairman does not fulfill his duties correctly or at all, - and the secretary takes someone else's money "and keeps it for himself," "falsifies checks" every day according to Svoboda, etc. You, Pan, member of the Union, later secretary of the Union, were silent, and you would have kept quiet about all that forever if you had not been struck from the membership of the "controlling commission"... it smells, very strongly smells like - a criminal offense, and you, for keeping silent about all that was happening were participating in the crime... What kind of Union is this? Who was at the New York convention, delegates or sheep? What kind of auditing does the Union have if someone can keep money or falsify checks? Who do you think are the members of the "Union"?... Hey, Pan! Not only in a fraternity such as the "Union"; about which your Viestnik wrote that there are 4000 members - if that is true?. - but even a local fraternity would have asked for an audit from the - chairman, secretary and editor, if they had even as much sense of honor as they have dirt under their fingernails; would have definitely asked for an explanation of their actions, since Svoboda - announced it publicly and in detail,- and in vain you want to keep silent about all that. In vain you stick out your tongue at Svoboda, accusing it of being "Vicrainophile" - that is true, but truth is truth. With courage, without fear of being punished it tells about a "miles book" and "falsified checks". and you keep silent about it... but it is even more surprising that the fraternities also sit silently.. therefore they agree with those actions! Poor Russian people!... Are all your feelings killed?... For little things you go to court, to squires, spend hundreds, thousands, but when there is one member, a former secretary who besides is a ksendz, who seriously accuses the leadership of your "Union"- then you cannot find a useful word!... It is simply a miracle that until today Viestnik has not proved that all this is done and was done by "schismatics"... even members of the Union would believe that!...

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



But where did the funds go; "look at this," writes Smith-Zincak:

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

The rest of the funds were put into the "church account" and later taken from there by Fr. Kaminskii as - his salary! Let's examine this "account": first we do not know - it is not indicated what the Most Respected Pan took the 70 dollars for! Secondly it is not said, who went to Shenandoah, Wilkes-Barre, Alden, by "streetcars", who was eating that expensive "dinner"? The road to Shenandoah costs 3-4 dollars both ways, with a "clerical permit" that every clergy member has, it costs only 2.5-3 dollars; to Wilkes-Barre, for example from Scranton and back with the "clerical ticket" it costs - 40 cents, to Alden and Wilkes-Barre both ways by streetcar - you can go for 30 cents and if 4 dollars was spent, this means that there were "100 trips"! - Who was that who went there so many times? Was that Akakii Kaminskii or - the Most Respected Pan? since in the first case if it was Akakii Kaminskii, then he did take for himself not only the money that was put into the "church account" that is the 110 dollars that became his salary but also 132 dollars; then we have to add 18 dollars for the "eaten dinner"; then it seems that he took 150 dollars "for himself"; - but if that was spent by "His Greatness" Chanath who went there, and used streetcars, and ate dinner, then he "earned" 112 dollars. In other words it becomes unclear, and Smith-Zincak is saying, not in vain, "when I looked at those bills, my blood boiled in disappointment over seeing that 'soulless' (isn't that wonderful! a ksendz without a soul!) behavior in the case of a church which is being punished (you said it!) and this is done by the clergy person" (Oy! Oy!) - This matter is also not clear since Smith-Zincak said that already last year 75 dollars were paid to His Greatness Pan for the trial, but there are no "bills or records of the expenditure of that money-not even a word"... It is also not clear; thirdly because in Svoboda No. 43 the Most Respected Pan also "gives" a financial report:

- a) paid to Mr. Henry Kozek rent for "my" apartment - that means for the Most Respected Pan 26 dollars.
- b) For all kind of documents (lawbooks, maps, other detailed post and telegraphic and "all kinds" of other expenses that "I" - that is the Most Resp. Pan - had 27 dollars.
- c) Twice I went to Wilkes-Barre and back - it must be pointed out that the railroad for the Most Respected Pan does not cost for each way - 1 dollar - in other words 1 dollar! Total ... \$14.00

(on Pascha (Easter) and the Nativity of Christ in the early morning he was here and whispered the Divine Service quickly in half an hour and then went to his residence in Scranton); that then makes a total of 76 dollars but Smith-Zincak demands an "account of the 75 dollars that were spent; that means that 8 dollars went for "all kinds of expenses"; for example, Kentucky Rye Whiskey, beer, etc. But this, fourthly, is not clear also since Akakii Kaminskii gives a "financial report"... (Viestnik No. 43): "I took from the Union 150 dollars, not more", but Smith-Zincak said 370 dollars (therefore who is cheating?) "And these 150 dollars I have spent as follows:"

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



Therefore all trial expenses "and all kinds of expenses" that Smith-Zincak showed-	
that is, the road to Shenandoah .....	12 dollars
Road to Wilkes-Barre .....	2.50 "
Streetcars .....	4 "
for dinner "eaten" .....	18 "

Total 40 dollars

Here the bill is already "less" by 10 dollars in the "different expenses" quoted;.. and therefore that is funny, - that Akakii Kaminskii was involved in the trial as much as the Most Respected Pan in the creation of the world, but that he had "all kinds of expenses" for the trial!... and the Most Great Pan keeps completely silent about 70 dollars, and has promised that "when the matter will be finished he will documentally prove, since he "paid without doubt much more"! Blessed are the people who do not see,- and believe!... Remarkable also is the matter, of why the Most Great Pan in his "financial reports" severely attacks Smith-Zincak; how can he, has anyone heard of such insolence to dare to request receipts from the Most Great Pan!.. Who does he think he is, the patron of the Uniate church in Wilkes-Barre, which however exists only in a magazine like the "bishopric" of the Most Great Pan. - Then he also mentions "miles-books", the "golden cross", the "falsification of checks" and above all that the bill for the first convention in Scranton is still unpaid after 3 years have past! In other words, the Most Great Pan to distract attention from the 70 dollars and 18 dollar dinners, attacks himself, but it is interesting also that Smith-Zincak even though he is so "angry" now sits silently. All the scolding done by Akakii Kaminskii is also not understandable; Smith-Zincak wanted to have him arrested "as some kind of villain" on the day of the Transfiguration! As the matter stands, Akakii Kaminskii as the "pastor in Wilkes-Barre", is a family man and he can't live on air, he has only 20-25 parishioners and those do not pay dues, (he admits himself that they owe him 100 dollars, and he "forgave" them 42 dollars; Fr. Michael Bologh is also owed 36 dollars; that is why he is suing them). What can be done? A man by the name of Khmelnitsky died here, who was a member of the "Union"! The death assistance was sent to the family at the address of Akakii Kaminskii; - right at the time when the Union paid in advance on account of 10 cents per member - 370 dollars for the trial; he probably assumed that this money is also for the trial and kept the money as a salary! Wise, - and for that money the chairman of the Union wanted to arrest him! Now the matter stands like this: Seventy dollars were probably paid to the Most Great Pan for "his work", Akakii Kaminski was paid 110 dollars as "Kongruyu" as pastor, 40 dollars for the railroad, streetcars, dinners and "all kinds of expenses", that is all together 220 dollars; 150 dollars were paid to lawyers - that is then 370 dollars! And that makes a clear "accounting"!... Therefore as it stands, the money is being collected by the "Union" for the trial, - and you poor Russian sheep - have to pay! And do not ask for - receipts; since you are not - patrons, - you are a simple peasants ... according to the Most Great Pan!... That is why you can understand the words of Fr. A. Dzubay that for that "unfortunate trial in Wilkes-Barre the Union gave 445 dollars and there are no "receipts"! It seems that such behavior is called "soulless"!... But let's return to the reply of Smith-Zincak. He simply attacks "the clique" - of which, according to certain sources, the members are: the Most Great Pan Chanath, Comelius Laurisin, "speaker"; Nicholas Stetsovich, Akakii Kaminskii and another 2-3 "Most Respected people" who simply joined the "Most Great", who are Ukrainophils and whose plans are to get control of the entire "Union". This is why the "clique" is "turning around, blackening the spiritual fathers' reputations and making rebellions" - according to the good words of the chairman of the "Union", the best that he uses against the circular letter of Comelius Laurisin.- He told the following: the "Clique" personified by its main "speaker" has put all of its anger into one of its "rude" circular letters... assuming that the Russian people are still - stupid and can be fooled by that kind of "wild" and "rude anger"!... Bravo Smith-Zincak, you had the courage to say how the "fathers" are working for the people! And Smith-Zincak has earned praise for one more thing, since he has admitted frankly that people, who see the lack of care of their ksendzes and their negligence, and their concern only about their own "dirty" interests, must come to a knowledge of the truth:- who is it who wishes well to these people and will bring the unfortunate situation in order to improve the fate of the American Rus'. The conversations and bragging and foolishness that are told by the Uniate ksendzes about "traveling Apostles of the schism" and about the "Muscovite rubles" must stop since if there are here in America any "traveling Apostles", then it is no one other than the Uniate ksendzes themselves who with their churning activities



corrupt and demoralize people by conducting the Divine Services in basements of Catholic churches, by selling Lourdes Holy water (?) by whole quarts; they marry without announcing it first even during Lent when it is prohibited, they transfer holy days, quarrel among themselves, and spread envy and hate. They give the Russian churches for "blessing" and register them to Catholic bishop meeting them with bands and tambourines. The Divine Services are conducted in an emptyheaded way, many times leaving out as much as one third. In other words there is demoralization and indifference spread among the people. What, if not demoralization, can what was done and is partially done in Scranton, be called? The Great Pan on Holy Thursday did not read the Gospel himself but gave it to a layperson to read, or when he goes to the church with a gun, under police protection. When he anathematizes people during the Divine Service, with the Communion of the Holy Body of Christ in his hands. When he gives an oath on the cross that he does not spend from the account - but when pressed, however then tells that that that is what happened. When it is known widely that he drinks immeasurable amounts of alcoholic drinks... He sends a policeman, and he goes into the church in his cap and throws one person out of the church and another from the choir. This is only one example of the Great Pan... The behavior of other people can be used also as examples... There is the question then, are "traveling apostles" necessary here; who exist only in the horselike fantasies and stupid brains of these Great Pans... they are here themselves and that is already enough!

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

In other words in the "Union" something is rotting and stinks... and it can not be hidden by the stupid attacks of Viestnik against the "traveling apostles", against "schism"; that is the reason that a "schismatic" began to show "the truth" about the leaders of the "American Rus" in front of that same Rus' - with the intention that every sincere person could understand; that by



empty words, by "prayers" and by attacks they cannot hide rotten, swinish and mean things, and cover them up. Since the name of the people was mixed in by the "speaker" they have the full right to the truth...

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

## **"Vicrainian" Ksendz, - the future saint of the Polish church<sup>143</sup>**

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

"In his youth, he joined the Poles, went around wearing a Polish confederate-hat and helped them during their insurrection. Later he became a Russian-Greek-Catholic priest and wished to hide his old sins, became a Galician-Russian patriot and wrote several books for people; he worked a little in that respect, but his weak vein again responded and in his old age he trampled down all his previous work and the poor Rusin people; left and went to Russia and for a couple dirty rubles sold his honor and his native national language to the Russians. In his old age he began to write and to speak in broken Russian, and renounced his own national Rusin language, that he sucked from the breast of his mother, that he used before to write his many books for people. He did all that because he thought that in Russia he will be made a bishop. But the Moscovites are not stupid, they know how someone else's chosen ones should be respected, and they used these people for wiping their own comers. Therefore John Naumovich did not receive a good position there; they sent him out as a missionary among the so-called sect of Stundists (who fell away from the Russian Church) to return them to the Czarsglorification.<sup>144</sup> In the letters that he wrote to his Galician friends, Naumovich bitterly complained about the Moscovites' ingratitude. He died a senseless death, it is said, suffering from despair. That means that he died as a chosen one - in the name of our people. But who honors people who only were well intentioned and who

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<sup>143</sup> \*At the time in which St. Alexis wrote, the people known today as Ukrainians were called Little-Russians ( Little-Poles and Little-Poland in Poland) because their country was known as a territory of the country of which it was a part. Historically there were several different Ukraines since the word Ukraina means border or borderland. Saint Alexis sarcastically notes that these people had no consistency in referring to the country in which they lived in before they came to America.

<sup>144</sup> \*The so-called Czar glorification has no foundation in reality. According to regulations from the Alaskan Ecclesiastic Administration, the priests in the United States "at every Divine Service at the prescribed moments, you must mention the President of the United States, the Holy Ruling Synod and the Bishop of the Aleuts and Alaska." It is the same today as it was then: the Church prays for the Ruller of the country in which it is located.



go over to someone else and become one of them! However our national proverb explains it even better: "You will become like the company you keep."

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

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

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

## The short chronicle of the Uniate Church in America or: where will they go?

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

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

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

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

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

The Uniates however, as always blindly trusted in the words of Rome, to its representative



and with a plurality of votes of their elders elected the now deceased Nicephor Chanath, who accepted the responsibilities (?) and the title of temporary administrator for the Greek-Catholic Church in America, but he did not stay long in his position since he died quite suddenly.

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

His first act was done and - he was chased out of the church in Passaic, secondly he "borrowed" funds to buy a palace in Scranton, where he had a fully supplied harem - thirdly he knew well how to learn the English language from women, fourthly he especially showed his Christian love to that part of the human race that does not wear pants. All that would be still well if he would not have stepped on the calluses of his mentor - the priest and editor of the glorious Union from Shenandoah.<sup>145</sup> In the sky at once appeared instead of basses and guitars black clouds, and thunder came down upon him. First of all he became instead of being "our beloved by God Vicar" a simple visitor, then he was compared with the Andrashbachi and at the end he was described as a Hungarian gendarme. Finally he was forced to leave America and the region of his activity, without tambourines, guns and drums.

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

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

Again in the harbor of New -York there was a thumping of tambourines, the hooting of trombones, the rifles were thundering, the specially reserved yacht was whistling, and on its deck getting red with shining eyes, and red face, was standing His Eminence, the bishop of Davlia, Mars, Neptune and the Moon, surrounded by the Ukrainians who were dressed in suits and cylinders borrowed from funeral homes.<sup>146</sup>

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<sup>145</sup> \*In 1902 the Sacred Congregation for the Propagation of the Faith in Rome authorized Bishop Valyi of the Presov diocese to appoint an Apostolic Visitor who would inspect the conditions of the Eastern Rite Catholics in North America and who would then recommend possible solutions to the problems there. Father Andrei Hodobay was selected to fill that position. He could have been a real help to the disorganized Uniates in America if his mission would have been only spiritual but he also had a political mission from the Hungarian government. As result of this joint mission, the position of Unia in the United States became even more controversial and the faithful became even more divided than they were before.

