

The Rusyns of Streator, Illinois

By Robert John Mitchell

Streator, Illinois is situated along the southern boundary of LaSalle County; in fact, a small portion of southern Streator is in Livingston County. The surrounding area is flat, except for a step sloop that leads down to the Vermillion River. This slope abuts the western edge of the commercial district, which extends approximately twelve blocks to the East—ending at the Santa Fe Railroad tracks, which go 90 miles to the northeast, to Chicago. (The slope accounts for the original name of the farming community that became Streator—Hardscrabble. During the Civil War, the name Hardscrabble was changed to Unionville.)

The land around Streator is rich, the soil is black and of great depth. The first settlers were farmers who came to the area in 1831. They were unaware of the many natural resources that surrounded them, underground. Silica, which would later give rise to the glass industry; shale that was used to make tiles and bricks, (Streator brick was widely used in the reconstruction of Chicago, after the fire of 1871); and anthracite or “hard” coal that was, “surprisingly”, found close to the earth surface. During the winter the farmers would use this coal to warm their homes.



In 1865 the quality of this coal came to the attention of Dr. Worthy Streator. In 1866 Colonel Ralph Plumb came to Unionville to purchase 4000 acres of coal land, and to serve as the resident manager for the Vermillion Coal Company, which had been created by a group of investors from Ohio under the leadership of Dr. Streator.

Industrial prosperity came to sleepy little Unionville, and coal mining was to be the dominant industry for many years; an industry that would attract five major railroads—many of which transported the coal to the Carnegie (U.S.) Steel Corporation.

In 1868 the village was incorporated as the City of Streator. The first elementary school was built in the same year. The third Township High School in the State of Illinois was formally established in Streator in 1875. The Graduating Class of 1876 had seven graduates—six females and one male. In 1871 the Library association was formed, and in 1903 the city was made a recipient of a Carnegie Library—the result of Col. Ralph Plumb’s personal friendship with Andrew Carnegie. In 1887 the Sisters of the Third Order of St. Francis in Springfield, Illinois, agreed to staff

a proposed hospital, St. Mary's Hospital, in Streator. The city had three newspapers and an opera house.

Streator's early leaders anticipated the future exhaustion of the coalmines, so they diversified the industrial base. Brick and tile factories were formed, as was a glass industry. The Halladay and Romer automobiles were manufactured here, and railway freight cars were rebuilt and/or reinforced in Streator. Truck farms produced a variety of fresh and canned produce for the Chicago market. There was a garment industry and a furniture factory, plus a myriad of other industries; all of which attracted a great diversity of people.

This great ethnic diversity resulted in a great diversity of churches. There were three Roman Catholic Churches, Irish, German and Slovak. In the early 1900's, a fourth, St. Casimir's, the Polish Roman Catholic Church was established. There were Episcopalians; Methodist, of several varieties; Lutherans, also of several varieties; Congregationalist; Presbyterians, and Baptist—just a sampling of the vast number of Protestant denominations all in all there was much to attract and keep this diverse population in Streator.

Initially it was the coalmines that brought the Rusyns to Streator, but it was all Streator had to offer that kept them in Streator after the closing of the mines. A large number of the Rusyns came from the villages of Stebnik and Komlosa (Chmel'ova), in Saris County, Hungary, but other villages in Trans-Carpathia and the Austrian Crown Lands (Galicia) were also represented. (This observation is based upon personal knowledge and working with the Greek Catholic Church Records for the villages of Stebnik and Komlosa. I recognize many family names.)

The exact year the first Rusyns arrived in Streator is not known; however, it is known that there were Slovaks of the Lutheran faith in Streator in 1876. Also, Slovak Roman Catholics were in sufficient number as to have a priest come to conduct an Easter service in 1880. (Three years later the Slovaks established St. Stephan's Church, the oldest Slovak Roman Catholic Church in the United States). It seems safe to assume that Rusyns arrived at about the same time.

