

Research Report No. 7

UKRAINIAN CANADIAN CONTENT IN
THE NEWSPAPER *SVOBODA*
1893–1904

Compiled by
Frances A. Swyripa and Andrij Makuch

Canadian Institute of Ukrainian Studies
The University of Alberta

Edmonton

1985

Canadian Institute of Ukrainian Studies
University of Alberta

Occasional Research Reports

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INTRODUCTION

Until the inauguration of *Kanadyiskyi farmer* (Canadian Farmer) in November 1903, the American Ukrainian newspaper, *Svoboda* (Liberty), constituted the sole forum for the exchange of information, ideas and experiences among Ukrainians in widely scattered communities in Canada. As a result, *Svoboda* is one of the major sources on early Ukrainian Canadian life available to historical researchers. The following annotated index of Ukrainian Canadian content in *Svoboda* for the years 1893-1904 is, with few exceptions, comprehensive. To provide a more rounded picture of the period and the forces influencing the mass Ukrainian immigration to Canada, entries for the first five years also include articles on the Ukrainian character, socioeconomic conditions in Galicia and Bukovyna, emigration from Austria-Hungary in general and the movement of Ukrainians to the United States and Brazil. While not pretending to replace the original newspaper, the guide should greatly facilitate the work of students of Ukrainian Canadian history.

TRANSLITERATION

Titles of articles have been transliterated according to CIUS style (modified Library of Congress), with the following changes to reflect more accurately contemporary spelling: ъ=", ъ=', ô=ô, ы=ŷ, ъ=î, и=î The names of prominent individuals appear as they came to be spelled in English. The names of other individuals appear in CIUS transliteration; where spelling fluctuated or was inconsistent with modern usage, one form was chosen arbitrarily.



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UKRAINIAN CANADIAN CONTENT IN *SVOBODA*

1893

- 15 S (no. 1) — “Bratia rusyny!” [Brother Ruthenians!]. Ruthenians¹ urged to break chains and breathe fresh air of freedom; Germans, French and Americans possess rich and free states while Ruthenians, poverty-stricken and denied national birthright, bow to foreign overlords. (p. 1)
- “Choho nam potreba” [What Do We Need]. Ruthenian workers migrating to America as seasonal labourers, “but America is not the land of milk and honey, glittering with gold and silver.” Unemployment, hunger and restrictive immigration laws increasing; immigrants advised to obtain naturalization. (p. 3)
- Reply [untitled] to “O Rusinach” [About Ruthenians] in *Przyjaciele Ludu* [Friend of the People]. Rebuttal to Ruthenians’ characterization in Polish American press as drunks, lazy, ignorant, cowardly; unfavourable references to Jews in Galicia. (p. 4)
- 15 Oc (no. 3) — “Poznaimosia” [Let Us Become Acquainted]. Ruthenians a distinct nationality; not Greeks although practise Greek rite in religion; unity essential “to make an honourable place for ourselves among the many nationalities living in America.” (p. 1)
- 15 N (no. 5) — “Visty yz staroho kraiu” [News from the Old Country], letter from Semen Hryb. Political quarrels and growing impoverishment: “Never has our nation so desired to go to America as now. It is a pity that all is not well in America, where the newspapers write that hundreds of workers walk the streets hungry.” (p. 2)
- 1 D (no. 6) — “Piian’sstvo” [Drunkenness]. Negative effects of alcohol on Ruthenians in America: “Our duty is not just to lead our people along a good, beautiful and useful path, but also to safeguard them against what is evil and harmful.” (p. 1)

¹Throughout the text, *rusyn(y)* has been translated as “Ruthenian(s),” preserving the form of national address then used by *Svoboda* and its correspondents; “Ukrainian” appears only where *ukrainskyi* is found in the original.

- 15 D (no. 7) — “Ne marnuimo hrosha!” [Let Us Not Waste Our Money!]. Necessary to recognize uselessness of fisticuffs in settling disputes, especially with high costs of lawyers and courts. (p. 1)

1894

- 1 Ja (no. 1) — “Vîsty yz staroho kraiu” [News from the Old Country]. Constant refrain in Galicia of “misery and poverty, poverty and misery, want and debts, hunger and cholera”; Jews, landlords and priests blamed. (p. 2)
- 15 Ja (no. 2) — “Vîsty yz staroho kraiu” [News from the Old Country], letter from Ivan Hryb. Winter hunger, villagers existing on cabbage and potatoes; Jewish immigrants from Russia responsible. (p. 2)
- 1 F (no. 3) — “Narodnîi dom” [National Hall]. National halls on Galician pattern needed in America to shelter Ruthenian immigrants; protection against exploitation and deportation for poverty. (p. 1)
- “Vîsty yz staroho kraiu” [News from the Old Country]. Speculator with store-front operation in laslo sold passports to prospective emigrants until officials interfered. (p. 2)
- “Perekonaitesia!” [Convince Yourselves!]. Plea for Ruthenian national hall in America as refuge and point of contact for new immigrants, arriving to earn money for families at home. (pp. 2-3)
- 1 Mr (no. 5) — “Nam treba shkolî” [We Need Schools]. Education a better legacy to children than vast farms and money in bank. (p. 1)
- “Lyst’ zhenî do muzha v Amerytsî” [Letter from a Wife to Her Husband in America]. Family further in debt, last mare and cow taken by Jew. (p. 3)
- 9 Mr (no. 6) — “Rusynam” [To Ruthenians]. Response to letters “from all corners of America and Canada” asking if anyone could join the Russian National Union² then being organized in United States. (p. 3)
- Advertisement. Mykhailo Dymet seeking religious goods directly from Lviv to bypass exorbitant prices of Jewish merchants in America. (p. 4)
- 23 Mr (no. 8) — “Tak ne robîm!” [Let’s Not Do It That Way!]. Mixing “catechism with national politics” in Galicia prevents Ruthenian cooperation against poverty and assimilation; if life were better, “we would not have to wander about America.” (p. 1)
- “Chy nashym liudiam pomohla Ameryka?” [Has America Helped Our People?]. Ruthenians hurt spiritually and physically: efforts to repay debts ruin health and encourage alcoholism; money sent home to purchase land squandered

²When first established, the *Ruskii Narodnyi Soiuz* was translated into English as the Russian National Union; it eventually became known as the Ukrainian National Association.

by relatives and retrieved at great expense; newly married young men, temporary workers in America, betrayed by brides. Germans more successful in America; Ruthenians urged to heed others' example. (p. 2)

- 30 Mr (no. 9) — “De rozum?” [Where Is Wisdom?], part 1. Ruthenians ill-equipped for freedom; require education and recognition of value of organization to promote interests. “Is it our fate, our sentence to be always the slaves, the lessers of others? Is this the will of Heaven? No. God gave each of us the will and intelligence to better our bodies and souls. Therefore, we can blame no one but ourselves, and when things are bad we can only ask: Where is our wisdom? Granted, the Ruthenian people have had, and still have, enemies, but our greatest enemy is ourselves.” Major enemies priests, now challenged by advent of “Prosvita” association. (p. 1)
- 6 Ap (no. 10) — “De rozum?” [Where Is Wisdom?], conclusion. Programme for enlightenment: establishing Ruthenian schools and reading halls, teaching Ruthenian language and history, purchasing Ruthenian newspapers and books, joining Russian National Union, following example of other “enlightened” peoples. (p. 1)
- “Amerykan’sky novosty” [American News]. Hungry death awaits Ruthenians in America. (p. 3)
- 13 Ap (no. 11) — “Se tsîkave” [This Is Interesting] and “Chiia vyna” [Whose Fault]. Reference to articles by Ahapii Honcharenko and Dr. Simenovych in Galician newspaper, *Narod* [People]; Ruthenian life in America discussed. (p. 3)
- 27 Ap (no. 13) — “Amerykanska Rus’” [American Rus’]. Patriotic work to unite scattered “nation,” enlighten masses, awaken national consciousness and promote contemporary spirit. (p. 2)
- 11 My (no. 14) — Announcement of primer and dictionary especially for Ruthenians in America. (p. 3)
- 18 My (no. 15) — “Ratuisia sam” [Save Yourself]. Criticism of working conditions for Ruthenians in America. “See for yourself ... who is your enemy and how hard you must work to earn a piece of bread for yourself and your family.” Solution economic organization in the Russian National Union. (p. 1)
- 6 Je (no. 16) — “Shcho to est’ vol’nost’?” [What Is Liberty?]. Greatest freedom is to expand heart, soul and mind; contrasts poorly with Ruthenian activities - drinking in saloons, all-night billiard playing, fighting, loitering and squandering money. (p. 2)
- 13 Je (no. 17) — “Kôlka slôv ‘dushpastyriu’” [Short Address by a ‘Spiritual Shepherd’] by Hr[yhorii] Hrushka. American Ruthenians either populists or Russophiles; latter denounced as charlatans and opportunists. (pp. 1-2)
- “Shcho chuvaty v starom kraiu” [What Is New in the Old Country]. Poverty in Transcarpathian Rus’ driving Ruthenians to America and Magyars to socialism; Ruthenian emigration to Russia, Moldavia, Bosnia and America reported. (pp. 2-3)

- 27 Je (no. 20) — “Chas y nam!” [Our Time Will Come!]. Ruthenians advised to follow example of Czechs and Slovaks, arriving in America earlier and more effectively organized. (p. 2)
 — “Shcho chuvaty v starom kraiu” [What Is New in the Old Country]. Account of Jewish role in Galician taverns from newspaper *Khliborob* [Peasant]. (p. 2)
- 25 Je [sic] (no. 24) — “Piavky nashoho naroda” [Bloodsuckers of Our People]. Anti-semitism justified: Jews concerned only with welfare of own people; economically exploit Ruthenians (who have Christian and national duty to patronize Ruthenian businesses). (p. 1)
- 1 Ag (no. 25) — “Chomu u nas ne tak iak u druhykh?” [Why Are We Not Like Others?]. Ruthenian fate to serve landlords and Jews; lack strong character of other races. (p. 1)
- 15 Ag (no. 27) — “Vesîlia po sal'onakh” [Weddings in Taverns] by H.T.H. Indians dance wildly in taverns when sober, Ruthenians when drunk; general degrading effects of taverns magnified when immigrant patrons betray trust of families in old country; in America only Ruthenians hold weddings in bars. (p. 1)
- 12 S (no. 31) — “Samy sobî shkodymo” [We Only Hurt Ourselves]. Fable of Ruthenian worker in America: boasted to Irishman of saving sufficient money to buy back farm in old country; was reported to boss, fired for being “rich” and left without job or passage money home. Moral: Go quietly about your own business. (p. 3)
- 19 S (no. 32) — “Narodnyi dom” [National Hall] by Hr[yhorii] Hr[ushka]. Ruthenian immigration hall (like those for Czechs, Slovaks, Poles and French) essential to prevent Jews from preying upon new arrivals. (pp. 1-2)
- 3 Oc (no. 34) — “Pravda y kryvda” [Truth and Injustice]. Injustices of old country not eradicated in “free” America; only a few patriots to help immigrants. (pp. 1-2)
- 10 Oc (no. 35) — “Pro rusku emihratsiiu” [About Ruthenian Emigration]. Ruthenians going to all corners of earth, hiring themselves out like oxen; leaders provide little assistance. (p. 1)
- 24 Oc (no. 37) — “Nashy znakomy” [Our Acquaintances]. Dialogue between Ivan and a Jew, stereotyping honest peasant and crafty Shylock. [Column regular feature to D 1894]. (p. 3)
- 31 Oc (no. 38) — “Do hroshei treba y rozumu” [To Money You Must Add Wisdom]. Reply to opposition in Galician newspaper, *Poslannyk* [Messenger], to Ruthenian emigration; although *Poslannyk* against emigration for national-political reasons, Galicia unable to support its people. Immigrants have the church; unfaithful or wasteful wives at home cause misery. Ruthenian inability to handle money mentioned. (p. 1)
- 7 N (no. 39) — “Daremna pratsia vez [sic] Bozhoho Blahoslaveniia” [Our Work Is Useless Without God's Grace] by Hr[yhorii] Hr[ushka]. Immigrants' changed attitude toward religion -

- prayed sufficiently in old country, came to America to make money. (p. 1)
- 21 N (no. 41) — “Budovanie ruskykh tserkvei v Amerytsi” [Building Ruthenian Churches in America]. Immigrants want neighbourhood churches regardless of cost. (p. 1)
- 28 N (no. 42) — “Hlupost’ hlupost’ rodyt’” [Ignorance Breeds Ignorance]. Great opportunities for Ruthenian “idea” and people in free country like America if had patriotic priests (not those from Hungary) who recognized value of history, language and literature; plea to Galicia for better priests. (p. 1)
- “Bery Petre na rozum!” [Think About That, Petro!]. Query as to why all peoples but Ruthenians progressing in America and elsewhere. (pp. 2-3)
- 5 D (no. 43) — “Do ruskykh rodychov v Amerytsi” [To Ruthenian Parents in America]. Primary parental duty to teach religion in Ruthenian tongue. (p. 1)
- “Shcho chuvat’ v starom kraiu - Nuzhda narodu. Eminratsiia. Zhydy” [What is New in the Old Country - Misery of the People, Emigration, Jews]. Hutsul district, Kosiv region, rich in land but impoverished; Jews lend money and make travel arrangements for fee; Ruthenian peasants risk losing land. (p. 2)
- 12 D (no. 44) — “Ruska dolia” [The Ruthenian Fate]. Question of Ruthenian bondage could not be raised in old country; in America issue “of the utmost concern to us and succeeding generations of American Ruthenians.” (p. 1)
- 26 D (no. 46) — “Shcho novoho v Amerytsi” [What Is New in America]. Role of Jews. (p. 2)

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- 6 F (no. 4) — “Mala nadia” [Little Hope]. In old country and America hope for better future hampered by Ruthenian failings and weaknesses. “It is already the second decade since Ruthenians came to America, a free land where everyone has the right to live freely and support his own fate. But have we improved ours? Not at all.” (p. 1)
- 21 F (no. 6) — “Nashe narodne zhytie v Amerytsi” [Our National Life in America]. National life fettered by weakness of Ruthenian character and lack of leadership. (p. 1)
- 9 Mr (no. 8) — “Chomu rusyni ne mozhut’ z’orhanizovatysia v Amerytsi iak to robliat’ druhy narod?” [Why Can’t Ruthenians Organize Themselves in America as Other Peoples Do?]. Inertia responsible for poor organization. (p. 1)
- “Visty z nashoy otchyny” [News from Our Fatherland]. Emigration persists, especially to Brazil; Lviv, Zholkva and Peremyshl districts major sources; poverty the incentive; authorities unable to stop movement; many emigrate through Italy rather than Germany to avoid proving solvency;

- rumours of King Rudolph in Brazil, establishing kingdom solely for Galicians; land and implements sold to Jews for one-third of value. (p. 2)
- 3 Ap (no. 10) — “Vîstý z nashoi otchynŷ” [News from Our Fatherland] by Hr[lyhorii] Hrushka. People preparing to emigrate to America, those without sufficient money turned back at borders; situation easier for those in America previously. (p. 2)
- 17 Ap (no. 12) — “Dopys’” [Correspondence], letter from Petro Lepak. Conditions at port of entry to United States; immigrants suffer, for example, from seasickness and uncertainty. (p. 1)
- “Avtoru ‘Ruskî kol’oniý v Amerytsî’” [To the Author of ‘Ruthenian Colonies in America’] by Hr[lyhorii] Hrushka. Reply to article in Galician newspaper, *Di’lo* [Deed]. (p. 2)
- “V spravî emihratsiy nashykh selian do Brazylii” [On the Matter of the Emigration of Our Villagers to Brazil] by Hr[lyhorii] Hrushka. Emigration to Brazil receives considerable press coverage in old country; Ruthenians willing substitutes as Brazil replaces black slaves with white; small numbers of immigrants without native language lost in Brazil. (p. 2)
- 29 Ap (no. 13) — “Kto khoche kupyty dobrŷi hrunt” [Whoever Wishes to Buy Good Land]. Formation of land bank in Galicia, enabling returning immigrants to buy good land cheaply without recourse to Jewish land speculator. (p. 3)
- 22 My (no. 15) — “Moy pershiy vrazhînia na Amerykan’skoy Rusy” [My First Impressions of American Rus’] by Nestor Dmytriv. Hierarchical order of society from priests down through businessmen and workers to “dark” people (peasants) at bottom. (pp. 1-2)
- 18 Jl (no. 19) — “Zhenyt’ba v Amerytsî” [Marriage in America] by Dr. Brizinger. Male perspective on problems in finding mate. (pp. 2-3)
- 25 Jl (no. 20) — “Kôl’ka hatsok v spravî luchnosty nashoi z bat’kôvshchynoiu” [Several Observations on Our Ties with the Fatherland]. Discussion of patriotism, strength of Polish emigrant organizations, material and cultural wealth of America compared to political and economic decay of Galician village. (p. 1)
- 1 Ag (no. 21) — “D-r Oles’kôv v dorozî do Kanadŷ” [Dr. Oleskiw En Route to Canada]. Great patriot engaged in emigration work travelling to Canada at own expense. (p. 1)
- 8 Ag (no. 22) — “Novynky” [News]. Announcement of Oleskiw’s impending arrival on 24 August. (p. 3)
- “Emihratsiia do Kanadŷ” [Emigration to Canada]. Statistical summary. (p. 3)
- “Ratsîbor” [Ratzeburger]. Emigration from Austria to America; steamship companies in Hamburg and Bremen post officials at border points to provide information on regulations at ports of entry; Austrian government hinders emigration by refusing passports; examples of circumventing regulations. (p. 3)

- 22 Ag (no. 24) — “Vîsty yz staroho kraiu - Rukh emihratsiinyi v Ternopól'shchyni” [News from the Old Country - Emigration Movement in Ternopil]. Movement large; propaganda promoting Brazil successful. (p. 3)
- 29 Ag (no. 25) — “Vîsty z otchyni” [News from the Fatherland]. Cause of emigration the Polish landlord; emigrants to Brazil unfortunate; Austria cares for its Ruthenians as America does its Indians. For Ruthenians emigration the death of the nation, while French and Germans comfortable anywhere: “But the Ruthenian, a poor orphan, comes from a land of Egyptian darkness and is always in second place - he praises everything foreign, rushes to praise the foreigner, and shuns his own.” Practical politics to replace literary polemics. Many immigrants return after saving money in America; Galician land bank facilitates their economic reintegration. (pp. 1-2)
- 5 S (no. 26) — “Nedîlia v Amerytsi” [Sunday in America] by Dr. Brizinger. Sabbath ignored in new world. (p. 2)
— “Vîsty yz staroho kraiu” [News from the Old Country]. Latest transport of Galician emigrants to Brazil, 600 individuals (including 200 children), led by director of St. Raphael Society; latter said by Polish press to be establishing trade relations between metropolis and colonies. Passage through Vienna given great publicity. (p. 3)
- 12 S (no. 27) — “Kol'onizatsiia arhentiiska” [Argentinian Colonization]. Misunderstandings between Baron Hirsch and Jews invited to Argentina. (p. 4)
- 19 S (no. 28) — “Novynky” [News]. Three delegates to Canada from Virkhomla village as first of group of one hundred. [Svoboda urges prospective emigrants to heed advice of Joseph Oleskiw regarding Canada]. (p. 3)
- 26 S (no. 29) — “Novynky” [News]. Oleskiw to arrive in Pennsylvania shortly; visit to Svoboda office arranged. (p. 3)
- 3 Oc (no. 30) — “Shcho hovoryt' ‘Przeglad Wszeczpolski’ pro naukovu výpravu D-ra Oles'kova do Kanady” [What *Przeglad Wszeczpolski* Says About Dr. Oleskiw's Fact-Finding Mission to Canada]. Poles perturbed by Oleskiw's failure to contact them or St. Raphael Society first in America. [Svoboda denounces Polish desires for hegemony over Ruthenians and St. Raphael Society as front organization for sending Ruthenians to Brazil]. (p. 2)
- 24 Oc (no. 33) — “Chyzh' mý ne amerykantsi?” [Are We Not Americans?]. Ruthenians are Americans as live in America but are not fully accepted as “gentlemen.” (p. 1)
- 14 N (no. 36) — “Dîlo' pyshe: Hroza emihratsiy do Brazylii” [Dilo Writes: The Menace of Emigration to Brazil]. Fifteen to twenty families from Ternopil region waiting to emigrate: sold land cheaply, many lack passports and are wasting passage money in tavern. Peasants dismiss rumours of hardships in Brazil as fabrications of landlords; prefer tales of forty free morgs with small patch of woods. (p. 2)

- 5 D (no. 39) — “Vîsty yz staroho kraiu” [News from the Old Country], letter from Ivan Hrymalo, Lviv, Galicia, part 1. Oleskiw’s Canadian tour; Ruthenians in Canada with 160 acres should be demonstrating greater progress. (p. 2)
- 12 D (no. 40) — “Vîsty yz staroho kraiu” [News from the Old Country], letter from Ivan Hrymalo, Lviv, Galicia, conclusion. Negative peasant characteristics: reflex servility, inability to improve, distrustfulness (except of Jewish swindler). Ruthenians in America not forced to be Poles but show little initiative. (p. 2)
- “Novynky” [News], letter from Joseph Oleskiw, Lviv, appearing in *Dilo*. Meeting 14 November concerning emigration; participants included Lonhyn Rozhankivsky, Pavlo Dumka, Cyril Genik [Kyrolo Genyk], Ivan Raduliak, Ivan Hoshovatiuk, Teofil Okunevsky, Ivan Mashchak, Mykh. Lavryshko, Petro Rybytsky, Dr. Andrii Chaikovsky, Stefan Harmatii, Ivan Franko, Dr. Joseph Oleskiw, Dr. Andrii Kos, Dr. Nyk. Shukhevych and Viacheslav Budzynovsky. Emigrant aid committee formed to divert people from Brazil by assisting in sale of peasants’ plots, providing information on countries of immigration and referring emigration matters to relevant government. Publication of Oleskiw’s booklet, *O emigratsii* [About Emigration], containing accurate information and advice on Canada, imminent. (p. 3)
- 26 D (no. 42) — “Vîsty yz staroho kraiu” [News from the Old Country], letter from Ivan Hrymalo, Lviv, Galicia, part 1. *Narodna rada* [People’s Council] in Lviv promised to assist emigration but nothing done; peasants selling land too cheaply to “enemies of the nation”; St. Raphael Society dispatching emigrants with prayers and good wishes; visible results of Oleskiw’s work as L. Rozhansky [Rozhankivsky] and Lev Turbatsky sent to Italy to deflect prospective emigrants from Brazil; Ruthenian politicians misunderstand emigration; emigrant children must be educated as Ruthenians, for unlike English emigrants, Ruthenians lose much of identity. (p. 2)
- “Ruskii farmer v Spoluchenîykh Derzhavakh pôvn. Ameryky” [A Ruthenian Farmer in the United States of America] by Nestor [Dmytriw?]. Account of trip through Shenandoah, Pennsylvania, countryside; detailed description of Ruthenian house included. (p. 3)

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- 2 Ja (no. 1) — “Vîsty yz staroho kraiu” [News from the Old Country], letter from Ivan Hrymalo, Lviv, Galicia, conclusion. American Ruthenians advised to attract intellectuals; latter necessary for emigrants to retain Ruthenian identity and not be like Jews, drawn to other races. (p. 2)
- 9 Ja (no. 2) — “Rai brazyliiskii” [The Brazilian Paradise]. Not finding expected paradise in Brazil, and without sufficient funds to reach Europe after being deprived of wages, eight Galician villagers appeal to Austrian consulate in Genoa [see also 30

Ja 1896]. (p. 2)

