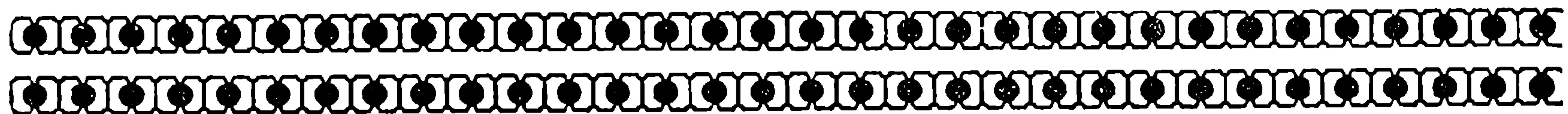


Dr. STEFAN ANDREJEVIČ FENCIK.

Podkarpatskii Rusiny.

Podkarpatskii Rusiny ostavte hlubokij son,
Narodnyj holos zovet vas: nezabud'te o svojem
Naš narod ľubimyj,
Da budet svobodnyj
Ot neho naj otdalitsja neprijatelej burja;
Naj positiť spravedlivost'
Už i ruskoje plemja;
Želanije russkich vožd':
Russkij da živet narod!
Vsi prosim Vsevyšňaho,
Da poderžitiť russkaho
I dať vika lučšaho.



Greetings from the Old Country to all of the American Russian people.

In order that you, especially our American Youth, may more fully understand your grave duties to your native land, to your brothers and sisters in the Old Country, it is necessary to write a few words about the Carpatho-Russian people about it's history and about it's conditions.

1 — WHO ARE WE?

The forefathers of the Carpatho-Russian people lived in Carpatho Russia even before the imigration of the Magyars in the year of 986. For this reason we call ourselves the aboriginees, the primitive dwellers of Sub-Carpatho Russia. Therefore, we, our ancestors, are not new comers to Sub-Carpatho Russia, whom others have the right to rule, but we are the descendents of the first dwellers of this land, and for this reason our people have the first right to live happily and free in Carpatho Russia.

2 — THE DEVELOPMENT OF RUSSIAN HISTORY IN CARPATHO RUSSIA.

When the Magyars came to our land, Carpatho Russia, they did not act hostile to our people. They received their first culture from us. The first Magyar kings were baptized according to our Eastern rite and in the Magyar Court was spoken the Slavonic language. The kings married Russian princesses. Thanks to the efforts and labors of Sts. Cyrill and Methodius, Russian churches and monasteries of the Eastern rite were spread throughout our native land. Culture developed in the churches. Our language, nationality and culture were conserved and developed in our church of the Eastern rite. However, due to the effects of Western influence, particularly since the Roman Catholic Hapsburg Dynasty succeeded to the throne of Hungary a fight was started against

our Eastern rite, against our church. This fight at the same time was a fight against our nationality, our Russian tongue. Moscow was far distant and the Russian people were engaged in wars against the Tartars and Turks and we lived under foreign rule, thus making it easy for the Western Latin and German culture aided by the Hapsburgs, to win over us. Under the influence of the West and due to the fact that our forefathers thought it more beneficial to unite with the West, various pacts of union with Rome were entered into, as for example, the union of Ungvar, safeguarding for them the right of the church language and the privilege of their Eastern rite church. However, after the pact of union, a fierce fight started against our Russian Eastern rite church by the followers of the Western church. Since our national culture and life were so closely united with our churches, the fight against the Eastern rite church was harmful and detrimental to our national life. The followers of the West always looked with hostility upon Russia and thought it best to destroy the Russian consciousness and the Russian language of our people. To this end they made use of our churches by appointing as our bishops men who would latinize our churches and people. Starting with Bishop Pankevich, a more intense latinization and hungarianization was begun in Carpatho Russia. A fight started. We were called Ruthenians "ruteni" but our people never were, are not, and never will be Ruthenian. However, the administration closed to us the doors of Russian culture and punished all who labored for the Russian culture of the people and their nationality. The teaching of the Russian language and Russian history was forbidden. The Carpatho Russian people became politically slaves. Its cultured classes became foreign and thus our people forget their Russian history. However, the national conscience was conserved within the hearts of the laboring class, who always called itself a Russian people, its church the Russian church, and always expected that the time would come, when it would be freed from slavery to others with the aid of its Russian brothers, who lived and live in Russia. This happened but not with the aid of the Russian brothers living in Russia, but with the aids and labor of its Russian brother living in the free United States. The American Carpatho-Russian people won freedom for their European brothers and sisters. For this you deserve praise and thanks. However, you must fight further in order that our enemies will not confiscate, ruin, the holy freedom, which you secured for your brothers and sisters in the native land.