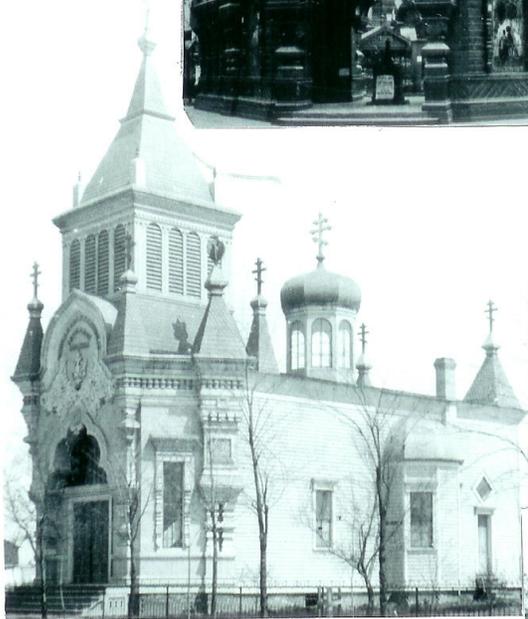
Sometime after arriving, the Rusyns established the Greek Catholic Church of St. George. In the 1880's, the Rusyn communities in America were experiencing religious turmoil. In March of 1891, the Rusyn community at St. Mary's Church, in Minneapolis, Minnesota, under the leadership of Father Alexis Toth, returned to the Orthodox faith of their ancestors. Shortly thereafter, many, if not most, of Streator's Rusyn "returned" to the Orthodox Church.

Father Alexis Toth is credited with having been instrumental in the return of the Rusyns of Streator to Orthodoxy; therefore, the "return" in Streator had to have occurred before December 1892. "When the Wilkes-Barre (Pennsylvania) community applied to be received into the Orthodox Church, Bishop Nicholas accepted them and assigned Fr. Alexis as their first resident pastor in December of 1892. From that time on, Fr. Toth would remain on the East Coast leading more of his countrymen into the Orthodox Church."

The Rusyn community in Streator was of sufficient size, in 1892, that it had not only the Greek Catholic Church of St. George, but also a large Orthodox community that was in need of a church building. Such a community does not arise overnight, its very existence support to my contention that the Rusyns started arriving in the late 1870's or early in 1880's.

In 1893 Chicago hosted the Columbia Exposition, celebrating the 400-year anniversary of Columbus's first arrival in the Americas. The Imperial Russian Government had one of the largest and most imposing pavilions in the Manufacturing and Liberal Arts Building, occupying an area of approximately one-acre. Built in Russia of native woods, the pavilion was dismantled and sent to Chicago where it was re-assembled. The pavilion had an ornate, hand carved façade with a lofty and equally ornate entry tower—an impressive display of the craftsmanship, skill and artistic abilities of the Russian people. The average height for the overall structure was seventy-five feet. Czar Alexander III donated the pavilion to the Columbia Exposition in Chicago.

After the Exposition closed, in 1893, a two-man delegation, consisting of Vasily Hunter and Al-



Top—Manufacturing and Liberal Arts Building—Columbia Exposition

Bottom Right—Church of the Three Saints

Bottom Left— Remodeled Church of the Three Saints

bert Dvock, was sent to Chicago to arrange for the transfer of the Russian pavilion to Streator. These two men dismantled the facade and brought it back to Streator, where it was remodeled and re-assembled at 401 South Illinois Street as the Orthodox Church of the Three Saints (The Three Hierarchs). The tower, which was topped by the Orthodox Cross, served as the entrance to the church. The interior had beautiful, hand-

carved paneling, and a crystal chandelier hung, twelve feet high, with a cross atop it. Four other high points were topped with the Orthodox Cross. It was very hard not to recognize this building as an Orthodox Church.

The first resident pastor to serve the Streator church was not appointed until 1904. However, in 1895 the Russian Holy Synod gave Father John Kochurov his first appointment as the priest to the

“Chicago-Streator parish in the State of Illinois”; a parish in which the churches were separated by over ninety miles. Father Kochurov served as the priest at St. Vladimir’s Orthodox Church in Chicago. (The name was changed to Holy Trinity in 1903 when a new church building was consecrated). Once a month he traveled to Streator to conduct a liturgy. Both churches belonged to the New York Deanery.