- 30 Ja (no. 5) — “Vîsty yz staroho kraiu” [News from the Old Country]. Intimidation of women seeking passports by police and gendarmes in Ternopil region. (p. 2)
- 6 F (no. 6) — “Vîsty yz staroho kraiu - Kuda spravliaty emigratsiiu” [News from the Old Country - Where To Direct the Emigration] by Joseph Oleskiw. Current state of emigration compared to farmers driving cattle into woods with winter's approach to avoid seeing them die of starvation; emigration without means is suicide and imposes economic bondage; emigrant can go to United States to earn money for cost of taking family to Genoa by train; emigrants with some capital preferable to the totally impoverished who would constitute steady stream. Poorer emigrants directed to United States to earn money, wealthier to Canada (information in *O emigratsii*). (p. 2)
- 13 F (no. 7) — “Vîsty yz staroho kraiu” [News from the Old Country], letter from Ivan Hrymalo, Lviv, Galicia. Urgency of emigration question and Oleskiw's isolated concern; well-advertised public lecture in Lviv addressed by Oleskiw attracted only fifteen people; parliamentarian Blazen avoiding emigration issue; Ruthenian politicians from St. George's yet to send a single priest to Brazil. (p. 2)
- “Vîsty yz staroho kraiu” [News from the Old Country]. Several thousand Ruthenians expecting forty morgs of free land in Brazil dying of yellow fever on coffee plantations; few leaders (especially intellectuals) for counsel and Polish Roman Catholics soon to fill vacuum. (p. 2)
- “Emigratsiia do Brazyl'ii” [Emigration to Brazil]. Two hundred families from Terebovlia region. [*Svoboda* asks: “Would it not have been better had they gone instead to Canada?”]. (p. 3)
- 20 F (no. 8) — “Vîsty yz staroho kraiu - Halytskî emihranty u Vîdny” [News from the Old Country - Galician Emigrants in Vienna], concerning article by Lev Turbatsky in *Dilo*. Two hundred emigrants from Ternopil, stopped at Italian border when unable to produce boat tickets to Brazil (free passage cancelled), rerouted to Vienna; Viennese observed Galician poverty for several days until party returned to Ternopil at own expense. (p. 2)
- 5 Mr (no. 10) — “Vîsty yz staroho kraiu - Rukh emigratsiinî y ieho prychynî” [News from the Old Country - The Emigration Movement and Its Causes]. Factors encouraging emigration from Sokal region: indebtedness, unemployment, large notary payments, lack of wood for fuel, extended depression, expropriation of land for tax arrears. (p. 2)
- 12 Mr (no. 11) — “Vîsty yz staroho kraiu” [News from the Old Country]. Two excerpts from *Dilo* regarding emigration to Brazil: (1) violent reaction of group temporarily stopped at Italian border necessitated soldiers' intervention, and (2) growth of movement. (p. 2)

- 2 Ap (no. 14) — “Vîsty yz staroho kraiu - Dopys’ z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus’], conclusion, by I.P. Constitutional illegality of halting emigration; prospective emigrants to be best assisted by reliable advice on destinations and directed to lands “where they will be graciously accepted and where the climate is favourable to them”; Brazil unsuitable; some advise America. Oleskiw promotes Canada. Peasants unwilling to trust anyone, including own intellectuals, as never given good reason. Young, dynamic, energetic people as well as funds needed in emigration work. (pp. 2-3)
- 9 Ap (no. 15) — “Vîsty yz staroho kraiu - Dopys’ z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus’], part 1, by I.P. Emigrants not departing immediately after selling land, often squander money in Jewish taverns. (pp. 2-3)
- 16 Ap (no. 16) — “Vîsty yz staroho kraiu - Dopys’ z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus’], conclusion, by I.P. Decreasing vocal interest in organizing emigration movement: “Even the ardent patriot, Vasyl Nahirny of Lviv, has been quiet about this matter although we know that he himself is engaged in this work.” (pp. 2-3)
- 23 Ap (no. 17) — “Vîsty yz staroho kraiu - Dopys’ z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus’], part 1, by I.P. People fruitlessly writing to *Dilo* bemoaning lack of emigrant aid. Suggested means of organization and assistance: strong-willed leader; emigration centre in Lviv with branch office in Vienna; consensus among steamship agents to avoid trouble with police; close ties with “Prosvita”; emigrant shelters in Lviv, Vienna and America; emigration literature in Ruthenian and Polish; ticket purchase in country of departure; chaperonage of emigrants by Ruthenian patriots/agents from Vienna to port. (pp. 2-3)
- 30 Ap (no. 18) — “Vîsty yz staroho kraiu - Dopys’ z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus’], conclusion, by I.P. Author recently aware of Emigrant Aid Committee in Lviv but doubts practical initiative of people like [Lonhyn] Rozhankivsky, [Aleksander] Stefanovych and [Andrii] Kachala; Brazilian emigration currently thwarted. (p. 2)
- 14 My (no. 20) — “Vîsty yz staroho kraiu - Vîden’” [News from the Old Country - Vienna], part 2, by I.P. Appeal in Vienna’s *Neue Freie Presse* [New Free Press] by several returned “non-emigrants”; complaints of absolute impoverishment and indignity of harassment by gendarmes when protesting plight. (pp. 2-3)
- 21 My (no. 21) — “Vîsty yz staroho kraiu - Vîden’” [News from the Old Country - Vienna], conclusion, by I.P. Lack of leadership in emigration movement; Oleskiw’s efforts do not constitute an organization, while Nahirny strangely quiet; effectiveness of appeal in *Neue Freie Presse* [see 14 My 1896] limited as newspaper controlled by liberal Jews. (p. 2)

- 28 My (no. 22) — “Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'] by I.P. Examples of emigrant exploitation: two guides hired by group from Tarniv at cost of twenty-two gulden per family disappeared with emigrants' money at Prussian border check; emigrants from Vaniv in Sokal district were relieved of money by Jewish guide and left stranded in Hamburg without money or passports. Ruthenian press recently printed forty-four accounts of such tragedies. (p. 2)
- Announcement [untitled] of departure of four candidates from Lviv Greek Catholic consistory and two delegates to determine conditions among Ruthenian emigrants in Brazil; priests travelling at own expense. (p. 2)
- “Emihratsiia do Kanady” [Emigration to Canada]. Several dozen emigrants from northern Galicia departed for Canada 11 April; Poles forcing Ruthenians to Brazil where can keep them under control. (p. 2)
- 11 Je (no. 24) — “Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'], conclusion, by I.P. Movement to Brazil continues; origins in 1892 agreement between shipping agents and various governments to bring one million Europeans to Brazil over ten years; by 1895, 79,000 Europeans to Brazil (11,000 from Austria-Hungary); approximately 20,000 Ruthenians emigrated during last three years. (pp. 2-3)
- 18 Je (no. 25) — “Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'] by I.P. Ruthenian settlement in Brazil shifting north from Parana; Cardinal Sembratovych dispatched one Greek Catholic priest to Brazil, three others going on own initiative to establish parishes; two delegates to examine immigrants' situation in Brazil. Proposal (12 May) by Count Pininski and Drs. Rutovsky and Vielovieisky to incarcerate unlicensed agents and to imprison and fine those falsely advertising “Brazilian paradise”; newspapers like *Narodna chasopys'* [People's Periodical] and *Bukovyna* favour organization of emigration; ignorance of Galician peasant noticed even in Brazil. (p. 2)
- 25 Je (no. 26) — “Vîsty yz staroho kraiu” [News from the Old Country], containing lengthy letter by Rev. Mykhailo Mosora from *Dilo*. Letters from immigrants in Brazil to parishioners outline high travel expenses, death of children en route and need for money (requesting immediate forwarding of money still owed them); complaints against issue of uncleared land, lack of liberty and “half-wild” nature of Brazil; only in Parana, where agriculture is practised, do immigrants hope for betterment. Parishioners also received correspondence from Canada, Edmonton district; emigrants to Canada included director and composer Ostap Nyzhankivsky. (pp. 2-3)
- 2 Jl (no. 27) — “Vîsty yz staroho kraiu” [News from the Old Country], expanding on fate of immigrants in Canada beyond *Dilo*'s information. Journey of group arriving 1 May under English- and German-speaking leader familiar with foreign railroads: non-stop trip through Germany, with fresh milk for children at several stations; good food and treatment on board ship to Quebec; two full cars on Canadian Pacific

Railway (CPR) express West; difficulty adjusting to travel accommodations; peasant garb exchanged for "clothes of the world" to avoid ridicule. Party initially settled at Whitemouth, Manitoba; majority moved to Edmonton district, but some found work on local farms. (pp. 2-3)

- 16 JI (no. 29) — "Spomynî z Kanadî - Doroha z Niu Iorku do Kanadî" [Memories of Canada - The Road from New York to Canada], part 1, by D. Salei. First impressions: border guards less severe than Austrians, French Canadian priests in black cassocks resemble Galician priests, each colonist car on train to Winnipeg has its own washroom. Winnipeg Immigration Hall described. (p. 2)
- 23 JI (no. 30) — "Spomynî z Kanadî - Doroha z Niu Iorku do Kanadî" [Memories of Canada - The Road from New York to Canada], part 2, by D. Salei. People allowed seven days in Immigration Hall although some remain three weeks; work in immediate vicinity of Winnipeg restricted to railway, local farms or laundries (for women); many Jews in Winnipeg but not prosperous; goods cheaper in Winnipeg than in Edmonton (anecdote of Oleskiw's exposure of shyster, Komarnytsky, for directing immigrants to store with inflated prices); landscape en route to Edmonton; advice from government official who recorded immigrants' names during journey. (p. 2)
- 30 JI (no. 31) — "Spomynî z Kanadî - Doroha z Niu Iorku do Kanadî" [Memories of Canada - The Road from New York to Canada], part 3, by D. Salei. Encounter with Ruthenian travelling to Fort Saskatchewan; Royal North West Mounted Police (RNWMP) protect settlers from Indian attack; local election rally "dry" as beer too expensive; hospitable reception; people ask numerous questions about establishing churches and choirs, securing priests and obtaining newspapers. Immigrants and material wealth enumerated. (p. 2)
- 6 Ag (no. 32) — Bold-lettered notice [continued to D 1896]. "We turn your attention to the Canadian government's advertisement - FREE HOMESTEADS!" (p. 1)
- "Spomynî z Kanadî - Doroha z Niu Iorku do Kanadî" [Memories of Canada - The Road from New York to Canada], part 4, by D. Salei. Recent immigrants to Fort Saskatchewan identified; conversation with Antonii Savka, educated man formerly working in legal profession; presence of Indians, some selling horses to farmers. (p. 2)
- 13 Ag (no. 33) — "Spomynî z Kanadî - Doroha z Niu Iorku do Kanadî" [Memories of Canada - The Road From New York to Canada], conclusion, by D. Salei. Only immigrants with capital (\$300 to \$400) should come to Canada; many paupers stranded in Winnipeg; necessary to settle on high ground to avoid frost; work non-existent except for railway. (p. 2)
- 27 Ag (no. 35) — "Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy" [News from the Old Country - Letter from Galician Rus'] , part 1, by I.P. In June 2,000 Galicians left for Brazil; Brazilian

- authorities decreasing desire for Galician immigrants as latter troublesome in past. On 19 June twenty-three individuals from labloniv area to Canada under Cyril Genik, potentially significant leader in organizing Ruthenians in Canada. *Starosta* [head of local district administration] of Lviv district counselling peasants against Brazil. [*Svoboda* counters that latter little effect as Brazilian agents appeal directly to peasants]. (pp. 2-3)
- 10 S (no. 37) — “Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'] by I.P. Brazil no longer wants Galician immigrants, forcing agents to devious means. Agreement between Canadian government and French company, “Messageries maritimes,” to send immigrants from Europe to Canada at 120 francs a head. (pp. 2-3)
- “Vîsty z Kanadî” [News from Canada], letter from Antonii Savka, Edna, Alberta.³ Rumours of immigrant party settling in Lake Dauphin (Manitoba) area; children healthy but unenlightened, people lack priests; excellent weather expediting harvest (barley, wheat, rye), older settlers using machines; correspondence from old country often delayed by postal service. (p. 2)
- 24 S (no. 39) — “Do nashykh dorohykh bratôv rusynôv v Spol. Derzhavakh, v Kanadî y v Brazylîi!” [To Our Dear Brother Ruthenians in the United States, Canada and Brazil!]. Appeal by *Svoboda* to younger generation of Ruthenian immigrants from Galicia, Bukovyna and Ukraine to unite in free world: “We are all orphans in a foreign land and suffer from the same fate. And orphans are the first to recognize one another and draw together.” Letters from Brazil requested; correspondence from Canada complimented. (p. 1)
- “Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'] by I.P. Downturn in emigration to Brazil; publication of Oleskiw's *Rolnictwo za Oceanem, a Przesiedlna Emigracya* [Agriculture Overseas and the Emigration] discussing agricultural production in Europe and America, American agricultural machinery, cattle nutrition overseas, colonization conditions in Brazil, emigration to Canada and Brazil, Austrian laws inhibiting emigration; estimated 80,000 people leave Austria annually. (pp. 2-3)
- 8 Oc (no. 41) — “Vîsty yz staroho kraiu” [News from the Old Country], letter from Joseph Oleskiw, Lviv, Galicia. Reference to 18 August communication from Dominion Land Office in Winnipeg; comments on Ruthenian immigration to Canada; negative influence of private agents and Jews in Manitoba; Lake Dauphin district fewer transportation problems than Edmonton area and possesses good soil and climate; annual visitations by Greek Catholic clergy necessary to curb activities of Roman Catholic priests; Ruthenian-language handbills posted in Winnipeg Immigration Hall recommended to assist immigrants in settlement decision. Regret at initially approaching Canadian government on humanitarian rather than

³All localities in the Prairie provinces have been identified according to present-day provincial jurisdictions and not the contemporary territorial divisions.

business grounds: "After one year I now see that nothing can be done through humanitarianism. It has no strength or power of persuasion, and my entire effort is being dragged into the mud. Steamship agents storm through Galicia and our peasants are going from Winnipeg to the swamps of Beausejour or Brokenhead or buying ten to thirty acres in St. Norbert"; situation would have been different had emigration remained in Oleskiw's hands; hounded by viceroy for emigration concession; will warn Canadian government of pitfalls but pessimistic of change. (p. 2)

- 29 Oc (no. 44) — "Perestoroha bratiam v Halychyni" [Warning to Our Brothers in Galicia]. Bremen firm of Karesch and Stozky diverting Canada-bound emigrants to Texas, where there are no free lands, only cotton plantations; steamship agents spreading tales of 200 to 300 morgs of free land. (p. 1)
- 5 N (no. 45) — "Vîsty z Kanadÿ" [News from Canada], letter from Antonii Savka, Edna, Alberta. Greetings to Ruthenians in Brazil; fifty families in Edna, Alberta, although more expected given abundance of good free land; hopes for priest. (p. 2)
- "Dopys' z Brazylii" [Letter from Brazil] by Teodor Pototsky, Rio Claro. Greetings to Ruthenians in America and Canada; enthusiasm at arrival of Greek Catholic priests in Brazil; Polonizing pressures. (p. 2)
- 19 N (no. 47) — "Novynky - Dlia Kanadÿ!" [News - For Canada!]. Warning to Ruthenians in Canada against Hryts Pryhrotsky, masquerading as priest - christening babies, serving mass, blessing houses. (p. 3)
- 17 D (no. 51) — "Dlia Kanadÿ" [For Canada], joint letter from Joseph Oleskiw and Nestor Dmytriw. Ruthenians cautioned about Canada's detractions (frosts, long winters, low wheat prices, lack of markets, dangers of travel) and of agents recommended by word of mouth. Too many people leaving for Canada without sufficient capital and in coming winter will be forced to beg for bread in streets of Winnipeg: "Our people will repulse Canadians and their government so that they look at the early colonists with a crooked eye and tighten up against later arrivals." Situation contrasted with controlled government-financed scheme envisaged by Oleskiw. (p. 1)

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- 1 Ja (no. 1) — "Dorohi bratia rusynÿ yz Spoluch. Derzhav!" [Dear Brother Ruthenians from the United States!], letter from Antonii Savka, Edna, Alberta. Weather conditions; warning against efforts by Liashko Komarnitsky to persuade Ruthenians to settle near Winnipeg and adopt Latin rite - land poorer in Manitoba and Ruthenians should retain faith. (pp. 1-2)
- "Vîsty yz Kanadÿ" [News from Canada], letter from Cyril Genik, Winnipeg, Manitoba. Immigrants advised not to come to Canada in winter and to go directly to homesteads;

- reference to Philadelphia court case (1896) where four families, with passage to Canada paid by Missler of Bremen, were sold poor over-priced land in Georgia; emigrants swindled by hotelkeepers in Hamburg and Bremen; Genik approached by Canadian department of interior to dissuade impoverished seasonal immigrants. (p. 2)
- “Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'] by I.P. Agents still agitating in favour of Brazil; peasants believe word of cordon fabricated by landlords; emigrants to Brazil become charges of Austrian consul; Brazilian soldiers force wives and daughters to be mistresses, sons to join army. Uruguay refusing “dark peasants” but Argentina apparently accepting immigrants. (p. 2)
- 14 Ja (no. 3) — “Vîsty z Ameryky - Do Kanadâ” [News from America - To Canada] by “Messenger.” Abortive emigration attempt by family of eleven with arrest of eldest son, the instigator, for evading military service. (p. 2)
- 28 Ja (no. 5) — “Vîsty z Kanadâ” [News from Canada], letter from Cyril Genik. Estimated 1,000 Ruthenians in Canada; Oleskiw's *O emigratsii* praised; unseasonal emigration opposed for “this sort of emigration at the start brings us nothing but shame and sorrow”; concern for negative image imparted by dirty, torn sheepskins; both Anglo Canadian and German newspapers scorn Galicians and label them unfit for civilization; emigrants advised to consult Oleskiw and change into western clothes; \$200 necessary to begin farming in Canada; emigrants urged to travel in small, well-informed village groups with at least one literate member and to limit baggage. (p. 2)
- 11 F (no. 7) — “Vîsty yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'] by I.P. Little news of Brazilian emigration since free passage halted and returned survivors related adventures. Stanislav Badeni announced that twenty-eight of twenty-nine districts experiencing emigration fever were purely Ruthenian. Bulk of Galician emigration to Brazil composed of Ruthenians (but call themselves Russians or Poles); estimated 3,820 families (18,475 people) in Brazil in 1896; horror stories from Brazil by Reverend Antin Mykhalevych printed in Viennese Ruthenian student newspaper, *Sich* [Fortress]; Austrian government sending Polish professor, Siemiradski, and Ruthenian priest, Voliansky, to investigate Brazil's suitability for emigrants but accurate report not anticipated. (pp. 2-3)
- 25 F (no. 9) — “Vôdozva - Bratia kanadiiskî rusynî!” [Announcement - Brother Canadian Ruthenians!] by Nestor Dmytriw. At Oleskiw's suggestion, Dmytriw to visit Canadian Ruthenian colonies to perform priestly services; American Ruthenians with sufficient capital (\$300 to \$400) to become farmers invited to journey north with him in April. (p. 1)
- “Vîsty z Kanadâ” [News from Canada], letter from Antonii Savka, Edna, Alberta. Christmas recently celebrated; carolling and establishment of church committee under Savka's leadership. (p. 2)

- 25 Mr (no. 13) — “Vîstý yz staroho kraiu - Dopys' z Rusy halytskoy” [News from the Old Country - Letter from Galician Rus'] by I.P. Agitation in Bukovyna for emigration to Brazil; one propagandist arrested; peasants forcibly prevented from departing; imprisonment and fines facing unlicensed agents and those misleading prospective emigrants. Vienna's *Fremdenblatt* [Foreigners' Newspaper] announced government plans to establish emigrant halls and information bureaus in various cities but nothing concrete ensued. (pp. 2-3)
- “Novynky” [News]. Announcement of Dmytriw's itinerary to Winnipeg. (p. 3)
- 1 Ap (no. 14) — “Vîstý yz staroho kraiu - Pys'mo brazyliiskoho emihranta” [News from the Old Country - Letter from a Brazilian Emigrant] by Karol Hrendzovski. Poles not liked in Brazil; food over-priced; pharmacies lacking; bread unknown until introduced by Galicians. (p. 2)
- “Novynky - Pershii ruskii sviashchennyk v Kanadî” [News - The First Ruthenian Priest in Canada]. Dmytriw en route to Canada with two-years' experience in United States. (p. 3)
- “Novynky” [News]. Increasing excitement in Bukovyna on behalf of Canada - unlimited land; house, farm buildings and pair of horses or sheep provided for immigrants. (p. 3)
- 15 Ap (no. 16) — “Vîstý z Kanadî” [News from Canada], letter from Vasyl Ksonzhyk, Manitoba. Immigrant party of fifteen families followed Ksonzhyk's advice and settled near Drifting River in Lake Dauphin district rather than Edmonton area; advice based on visit to Oleskiw in Lviv before departure; cost of emigration underestimated - agent fees, food costs on ship, establishment on homestead, currency exchange (\$200 = 500 gulden, although purchasing power equivalent); temporary suffering worse than in Galicia. (p. 2)
- “Novynky” [News]. Emotional welcome to Dmytriw in Winnipeg; visits to Lake Dauphin, Stuartburn and Edmonton districts scheduled. (p. 3)
- 22 Ap (no. 17) — “Kanadiiska Rus'” [Canadian Rus'], part 1, by Nestor Dmytriw. Cyril Genik met in Winnipeg; Immigration Hall visited; new blood (including Genik) in Immigration Branch following recent elections. Ruthenian immigrants viewed negatively: Canadians consider them “worse than Indians”; immigrants are “naked, barefoot, dirty, poor,” coming to Immigration Hall “straight from hell” without shedding peasant garb; children crawl about unsupervised, often depositing excrement and urine; many overstay welcome and postpone leaving for homestead; good impression unlikely. (p. 2)
- 29 Ap (no. 18) — “Kanadiiskî rusynî zhertvuvaly” [Canadian Ruthenians Donated]. Contributors to *Svoboda* press fund from Winnipeg: Nestor Dmytriw, Cyril Genik, P. Maikovsky, Iu. Syrotiuk and Iv. Mukhnii. (p. 1)
- “Kanadiiska Rus'” [Canadian Rus'], part 2, by Nestor Dmytriw. Approximately 200 Ruthenians in Winnipeg, comprising three types: (1) those sitting in Immigration Hall squandering money on land speculation, (2) labourers earning money to begin farming, and (3) proletariat disenchanted

- with farming. Commendable progress of women as domestics in English and Jewish homes; Galician upbringing makes men boorish, brutal, lazy and unfit for demands of North American life; small isolated cell of Latin-rite Ruthenians in Winnipeg. Three major Ruthenian colonies: (1) Manitoba - Winnipeg and district, including Gonor and Beausejour, (2) Alberta - Edmonton and Edna, and (3) Assiniboia [Saskatchewan] - Pheasant Forks. En route to Lake Dauphin district encounter with penniless family victorious in court case against Missler of Bremen [see 1 Ja 1897]; immigration hall in Dauphin small; Ruthenian prostrate bows arouse ridicule; Drifting River colony christened Terebovlia [anglicized as Trembowla]. (pp. 1-2)
- 6 My (no. 19) — “Kanadiiska Rus’” [Canadian Rus’], part 3, by Nestor Dmytriw. Drifting River colony has fifteen families (seventy-eight souls); quarter section of wooded land and rich soil impressive, although intelligence and money required to develop it: “Let no one consider coming to Canada penniless. Stay in Galicia - it is easier to be a pauper there than here.” Immigration in winter discouraged as capital consumed by spring; first mass, christening and erection of cross; Polish settlers creating discord. Train journey to Dominion City, final stage to Stuartburn with English postmaster; tour of local Ruthenian farmsteads. (pp. 1-2)
- 13 My (no. 20) — “Kanadiiska Rus’” [Canadian Rus’], part 4, by Nestor Dmytriw. Great hope in children of Ruthenian immigrants; in seven years Ruthenians wealthier than English neighbours; eighty-seven at mass; forty-five families (175 individuals) in Stuartburn colony; seasonal labour in North Dakota popular; petty quarrels. Dmytriw attempting to reserve land for priest in every colony. (pp. 1-2)
- “Vîsty z Kanady - Dopys’ z ruskoy kol’oniï Terebovlia” [News from Canada - Letter from the Ruthenian Colony Terebovlia] by Vasyl Ksonzhyk. Gratitude for Dmytriw’s visit. (p. 2)
- 20 My (no. 21) — “Ruska paskha a frantsuzkii ks’ondz” [Ruthenian Easter Bread and a French Priest] by Nestor Dmytriw. Misunderstanding in Calgary on Holy Saturday when Ruthenians dragged much-confused French Roman Catholic priest to Immigration Hall to bless Easter baskets; pandemonium as priest mistook situation for picnic and began to eat. (pp. 1-2)
- “Kanadiiska Rus’” [Canadian Rus’], part 5, by Nestor Dmytriw. Women chastized for filthiness of Galician section in Edmonton Immigration Hall; men out selecting homesteads; Czech RNWMP agent at Fort Saskatchewan invaluable intermediary for Ruthenian immigrants; Galicians begging locally; demoralization. (p. 2)
- 27 My (no. 22) — “Vîsty z Brazylïi” [News from Brazil], letter from Liubomir R’ski. Ruthenian colony at Prudentopolis; closing of doors on immigration confirmed; Brazilian method of land distribution criticized. (p. 1)
- “Kanadiiska Rus’” [Canadian Rus’], part 6, by Nestor Dmytriw. Further reports of Galicians begging among English farmers; several masses, 159 confessions,

twenty-five christenings; church committee established. Classification of farmer types; climate and crop conditions summarized. (pp. 1-2)