<sup>146</sup> \* On March 8, 1907 Stephen Orzynski was appointed as bishop for the immigrants to North America from Austrian Galicia and Hungary and named titular bishop of Daulia. Bishop Orzynski knew his assignment and what his powers were. Then Rome sent a "clarification" which put him into a position as some kind of an assistant to the Latin Rite bishops in the United States. The Vatican also terminated many privileges of the Uniates, among them the



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

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

Then was the second dissonance declared, when one of his priests, who was on his knees begging for His blessing singing glorifications all the way to Heaven, spoke about the cursed bull *Ea Semper*.<sup>147</sup>

The third dissonance came when His Eminence became suddenly very interested in the business of the "Union" and unwillingly stepped not only on the corn, but even on the old idiot - the editor of our glorious (previously dear) "Union". And that one also became furious. And instead of "our bishop beloved by God", began to talk about dangerous adventurers, half educated monks, and started to attribute to His Eminence other loving and nicesounding names (and he continues to do that with the Pope's blessing until today!); as a result His Eminence was not admitted to the convention of the Union, and the delegates did not attend the Divine Service, and have even declared that they do not accept him as bispuc. Besides all this His Eminence had also private misfortunes... The cathedral church in Philadelphia was closed in front of his nose, the 5% for the dumplings with peas were not sent, the churches were not registered in his name, and people are cursing him in Slovak, Russian, and Hungarian.<sup>148</sup>

The Hungarian government stopped his financial support and His Eminence had to "move like a fly" from Philadelphia to Pittsburgh, and from there to McKees Rocks, which became for a while his cathedral city;- then in Philadelphia the secretary of His Eminence was beaten like a drum.<sup>149</sup>

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performance of confirmation by priests, and demanded that the priests be celibate. Upon his arrival in the United States, Monsignor Orzynski, contrary to suggestions from many priests and the president of the Union, began to support Polish-Galician nationalist activity. M. J. Hanchin, Istoriia Sojedinenija iz pervych let, Kalendar Greko Katolicheskogo Sojedinenija, 1937, Homstead, Pa. p.52, and see Svoboda, September 5, 1907, p. 4. The year 1907 was a very significant year in Orthodox and Uniate history in North America. It is important to note that more than twice as many parishes returned to Orthodoxy after the arrival of the first Uniate bishop here than before. A historian calculated that about ten thousand members of the Uniate Church, most of them from Subcarpathia, left Unia in 1909 to become Orthodox. Walter C. Warzeski Byzantine Rite Rusins in Carpatho-Ruthenia and America, Pittsburg, 1971, p.121

<sup>147</sup> \* The Apostolic letter *Ea Semper* of June 14, 1907 concerning the position and powers of the Uniate bishop in the United States caused a negative reaction among Uniates and disturbed the faithful even more than they were before since the bishop appointed here possessed no powers and had no authority unless Latin Rite Bishops agree to it.

<sup>148</sup> \* At the time of the Orzynski administration there were about 120 Uniate churches in North America, 24 of them, mostly Subcarpathian, were under the jurisdiction of Latin Rite bishops; the rest were about equally divided between independent churches with their priests, and independent churches with priests who were under the jurisdiction of Latin bishops. Orzynski, Poslaniye, January 11, 1908, pp. 17-20. Such a condition of disunity existed among the Carpathian people that there was no hope of a normal administration in the Uniate Church in North America.

<sup>149</sup> \* Since Bishop Orzynski was especially selected and ordained by Metropolitan Szeptycky, a Polish landlord and prince, who had definite plans to disunite the Uniates for the profit of Poland, he began his negative activity by seeking the support of suspicious characters such as those from *Svoboda*. The Uniate priests from Hungary demanded the appointment of their own Carpathian bishop. The accusations made in this situation forced the Hungarian government



His Eminence for the holiday of St. Stephen - the Hungarian king appeared in a Greek mitre, but with a Latin "vesper-mantle", that was for him extra ad usum delphini bought by the Hungarians, made a procession in the Hungarian kostel under a canopy and his Vicar-the glorious "ex-Schismatic" priest Mike Bologh chanted a sermon in McKees Rocks in Hungarian.<sup>150</sup>

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

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

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

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

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

There is one fact that the Uniates with all their stupidity and spiritual darkness do not see, that all those events are Roman-Catholic machination, that cleverly stirs up among them disagreements and misunderstandings, to wipe them sooner from the face of the American land, and to send the bull Ea Semper away.<sup>151</sup>

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



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to continue to support only parishes consisting of emigrants from Hungary in the United States.

<sup>150</sup> \*Bishop Ortynski tried to make peace with the Hungarians, but he was accused of wearing Polish or Hungarian vestments instead of the Eastern Rite vestments expected by his faithful. Everyone complained that he represented local Latin bishops; the bishops stripped him of his powers and complained about the undisciplined Uniate priests. For example Bishop Garvey complained that Rev. Bologh performed a baptism but refused to sign the certificate. There were complaints about priests like Volianski who was imprisoned 5 times for intoxication and the bishop revoked his right to perform services. The Uniates however kept unsuitable priests since there were no others available. There were too many complaints about Uniate misconduct and disobedience; after Ortynski tried to please the Hungarians he became unpopular with some of his own supporters from Galicia. Any hope of cooperation and harmony between the Carpathian Uniates ceased to exist.

<sup>151</sup> \*After the death of Bishop Ortynski in 1916, the Holy See appointed two bishops for the Carpathians in America, one for the immigrants from Transcarpathia and one for the Galician Ukrainians, thus dividing the Carpathian Uniates. This became a political, not religious division.



## The statistics of Greek-Catholics

In the Russian American Uniate Viestnik No. 26 was printed a very interesting Statistics of Greek-Catholics - that is Uniates, that we will give here together with a sad conclusion made by the author about the Uniates here in America.

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

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

They all are administered by 5 Patriarchs, 28 metropolitans and bishops and 35 vicars, and have 80 monasteries. To this number should be added 259,000 Greek-Catholics, who live in America; but they have neither a Patriarch, nor a metropolitan, neither a bishop, nor a Vicar. This vaguely indicates, that such a faith, that is the Greek-Catholic in America, is not everywhere in the world, or universe; that it is here in America without any of its own administration, which consequently is left to the mercy of fate. It is true we are Uniates, but we are also 'Unicums'...<sup>152</sup>

Therefore, in the world there are "about" 4,597,892 Greek-Catholics! That is a very problematic and even absurd number, especially that concerning Russia (107,000 and 24,000 ?!), Italians, Romanians and Serbians: of the last, for example, there could be hardly more than 1500-2000 counted as Uniates! Then what kind of essence has this community of Uniates? In Italy they are descendants of Orthodox Greeks, who now do not speak any Greek, only Italian; in Austria and Hungary - the descendants of Orthodox Russians and Serbians, who by the fatherly care of Cardinal Sembratovicz - will soon be Polonized (one part) and the other completely Magyarized or Slovakized, thanks also to the fatherly work of Uniate biskup in Hungary! In Prussia - they are the descendants of the Orthodox Russians, but are already completely Polacks! and belong to the jurisdiction of a Catholic biskup. The rest of the Uniates are Monophysites, Nestorians

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<sup>152</sup>\*The Catholic Almanac for 1988 proudly reports that there are now 12 million "Eastern Catholics throughout the world". This number is questionable since many of these people live in Eastern Europe or in wartorn countries, and the number therefore can only be estimated. The Almanac reports, there are 4,300,000 Ukrainians or Galician Ruthenians in 2 archdioceses, 12 dioceses and 4 exarchates. Are those who returned to the Holy Orthodox Church included in this figure? The Greeks with a membership of 2355 people have 2 exarchates! There are also "Ruthenians or Carpatho-Russians" listed, numbers of 1 archdiocese and 4 dioceses. When we look at the list of "Rites" of which these Uniates are members, it is horrible to see that the Catholic Church is divided into so many groups. Then when we look at the clergy which was preselected and appointed to lead them with the financial backing of Rome, the question arises; why is Rome doing all this? Why does it send its clergy to those who are already Christian to convert them to the Pope, instead of to billions of people around the globe who are not Christians? Why does Rome send bishops and priests now to free Russia, to far places, even to Siberia, where there are only a few Catholics? Why can't they find suitable clergy among Russians and send clergy there from all around the world with promises of humanitarian and economic assistance? Saint Alexis answered that question: it is more important to the Pope and his clergy to make the Orthodox people submit to their authority; these Orthodox people, by their existence and their teaching of the Faith of the Seven Ecumenical Councils witness that the Roman Church is misguided, that the Pope is not a Vicar of Christ, who is with the Church at all times. Because of this, as St. Alexis writes, the Romans are happier when 1 Orthodox becomes a Uniate than when 10 non-Christians convert. In creating these Rites the Roman Catholics do not care that many of these people are far away in their beliefs from the teaching of the Orthodox and Roman Catholic Churches, that they do not believe in some of the dogmas about Christ, the Holy Spirit and the Holy Virgin. For Latins the most important factor is that these people accept the Pope as their spiritual leader, as the successor of Peter and the Vicar of Christ! According to Rome, the rest is unimportant!

All these "Rites" created much hostility, misunderstanding and bloodshed in Eastern Europe and in the Middle East and divided people in their real national goals and achievements.



and other heretical sects... and that kind of a mixture composes the "Uniate Church"! This is the result of all the resources and tricks for the last four hundred years of the imaginary "deputy of God", the Pope of Rome!... Certainly the hand of God is here obviously visible... God will not give His blessing - to such "salvation" deeds; the Roman Pope who aspires, for his own gain and to establish a foothold for his rule, to spread that kind of "Unia" over the Orthodox world!...

Let's observe only the Russian Orthodox Church... There are more than 88 million faithful Orthodox people! Compare now that little drop of Russian Uniates among them!.. Who of sensible people will believe, that "Unia" was successful there during its 300 years? Is it not an irony to celebrate during the last year the three hundred year anniversary of Unia in Galicia?... Without too much discussion, there is already a mistake in that celebration, a blatant chronological mistake, since Unia was introduced in Galicia only at the end of the 17th and the beginning of the 18th centuries! No matter what the Popes did, or their pretorians, the hordes of Jesuits, Dominicans, and Polish ksendzes, and the "Rzecz Pospolita" (Poland) to poison all Russians with Unia it was - in vain!... Unia did not take root even until today: it is a branch that was cut from Orthodoxy, and can only be supported by artificial methods... To attract the Russian Orthodox Church to Unia - was and still is the greatest wish of the Roman Pontifices. "Rer vos volo ego oh! Rutheni mei totum Orientem ad Catholicam Ecclesiam adtrahere" exclaimed the Pontifex Maximus Pope Urban VIII, -and truly: the center of Orthodoxy today is the Orthodox Russian Church: if it would kneel to the Pontifex - Pope, - then the entire Ecumenical Church would also bend its head to him. But the Lord's Providence will never permit that! What Gregory VII, Innocent III, Boniface VIII, Urban VIII, Pius IX and their entourage could not achieve,- certainly the "Great Encyclicals' Creator" - "lumen de coelo" the prisoner of the Vatican - Leo VIII will not be able to achieve with all his cunning!... The Holy Spirit protects His Bride - The Orthodox Church, keeping it clean from all crafty designs of the devil.<sup>153</sup>

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



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<sup>153</sup> \* The Catholic Almanac mentions "Old Catholics" who are called "sectarians" because they separated from Rome, objecting to the "dogma" of the infallibility of the Pope. St. Alexis predicted the future in this case when he wrote in his work Where to seek the truth?, that the Roman Patriarchate, by separating from the Ecumenical Church lost its support from the other Patriarchates which then opened the way for the formation of other groups. The Roman Church, with its first Protestant, the Pope, according to St. Alexis is the Mother of all separations from the Church, and the reason for the existence of atheism and materialism. There are now about 20 different independent Old Catholic Churches in the world which do not accept the Pope as their spiritual leader but have their own administration. Additionally there is the newest faction of the Catholic Church in Europe and in North America, including parishes here in Minnesota, of the Archbishop Marcel Lefebvre of Switzerland!



## The church lawsuit in Wilkes-Barre <sup>154</sup>

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 build 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, Ivan 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. - Fr. 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 Fr. Dzubay. - and then Fr. 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 independencies 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. - 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,<sup>155</sup> 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,

<sup>154</sup> \* Part of this article is very similar to From the history of the Orthodox Church in Wilkes-Barre.

<sup>155</sup> \* Fr. 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, pg. 1.



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 abovenamed ksendzes!... There 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 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!)<sup>156</sup> 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.<sup>157</sup>

The next day the 4 th 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 Galicia and Russian people in Hungary, how the Russian people were persecuted, how they were tortured, how the jerk and villain "Hieromartyr" Josaphat Kuntzevich<sup>158</sup> set fire to 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

<sup>156</sup> \* In the article "From the history..." St. Alexis said that the letter was 11 double pages long.

<sup>157</sup> \*The 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.

<sup>158</sup> \* Josaphat 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.



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 Creed<sup>159</sup> (I believe...), that the Roman teaching of "immaculate conception of the Holy Virgin"<sup>160</sup> all this opposed the teaching of Christ and the Church, that "indulgences" are foolishness<sup>161</sup> 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 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,

<sup>159</sup> \*The Western Churches did not preserve the Creed as it was formulated by the Councils of Nicaea 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 Nicean Creed.

<sup>160</sup> \*In 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 Fr. Alexis by Uniates and Catholics that "Muscovites" do not believe in the Holy Virgin.

<sup>161</sup> The 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 judgment, God will Himself decide the future of the souls and therefore no one, except Him can give absolution to the dead.



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 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 subordinate 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 Pivo-warnick 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, as 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 12 th 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 ksendz 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 remodeling the church in Wilkes-Barre and put on the tower- an eightpointed Russian Orthodox cross,<sup>162</sup> then the reader, by the way a simpl

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<sup>162</sup> \*There 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. Saint Alexis called this the Greek-Catholic Cross, invented for the Uniates by the Papistry.



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 "Moscovites' 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,<sup>163</sup> and there was no Oblation Table on it <sup>164</sup> and instead 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 29 th 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 biskups' 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".<sup>165</sup> Nothing can be proven and they would only make themselves look silly; they wrote to the "old country" - to the biskups, 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 passerby 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

<sup>163</sup> \*In all Orthodox Christian churches, the sanctuaries look toward the East, the area of the world where Christ appeared.

<sup>164</sup> \*The 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.

<sup>165</sup> \*Hochverrat - German - high treason



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 head-quarters 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 against those who- became Polocized. 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 unhappy<sup>166</sup> 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 duckpond 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 11 th of February of 1894 the Uniate most respected pan who was 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,<sup>167</sup> 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 prokimenon<sup>168</sup> Praise ye the Lord, Praise.<sup>169</sup> And in the street the Polish gang was playing in glory- "of Holy Unia"!... some kind of 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

<sup>166</sup> \* a pun - temporary (dochasnyi) is very similar to neschastnyi, unhappy.

<sup>167</sup> \* At 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, pg. 3.

<sup>168</sup> \*A verse and refrain which is read and sung before the reading of the Epistle. Also called the Gradual.

<sup>169</sup> Psalm 113.



"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 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 26 th 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 trial

The trial began on the 26 th 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 Kozik <sup>170</sup> wouldn't do that and wouldn't give the church to register to the bishop.- Therefore, he didn't bless the church, it was blessed by Father Voliansky, 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

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<sup>170</sup> This Kozik by nationality Czech, has big influence among the Slavic people in Wilkes-Barre; the American newspapers call him an "Hungarian king".



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 witness<sup>171</sup> 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 one<sup>172</sup> 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 one<sup>173</sup> 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 one<sup>174</sup> 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 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...<sup>175</sup>

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

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<sup>171</sup> The name of that witness was - Kolesar.

<sup>172</sup> Volotira.

<sup>173</sup> Roman.

<sup>174</sup> Andrei Deluian.

<sup>175</sup> \*Addressing 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".



duties of the reader of the Orthodox church.<sup>176</sup> 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 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 Nativity of Christ, on Pascha, on the Holy Trinity Day - they will "win" the church,- then says next month on the 1 st, 15 th, and 30 th 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, policeman!... 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 Protoerei 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 trom-bones" the Wilkes-Barre Uniate parish,- in the beginning matters were going all right,- as long as there

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<sup>176</sup> \* Emilian Prosor - but it is said, that he is not a Russian but supposedly a Polack. (In letter to Bishop Nicholas, 26 Aug./7 Sept. 1896 Father Alexis described the entire incident Ed.)



was money, there was everything good, happy,- but as soon as worries about money started "the excitement" began to freeze<sup>177</sup> ..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!...<sup>178</sup> 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 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, 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,<sup>179</sup> 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 nonclerical 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 the 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.

<sup>177</sup> \* The Uniate Americanskii 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, pg. 3

<sup>178</sup> \* ARV 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, pg. 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 excommunication 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, pg.1

<sup>179</sup> In reality from the past secretary Cornelius Laurisin, who has been playing the role of a "vicar" to the biskup - Chanath.