Upon arriving at St. Vladimir’s, Father Kochurov took exception to the poor physical conditions of the church and the rectory; the poor if not almost non-existence of church records; and the huge, but unsubstantiated monetary debt. He immediately wrote of his concerns to Father Eusebius, dean of the New York Deanery. “The Streator church, on the other hand, was in much better shape, according to Father John. He credited the church’s choir-master (later a priest) Michael Potochny, and the church starost with running a tight ship.” Father Kochurov returned to Russia in 1907, and was executed by the Bolsheviks in 1917. (The Russian Orthodox Church Abroad has canonized him.)

“Evident from both eyewitness reports and personal correspondence in the archives of the Holy Trinity Cathedral is the picture of a man of vision, a priest not afraid of making decisions, a man clearly in charge.” It is mentioned that Father John learned Slovak (Rusyn?) in order to minister better to the needs of his flock in Streator.

It appears that the majority of the Rusyns returned to the Orthodox Faith of their ancestors, and those remaining with the Greek Catholic faith were not of sufficient number or means to continue as an independent church. The Greek Catholic Church of St. George closed circa 1900. In 1901 the church building was moved to property adjacent to St. Stephen’s R.C., where it served as a nunnery until it was torn down in the 1930’s. Those who had remained with the Greek Catholic Church, such as my great-grandparents, Frank (Fedor/Theodore Varchol/Warhol) and Anna Sirok/Seroka Wargo, chose to be absorbed into the Slovak church and community, giving up their Rusyn identity.

Records on parishioners from 1901-1904, kept by the New York Deanery, show that of all the Orthodox Parishes in the Deanery, only the church in

Streator was made up of 100% Rusyns (Urgo-Russians). Information further shows that in 1901 the Streator Church had the smallest membership of the nineteen churches belonging to the Deanery. It had a total of 104 members, 76 adults and 28 children. However, the Streator Church was third, only behind the Wilkes-Barre, Pennsylvania Church at \$10.29, and the Old Forge, Pennsylvania Church at \$6.24 in average contributions to the church by adult members. Streator’s average contribution was \$5.25, with the next highest contribution being \$3.94. While being small, the Church of the Three Saints never fell short of their budgeted expenses.

Father Kochurov certified that there were 118 parishioners between 1903 and 1905. The parish supported a school that had nineteen children in attendance and was open sixty days a year. The church’s St. Nicholas Brotherhood was established in 1896, had fifteen members and a budget of \$100.00 per year.

At a parochial meeting held in December of 1902 Father John Kochurov proposed that the congregation purchase land for a cemetery. By doing so they would no longer have “to beg people of other faiths for the permission of burying dead (Orthodox) persons in their cemeteries.” There was a unanimous agreement. The finances necessary for such a purchase, and the rules to govern the cemetery were all agreed upon at this one meeting. The land was chosen and the final conveyance were made in November of 1903. (A list of family names for those who subscribed to the support the cemetery will be provided at the end. Some of these families would later move to Minnesota or to the Southern Illinois area of Edwardsville, Collinsville and Belleville.) *Editors Note: Nick Holonyak graduated from Edwardsville High School—see article on page 7.*

In 1903, Michael Potochny, who had been a psalm-reader under Father Toth, was ordained a deacon by bishop Tikhon in Chicago. This is the same man who was the church’s choir-master and was commended by Father John Kochurov for “running a tight ship.” On February 2, 1904, Michael Potochny entered the priesthood. He was ordained by the same Bishop Tikhon in the new St. Nicholas Cathedral in New York City. At that time, he was 51 years old. He was appointed as Priest to the

Church of the Three Saints in Streator. The first full time Priest. In 1907 Father Potochny was appointed to serve, also, as the Priest to St. Nicholas Orthodox church in Joliet, Illinois; 60 miles to the northeast of Streator-to which he commuted.

The Orthodox community in Streator was strong and growing, when twin disasters struck in 1908/1909. A large deposit of bituminous (soft) coal was discovered in southern Illinois. This coal was closer to the earth's surface and easier to mine, greatly reducing mining costs. Coal mining in Streator began to experience hard times. The second disasters was more horrendous.