- Poem, "Do bratōv Halychan" [To My Brother Galicians], by Iurii Syrotiuk. (p. 2)

3 Je (no. 23)

- "Kanadiiska Rus'" [Canadian Rus'], part 7, by Nestor Dmytriw. Immigrants advised to purchase all necessities in Winnipeg as Edmonton prices higher; some Ruthenians gold panning in North Saskatchewan River; school established at Edna. Girls working in hotels as well as private homes; one joined Salvation Army; some become so civilized that are ashamed of filth and squalor of parents. Young men hired to help on English and German farms, learn English quickly. Detailed discussion of Ruthenians' purchasing farms at Rabbit Hill among Russian Germans. Return trip to Winnipeg from Edmonton. Displeasure to discover 400 recently arrived families (1,081 souls) camped like gypsies without tents outside Winnipeg Immigration Hall, to amusement of local citizens; 116 of group destined for Lake Dauphin district, sixty for Edmonton, 100 for Stuartburn. (pp. 1-2)
- "Sprav̇y emihratsiini" [Emigration Matters]. Some 3,000 Ruthenians recently departed from Galicia and Bukovyna for Canada; party of Bukovynians to Winnipeg via New York; Ruthenian emigration from Brazil to Canada. (p. 3)

10 Je (no. 24)

- "Kanadiiska Rus'" [Canadian Rus'], conclusion, by Nestor Dmytriw. Scandalous behaviour of Ruthenians may force Canadian government to restrict immigration; emigration must be organized in Europe; Canada a good country with opportunity but initial capital of \$400 to \$500 necessary. Emigrants encouraged to seek advice from Oleskiw rather than agents, to exchange sheepskins for western clothes before departure, to go to Genik or Dmytriw rather than to Jews and other swindlers for assistance in Winnipeg, to patronize stores certified by Immigration Hall and not Jewish merchants, and to avoid buying land as free homesteads remain. Final admonition: "If you are able to live in Galicia or Bukovyna, do not go to Canada as the best land cannot replace your own, just as a stepmother can never be a real mother." Immigrant contacts: C. Genik (Winnipeg, Manitoba), B. Ksionzek (Trembowla, Manitoba), P. Maikowski (Stuartburn, Manitoba), Fedor Pilipow (Pheasant Forks, Saskatchewan), A. Savka (Edna, Alberta), Theodor Fur (Rabbit Hill, Alberta), *Svoboda* (Mount Carmel, Pennsylvania), Joseph Oleskiw (Lviv, Galicia), Nestor Dmytriw (Winnipeg, Manitoba). (p. 1)
- "Sprav̇y brazylis'kykh rusynōv" [Matters Concerning Brazilian Ruthenians], letter from Liubomir R_ski. Growing popularity of emigration to Canada, especially among Bukovynians and Hutzuls; findings of Semyradzky delegation. (p. 2)
- "Novynky - Obmezhenie emihratsiy" [News - Emigration Restriction]. Proposal by Canadian government to decrease public charges by requiring immigrants to possess \$100 cash. (p. 3)

24 Je (no. 26)

- "Podiaka" [In Gratitude], letter from Antonii Savka, Edna, Alberta. Appreciation of Dmytriw's visit. (p. 1)
- "Do Kanady!" [To Canada] by Nestor Dmytriw. Notice to

- American Ruthenians wishing to become landowners in Canada; Dmytriw to arrange transportation discount and direct immigrants to Genik. (p. 1)
- "Novynky" [News]. Announcement that Dmytriw's account of Canadian trip selling in book form at ten cents a copy. (p. 3)
- 8 JI (no. 28) — "Do Kanadŷ!" [To Canada!]. Advertisement [to appear regularly until 31 Mr 1898] for American Ruthenians emigrating to Canada. Explicit instructions and addresses of Dmytriw, *Svoboda* and Winnipeg Immigration Hall provided. (p. 3)
- 29 JI (no. 31) — "Visty z Kanadŷ" [News from Canada], letter from Cyril Genik. Ruthenians warned of P.E. Young and Colonizing Company of North Dakota. (p. 2)
- "Spravy emihratsiini" [Emigration Matters] by Nestor Dmytriw. Approximately 5,000 Ruthenian immigrants to Canada in mid-1897; response from United States small. (p. 2)
- 5 Ag (no. 32) — "Visty z Kanadŷ" [News from Canada], letter from Nestor Dmytriw, Winnipeg, Manitoba. People, crops, machinery and animals discussed; Galicians feel "freer" in Canada than in old country. (pp. 2-3)
- 12 Ag (no. 33) — "Visty z Kanadŷ" [News from Canada], letter from "The Old Farmer, Fedko," Edna, Alberta. Isolation; news from old country and Manitoba eagerly read; Oleskiw praised and compared to Moses; only problem (besides mosquitoes) the establishment of local parish - Dmytriw's guidance awaited. (p. 2)
- 19 Ag (no. 34) — "Persii ruskii sviashchennyk v Kanadŷ" [The First Ruthenian Priest in Canada]. Photograph and biographical sketch of Dmytriw on departure for Canada. (p. 1)
- "Novynky - Dlia Kanadŷ!" [News - For Canada!] by Nestor Dmytriw. Dmytriw's Canadian itinerary. (p. 2)
- 26 Ag (no. 35) — "Visty z Kanadŷ" [News from Canada], letter from "*Svoboda* Correspondent," Winnipeg, Manitoba. To 1 August Canada received 9,000 immigrants (at least 4,000 Ruthenians); employment opportunities for Ruthenians - railway, mines (strike breakers in Lake Dauphin area), harvest (wages \$30 per month); mass, baptism and marriage conducted at Stuartburn; local church committee formed under Petro Maikovsky; Ruthenian store needed to serve 253 Stuartburn families. Dmytriw's reply in *Manitoba Free Press* to anti-Galician slur by *Nor' Wester*. "Russian nobleman" and correspondent for *Novoe vremia* [New Times], Nicholas Neleedoff, a fraud enticing people to North Dakota. (pp. 2-3)
- 2 S (no. 36) — Short story, "Tŷmko Havryliuk," part 1, by Nestor Dmytriw. Life in emigration. [In eight parts, ending 21 Oc 1897]. (p. 1)

- 16 S (no. 38) — "Vîsty z Kanadî" [News from Canada], letter from "Svoboda Correspondent," Winnipeg, Manitoba. Visit to Yorkton colony; progress, industry and thrift of local settlers; need only to exorcise certain old-country sins. (p. 1)
- 23 S (no. 39) — "Novynky" [News] by Nestor Dmytriw. Notice to legislative representative, Dr. R. Iarosievych, regarding unorthodox methods of *starosta* of Borshchiv district in granting passports to Canada. (p. 2)
- 30 S (no. 40) — "Vîsty z Kanadî" [News from Canada], letter from "Svoboda Correspondent," Winnipeg, Manitoba. Austrian consul in Montreal, E. Schultz, visiting Galician colonies in west and impressed with progress. Missler of Bremen sent thirty-five contract labourers to Honolulu: "Where has this man not sent our people? Only to the moon, and that is only because ships do not sail there." First chapel in Canada in Lake Dauphin district blessed; English Canadians criticize Clifford Sifton for Ruthenian immigration. (pp. 1-2)
- "Z choho Kanada vziala svoiu nazvu?" [From What Did Canada Take Its Name?]. Origins of word "Canada." (p. 2)
- 14 Oc (no. 42) — "Novynky" [News]. First Ruthenian store in Canada opened by Mykhailo Fekula in Dauphin, Manitoba. (p. 3)
- 21 Oc (no. 43) — "Moy serdeshti priiateli v Kanadî" [My Poor Friends in Canada], letter from Nestor Dmytriw with enclosure from immigrants in Victoria (Alberta) district. Local residents object to work of Russian Orthodox priests from San Francisco in area. (p. 1)
- "Vîsty z Kanadî" [News from Canada] by "Svoboda Correspondent." Reverend Sheregeli (Greek Catholic) to visit Lethbridge from United States; Ruthenians settling on farms in Winnipeg area at Beausejour, Brokenhead and Stuartburn; Russophile propaganda; mine explosion at Canmore, Alberta; workers needed in Crow's Nest Pass. (p. 2)
- 28 Oc (no. 44) — "Vîsty z ruskykh kol'onii v Kanadî" [News from the Ruthenian Colonies in Canada], letter from "Svoboda Correspondent," Winnipeg, Manitoba. Dmytriw and others departed 21 September for tour of colonies; mass served at A. Savka's house at Edna, Alberta, with Bishop Legal of St. Albert present; arrangements for building church finalized; conditions among farmers, distance to Edmonton, lack of work, intermittent postal service and need for Ruthenian store discussed; Orthodox priests causing ripple in community. (pp. 2-3)
- 4 N (no. 45) — "Vîsty z ruskykh kol'onii v Kanadî" [News from the Ruthenian Colonies in Canada], letter from "Svoboda Correspondent," part 1. Rich farmers able to survive winter in relative comfort; poor (especially single men) must work in Crow's Nest Pass mines; Ruthenians lack physical and moral strength to adjust to North American work conditions, therefore receiving lower pay, and fail to understand concept of worker solidarity; mixed marriage between Frederick Nex and Carolina Zariv in Dauphin outraged Anglo-Canadians; immigration decreasing as winter

approaches; Orthodox priest, I. Maliarevski, and N. Nelidov touring southern Manitoba and Saskatchewan to lure Ruthenians to North Dakota; V.K. Kuznetsov, director of St. Petersburg statistical bureau, visited California, Washington, British Columbia and Alberta (stopping in Ruthenian colony) and now in Pennsylvania. (p. 2)

- 11 N (no. 46) — “Vîsty z ruskykh kol’onii v Kanadî” [News from the Ruthenian Colonies in Canada], letter from “*Svoboda* Correspondent,” conclusion. Ruthenian immigrants from Pennsylvania great advantage as acculturated to North America and familiar with English language; progress laudable but further improvement desirable; drawbacks include Galician servility and distrust, bondage to Jews and too few intellectuals among immigrants. (pp. 2-3)
- 25 N (no. 48) — “Vîsty z Kanadý - Perestoroha!” [News from Canada - Warning!] by “Himself.” Russian Nelidov, an agent for North Dakota colonizing company, making impossible promises. (p. 2)
- 2 D (no. 49) — “Novynky - Sud’ba emigrantôv” [News - Emigrants’ Fate]. Increasing numbers of colonists returning to old country from Brazil. (p. 3)
- 16 D (no. 51) — “Revni opîkuný emihratsiy” [The Eager Guardians of the Emigration], part 1, by Cyril Genik. Ruthenian intellectuals must understand English and/or French to follow Canadian immigration debates; no organization to assist emigrants in old country; Dr. Kyrilo Kakhnykevych castigated for opposing emigration in government-supported *Narodna chasopys’* without explaining its causes; Canada not paradise but greater opportunities than in Galicia. (pp. 1-2)
- “Vîsty z ruskykh kol’onii v Kanadî” [News from the Ruthenian Colonies in Canada], letter from “The Old Farmer, Fedko,” Beaver Creek, Alberta. Rudimentary religious organization in colony; separate Orthodox and Catholic efforts. (pp. 2-3)
- 23 D (no. 52) — “Revni opîkuný emihratsiy” [The Eager Guardians of the Emigration], conclusion, by Cyril Genik. Bukovynians dominating immigration; demand to be settled near Winnipeg where no land available; four families returned home when demands not met; time necessary to become accustomed to Canada. (p. 2)
- “Shcho chuvaty v svîti?” [What Is New in the World?]. Little happening in Canada; farmers sit by fire or pass time in Jewish store. (p. 2)
- “Novynky - V zymî do Kanadý” [News - In Winter to Canada]. Arrival of nine families in Winnipeg; one family brought \$1000, remainder came penniless. (p. 3)
- Short story, “Pan profesor za morem” [Pan Professor Beyond the Ocean], part 1, by Nestor Dmytriw. [Concluded 30 D 1897]. (p. 4)
- 30 D (no. 53) — “Vîsty z Kanadý” [News from Canada], letter from Luka Keryk, Brokenhead, Manitoba. Unwanted visitors in Ruthenian colonies; Austrian consul, E. Schultz, slandered Ruthenians in Yorkton, Dauphin and Edmonton; own priests sorely

missed; English settlers in area willing to sell land cheaply and move out. [Reply by Nestor Dmytriw follows, explaining failure to visit many of Ruthenian colonies]. (p. 2)

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- 6 Ja (no. 1) — “Lyst do brazyliiskyykh y kanadiiskyykh rusynôv” [Letter to Brazilian and Canadian Ruthenians], part 1, by “Galician Ruthenian.” Re-emigration from Brazil to Canada; “wealthy” squandered their capital in Brazil. (pp. 2-3)
- 13 Ja (no. 2) — “Lyst do brazyliiskyykh y kanadiiskyykh rusynôv” [Letter to Brazilian and Canadian Ruthenians], conclusion, by “Galician Ruthenian.” Canadian climate colder but government wiser and more orderly than in Brazil, where people lazy and quarrelsome. (p. 1)
- “Vîsty z Kanadÿ” [News from Canada] by “Svoboda Correspondent.” School question; Clifford Sifton’s activity as minister of interior; Reverend I. Maliarevski’s role in diverting Ruthenians to United States; suffering among impoverished Bukovynians at Yorkton. (p. 2)
- 20 Ja (no. 3) — “Vîsty z Kanadÿ” [News from Canada], letter from “One of the Brandon Farmers,” Brandon, Manitoba. Local hardships as some families failed to construct dwellings before winter and now forced to share accommodation; decision to build church “so that we would not live like wild animals”; some settlers drawn to Baptist church. (p. 2)
- 27 Ja (no. 4) — “Podvyzhyk rossiiskoho pravoslaviia na kanadiiskôi Rusy” [Champion of the Russian Orthodox in Canadian Rus’] by Nestor Dmytriw. Reverend I. Maliarevski and Russian Orthodox newspaper, *Svit* [World], attacked for misleading Canadian Ruthenians and defaming Dmytriw for alleged depreciation of Bukovynians; Dmytriw’s articles in *Manitoba Free Press* cited in rebuttal. (p. 1)
- “Vîsty z Kanadÿ” [News from Canada], letter from Vasyl Ksonzhyk, Trembowla, Manitoba. Galician hardships now bad dream; summer arrivals worked at Brandon two months during harvest, now collecting firewood and wild game for winter; talk of North Dakota foolish as Canada the best place for Ruthenians. (p. 2)
- 17 F (no. 7) — “Vîsty z Kanadÿ” [News from Canada], letter from “Svoboda Correspondent,” Ottawa, Ontario. Klondike gold rush; work on railway; possibility of mining jobs in Crow’s Nest Pass (especially for Ruthenians in Edmonton area). (p. 2)
- “Vîsty z Kanadÿ” [News from Canada], letter from Ioan Komarnytsky, Brokenhead, Manitoba. Potential for “national” progress greater in free country like Canada than in Galicia but people less advanced as lack education and inspiration;

⁴Beginning with 1898, references to emigration to Brazil or life in Brazil have been omitted unless the article or letter in question also contains mention of Canada.

- first requirement a public school in every colony (can also serve as church); several Ruthenians at Brokenhead became Baptists following Brandon example; attempt to establish Ruthenian school district unsuccessful as many parents felt English or German higher priority; plea to priests to pray for awakening of this slumbering people. (pp. 2-3)
- 24 F (no. 8) — “Obrázky z Kanadý - Vîishla za menonita” [Vignettes from Canada - She Married a Mennonite], part 1, by Nestor Dmytriw. [Concluded 3 Mr 1898]. (pp. 1-2)
- “Pros'ba kanadiiskyykh rusynôv z Edmonton v Albertî do lkh Eminentsiy Vpreosviashchennoho Arkhiereia S. Sembratovycha u L'vovî” [Appeal from Canadian Ruthenians in Edmonton, Alberta, to His Eminence the Most Reverend Archbishop S. Sembratovych of Lviv], signed by Mykhailo Melnyk, Teodor Melyn, Mykhailo Polyshii, Vasyl Fenyk and Nykolai Shpachynsky for the church committee. Local religious situation; donation of \$700 from Russian Orthodox bishop of San Francisco to erect two churches east and west of Edmonton; plea for Greek Catholic priest. (p. 1)
- “Khto vynen?” [Who Is To Blame?]. In Canada four Ruthenian colonies with 1,000 families (6,000 individuals) but immigrants deprived of guidance from own priests and turning to Russian Orthodoxy; fault lies with Greek Catholic hierarchy in Galicia. (pp. 1-2)
- “Vîsty z Kanadý” [News from Canada], letter from Vasyl Polyshii, Beaver Creek, Alberta. Canadian winters not as severe as rumoured in Galicia; ten carollers collected \$63 for church building; religious controversy escalating; community desires priest. (pp. 2-3)
- 3 Mr (no. 9) — “Vîsty z Kanadý” [News from Canada], letter from “Svoboda Correspondent.” Negative reaction in English-language press to Ruthenians (especially to Asiatic appearance) in Stuartburn and Lake Dauphin areas; objections less hostile once immigrants on homesteads; *Nor' Wester* the worst calumniator. Activities of M.S. Houle, French Canadian storekeeper in Stuartburn area; plans to start government-supported Ruthenian cooperatives thwarted. *Dauphin Press* changing attitude toward Ruthenians: “They are slowly starting to learn that we are not from Asia, and that given a little time our man will shake off his Galician mud, earn his bread and look after himself. Then they will see our true value in a free country.” (pp. 1-2)
- “Vîsty z Kanadý” [News from Canada], letter from Theodosy Wachna, Stuartburn, Manitoba. In summer earned money as farm labourer, in winter by cutting cord wood; rabbits regular fare; largely due to Genik's efforts, government looking after poor but honest and hard-working immigrants - transported forty workers to railway job site. (p. 2)
- 10 Mr (no. 10) — “Vîsty z Kanadý” [News from Canada], letter from Cyril Genik. Ruthenians advised to learn from mistakes: hard work necessary and inevitable, native dress unsuitable for Canada, goods not to be accumulated too quickly as upkeep requires money. (p. 2)

- 24 Mr (no. 12) — "Obrazky z Kanadý - Nedîlia v Ottavî [and] Assimilation" [Vignettes from Canada - Sunday in Ottawa (and) Assimilation] by Nestor Dmytriw. (pp. 1-2)
- "Vîsty z Kanadý" [News from Canada], letter from Berezovsky, Dauphin, Manitoba. Delegate from impoverished latecomers denied aid in Winnipeg, although government eventually some assistance; sober wedding in Dauphin (ceremony by Anglican clergyman) pleasant experience; lawsuits popular - "This is a Galician disease which only the Canadian climate might cure, but only with the younger generation." (pp. 1-2)
- 31 Mr (no. 13) — "Obrazky z Kanadý - Starîi bat'ko za morem" [Vignettes from Canada - The Old Father Beyond the Ocean] by Nestor Dmytriw. (pp. 1-2)
- "Do Kanadý!" [To Canada!] by Nestor Dmytriw. American Ruthenians wanting to emigrate to Canada encouraged to write to Dmytriw for information; hopes of establishing colony of Pennsylvania Ruthenians at Millet, Alberta. [Appeared in subsequent issues]. (p. 1)
- 21 Ap (no. 16) — "Vîsty z Kanadý" [News from Canada], letter from Ioan Danylchuk, St. Andrew's, Manitoba. Ruthenian schools imperative for children's future; children will grow ashamed of Ruthenian origin if attend English school. (pp. 1-2)
- 19 My (no. 20) — "Vîsty z Kanadý" [News from Canada], letter from "Svoboda Correspondent." Immigration figures and areas of settlement; Pennsylvania emigrants located in Swan Lake area; railway to employ 2,000; Genik exercising the only direct control on immigration matters. (p. 3)
- "Vîsty z Kanadý" [News from Canada], letter from Hryhorii Krykovsky, Canmore, Alberta. Fears that Ruthenians in North America will be in bondage to others as in Galicia; patronize English, French and Jewish stores and lawyers; author concerned, not a businessman seeking customers. (p. 3)
- 26 My (no. 21) — "Vîsty z Kanadý" [News from Canada], letter from A. Zh., Winnipeg, Manitoba. Approximately 800 Ruthenians and Poles at Immigration Hall; children neglected and dirty, adults drinking; Genik dislodging and directing people to farms despite protests of poverty. (p. 3)
- "Novynky" [News]. Recent Ruthenian immigration figures to Canada; large number of new arrivals to Rabbit Hill or Edna colony in Alberta. (p. 3)
- 2 Je (no. 22) — "Novynky - z Kanadý" [News - From Canada]. Reverend Pavlo Tymkevych striving to erect first Ruthenian church in Canada. (p. 3)
- 9 Je (no. 23) — "Vîsty z Kanadý - Po bytvî" [News from Canada - After the Battle] by Pavlo Tymkevych, Edna, Alberta. Tymkevych to Edmonton at invitation of Roman Catholic bishop of St. Albert to serve Ruthenian settlers; resisted bishop's request to administer communion by Latin rite; Ruthenian protest over registration of Greek Catholic church property at Edna in name of Roman Catholic priest, Fr. Leduc. (p. 2)

- 16 Je (no. 24) — “Vîsty z Kanadŷ” [News from Canada], letter from Cyril Genik, Winnipeg, Manitoba. Negative effects of capitalism; 1898 second year of mass Ruthenian immigration to Canada, approximately 2,000 immigrants to date, virtually all able to get onto farms in spring; most travel from Hamburg to Halifax; Missler of Bremen and Nodari in Italy sending Ruthenians to Canada via United States at greater cost; several Pennsylvania Ruthenians (partial acculturation a great advantage) immigrating to Canada and dispersed among colonies; 10,000 Ruthenian immigrants expected shortly; Hungarian Slavs arriving as labourers. (p. 2)
- “Novynky” [News]. Dmytriv returning to Canada; intention to visit all Ruthenian colonies. (p. 3)
- 30 Je (no. 26) — “Vîsty z Kanadŷ” [News from Canada], letter from Pavlo Tymkevych. Russian Orthodox priest, Dymytri Kamnev, and deacon, V. Aleksandrov, touring colonies; former speaks no Ruthenian, latter heavily accented; Rabbit Hill promised \$200 for church, Edna \$800 for chapel and church, free furnishings and externally funded priest; churches and property to be registered under Russian Orthodox bishop of San Francisco. Activities exposed as Russophile plot against Ruthenians. (pp. 2-3)
- 7 Jl (no. 27) — “Vîsty z Kanadŷ” [News from Canada], letter from “Svoboda Correspondent,” Winnipeg, Manitoba. Ruthenian immigration steady; no more land in early colonies; scarcity of work reducing wages; government forcing settlers to new colony at Fish Creek [Saskatchewan]; immigrants must bring cash, wear western clothes, choose agents carefully and arrive in spring. (pp. 1-2)
- “Obrázky z Kanadŷ - Na obîdî mîzh' Yndianamy” [Vignettes from Canada - Dinner among the Indians] by Nestor Dmytriv. (p. 4)
- 21 Jl (no. 29) — “Vîsty z Kanadŷ - De-shcho pro Kanadu” [News from Canada - Something About Canada], letter from Pavlo Tymkevych with a translation of P. Kropotkin's *Some of the Resources of Canada*. (pp. 2-3)
- 4 Ag (no. 31) — “Ruska kol'oniia Rabet Hyl v Kanadŷ” [The Ruthenian Colony of Rabbit Hill in Canada] by Pavlo Tymkevych. Description of settlers and homestead locations; twenty-eight settlers literate; four subscribers to *Svoboda*, two to *Svit*, one to Polish newspaper in Chicago; eighteen children attending English school. (pp. 1-3)
- “Vîsty z Kanadŷ” [News from Canada], letter from Alek. Karpets. Visit of two Orthodox priests to Edna colony unsuccessful; Tymkevych persuaded many individuals to reject Orthodoxy, while promised funds for church not forthcoming; parishioners almost completed own church; *prosvita* with eighty books from Lviv begun under Tymkevych. (p. 3)
- “Novynky” [News]. Announcement of visit from Reverend Hrushka awaited; Orthodox Ruthenians in Canada showing strength. (p. 3)