## Several more frank words

"Praise me, my sweetest one, otherwise I will tear you apart."

From as much as can be seen, this proverb was and still is the guiding idea of the activity and interpretation of the famous Uniate "Union" and its ugly child "Viestnik" (Messenger Ed.)

On the occasion of the 25th anniversary of the "Kachkovski Society", the "dear Union" and even more the "dear Greek-Catholic Organ" have put their backs into the job and have decided not only to congratulate this Society, but taking advantage of this occasion, to show themselves off in a role beloved by them, but quite unsuitable; the role of great human activists. They wrote "Knowledge for the American-Russians in the U.S."... Naturally, we have already seen all kinds of miracles that were made by these great activists and therefore we have already grown out of the habit of being surprised by any of their "tricks", but the impudence of the "president of the Union" and of his secretary, who became inappropriately involved in the matter, went over the edge and has shocked us to the bottom of our souls with its phenomenal and undue familiarity. Here, look what kind of people we are... Look at us and learn from our great example and... unlimited bragging! We are American-Russians, we have almost the same principles as the glorious Michael Kachkovski Society in Galicia. We also have our own society with the name "Union of Greek-Catholic Fraternities in North America", which consists now of 194 brotherhoods, with almost 8000 members, who all, without exception, are Russian immigrants from Galicia and Hungary"...

In this there are as many words as there are lies!... It is sure, that the Kachkovski Society from its first day of existence has not heard such an insulting compliment as this one, presented to it by the worthy man from the Uniate Union...

It is an unheard-of comparison: the "Union" and the "Society" - "they have almost the same principles"!... Why did they add "almost"? Or did the Union with its swaggering leave for itself an open door as an escape?!

Let's compare the principles of the Kachkovski Society with the principles of the wonderful Uniate Union.

### **The Kachkovski Society:**

1. It enlightens the Russian people by printing useful books, pamphlets and leaflets;
2. It patriotically strengthens the Galician-Russian people. It convinces them to retain their Russian nationality and not to forget, that they are brothers of a great and mighty Orthodox Russian nation.
3. It protects the historical rights of the Galician-Russian people. It moves them spiritually and inspires them to stand up for their Russian name, to carry it with dignity and be worthy of their great-greatfathers.
4. Leaders of the society are people, who know the spirit of people, who can speak and write Russian, who are an example for other people, not through empty words but through deeds.

### **"The Uniate Union":**

1. It is a simple insurance company, which pays assistance,- that is the entire good that it does;
2. It intentionally stirs up and confuses the people from Galicia and Hungary, it disturbs them spiritually, it distorts and misinterprets the facts and the history of the Russian people.
3. It prints their Vestnik in some special language,- that neither Galicians, nor Russians in Hungary, nor Slovaks speak. And to accomplish this, they pay money from the organization to the inventor of that language.- Yes!- The Union has also published two calendars that contained - all good material - from someone else's source; and the original material which was published, was poor and weak.
4. The leaders and administrators can't speak, nor write, nor read Russian. The majority of them belong to the Hungarian or to the newly invented "Greek-Catholic nationality".

Now let's compare the principles of one group and the other - if there is anything at all in common between them?



There is a question: why did they invent: "in our dear Union members are especially Russians from Galicia and Hungary"? Why did they increase the quantity of brotherhoods and the membership of the Union?- In reality there are not 194, but only 180 brotherhoods in that organization, since nos. 24, 29, 40, 82, 92, 98, 101, 104, 105, 107, 125, 129, 145 and 187 - are only members in the Union without fraternities. Then in the listed 180 brotherhoods the membership is not 8000 but only 7560 and not all of them are Russians. For example there are 17 brotherhoods that call themselves "Greek and Roman-Catholic"; and of their 609 members there are probably a good half, if not even three-fourths - Roman Catholic Hungarians. There are also such brotherhoods, as for example that in Wilkes-Barre, which calls itself a "Greek-Catholic Russian brotherhood", but in reality it consists mostly of Slovak members, for whom the Russian nationality, and the Russian Faith and Church - are very strange. Therefore where are all those 8000 - exceptional Russian members?...

As a curiosity, let's note also the great condescending greeting to the Kachkovski Society from the Union which ends by joining it as a "founding member" by sending its joining fee of "80 Guldens", not \$ 32.00, but 80 Guldens, the number seems to be larger...

There is really - ammunition for one cent, and ambition for a dollar!...

\* \* \*

And it could have been otherwise!

Involuntarily I return to memories of the circumstances, when the idea for this organization was born and when it began its activity.<sup>180</sup>

Answer me, answer me all who have a conscience and who took part in that first clergy meeting in Wilkes-Barre on 15-27 October of 1890. Does the Union now reflect in any, even a small way, those plans which we made for that organization?

No, and one hundred times, no!

At that meeting, the following Uniate pastors of souls took part: Theophan Obushkievich, John Zapotozki, Alexander Dzubay, Gregory Hrushka, Stefan Iatskovich, Gabriel Vislozkii, Evgenii Volkai, and me. I was president of the meeting, Obushkievich and Volkai were secretaries. Our goal was to form among our Greek-Uniates an organization that would protect them from the attack of the local Latin bishops and their clergy; to protect and save our Church, our Eastern Rite, ourselves and our nation from a complete latinization. It should not need to be repeated, how we were treated before and how the Uniates are treated by the Papists now... We took as an example the old church-brotherhoods that were formed for the protection of the Orthodox faith in Old Poland and in South-Western Russia during Unia. We planned to form one here and to add to its goal the American insurance for its members in the case of sickness or death.

Having this in mind, I published, according to the agreement with the other clergy members, a circular letter to all Greek-Uniates, to all brotherhoods already in existence. Since there was no Russian printing-house the letter was published in the Slovak language.<sup>181</sup>

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<sup>180</sup> \* For more information about the first meeting of the Uniate priests and the formation of the organization see the article "The Greek-Catholic Union".

<sup>181</sup> There was in reality in Shenandoah a Russian printing place that even printed a newspaper, "Amerika" - at the beginning it was under the editorship of Fr. Volianski, then it was edited by the "dear" and gloriously known Ukrainophil Andrukhovych as "Russkoe Slovo" (Russian Word Ed.), - but the editors of that paper would not accept for printing our circular letter, since its goals and ours were completely different.



## APPEAL

How many members are in the brotherhood?.....  
Location.....

The American Greek-Catholic clergy had a meeting on October 29, 1890 in Wilkes-Barre. Among other subjects was discussed the possibility of uniting all Greek-Catholic brotherhoods that are mostly church brotherhoods into one Union like the "Slovenski Narodni Spolok" (Slovak National Union Ed.) or "Katolicka Jednota" (Catholic Union Ed.).

Look at our Roman Catholic brothers who have united, but why are we left alone without any organization? And why should we join some one else's brotherhood, since we can also organize our own Union, which would have a strict church character and which would provide assistance to the needy members, but political and other influence would be excluded from the Union.

For that reason I am asking you kindly to join the Union .....

In .....

and that at your next meeting you would answer the following questions:

1. How many people are there in the brotherhood? .....
2. When was it organized? .....
3. Does it want to join the Union? .....
4. Where should the convention be? .....
5. How many delegates will you send to the convention? .....

When a program (resolutions) and wishes will be accepted by the larger part of the delegates of the brotherhood then their voices will represent the wish of the people at the convention, the time and the place for the convention.

The places that are proposed are:

Wilkes-Barre, Hazleton or Pittsburgh; on the Great Day (Sunday) or some other day of the week.

We are therefore asking that all brotherhoods would study this appeal and by February 10, 1891 send me ideas and resolutions with the wishes of their members. All information about the convention will be published in the "Americansko Slovenskich Novinoch".

Remain well!

Minneapolis, Minnesota, December 6-18, the day of the St. Nicholas, year 1890.

Rev. Alex. G. Toth,  
1701 5-th Street, N.E.

Since all of us who were present at that meeting had one goal - to preserve, and protect what was ours, we then declared, that we would not accept any Latin-Papists into our Union. It is hard to imagine what kind of high spirits were present there at the first meeting of those priests. It can be judged from the minutes of the meeting, which I have until now and also by the content of the petition from the bishops of Presov and Mukacevo. The bishops' petition was based on the records of our proceedings and was sent to the Pope of Rome, March 6-18, 1891. A copy of that petition was kindly forwarded to me from Presov by the now deceased (memory eternal) Reverend Canon Joseph Dzubay, a person with a wonderful character. The cheerful and optimistic spirit of the priests at the meeting was described in the reports of the local newspaper "The Plain Speaker" Nos. 256 & 257, which saw the importance of the subject and devoted several columns to it. Here are these articles in the Russian language:<sup>182</sup>

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<sup>182</sup> \* These newspaper articles had to be translated from Father Toth's Russian translations back to English because the original newspapers from those years, according to Pennsylvania libraries, have not been preserved. Therefore we also do not know the author of the articles or even if anyone was listed as the author.



## THE CHALLENGE TO THE POPE

In Hazleton there is an important church event. All the Greek-Catholic priests in the United States came here to a meeting to discuss the question of their separation from the Pope.

The priests who arrived here estimate the number of Greek-Catholic Church members in America at 150,000, including a small number of Russians and Poles. They are spread throughout the country, but most of them are in Pennsylvania, throughout New York and in Minnesota.

The Greek-Catholic priests who live in America are all, without exception, married and have families. In addition at their services they use English, Slavic, or any other language which is understandable to their flock. Since none of these priests speak good English it is difficult to find out, what forced them to that convention; but one of the main reasons is that they have requested in vain a bishop who would live in the United States. Then the Greek priests were ordered to renounce their wives and children, and finally, to perform Divine Services only completely in Latin.

Many letters were sent to Rome concerning these matters, said one of the priests yesterday, "and we have already received seven answers. Most of the answers were sent to Bishop O'Hara in Scranton, and the bishop in Minneapolis. The Pope has ordered all Greek priests, who live in America, to return to Europe. We will not go. We will revolt, and if it is necessary, we will separate from the Roman Church. We believe that every person, priest or layman has the right to marry. It is possible that we will elect a bishop ourselves from among us and will continue our spiritual work with such guidance, as the Anglican Church has."

The priests that participate in this convention are staying with the pastor of the Greek-Catholic church in Hazleton - Evgenii Volkai. Here are their names: Augustin Laurisin, from Mahanoy-City;- Cornelius Laurisin, from Osceola-Mills, Pennsylvania;- Nicholas Stetsovich, from Wilkes-Barre;- Gregory Hrushka, from Jersey-City; Nicephor Chanath, from Passaic, New Jersey;- Alexander Sereghy, from New York;- Stefan Iatskovich, from Mc Keesport;- Alexander Dzubay, from Oregon City, in Pennsylvania;- Evgenii Volkai, from Hazleton;- Theophanes Obushkievich, from Olyphant, Pennsylvania; Alexander Toth, from Minneapolis;<sup>183</sup> Cyril Gulovich, from Free-land;- Constantin Andrukhovych, from Shenandoah; and Gabriel Vislozkii, from Scranton.<sup>184</sup>

## WHAT WILL THE POPE DO ?

An important decision made by the Greek-Catholic Church.<sup>185</sup>

The polemics among the Presbyterians because of Briggs and the discussions about Brucks and his opinions which several month ago were so exciting the Episcopalians now pale in comparison with the great struggle begun by the Greek-Catholic clergy in the United States, in defense of two principles that are close to their hearts,- their language and their families.

Almost all the Greek-Catholic priests in America came to our town for a convention. They are planning their future course of action. At the meeting yesterday, there were fifteen priests, all of them guests of the local pastor of the Greek-Catholic church, Fr. Evgenii Volkai.

They began their day with a liturgy, served by Rev Fr. Th. Obushkievich from Olyphant and Fr. Cornelius Laurisin from Osceola-Mills. The sermon was given by Fr. Nicephor Chanath from Passaic, New Jersey.

Then there was a business meeting at the apartment of Fr. Volkai. Fr. Th. Obushkievich was elected as president and Fr. Volkai as secretary of the convention.

The entire morning was dedicated to a discussion of the communication that came from the Pope. All requests by the Greek-Catholic clergy were denied: to perform Divine Services in a language understandable to the people, to have a bishop that would be one of their nation, and to have married priests.

<sup>183</sup> \* That was a mistake in the newspaper. The article was referring to Fr. Alexis Toth.

<sup>184</sup> This quotation is taken from the newspaper "The Plain Speaker", Thursday, (morning edition), December 3rd, 1891; vol. X, 56. (sic)

<sup>185</sup> This was copied from the newspaper "The Plain Speaker", Dec. 1, 1891, vol. X, No. 257.



After a detailed discussion they decided to send an ultimatum to the Pope, their final report with the same insistent demands. If the Pope does not send a favorable response, the priests decided, they will refuse obedience to the Roman Church.

They formed a Union naming it the "Greek-Catholic Union" and soon there will be a magazine that will be the organ of the Church. It will be printed in several languages and in the beginning will be printed once a week; and after some time it will become a daily if it is useful. It was not decided where the magazine will be edited, possibly in Hazleton. Rev. Fr. Augustin Laurisin from Mahanoy City was elected as its editor and every priest will donate \$ 20.00 for the start of the magazine.

The convention decided to meet again in Wilkes-Barre in the first part of next February. At that time it is expected that there will already be an answer from the Pope to their communication and then it will be possible to begin the activity. Then also the priests will elect one of their own people as a bishop.

Yesterday evening there was a banquet at Fr. Evgenii Volkai's and today the convention meetings will continue.<sup>186</sup>

\* \* \*

The legend is fresh and it is hard to believe!

Immediately after receiving an answer from Rome, from the Roman Propaganda Fide, concerning our meetings and our resolution, came difficult regulations and restrictions for the Uniate ksendzes here. They became even more angry and decided to make their resolutions even stronger, calling a new meeting, to which I was also invited. I decided that it was no longer necessary to go there, since I had just together with my parish reunited on the 25th March of 1891 to my great-grandfather's Orthodox Church. The Most Reverend Vladimir, then the Bishop of the Aleutian Islands and Alaska, received us into the bosom of Orthodoxy. I and my flock became members of that diocese and I became registered in the list of All-Russian clergy, only in October of 1892, with the help of, and through a petition to the Holy Synod from the successor of Bishop Vladimir, the Right Reverend Eminence Nicholas, now bishop of Tavr and Simferopol.<sup>187</sup>

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<sup>186</sup> That way the contemporary "Nights of Holy Unia" had at least once in their lifetime a lucidum intervalum, even though that is hard to accept, considering their contemporary heroic deeds and their poverty of spirit and ideas... How can their change of spirit and its poverty be explained? It can be explained herewith. When Orthodoxy began here its first strong action, the Latin bishops were truly scared to trifle and began immediately to use the methods that they had tried before; namely Jesuit means, in hopes that this time they would emerge victoriously from their unpleasant position. And that is what happened. The Uniate priests received a taste of the honey of promises on their lips - about the so much wished for jurisdiction of their own bishop. - The priests believed these promises, as they did before, according to their credulity accepting the promises as if they were the definite truth; they quieted down, as was the wish of their benefactors, Rome, the Pope and the Cardinals. They then proclaimed a lot of anathemas, curses, and abusive and violent scolding words against the "schism and Moscovites", however then the matter ended disappointingly.. in the ruins the Uniate ksendzes have created a phenomenon unseen before - "Greek-Catholic Calvinism", which has now brought shame to them forever...