Starting at 6:30 a.m. on Saturday, November 13, 1909, 480 men, of the day shift, entered the Cherry Mine in Cherry, Illinois, to begin their day's work. Shortly after 1:30 p.m. a fire broke out in the mine. The fire was finally subdued on Tuesday, November 23. This was the worst coal-mine fire in U.S. history; 259 men died—34 were "Slavish" (Rusyn/Slovak). Three of the "Slavish" were from Streator. The last body was discovered on July 7, 1910.

These two disasters had a huge economic effect upon the coal mining community. The greater majority of the Rusyns in the area left Streator for other mining areas. Some went to the southern Illinois mines; the greater proportion went to Minneapolis, Minnesota. The number of Rusyns, of the Orthodox faith, remaining in Streator was not sufficient for the support and continued operation of the church.. The church closed its doors in 1910. Father Potochny moved to Joliet, where he remained until his death in 1912. He is buried in the Russian Orthodox Cemetery in Streator.

The building that had been the Church of the Three Saints was sold to a Baptist group later in 1910. In 1916, it was sold to a Polish group who established St. Casmir Roman Catholic church. The original building was remodeled over the years, and was razed to facilitate the construction of a new church in 1964.

The descendants of the Russian Orthodox remaining in Streator continue to administer the cemetery. A large, 18 foot, white, iron, Orthodox

Cross is in the center of the cemetery. The cemetery paid for the materials used in the construction and erection of this cross. The labor used in its fabrication was a gift from two brothers of Rusyn ancestry. Today only the descendants of the members who were there at the church's closing, and those who of the Orthodox Faith may be buried there. For many years my grandfather Peter (Petro Kucseska) Cook was one of five men who continued to administer the cemetery. In 1950 they made an arrangement with St. Anthony's Church to exchange a portion of the cemetery, where no burials had been made, for perpetual care of the grounds. St. Anthony's has no administrative control over the cemetery. My Uncle Peter Cook, and now his daughter, Debra Cook Fulton, serves as the administrator.

A number of members transferred their memberships to St. Nicholas Orthodox church in Joliet. (This is what my grandparents did.) Some began attending St. Stephan's Church and were assimilated; many went to the Slovak Lutheran Church and the Episcopal Church.

The Orthodox Rusyns who remained in Streator, for the most part, retained their ethnic heritage without "wearing" it on their sleeves. If there was assimilation, it was assimilation into the American culture. Their descendants know who they are—they are Americans whose ancestors were Rusyns. They respect their heritage, but refer to themselves as un-hyphenated Americans.

Information for this article came from the following sources:

- *St. Mary's Orthodox Cathedral 100th Anniversary 1887-1987*
- *A History of Holy Trinity Russian Orthodox Cathedral of Chicago 1892-1992*
- *The Minutes from the Parochial Meeting of 22 December 1902: A Free Translation From the Russian*
- *St. Nicholas Orthodox Church: 1907-1982*

Editors note: Much thanks to Robert Mitchell, Rusin Association member for contributing this article.

Contributors
Orthodox Cemetery in Streator, Illinois

Not all the families who paid for/or contributed to the Cemetery are buried there. The following list is of early members who did, however, contribute:

John Buchina
Michael Dimko
Michael Dutko
Bill Goluba
Mary Granko
Peter Kucheka (Kucsecska/Cook)
Joseph Leshchinski
George Leshko (Lesko)
Joseph Liba (Lebo)
Stephen Liba (Lebo)
Michael Matzik
Andrew Micklos
Johan (John) Micklos
Osip (Joseph) Micklosh
John Potochni(Potochny)
Michael Potochni (Potochny)
Johann Pregon
Andrej (Andrew) Scherba (Sember)
Andrew Sedlak (Sedlock)
George Sedlak (Sedlock)
John Sedlak (Sedlock)
Andrew Sember
Joseph Senko
Andrew Shcherba (Schuba)
Peter Shprokh
Johann (John) Strichko
Johan (Jon) Varga
Vasil (John Yastryabov) Jostrabov
Peter Zbigley
Tom (Thomas) Zbigley
(Several undecipherable)
Contribution—Mr. F. (Fawcett) Plumb

While searching the Greek Catholic records for the villages of Komlosa (Chmel'ova) and Stebnik in the Republic of Slovakia I recognized many family names that are in Streator today. It is possible, however, these families did not come from these two villages and/or may not even be of Rusyn ancestry. I put such names on the list to assist anyone doing genealogy. Other

names I have been given by my mother and others. The list could be longer, but many families have been assimilated into the Slovak community. Additional names would be appreciated.