- 11 Ag (no. 32) — “Vîsty z Kanadŷ” [News from Canada], letter from A. Zhylych, Virden, Manitoba. Area can accommodate more settlers; railway (and therefore work) nearby. (p. 2)
- 18 Ag (no. 33) — “Pravoslavni podvyzhnyky znov', vŷbachaite, breshut'!” [Excuse Me - Orthodox Missionaries Lie Again!] by Nestor Dmytriw. Response to article in *Svit* (1 Ag 1898) claiming hunger in Canada, rape of women and purchase of children by negroes. Hryhorii Hrushka and Deacon Aleksandrov criticized, Tymkevych defended. (p. 2)
- 25 Ag (no. 34) — “Z Halifaks do Vynnypeh” [From Halifax to Winnipeg] by Nestor Dmytriw. Practical information for immigrants. (pp. 1-3)
- 1 S (no. 35) — “Vîsty z Kanadŷ” [News from Canada], letter from Cyril Genik, Winnipeg, Manitoba. Rebuttal to *Svit* (1 Ag 1898); panslavism will never take root in Canada; Tymkevych and Dmytriw both “sons of their people”; if Bukovynians desire priest, will locate one themselves. (p. 2)
- “Novynky - Perestoroha dla emihrantôv z Halychynŷ do Kanadŷ!” [News - Warning for Emigrants Going From Galicia To Canada!] by Nestor Dmytriw. Emigrants with insufficient cash being turned back, especially if not travelling Hamburg-Halifax route. [Request that warning be reprinted in Galician newspapers]. (p. 3)
- 15 S (no. 37) — “Solono koshtuiut' nashŷ halychane y bukovyntsŷ kanadiiske pravytel'stvo” [Our Galicians and Bukovynians are Costing the Canadian Government Dearly]. Public outcry at expenditure of \$9,000 to quarantine Ruthenians in Halifax and Quebec. (p. 3)
- “Pochatky ruskoy emihratsiy” [The Origins of the Ruthenian Emigration], part 1, by Stepan Khlopiv. [Concluded 22 S 1898]. (p. 4)
- 29 S (no. 39) — “Vîsty z Kanadŷ” [News from Canada], letter from Nestor Dmytriw. Doukhobors; good reputation of Ruthenian girls working as domestics. Rotterdam steamship company advertising in *Dilo*; although Rotterdam to Winnipeg (100 gulden) cheaper than Hamburg to Winnipeg (117 gulden), Oleskiw warning that extra trouble results in no real saving; is not advantageous to come via United States. (pp. 2-3)
- “Novynky” [News]. Rumour that Hrushka to go to Canada to convert Doukhobors to Orthodoxy. (p. 3)
- 13 Oc (no. 41) — “Vîsty z Kanadŷ” [News from Canada], letter from Cyril Genik. Discussion of Ruthenian colonies in Canada (Edmonton and Winnipeg included) and of prosperous and progressive individuals; plea for national mobilization. (pp. 1-2)
- 3 N (no. 44) — “Vîsty z Kanadŷ - Kôl'ko maemo farmerôv v Kanadŷ?” [News from Canada - How Many Farmers Do We Have In Canada?] by Pavlo Tymkevych. Immigrants arriving with small sums of cash, perhaps one-quarter with more than \$250; earn money as farm labourers; women invaluable as work on land, although English shocked; poverty general; change requires time. (p. 2)

- 10 N (no. 45) — "Vîsty z Kanadŷ" [News from Canada], letter from "The Young Farmer, Lesko," Beaver Creek, Alberta. Pleasure at absence of deaths from hunger; statistical summary of local crops. (pp. 1-2)
- "Novynky - Dukhobortsî vzhe îdut' do Kanadŷ" [News - Doukhobors Already Go To Canada]. Colony of approximately 2,200 Doukhobors at Swan River. (p. 2)
- "Novynky - Strashne morderstvo" [News - Terrible Murder]. Murder of Ruthenian farmer and four children at Stuartburn, Manitoba, while wife away. (p. 2)
- Poem, "Pîsnia ruskykh emihrantôv" [Song of Ruthenian Emigrants] by Svershchok. (p. 4)
- 17 N (no. 46) — "Vîsty z Kanadŷ - Pershî vŷborŷ" [News from Canada - First Elections] by Pavlo Tymkevych. First elections with large numbers of Ruthenians present held 4 November but immigrants little participation; interest in politics necessary (especially for roads and schools) or will be worse than Indians; Ruthenian candidate appropriate next election. (p. 2)
- 24 N (no. 47) — "Vîsty z Kanadŷ - Zviaz' mîzh' rusynamy" [News from Canada - Ties Among Ruthenians] by Pavlo Tymkevych. Ruthenian immigrants a negative impression on English Canadians; outcry against Ruthenians in House of Commons and press. Colonies and settlement procedures described. (p. 1)
- "Neshchasnî emihrantŷ" [Unfortunate Emigrants]. Train accident in Ontario. (p. 3)
- 8 D (no. 49) — "Vîsty z Kanadŷ" [News from Canada], letter from Cyril Genik, part 1. Ruthenian colonies in Canada approximately 10,000 settlers; additional immigrants encouraged; intelligentsia berated for advice to peasants; clergy asked not to charge emigrants for unnecessary documents; Germany reluctant to have Galician emigrants passing through to Hamburg; Nodari in Italy (115 gulden full fare) cheaper than Rotterdam (130 gulden full fare). (pp. 1-2)
- "Znov' shkola dlia rusynôv v Kanadî" [Again A School for Ruthenians in Canada]. First school for Ruthenians at Edna, in operation two years; additional school in Dauphin district near Sifton; two Ruthenians attending Manitoba College; Doukhobors claiming land near Yorkton. (p. 3)
- 15 D (no. 50) — "Vîsty z Kanadŷ" [News from Canada], letter from Cyril Genik, conclusion. Ruthenians welcomed as Canada needs settlers; intelligentsia's negative attitude toward emigration incomprehensible as intelligentsia the most progressive sector of the community; Ruthenian doctors and lawyers required in Canada; lack of sufficient money forcing immigrants to become workers; girls in domestic service have good reputation, and conditions better in English homes than in old country (where household service the implication of immorality); men work on farms or railways, earning \$18 a month on latter; intelligentsia mocked for not emigrating until initial hard labour finished and community foundation laid; any intelligents who do come must be prepared for everything, including physical labour. (p. 2)

- 22 D (no. 51) — “Vîsty z Kanadŷ” [News from Canada], letter from K. Ivaniv [Dauphin, Manitoba]. Hypothetical conversation between Ivan and Vasyi concerning good life in Canada and lack of desire to return to Galicia. (pp. 1-2)

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- 5 Ja (no. 1) — “Vîsty z Kanadŷ” [News from Canada], letter from Pavlo Dudra, Lethbridge, Alberta. Ruthenian “patriots” as well as personal decision to emigrate and sell land to Jew criticized; miners receiving \$1.66 to \$1.80 for nine-hour day; more Ruthenians needed for companionship. (p. 2)
- “Sviatŷi vechŷr” [Holy Night] by Nestor Dmytriw. Reminiscences of confession and autobiography heard from dying immigrant on Christmas Eve. (p. 4)
- 12 Ja (no. 2) — “Vîsty z Kanadŷ” [News From Canada], letter from “Truth Lover,” Fork River, Manitoba. Undesirable activities of French Roman Catholic priest among Ruthenians in Dauphin-Fork River-Swan Lake area; priest compared unfavourably with Polish counterpart in Galicia; attempts to establish Catholic school counter to Ruthenian wish for public school; Ruthenians to protest to minister of education in Ottawa [s/c]; need for Ruthenian priests urgent; two youths from colony attending Manitoba College. (p. 2)
- 19 Ja (no. 3) — “Vîsty z Kanadŷ - Chomu?” [News from Canada - Why?], part 1, by Cyril Genik. Sensational axe murder of Vasyi Boiechko and four children by Semen Chubei and Vasyi Hushchak in Stuartburn, Manitoba, for \$50 on 12 October 1898. (p. 2)
- “Novynky - Z Kanady” [News - From Canada], letter from M. Hupalo, Valley River, Manitoba. Attempt to establish store failed as Ruthenians preferred Jewish merchants. (p. 3)
- 26 Ja (no. 4) — “Vîsty z Kanadŷ - Chomu?” [News from Canada - Why?], conclusion, by Cyril Genik. Stuartburn murder utilized to analyze negative and positive influences on Galician peasant. Negative include illiteracy, poor hygiene, excessive syphilis, landlords and Jews; positive include church and education [although former insensitive to peasants’ daily needs and latter dominated by Poles]. Therefore, axe murder occurred as killers without sense of morality; victim’s wife now goes from house to house. Ruthenians must educate children and establish church as instrument of social betterment. (p. 2)
- “Vîsty z Kanadŷ - Protest” [News from Canada - Protest], letter from Fork River West, Manitoba, signed by Aleksei Bachynsky, Hryhorii Fekula, Iurko Syrotiuk, Franz Ulmann and Mykhailo Fekula. Meeting on 3 January to discuss activities of French missionary resulted in protest to Ottawa and short history of Ruthenian nation sent to *Manitoba Free Press* [copy of latter enclosed]. (p. 2)
- “Novynky - Dukhobortsŷi vzhe v Kanadŷ” [News - Doukhobors Already in Canada]. Arrival of 2,000

- Doukhobors on 20 January; land reserved in Yorkton and Swan River colonies. (p. 3)
- 2 F (no. 5) — “Vîsty z Kanadŷ” [News from Canada], letter from Ivan Kun, Winnipeg, Manitoba. Warning to Canadian Ruthenians to be wary of French priests, anxious to enslave them in darkness and ignorance as they did Indians and French Canadians: “In a free country we must act as free men. Let us cast off the last vestiges of our Galician servility and follow the free road of American ways.” English an example of fruits of proper upbringing; Basilian Fathers collaborators of French priests; *prosvita* societies necessary so that “every person could recognize himself as a free man in a free land and know both his responsibilities and privileges, as well as whom he should believe and whom he should not”; two students at Manitoba College serving another darkness and not enlightenment. (pp. 2-3)
- Poem, “Kanadiiskî emihrantŷ” [Canadian Emigrants], by Ivan Zbura, Beaver Creek, Alberta. Landlords’ attempts to stop emigration futile; those not emigrating responsible for own problems. (p. 4)
- 9 F (no. 6) — Advertisement [untitled] by Franc Kosinsky, Stony, Manitoba. Skilled beekeeper. [With variations, to appear in subsequent issues]. (p. 3)
- 16 F (no. 7) — “Dukhobortsî v Kanadŷ” [Doukhobors in Canada] by Cyril Genik. History; popular subject in English-language press. (pp. 1-2)
- “Vîsty z Kanadŷ” [News from Canada], letter from “Svoboda Subscriber,” Sifton, Manitoba. Disgust at large supper prepared for Ruthenians by English as bribe for particular type of school; Ruthenian behaviour boorish. (p. 2)
- 23 F (no. 8) — “Kôl’ka slôv perestorohy kanadiiskym rusynam” [Several Words of Warning to Canadian Ruthenians]. Religious warfare destructive, especially when participants deficient in religious instruction; public schools permit children to retain faith and rite; parents must ensure that both English and Ruthenian taught. (pp. 1-2)
- 2 Mr (no. 9) — “Hazdŷnia - Obrazok z zhytia amerykan’skykh robôtnykôv” [Proprietress - A Picture from the Life of American Workers] by Nestor Dmytriw. (pp. 1-3)
- “Kanadiiskî hazetŷ pyshut” [Canadian Newspapers Write]. Return of Bishop Pascal from European visit, where he spoke with government and church authorities in Vienna to obtain priests for Ruthenians in Canada; numbers, nationalities and destinations of recent immigrants to Canada. (p. 3)
- 9 Mr (no. 10) — “Vîsty z Kanadŷ - Vazhne dlia emihrantôv” [News from Canada - Important for Emigrants], letter from Cyril Genik. Free transportation to homesteads ceased 1 January; rates of two cents per mile for shorter distances and one cent per mile for longer distances apply; from Winnipeg, \$10.35 to Edmonton, \$5.65 to Saskatoon, \$2.80 to Assiniboia; greatest Ruthenian concentration around Edmonton; Manitoba recommended for settlement. (p. 2)

- 16 Mr (no. 11) — “Vîsty z Kanadŷ” [News from Canada], letter from M.H., Edmonton, Alberta. Unity necessary to counter assaults by Baptists, French Roman Catholics and Anglo Canadian Protestants. (pp. 1-2)
- 30 Mr (no. 13) — “Vîsty z Kanadŷ” [News from Canada], letter from Ivan Drohomysky, Pleasant Home, Manitoba. Community should support recently arrived and widowed woman and her children rather than turn to government for aid or send them back to old country. (p. 2)
- 6 Ap (no. 14) — “lak hazduvaty kanadiitsiam?” [How To Run Things in Canada?]. Paraphrased letter from Sifton, Manitoba, concerning arbitrary actions and casual bookkeeping by treasurer of local church committee. [*Svoboda* advises communities to rely on own resources (motives of external forces selfish); to involve entire community when establishing church, school or reading hall; and to elect responsible executive at general public meeting]. (p. 1)
- “Vîsty z Kanadŷ - Vesîlie na Syftoni” [News from Canada - Wedding in Sifton], letter from “Canadian.” Unpleasant experience; ceremony and Latin mass performed by Polish Roman Catholic priest; singing of “Mnohaia lita” interrupted by chorus of “Vichnaia pamiat”; polarization for and against priest erupted in fight at reception. (p. 2)
- “Vîsty z Kanadŷ” [News from Canada], letter from “*Svoboda* Subscriber,” Dauphin, Manitoba. Complaint against vagrants (Ruthenian and French) posing as religious figures; Russophiles use sweet bread and candies to lure people to their church. (p. 2)
- 13 Ap (no. 15) — “Vîsty z Kanadŷ” [News from Canada], letter from “Your Acquaintance,” Dauphin, Manitoba. Journey to Dauphin specifically to see Doukhobors; cleanliness impressive (especially when compared to Ruthenian home visited en route); Doukhobors “are not wealthy, but are certainly not poorer than the Galician Ruthenians. At least they do not display their poverty”; Galicians dislike Doukhobors because of appearance and religion. Ruthenian priests needed; Dauphin, with 300 families, could support one; priests to be independent of French influence. Polish priest, Kulawy,⁵ pestering Ruthenians and belittling them in English-language press; rebuttal warranted. (pp. 1-2)
- 27 Ap (no. 17) — “Vîsty z Kanadŷ” [News from Canada], letter from Vasyl Tsikhotsky, Pleasant Home, Manitoba. Warning against itinerant proselytizers; “They will not lead you along the path to Heaven but to eternal servility, not only for you but also for your children and generations to come.” (p. 2)
- “Vîsty z Kanadŷ” [News from Canada], letter from I. Rzheshnovsky, Dauphin, Manitoba. Ruthenians to court over petty matters; \$50-gift from French bishop from Winnipeg [St. Boniface] for building chapel returned immediately; people currently felling wood for own church. (p. 2)

⁵Two Kulawy brothers, Adalbert and John Wilhelm, worked as Roman Catholic missionaries among Ukrainian immigrants in Canada at the turn of the century. The letters and articles in *Svoboda* frequently fail to identify the Kulawy referred to in a given situation.

- “Novynky - Vîkhav do Kanadî” [News - Departed for Canada]. Vasyl Fekula, longtime employee of *Svoboda*, to Canada. (p. 2)
- 4 My (no. 18) — “Vîsty z Kanadî” [News from Canada], unsigned letter, Brandon, Manitoba. Doukhobors undercutting Ruthenians on job market. (p. 1)
- “Novynky - Uvazhaite na dîty!” [News - Pay Attention to Children!], letter from Ivan Drohomysky, Pleasant Home, Manitoba. Local accident, child fell into well. (p. 3)
- “Novynky” [News], letter from M.B.C., Pleasant Home, Manitoba. Value of bilingual education, especially to teach children pride in national origin, religious faith and moral values; plea for Ruthenian teachers. (p. 3)
- 11 My (no. 19) — “Novynky” [News]. Arrival of 1,000 Ruthenians, majority slated for Yorkton district; small movement of Ruthenians to Canada from United States; German Baptist missionary working among Ruthenians in Winnipeg; arrival in Winnipeg of murderers of Stuartburn family. (p. 3)
- 18 My (no. 20) — “Vîsty z Kanadî” [News from Canada]. Developments in temperance movement. (p. 2)
- “Vîsty z Kanadî - Bratia Lemky!” [News from Canada - Brother Lemkos!], letter from Theodosy Wachna, Stuartburn, Manitoba. Countrymen urged to emigrate to Canada; land plentiful; sending money home futile; writing to Dmytriw for advice recommended. (p. 2)
- 25 My (no. 21) — “Vîsty z Kanadî - lak nam zhyty?” [News from Canada - How Are We to Live?], letter from Cyril Genik. Number of letters from Canada in *Svoboda* gratifying; time for Ruthenians to seek spiritual existence, not just in religious form as taught in Galicia but in practice; Dauphin colony wise to have returned donation for chapel to Roman Catholic bishop. (p. 1)
- “Vîsty yz staroho kraiu - Dlia dîtei” [News from the Old Country - For Children], reprint from *Hromadskyi holos* [Community Voice], by Vasyl Stefanyk. Major reason for emigration: “Most of all for the children, to find bread for them, when there is not enough bread for the parents.” (pp. 1-2)
- 1 Je (no. 22) — “Vîsty z Kanadî - Uvahy pro Kanadu dlia pensyl’venitsîv” [News from Canada - Observations About Canada for Pennsylvanians] by V. Fekula. Advice on establishing homestead: locate and register farm, purchase necessary implements, erect dwelling. Winter long, taverns non-existent, neighbours distant, churches and schools established gradually. Immigration increasing; 900 arrived on 10 May, 1,400 on 13 May. (pp. 2-3)
- “Novynky - Z Kanadî” [News - From Canada]. Passage of Doukhobor party through Winnipeg on way to Yorkton; Stuartburn murderers hanged on 26 May; 1,400 Galician Ruthenians arrived in Halifax. (p. 3)
- 8 Je (no. 23) — “Chy zabohato u nas proiektôv?” [Are We Undertaking Too Many Projects?] by Nestor Dmytriw. Many projects not realized as importance depreciated; emigration hall idea, for

- example, bandied about for five years. (p. 1)
- "Vîsty z Kanadÿ" [News from Canada], letter from V. Fekula. Polish missionaries attempted to convert Ruthenian colonists to Latin rite; Ruthenians in Winnipeg Immigration Hall a deplorable sight; controversy in Sifton, Manitoba, over Roman Catholic assistance in erecting chapel - gift of boards eventually given by Ruthenian Catholics to local Poles. (p. 2)
- 15 Je (no. 24) — "Vîsty z Kanadÿ - Pro emihratsiiu" [News from Canada - About Emigration], letter from Cyril Genik. Ruthenian immigration to Canada in 1899 at 5,000 by June, another 5,000 expected by year's end; government may see full value of Ruthenians in three years; if Conservatives victorious next election, Galicians will fare badly; mass emigration the people's way of spitting on Ruthenian intelligentsia; in recent letter intellectual admitted betraying his people but had since helped 17,000 individuals. (p. 2)
- "Novynky - Vazhne dlia okhochykh do zheniachky v Kanadî" [News - Important for Those Wishing to Marry in Canada]. Relevant Canadian statutes and procedures regarding marriage. (p. 3)
- "Novynky - Z Kanadÿ" [News - From Canada]. Party of immigrants to Edmonton area; arrest of two young Ruthenians for robbery in Winnipeg; arrival of Doukhobors in Quebec. (p. 3)
- "Novynky - Zhydy v Kanadî" [News - Jews in Canada]. Jewish colony said to be established in Lake Winnipegosis area. (p. 3)
- 22 Je (no. 25) — "Vîsty z Kanadÿ" [News from Canada], letter from N[estor] D[mytriw]. Immigration figures; new Winnipeg-Saskatoon-Edmonton railway to pass through Edna colony. (p. 2)
- 6 Jl (no. 27) — "Vîsty z Kanadÿ - Zhydôvska kol'oniia" [News from Canada - Jewish Colony], letter from I. Rzhesnovsky, Dauphin, Manitoba. On 8 June Jewish rabbi led group of Ruthenian immigrants to Dauphin area on settlement scheme; shameful how Ruthenians permit themselves to be cheated. (p. 2)
- "Vîsty z Kanadÿ" [News from Canada], letter from Ivan Vorkun, Rabbit Hill, Alberta. Russian Orthodox missionaries in area treated as foreigners; petition to bishop of Peremyshl for Greek Catholic priest forwarded to Lviv. (p. 2)
- "Novynky - Z Kanadÿ" [News - From Canada]. Polish priest, Kulawy, erecting church in Winnipeg for Ruthenians; Ruthenians in colonies visited by French Roman Catholic, German Baptist and Russian Orthodox missionaries. [Svoboda queries: "And what do our patriarchs from St. George's in Lviv say about this? Is this not shameful for us?"] (p. 2)
- 27 Jl (no. 30) — Short story, "Kamînnÿi khrest" [Stone Cross], part 1, by Vasyl Stefanyk. [Concluded 3 Ag 1899]. (pp. 1-3)
- 10 Ag (no. 32) — "Novynky - Z Kanadÿ" [News - From Canada]. Doukhobors at Yorkton; Ruthenians at Beaver Creek, Alberta, built chapel for \$1,000 and desire priest to bless it - parish hall in progress. (p. 3)