3 — THE CARPAT. RUSSIAN PEOPLE AFTER THE WAR.

When a more pointed fight against Russianism was begun in the native land and the people were politically enslaved, the Carpatho Russian people began to migrate to America in about the year of 1870. Conditions in the native land became worse. The migration became greater and greater. Thus happened the unprecedented fact that a half of our people left it's native land and sought a better country and greater freedom in America

The single fact that a half of our people live in America shows the hardships our people had to undergo in their native land. In America, a free country, our people were able to read Russian books and newspapers and to get organized. It built churches and formed beneficial societies, which publish newspapers for the education of their people. At the same time the national Russian consciousness and language began to be developed. Then after a long war the American Carp. Russian people with the aid and upon the basis of the principle of the great President Wilson, demanded an acknowledgement of the national rites and freedom for the Sub-Carpatho Russian people in the native land. This movement was not unsuccessful. Since at the time revolution swept over Russia, Carpato-Russia could not be united with Russia, and therefore, upon the wishes of the American Russian people, it was united to Czechoslovakia and only under a pact of federal autonomy, a right for free and broad self government. The American Carp. Russian people demanded and had in mind a form of self government as is enjoyed by certain states in the United States, that is, that the Carpatho-Russian people would enjoy the right and freedom in cultural, religious, educational and administrative matters; that is that the language, culture and administration in Carpatho-Russia are to be such as the people desire and they desire that it be Russian. In Užhorod the old country leaders of the people accepted the decision of the American Carpatho-Russians and in 1919 the Peace Conference acknowledged the self government of Carpatho-Russia and this was announced and entered into the Czechoslovak Constitution in 1920. In this manner our people were freed from slavery.

4 — PRESENT DAY CONDITIONS OF THE CARPATHO-RUSSIAN PEOPLE.

With the help of American Carp. Russian our old country people received freedom. You stated and stated that the development and growth of this freedom rests with our old country brothers. Recall that we in the old country lived for 1,000 years under a foreign yoke and therefore we are weakened. If we had enjoyed a freedom as yours here in America for a period of 50 years, we could fight for our rights in Europe with our own powers and without your brotherly aid. However, when our enemies saw our newly acquired freedom and our weakness they began a damned work against us. And that in such a manner that they began to divide us into small parts. They began to undermine our foundation, the autonomy, which we with your kind help acquired. There were found weak-spirited people, traitors, who for personal gain aided in the disintegration of our people.

It is a sad state that in church circles were anew found such people, as, for example, Rev. Voloshin, who under the Hungarian taught and preached that we are a Ruthenian people, "rutenskiij narod", and now began to preach that we are Ukrainians "ukraincy". Under his leadership other church officials fortified by the strength of our Holy Church began a fight against our Russian character, even though they know and knew that our people always called itself Russian, felt itself to be Russian and it's language was Russian. These agitators and traitors at one time were Hungarian Ruthenians and now they publicly write and shout that our people never was Russian but Ukrainian. This they do under the cloak of the Church and for this sinful agitation of theirs, during the past ten years over 150,000 people separated with the uniate church people who would not suffer a subjugation of their Russian spent. It is understood that such work of Ukrainization is detrimental to that particular church, through which the churchmen disseminate Ukranian propaganda. The same conditions exist in Galicia where entire villages are separating from the uniate church because they see that the priests are disseminating Ukranian propaganda in the church. Our people, and it's new "intelligentsia" never were and at the present are not and never will be Ukranians, for they know that the work of Ukranianism is the work of the Germans with