<sup>187</sup> I am giving all these circumstances as proof, that thoughts about material benefits, of which I am now constantly suspected and accused by the Uniate leaders, especially the Uniate Viestnik (Messenger Ed.) were far away from my mind. I was not receiving a salary, no privileges, but I suffered and was persecuted at that time in the extreme. The archbishop of St. Paul demanded my recall to Europe for being responsible for and the president of the clergy meeting. The bishop of Presov fulfilled his wish, but I did not leave the flock that was entrusted to me, to the mercy of fate, as a victim for predatory Latin wolves... The curses fell upon me, accusing me of selling my conscience and faith for 30 thousand rubles to the schismatics and Moscovites. The Apostolic Encyclicals of the bishop of Presov arrived and they were full of absurdities, there were even insults to my dead father, etc., etc., and in reality many times I could not even buy my daily bread. After all the intimidation and threats, they tried to offer me indulgences, offered



The news that I left Unia and reunited with my parental Church was greeted and approved by every one of my former clergy fellows. It seems very funny now to read over the letters that I received expressing empathy. Such is for example a letter from Cornelius Laurisin. In his letter he bitterly complained about the bishop from Erie - Millen and congratulated my "courageous" deed... Or - there is a letter from Chanath, where he expressed praises to me on this occasion; that I am in such a "courageous" way protecting the rights of "our Church". Some of the clergy also visited me personally in Minneapolis, expressing their readiness to do what I did, "if only as they said they were not kept by their family obligations".

With regret it must be said, that after the first actions in regard to our idea about the organization of our "Union", in 1891, there was a serious exception made to our main resolution at the convention: membership was accepted from the Greek-Catholic brotherhoods and also from brotherhoods with mixed membership. As a result it became such an organization that could not work toward its main goal - to become the protector of the Church, Faith and Rite. This organization could not represent enough reason for the Uniates to break their relations with other organizations and to support only this one... And in reality, since the Latin-Papists were admitted into the Greek-Catholic Union, what kind of original reason could there be for the Greek-Catholics to no longer remain members in the Latin-Papists' "Unions"? If the faith of one and another is the same, then would it not be the same to be a member of one or another of these fraternal organizations?... That was logically the way that the Uniates considered it. But this was also the reason that of 150-200 thousand Russians from Austria, who live in the United States, not more than six thousand persons are members of the "our dear Union". There are doubly as many in the "First Catholic Union" and in the Roman and Greek-Catholic Union in Pennsylvania, and many Russians are members of the "Narodny Slovensky Spoloc" and of the "Vikrainian Union".<sup>188</sup>

Let's examine what the Union has accomplished during its existence and what good does it do now?

As a matter of fact speaking justly,- nothing, except several death and other assistance payments...

You can not count their projects or plans as good deeds or as some kind of achievements of the Union, even though they could be great,- if they are only plans, empty phrases and exclamations of the Union's brilliant creators. All these plans and projects died before they were even fully developed. There were few such projects...

**The Union promised:**

- 1.) To get a biscup for the Uniates in America. They said that a delegation would be sent to Rome, Lvov, Vienna, Presov, Uzhorod, in other words to all cities to which it could be relevant... There was much noise,- the delegation remained, and there is no biscup!
- 2.) To form a Russian-National Bank... Many advertisements were made, selfglorifications..., and there is no bank.
- 3.) To purchase in New York a building for immigrants, for a price of not less than 100,000 dollars... Not cheap, naturally and a very good idea,- but it is a - soap bubble.
- 4.) To print soul-saving reading... Not even one line of it has been seen by anyone!...
- 5.) To start scholarships for the Russian youth... Pium desiderium!

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that I leave Minneapolis, and move for some time to some other parish in America, and later to return,- everything, they said, will be forgiven, forgotten, and the past will have no effect on my future career... But with all the privations which I had to suffer, I have not turned away from my thorny path...

This is for you very Reverend Uniate pastors of the souls, how that "business" of which you are accusing me really was, of which there was so much chattered insolent untruth and tittle-tattle by the organ of "our dear Union"...

<sup>188</sup> The Union was founded in 1894 by fraternities and persons, who mostly had left the original "Union". In the beginning, this organization seemed to be of national Russian character, but later, it fell into "the paths of national-Ukrainianism" and it has lost any meaning. Now it exists provincially, dying as are the ideas of its leader also. It has to be also remarked that the Russian fraternities that are members of the "First Catholic Union" lost their names: all of them are now referred to as "our", as if they were Latin,- and therefore the Russian brotherhoods that became members were lost there forever to the Russian Faith and national ity...



## 6.) A Mission Fund... Alta petis Phaeton!

All of these deeds are stillborn kids of "our dear Union"...

### But what does the Union do?

- 1.) It prints, very expensively, with the money that it collects from its members, some long newspaper "Viestnik" (Messenger) in the Greek-Catholic language; in that publishing, the largest job is done by - the scissors, that help, very easily to transfer articles, the original articles, from the Polish "Kuryer" and from the "Pokroka Zapadu" to the Uniate Viestnik. But there are naturally also a few original touching correspondences about the "blessing of cornerstones by the Roman biscop or a ksendz", etc.
- 2.) A widely known orator and fabulist-editor is employed for a considerable amount of money in the office of the above mentioned newspaper, as a compositor to use these long scissors and to create those touching items.
- 3.) It supports the father-in-law of that orator in exchange for his services as secretary of the Union and the writing of letters to the Russian members of that organization in - the Slovak language ... etc.

\* \* \*

Is this what those people wished and struggled for, who began this Russian organization? Were these their plans and goals?... Answer me, you who were there at the first convention in Wilkes-Barre!...

Yes, I, as a contemporary witness and participant of many events of the American Rus' consider it my duty from time to time to describe these events in their real light, to explain them, and to destroy the building of lies, so that the history of Rus' will not be filled with all kinds of fables and "fictions" by historians like Nestor Dmitrov, who wrote "Achievements" having used such materials and documents, as those above mentioned touching stories in the publication of the Union, and the views of "Svoboda" with the addition of the author's own fantasy...

When I speak about such subjects - I have the original documents, and the historical events described there can not be destroyed by fables invented in the Uniate Viestnik, nor by the street language of Svoboda... Once and for all I announce: if any one doubts the truth of my words, he can come to me and read these documents: I am always ready to show them to people who are interested... Dixi!

## Several more frank words

### "THE MARTYRS FOR THE FAITH AND THE FATHERLAND"

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

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

Who was persecuted?- The Poles,- that chivalrous, valorous, noble and courageous nation!... How could a Hungarian not be sympathetic to those unfortunate victims? More than once the Poles brought their life to the altar of "Hungarian independence"; Poles such as Bem, Dom-binsky, Vysotskii and others. For Bem's services a "magnificent" memorial was dedicated, and hundreds of "academic young people" came from Cracow, Lvov and Warsaw. In honor of their arrival, there were many manifestations; in almost every city they were met as honorary guests; banquets and theatrical performances were made in their honor, and everywhere they were met with great ovations. Toasts full of feeling were proclaimed at the banquets - for eternal friendship



between Hungary and Poland, and to the recreation of the Polish state, and to the destruction of the common brutal enemy - "Muscovites"... The Hungarian beauties decorated these representatives of the glorious Polish nation, not only with flowers and boutonnieres, but also with loud kisses... The fact, that the Hungarians did not understand Polish and the Poles the Hungarian language, did not prevent the expression of those loud ovations,- the German language united them. It is true, that it was discovered that the so-called "academic young people" were in reality a collection of riffraff of different problematic occupations - several of them were unemployed factory workers, several were Jews and therefore had nothing to do with the Polish struggle, unemployed office workers etc; - but that scandalous circumstance did not worsen the event: they were Poles - and therefore "our" expected guests...With great enthusiasm "Boze cos Polsee" and "Z dymem pozarow" were sung and with even greater enthusiasm Hungarian wines were drunk...

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

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

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

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

After I came here, to America, by personal observation I obtained the correct view, about all those "brutalities".<sup>189</sup> First of all I met the local Polish ksendzes; how they look down at the Uniate

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<sup>189</sup> \*The Austro-Hungarian Empire oppressed the Slavic minorities, fearing the Pan-Slavic National Movement and the possible separation of the minorities from the Empire. Anticipating that the Roman-Catholic clergy were involved in the deception. Their work was directed from Austro-Slavic minorities might turn to Russia for support, the Austrian and Hungarian governments distorted the description of the Orthodox Mission and of Russian culture and history. Even Hungarian embassies around the world including those in the U.S. In the U.S., for example,



ksendzes, how without any respect, they call the Uniate churches as - "chapels", how they call their Uniate colleagues "schismatics"- how they attack everything of Russian origin, and what kind of patriotic "tricks" they use at their celebrations!... More than once I have heard their colorful bragging-patriotic speeches, and I thought: "My brother, if you would have said even one thousandth part of that which you said here, which I just heard from you, in the Constitutional Monarchy of Austro-Hungary, about the majority church and faith and about the Emperor, it would not be too healthy for you, and soon you would be rewarded with a free apartment in Vysova or in Illava.

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

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

I wish to know, where can you find such a country, where there are 90 million believers of majority religion in the country, and they would calmly see such behavior toward their sacred objects and toward their Royal House? In an Orthodox country, does the pious Orthodox Czar, who is respected all around the world, have to suffer that kind of scandalous practice and hooliganism from fanatical Polish ksendzes, who are also Russian citizens?

Such a relationship would not be acceptable anywhere.

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"Father" Korotnoki and a group of Magyars were paid to describe the Orthodox Mission in the U.S. as an advocate for the Czarist interest. Their propaganda was designed to anger the American public who resented foreign influence in internal affairs. An additional source of anti-Russian/anti-Orthodox influence were some Russian revolutionaries and criminals who had come to the U.S. to escape punishment and were agitating for sympathy and support. Neither the Russian Imperial government nor the Orthodox Church had paid "lecturers" or "publicists" touring the U.S. to influence the American politicians and the public on their behalf...



# Several more frank words to all Uniates in America

## LEARNING CONTRASTS

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

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

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

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

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

That is how an insignificant Irish parish gets their own way! A German ksendz had to leave the parish; the bispup had to remove his anathema and in the future every Catholic nationality had to have a ksendz of its own people, naturally with the exception of the Uniates - Greek-Catholics, they do not dare demand the same treatment!... They can send their sighs, wailings and sobbings to Rome, but to send there demands for their rights!... In Rome not only the Propaganda Fide, but even the servant of the Prefect of that Propaganda would not move his ear to such "insolence"!... Uti, figurae et exempla docent. Is this not instructive in anything?...<sup>190</sup>



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<sup>190</sup> \*Our Uniate Carpathian brothers even today are not as important to Rome as Roman Catholics or other Uniates. They have, according to statistics proportionally less bishops and no representation in the Roman Catholic Administration as do other Uniate nationalities.



## The publication of Ruthenian church books

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

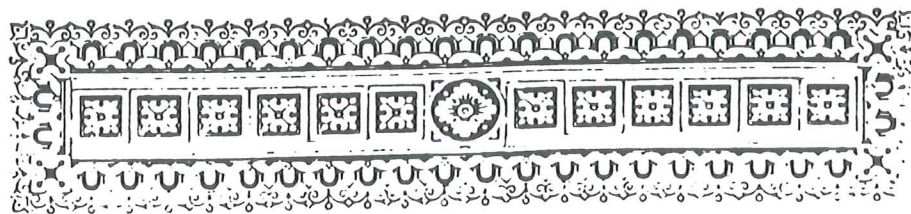
It makes no sense to present the article in its entirety or to quote the whole article, because of its size; it also makes no sense to translate it either. I will make an attempt only to report as briefly as possible everything that is important; this will be enough to prove that the local government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

This article was written, if not by a Uniate priest, then by the son of one or by a church reader, who committed treason, probably for one Crone (20 cents), changed his Russian name to one fully Hungarian, and who by renouncing his Russian father and mother, became part of the so-called "intelligentsia"! <sup>191</sup> These new style Russian janizary earn their "small loaf of bread" from the government and popularity from those who know about the Russian people as much as they know about gnomes in the blackest part of Africa,- and even less about their religious requirements.

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

The content of the article is the following:

Ten years ago, one laid of church reader Ivanchik in the district of Ugocsa celebrated the anniversary of the Millenium of Hungary in his own way. What he did was to run away secretly to Kiev; from there he brought back 500 Guldens (50 dollars) worth of church books, and then he - horendum dictu gave away all these books to the churches in Beregszasz, Maramaros, Ugocsa and Ung counties. The secret soon became known, and Banfi (the minister-premier at that time, who was the most bitter enemy of all nationalities in Hungary, and who suffered from the incurable idea fixa - to make Ugria a country with one language per fas et nefas) ordered those books delivered to him, those books that contain much intolerable from the patriotic and also the religious point of view; namely those books are filled with services only for Russian Saints; and most horrible are those where there are prayers even for the Russian Czar.... For example in the book of Psalms, there is such a prayer: God save the most pious Sovereign...etc. (the usual prayer, known to every Orthodox Christian - the litany for the Sovereign, the Royal House, the Holy Synod, the Government, the Senate, etc.;) <sup>192</sup> Naturally as the author of the article states,



<sup>191</sup> \* Intelligentsia, prior to the Russian Revolution of 1917, was a term used by the Russians to refer to people who were in opposition to the government, having left-wing views. Many who were called intelligentsia were only students. Later the term was given to people of academic achievements.

<sup>192</sup> \*The instruction clearly says to pray for the Church authorities, and the government where the church is located. This instruction is the practice of the Orthodox Church. See instruction to St. Alexis from the Alaskan Ecclesiastic Administration.



this aspiration of the "Panslavists",<sup>193</sup> covered with a raincoat of piety, surprised Banfi and he prohibited the use of these books in Ruthenian churches. Consultations began (with who - the author is silent, but it is easy to guess, that they were with Uniate bishops), and it was decided to print the church books in the printing house of the Hungarian Royal University in Budapest, since they had printed them there 100 years ago (it seems to me that one prayer book for the priest was even reprinted there!) The Ministry of Religion and National Education proposed a project and made estimates of printing costs, but planned to introduce the Hungarian text into the Ruthenian Church-Slavonic books and, simultaneously, to introduce the Hungarian liturgy. At the same time, the Greek-Catholic priest ordered a whole warehouse of liturgical service books sent from Lvcv to Ungvar, and another danger arose: these Galician Russian books would bring the "Great-Ruthenian Idea" to Ugría... Therefore it was decided: that the books newly printed in Budapest should be different from the Galician and from the Great-Russian, since there were in one and in the other too many additional and unimportant introductions and additions; the book should be returned to the Old Greek text, which was preserved and now located in a Catholic monastery at Monte Ferrato (?) not far from Rome. It was decided to send there three Ugro-Ruthenian Greek-Catholic priests who would translate all books from the Old Greek to the Old Slavic text. To imprint in these books clearly the idea of the Hungarian State, it was decided to list in these books all those Saints, who were canonized by Rome (the Pope) since the time of separation of the Western and Eastern Churches, and also to compose the services for them, since it was known that the Ruthenians do not use such names as: Carl, Ferdinand, Oliver, Benaventure, Casimir but the names they used instead were: Vasillii, Ivan, Nil, Orest, Nestor, Pamfilii, and Alexander. According to the adoption of Unia, the Ruthenians should have already accepted all these Saints and use their names, as the Roman Catholics did. What was even more important,- it was decidedly ordered; that those Saints, who originated from the Royal House of Arpads (998-1301) who once ruled the country: Stephen, Imre, Ladislav, Margit and Ergebeit all should be included in the service books together with special services for them to make the Ruthenians honor them as much as the Latins do. All this naturally is tightly connected with the calendar. The Ruthenians keep the old Julian calendar. Therefore it cannot even be imagined that the Ruthenians would celebrate 13 days later the Roman-Catholic holy day of the Saint "Equal to the Apostle" Stephen I which is celebrated on August 26; - consequently the new calendar must be introduced. That was how everything was planned and, in principle, accepted,- only the question of finances remained. But it was also resolved. The Minister of Religion appropriated 400,000 Crones on the condition that the loan would be repaid in 7 years. That was in 1904 and in 1905 Minister Premier Tisa finally approved the project.