- “Novynky - Velyka proz'ba!” [News - A Great Request!], letter from church committee, Edna, Alberta. Petition to Ruthenian priests in United States to send one of their number to serve in Edna colony. (p. 3)
- 17 Ag (no. 33) — “Kôl'ka slôv pro ruskî kol'oniï v Kanadî” [A Few words About the Ruthenian Colonies in Canada] by Cyril Genik. All Canadian Ruthenians urged to subscribe to *Svoboda*; Ruthenian newspaper in Canada crucial; 20,000 Ruthenians immigrated to Canada to date; new immigration hall at East Selkirk east of Winnipeg will enable immigrants unfamiliar with Canada to go directly to colonies and bypass swindlers in city; free lands in Manitoba occupied except for areas far from railway; land costing \$2 to \$10 per acre. Colonies and travel costs described; Ruthenians advised not to emigrate unless have contacts in Canada: “It would be very good if the emigration ceased for a few years so that we could see how our people will fare.” Doukhobor and Jewish emigration; intelligentsia no conception of blessing emigration has been for 20,000 Ruthenians. (pp. 1-3)
- 24 Ag (no. 34) — “Vîsty z Kanadî” [News from Canada], report from Nestor Dmytriw, enclosing letter from Ruthenian church committee (Mykhailo Melnyk, Mykhailo Pulyshii, Fedor Melnyk, Vasyl Feniak, Ivan Pylypiw and Nykolai Shpachynsky), Beaver Creek, Alberta. Erection of local church; list of donors appended. (p. 2)
- 31 Ag (no. 35) — Poem, “Ruskomu narodu!” [To the Ruthenian People!], by M. Gowda, Edmonton, Alberta. Ruthenians urged not to lose hope or faith. (p. 2)
- 7 S (no. 36) — “Vîsty z Kanadî” [News from Canada], letter from Cyril Genik. Anticipated Finnish immigration. (p. 2)
 — “Novynky - Z Kanadî” [News - From Canada]. Catholic church in Winnipeg for Poles, Germans and Ruthenians - Kulawy priest; Ruthenians in Rabbit Hill colony building church. (p. 3)
 — “Novynky - Vzhe îde sviashchennyk do Kanadî” [News - Already a Priest is Going to Canada]. Ruthenian Greek Catholic priest, Damaskyn Polivka, on his way to Canada. (p. 3)
- 14 S (no. 37) — Poem, “Vîîzd yz kraiu” [Departure from the Old Country], by Ivan Drohomýretsky, Pleasant Home, Manitoba. (p. 2)
- 5 Oc (no. 40) — “Novynky” [News]. Arrival of Polivka in United States en route to serve Ruthenian colonists in Canada. (p. 3)
- 12 Oc (no. 41) — “Bratia rusynî v Kanadî!” [Brother Ruthenians in Canada!], letter from Damaskyn Polivka. Canadian itinerary. (p. 3)
- 19 Oc (no. 42) — “Vôdozva - Sovîta Tovariastva rusk. kat. sviashchennykh v Amerytsi do vsîkh rusynôv v Kanadî” [Announcement - From the Brotherhood of Ruthenian Catholic Priests in America to All Ruthenians in Canada]. Reverend Damaskyn Polivka, recently arrived from Galicia, to bless church at Edna. (p. 1)

- "Novynky - Z Kanadŷ" [News - From Canada]. Prairie fire near Ethelbert killed several Ruthenian children; several families from Pennsylvania in this colony. (p. 2)
- "Z' daleka, liubi bratia, vòd zhydòv" [Keep Away, Dear Brothers, From the Jews] by "Galician *Svoboda*." Ruthenians urged to avoid Jews, a crafty race. (p. 4)
- 26 Oc (no. 43) — "Vîsty z Kanadŷ" [News from Canada], letter from Leshko Karpech, Beaver Creek, Alberta. Those wishing to come to work and prosper are welcome; those wishing only to drink and be idle should stay home; some settlers cleared forty acres since 1896-7; Genik pleased with local progress during visit. (p. 2)
- "Novynky" [News]. Polivka's arrival at Beaver Creek delayed; colony of Jewish farmers in Saskatchewan. (p. 2)
- 2 N (no. 44) — "Khatŷ y sela ukrayn'ski" [Ukrainian Houses and Villages], part 1. [Concluded 9 N 1899]. (p. 4)
- 9 N (no. 45) — "Novynky - Z Kanadŷ" [News - From Canada], letter from Hr. Paskaryk, Stuartburn, Manitoba. Doukhobors observed contravening meatless diet and religious taboo on tobacco and alcohol. (p. 2)
- 16 N (no. 46) — "Vîsty z Kanadŷ" [News from Canada], letter from "Farmer." Federal election pending; Ruthenians largely inactive as majority unnaturalized; Conservative victory desirable to prevent entry of completely impoverished immigrants; current government proposing legislation to require immigrants to possess \$100 cash. (p. 1)
- "Na 'treni'" [On the Train]. Tale of two Ruthenians thrown off train for smoking strong cigars, talking loudly and singing obscenities. (p. 2)
- "Novynky - Nash lîkar!" [News - Our Doctor!]. Advertisement for Rev. Dr. Dam. Polivka, in Winnipeg, en route to Edna colony in Alberta. (p. 3)
- 23 N (no. 47) — "Vîsty z Kanadŷ" [News from Canada], letter from V.K., Winnipeg, Manitoba. Recognizing great need for priest during stop in Winnipeg en route to Edna colony, Polivka decided to stay; established church committee and spearheading erection of church building. Polish priest, Kulawy, objecting to challenge to monopoly among Ruthenians. [*Svoboda* comments that Ruthenians in Winnipeg should be ashamed to succumb to Latin-rite Polish priest]. (p. 1)
- 30 N (no. 48) — "Vîsty z Kanadŷ" [News from Canada], letter from Ios. Dyma and V. Koziar (head and secretary, respectively, of local church committee), Brokenhead, Manitoba. Polivka's arrival; people overjoyed at visit from priest of own faith and rite; numerous christenings and confessions; parish formed without difficulty. (p. 2)
- 7 D (no. 49) — "Vîsty z Kanadŷ" [News from Canada], reply by Cyril Genik to "Farmer's" letter [see 16 N 1899] favouring Conservative election victory. Conservative leaders "aristocrats" serving selfish interests; Liberals deserve entire credit for Slavic immigration; Canada sacrificed nothing to

accept 20,000 Little Russians and 10,000 Doukhobors; Conservative leader, John A. Macdonald, once declared that Conservative government would not allow Galicians to own land or vote; Galicians "beggars" only because of lack of opportunity; Liberals provide opportunity and Ruthenians will support them. (p. 2)

- 21 D (no. 51) — "Novynky - Do vsîkh rusynôv v Kanadî" [News - To All Ruthenians in Canada] by Damaskyn Polivka. Winter address Mount Carmel, Pennsylvania; rheumatism prevents staying in Canada. (p. 3)

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- 4 Ja (no. 1) — "Dorohî bratia rusynî v Kanadî!" [Dear Brother Ruthenians in Canada!] by Damaskyn Polivka. Return to Canada impossible because of age and lack of funds. (p. 1)
 — "Vîsty z Kanadî - Kanadiiska misiia" [News from Canada - Canadian Mission] by Damaskyn Polivka. Account of Canadian experiences; people need churches, schools, reading halls; separate Greek Catholic church in Winnipeg necessary; friction between Latin-rite Poles and Eastern-rite Ruthenians whenever cooperation attempted; Winnipeg Ruthenians poor, especially when compared with Pennsylvanian Ruthenians; fraternal aid necessary; Ruthenians at Stuartburn progressing materially but cannot support priest for two more years; regular visits by itinerant priest recommended. (pp. 1-2)
- 1 F (no. 4) — "Vîsty yz staroho kraiu" [News from the Old Country]. Funds to send intelligent workers to Canada or Brazil have not materialized; squabbling over issue. (p. 2)
- 8 F (no. 5) — "Nashî robôtnytsî" [Our Working Women] by Pavlo Tymkevych. Industrialization caused mass emigration from old country; hopefully, Ruthenians will progress up ladder of social mobility with each generation; process affecting Ruthenian working women who have displaced American women in factories, plantations, laundries and domestic service as latter moved up occupational scale; moral strength of simple people will see Ruthenians through. (pp. 1-2)
- 8 Mr (no. 9) — "Pýtanie robôtnyche" [The Worker Question] by Cyril Genik. Reply to "Nashî robôtnytsî" [see 8 F 1900]; issue goes beyond women; rapid material development in world disrupting regular social order; people now congregated in industrial regions, where their individual skills and abilities unimportant and their situation worsening; worker question the most pressing problem for enlightened people. (pp. 1-2)
- 15 Mr (no. 10) — Love poem, "Z 'zîl'nyka' Kanadî" [From the "Garden" of Canada], by Sava Chernetsky, Winnipeg, Manitoba. (p. 3)
 — "Novynky" [News]. Russian in Stuartburn colony attempting to undermine Ruthenians' faith. (p. 3)

- 22 Mr (no. 11) — "Vîsty z Kanadÿ" [News from Canada], letter from "Canadian," Dauphin, Manitoba. Russophiles around newspaper *Svit* warned to desist from activities among Ruthenians; Russian Orthodox interference in matters of faith resented due to implication of subjugation to Moscow and Russian tsar. "In Canada we have come to the conclusion that fighting about faith will not give us bread, and that we came here not to seek the Muscovite faith but the liberty and enlightenment which will enable us to take our place beside other cultured people of the world." Doukhobors sympathetic to Ruthenians as understand nature of tsarist oppression. (p. 2)
- Two poems, "Z 'zîl'nyka' Kanadÿ" [From the "Garden" of Canada] by S. Genyk, Dauphin, Manitoba, and Hr. Paskaryk, Stuartburn, Manitoba. (p. 2)
- 29 Mr (no. 12) — "Upadok religiy" [The Fall of Religion] by Pavlo Tymkevych. Ruthenian people two basic ties - to the land and to the church; erosion of both in America could mean death. (p. 1)
- "Vîsty z Kanadÿ" [News from Canada]. Religious controversy in Edna colony; problems in Winnipeg between Ruthenian and Polish Catholics; Ruthenian from Winnipeg creating disturbance in Dauphin by preaching atheism (unwise where majority of people uneducated and illiterate); Stundist-Baptist missionaries in Stuartburn area, people indecisive on church matters. (p. 2)
- 5 Ap (no. 13) — Poem, "Vesna v chuzhynî" [Spring in a Foreign Land], by Sava Chernetsky, Winnipeg, Manitoba. (p. 3)
- 12 Ap (no. 14) — "Shliakh bîdnotÿ" [The Path of Misery] by Pavlo Tymkevych. Misery awaits Ruthenians in America as (1) country not truly free if Ruthenian people cannot take care of themselves, (2) problems facing Ruthenians complex and growing, and (3) no one engaged at official level in securing government aid. (p. 1)
- 19 Ap (no. 15) — Poem, "Kanadiiskî robôtnyky" [Canadian Labourers], by Sava Chernetsky, Winnipeg, Manitoba. (p. 3)
- 26 Ap (no. 16) — "Vîsty z Kanadÿ" [News from Canada], letter from I. Rzhesnovsky, Dauphin, Manitoba. Three Ruthenian girls recently married English husbands; Ruthenian scoundrel remarried after presenting fraudulent letter reporting death of wife in old country. (p. 1)
- Poem, "Dva obrazky" [Two Images], by Sava Chernetsky. Anxiety of awaiting letter from Canada. (p. 3)
- 3 My (no. 17) — "Vîsty z Kanadÿ - Chy treba halychanam ta bukovyntsiam khlîba za morem?" [News from Canada - Do Galicians and Bukovynians Need Bread Abroad?] by Cyril Genik. Few of so-called intelligentsia empathize sufficiently with "little brothers" to live as they do for even one year; Genik fortunate to come from 10 per cent of Galician peasantry who could make ends meet; remaining 90 per cent face only misery with emigration not a choice but a necessity; intelligentsia little assistance to emigration; presumptuous comments by Polivka after only few weeks' stay in Canada

an example (remarks reprinted in *Dilo* and *Bukovyna*, and Genik now forced to correct mistakes and misrepresentations). (pp. 1-2)

- “Vîsty z Kanadî” [News from Canada], letter from Chaly, Winnipeg, Manitoba. Ruthenian Greek Catholic faith attacked in Winnipeg by Poles, French and English; Roman Catholic bishop refused Ruthenian delegation church and priest. (p. 2)
- “Novynky - Podiaka” [News - Appreciation]. Gratitude for donations to church in Winnipeg from Bishop Chekhovych of Peremyshl, Reverend Polivka and Pennsylvanian Ruthenians. (p. 2)
- “Novynky - Ruska tserkov' v Vinnipeg” [News - Ruthenian Church in Winnipeg]. Church still incomplete but being used. (p. 3)
- Poem, “Odna lysh' kalyna” [Only One Cranberry], by Sava Chernetsky. (p. 3)

10 My (no. 18) — Poem, “Perekhytryv” [Outwitted], by Sava Chernetsky. (p. 3)

17 My (no. 19) — “O shcho rozkhodyt'sia?” [What Is There to Get Angry About?], letter from Damaskyn Polivka in reply to Cyril Genik [see 3 My 1900]. Hope for Ruthenians in emigration denied. Two major factors: (1) After selling property for fraction of value, emigrate to Canada and either do not settle on land or choose substandard land; poverty real and needless, especially when combative institutions being established in old country; and (2) given great material sacrifice, is senseless for Ruthenians to disperse around world, forsaking faith, people, homeland. Difficulties in organizing immigrants in Canada (great distances, small scattered population) yet necessary to help those planning to stay permanently; Polivka tried latter in Winnipeg but compelled to leave by undisclosed circumstances. [*Svoboda* ends Genik-Polivka controversy]. (pp. 1-2)

24 My (no. 20) — “Chy treba nashym liudiam yty do Kanadî?” [Must Our People Go To Canada?] by I. Question arising from Genik-Polivka dispute too important to drop. (1) Emigration inevitable but should be conducted intelligently; is sentimental foolishness to ask Ruthenians to stay home to keep faith and ignorance. (2) Canada, with similar climate and agricultural opportunities, causes less social displacement than American cities. (3) Improvements in old country not that rapid; alcoholism, usury, infidelity (with husbands overseas) serious problems. (4) Plenty of good land exists in country as large as Canada. (5) Much of suffering and isolation from Ruthenian “life” in Canada due to pioneering conditions. (6) Majority of 20,000 Ruthenian settlers in Canada satisfied. (pp. 1-2)

31 My (no. 21) — Two poems, “Rusynî v Kanadî” [Ruthenians in Canada] and “Svîzhi emigranti” [Fresh Emigrants], by Sava Chernetsky. (p. 3)

28 Je (no. 24-5) — “Vîsty z Kanadî” [News from Canada], letter from M. Fekula, Ethelbert, Manitoba. French and Polish Roman Catholic missionaries exploiting local Ruthenians; building of church progressing but delayed by winter and men away on

- railway; controversy introduced by arrival of Polish priest, Kulawy, with attempts to put church building (and Ruthenian souls) under Roman Catholic control. (p. 2)
- Two poems, "V kanadiiskôm mîstî" [In a Canadian Town] and "Ia khochu do domu" [I Want To Go Home], by Sava Chernetsky. (p. 6)
- 5 JI (no. 26) — "Rozdîl Rusy v Kanadî" [The Division of Rus' in Canada] by Chaly. Ruthenians being enslaved to other religions - Russian Orthodox and Roman Catholic in Winnipeg, Stundist-Baptist in Stuartburn - without struggle. (p. 1)
- Poem, "Liubov' blyzhnÿkh" [Love of Neighbours], by Sava Chernetsky. (pp. 1-2)
- "Vîsty z Kanadÿ" [News from Canada], letter from N. Conservative government in Manitoba considering two controversial bills - election and prohibition; Russian Orthodox mission promised Edna colony resident priest; Genik requested to comment on current immigration. (p. 2)
- "Vîsty z Kanadÿ" [News from Canada], letter from V. Standryk, Sifton, Manitoba. Verbal battle between Ruthenian deacon and Polish priest, Kulawy, over Ruthenian souls; Polivka requested to visit at least annually. [*Svoboda* comments that this not the first plea for aid]. (p. 2)
- 8 Ag (no. 29) — "Vazhne dlia kanadiiskyykh rusynôv" [Important for Canadian Ruthenians]. Sixteen regulations affecting Ruthenian settlers. (pp. 1-2)
- "Dopysy" [Correspondence], letter from Hr. Paskaryk, Stuartburn, Manitoba. Need for priest urgent. (p. 3)
- "Novynky" [News]. Arrival of 7,000 Ruthenians in Canada; Reverend Zaklynsky, who blessed church in Winnipeg, now in Edmonton area (p. 3)
- "Novynky" [News]. *Dilo* recently carried letters from church committee in Winnipeg requesting priest and from Cyril Genik advising prospective emigrants. (p. 3)
- 15 Ag (no. 30) — "Dopysy" [Correspondence], letter from Leshko Karpets, Beaver Creek, Alberta. Arrival of Reverend Ivan Zaklynsky [Greek Catholic] will thwart Polish missionaries and make Edna the best-organized colony in Canada. (p. 2)
- "Novynky" [News]. Reverend Zaklynsky dedicated churches in Winnipeg and Gonor, Manitoba. (p. 3)
- 29 Ag (no. 32) — "Novynky" [News]. Religious controversy in Winnipeg; Zaklynsky in Edmonton. (p. 3)
- 5 S (no. 33) — Poem, "Se shcho ie?" [What Is This?], by Sava Chernetsky. (p. 2)
- "Dopysy" [Correspondence], letter from Ivan Drohomysky, Pleasant Home, Manitoba. Economic hardships on local farms. (pp. 2-3)
- 12 S (no. 34) — "Dopysy" [Correspondence], letter from Ivan Gudzmaniuk, Stuartburn, Manitoba. Commonplace for Ruthenians to be swindled by agents, rich farmers, storekeepers and others; Ruthenian priest would improve situation. (p. 2)

- 19 S (no. 35) — "Dopysy" [Correspondence], letter from Iakiv Madai, Irvine, Saskatchewan. Difficulties (financial and otherwise) facing Ruthenian emigrants to Canada. (p. 3)
- 26 S (no. 36) — "Dopysy" [Correspondence], letter from Lesko Karpets, Beaver Creek, Alberta. Church dedicated on 5 August; harvest begun on 15 August; snowfall temporarily halted harvesting but all farmers now finished. (p. 3)
- 3 Oc (no. 37) — "Shcho dumaiut' nashī vlasty tserkovnī v Halychynī pro 25 tysiachok emigrantōv v Kanadī?" [What Do the Guardians of Our Church in Galicia Think About the 25,000 Emigrants in Canada?], part 1, by Nestor Dmytriw. Greek Catholic hierarchy suspicious of intelligentsia involved in emigration work; missions of Polivka and Tymkevych more tourist-like than missionary; five permanent priests could not serve needs of Canada's Ruthenians. (p. 1)
- "Dopysy" [Correspondence], letter from Ivan Drohomysky, Pleasant Home, Manitoba. Religious situation serious; settlers' church taken over by Polish priest, Kulawy, and registered with Roman Catholic bishop; no Ruthenian priest to protest and many people now accept Kulawy as legitimate; fifty other families contemplate building second church but need money and leadership. (p. 2)
- 10 Oc (no. 38) — "Shcho dumaiut' nashī vlasty tserkovnī v Halychynī pro 25 tysiachok emigrantōv v Kanadī?" [What Do the Guardians of Our Church in Galicia Think About the 25,000 Emigrants in Canada?], conclusion, by Nestor Dmytriw. Greek Catholic church must establish chartered organization in Canada, send five priests to organize parishes, obtain recognition from Roman Catholic vicar or bishops and claim land set aside for churches before Roman Catholics, Protestants or Russophiles do; consequences unthinkable if advice ignored. (pp. 1-2)
- "Uriadove spravozdanie kanadiiskoho uriadu pro ymmigratsiiu za 1899 rōk" [Official Report of the Canadian Government on Immigration for 1899] by Nestor Dmytriw. Annual summary by the department of the interior. (p. 2)
- 31 Oc (no. 41) — "Dopysy" [Correspondence], letter from Iu. Syrotiuk, Ethelbert, Manitoba. Behaviour of Ruthenian girls outrageous - wearing hats and chasing English men; often end up marrying rogues rejected by English women. [*Svoboda* responds that Ruthenian girls should marry their own kind as English men wish only to enslave and degrade them]. (p. 2)
- "Dopysy" [Correspondence], letter from Seman Dragan, Fernie, British Columbia. Work available in local mines; "bosses" preferable to those in Pennsylvania; working conditions better in Canada. (p. 2)
- 22 N (no. 44) — "Novynky" [News], letter from Ven. Talpash, Dauphin, Manitoba. Harvest good (crop yields indicated). (p. 3)
- 6 D (no. 46) — "Novynky" [News], letter from M. Gowda, Edmonton, Alberta. Suicide of Petro Graf. (p. 3)
- "Novynky" [News], letter from O. Bubniak, Lethbridge,

Alberta. Winter severe. (p. 3)

- 20 D (no. 48) — “Dopysy” [Correspondence], letter from Nikolai Pryhrotsky, Stuartburn, Manitoba. Twelve people naturalized; farming progressing; on 5 November Kulawy married several couples, christened thirty children and heard 150 confessions. (p. 2)
- “Novynky” [News]. M. Gowda, Edmonton, Alberta, named commissioner for taking affidavits; no longer necessary for Ruthenians to go to Anglo Canadians or Germans. (p. 3)
- 27 D (no. 49) — “Kôl’ka slôv do rusynôv v Kanadî” [A Few Words to Ruthenians in Canada] by M. Gowda. Ruthenians a significant force in Canada given country’s small population and great size; urged to organize. (p. 2)
- “Novynky” [News]. Religious developments in Cook’s Creek, Manitoba. (p. 3)

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- 5 Ja (no. 1-2) — “Novynky” [News]. Evening concert at Ethelbert, Manitoba, on 5 January; such affairs help to convince Anglo Canadians that Ruthenians a cultured people. (p. 5)
- 17 Ja (no. 3) — “Vôdkrÿtÿ lyst do o. Polyvky” [An Open Letter to Fr. Polivka], anonymous, Northampton, Pennsylvania. Insinuation that Polivka fled Canada for reasons other than “frost”; challenged to return money collected; his missionary venture funded by Basilian Fathers. (p. 1)
- “Novynky” [News]. Census to be taken in Canada - Ruthenians advised to list themselves as Little Russians and not as Germans, Poles or others; Englishman murdered Ruthenian family at Stuartburn, Manitoba; recollection of infamous Stuartburn murder of 1898. (p. 1)
- “Dopysy” [Correspondence], letter from Maksym Prots, Yorkton, Saskatchewan. Religious Ruthenian people regret to see that own spiritual pastors ignoring them while being besieged by priests of every other race. [Svoboda adds: “What do you have to say about this, Fr. Polivka?”]. (p. 2)
- Two poems, “Pîsn’ deiakykh rusynôv v Kanadî” [Song of Some Ruthenians in Canada] and “Pîsn’ halytskykh hospodarôv” [Song of Galician Householders], by Hr. Pryhrotsky, Stuartburn, Manitoba. (p. 4)
- 24 Ja (no. 4) — “Dopysy” [Correspondence], letter from V. Volodymyr, Brokenhead, Manitoba. At recent elections local Ruthenians duped by lies or bought with alcohol, especially by Polish candidate; Ruthenians to be wiser in future and choose own candidate. (p. 2)
- 31 Ja (no. 5) — “Dopysy” [Correspondence], letter from M. Roshko, Winnipeg, Manitoba. Ruthenians faring poorly in Canadian cities: children arrogant and empty-headed - boys drink earnings, girls immoral, neither attend church, both ashamed of parents and unwilling to help financially. (p. 2)
- “Kum Hryts’ y Vasy!” [The Cronies, Hryts and Vasy!],