the aim to disintegrate the Russian people to weaken it and then to ruin it. There is also another group in Carpatho-Russia which is against the unification of our people. This group, following the example of certain Czech administrative parties and people, contends that our language is not Russian but a Rusin dialect of the Czecho-Slovak tongue, and thus we have nothing in common with the Russian people and Russian culture. At the head of this group are also churchmen who receive remuneration for their traitorous work from the enemies of Carp. Russian people. Against these groups a cultured fight cannot be led for they have created a political question out of a question of language, and against such it is necessary to aim a political fight. If we were not to do this they would soon succeed in changing our people into Ukrainians or Czecho-Rusins. Do you wish that we be not called Russians in the future, that our Russian tongue be wiped out and so that the freedom which the American Russian have given their brothers and sisters in the native land be taken away? You do not desire this, for you are sensible Carpatho-Russian people, you are children of famous Carpatho-Russian forebearers, and you will not be traitorous to your people. For this reason you must show that you stand united for Russianism, ready for war, for sacrifice and that you will not suffer the loss of freedom to your brothers and sisters in the native land. In the native land 90% of the people stand firmly under the banner of Russian Unity. They do not even wish to hear about Ukranianism or about Czecho-Rusinism, for they know that the one and the other enhance national death and the end of all national life. In the native land we have the Society of Duchnovich, libraries and a daily newspaper for the defense of our traditions, the Russian language, our culture, and national spirit of the Carp. Russian people.

We are fighting with all our powers but we are hindered by our old enemies who have split us so that now we must ask you also aid us in strengthening the national spirit and to signify that we are also representing your will, the will that secured for us freedom not for the ruination of Russian language, not so that Germanic Ukranianism, Czech-Rusinism or Hungarian Rutenism would exist in Carpatho Russia but so that your brothers and sisters in

Europe could live as your forefathers lived, in Russian spirit, with the Russian language, and as free Carp. Russian people. At your Church National Congress you acknowledged the unity of the one Russian people and we appeal to your ruling, that you back up those who in Carpatho-Russia, also stand for the unification of the one Russian people, and confess that we are all brothers in Russian national spirit.

We confess as do you, that our Carpatho-Russian people is a member of the Russian national unity; that our language is Russian and cannot be any other; that our culture is Russian and must always be the same; that we protest against all acts of disintegration, against German manufactured Ukranianism, against Czechoslovak Rusinism and that we firmly stand for a full autonomy, for the full free self administration which was secured for us by the American Carp. Russian within the frame of the Czechoslovak Republic.

You have a love for freedom and truth; you have power; it is your duty dear brothers and sisters not to leave to perdition the freedom you gained for us. Do not forget, that our brothers and sisters suffer and entreat your aid. Do not forget that in your veins flows the Russian blood of famous forefathers and that you should love the history of your forebearers; that you should love your brothers and sisters; that you should love the land in which our forefathers lived; suffered, fought for their rights, and whenever necessary sacrificed their life. Be worthy descendants and aid us in keeping the standard of Russian unity on high.

O youthful generation! Learn that Russian tongue and be loyal sons of your forefathers.

Long live the unity of the Russian language and Russian culture. Long live Carpatho-Russia from Poprad to Tisa. Long live the American youth of Russian spirit.

Rev. Dr. STEPHEN A. FENCIK.



Pozdravlenije iz staroho Kraja vsemu Amerikanskomu Karpatorusskomu Narodu!

Z D R A V S T V U J T E !

Čtoby vy, osobenno amerikanskaja naša molodež porazumi važnosť svojej dolžnosti k svojemu rodnomu kraju, k svojim starokrajevym braťam i sestram, nužno skazati něskolko slov o karpatorusskom narod'i, o jeho istoriji i o jeho položeniji.

1. Kto my?

Na Podkarpatskoj Rusi pered priselenijem maďar v 986 roku uže žili predki karpatorusskoho naroda. Pro siju pričinu my nazyvajemesja autochtonami, pervobytnymi žitel'ami Podkarpatskoj Rusi. My taže, naši predki, ne prišelcy na Podkarpatskoj Rusi, kotorym druhi majut pravo rozkazovati, ale my naslidniki ťich, kotoryje byli pervymi na toj zeml'i i zato my majeme pervoje pravo k tomu, čtoby naš narod na zeml'i Podkarpatskoj Rusi žil sčastlivo i svobodno.