Now two years have passed; it would be assumed that the work that began 10 years ago, the demolition of "Panslavism" in the Church, would be moving ahead with the speed of an express train - but alas!... The matter did not move from the spot. The only thing that happened was that a committee was formed of the bishops of Mukacevo, Priashev and Krocuniv - and several parishioners. This committee was supposed to accomplish this great deed. The committee until now has only met once and what they decided there is a secret of the committee. Probably - nothing. It is sad that among those members of the committee there is not even one person, who would look strictly after the interests of the State and would demand that they be fulfilled. But as it is, the question remains; how to feed the Church-religious life of the 500,000 Ruthenians with the Hungarian-national spirit?

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<sup>193</sup> \* The end of the 19th and the beginning of the 20th centuries saw many "pan" movements. There was Pan-Germanism, Pan-Slavism, Pan-Americanism (the Monroe Doctrine), Pan-Semitism or Zionism, Pan-Indianism, Pan-Mongolism, and others. The Carpathian writer D.N. Vergun wrote about this subject in *Slavianskii Viek*, No. 65, (May 15, 1903). In his work those movements were closely compared. Every one of them was in some way different from the others. While the Germans looked to unite all Germans politically into one Reich, the Slavs looked for ways of liberating themselves from the Turks or other oppressors; many sought help from Russia for reasons of enlightenment and political protection. *Slavianskii Viek* (No. 69, Oct. 15, 1903, pp. 642-645) accuses the Europeans of permitting the Turkish massacre of the Christian Armenians and Macedonians, while the Russians advocated freedom for Serbia, Montenegro, Romania and Bulgaria.



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

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

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

The article, as well the resulting letter by Evgenii Sabo, is the best proof of the sad and cheerless condition of the Ugro-Rusins. They are instructed how, and for whom to pray, what saints they have to honor, whose names to have, etc. That is where the unfortunate "Unia" has brought them. It is characteristic of the illustration of that sad condition also that, the defender of the Ugro-Russians - E. Sabo tries to justify the holy books by suggesting that there are supposedly "schismatics" (therefore St. John the Damascan is also a schismatic?!...) that must be cleaned out, and then there will be complete order... But who has found and seen there "schismatics"? Maybe those three Uniate bishops and the Ruthenian committee sent away by the Hungarian government? Indeed there is *difficile est satyram non scribere!*

Let's examine the article by the points made.

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

Concerning the matter that minister Banfi learned about the books, I am not in the least surprised. There is no question who reported to him about that kind of book and the prayers that are contained in it. That was without doubt one of those patriotic-Ruthenian priests, about whom Evgenii Sabo wrote that they are Hungarians in their hearts and spirit. It is sad, naturally, but it is necessary to tell about the character of those ksendzes, who report to the government about their cobrothers. That is - a normal deed for them. It is already enough to remember that in 1892 when a strong movement toward Orthodoxy was born in America, that the local Uniate ksendzes formally reported to the government in Washington, that we pray for the Russian



Czar. Those poor devils thought that our American Republic - is a police state like Hungary, that the Russian Czar is pictured here as the same kind of a monster as he is pictured in Hungary!...

That fear, because of prayers for the Czar, is very funny... But for whom do people expect that the Russian people would pray, if not for their own Sovereign? Maybe they should pray for the Chinese Bogdikhán, the Hungarian king, or the president of the Andorian republic? Since the books were printed in Russia - primarily for the Russian Orthodox Church what then does one expect they should contain! But the matter is even more comical if we remember that in Ugría almost in all churches the books that are used there are of foreign edition. You can find there books of the old edition from Pochaev, that contain the names of the former Polish kings August and Stanislas, then there are books from Kholm of the Vilna edition, and then there are more temporary editions, that contain not the Apostolic king of Ugría, but the Emperor of Austria. Those are already from the Lvov edition. But it did not occur to anyone to see that as state treason since not even one Uniate priest mentioned August, or Stanislas, or the Emperor, but prayed during the Lord's services always for the Hungarian king. It was only possible for such kind of political Harlequin as Banfi to find a horrible crime in those books and to become famous for that, and he himself did not even do it alone, but with the help of a Ruthenian patriot. The previous Uniate bishop of Priashev - Nicholas Toth (1875-1881) was a known Hungarian patriot,- he did not know how to say even a word in Russian, like the contemporary Janosh Valyi - but even they with the help of a company in Lvov ordered from Russia the Menaia and other liturgical books for their cathedral churches.

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

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

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

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

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

But there is a real problem. In the entire Hungarian Ruthenian learning world there is not even one priest, who knows well the Holy Greek text, and even less the Old Slavonic. However they spoke about finding not one but three of them. Therefore we can imagine, some kind of "original" Greek text, which is preserved in a Uniate-Greek monastery not far from Rome. We know well how all original Greek texts are transformed by the Papists! The monks in the monastery of Grotto-Ferrata are already such dedicated Papists that they no longer perform the liturgies with bread but with wafers. They would show the Ruthenian priests that "original" text of the holy books, if it is really even preserved there?!



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

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

That is not all. By the introduction of new saints to the liturgical books the Ruthenians will receive also new protectors in Heaven, who, with the hieromartyr villain Josaphat Kuntzevich; Ignatius of Loyola, Peter of Arbuez, Torquemada, Aloysius Gonzaga, Margaret Alacoque,<sup>194</sup> Rose of Lima and others will also pray for the wellbeing of the Rusins and if with that kind of patron some kind of Rusin will not come to the Heavenly Kingdom, that means he was really a jerk, and also a patriot full of meanness...

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

But the true history will always ask that "Apostle" a question: what does the writing in the Old Slavic alphabet on his vestment mean: "Blessed be the Name of the Lord, henceforth and forever more",<sup>195</sup> then what does another sentence written there mean: "God be bountiful unto us, and bless us, and show us the light of His countenance, and be merciful unto us."<sup>196</sup> Then what is witnessed by the so-called coronation gown, worn by the Hungarian kings during their coronation, which has a complete iconostasis of icons of the Holy Eastern Orthodox Church embroidered on it? Then also what do the icons of the Eastern saints on his crown mean?- All this can be seen and read at the so-called Coronation Collection, that is kept in the kostel of Saint Apostle Matthew in Budin. That is what kind of Hungarian saint he is!... Naturally the Pope of Rome lifted him to Heaven for a reason,- since he brought many sheep to his barn. What methods were used does not concern the Pope, all that he had to know was, that Stephen I renounced the Orthodox faith, became a fanatical Papist, even if the goals were political, and that he subjected his people to the shoe of the "Vicar of Christ". That is kind of saint to whom the Ruthenians should come,- he would be their protector!... Other protectors are also the same, namely: Laszlo, Margarita, Imre. It will be curious to read troparions and praises to them. It is also easy to imagine what kind of questions the Ruthenians will have when they learn for what kind of achievements the Pope made Stephen a saint!?...

Naturally it is understood, that there is a state idea that has to be implemented in the liturgical services. Then it would also be necessary to change the Julian calendar to the Gregorian. But here I have to remark that despite the servility of the Ruthenian priests, the ignorance of the Rusins in Ugría, and the process of Magyarization by their masters, they will not dare to agree to change of calendar. The Ugro-Russian people,- justly or not, I will not talk about that,- visualize

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<sup>194</sup> \* The cult of the "Sacred Heart" in the Roman Catholic Church is connected with the name of a nun Margaret Alacoque, who died in 1690. She claimed to have visions that were published but came under interdict; Pope Clement in 1772 condemned even talk about those "visions". However the Jesuits used them for their political goals and finally newly formed teaching came into the life of the Roman Catholic Church. The entire story is scandalous and heretical and tells about Christ supposedly visiting the nun, taking her heart and returning it; that the Holy Virgin came to her with the infant Christ and gave the Child to her to hold. The Orthodox Church considers that the plan of the movement of the Sacred Heart was to create tight control of believers by the Jesuits. Archim. Constantine, Pastyrskoe Bogoslovie, pg. 16-21

<sup>195</sup> \*St. John Chrysostom, the Liturgy of the Faithful.

<sup>196</sup> \* The first exclamation of the priest in the service of the First Hour.



in the calendar their protection and a fortress. Therefore they cling to it with all of their power. That is true - that the Hungarian government also has a weapon - the gendarmes, who can interpret and explain the "benefits" of the new calendar...

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

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

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



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

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

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

In the city of Pr. there lived some kind of civil servant, a secretary of the county. He came from a true Russian family. His name was Cisaric. After he married a Papist he changed his name to the Hungarian "Cisar". A child was born; neither his wife nor the relatives would even listen about baptism of the child by Uniate Rite, - not for anything! There was a problem. The Uniate bishop finally did agree that the child would be baptized as a Latin-Papist; also with his permission the father became a Roman-Catholic. When the supervisor of this civil servant, - usually a sulky and pompous bureaucrat heard that, at the first meeting with Cisar, he shook his hand and said: "Now I completely believe, that you are our true patriot and Catholic". Therefore it can be considered that the basis for patriotism and Catholicism in Hungary are: spit at your own family and the faith of your fathers!

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

When were these books compiled and written? Liturgicon, Octoich, Tresong-service book, Menaia? Were they not all written before the division of Churches, before the Western Church fell away from the Eastern? Therefore who compiled and who wrote them? Were those not people who were acknowledged by the Holy Church of Christ, and are also now acknowledged as authorities and who are Saints. For example St. John the Damascan and others? Who translated them all into the Slavic language? What liturgical books did the Uniates use? Therefore what kind of "schismatics" can be found there? There is no Filioque? But was that an Eastern invention? Or if there is the service to the Sts. Equal to the Apostles Vladimir and Olga, Sts. Antonii and Feodosii of Pechersk?<sup>197</sup> Maybe they were schismatics, and maybe their names there should be exchanged for those of the villain Josaphat, Arbuez, Torquemada, or Charles of Borromeo, Aloysius Gonzaga, Casimir and Stephen?... Therefore it is better to say it directly: "Catholicism-Papism and patriotism demand that we abolish the Sts. Vladimir, Olga, Antonii, Feodosii and other Saints of the Eastern Church, and that in their place we insert only those, who were fabricated by the Pope, and to whom the services would be performed"! Then at least, the matter would be clear. Or, it could be that Evgenii Sabo calls our books schismatic, because there are no prayers for the Pope, and the souls in purgatory? But again in that case, he would contradict himself, since all those inventions, consequently, could be called schismatic. Or, it could be that Mr. E. Sabo is excited by the services to the Russian saints - St. Sergius of Radonezh,<sup>198</sup> Saint

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<sup>197</sup> \* Sts. Antony and Theodosius of the Caves. Antony was born at Chernigov, lived in the Balkans or at Mt. Athos, returned to Rus' and settled at Kiev in a cave by the river Dnieper. Others joined him and the first purely Russian monastery began; it was more firmly established by St. Theodosius. The monastery later became known as the Kievo-Pecherskaia Lavra and was an example of Russian monasticism.

<sup>198</sup> \* St. Sergius of Radonezh (1314-1392), abbot of the Holy Trinity Monastery (later a Lavra), founded other monasteries and influenced monastic life in Northern Russia. He used his influence to keep peace among Russian princes. He encouraged Prince Dimitriy Donskoy in his revolt against the Tartars and blessed him to the great victory at Kulikovo. He was a simple, humble man and is one of the most beloved Russian saints, and is regarded as one of founders of the Russian state. His remains are in the Lavra at Sergiev Posad.



Alexander Nevsky,<sup>199</sup> the Holy Virgin of Kazan',<sup>200</sup> St. Seraphim of Sarov?<sup>201</sup> ... Is it not absurd, that a highly educated and highly positioned person, even though he is a Uniate of Eastern Rite, calls schismatic those who were selected and glorified by miracles by God Himself?... Show us Uniate saints. There is only one - "hieromartyr" Josaphat Kuntzevich, but honest Uniate people are ashamed of him. In the prayerbooks, that were edited and printed in Ugría he is not even mentioned!

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

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

They, the Uniates, want on one side to be great Catholics, better than the Pope himself, but God forbid - to call them Papists - they are ashamed of that name. They call the Orthodox Christians "schismatics",- and consider themselves Orthodox. If we call them "Uniates", - they protest: they want to be called Greek-Catholics. The Pope did permit them to receive communion from Roman-Catholics, but he does not permit the Latins to do the same in Uniate churches - the exception is only in cases of death, and in necessity. The Pope tolerates (tolerary potest) that the Uniates perform anointing, but in the Uniate Collegium of St. Athanasius in Rome all Uniate clergy were reanointed. The Uniate priests can perform the liturgy with wafers, but the Latins can not under any conditions have a liturgy with Prosphora (bread)! The Latin bishop can ordain a Uniate priest for the Uniates, but the Uniate bishop can not do that for the Latins! There are many such curiosities... They call it "Holy Unia"... in reality it is nothing but the slave of the proud Latin-Papist Church, forced to the ground by the Papal shoe!

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

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

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

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

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<sup>199</sup> \* St. Alexander Nevsky (c. 1220-63) prince of the Novgorod principality, Grand Prince of Vladimir. Defeated the Swedes on the river Neva in 1240, and the Roman Catholic Knights, Teutonic Order, in 1242. Russia was then occupied by the Mongols and only the Novgorod principality was free. The Knights, instead of helping their Christian brothers, attacked; burning villages and cities and forcing people to become Roman Catholic.

<sup>200</sup> \* One of the most venerated icons in Russia is the Holy Miraculous Icon of the Virgin Mary of Kazan', who twice saved Russia from foreign occupation through her prayers.

<sup>201</sup> \* St. Serafim of Sarov (1759-1833), a monk of the Sarov monastery, who spent most of his life as a hermit.



The Uniates have adapted their calendar to Latin-Papism - it is such "circulus vitiosus", that the greatest Uniate genius will not be able to untangle it! It does not matter on which side one looks, there is a problem. One has to put candles for God and for the devil, otherwise there will immediately be reprisals to the Uniates by Papism and the Government. Here is an example as an explanation. In Budapest (or as the Viennese major politician Lueger called the Hungarian capital: Judaspest!), there was up until now no Uniate church, even though up to 5000 Uniates are living there. Naturally they are unskilled Rusin workers from Saros, Zamplen, Szepes and other Hungarian counties, but there were many from Galicia, then several civil service people, two-three professors, doctors, judges, university students, in other words there was only a handful of intelligentsia. ("Intelligentsia" are already not Russians, they call themselves "Hungarian Greek-Catholics", according their descent - 75% of them are children of priests and church readers). Those intelligents two years ago began agitating and petitioned the city council for permission to form a church and parish for the Greek-Catholics. (The situation was that the intelligentsia for their necessities went to the Catholic kostels, and the workers - it is even horrible to think about this! - went on holy days and on Sundays to the Orthodox Serbian or Greek-Rumanian church!) The matter lasted for a long time, until finally the city council, as the "patron" did give them an old Catholic kostel in the suburbs of Budapest over in Steinbruch,- and decided to give a very small salary for the clergy, but with a condition: that all the Lord's services would be performed in the Hungarian language!... The other problem soon came! Under whose jurisdiction would that church be? As bishop of Presov - Janosh Valyi and also the bishop of Mukacevo Diula Firczak laid claim for the jurisdiction,- both were Roman counts and Assistants of the Papal Throne! A peaceful "Kanape-process", began which ended with the result that the church and the Greek-Uniate parish were given to the Ostrigoms Latin Archbishop, even though there were in Ugria several Uniate bishops! Therefore can it not be understood now by any person why it would be necessary to accept and add such "saints" as Ferdinand, Leopold, Carl, Ursula, Laszlo, Imre and others to the liturgical books, since the prince of Ostrigom - Archbishop, Cardinal - Primate, will not even in a Uniate church pray for such peasant "saints" as St. Nicholas, Basil, John, Nil, Orest and others - he is "legatus natus" of the infallible Vicar and Roman Vice-God, ergo "Pan"! That's what happened to the ad majorem gloriam SS Unionis!?