Bandura
Cook (Kucsecska)
Demko
Dutko
Goluba
Hudak
Lesckanich
Lebo (Leba)
Masley (Maslej)
Sedlock
Sember
Senko
Seroka (Siroka)
Schneider
Tkach
Wargo (Varcho/Warhol)

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<p>Karen Varian—President Tom Sery—Vice President Matt Dion—Secretary Polly Walker—Treasurer Larry Goga—Immediate Past President Carolyn Hendrickson—Director Annette Dutcher—Director</p>
<p>This newsletter is published in an attempt to bring to the reader whatever news about our Rusin people we are able to find. You will note that our sources are varied and diversified.</p>
<p>Letters and submissions of articles welcomed Editor—Karen Varian</p>

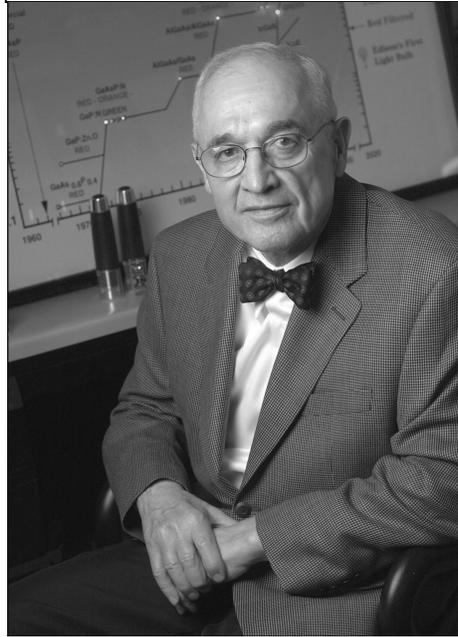
2009 Festival of Nations Display

From the Carpathian Mountains to the Coal Fields of Illinois

In 1963, Nick Holonyak Jr. made a bold prediction—that one day, light-emitting diodes (LEDs) would replace the incandescent light bulb. Forty-six years later, his prediction is beginning to come true. LED's light up the new 35W bridge in Minneapolis, traffic lights, message boards, LCD TVs, and vehicle lights. Infrared LEDs are used in remote controls, optical mice, and the Nintendo Wii's sensor board.

Inspired by his Carpatho-Rusin parents, who never set foot in a classroom, he went on to earn his bachelor's, master's and PhD in electrical engineering from the University of Illinois. It is because of his development of the first visible LED in 1962 while working at General Electric, that Nick Holonyak is known as the "Father of the LED." His discoveries have had a major impact on the lighting industry, global communications, and consumer products.

Carpatho-Rusin Nick Holonyak, Jr. Father of the LED



Nick Holonyak's father came to the United States in 1909 from the top of the Carpathians in Novo Selo. His mother, an orphan, came in 1921 from lower in the Carpathians in a village on the stream "Riika" near Khust. His parents did not know each other in Europe. They met in southern Illinois where his father worked in the coal mines.

Nick was born in Ziegler, Illinois, which is in the coal field area of Illinois. During the depression his family moved to the St. Louis area into Madison County near Edwardsville.

Nick grew up with two languages. Nick's dad spoke mainly his Rusin dialect while his mother spoke mainly in English unless she didn't want

an English-speaking person to understand her. His mother could also speak Hungarian because as an orphan she served in the priest's house. The clergy and the government at the time used mainly Hungarian because their country was un-



The 35 W Bridge across the Mississippi River in Minneapolis is the first bridge in the United States to be lit by LED lighting.

der Hungarian rule and was seen as an “educated” language compared to the “Rusin” peasant language.

As a child, Nick, always seemed to have an inquiring mind. When he was five years old his dad gave him a pocket knife. His godfather had a pocket knife and Nick would watch and learn from him. Nick felt he could get a piece of wood and make anything he wanted. He could make a slingshot, a rubber gun, a scooter, etc. He liked crystal sets and made them using oatmeal boxes and other things around the house. His godfather had a Model T., that had some spark coils that were part of the ignition. He learned before long that those things buzzed, and you could hook up a battery on them and get high voltage. They also had carbide lamps and he would fool around with the carbide lamps trying to make a torch to be able to solder things.