2. Razvitije Russkoj Istorii na Podkarpatskoj Rusi.

Maďary jak prišli na našu zemlju Podkarpatskoj Rusi ne otnosilis' vorožo k našemu narodu. Oni ot nas dostali pervuju kul'turu. Pervy maďarski korol'i byli kreščeny po našemu vostočnomu obrjadu i v carskom dvori maďarskom hovorili na slavjanskom jazyki. Korol'i ženilisja na russkich knahiň. Blahodarja trudam Sv. Kirilla i Meftodija na našej praďidnoj zeml'i byli vezd'i russkija cerkvi i monastyrja vostočnoho obrjada. Jak u každyho naroda tak i u nas kul'tura razvivalasja v cerkvach. Naš jazyk, narodnosť i naša kul'tura sochranišja i razvivališja v našej cerkvi vostočnoho obrjada. No s'ldstviye zapadnoho vlijanija, osobenno otkoli rimo kaft. Habsburgska dinastija polučilasja na prestol Maďarii, začalasja borba protiv našeho vost. obrjada, protiv našich cerkvej. Tak sija borba byla odnako i protiv našoj narodnosti, protiv našeho russkoho jazyka. Moskva byla daleko i russkij narod v Rusi byl zaňat s vojnyami protiv tatar i turkov i my žili pod čužym upravlenijem i tak zapadnaja latinskaja i německaja kul'tura lahko mohli borotisja s pomočju Habsburgskoj dinastii protiv nas. Pod vlijanijem zapada i vs'ldstviye toho, čto naši predki vyhodňjšim dumali svjazatisja s zapadom. soveršilisja razny cerkovny unii, jak naprimir i ungarska unija, v kotoroj vseťaki naši predki zapisali svoje uslovije, čtoby cerkovnyj ich

jazyk i obrjad vostočnyj ostali i nadale nenarušimymi. Ale posli zavjazanija unii začalasja ostrijša borba protiv našej vostočného obrjada ruskoj cerkvi so storony zapadnikov. Po-neže narodna kultura i nacionalna žizň byli soključeny s našimi cerkvami, taka borba protiv cerkvi vostočného obrjada byla škodljivoj i dľa narodnosti našej. Zapadniki vsehda vorožo smotрили na Rus' i dumali, čto najlučše budet uničtožiti ruskuju soznatel'nosť i russkij jazyk našeho naroda. Dľa seho oni upotrebljali naši cerkvi i to tak, čto imenovali nam episkopov takich, kotory latinizujut cerkov i vynarodovlat narod. Ot časa episkopa Pankieviča na Podkarpatskoj Rusi začalasja sil'nijša latinizacia i maďarizacia. Nastala borba. Nazyvali nas "rutenami", ale nas narod nikoli ne byl, ne chočet byti i ne budet rutenom. No vlada zakryla dveri nam k ruskoj kul'turi i prenasl'idovala tich, kotory rabotali za ruskuju kul'turu naroda i za nacionalnosť. Ne pozvolilosja učiti ruskuju istoriju i jazyk. Političeski podkarpatskij russkij narod stal rabom. Intelligencija vynarodovilasja, stala čužoj. Tak naš narod zapomnul o svojej ruskoj istoriji. No narodnoje čuvstvo sochranilosja u prostoho robtného naroda, kotoryj vsehda nazyvalsja "russkim" narodom, svoju cerkov nazyval "ruskoj" i vsehda nad'ijalsja, čto pridet vremja, koli on budet vysvožden iz čužoho rabstva so silami russkich bratev, kotory žili i žijut v Rossiji. Sije slučilosja, no ne silami tich russkich bratev kotory žili v Rossiji, ale silami i trudom tich russkich, kotory žili v svobodnych Sojedinennyh Štatach. Amerikanskij karpatorusskij narod vyborol svobodu dľa svoich starokrajevych bratev i sester. Za sije vam prisluchajet slava i blahodarenije, ale vy dolžny borotisja i na dale, čtoby veliki vorohi ne ukrali, ne uničtožili totu svjatu svobodu, jaku vy priobrili dľa vašich braťev i sester v starom kraju.