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

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



## 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 halfnaked 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 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.<sup>202</sup> 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 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!"<sup>203</sup> 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 "courthouse".

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

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<sup>202</sup> \* like a tree... - an expression implying ignorant, uneducated.

<sup>203</sup> \*Janko is the diminutive or younger form of Jano.



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 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 Saints", 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 Botan", "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!



## A confession of the faith

On December of 1899 a Uniate priest sent Fr. Alexis a letter, in which he wrote, among other things:

*"... Would you allow me to request you, Reverend Archpriest to prove seriously and frankly in some newspaper, how it could be according to "your Orthodoxy" that there were Orthodox Luminaries of the Church, such as St. John Chrysostom, St. Basil the Great, Sts. Cyril and Sophronius, when according to the facts of history "your Orthodoxy" did not even exist before the 11th century? Where was "Orthodoxy" before that time? Were not also all the contemporary "Orthodox people" Uniates? Or, further, why did the enlighteners of the Slavs, Sts. Cyril and Methodius, go to Roman Father-Pope to worship; that Pope of whom you are so much afraid and at the same time in your unsteadiness of faith with whom you are angry?!..."*

Father Alexis replied:

You ask me, what is Orthodoxy and what does it mean to be Orthodox? As I understand it, according to the teaching of the Ecumenical Orthodox Church, an Orthodox Christian is a person, who follows the faith and teaching of our Lord Jesus Christ, preserves and confesses it as the Lord Himself has ordered, and as His Holy Apostles, the Holy Fathers, the Holy Seven Ecumenical and the Ten Local Councils were teaching, were missionizing and as they have ordered us to follow. To please God and to save the soul this Holy Faith was given to us in its pureness without any additions and human inventions and it must be preserved as such until our death!... He who indeed does that and confesses rightly the Faith, is correctly following God's commandment, he glorifies God correctly, and that is consequently the reason why such a person is called an - Orthodox Christian, - consequently also the faith and the church of such a person, which has this teaching is the Orthodox Faith and the Orthodox Church! In Greek and in Latin it is called Orthodoxa (orthos - right, doxia - to glorify) Fides, Orthodoxa Ecclesia!

The Orthodox Church, preserving the Orthodox Faith, is Holy, since its Founder is - the Holy God-Man Jesus Christ,- and its way is also Holy, that is the Sacraments, Prayers, Services etc, (there is One God, One Baptism, One Faith): the Ecumenical (catholic), since everyone everywhere was called to this Church; wherever it is, there is the same teaching, the same Holy Sacraments and it is and it was from the beginning in common matters administered by the Councils ("soborno") - Apostolic, since it was spread by the Apostles and their successors - the bishops!... The Church is also called Orthodox - Greek - Catholic,- since it began in the East, where the Greek language was dominant, and where all the Gospels (with the exception of St. Matthew), the Holy Books, the Epistles of the Holy Apostles, for example Sts. Peter, Paul, Jacob (James)<sup>204</sup> - the Holy Liturgy, the Canons, the Dogmas and the Resolutions of the Holy Councils were all written in Greek. But even though the teaching of the Faith was the same everywhere, it is divided by nation: there is the Orthodox Russian Church, the Greek, the Serbian, the Syrian, the Romanian and others.

This Church was established, blessed by the God-Man Himself - by our Saviour Jesus Christ, it was built on the rock-strong foundation - on the Divinity of Jesus Christ, which was confessed by the Apostle Peter (Matthew 16:18-19), and that is the reason that "the gates of hell shall not prevail against it". The head of the Church is Jesus Christ Himself, as the Founder and Cor-

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<sup>204</sup> \*St. Jacob (James) - brother of Jesus was the oldest son of Joseph. He became the first bishop of Jerusalem. His Epistle was written to all Jews in the world. He was honored by everyone and even the non-Christian Jews called him "righteous"; he was celibate, did not drink wine, did not eat meat, and went to pray at the Jerusalem Temple. His message was directed to all 12 tribes of Israel. He presided at the first Apostolic Council in Jerusalem. He died by being thrown from the Temple by the Jews and the Jewish historian Joseph Flavius in the 64 AD writes that one of the reasons for the fall of the city was the killing of Jacob the Righteous. Holy tradition tells that Joseph wrote the first Holy Liturgy.



nerstone of the Church (Ephesians 2:20, Corinthians 3:9-11).- The first Orthodox Church was the Jerusalem church; it was established by Christ the Saviour and His Apostles; speaking in contemporary language "it was organized" and therefore is in a sense, the Mother to all the churches (Okoich, Tone 8).<sup>205</sup> "Rejoice, O holy Zion! Mother of the Churches, the abode of God! For you were the first to receive remission of sins by the resurrection!"; in Jerusalem was the deliverance and the salvation of mankind accomplished, there "rose the sun of truth Christ our God": - Like water, that comes from a spring is mostly pure and holy, the Faith of Christ is also always pure, without inventions and additions by the people. It was preserved and is preserved in the East and from there, from the East, the Russian nation received the Holy Orthodox Faith, and preserves and confesses it, pure and undamaged. The Savior Himself promised to remain with this Orthodox Church even unto the end of the world (Matthew 28:19-20) and He rules this Church by the Holy Spirit through the successors of the Apostles - the Bishops. Even though Christ did not tie God's Gospel truth to one place, or to one person, however for the true believers, especially for the Russian people, the East always remains and must be an authority, since Grace came from the East, and from the West many disasters have come to the Russians!...

This is how I understand the Holy Orthodox Ecumenical Church, - and how do you understand it?

The Orthodox teaching and faith in its originality was kept by all churches and people,- in the East as in the West, until the 11th century. Then finally,- since it was already tried before,- the Roman bishop (the Pope) succeeded in tearing apart the unity of the Church (the seamless garment of Jesus Christ), through his own limitless pride: it was not sufficient for him that he was "Patriarch of Old Rome and of All the West", that he was "First Among Equals", - he dreamed of becoming the Vicar of the Lord on the earth, a pagan Pontifex,- head of the Church, sovereign and czar of the entire universe, a bishop of bishops, ruler not only of the living, but also the dead,- a civil monarch over kings... Such claims could never be accepted by the Holy Orthodox Church, since they are diametrically opposed to and against the teaching of Christ, and therefore, the bishop of Rome (the Pope) separated himself from the Living Body of Christ, from the Holy Orthodox Catholic Church. In his pride he organized the so-called Roman or Papal Church,- whose head is no longer Christ, but is the Pope himself!... Above I already said that the clearest water is - that, which is at the origin of the spring and comes from it,- but when the water leaves its source, it absorbs many polluted elements, and becomes unhealthy, dead; that is what happened also here: when the Roman Pope separated himself from the Holy Orthodox Catholic Faith and Church, it was easy for him also to muddy the water, to change Christ's teaching, to introduce unclear and sinful elements, to add and introduce inventions to the original teaching! That is how it happened historically, that with his imaginary primacy and Viceregency, a wrong teaching was introduced into the Creed: that the Holy Spirit comes also from the Son (the Filioque). That contradicts the words of Jesus Christ Himself (John 15:26) and the teaching of the Second Holy Ecumenical Council of Czargrad (Constantinople) and is against the resolution of the Roman Pope Leo III. The Papacy invented purgatory, about which there is not even a word either in the Holy Scripture or in the Holy Oral Teaching, about which neither the Holy Fathers, nor the Holy Councils have heard;- "indulgences" were introduced; this is the forgiveness of sins in exchange for money; then the Pope invented that he is the successor of the Holy Apostle Peter and that supposedly St. Peter was the leader of the Apostles and a Roman bishop! He invented the "Immaculate Conception" of the Most Holy Virgin Mary, and he made her a goddess. And if that was not enough,- he proclaimed himself a god, since he attributed to himself the divine quality of *infallibility* !... Those people who were against these teachings and demands of the Papacy, which were contrary in their origin to the teaching of our Lord, the Pope punished by sending them to be burned alive at the stake; for example John Hus, Savonarola, Bruno Giordano. Or he permitted killings in huge quantities, for example: the Albigensians and the Orthodox Christians during the Crusades. The Spanish Inquisition also worked hard for the glory of the Pope; the Pope served a thanksgiving service to God for the St. Bartholomew's Night massacre; in France there were hundreds and thousands of Huguenots killed by the Papists during St. Bartholomew's Night and the following days!... Kings were deposed by Popes, they were anathematized by the Popes, the Popes led wars, they had cannons and an

<sup>205</sup> \*Okoich is a service book that contains the Canons and the hymns of the Eight tones used at the Vespers and Matins.



army... Did Christ do something like this? Did Jesus Christ permit something like this? Was it done by the Apostles?...

The West was in a state of ignorance at the time the Pope separated himself from the Orthodox Catholic Church; the political circumstances were very mixed up; this played into the hands of the Popes. God, according to His limitless Grace, permitted such malicious deeds by "Christ's Vicar" but finally, came the formidable finger of God! - Luther, Calvin and other Reformers turned millions of people away from the Papacy; the Catholic Italian king took the Pope's lands away from him; the glory, power and pride was gone forever! Now the Pope plays the role of a "Prisoner of the Vatican" - and since he no longer commands, he writes encyclicals to Protestants and to the Orthodox Ecumenical Church, asking to be acknowledged not only as the Vicar of God, but also as Vice-God...<sup>206</sup> Naturally he does it in vain!... Yes, the limitless pride of the Popes is responsible for the appearance of Protestantism and Christian disunity and is the reason for the existence of so many Christian sects in the world - and such materialism, and liberalism, and the loss of faith!...

Now let's turn to the Holy Orthodox Catholic Ecumenical Church. It is the same as it was; since the time of the Apostles it has preserved and it has kept the Teaching that it received; and even though it was under the Turkish yoke for almost 400 years, that the Jesuit hordes and Papists persecuted it with fire and sword,- it stands strong and will stand firmly and solidly until the end of the world, since the Divine Creator of the world has promised to be with the Church until the end!... And in Russia the Church has developed nicely and divinely; it has brought magnificent and saving fruits, it can show many saintly people who pleased God there; Rus', especially devout and reverent, is known for its intercession and protection by the Heavenly Queen, the Most Pure Virgin Mother of God Mary!... No one who has carefully read the above mentioned facts, can have any doubt; only those who have never read the history of the world and the Church. Therefore you can conclude that "our Orthodoxy" began not in the 11th century, but much earlier; that is, with Christ and with His Apostles!... Consequently, also St. John Chrysostom, St. Basil the Great, those Sts. Equal to the Apostles Cyril and Methodius, could only be Orthodox and that they were! That they were Orthodox, in the best way is shown by quoting the words of Alcuin, a monk in the royal court and the scribe of Emperor Carl the Great,- who reading the writings of Sts. John and Basil exclaimed: "Utinam plures tales viros haberem quam St. Joannes Chrysostomus et St. Basilius Magnus... sed quoniam illi graeci fuerant ergo - nequam homines sunt!" (It must also be kept in mind that at that time, the Papacy was on its road of "infallibility", and that Alcuin himself was one of the most devoted supporters and fighters for the addition of the "Filioque" to the Creed, and that at that time it was already synonymous to be Greek and Orthodox!...) Perhaps you will say that Sts. John and Basil were Papists? - or even Uniates? In God's name, please show where they taught about the supremacy or infallibility of the Pope? about purgatory? about the Immaculate Conception? about indulgences? Did they ask for "quiquena les facultates" from the Pope? Did the Pope send them "papillum archiepiscopale" for a "high price"? Did the Pope select and appoint them to their cathedras? Did they ask him for their jurisdiction, blessing and indulgences for life or ten years? Then take the Liturgicon and show me even one place, just one word, where these Holy Fathers have mentioned the Pope? Where did they pray for him?- It is hard to believe, that these two great Luminaries of the Church would not mention the Pope, if they believed that he is the head, if they believed that he is the Vicar and finally, if they held this teaching as Orthodox!... It is understood, that if I refer to the Liturgicon, then I mean the original one, not the servicebooks fabricated and printed in Lvov or during the time of Unia in Pochaev; already there the Pope is pulled in; not in the litanies, but even in the text itself where it can be seen that, the "prayer" for the Pope fits there as much, as the people say as "the fist to the eye"!

You ask if the "present Orthodox people were Uniates"? Naturally they were not,- ever! It is the other way; the fathers of contemporary Uniates were honest and noble Orthodox Christians,

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<sup>206</sup> \*For information about how this so-called "Prisoner of the Vatican" lives surrounded by armed Swiss Guards and a horde of Jesuits, see the article by Fr. Alexis "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"; then compare that to the monastic life of the Orthodox Ecumenical Patriarchs.



who suffered, were tortured and imprisoned, humiliated and even put to death for the Holy Orthodox Faith! Therefore where did you get such an exotic idea? Even the word "Unia" - unio should have made you cautious! You can not mix the unity (unitas) with Union (unio), "unitatem cum unione". The Union (unitas) of the teaching and faith was preserved in the Orthodox Church in the East and in the West until the 11th century, and the Pope was considered only as a patriarch of the Old Rome according to the resolutions of the Ecumenical Council in Chalcedon (in 451, Resolution #28), but not as a Vicar of God or as an infallible Vice-God! But when the Pope in his pride split the unity (unitas) of the Church and when then, because of the Reformation, so many millions of people were lost by the Papal church, then the pretorians (Jesuits) of the Papal throne tried to get the poor Russian people under Papal jurisdiction through the Union (Unia - Unio), and to supplement those "sheeps" lost during the Reformation; by promising that the Russians' Rites and Church rules and customs would not be changed,- and these promises were never kept! Therefore, from the word itself you could understand, that in unity (ad unionem) there are two different matters, things or persons, that could join under certain conditions. As such there were: the Papacy and the Orthodox Christians. The conditions of unity were: acknowledge me, and not Christ, as the head of the Church, and I will promise you meaningless titles (for example, a Roman dukedom, an assistanceship at the Papal court, a prelateship, a cardinalship and other thing - money "congru", senatorship, etc.). There was no necessity to speak about the people; since the people in the opinion of the Jesuits were then "working animals"; the Popes and the biskup-traitors did not consider it even important to ask the people, and that is how, for example in Hungary, Unia was introduced into the Russian churches, - without the knowledge of the people! Such a Unia was already introduced by the Popes, for example at the Lugdum and Florence Councils due to the unfavorable political conditions of the Greek Emperors, and the Pope's lack of a sincere desire to bring peace and unity. The Pope's intention was to subdue for himself the Orthodox East and the Ecumenical Church; that is, he was led by the spirit of Spiritus dominandi, which always led the Papal church and its leader. Then to achieve their goal, they used the most infamous acts. For example, at the Council at Florence - they forced the Eastern bishops through semistarvation to sign the document of unity. Therefore it is understandable that such kinds of Unias at birth were in reality "stillborn children" and as such brought no success!...

I repeat again that "unio" (union) can be only and is only there, where:

1. In union (in unitate) some existing persons, things, or matters, that were, because of some reason separated, come into a union, to live in unity (uneunt unionem ut in unitate vivant); or
2. Different persons, things, or matters, that were separately active before, for example, according to the gloriously-known editor of the Uniate "Vestnik", members of separate brotherhoods unite to achieve "our common local interests"...

There were not only religious Unions, but also political ones; for example, one of the oldest political Unions is the Kalmar Union (1312), when Sweden, Denmark and Norway entered into a union; then there is the Lublin Union, when Poland, Rus' and Lithuania were united in their common goal; in the Hungarian Union, Transylvania joined with Hungary (1848); or our United States (a Federal Union).

Therefore everyone can see that the Orthodox people have never been Uniates, since they kept and are following the teaching and the faith that they received from Christ and the Apostles and they have not introduced any innovations and human inventions into the Church's teaching; therefore they had no necessity of such a Unia, as the Pope wished to have and wants even today.