- "overheard by Chaly." Conversation describing Canada and conditions for Ruthenians. (pp. 2-3)
- "Novynky" [News]. List of *Svoboda* agents, including Vasyl Rudko (Winnipeg), M. Gowda (Edmonton), Ivan Drohomyretsky (Pleasant Home) and Hr. Paskaryk (Stuartburn). (p. 3)
- 7 F (no. 6) — "Dopysy" [Correspondence], letter from I.P., Ethelbert, Manitoba. Recent Ruthenian meeting in Ethelbert to oust Polish priest, Kulawy; petition to Lviv requesting honest secular priest but no results expected; community probably to splinter into pro-Kulawy, Orthodox and sectarian factions with Ruthenian Catholic church watching passively. (p. 2)
- "Kum Hryts' y Vasyl'" [The Cronies, Hryts and Vasyl], "overheard by Chaly." Canadian setting (including poetic description of country and outstanding features). (pp. 2-3)
- 14 F (no. 7) — "Dopysy" [Correspondence], letter from V. Standryk, Sifton, Manitoba. Complaints against Kulawy's actions in community and Polivka's lack of missionary zeal; Dmytriw the only priest people remember fondly. (p. 2)
- 21 F (no. 8) — "Dopysy" [Correspondence], letter from Mykyta Hupalo, Valley River, Manitoba. Weather conditions; initial hardships on homestead; Manitoba kind to immigrants. (p. 2)
- "Dopysy" [Correspondence], letter from M. Vysochynsky, Stuartburn, Manitoba. General conditions in colony; greater unity necessary; litigation over loan repayment. (p. 2)
- "Novynky" [News]. Emigration from Ternopil region to Canada growing. (p. 3)
- 7 Mr (no. 10) — "Novynky" [News]. Ruthenians in Gimli, Manitoba, received forty-five acres for church and cemetery; Ruthenian and Slovak ball in Lethbridge, Alberta, on 16 February. (p. 1)
- "Dopysy" [Correspondence], letter from Marko Holub, Coalfields, Saskatchewan. Description of coal operation; three company and two private mines; pay \$1.50 per ten-hour day minus board; season from September to March or April depending on severity of winter; Ruthenians in Canada not ready to support priest; priest either have to farm (wasting fifteen years of education) or serve many widely scattered parishes (a burden given Canadian distances and poor transportation) to supplement income. (p. 2)
- 14 Mr (no. 11) — "Dopysy" [Correspondence], letter from Mykh. Demchuk, Winnipeg, Manitoba. New type of Ruthenian girl, rejecting ties with parents and proper society; example of fifteen-year-old coming to Canada with man, running away after mistreatment and taking up with loose-living rakes, indifferent to position as laughing stock of community. (p. 2)
- "Novynky" [News], letter from Vasyl Standryk. Gratitude for donations to church building in Sifton, Manitoba. (p. 3)
- 21 Mr (no. 12) — "Novynky" [News]. Metropolitan Sheptytsky sending Reverend Vasyl Zholdak to Canada to investigate religious situation among Greek Catholic immigrants. (p. 1)
- "O shcho povynna staratys' kanadiiska Rus'" [What the Ruthenians in Canada Should Strive For], part 1, by Ivan

- Bodrug. Ruthenian youth in Canada healthy and courteous but problems exist; freedom without enlightenment and proper upbringing results in slavery; true in Canada - Ruthenians underpaid for work and overcharged for purchases, the only group to whom government wished to deny franchise; Ruthenians do not try to protect themselves through naturalization or attending municipal functions but passively let English control everything; *prosvita* societies and schools for children crucial; wide distribution of *Svoboda* strongly recommended. (p. 2)
- "Dopysy" [Correspondence], letter from Ven. Talpash, Dauphin, Manitoba. Progress rapid, especially compared with American Ruthenians in Pennsylvania. Kulawy "swimming about like a *perih* [dumpling] in butter"; his exploits recounted. (p. 2)
- 28 Mir (no. 13) — "O shcho povynna staratys' kanadiiska Rus'" [What the Ruthenians in Canada Should Strive For], part two, by Ivan Bodrug. Manitoba school system. (p. 2)
- "Dopysy" [Correspondence], letter from Iurko Panyshchak, Winnipeg, Manitoba. Personal economic problems. (p. 2)
- Poem, "Zhurba y rozvaha" [Sorrow and Consolation], by Vasyl Kapii, Gimli, Manitoba. Journey from Galicia to homestead; Winnipeg; Cyril Genik. (p. 3)
- 4 Ap (no. 14) — "Novynky" [News]. M. Gowda of Edmonton, Alberta, wrote regarding litigation over Edna church; Reverend Ivan Zaklynsky [Greek Catholic] suing Orthodox priest Korchynsky for opening church without permission. (p. 1)
- "O shcho povynna staratys' kanadiiska Rus'" [What the Ruthenians in Canada Should Strive For], conclusion, by Ivan Bodrug. Ruthenians to cultivate self-esteem and strive for betterment using own resources; English and French missionaries, Jesuit Kulawy and Protestants all interested in Ruthenians; in Manitoba Presbyterian Church funding schools (Valley River and Dauphin) and sent clothes to Yorkton for Ruthenians and Doukhobors. (p. 2)
- "Dopysy" [Correspondence], letter from Marko Holub, Coalfields, Saskatchewan. Ruthenians urged to seek real enlightenment, especially in religious matters; by learning and practising only ritual, they have lagged behind other peoples; can no longer say "As God grants it, so it will be" and lull themselves to sleep with false consciousness. (p. 2)
- "Novynky" [News]. Statements by Cyril Genik to Russian ministry of agriculture about Canada, if true, are puzzling. (p. 3)
- 11 Ap (no. 15-6) — "Dopysy" [Correspondence], letter from Ivan Savchuk, Stuartburn, Manitoba. Unscrupulous agents giving form letters to immigrants to send to villagers at home, urging them to emigrate also; lies in letters include easy availability of work at \$2 per day and flour selling for \$1 a sack. [Copy of agent letter included]. (p. 3)
- "Dopysy" [Correspondence], letter from Cyril Genik, Winnipeg, Manitoba. Only 5 per cent of 7,000 Galicians arriving in 1900 were Poles; immigration less this year; people cautioned against inflating hopes when writing to old country. (p. 3)

- 25 Ap (no. 17) — "V oboronî chesty 'd-ra' o. Polyvky" [In Defence of the Honour of Rev. "Dr." Polivka] by Vasyi Ksonzhyk. Polivka served both as priest and doctor and sent Dauphin colony useful package of medicine, beads and books; unaccounted money collected went into such ventures as well as Polivka's personal expenses. (p. 2)
- "Dopysy" [Correspondence], letter from Cyril Genik, Winnipeg, Manitoba. Anecdote of belligerent immigrant bringing brother and wife via Rotterdam and dissatisfaction with advice received. (p. 2)
- 2 My (no. 18) — "Dopysy" [Correspondence], letter from "Lemko from Manitoba," Venlaw, Manitoba. Despite numerous faults, Canada better than old country: need not bow to "leader" or "official" and land plentiful. American Ruthenians urged to leave insecurity of mines and become farmers. Russian National Union in United States some protection and Canadian Ruthenians permitted to join. (pp. 2-3)
- Poem, "Kanadiiska narodna písnia" [Canadian Folksong], by F. Rublovsky, Pleasant Home, Manitoba. Emigration due to unbearable conditions in Galicia; advantages in Canada numerous and those dissatisfied should return home. (p. 3)
- 9 My (no. 19) — "Dopysy" [Correspondence], letter from Alek. Karpets, Beaver Creek, Alberta. Origin of Edna church controversy; congregation assembling Easter Sunday split into two groups, twenty Russian Orthodox under Korchynsky with possession of church and 200 Greek Catholics under Zaklynsky who celebrated mass outside; struggle for control of church continues. [Svoboda comments that such conflicts due not solely to activities of Russian Orthodox missionaries but also to indifference of Ruthenian Catholic bishops]. (p. 2)
- 16 My (no. 20) — "Dukhoborŷ" [Doukhobors]. Tribulations in Canada. (p. 2)
- "Dopysy" [Correspondence], letter from Mykh. Fekula, Ethelbert, Manitoba. News of fraudulent promotional letters by immigration agents [see 11 Ap 1901] created local sensation and doubts; English less dishonest than Jews in dealings with Ruthenians; much suffering circumvented by acquaintance with Canadian laws (examples); educational and political clubs as well as Ruthenian-language newspaper necessary in Canada; rumour of fifty Greek Catholic priests being sent to Canada dismissed as metropolitan in Lviv no response to January petition for one priest. (p. 2)
- 23 My (no. 21) — "Dopysy" [Correspondence], letter from Ivan Letavsky, Beaver Creek, Alberta. Disgust with Russophiles; their numbers small but Orthodox promises great. (p. 2)
- "Dopysy" [Correspondence], letter from Cyril Genik, Winnipeg, Manitoba. Response to comments in *Svoboda* [see 4 Ap 1901] concerning Genik's reputedly negative statements about Canada to Russian government ministry. (p. 2)
- "Trokha, a mozhe bohato smîkhu" [A Bit, and Perhaps a Lot of Humour] by V. Byly, Sifton, Manitoba. Physical confrontation between Kulawy and Baptist missionary, latter forcibly ejected from church by Kulawy's organist; organist sentenced to two months' hard labour. (pp. 2-3)

- 30 My (no. 22) — “Novynky” [News]. Ruthenian family lost house in fire at Gonor, Manitoba. (p. 1)
- “De-shcho pro zhytie rusynôv v Kanadî” [Something About Ruthenian Life in Canada] by Iurko Syrotiuk, bookseller in Drifting River district (Manitoba). Many homes no books, some only prayer books; little interest in purchasing additional books and Syrotiuk viewed with suspicion. Roman Catholic Ruthenian, Josef Sawicki, spread rumour that those buying books were Protestants and five persons returned purchases; did sell several dictionaries, Bibles, hymnals, lives of saints and even some secular works; people treat new-found freedom poorly; mutual aid and enlightenment societies, perhaps incorporated with church parishes, necessary but people passive. Two Ruthenian types emerging: (1) successful immigrants, concerned only with money and land; buy few books and unwilling to support reading halls; (2) youth, especially girls, who reject parents and background as soon as acquire rudiments of English; would react differently if made aware of history and fact that their people shackled into state of ignorance and poverty by foreign ruling classes. (p. 2)
- 6 Je (no. 23) — “Novynky” [News], letter from F. Rublovsky, Pleasant Home, Manitoba. Bear attack on sheep. (p. 3)
- “Novynky” [News], letter from “Friends,” Ethelbert, Manitoba. Significance of Taras Shevchenko, although insufficiently appreciated among Ruthenians in Canada. (p. 3)
- “Novynky” [News], letter from “Canadian.” Assimilation and lack of national progress among Ruthenian immigrants in Canada bemoaned. (p. 3)
- 13 Je (no. 24) — “Novynky” [News]. Kulawy and organist released from charges laid by Baptist missionary due to intervention of bishop [see 23 My 1901 for original story]. (p. 1)
- “Krok vpered! Spravozdanie z pershoj konventsiy delieगतôv tserkovnykh hromad y sviashchennykh” [One Step Forward! Reports Given at the First Conference of Ruthenian Church Communities and Priests] by Iu. Syrotiuk, Ethelbert, Manitoba. Necessary for church to adapt to North American ways, going beyond form and ritual. (p. 2)
- “Dopysy” [Correspondence], letter from Y.B., Dauphin, Manitoba. Ruthenian farmers faring poorly in Canada: brought insufficient money; ignorance fostering suspicion when cooperation critical (cooperative mill and store would cost only \$275). (p. 2)
- 20 Je (no. 25) — “Dopysy” [Correspondence], letter from M. Gowda, Edmonton, Alberta. Ruthenian divisiveness to be abandoned on behalf of national cause; disputes to be settled through arbitration by intelligent people; schools not to be sacrificed to churches; teachers to be paid secure wages. If guidelines observed, fewer people will call Ruthenians “dirty sheepskins”; otherwise, all may be lost. (p. 2)
- “Dopysy” [Correspondence], letter from Hr. Paskaryk, Stuartburn, Manitoba. Fire tragedy at deacon’s house; local Baptist school and church; snow fell on 6 June. (p. 2)
- Poem, “Akrostykh ‘Svobodî’” [Acrostic *Svoboda*], by Dmytro Iarema, Venlaw, Manitoba. (p. 4)

- 27 Je (no. 26) — "Poiasnenie" [Explanation]. Letter from Vasył Tsikhotsky, Sifton, Manitoba, to the Central Committee of the Brotherhood of Ruthenian Church Communities in America, acknowledging past assistance. (p. 2)
- "Posiasnenie" [Explanation]. Reply to above, signed by Reverends N. Stefanovych and N. Pidhoretsky of the Central Committee of the Brotherhood of Ruthenian Church Communities in America. Purpose of Brotherhood to link all Canadian and American church communities in one body responsible for mutual concerns: obtaining priests; establishing Ruthenian schools, reading societies, choirs, temperance unions, church and secular societies, cooperatives; assisting poor parishes morally and materially; undertaking missions; sponsoring public meetings; arbitrating disputes; combatting assimilation; securing charters for congregations in Canada and United States. Missionaries to be sent to Canada as soon as financially possible. (p. 2)
- "Dopysy" [Correspondence], letter from Nykolai P., Stuartburn, Manitoba. Man departing for work in winter found frozen in bush next spring, hat and money missing. Local men planning summer employment on English farms; wages for seven months ranging from \$125 to \$160. Colony has 300 Ruthenian families but no priest for two years; 100 Bukovynian families [locality unspecified] visited regularly by priest. (p. 2)
- "Novynky" [News], letter from S. Genyk, Gilbert Plains, Manitoba. Weather; produce prices; farming. (p. 3)
- 4 Jl (no. 27) — "Novynky" [News]. Conditions among Ruthenian farmers at Gonor, Manitoba. (p. 1)
- "Dopysy" [Correspondence], letter from Marko Holub, Elm Valley, Manitoba. Young American Ruthenians urged to come to Canada; work available at \$18 to \$20 per month, minus expenses, permitting sufficient savings in two to three years to begin farming; land disappearing so early immigration mandatory. (pp. 2-3)
- 11 Jl (no. 28) — "Novynky" [News]. Projected hospital for Sifton, Manitoba (three Ruthenians - Hupalo, Ogrysla and Burak - on planning committee); hospital for Yorkton rumoured. (p. 1)
- "Výishla na verkh pravda, iak ol'i na vodu" [It Has Surfaced Like Oil on Water]. Thirteen points discrediting Polivka. (p. 2)
- "Dopysy" [Correspondence], letter from T.K., Winnipeg, Manitoba. Ruthenian role in CPR strike in Winnipeg; Genik ousted men from Immigration Hall and unsuccessfully urged them to work while chance for good employment; English foreman eventually provided shelter for over 100 Ruthenians. "It is obvious that the English treat us better than does our own, who cares only for himself." (pp. 2-3)
- "Dopysy" [Correspondence], letter from V. Standryk, Sifton, Manitoba. Crop and weather conditions; purchase of book from Iurko Syrotiuk did not transform him into Protestant; Pennsylvania destination of first Basilian "apostle" fortunate for "if he had tried to treat us in Canada he would have had to escape as far as to Galicia"; churches completed but no priests for them. (p. 3)
- "Novynky" [News]. Stuartburn Ruthenian, Mykyta Kryvetsky, a convert to Baptist faith. (p. 3)

- 18 JI (no. 29) — Letter [untitled] from Konstantyn Chekhovych, bishop of Peremyshl, in reply to Dauphin petition for priests. Helpless as matter within jurisdiction of Greek Catholic metropolitan of Lviv, Andrii Sheptytsky; Ruthenians advised to pray - Sheptytsky will heed their plea. [*Svoboda* comments on Sheptytsky's inaction to date and his likelihood of sending not priests but Basilian types like Polivka]. (p. 2)
- "Vôd Tovarystva ruskykh tserkovnýkh hromad v Spol. Derzhavakh y Kanadî" [From the Brotherhood of Ruthenian Church Communities in the United States and Canada]. Request that funds be sent to Stefan Makar, Mount Carmel, Pennsylvania. (p. 2)
- "Dopysy" [Correspondence], letter from M. Gowda, Edmonton, Alberta. Gift of religious books from Lviv clergymen sent in care of "French Jesuit." Father Lacombe, and never distributed; feeble efforts by Greek Catholic consistory in Lviv to minister to Ruthenians in Canada appalling; loss of faith widespread. (p. 2)
- "Dopysy" [Correspondence], letter from Ts.V., Sifton, Manitoba. Ruthenian future in Canada optimistic although present progress slow because of poverty on arrival; churches and reading halls being built; education (in Ruthenian and English) important; Sifton school taught by V. Tikhotsky, also responsible for reading hall. (p. 2)
- 25 JI (no. 30) — "Na uvahu" [Attention], letter from Iaroslav L., enclosing request (published in Polish American press) from Roman Catholic church in Prince Albert, Saskatchewan, for funds to save Ruthenians from Russian Orthodoxy; Bishop Pascal or author of request (Rev. Wil. Brueck) receiving donations. Writer comments that Roman Catholicism no alternative to Orthodoxy and urges Greek Catholic hierarchy in Lviv to act. (p. 2)
- "Dopysy" [Correspondence], letter from A. Zailo, Winnipeg, Manitoba. Sheptytsky's promise to dispatch representative to assess needs of Ruthenians in Canada absurd; should have sent several priests immediately as need already evident. (p. 2)
- "Dopysy" [Correspondence], letter from M. Fekula, Ethelbert, Manitoba. Immigrants favouring Ethelbert area advised to settle fifteen to twenty miles distant where good free land still abundant; many choosing poor land or purchasing expensive railway land to avoid social isolation. Kulawy still active in district. (p. 2)
- "Novynky" [News]. Ruthenian, K_tsky, from Ethelbert abandoned Ruthenian language for Polish. (p. 3)
- 1 Ag (no. 31) — "Novynky" [News]. Zaklynsky departed Edmonton area for Dauphin district; Ruthenians advised to follow Doukhorob example and settle in compact groups. (p. 1)
- "Chiia pravda?" [Who Is Right?]. Numerous contradictory statements have obscured accurate picture of Canada; individual opinions and personal circumstances insufficient; to determine truth *Svoboda* has prepared questionnaire for thinking Canadian Ruthenians to answer [copy of questionnaire included]. (p. 2)
- "Dopysy" [Correspondence], letter from F.T. Stefanyk, Winnipeg, Manitoba, on behalf of the local parish committee. Plea for priests before Ruthenians turn to

- Jesuits, Baptists or Orthodox; fault lies with Greek Catholic hierarchy in Lviv not immigrants; would be unfair in future to charge that Canadian Ruthenians had cast away their faith. (p. 2)
- "Dopysy" [Correspondence], letter from Tsikhotsky, Sifton, Manitoba. Response to letter from Ivan Savchuk of Stuartburn [see 11 Ap 1901] concerning fraudulent letters by agents to stimulate Ruthenian emigration. (p. 2)
 - "Kumy Hryts' y Yvan (z Kanady)" [The Cronies, Hryts and Ivan (from Canada)]. Kylawy anecdote. (p. 2)
 - Poem, "Pisnia kanadiiska" [Canadian Song], by V. Standryk, Sifton, Manitoba. (p. 3)
- 8 Ag (no. 32)
- "Dopysy" [Correspondence], letter from M. Gowda, Edmonton, Alberta. German cheating Galicians finally caught and sentenced (although deserved more severe punishment); incident illustrates necessity of organization to advise and protect immigrants. (p. 2)
 - "Kumy Hryts' y Yvan (z Kanady)" [The Cronies, Hryts and Ivan (from Canada)]. Non-arrival of Sheptytsky's representative. (pp. 2-3)
 - "Novynky - Perestoroha" [News - Warning] by F.T. Stefanyk. Arrival in Winnipeg of Orthodox priest from United States; Ruthenians urged to remember that they are Ruthenian-Ukrainians and not tsarophiles. (p. 3)
- 15 Ag (no. 33)
- Poem, "Kanadiiska narodna pisnia" [Canadian Folksong], by Pavlo Fedorkiv, Beaver Creek, Alberta. Nostalgia for homeland. (p. 3)
 - "Novynky" [News]. Vas. Akhrymchuk hanged at Stony Mountain, Manitoba. (p. 3)
- 22 Ag (no. 34)
- "Novynky" [News]. Reverend Zholdak to Canada as Metropolitan Sheptytsky's emissary to organize Greek Catholic parishes; Austrian emperor gave 200 kroenen to Father Lacombe for Roman Catholic missionary work among Ruthenians in Edmonton area. (p. 1)
- 29 Ag (no. 35)
- "Dopysy" [Correspondence], letter from Ivan Malkovych, Ethelbert, Manitoba, on behalf of local church committee. Bishop of Peremyshl, in reply to Dauphin petition for priest, passed responsibility to Metropolitan Sheptytsky; Ethelbert residents, writing directly to Sheptytsky, received no reply after seven months. Priests needed urgently; Lviv's duty to respond and not leave people in limbo. (p. 2)
 - "Iak zhiut' novy halytski emigranty v Kanadzi" [How the New Galician Emigrants Live in Canada], reprint from *Narod Polski* [Polish Nation] by Reverend Olszewski, Polish mission priest at Beaver Creek, Alberta. Polish immigrants in Beaver Creek area wandering astray without spiritual guidance; eighty families to Russian Orthodoxy, now boasting three local churches; others distrust Roman Catholic bishop; former Greek Catholic priest told parishioner that Orthodoxy preferable to Roman Catholicism. [Svoboda adds that article reprinted for interest not accuracy]. (pp. 2-3)
 - "Novynky" [News], letter from Ivan Drohomiretsky, Pleasant Home, Manitoba. Local conditions; harvest begun. (p. 3)

- 5 S (no. 36) — "Novynky" [News]. CPR strike not yet ended; workers demanding higher wages. (p. 1)
- 12 S (no. 37) — "Dopysy - Zhurba kanadyiskyyh ruskykh farmeriv" [Correspondence - The Sorrows of Canadian Ruthenian Farmers], letter from Vasyl Kapii, Gimli, Manitoba. Ruthenians escaped from landlords to a harder life, but will prosper if survive initial period. (p. 2)
- 19 S (no. 38) — "Dopysy" [Correspondence], letter from B.V., Winnipeg, Manitoba. Olshewski's claims [see 29 Ag 1901] that Reverend Z[aklynsky?] worsened religious situation in Alberta unfounded and made only after latter left area; Ruthenians must learn self-defence against such attacks. (pp. 2-3)
- 26 S (no. 39) — "Dopysy" [Correspondence], letter from P. Varkhonuka, Yorkton, Saskatchewan. Great progress of Ruthenian farmers. [Svoboda impressed, eager for more information]. (pp. 2-3)
- 3 Oc (no. 40) — "Novynky" [News]. Zholdak on way to Canada. (p. 1)
 — "Dopysy" [Correspondence], letter from Ivan Zaklynsky, Winnipeg, Manitoba. Reply to Olshewski [see 29 Ag 1901]; Star church controversy; Star settlement acquired both postal service and telegraph (price for delivering block of 140 votes to Frank Oliver); Peter Svarich organized reading hall. (pp. 2-3)
- 10 Oc (no. 41) — "Novynky" [News]. Sixteen deaths in mining accident near Ladysmith, Vancouver Island; many Ruthenians in area, working for Wellington Colliery Co. (p. 1)
 — "Shchodenne zhytie" [Everyday Life] by Cyril Genik. Argument against Manchester school of liberalism and capitalism; needs of individual few but could be fulfilled with less effort than currently being expended. (p. 2)
 — "Dopysy" [Correspondence], letter from Nikolai P., Stuartburn, Manitoba. Harvest good; church completed although no priest; Baptist preacher available for \$300 annually. (p. 2)
 — "Novynky - Vazhne dlia rusyniv v Kanadi!" [News - Important for Ruthenians in Canada!] by Vasyl Zholdak. Zholdak en route to Canada at request of Metropolitan Sheptytsky and in response to petitions from Canada; purpose to survey colonies and secure Greek Catholic priests on return to Galicia. (p. 3)
 — "Novynky - Hde iest'?" [News - Where Is She?]. Request by Nicholas Holovenka, Yorkton, Saskatchewan, for information on niece's whereabouts. (p. 3)
- 17 Oc (no. 42) — "Novynky" [News]. Zholdak departed New York on 10 October for Manitoba capital; Winnipeg to be base for visiting other colonies. (p. 1)
 — "Dopysy" [Correspondence], letter from F.T. Stefanyk, Winnipeg, Manitoba. Arrival of Zaklynsky fortunate; formation of three church organizations - St. Nicholas's for men, Holy Trinity for women, St. Olga's for children; full congregation at Sunday services; Ruthenians warned not to forget religion; riotous dances and pool halls harmful for youth; only through church and education can Ruthenians