3. Podkarpatskij Russkij Narod posli vojny.

Koli začalasja sil'nijša bor'ba protiv russkosti v starom kraju i narod byl porabočen političeski, okolo 1870-ch hodov podkarpatskije rusiny začali emigrovati v Ameriku. Položenije v starom kraju postepenno stalo horšim i ekonomičeski. Emigracija stala boľšoj i boľšoj. Tak slučilosja toje bezprimirnoje d'ilo, čto polovina našeho naroda ostavila svoju rodnuju zemľu i hľadala sebi lučšoje otečestvo i svobodu v Ameriki. Tot odin fakt, čto polovina našeho naroda nachoditsja v Ameriki dokazujet, že jak t'ážko žil naš narod v starom kraju. V Ameriki, na svobodnoj zemľi, naš narod moh čitati russki knihi i gazety, organizovalsja, budoval cerkvi i sozdal blahotvoritel'ny organizacii sebi, kotory vydavajut gazety dľa poučeniya naroda. S tym rovnomirno razvivalosja i nacionalnoje ruskoje

čuvstvo i ľubov ruskoho jazyka. Tak posľi velikoj vojny amerikanskij ruskij narod na osnovaniji principov slavnaho prezidenta Wilsona i s jeho pomočju, treboval priznanije nacional'nych prav i svobody dľa starokrajevoho podkarpatskoho ruskoho naroda. Sej krok ne ostal bez uspicha. Poneže v Rossiji tohda vybuchla revolucija, ne bylo vozmožno prisojediniti našu Podkarpatskuju Rus k Rossiji, a byla ona priľučena, po želaniju Amerikanskej Rusi, k Čechoslovakii i to pod uslovijem federativnoj autonomii, najširšoho samoupravlenija. Amerikanskaja Rus' trebovala i imila v holovi takeje samoupravlenije, jakoje imijut v Ameriki pojedny štaty, to jest', čto Podkarpatskij ruskij narod budet mati pravo i svobodu v kul'turnych, religijnych, jazykovych i administrativnych d'ilach, značit na Podkarpatskoj Rusi jazyk, kul'tura i administracija dolžny byti takimi, jaki chočet narod, a narod chočet, čtoby oni byli ruskimi. V Užhorod'i starokrajevy voždy naroda priňali rišenije Amerikanskej Rusi i v 1919 h. Mirova Konferencja priznala samoupravlenije Podkarpatskoj Rusi i v 1920 h. sije bylo vyhološeno i zapisano i v Čechoslovacku Konstituciju. Takim sposobom naš narod byl vysvoboždenyj iz rabstva.

4. Sehodnašnoje položenije Podkarpatskoho Russkoho Naroda.

S pomočju Amerikanskej Rusi naš starokrajevyj narod polučil svobodu. Vy skazali i kažete, čto razvivati siju prekrasnu svobodu zavisit ot starokrajevych bratev. Ale podumajte to, čto my v starom kraju za 1000 ľit žili pod čužym hnetom, i tak my tam oslableny. Jesli by my mali taku svobodu jaku majete v Ameriki liš na 50 ľit, tohda by my mohli v starom kraju borotisja so svoimi silami i bez vašej bratskoj pomoči. Ale jak naši vorohi sbačili našu novoroždennu svobodu i čto my jesče slaby, to oni začali prokl'atu robotu protiv nas. I to tak, čto nas začali drobiti na častki. Začali robotu protiv našeho fundamenta, to jest' protiv toj autonomii jaku my s vašeu pomočju dosali. Našlisja slaboho ducha ľudi, zradniki, kotory za svoju pol'zu pomahali razdrobiti naš narod. Smutnoje d'ilo, čto snova taki ľudi najšlisja v cerkovnych kruhach, jak naprimir o. Vološin kto pod maďarami učil i holo-