The Orthodox Church and its faithful believers at every Divine Service pray "for the peace of the whole world and for the unity of all the Lord's Holy Churches". The Orthodox Church does not wish to conquer and to subdue other churches for itself by means of insidious unias, but it uses prayers and teaching to achieve that; to return people, who lost their way, to the true Master, the Supreme Archpastor and Head of the Church - Jesus Christ, with the intention that there would be again unity (unitas) of the faith and teaching, but not a "Unia"!

The "Unia" that you support is simply a "nonsense", it contradicts itself! The traitors to Christ - Terletzky and Potzey established that Unia with the Pope against the wish of the Russian people, for their own benefit and when the people found that out, they did not wish to renounce their faith,- but were forced by desecration, persecutions, tortures and even by threat of death to acknowledge the Pope as the head of the Church: - the Orthodox churches were given to the Jewsto rent out, the Papists used them as stables or even burned them



down, and those who protected them were killed (the most famous persecutor in this respect is the only Uniate "saint" and "hieromartyr" Josaphat Kuntzevich!). Therefore what kind of Unia was that?... And in Hungary?... Bishop Tarasevich and 70 priests signed the act of Unia; the rest of the priests and the people were not even asked. Like thieves they introduced Unia into the Church, but continued to pray for "Orthodox Christians"; therefore it can be concluded that they considered the people still Orthodox. And really, it is a comedy! The people call themselves Orthodox, and their pastors want to make their Sts. John Chrysostom and Basil the Great, Uniates! Uti figura docet!

There is nothing new under the sun; in Poland the Polish ksendzes have "encouraged" the Uniates telling them that even the Most Pure Mother of our Lord, Mary, was a Uniate, and they tell that supposedly Christ on the cross told her: "Do not forget My beloved Uniates".- The newspaper from Mount Carmel - "Svoboda" proves, that the St. Equal to the Apostles Great Prince Vladimir accepted the Uniate faith, and also the Russian nation with him, and now, you would like pro coronide, to present as Uniates not only the contemporary Orthodox people, but also Sts. John, Basil, Cyril and Methodius. That way it could be proven naturally even that Jesus Christ Himself was a Uniate!

The Papacy and its Pretorians-Jesuits, promised at the time the agreement about Unia was made, that the Eastern Rite and customs would be not changed. *Salvomanente ritu et jure* - is the most beloved sentence of the Papacy! In their encyclicals and bulls the Popes always "were defending" the Eastern Rite. But in reality they looked with joy as, little by little, the customs of the Papal church crept into the Uniate churches; for example, at services little bells began to ring, side altars were added to the churches, organs were dragged in, as was chanting as in the Latin Rite, supplications and special matins, the whispering of the liturgy, and, after a while the Papacy no longer restrained itself in its goal of converting the Uniates, not to Greeks, but to Latin-Papists! The Eight-ended Eastern cross was prohibited, monasteries were taken from the Uniates and given to the Jesuits; they introduced celibacy, and then on top of all that they introduced such "holidays" as, for example, "the Lord's Body", "the Heart of Jesus", "the Benediction" and with all that they began to treat the Uniates with arrogance, despising and disregarding them.

You know better than I what has been done in America to the Uniates? Wasn't it here, that the Uniates added to the majestic Uniate-Eastern (?) Rite proprio motu the serving of two or three liturgies in the same day!... In other words, in this "Holy Unia" there is such a mixup, that the Uniates themselves can no longer say, what Unia is? - especially, when this year in the church in Philadelphia a Presbyterian-style administration was introduced.

I have brought all this up to prove to you, that such Unia is "nonsense", and that it is not anything else, than one of countless sects, which were given birth by the Papacy!... Therefore are you not ashamed to ask me, "Haven't Sts. John, Basil, Methodius and all Orthodox people been - Uniates?"

"Why did Sts. Cyril and Methodius go to "worship" the Pope and for justification?...- That is a very simple matter.

1. That land, in which the Sainted brothers were missionizing, spreading the Christian faith, namely the kingdom of Moravia, belonged to the jurisdiction of the Western Patriarchate, that of the Pope, and he had the right to call them to Rome to explain all the accusations that the Latin biskup were making to the Pope.

2. Even though the disagreement in the Church had by then already started, and the Papacy was going at full speed down the road of its "infallibility", there was still the general appearance of unity with the Ecumenical Orthodox Church,- that was the calm before storm, which soon began. Therefore Sts. Brothers with complete trust could go, and they went to Rome to the Pope; they considered him the Patriarch of the Old Rome and an Orthodox hierarch! And the Pope received them with suitable honor and gave his approval to their apostolic activity, even though the Sts. Brothers were sent to Panonia by the Patriarch of Czargrad. The Pope's action proves, that he approved the act of the Patriarch and also the activity of Sts. Cyril and Methodius - the teaching and the translation of books into the Slavic language; the Pope also gave his blessing in his patriarchate, which he would not have done, if there were not at that time unity (unitas) between both Churches and patriarchs!... And look, how later St. Methodius was repaid for his mission by the Pope's successor - namely Pope Stephen! That is direct proof, that in the Roman Church the non-Orthodox faith was already beginning, that the Papacy was dominating in the West and that the Papacy with all its power wished to



wipe out any traces of the missionary activity of Sts. Cyril and Methodius, and in many respects that action of the Popes has succeeded!...

I am "scared of the Pope"?... What kind of foolishness is that! Do not forget, that I am not a Uniate and I am not scared of some kind of a "scarecrow". My actions clearly indicate that I am scared only of God!

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





# Supplement.

## Document # 1

Ioan Valyi

By the Grace of God and Mercy of the Apostolic Throne the Bishop of the Greek-Catholics of Prezov, Doctor of Theology and member of the Collegium of the Carpathian-Hungarian Budapest School.

To the Souls beloved in Christ, confessing the Greek-Catholic Faith, who emigrated from the region of the Prezov Diocese to North America to the United States province of Minnesota, city of Minneapolis and surroundings; there I send Fatherly greetings and my Archpastoral blessing.

On the subject of your request sent to us and according to the written protocol of the date of May 6, 1889 presented to Us and the letter of the Great Lord Alexander Dzubay, dated September 24, 1889, which expressed that you want to receive the Great Lord Alexis Toth and send to him his travel expenses of \$120 - one hundred twenty dollars and pay his salary of \$600 - six hundred dollars, that are in addition to the usual necessary service fees, that you are obligated to pay. We are sending to you this priest - Great Lord Alexis Toth as your priest and soul pastor and make it your holy obligation to obey him willingly in everything that concerns Religion and Faith, to follow his advice and orders.

Given with the Archpastoral blessing in Prezov, October 20, 1889

Ioan Valyi, Bishop of Prezov

By favorable order of Most Rev. Bishop  
Cornelius Kovalitski  
Bishop's Secretary

## Document # 2

An extract from a resolution  
at the meeting of May 6, 1889 with the Great Lord Alexander Dzubay, spiritual Father of Wilkes-Barre concerning receiving a spiritual pastor in Minneapolis.

1) The Great Lord Al. Dzubay has decided that there is a necessity of one Priest in the city of Minneapolis, where there are believers of the Russian Rite with a church already built.

The believers of the named city learning the necessity of a spiritual Pastor have decided unanimously to petition a request to the Most Reverend Bishop of Prezov to receive a Priest in the person of Great Lord Joan Zapotozkii of Lvov. We promise to pay for a year (600) six hundred dollars, then build a house for his residence. We will pay for a marriage six dollars, for a service with singing two dollars, for a small service one dollar, for baptism two dollars, for prayers for a woman on fortieth day one dollar, for burial of a baby less than seven years old five dollars, for seven years and older eight dollars; for other services to the Lord we will pay the same, as it is paid to the Latin Priests in this region of America.

2) It has been also presented about the payment of travel money.  
To this presentation the believers decided to send (120) one hundred twenty dollars for the purpose of the coming of the above named Priest.

Presented as above  
Al. Dzubay Greek-Catholic representative  
Grigorii Varhol as President  
Vasilii Simko as Treasurer

Petro Kucherka  
Pavel Masley  
Gritz Masley  
Ilich Zuper

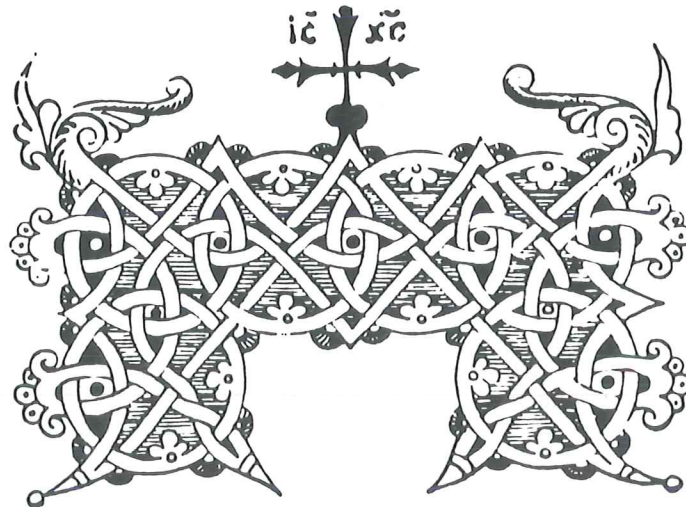


John Bonis  
Hricz Simanik  
Petro Dzubay  
Vasil Tanchin  
Simeon Sivanich  
Vasilii Tarasar  
Theodore Sivanich  
John Simko

Signed, sealed and delivered in presence of Ilina Gillow, Podany Pavel, Rek Zubay,  
George Cservenyak.

State of Minnesota County of Hennepin.  
On this 8th day of May A.D. 1889 before me a Notary Public within and for said County personally appeared Frank Varhol and William Simko President and Secretary of Minneapolis to me known As Curta (sic) persons described in and who executed the within contract of and for wages in behalf of said Society and a the free act and deed of said Society.

Hiram Gilkow Notary Public Hennepin County Minnesota and of U.S.





John Vályi

by the Grace of God, and the apostolic See of Rome  
the bishop of the greek-catholic rite of Epries, Doc-  
tor Divinity, member of the University at Budapest.

To our beloved son, in Christ Very Reverend Alexis S.  
Tith, superior to the Holy See of Epries, and  
pastor of the greek-cath. St. Mary, church  
of Minneapoli Minn. U. States of Ame-  
rica.

To satisfy the wishes of the emigrants  
of the greek-catholic rite in the United  
States of North-America, and especially  
those of the State of Minnesota, we here  
by grant You the permission to exercise  
the holy ministry in said State of Minn-  
sota and in case of necessity in all the  
States of North-America.

This permission comprises the adminis-  
tration of all Sacraments of the New-  
Testament, the Sacrament of Holy Order  
permitted. As to Matrimony, the rules of  
the Council of Trent are to be always thor-  
ly observed.

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Buda-Pest, Hungary, October the 20<sup>th</sup> 1889.

M. Rev. John Vályi D.D.

Bishop of Epries.



THE RUSSIAN ECCLESIASTICAL

Congregatory of Alaska,

1 day of January 1891

San Francisco, California.

Vladimir Bishop of Alaska

P. O. Box, 2070.

№ 244.

†

Господам Облуженному и старосте Народному  
св. православному русской церкви города Мунисипали  
Владимира Епископа Аляскианскаго и Аляскианскаго

Отношение.

Господам и мнѣ Господа намерѣ Юзефа Арцера да будетъ  
св. Ваши добрые соотечественники!

Почувствъ Ваше отношение о помощи вашей церкви иконами и пр.  
я замѣтилъ въ вѣсткѣ Гауза по поводу того, что вы не знаете  
м. менѣ кто вы есте: православный или католический  
вероисповѣданца? Кто Вашъ епископъ? Если Вы знаете  
или православные не знаютъ ли вы примечательн. Аляс-  
кинской епархіи? Напишите мнѣ объ этомъ немедленно.  
Божіе благословеніе да будетъ надъ Вами! Владимиръ  
Епископъ Аляскианскій и Аляскианскій.



THE RUSSIAN ECCLESIASTICAL  
Congistory of Alaska,

I day of May 1891

San Francisco, California.

Vladimir Bishop of Alaska.

P. O. Box, 2070.

†

Certificate.

By Grace of God and authority of apostolic Succession given  
me as to the Bishop of Orthodox Catholic Church I  
authorize Rev. Alexis Joffe, the priest of the Russian  
Parish in the City Menemopolis, to perform all religious  
duties among the Christians, the members of Orthodox  
Greco-Russian Church according to our canonical constitu-  
tion and perform the Sacrament and ritual of Matrimony  
holy Baptism and holy Communion and testify his right  
to do so by signing my own name and by Seal  
Vladimir Bishop of the Greco-Russian Orthodox Church



## Document # 6

San Francisco  
January 1, 1891

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

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

After only one conversation with you I have to admit, that I consider myself not only to be acquainted with you, but I consider you to be among my friends, with whom my own soul can freely share its happiness and hardships, for common sympathy or compassion. Therefore, we found each other and we are spiritually happy! It is true, that by some kind of indefinite rumors that were around, we knew, that in America there is a great number of immigrants - Russian Galicians from Austria, but where they were, we could not find out from true sources.

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

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

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

Let your flock be prosperous, happy and successful!

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

Missionary Hieromonk George Chudnovski

## Document # 7

Reverend Father Alexis!

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

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

I received from Chicago a request to send them a priest. Do you wish to be a pastor for two cities: Chicago and Minneapolis? I do not want to send to Chicago Father Archimandrite, besides I have complete trust in you. All expenses for your travel from one city to another for the performance of Divine Services would be covered by me, besides I would help you also



privately until the matter is resolved by the Holy Synod. Wherever I will serve our Lord and Church, I will always remember you with good feelings of sincere respect, kindness and goodwill.

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

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

## Document # 8

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

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

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

- 1) Announce to your entire parish after the Divine Liturgy, in a most festive form about the above contents.
- 2) The certificate should be put into a nice frame with glass and hung in the church for the memory of future generations.
- 3) After reading the decree, perform a festival thanksgiving service with the announcement of many years to the Holy Synod, Most Reverend Vladimir, as the initiator of this deed and to the Most Reverend Nicholas as the achiever and the present Pastor, to the parishioners of Minneapolis and to all the flock of Alaska and to all Orthodox Christians.
- 4) Then at every Divine Service at the prescribed moments, you have to mention the President of the United States, the Holy Ruling Synod and the Bishop of the Aleuts and Alaska - Nicholas.
- 5) In the future all the matters of the church inventory and other papers have to be recorded according to the enclosed forms and samples and in case of questions you have to correspond with the Alaska Spiritual Administration.
- 6) The priest Father Alexis Toth has to make efforts to convert others who are still in Unia to Orthodoxy.
- 7) To open in a rented house a school. For this purpose 60 dollars will be sent for the first half of the year.
- 8) To give at that school house a cost-free apartment to the church reader Zaichenko.

With this is enclosed a copy of the decree of the Holy Synod, that must be preserved with the papers of the Minneapolis Protectorate Church. The Epishion for the priest Alexis



Toth will be sent; and the golden pectoral cross, which was presented to him, will be sent later from the office of His Majesty, and must be returned to the Alaskan Ecclesiastic Administration.