After graduating from Edwardsville High School, he worked 10 hours a day six days a week on the Illinois Central Railroad, before realizing that a life of hard labor was not what he wanted. He went on to college.

Nick Holonyak said, “My parents were mistreated and starved in the Carpathians under Austro-Hungarian rule and came to America to escape foreign rule and starvation. My parents, denied schooling in Europe, made sure I went to school.”

It was this schooling in the United states that made Nick Holoynak who he is today—how and why he eventually encountered great scientists like John Bardeen, and learned all about semiconductors, transistors, lasers, and LED’s and then went on to teach this material to further generations of Ph.D.’s. Nick says, “School and schooling opened opportunities for me that my Carpatho-Rusin parents and ancestors simply could not experience.”

In addition to introducing the III-V alloy LED, Holonyak is the author or co-author of 550 papers, two books, and holds 40 patents. His other inventions include the red-light semiconductor laser, usually called the laser diode (used in CD and DVD players and cell phones) and the shorted emitter p-n-p-n switch (used in light dim-

mers and power tools). On May 3, 2008, he was inducted into the U.S. National Inventors Hall of Fame for his LED work.

Still Innovating at the age of 80, in 2005, a research center was set up by the Defense Advanced Research Projects Agency to develop Holonyak’s and colleague Feng’s, proposed LET – light-emitting transistor. LET’s and transistor lasers enable optical and electronic functions to be integrated on a single chip and could lead to the development of optical computers that can run 1,000 times faster than today’s electronic computers.

Nick has the first visible red diode laser, and LED, with him in his desk drawer in his office in Urbana, Illinois.



The red light-emitting diode (LED) developed by Nick Holonyak Jr. in October 1962 uses a crystal of gallium arsenide phosphide alloy—the small rectangular block on the top of the gold-plated platform.

Pictures from the Festival of Nations Display 2009



2010 Theme— Folklore—Heroes and Legends

**St. Mary's Orthodox Church
Cornucopia, Wisconsin
Celebrates 100th Anniversary**

On July 26 of this year the parish of St. Mary's celebrated its Centennial Anniversary with a Divine Liturgy, a luncheon, presentation by Karen Varian of the Rusin Association, and entertainment by the Balalaika Orchestra from Minneapolis, Minnesota.

Cornucopia is a small town in northern Wisconsin on the southern shore of Lake Superior. In the early 1900's a group of Rusins settled in the area and started St. Mary's.



A Brief History of St. Mary's Parish
Excerpted from the St. Mary's Parish
75th Anniversary program

The main promoter who induced the Rusins and other Slav speaking people to move into the Cornucopia area can be attributed to Samuel F. Snively of Duluth, Minnesota (President of the Duluth Land & Development Co.) who had extensive holdings of timber and cut-over timber lands in the area. Mr. Snively worked in association with Thomas J. Stevenson (the founder of Cornucopia) the chief or principle developer of the area.

Advertisements were placed in foreign language papers in the states of Pennsylvania, Oklahoma and the Chicago area; stating there was unlimited cheap land (\$10.00 an acre) for

sale and that there also were jobs available, in logging camps and saw-mills.

To the immigrant who had just a few years earlier arrived from Europe, this sounded like a fantastic opportunity! To think, that one could own his own land, and not have to work for the *pan* (the large land owner) as in the old country

Also that one would not have to continue working under-ground in the coal mines of Pennsylvania or Oklahoma; or in factories of the big cities. After all, these people were of agrarian stock and of the small villages.

Though these people began coming as early as 1905, St. Mary's parish was not organized until late 1909 and the building of the Church in 1910.

Mikita Leniak was the first parish president. He was also a local business man who did much in contributing financially and in promoting the Church. That can also be said of Alexander Keosky, of the Keosky/Cinker General Store, in his efforts.

With the passage of time, down through the years, a number of the original parishioners moved out with the closing of the lumber industry. Some stayed on, clearing out their lands into dairy, fruit, and berry farms, and managed to rear their families.