sil, čo my "rutenskij narod," teper začal holositi, čo my "vikraincy". Pod jeho vedenijem druhije cerkovny lica so siloju našej Svjatoj Cerkvi zaprovadili borbu protiv našej russkosti, choťa znajut i znali, čo naš narod vsehda nazyvalsja "ruskim", čuvstvovalsja "ruskim" i jeho jazyk jest' russkim. Eti agitatory i zradniki kolis' byli maďarskimi rutenami a teper uže javno pišut i kričat, čo naš narod nikoli ne byl i ne jest' russkim ale jest' ukraïnskim narodom. Sije oni d'ilajut pod plaščem Cerkvi i pro siju ich hrišnu agitaciju pod tečenijem 10 hodov ot uniatskoj cerkvi otstupilo vysše 150.000 naroda, kotory ne terpili, čtoby ich russkoje čuvstvo bylo poniženo. Rozumijetsja, čo taka ukraïnstvujušča robota škodit akkuratno toj cerkvi, hde cerkovny lica provad'at ukraïnsku propagandu. Samo tak stoit d'ilo i v Haliciji, hde cily sela otstupajut ot uniatskoj cerkvi i to proto, bo vid'at, čo v cerkvi duchovny lica provad'at ukraïnsku agitaciju. No naš narod i novaja intelligencija naša ne byli, ne suť i ne budut ukraïncami, ibo znajut, čo ukraïnska robota to robota ňimcev d'ľa toho, čtoby razdrobiti russkij narod, oslabiti russkij narod i potomu sniščiti russkij narod. Jest' druha gruppa na Podkarpatskoj Rusi, kotora takže jest' protiv narodnoho jedinstva našeho. Sija gruppa po receptu pojednych češskich pravitel'stvennych partij i l'udej holositi, čo naš jazyk ne jest' russkim ale jest' rusinskim naričijem česko-slovenskoho jazyka, i tak my nič ne majeme s russkim narodom i s russkoj kulturoju. Na čel'i etoj gruppy stojat takže cerkovny lica, kotory za ich zradničesku robotu polučajut zaplatu ot vorohov russkosti. Liš kulturno protiv ňich grup borotisja nemožno, ibo oni зробили poličeskij vopros iz jazykovoho voprosa i protiv nich my musime provaditi ne liš kulturnu, no poličesku borbu. Jesli by my toho ne sd'ilali, tohda by skoro udalosja pereminiti im naš narod na ukraïnskij, ili na česko-rusinskij. Ci vy chočete, čtoby nas ne nazyvali i na dale russkim narodom, čtoby naš russkij jazyk byl uničtoženij i čtoby tota svoboda čo Amerikanskaja Rus' dala starokrajevym braťam i sestram, byla zabita? Vy toho ne chočete, ibo vy soznatel'ny karpatorusski l'udi, vy d'iti slavnych karpatorusskich predkov i vy zradnikami svojego naroda ne budete! Zato vy dolžny pokazati to, čo vy za russkość sojedinenno stojite, hotovy na boj, na žertvy i čo vy ne pozvolite uničtožiti svobodu vašich bratev i sester v starom kraju.

V starom kraju 90% naroda kripko stoit pod znamenijem ruskosti, ni čuti ne chočet o ukrainizmu ili o česko-rusinizmu! Ibo znajut, čto i jedno i druge označajet nacionalnuju smerť i konec narodnaho žitija! My majeme Obščestvo Duchnoviča i Čital'ni, gazetu v starom kraju d'ľa sochranenija ruskosti, našej tradicii, ruskoho jazyka, našej kultury, i ruskoho čuvstva! My boremesja v starom kraju vsimi silami, ale nas prenasl'ídujut davny vorohi i nas razdrobili tak, čto teper my pri-mušeny potrebovati ot vas slovo d'ľa pokriplenija ducha ruskoho i d'ľa sviditel'stva toho, čto my reprezentujeme i vašu voľu, kotoraja nam priobrila svobodu ne na uničtoženije ruskosti, ne na to, čtoby na Podkarpatskoj Rusi suščestvoval ni-meckij ukrainizm, ili češskij rusinizm, ili maďarskij rutenizm, ale na to, čtoby tam vaši braťa i sestry žili, jak vaši predkove žili po ruskomu duchu, s ruskim jazykom i jak svobodnyje ruskije ľudi! Vy na svojem Cerkovno Narodnom Kongressi priznali jedinstvo ruskoho naroda i my apelujeme na vaše rišenije, čtoby vy skazali slovo čto podporujete řich, kotory na Podkarpatskoj Rusi takže stojat na osnovaniji jedinstva ruskoho naroda i isopvidujut, čto my vsi braťa v ruskosti!