- achieve glory in Canada. (pp. 2-3)
- "Novynky" [News]. Snow in Sifton, Manitoba; local church in jeopardy - ten people in church on Sunday, hundreds in local store. (p. 3)
 - Poem, "Rozmova Halychyny z Kanadoiu" [Galicia's Conversation with Canada], part 1, by Dmytro Kordiuk, "from across the Zbruch." [Concluded 24 and 31 Oc 1901]. (p. 3)
- 24 Oc (no. 43)
- "Novynky" [News], letter from St. Gilevych, Wolseley, Saskatchewan. Weather; crops; harvest. (p. 1)
 - "Dopysy" [Correspondence], letter from V. Stk., Sifton, Manitoba. Ruthenians warned against Polish priest, Olszewski, and similar types. (p. 2)
 - "Dopysy" [Correspondence], letter from M. Hupalo, Valley River, Manitoba. Progress evident only in fourth year of farming, people unwilling to buy newspaper subscriptions; local legend that only priest ever to come to Sifton demanded payment for every service (similar demands at Fish Creek and Gilbert Plains). [*Svoboda* adds that such events occur only because of Lviv's neglect of Ruthenian Catholics in Canada; if priests were supported materially, would not make such demands]. (p. 2)
 - Translation by Cyril Genik from Dr. E. Foote's *Medical Common Sense*. [Continued 31 Oc 1901, 7 N 1901, 14 N 1901, 21 N 1901 and 28 N 1901]. (p. 4)
- 31 Oc (no. 44)
- "Baika dia rusyniv v Al'berti, shcho pyryshly na kryvoslavnykh" [Tale for Ruthenians in Alberta Who have Converted to Orthodoxy] by V. Standryk. Implication that objective vainglorious. (p. 3)
- 7 N (no. 45)
- "Novynky" [News], letter from P. Onyshchuk, Fernie, British Columbia. Local Ruthenians recently visited by Kulawy. (p. 1)
 - Poem, "Borba pochas" [The Struggle Begins], by Mykhailo Malyk, Carberry, Manitoba. Address to fellow Ruthenians; time ripe to organize (under *Svoboda* banner). (p. 2)
- 14 N (no. 46)
- "Sumno" [Sad], anonymous letter, Winnipeg, Manitoba. Zholdak arrived on 17 October and was immediately taken by French Roman Catholics to bishop's residence in St. Boniface; no mass for people Sunday; urged Ruthenians to sign with Roman Catholic churches and visited Ruthenian colonies in company of Kulawy sympathizers. Positive results from tour doubtful; if Zholdak's remarks sanctioned by Metropolitan Sheptytsky, Ruthenians in Canada should seek aid from more enlightened sources in Galicia. (p. 2)
 - Poem, "Pisnia rusynam v Al'berti, shcho pereishly na tsaroslavnykh" [Song to Ruthenians in Alberta Who Have Turned to Tsarophilism], by V. Standryk. (p. 3)
- 21 N (no. 47)
- "Novynky" [News], letter from Ihn. Romaniv, Gonor, Manitoba. Zholdak's visit - people pleased. (p. 1)
 - "Dolia 'byskupskykh' tserkov'" [The Fate of 'Bishopric' Churches] by A. Levkov. Complaint against Latin-rite domination of Ruthenian Catholic churches in United States, Canada and Brazil. (p. 2)
 - "Dopysy" [Correspondence], letter from Ivan Dyrbavka,

Rosthern, Saskatchewan. Sixty-eight families across river from Alvena colony have only French Roman Catholic priest and financially greedy German preacher; church in Alvena used occasionally by latter. (p. 2)

- 28 N (no. 48) — “Dopysy” [Correspondence], letter from S.F.T., Winnipeg, Manitoba. Greed sinful; example of Kulawy charging \$12 to perform marriage (especially when two recent marriages involved grooms with wives in old country, violating laws of both church and state). (pp. 2-3)
- “Novynky” [News], report of letter from Iu. Martyniuk, Winnipeg, Manitoba, defending Zaklynsky against charges by M. Hupalo of Valley River. Zaklynsky sought donations only to cover expenses; people of Sifton area expect free services from own priests but unquestioningly pay Polish and French priests. [*Svoboda* comments that one version must be false]. (p. 3)
- “Novynky” [News], letter from P[etro] Z[var]ych. Departure of forty-two Alberta Ruthenians to gold mines of Rossland, British Columbia. (p. 3)
- 5 D (no. 49) — “Novynky” [News], letter from Hr. Paskaryk, Stuartburn, Manitoba. Weather. (p. 1)
- 12 D (no. 50) — “Dopysy” [Correspondence], letter from Ivan Bodrug, Sifton, Manitoba. Zholdak informed local Ruthenians of his prerogative to order them to use Polish churches and priests; too few Ruthenian priests in Galicia; neither Austrian nor Canadian government willing to finance Greek Catholic priests in Canada and support from Ruthenian people doubtful. Attempt to eradicate Ruthenian religious feelings in new world; Bodrug’s countrymen urged to form independent church with Christ as head, beginning by affiliating with Brotherhood of Ruthenian Church Communities in America and striving for priests. [*Svoboda* commends letter as best of six criticizing Zholdak’s local performance]. (p. 2)
- 19 D (no. 51) — “Dopysy” [Correspondence], letter from F.T. Stefanyk, Winnipeg, Manitoba. Ruthenians advised to welcome Zholdak, outline exact type of church wanted and indicate refusal to sign money or property to Catholic church until guaranteed own full bishop. (p. 2)
- “Dopysy” [Correspondence], letter from M. Fekula, Ethelbert, Manitoba. Zholdak’s visit to district positive; misunderstanding over church property issue regrettable; Ruthenians in Winnipeg *not* advised to sign over church; Zholdak returning to Winnipeg on 28 October and proceeding to Edmonton. (p. 2)
- “Novynky” [News], letter from Boiko, Sifton, Manitoba. Disillusionment with Zholdak. (p. 3)
- 26 D (no. 52) — “Iaka-zh ironiia!” [How Ironical!]. Lviv hierarchy no claim to parishes in Canada and United States; parishes independent, held in trust by local communities, and will not be signed over to Greek Catholic church as latter no formal recognition in West. As principle of dualism not admitted in church administration, Catholics of Greek rite must submit to Latin-rite domination if wish to retain faith; Ruthenian

Catholics in North America urged to demand equality with Roman Catholics. (p. 2)

- “Kumy R. i S. z Vynypegu” [The Cronies, R. and S. from Winnipeg]. R. proceeding to St. Boniface to sign over church to Roman Catholic bishop, situation complicated by opposition from radicals and socialists. (p. 3)

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- 2 Ja (no. 1-2)
 - “Shcho kozhdyi robotnyk znaty povynen” [What Every Worker Should Know] by Cyril Genik. Workers produce wealth but receive insufficient returns. [Microfilm missing portion of article]. (p. 4)
 - “Dopysy” [Correspondence], letter from Danylo Syrotyuk, Ethelbert, Manitoba. Zholdak informed Ethelbert Ruthenians that those married by Protestant minister live not as husband and wife but as dog and bitch. Remarks unwarranted, especially given lack of Ruthenian priests, and falsely imply that Protestants either canines or inferior humans. Fruits of Zholdak’s mentality evident in Brazil, where Ruthenians toil under Catholic yoke. (p. 4)
 - “Novynky” [News], letter from Ivan Gudzmaniuk, Stuartburn, Manitoba, concerning activities of local reeve. (p. 5)
 - “Novynky” [News], letter from O. Bubniak, Lethbridge, Alberta. Weather. (p. 5)
- 16 Ja (no. 3)
 - “Novynky” [News]. Canadian Ruthenians leaving for Argentina unwise; if wish to leave Canada, should choose United States. (p. 1)
 - “De-shcho pro kanadyitsiv” [Some Things About Canadians]. Reverend Achilles Delaere recouping \$500-contribution to build church at Shoal Lake; Zholdak visited Shoal Lake and Yorkton and now en route to Rosthern - disliked; opinions about Zaklynsky, in Manitoba, vary; twelve schools in Lake Dauphin district but insufficient qualified teachers; Ruthenians in Manitoba more avid correspondents with *Svoboda* than those in Edmonton district; English-language press positive toward Ruthenians (*Saturday Globe* praises Alberta Ruthenians, especially women). (p. 2)
 - “Novynky” [News], letter from H. Pryhrotsky, Stuartburn, Manitoba. Weather. (p. 3)
- 23 Ja (no. 4)
 - “Novynky” [News]. Canadian parliament approached to incorporate “Orthodox Russo Greek Catholic Church of North America and Aleutian Islands.” (p. 1)
 - “Novynky” [News], letter from M. Svydysky, Alvena, Saskatchewan. Harvest good. (p. 3)
 - “Novynky” [News], letter from R.M.D. Several Ruthenian families in Copper Cliff, Ontario; men work in nickel industry; women becoming too independent and disrespectful of custom. (p. 3)
 - “Novynky” [News], letter from S. Genyk, Gilbert Plains, Manitoba. Weather; produce prices. (p. 3)

- 30 Ja (no. 5)
- "Novynky" [News]. Zaklynsky visited Stuartburn colony; blessed local church. (p. 1)
 - "Revni opikuny kanadyiskyykh rusyniv" [The Ardent Guardians of Canadian Ruthenians] by N., Winnipeg, Manitoba. Meeting in Winnipeg on 5 January concerning school question addressed by Archbishop Langevin: large number of Ruthenians in province and diocese deserve schools (in English and in own language); instruction should be Catholic; while provincial government indifferent to civilizing Ruthenians, French [Catholics] brought Kulawy brothers to serve among them, sent Bishop Pascal of Prince Albert and Father Lacombe to Europe to obtain priests and dispatched three monks to Galicia to study Ruthenian. French influence on Catholic church in Canada compared to that of Jesuits in Europe; Canadian government now seeking to stem French influence by imposing public education wherever possible (especially among recent immigrants); French Catholics trying to harness Ruthenian Catholics to help restore hegemony, but regard Ruthenians simply as Poles and Catholics (without differentiating rite) and treat Ruthenian missionaries shabbily; Zholdak the ultimate insult, driving Ruthenians into arms of French. Polonization and Catholic bondage of Ruthenians in Brazil being repeated in Canada: "cannibal instincts" of Ruthenians' "guardians" becoming clear. Ruthenians urged to demand own priests and church organizations and to avoid Catholic schools which spell national annihilation. (p. 2)
 - "Dopysy" [Correspondence], letter from M. Gowda, Edmonton, Alberta. Ruthenians must organize to catch up to rest of civilized world or will be lost in own fog.. (pp. 2-3)
 - "Novynky" [News], letter from Hr. Kaliavsky. Rabbit Hill parish in Alberta invited French priest to serve Christmas mass; carols in Latin and sermon in English (with translation); priest promised regular visitation. Signing of church to Roman Catholic bishop probably inevitable. (p. 3)
 - "Khoche zhenytys'" [Wife Wanted]. Advertisement from Joe Bubniak, Lethbridge, Alberta. (p. 3)
- 6 F (no. 6)
- "Dopysy - Lyst iz staroho kraiu" [Correspondence - Letter from the Old Country] from M.L. Trial in Lviv of Italian emigration agent, Silvio Nodari, and Vasyi Sidelnik for agitation to send Ruthenians to Brazil; both sentenced but escaped when released on bond; real culprit the Austrian government for condoning social, political and economic conditions that force peasants to emigrate. (p. 2)
 - "Dopysy" [Correspondence], letter from Y.A., Winnipeg, Manitoba. Roman Catholic church in Winnipeg, under Kulawy, built by Ruthenians, Poles and Germans. (p. 2)
- 13 F (no. 7)
- "Skazhim sobi pravdu v ochyl!" [Let Us Assure Ourselves of the Truth in This!]. Efforts of Roman Catholic church to control Ruthenian souls in new world; Brazilian example. (p. 2)
 - "Dopysy" [Correspondence], letter from A. Zailo, Winnipeg, Manitoba. Sufficient Ruthenians in Winnipeg to establish viable parish but internecine strife detrimental to cooperation; French Catholic interference unwelcome; women most susceptible to French overtures. (pp. 2-3)

- "Novynky" [News], report of letter from K. Ivaniv, Winnipeg, Manitoba. Rumour that Ruthenians in Winnipeg proceeding to Argentina false. Advice on keeping Ruthenian-built churches from French or Polish control. (p. 3)
- "Novynky" [News]. Pastoral visit by Zaklynsky to Fishing River, Manitoba. (p. 3)
- 20 F (no. 8) — "Novynky" [News]. Derailment of CPR train carrying immigrants west; Ruthenians aboard. (p. 1)
- 27 F (no. 9) — "Dopysy" [Correspondence], letter from Leshko Karpets, Beaver Creek, Alberta. Constant quarrelling since coming of Russian Orthodox priests; Fedor Melnyk, Ivan Pylypiwsky [Pylypiw], Mykh. Polyshii and Vas. Fenyk major antagonists; Polish priest, Olszewski, also active; situation largely due to lack of Ruthenian priest; Zholdak's arrival anticipated. Farmers progressing materially but no extra money for *Svoboda* or books. (p. 2)
- "Dopysy" [Correspondence], letter from lord. Lastivka, Whitford, Alberta. Recent cold weather hurt Ruthenian employment on railway; obtaining wages from railway often difficult; no shelter for prospective workers, forcing Ruthenians to roam the streets and be called loafers. (p. 2)
- "Dopysy" [Correspondence], letter from Pavlo Vyrkhomyntka, Yorkton, Saskatchewan. Zaklynsky failed to come at Easter as promised; church being built for \$800; church committee reads *Svoboda*. (p. 2)
- "Novynky - Rusyny kanadiiski!" [News - Canadian Ruthenians!]. Challenge to respond to charge by Roman Catholics that they have disappeared and that there are only Roman Catholics in Canada. (p. 3)
- "Novynky" [News], letter from Ios. Bubniak, Lethbridge, Alberta. Local employment opportunities. (p. 3)
- 6 Mr (no. 10) — "Dopysy" [Correspondence], letter from M. Gowda, Edmonton, Alberta. Zholdak's visit upsetting; closeted for three days with French Catholics; when finally appeared among Ruthenians, said that "the worst of the Ruthenians had fled to Canada" and that he "would rather the people lose their nationality than their Catholic faith." (pp. 2-3)
- "Novynky" [News]. Elections in Stuartburn, Manitoba. (p. 3)
- "Novynky" [News], letter from A. Romaniv, Wolseley, Saskatchewan. Local conditions good but few Ruthenian settlers. (p. 3)
- 13 Mr (no. 11) — "Shcho dobroho zrobyv Rym dlia ameryk. rusyniv?" [What Good has Rome Done for American Ruthenians?]. International review of religious situation. (p. 2)
- "Protest" [Protest] from Venlaw (Manitoba) Church Committee, signed by Iakov Mastsiukh, Vasyl Shumka, Iakov Kereliuk and Pavlo Hutsuliak. Opposition to actions by Langevin, Kulawy and others, as well as to Zholdak's stance toward Greek Catholics in Canada. (p. 2)
- Poem, "Baika pro duby i korchi" [A Tale About Oaks and the Forest], by Dmytro Iarema, Venlaw, Manitoba. Single oak (French priest) looming above forest (Ruthenian immigration) wishes to bring it to submission; resistance to French earned Ruthenians "radical" label. (pp. 2-3)

- Poem, "Pisnia pro kanadyiskyykh opikuniv" [Song About the Canadian Guardians], by Iosyf Protsyshyn, Ethelbert, Manitoba. Religious struggle, including roles of Langevin, Kulawy and Zholdak. (p. 3)
 - "Novynky" [News], notice from Adam Kalynowycz, Lethbridge, Alberta, concerning elopement of seventeen-year-old daughter with Mytro Solovan, allegedly from Victoria colony, and Solovan's theft of \$300. (p. 3)
- 20 Mr (no. 12)
- "Novynky" [News]. Canada tightening immigration laws: quotas established, impoverished immigrants rejected. (p. 1)
 - "Ne zabud'te!" [Do Not Forget!] Announcement of meeting of Brotherhood of Ruthenian Church Communities in United States and Canada on 26 March at Harrisburg, Pennsylvania, to regularize church affairs, secure future for Ruthenian faith and church, and establish united front against intruders in religious matters. (p. 2)
 - "Holos z Kanady" [Voice from Canada] by Cyril Genik. After six years Canadians learning that Galicians are a people like others. However, Ruthenians have acquired "guardians": Russian Orthodox in Alberta (necessary to remember that 100 million Orthodox live under heavy yoke and that Russians, denying Ruthenian nationality, are natural enemies); French Catholics (crafty, energetic and organized while Ruthenians are like orphans in a new land; 2,000 Manitoba Ruthenians alone succumbed); Greek Catholic hierarchy under Polish *shliakhtych*, Sheptytsky, and his Canadian emissary, Zholdak, facilitating growth of Roman Catholicism and French/Polish influence; only a minority of aware individuals rebuffing the Kulavys and the Zholdaks but labelled "Godless" in return. Meetings necessary to establish Ruthenian distinctness from French or Russians and to organize independent Ruthenian church committees responsible to local communities. (p. 2)
 - "Dopysy" [Correspondence], letter from Iln. Romaniv, Gonor, Manitoba. Kulawy active; seventy of 120 families Orthodox; business venture with Winnipeg Jews to sell wood at reduced prices. (p. 2)
 - "Novynky" [News], letter from Var Katerynych, Duck Lake, Saskatchewan. Local epidemic, especially fatal for children. (p. 3)
 - "Novynky" [News], report of letter from N. Suliatsky, Ethelbert, Manitoba. Kulawy and other priests urging people to read *Svoboda*; Kulawy supporters denied Zaklynsky access to church; church to recompense those opposing French overlordship. (p. 3)
 - "Novynky" [News], letter from T[heodosy] Wachna, Stuartburn, Manitoba. Woman died following beating by husband; latter admitted guilt, punishable by death. (p. 3)
 - Poem, "Rusko-amerykan'ska narodna pisnia" [Ruthenian-American Folksong], by Pavlo Fedorkiv, Beaver Creek, Alberta. Ruthenians in Canada urged to unite; additional emigration from Galicia sought. (p. 3)
- 27 Mr (no. 13)
- "Dopysy" [Correspondence], letter from Vasyl Semaka, Lethbridge, Alberta. Young Ruthenian men in Lethbridge eager to marry but dearth of Ruthenian girls; cannot afford to quit jobs to seek wives on farms. Nice Ruthenian women wanting husbands advised to come to Lethbridge;

work available in hotels or domestic service at \$18 to \$20 per month. Many Ruthenian men bought houses from Magyars or Slovaks returning home. Current economic situation uncertain as mines periodically closed. (p. 2)

- "Dopysy" [Correspondence], letter from L. Dedul, Eureka, South Dakota. Press permits contact among Ruthenians in scattered colonies, including those in Canada; Kulawy and similar missionaries in Canadian Ruthenian colonies a negative influence; letters from Canadian Ruthenians welcomed. (p. 2)
- "Dopysy" [Correspondence], letter from Iosyf Sikorsky, Alvena, Saskatchewan. Religious disputes in Fish Creek area; Roman Catholic missionary urged parishioners to build church and register it with bishop in return for donation of boards but refused to put offer in writing and was pressured to leave (some angry at semi-forced departure); Zholdak's mass a fiasco as French refused entry to church until their mass completed and then showed disrespect for Ruthenian service; Poles treated in same fashion. Ruthenians would be foolish to attach themselves to such people; despite rumours, government will not force Ruthenians to join Roman Catholic church as religious freedom guaranteed. (pp. 2-3)
- "Novynky" [News], letter from "Canadian," Sifton, Manitoba. Local Ruthenian urging people to read Polish newspaper rather than *Svoboda*; Zholdak rumoured to have told people during confession to read *Svoboda*; promised to help church but gave nothing. (p. 3)
- Cartoon and poem, "Amerykan'skii rusyn y ieho op'kunŷ" [An American Ruthenian and His Guardians], by Chaly. Man (in North American dress) fought over by Russian Orthodox and Latin priests. (p. 3)

3 Ap (no. 14)

- "Z'izd" [Meeting], part 1. Report of convention of Brotherhood of Ruthenian Church Communities in the United States and Canada; no delegates from Canada. [Continued 10 Ap 1902, 17 Ap 1902, 24 Ap 1902, 8 My 1902 and 15 My 1902]. (p. 2)
- "Dopysy" [Correspondence], letter from N.lu.S., Ethelbert, Manitoba. Several individuals discussed sending two delegates to bishop to obtain priest without paying tithe; Zaklynsky requesting donations from everyone to visit all communities after Easter and promises not to charge for christenings. (p. 3)
- Two poems, "Do zhody" [To Harmony] by D[mytro] Iarema and "Kandyiskii pisni" [Canadian Songs] by V. Standryk. (p. 3)

17 Ap (no. 16)

- "Dopysy - Lyst iz staroho kraiu" [Correspondence - Letter from the Old Country] by M.L. Spring difficult for Ruthenian peasant as provisions depleted, forcing him into labour for landlord; emigration a powerful magnet; people to United States, Canada, Brazil and Bosnia. (p. 2)
- "Dopysy" [Correspondence], letter from Ivan Andriiety, Rosburn, Manitoba. Oleksa B. emigrated to Canada with wife and children, worked hard, purchased farm and cow and saved \$24; abandoned family on neighbour's word of wife's infidelity; eventually returned but had lost cow, money and portion of sanity. (p. 4)
- "Dopysy" [Correspondence], letter from V., Gimli, Manitoba.