Members of the Administration:  
Priest N. Grinkevich, Hieromonk Nicholas, Protodeacon I. Sobolev

### Document # 9

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

July 14, 1892

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

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

- 1) To send to the priest Toth and his flock, now Orthodox, the blessing, by presenting to them the Certification determined for that;
- 2) The newly united Protectorate Church in the city of Minneapolis is to be included in the membership of the Aleutian Diocese, entrusting to Your Eminence to direct the supplying of this church with all necessary church books;
- 3) To accept the priest Alexis Toth in his present dignity, and for his zealous services in uniting, to reward him with the honorary headpiece - kamilavka, and to give him blessing to put on the Epishion during the Divine Services, and besides that to send to the Ober-Procurator of the Holy Synod a communication to present the priest Toth, according to the decree made on May 6, 1820 by the Holy Synod with a golden pectoral cross and after receiving it, to send the cross to him.
- 4) To the pastor of the above named church to make a yearly salary payment:
  - a) 800 rubles in metal, for services as priest, and
  - b) 700 rubles in metal for services as missionary;
- 5) For the church reader of the above mentioned Protectorate Church to make a yearly salary:
  - a) for performance of services as reader 200 rubles in metal and
  - b) above that 500 rubles, if he at the same time will be also the teacher of the local parish school;
- 6) To order the Economic Department at the Holy Synod;
  - 1) An order to supply the Minneapolis church with all church vessels, vestments and the entire cycle of Divine Service books of the small size, and to send the New Testament of middle size.
  - 2) To send to the Holy Synod detailed considerations about what kind of personnel and salaries have to be established for the Orthodox parishes, which will be formed in America, from the Uniates in other regions, according to the present already existing personnel and salaries in Orthodox churches in the Aleutian Diocese, and
  - 3) Show the source to cover the expenses for the support of the priest and the church



reader in the Minneapolis church, until the release from the Treasury of the necessary sum for that purpose, the assignation for that has to be made to the Synodal Ober-Procurator and to convey the information to the established proper administrators; the information has to be sent for the necessary instructions and for execution by the Economic Department at the Holy Synod with the quotation of this resolution, and to Your Eminence a decree with the enclosed certification of the Holy Synod, and also documents that Your Eminence has sent about the education and service activity of the priest Toth.

July 14, 1892  
Ober-Secretary P. Ispolatov;  
Secretary Protopopov

### Document # 10

To the Most Reverend, Respected and never  
to be forgotten Father Alexis I wish  
to be healthy, happy and achieving

San Francisco  
April 5/27, 1891

As it seems to be, you are entering to a new path in your life, where there will be at first steps hard work as work to protect yourself from the visual and unvisual enemies! God give you strength and success! God give, that the protected by the Lord your flock with faith and love would be nourished of the heavenly juices from the Heavenly vines and that they would always be generous for, that the ship that they swim in to the eternal harbor will be there forever and the hell would not conquer it!

I have to admit to you frankly, that until now I did not found out about the results of visit to your town by our Bishop. That would interest me very much, if you would like to tell me, what has our Bishop promised you, and to what good conditions you have deign to accept the authority of our Holy Ruling Synod, without which no serious questions are resolved. I know only that to asked by you questions there were no answers received from the Holy Synod, consequently our Bishop can't independently solve this matter. Tell me frankly everything and I will warn you from anything unexpected.

This letter will be given to you by a student of our school a good singer, Pavel Zaichenko, who plans after the Holy Pascha to go to the Motherland, to Russia, but by the Heavenly will he will celebrate the Holy Pascha with you, and he will live there as long as possible. He has serious reasons to leave our Archiereical house, that was left also by priest Nikolai Dirakov, deacon Alexandr Kruchkov, who returned to the Motherland. That means that in our house something is not in order, when good people are running from it away. After a month leaves to Motherland also priest Alexandr Leartysh with his family, and about the same time I have also to leave going to Petersburg, to clear there the normal business in the Archiereical house. It is true that the Holy Synod knows already our problems and by a decree recalls Bishop from San Francisco, but he does not even thinks about leaving the place. God knows what will happen in the future, but even with an Adamant's patience there is no strength to serve such strange administrator. Would Lord have mercy upon us and God save us by His unlimited Mercy.

In the most festive Day of the Holy Pascha I embrace and kiss you with the holy kiss.

With respect and love to you I remain your cooplayer.

Igumen Georgii Chudnovskii.

PS. Please keep in secret my conversation with you.



Document # 11

LAST WILL.

*ATB*

*the Unforseen. myself*

1. Let my funeral be simple, without pomp and wreaths, and the casket cheap as possible. Eulogies need not be said; otherwise, let every one pray for my soul which stands in fear before God's Judgment Throne.
2. Wealth I have none. From the amount of Life Insurance let all my debts be paid; and what is left is to be paid to South Canani Cloister.
3. \$ 42.00 I bequeath to the Maria Pocsi Cloister, for perpetual masses for my father, mother and brother.
4. The same amount I bequeath for perpetual masses to the House of Kiroi, for my soul and the souls of all my relations.
5. To Annie Krajnyak I bequeath all my silverware which is seperated from the parochial silverware; my rings, medal decorations and other valuable personal belongings, and, besides that, \$ 500.00
6. From the two watches, I bequeath the one with Russian writing to my friend Edmund Ujfalussy; and the other to Alexander Bohuslavsky, Pastor in Scranton; and I ask them to be the Executors of this my Last Will.
7. If there is anything left yet, and the coin collection is to be converted into money and to be given to my nephew, Toronszky Miklos.
8. Submitting my soul to the Mercy of God, and asking everybody's forgiveness and forgiving everybody, and remaining faithful to the Orthodox Catholic doctrines up to my last minute, believing and professing myself; and submitting myself to the prayers of all, in sound mind, I have written this my Last Will.

Wilkes-Barre, Pa., July 10-th, 1907.

( Seal. )  
( )

VERY REV. ALEX. G. TOTH,

Wilkes-Barre Archpriest and Pastor.



Document # 12

PLANS 10-14-24-25  
PEOPLE'S BANK BUILDING

LAW OFFICES  
OF  
JOHN MENOVSKY

*ex 420.*  
*12/25*

*W. G. Toth*  
WILKES-BARRE, PA. Feb. 26, 1910.

Rt. Rev. Platon,  
Bishop of New York.

*W. G. Toth*  
*W. G. Toth*

Reverend Sir:-

Enclosed please find a statement of debts and claims against the estate of Rev. Alexis G. Toth, deceased, late of the City of Wilkes-Barre. The estate is valued at the sum of \$5498.45. The debts and general claims against the estate, as per statement herein enclosed, will amount to over \$2000.00 above the assets of the estate. In addition to the debts and claims against the estate as they appear in the statement enclosed, should be added about \$300.00 for the expense of the Court in the administration of the estate.

The object and purpose of this letter is to inform you that among the claims against the estate are ten claims for moneys borrowed by the late Rev. Alexis G. Toth for church and school purposes. These claims are marked with blue pencil in the statement enclosed. Each of these persons has a receipt for the moneys borrowed signed by Rev. Alexis G. Toth, and the seal of the church added to each receipt, showing that the moneys were borrowed for church purposes. It seems to me that under these circumstances those claims should be paid by the church because the moneys were borrowed for church purposes, and I ask you to give this matter your due consideration.



LAW OFFICES  
OF  
JOHN MENOVSKY

WILKES-BARRE, PA.

-2-

Should the church authorities refuse to pay the said claims, it is the intention of the legatees and the other creditors to oppose the payment of these claims. As the matter now stands the estate of Rev. Alexis G. Toth is insolvent, but should the church authorities accept the burden of payment of the claims against the church, then the estate would be able to pay the other creditors and leave something for the legatee.

It is our sincere wish and desire to have this matter amicably adjusted, so that the honored name of Alexis G. Toth may remain untarnished.

At the time of his death and funeral, it was understood and I believe agreed by the different priests present that the debts and claims owed by the church should be paid by the church.

If you desire any further information on this matter, you may communicate with Edmund Uffalussy of this City, one of the executors of the estate, who will gladly give you any further information that you may desire on the subject.

Trusting that you will give this matter your due consideration, I beg to remain

Yours respectfully,

E. K.

*John Menovsky*  
*Atty. for Estate*

Document # 13

Wilkes-Barre, Pa., April 26th 1912

M Archbishop Alexander,



15 E. 97th Street, New York, N.Y.

To A. V. KOZAK & CO., Dr.

GRANITE AND MARBLE MONUMENTS

BOTH TELEPHONES

592-594 NORTH MAIN STREET.

May 1916	To bill as per contract for Mausoleum for		
	Rev. Toth	\$	4,807 50
	To one Oak Casket and Steel Vault		150. 00
			<hr/>
			\$4,957. 50
Oct. 24 '16	By Check	2,200. 00	
Jan. 22, '19	By "	100. 00	
Apr. 26 '20.	To Balance		2,300. 00
			<hr/>
			\$ 2,657. 50



Saint Alexis' Mausoleum during construction





**Pastoral Message  
Of His All Holiness The Ecumenical Patriarch  
+Dimitrios**

Prot. N. 120

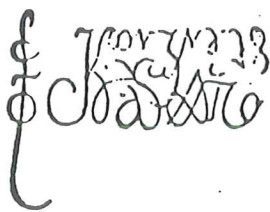
His Grace Nicholas, Bishop of Amissos beloved brother in the Holy Spirit and co-celebrant with our Humility, grace and peace from God be with Your Grace.

We received your correspondence of December 28 of the previous year, Your beloved Grace, which was read in convocation of the Holy and Sacred Synod in which you inform us of the centennial this year of the return from the Unia of the Venerable Father Alexis Toth to the faith of your fathers and his leadership in the return of many of the Carpatho-Russian people in the new world. This observance will take place, as Your Grace mentions, on the Sunday of Orthodoxy.

We are thankful to have received this correspondence, and we inform you that the Mother Church of Constantinople and we, personally, will be with you spiritually during the approaching great day. We offer prayers for the repose of the soul of Alexis the priest and all who struggled with him. We beseech the Chief Shepherd, Christ our God, that their exemplary labor and sacrifice will be emulated by others today because the Uniate problem has brought difficulties to our sister Churches to the point of endangering the ongoing Orthodox and Roman Catholic Dialogue.

We commend Your Grace with brotherly sentiments and we bestow our paternal blessings upon your faithful people for their stalwart adherence to our Orthodox faith and their dedication to the most venerable Ecumenical Throne which embraces them with affection and great love in the Lord.

We wish upon you and your scheduled observance great success and we beseech the grace and immeasurable mercy of God to come upon you and upon our beloved people.



**February 14, 1991**  
Beloved brother in Christ  
**+Dimitrios**  
Archbishop of Constantinople  
and Ecumenical Patriarch



The HOLY SYNOD  
of the  
ORTHODOX CHURCH IN AMERICA

PROCLAMATION  
OF THE HOLY SYNOD  
OF THE ORTHODOX CHURCH IN AMERICA  
ON THE GLORIFICATION OF  
THE HOLY AND RIGHTEOUS ARCHPRIEST ALEXIS TOTH

In the Name of the Father, and of the Son,  
and of the Holy Spirit. Amen

To the beloved priests, deacons, monastics and faithful flock  
of the Orthodox Church in America

Grace, mercy and peace be unto you from God the Father  
and from the Lord Jesus Christ, in the Holy Spirit. Amen

The Holy Synod of the Orthodox Church in America, having reviewed the recommendations of the Canonization Commission, agreed at its session of March 29—April 1, 1994 to number the ever-memorable Archpriest Alexis Toth among the saints for veneration by the faithful. Mindful of the apostolic injunction to “remember your leaders” (Heb. 13:7), we give thanks to God for His great mercy toward us in raising up in our midst a faithful pastor filled with zeal for the glory of God, and for the salvation of his own people. The return of Archpriest Alexis Toth to the Orthodox Faith of his forefathers is a milestone in the history of the Orthodox Church in North America. The missionary labors of Archpriest Alexis Toth, his steadfastness and his leadership in bringing thousands of souls back to the Orthodox Church, manifested by his words and deeds among his own Carpatho-Russian and Galician people in America, offer significant guidance and direction for the missionary outreach of the Orthodox Churches today, many of which are now encountering adverse conditions similar to those he experienced.

Thus, with one mind and one heart we resolve:

1. That Father Alexis Toth be numbered among the saints.
2. That his honorable remains be considered as holy relics.
3. That a special service be composed in his honor.
4. That his feast be celebrated on May 7, the day of his blessed repose, and on the Feast of All Saints of North America—Second Sunday after Pentecost.
5. That holy icons be prepared to honor the newly-glorified saint according to the canons of the Seventh Ecumenical Council.
6. That his life be published for the edification of the faithful.
7. That the name of the new saint be made known to the primates of all sister Churches for inclusion in their calendars.
8. That his glorification take place on May 29—30, 1994 at St. Tikhon's Monastery in South Canaan, Pennsylvania.

We summon the faithful to remember him at Memorial services or Litanies for the departed when appropriate until the time of his glorification.

Through the prayers of His newly-glorified saint, may the Lord grant His mercy and blessing, to all who seek his heavenly intercession with faith and love. Amen

HOLY FATHER ALEXIS, CONFESSOR AND DEFENDER OF ORTHODOXY IN AMERICA  
PRAY FOR US!



PROCLAMATION OF GLORIFICATION OF  
THE HOLY AND RIGHTEOUS ARCHPRIEST ALEXIS TOTH

The Holy Synod of Bishops of the Orthodox Church in America

+ Theodosius

+ THEODOSIUS  
Archbishop of Washington,  
Metropolitan of All America and Canada

+ Kyrill

+ KYRILL  
Archbishop of Pittsburgh and Western  
Pennsylvania and the Bulgarian Diocese

+ Peter

+ PETER  
Archbishop of New York and New Jersey

+ Dmitri

+ DMITRI  
Archbishop of Dallas and the South and the  
Exarchate of Mexico

+ Herman

+ HERMAN  
Archbishop of Philadelphia and  
Eastern Pennsylvania

+ Gregory

+ GREGORY  
Bishop of Sitka and All Alaska

+ Nathaniel

+ NATHANIEL  
Bishop of Detroit and the Romanian Episcopate

+ Job

+ JOB  
Bishop of Chicago and the Midwest

+ Tikhon

+ TIKHON  
Bishop of San Francisco and the West

+ Seraphim

+ SERAPHIM  
Bishop of Ottawa and the Archdiocese of  
Canada

Oyster Bay Cove, New York, March 31, 1994

SERVICE TO ST. ALEXIS,  
CONFESSOR AND DEFENDER OF ORTHODOXY IN AMERICA  
MAY 7

READINGS AT VESPERS:

- 1) Proverbs 10, 3, 8 (composite)
- 2) Proverbs 10, 6, 7, 8, 9 (composite)
- 3) Wisdom 4, 6, 7, 2 (composite)

TROPARION - TONE 4

O righteous Father Alexis,  
Our heavenly intercessor and teacher,  
Divine adornment of the Church of Christ  
Entreat the Master of All  
To strengthen the Orthodox Faith in America,  
To grant peace to the world  
And to our souls great mercy.

KONTAKION - TONE 5

Let us the faithful praise the priest Alexis,  
A bright beacon of Orthodoxy in America,  
A model of patience and humility.  
A worthy shepherd of the flock of Christ,  
He called back the sheep who had been led astray  
And brought them by his preaching  
To the heavenly Kingdom.

MAGNIFICATION

We magnify,  
We magnify you, O holy Father Alexis,  
And we honor your holy memory  
For you led your people back to the Orthodox faith,  
And you pray to Christ our God for us.

sel. Ps. (49): Hear this, all peoples; give ear  
all inhabitants of the world.



MATINS PROKEIMENON - TONE 4

Precious in the sight of the Lord  
is the death of His saints.

What shall I render to the Lord  
for all His benefits toward me?

MATINS GOSPEL:

John 10: 9-16

LITURGY PROKEIMENON - TONE 7

The righteous shall be glad in the Lord,  
and trust in Him.

Hear my voice, O God, in my meditation.

EPISTLE:

Galatians 1:11-19

ALLELUIA VERSES - TONE 6

Blessed is the man who fears the Lord,  
who delights greatly in His commandments.

His descendants will be mighty on earth.

LITURGY GOSPEL:

John 10:1-9

COMMUNION VERSE:

The righteous shall be in everlasting remembrance,  
he shall not fear evil tidings.

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