My ispovidujem, jak i vy d'ilajete, čto naš karpatorusskij narod jest členom ruskoho narodnaho jedinstvo; čto naš jazyk ruskij i inšij byti ne možet; čto naša kultura ruska i taka dolžna byti; čto my protestujeme protiv vsjakoj razdrobitel'noj raboty, protiv němcamy vyroblennoho ukrainizma, protiv češkoslovenskoho rusinizma i nepokolebimo stojime za polnuju autonomiju, za polnoje samoupravlenije, jake nam priobrila Amerikanskaja Rus' vo ramkach Čechoslovackoj Republiki.

U vas ľubov svobody i pravdy; u vas i sila; u vas mily Braťa i Sestry jest i dolžnosť ne ostaviti na pohibel' totu svobodu, kotoruju vy nam priobrili. Ne zabud'te, čto naši braťa i sestry stradajut i ot vas pomoč prosjat. Ne zabud'te to, čto vo vašich žilach kipit ruska krov slavnych predkov i vy tože dolžny ľubiti istoriju vašich predkov; ľubiti vašich krovnych bratov-sester; ľubiti totu zemľu hde naši predki žili, stradali, vojevali za svoje, a jesli nado bylo, ta i svoju žizň žertvovali. Bud'te dostojnymi potomkami i pomohite nam vyso-ko deržati prapor ruskoho jedinstva! Mladaja generacija! Učite sil'no tot ruskij jazyk i bud'te d'ijstnymi synami vašich predkov.

Da žijet jedinstvo ruskaho jazyka, ruskoj kultury, da žijet Podkarpatskaja Rus' ot Poprada až do Tisy. Da žijet amerikanskaja, ruskaja nacional'naja molodež!

Dr. STEPAN A. FENCIK.

Dr. Stefan Andrejevič Fencik.

rodilsja v Velikich Lučkach, na Podk. Rusi v 1893 r. iz ruskoj svjasčenničeskoj famelii. V 1910 r. složil ispyt zrilosti v Užhorodskoj gimnazii; ot 1910 do 1914 byl studentom bohoslovskoj seminarii v Budapešči; v 1914-15 prodolžal svoi teologičeski i filosofičeski studii v Vidňu. Skončil kurz francuzskoho jazyka v Pariži, tože byl studentom prava. V r. 1918 polučil doktorat teologii i filosofii v Vidňu i Budapešči. Jeho doktorat udobren v r. 1922 Pražskim universitetom. V r. 1918 prodolžal juridičeski studia v Šarošpotoku i v 1922 v Debrečiňi. Ot 1916 do 1918 byl professorom učitel'skoj seminarii v Užhorod'i i dirigent pivčeskoho chora. V 1918 rukopoložen v Svjasčenniki, i posemu — imenovan professorom teologii v bohoslovskoj seminarii v Užhorod'i. Ot 1922 do 1926 d'ijstvoval jak professor štatnoj real'noj gimnazii v Užhorod'i. Polučil diplomu muzykaľnoj akademii v Budapešči. V r. 1926 byl naznačen definitivnym professorom a v r. 1929 prodirektorom bohoslovskoj seminarii v Užhorod'i.

V 1923 organizoval ruskoje kul'turnoje Obsčestvo im. Duchnoviča, byl izbran sekretarem toho Obsčestva. V 1929 byl organizatorom krajevych kul'turno-prosvititel'nych obsčestv na Podkarp. Rusi. V r. 1930 izbran byl predsidadelem knižnoj komissii v Užhorod'i. Organizoval pivčeski chory i Sojuz Russkich Skautov, kotorych on ješč predsidadelem.

Dr. Fencik putešestvoval jak delegat podk. russkich organizacij v Pariž (1926), Bilohrad (1928), Ľvov (1928 i 1929), Riga (1929), Sofia (1930), Bukarest (1930) i Rim (1931). On ješč autorom rjad knih (čislom vyše 30) osnovatelem i hlavnym redaktorom pervoj ježednevnoj ruskoj gazety na Podk. Rusi, Karpatorusskoho Holosa.

Dr. Stefan Fencik teper nachoditsja v Ameriki, kuda on prišel čitati lekciï o starokrajevom položeniji.

Deviz jeho: "vse za nacional'nuju russkuju svobodu i za privilegii vostočnoj cerkvy!"