Many of the present day parish members are sons, daughters, or grandchildren of the early founders of the Parish. Among the founders and early settlers were:

- | | | |
|-------------|-------------|------------|
| N. Leniak | J. Argent | J. Sevda |
| A. Lipinsky | V. Pristash | J. Qualik |
| M. Stark | F. Haverick | M. Halesky |
| S. Evanow | Shugas | M. Yukas |
| J. Keosky | P. Celinsky | M. Cinker |
| J. Roman | N. Torbick | P. Andrews |

- From the Mellen area:
- | | | |
|------------|-------------|------------|
| G. Lazorik | A. Popovich | A. Turonie |
| P. Kozup | A. Kaseno | M. Gregor |
| C. Kapusta | | |

Upcoming Activities

Rusin Association Presents

The award winning film
Ine Svety
“Other Worlds”

Saturday, November 7th
10:30 a.m.
St. John's Byzantine Catholic Church
22nd and 3rd St. N.E.
Minneapolis
\$5.00 suggested donation
Refreshments served

The setting for this film is the Saris region of Eastern Slovakia. This area of the Eastern Carpathians developed colorful national and religious blends which ultimately gave rise to one of the “little Babylon's” of this world.



The film depicts six different individuals struggling to maintain a sense of cultural identity in a world where the global village has become increasingly homogenized. They are the Sarisans, Rusyns, Jews, Gypsies, and two young men—one a folklorist who practices traditional folk dancing, and the other a well-off guitar player who is barely out of his teens.

Each represents not just their nationality but also the social and cultural surroundings that they come from and belong to. The cast includes Rusyn, Fedor Vico, a caricaturist from Presov, and well know Rusyn and Saris

folklorist Jan Lazorik from Krivany. It begins with a scene filmed in the runs of Saris castle, where the characters gather and express their views of the world, life, their nationality and mission in this part of Europe.

In one scene, Fedo Vico, visits the grave of his friend the late Rusyn Painter Michal Cabala in the village of Cabiny. Vico is holding a bottle of beer and pours some on the grave saying he will share with him because he liked it while he was alive. There are also scenes from the 7th World Congress of Rusyns in 2003 in Presov, and the soccer team Karpatia trained by Rusyns Fedor Vico and Peter Krajnak Jr.

“Other Worlds” by filmmaker, Marko Skop, won the audience award at the 2006 Karlovy film festival, It is 78 minutes long with English subtitles.

2010 Census: Stand up and Be Counted!

**Friends of the Immigration History
Research Center
Annual Meeting
Sunday, November 8, 2009
4:30—7:00 p.m.**

**Atrium and Room 120, Elmer L. Andersen
Library, U of M West Bank Campus**

Role of the Census in Telling Immigrant Stories

Speaker: J.H. Fonkert, board-certified genealogist and president of the Minnesota Genealogical Society.

Cost: \$25 per person
Further information or tickets: Contact
Jeanette Pafko, tel: 952-831-1440, email:
pafkova@aol.com

**Information also available at IHRC Web
site: www.ihrc.umn.edu
Or the IHRC office, 612-625-4800**

Rusin Association—Calendar of Events

Saturday, November 7—Rusin Association presents the film Ine Svety “Other Worlds”, 10:30 am, St. John’s Byzantine Catholic Church, 22nd and 3rd St. N.E., Mpls.(see page 11 for details)

Saturday, December 5th—Rusin Association Christmas Hostina, 10:30 a.m., St. John’s Byzantine Catholic Church, 22nd and 3rd St., N.,E., Mpls.

Saturday, January 9th (second Saturday) - General meeting and Duchnovich Dinner planning, 10;30, St. John’s Byzantine Catholic Church.

Saturday, February 6th or 13th—tentative dates for the Duchnovich Dinner

Saturday, March 6—General meeting, 10:30 am, St. John’s Byzantine Catholic Church

Saturday, April 10 (second Saturday) - General meeting, 10;30 am, St. John’s, Festival of Nations preparation. Theme is *Folklore—Heroes and Legends*.

April 29—May 2—Festival of Nations, St. Paul, MN

FIRST CLASS MAIL

Rusin Association
1817 121st Ave. N.E.
Blaine, MN 55449