Church committee granted forty acres by government; local bilingual teacher, Vasyl Tsikhotsky, translator at presentation ceremony. (p. 4)

- 24 Ap (no. 17-8) — “Dopysy” [Correspondence], letter from F.T. Stefanyk, Winnipeg, Manitoba. Behaviour of current youth compared poorly with that of earlier arrivals; former went directly to own homesteads or helped parents while today’s young men sit in best clothes drinking in taverns or playing billiards - example of recent drunken brawl broken up by police. (p. 2)
- “Dopysy” [Correspondence], letter from Hr. Holinaty, Crooked Lake, Saskatchewan. Thirty-six Bukovynian families building church but uncertain whether French priest accompanying Zholdak should be asked to bless it. (p. 5)
- “Dopysy” [Correspondence], letter from Toma Shevsky, “Worker,” St. Mary’s, Alberta. Work on CPR; strike conditions; religious situation among Ruthenian Catholics in Lethbridge. (p. 5)
- 8 My (no. 19) — “Novynky” [News]. Donors to fund for Ruthenian students in Galicia included Iosyf Bubniak, Vasyl and Dmytro Semaka and Petro Lakusta of Lethbridge, Alberta. (p. 3)
- “Novynky” [News]. Family burned on farm outside St. Norbert, Manitoba. (p. 3)
- “Dopysy - Lyst iz staroho kraiu” [Correspondence - Letter from the Old Country] by M.L. Three archbishops, five bishops and two seminaries serve 34,710 Roman Catholics in Greece; in America, with ten times the number of Greek Catholics, reciprocal consideration absent. (p. 4)
- 15 My (no. 20) — “Novynky” [News]. Quickening emigration fever in eastern Galicia; approximately one-half of departing families destined for Canada. (p. 1)
- “Dopysy” [Correspondence], letter from Varv Katerynych, Rosthern, Saskatchewan. Five local meetings on religious issue; nationalists advocated registering church with Ruthenian community (to be responsible for electing custodial trustees) while two individuals urged signing church to Latin-rite bishop; confusion erupted; explaining difference between Roman and Greek Catholics, nationalists ordered Latin sympathizers to go build own church. (p. 2)
- “Dopysy” [Correspondence], letter from D. So., Frank, Alberta. Ruthenians anxiously awaited Easter to relax and relive fond memories, although could not attend church, but occasion saddened when two friends (Pole and Hungarian) killed in mining accident, leaving widows and children. Miner’s lot unenviable; earnings of \$3 a day spent on provisions and doctor; life above ground preferable. (p. 2)
- “Novynky” [News], letter from I. Sikorsky, Alvena, Saskatchewan. Visit by Zholdak at Fish Creek, statements disquieting. (p. 3)
- 22 My (no. 21) — “Dopysy” [Correspondence], letter from “Himself,” Sifton, Manitoba. Meeting with delegates from Sifton, Valley River and Ethelbert to prepare for Zholdak’s return visit; letter drafted to Metropolitan Sheptytsky in Lviv requesting real priests and not Basilians. (p. 2)
- “Novynky - Osterezhenie” [News - Warning], letter from R.,

Dauphin, Manitoba. Unseemly behaviour of Zaklynsky in Manitoba colonies. (p. 5)

- 29 My (no. 22) — “Novynky” [News]. Warning to all Ruthenians in Canada and United States from Volod. Karpets; two thieving brothers, Ivan and Hryhorii Hancharyk, at large. (p. 4)
- “Kum Hryts’ i Vasyl’ (z Kanady)” [The Cronies, Hryts and Vasyl (from Canada)], “overheard by Frank.” French Roman Catholic bishops and Orthodox immorality (anecdote of infidelity in Gimli). (p. 5)
- Poem, “Pis’nia kanadiiska” [Canadian Song], by Pavlo Fedorkiv, Star, Alberta. (p. 5)
- “Novynky” [News]. Iurii Panyshchak opened first grocery store among Ruthenians in Canada at 332 Jarvis Street, Winnipeg. (p. 5)
- 5 Je (no. 23) — “Dopysy” [Correspondence], letter from Gimli, Manitoba. Kulawy recently married bigamist and was enraged when story appeared in press; man and new wife left area after selling possessions. (p. 3)
- “Dopysy” [Correspondence], letter from M.K.S_r, Winnipeg, Manitoba. Ruthenians advised not to squabble over petty matters (such as trespassing by neighbour’s cow) or lawyers and other “foreigners” will dominate them in America as in old country; surfeit of court cases and those willing to sign churches to Latin-rite bishop. (p. 3)
- “Poliaky v Kanadi” [Poles in Canada], excerpt from Polish *Gazeta Handlowo-Geograficzna* [Trade-Geographical Newspaper] in Lviv. Efforts by Archbishop Langevin on behalf of Polish settlers in Canada, especially in church and school affairs. (p. 4)
- “Visty z Kanady” [News from Canada]. Winnipeg - railway strike continuing, large numbers of immigrants arriving, Ruthenians should patronize lu. Panyshchak’s newly opened store. Pleasant Home - church under construction and priest sought. Gimli - church built but no priest, one faction contacting Rome. Brokenhead - small church, Kulawy influence considerable. Gonor - Bukovynians awaiting Orthodox priest. Sifton - religious controversy. Fishing River - church completed, school in progress. Thirty-five Ruthenian teachers currently needed in Manitoba. (p. 4)
- 12 Je (no. 24) — “Novynky” [News], letter from O. Bubniak, Lethbridge, Alberta. Hungarian Ruthenians in Lethbridge wish to build church. (p. 1)
- “Dopysy” [Correspondence], letter from Vasyl Semaka, Lethbridge, Alberta. Heavy rains damaged Ruthenian homes and forced work slowdown in mines. (p. 2)
- “Dopysy” [Correspondence], letter from Pavlo Onyshchuk, Fernie, British Columbia. Approximately 200 miners killed in explosion - no Ruthenians and only two Poles, remainder Slovaks, Italians, Irish, Finns, French, English; investigating policeman voiced indifference to deaths and was escorted out of town at midnight by 7-800 irate miners. (p. 5)
- Letter [untitled] from Ivan Zaklynsky, Winnipeg, Manitoba. Reply to accusations by Anton R_sky; accusations the result of Zaklynsky’s failure to stay at R_sky’s house. (p. 5)
- Poem, “Rusyn i zaiats” [The Ruthenian and the Rabbit], by Vasyl Semaka [Lethbridge, Alberta]. (p. 7)

- 19 Je (no. 25) — "Dopysy - Lyst iz staroho kraiu" [Correspondence - Letter from the Old Country] by M.L. Galician poverty: in spring peasant no food, fodder for cattle, or seed for planting, and indebtedness increases; emigration the only hope but completely impoverished peasants cannot afford it and remain working for landlord in endless poverty; wealthier peasants flee, especially for sake of children, and are replaced in Galicia by hordes of Polish settlers; flooding in eastern Galicia a serious problem. (pp. 2-3)
- "Dopysy" [Correspondence], letter from Ios. Prots., Ethelbert, Manitoba. Local religious controversy; efforts of Roman Catholic missionary, Achilles Delaere, among Ruthenians doubtful of success. (p. 3)
- "Novynky" [News]. Emigration and desertion of native land disgraceful; situation admittedly bad "but is there no other way to save ourselves, except by fleeing?"; blame rests on spiritual guardians and intelligentsia; "Ruthenian indifference is digging a grave for our poor Galician Rus'." (p. 3)
- 26 Je (no. 26) — "Novynky" [News]. Greek Catholic clergy in Galicia favour separate bishop for American Ruthenians. (p. 1)
- "Novynky" [News], letter from Ivan Holynaty, Crooked Lake, Saskatchewan. Thirty-one Bukovynian families erecting chapel (church premature); problems as everyone wishes to control committee. (p. 1)
- "Novynky" [News]. Six Russian Orthodox priests among Ruthenians in Canada; considerable success at conversion. (p. 5)
- Poem, "Vidpovid' za obydu moiei chasty" [Response to an Affront to My Honour], by F.T. Stefanyk, Winnipeg, Manitoba. Address to Polish priests in Winnipeg. (p. 5)
- 3 Jl (no. 27) — "Novynky" [News]. Developments in court case over Beaver Creek church; testimony from Zholdak, French bishop and Orthodox priest. (p. 1)
- "Kumy z Kanady" [The Cronies from Canada] by P.Kh.T. Movement in Sifton, Manitoba, to prevent sale of church to Latin-rite bishop (as in Valley River). (p. 5)
- 10 Jl (no. 28) — "Novynky" [News], letter from V. Havran, Sandy Creek, Alberta. Snow and floods hurt crop quality and prices. (p. 1)
- "Dopysy" [Correspondence], letter from I. Lastivka, Alberta. Behaviour of Ruthenian girls deplorable; single man unfortunate as cannot get married - can only send money home to old country; those who do marry find their wives are attracted by city life; scandalous that girls want to be Englishmen's servants for five or six years when could be own farm mistresses; Bukovynian and Czech girls the worst - call themselves "Americans" and are eager to date Englishmen; most Ruthenian young men ignore this type and choose willing farm wives from among recent immigrants. (p. 3)
- "Dopysy" [Correspondence], letter from P. Onyshchuk, Fernie, British Columbia. Strike due to problems following mine explosion [see 12 Je 1902]; company expected to provide workers with free passage from Winnipeg; Ruthenians discouraged from coming to Fernie if still possess strong backs and sound heads. (p. 3)

- "Novynky" [News], letter from V.S. Three weeks of rain in Sifton, Manitoba. (p. 3)
 - Reprint from *Dillo* [untitled]. Report of Austrian consul in Canada on Ruthenian settlers: lack of supervision or guardianship and exposure to foreign influences; estrangement from church and moral decay the result. [*Svoboda* indicates its long familiarity with the problem. Central issue the need for priests - married clergy not allowed to emigrate; Vatican expectation that Ruthenians be drawn to Roman church stillborn and benefiting Russian Orthodoxy]. (p. 4)
 - "Dopysy" [Correspondence], letter from F.T. Stefanyk, Winnipeg, Manitoba. Kulawy stacked executive of proposed Catholic self-help society with Germans although Poles dominant in parish; subsequently thwarted Polish attempts to secede and establish own chapter. (p. 4)
 - "Dopysy" [Correspondence], letter from N.lu.S., Ethelbert, Manitoba. Distress at Ruthenian tendency to flock to local Roman Catholic priest, deny differences between Greek and Latin rites and claim Polish nationality. (p. 4)
 - "Rozмова kanadiisko-ruskykh farmerov" [Conversation of Some Canadian-Ruthenian Farmers], "overheard by a young bachelor." American court case for control of Ruthenian church in Pennsylvania. (p. 5)
 - Poem, "Pîsnia halytskoho khrunia v Kanadî" [Song of a Galician Swine in Canada], by V. Standryk. Trials of prosperous immigrant in socialist wilderness of Canada. (p. 5)
- 17 JI (no. 29)
- "Dopysy" [Correspondence], letter from R.H., Gonor, Manitoba. Each of thirty-five Galician Ruthenian families, twenty-one Bukovynian families and fifteen Polish families building own church; Roman Catholics seeking control of Galician church by promising Ruthenian priest. (p. 2)
 - "Novynky" [News], letter from lu. Martyniuk, Winnipeg, Manitoba. Letter in *Pravda* [Truth] from Sifton, Manitoba, criticized. (p. 3)
 - "Novynky" [News]. Deserted by wife in old country, Dmytri Kryvoruchka emigrated to Canada, settling in Stuartburn area; remarried; disappeared just prior to arrest for bigamy. (p. 3)
 - "Dopysy" [Correspondence], letter from "Parishioner," Winnipeg, Manitoba. Zholdak's visit futile for people and Catholic faith; directed Ruthenians to Roman Catholics for religious services while they treated him as wolf in sheep's clothing; departed without saying farewell, took French Roman Catholic priest to Galicia to learn Ruthenian language. (p. 4)
 - Advertisement. Anyone wanting a Ruthenian-English teacher to contact Geo. Martyniuk, c/o General Hospital, Winnipeg, Manitoba. (p. 5)
- 24 JI (no. 30)
- "Novynky" [News]. Three wagons of emigrants left Stanislaviv and Kolomyia regions for Canada on 30 June. (p. 1)
- 31 JI (no. 31)
- "Dopysy" [Correspondence], letter from Varvara Katerynych, Rosthern, Saskatchewan. Shameful that Ruthenians in Canada told to become Roman Catholic by default (lacking both

- Greek Catholic priests and own bishop). (p. 2)
- "Dopysy" [Correspondence], letter from Ior. Lastivka, Gleichen, Alberta. Work on CPR acceptable; pay \$1.50 daily for labourers, \$2.50 for foremen; mosquitoes major problem but seasonal. Men and women of Edmonton urged to subscribe to *Svoboda*. (p. 3)
 - "Dopysy" [Correspondence], letter from D.S., Frank, Alberta. Rain forcing temporary work stoppage in mine; increase in number of local stores, hotels and restaurants. (p. 3)
 - "Novynky" [News], letter from A.Zh., Elm Valley, Manitoba. Agricultural progress; Ruthenian farmers a potential hitherto unknown; A.Zh. personally eighty acres of grain. (p. 4)
- 7 Ag (no. 32)
- "Novynky" [News]. Anyone robbed of embroidered shirt, hair belt and eight yards of fabric on board ship three years ago asked to contact M. Michalkiw, Alvena, Saskatchewan. (p. 1)
 - "Dopysy" [Correspondence], letter from Ivan Drohomysky, Pleasant Home, Manitoba. Every issue of *Svoboda* contains negative reports from Canada; settlers obviously indifferent to improvement; problem not restricted to the Kulawys but began when Ruthenians united with Rome; necessary to establish independent church in free country or future generations will blame immigrants for abdicating responsibility; *Svoboda* the newspaper for conscious Ruthenians. (p. 2)
 - "Dopysy" [Correspondence], letter from Ivan Gudzmaniuk, Stuartburn, Manitoba. Kulawy announced that Ruthenian Greek Catholic priests, including Zaklynsky, enjoy no jurisdiction in Canada. (p. 2)
 - "Dopysy" [Correspondence], letter from Maks. Prots, Yorkton, Saskatchewan. People still awaiting priest; Zholdak's unexpected visit unsatisfactory as failed to differentiate between Ruthenians and Poles; Zaklynsky's Winnipeg address requested; local Poles warning that Ruthenian priest an impossibility without bishop's approval, but people resisting Latin church on grounds that Canada a free country. (p. 2)
 - "Novynky" [News] of letter from Ivan Kon, West Selkirk, Manitoba. Crops good; land in area now must be purchased. (p. 3)
 - "Uvahy" [Notices.] Query for even one Ruthenian priest in Galicia willing to serve in Canada (source of many petitions). (p. 4)
- 14 Ag (no. 33)
- "Novynky" [News], letter from P.I., Rossland, British Columbia. Mining accident on 1 July; author, labourer at mine for seven months, now afraid. (p. 1)
 - "Dopysy - V spravi nashoy buduchnosti" [Correspondence - About Our Future] by "A Voice from Canada." Marko Holub. Langevin bilingual meeting significant but Cyril Genik's report the only discussion and it offered no concrete remedies for problems of French Catholic domination coupled with Russian Orthodox intrusions. Local protest meetings sporadic and ineffective; national meeting of all Ruthenians in Canada mandatory to resolve issues; Winnipeg to become focal point of Ruthenian life with large church, *narodnyi dim* with printing press, school and seminary - to

demonstrate equality with other races. Too many Ruthenians anxious only to better own lot and indifferent to church and national matters (example of older Ruthenian prostitutes in Edmonton competing for Metis's favour); older generation lost but not the next. Proposed convention to mark beginning, passing resolutions to identify Ruthenians in English and French press and to announce that Ruthenians in Canada breaking with Rome to establish independent church. (pp. 2-3)

- "Dopysy" [Correspondence], letter from M. Iemchuk, Winnipeg, Manitoba. Ruthenian men in Canada overly eager to work Sundays and frequently waste money in winter on billiards and beer; married men also practice this habit, leaving wives at home; often seek lovers, pretending to be bachelors or widowers; ridicule of Ruthenians by other races not surprising. (p. 3)
- "Novynky" [News]. *Svoboda* requests bilingual teachers in Canada to write and outline necessary qualifications and availability of jobs for publicity in Galicia. (p. 5)
- "Novynky" [News], letter from Vasyl Hutsuliak. Fire destroyed boarding house at Grassy Lake, Alberta, where four Ruthenian railway workers resided; savings and provisions lost. (p. 5)
- "Novynky" [News]. A.B. Stewart, Duck Lake, Saskatchewan, selling farm for \$2,800. (p. 5)

21 Ag (no. 34)

- "Novynky" [News], letter from I. Tkachyk, Overstone, Manitoba. Harvest good. (p. 1)
- "Novynky" [News] from A.Zh. Copy of *Pravda* mailed by *Svoboda* to Canadian Ruthenian farmer was read and returned. (p. 1)
- "Dopysy" [Correspondence], letter from N.lu.S., Ethelbert, Manitoba. Itinerant Roman Catholic priest from Winnipeg less in demand than previously and stay in colony shortened; annoyed at decreasing business and vowed never to return. (p. 4)

28 Ag (no. 35)

- "Dopysy" [Correspondence], letter from Pavlo Onyshchuk, Fernie, British Columbia. Forty-seven-day miners' strike over but disruptions continue; some strikers lost jobs, others their seniority; mine not yet fully operational, sporadic fighting. (p. 3)
- "Dopysy" [Correspondence], letter from Iur. Serediak, Whitford, Alberta. Ruthenian girls working in Edmonton for two to three years become haughty, shun fathers and are reluctant to return to farm. (p. 3)
- "Dopysy" [Correspondence], letter from "Canadian Ruthenian," Venlaw, Manitoba. Recent elections for school trustee; bribery and Polish-Ruthenian rivalry; misunderstanding over promises in return for votes when farmers led to believe that Kulawy giving \$10 for each soul signed to church when actually charging tithes. (p. 3)

11 S (no. 37)

- "Novynky" [News]. Four Basilians (including three priests) and four Sisters Servants departing Hamburg on 4 October for missionary work in Canada; in Canada as well as in United States a Ruthenian church organization independent of Roman Catholic bishop necessary. (p. 1)
- "Novynky" [News]. Reverend Obushkevych reported to be

- in contact with French Roman Catholic priests in Canada.
(p. 1)
- "Novynky" [News], letter from V.R. Freight train accident near Lethbridge; two brakemen and several head of cattle injured. (p. 1)
 - "Dopysy" [Correspondence], letter from "Bachelor," Elm Valley, Manitoba. Reply to Mr. Ievusiakiv of Ethelbert, Manitoba. [Letter largely incoherent, belligerent]. (pp. 2-3)
- 18 S (no. 38)
- "Dopysy - Lyst yz staroho kraiu" [Correspondence - Letter from the Old Country] by M.L. Salvation for Canadian Ruthenians imminent as Metropolitan Sheptytsky sending several Basilians and Sisters Servants to serve Ruthenians in Canada; Zholdak to head contingent. (p. 2)
 - "Novynky" [News] of letter from Ivan Zaklynsky, Winnipeg, Manitoba. Winnipeg church committee to purchase own cemetery. (p. 3)
- 25 S (no. 39)
- "Druha rozmova kanadiisko-ruskykh farmerôv" [Second Conversation of Some Canadian-Ruthenian Farmers], "overheard by a young bachelor." Rambling, general conversation covering several topics, including value of *Svoboda* and advantages of Canada over Pennsylvania. (p. 5)
 - Poem, "Tuha za rodynoiu" [Longing for My Family], by H. Kaliavsky, Strathcona, Alberta. (p. 5)
- 2 Oc (no. 40)
- "Vôdozva do vsîkh rusynôv v Kanadî" [Notice to All Ruthenians in Canada] from the Ruthenian church committee of Winnipeg (signed by A. Zailo, F.T. Stefanyk, I. Chornii, Iurii Panyshchak and Iakym Orlovsky). Basilians arriving as a "flock of ravens" out of nowhere; extraordinary meeting slated for 18 October, all colonies requested to send two delegates; ulterior motives of Basilians queried. (p. 2)
 - "Dopysy" [Correspondence], letter from Os. Bubniak, Lethbridge, Alberta. Employment situation improving; the few Galician Ruthenians keep together; are also some Hungarian Ruthenians and those won to Roman Catholicism. (p. 3)
 - Advertisement from Reverend J. Zaklinsky [Ivan Zaklynsky], 388 Logan Avenue, Winnipeg, Ruthenian priest in Canada. (p. 5)
- 9 Oc (no. 41)
- "Dopysy" [Correspondence], letter from Ivan Drohomiretsky, Pleasant Home, Manitoba. Reverend Ivan Velyhorsky in Galicia expressed willingness to come to Canada to serve Pleasant Home community; latter interested but demanded that priest be under jurisdiction of metropolitan of Lviv and not French Canadian bishops; Metropolitan Sheptytsky refused as had no rights over Ruthenians in America; to serve in Canada Velyhorsky obliged to submit to authority of French Canadian bishops and to incorporate church parishes with Roman Catholic church; Velyhorsky refused, saying that no Ruthenian priest or Ruthenian people could accept such conditions and urged Pleasant Home community to resist. (p. 3)
 - "Dopysy" [Correspondence], letter from Nykolai Suliatytsky, Ethelbert, Manitoba. Ruthenians in surrounding eight townships asked to forward letters of protest against "the municipality and other parasitic bodies" (storekeepers,

constables, councillors, government agents), falsely persuading people to submit to their authority on promise of betterment; costs and taxes will increase accordingly. (p. 3)

- 16 Oc (no. 42) — "Dopysy" [Correspondence], letter from Vasyl Simak, Lethbridge, Alberta. Eulogy to Ruthenian motherhood; mothers the transmitters of cultural and national spirit and trainers of Ruthenian nationalist warriors. (p. 3)
- 23 Oc (no. 43) — "Vîzhd dukhovnoy misi y do Kanady" [Departure of a Spiritual Mission to Canada], reprint from *Dilo*. Basilian mission to Canadian Ruthenians positive as settlers fighting both Muscovites and French; Platonid Filias, head of mission, a conscious Ruthenian unlikely to succumb to Latinizers; question whether venture to repeat fiasco of Zholdak's Latinizing mission to Canada or Hodobay's Russifying mission to United States. (p. 3)
- "Poslîdni vîsty" [Last News]. Telegram that four Galician priests under Basilian Filias on way to New York en route to mission in Canada; several Sisters Servants accompanying them to work among children; Filias known as Ukrainian patriot; arrival eagerly awaited. (p. 4)
- 13 N (no. 46) — "Uvahy" [Notices]. Canadian Ruthenians can look forward to new attention from Polish Catholic priests as Pole, Zaleski, said to become apostolic delegate in Canada. (p. 2)
- "Dopysy" [Correspondence], letter from "Friend," Sifton, Manitoba. *Svoboda* the sole newspaper attempting to enlighten Ruthenian peasant; Russophile *Pravda* compared unfavourably. (p. 3)
- 20 N (no. 47) — "Novynky" [News], report of letter from F. Stefanych, Winnipeg, Manitoba. Basilian Fathers and Sisters Servants departed Winnipeg en route to Edmonton; Zholdak remained in Winnipeg. (p. 3)
- Reprint [untitled] from *Literaturno-naukovyi vîstnyk* [Literary Scientific Herald] concerning Russophile press in America. (p. 4)
- 27 N (no. 48) — "Pôd rozvahu" [Under Consideration] by N.S. Mining and factory life of Ruthenians in United States unhealthy; situation particularly adverse for children growing up in resultant environment (although parental supervision renders them more fortunate than Irish or Italian counterparts); return to agriculture the solution, but Galicia a backward step so American Ruthenians should emigrate to Canada. (p. 2)
- 4 D (no. 49) — "Dopysy" [Correspondence], letter from Vasyl Tsikhotsky, Gimli, Manitoba. Carelessness causing accidents; seventeen-year-old boy lost finger and part of face from rifle blast, while older man dying from self-inflicted bullet wounds; families grief-stricken. (p. 2)
- 11 D (no. 50) — "Dopysy - Ruska kol'oniia v Gimli y Pleisant Hom v provintsii Manitoba, Kanada" [Correspondence - Ruthenian Colonies in Gimli and Pleasant Home in the Province of Manitoba, Canada], letter from Vasyl Tsikhotsky. Settlers in

transition from poverty to limited prosperity; two churches and four schools; resident priest (house and \$600-salary to be provided) being sought. (p. 3)

- "Dopysy - Lyst rusko-kat. sviashchenyka, misionara v Kanadi" [Correspondence - Letter from a Ruthenian Catholic Priest, Missionary in Canada], anonymous. Religious divisiveness among Ruthenians amazing; sole personal concern the praise of God and furthering of Ruthenians' mutual interests. [*Svoboda* promises reaction in following issues]. (p. 3)
- "Tretia rozmova kanadiisko-ruskykh farmerôv" [Third Conversation of Some Canadian-Ruthenian Farmers], "overheard by a young bachelor." Questionable farm profits; new Russophile newspaper, *Osa* [Wasp]. (p. 4)
- Advertisement by George Biguraj, Winnipeg, Manitoba, seeking whereabouts of son, Iosyf. (p. 4)

- 18 D (no. 51)
- "Dopysy" [Correspondence], letter from Andrii Romaniv, "Ruthenian farmer," Wolseley, Saskatchewan. Article on wasted Ruthenian children in United States brought tears; these people should definitely come to Canada (example of own progress). (p. 2)
 - "Dopysy" [Correspondence], letter from N.S., Ethelbert, Manitoba. Group of Ruthenians, not understanding French priest's Latin service, detached themselves to await Ruthenian priest; Kulawy's limited success soon to dissipate. (pp. 2-3)
 - "Nepoviazni dumky" [Random Thoughts] by "One of the Twelve." Reply to Ruthenian Catholic missionary in Canada [see 11 D 1902]; basic philosophy of American circle of Lviv seminary described; differs from Catholicism espoused by "missionary." (p. 2)
 - Advertisement by Stefan Diakon, Gimli, Manitoba. Two head of cattle lost. (p. 5)
- 25 D (no. 52)
- "Z kanadiiskoy Rusy" [From Canadian Rus'] by "Ruthenian Farmer." Actions of types like Kulawy and Olshewski decried. (p. 2)

1903

- 1 Ja (no. 1-2)
- Poem, "Pozdorovlenie z Kanady" [Greetings from Canada], by Dmytro Iarema, Venlaw, Manitoba. Christmas greetings. (p. 3)
- 15 Ja (no. 3)
- "Novynky" [News]. Life in America materially good but homesickness widespread; example of sixty-year-old widow at Fish Creek - without sufficient money to return to old country, committed suicide. (p. 1)
 - "Dopysy" [Correspondence], letter from Ivan Mykhalchuk, Silver Creek, Manitoba. Fire destroyed house, killing wife and four children while husband away working (almost went mad when informed). (p. 2)
 - "Dopysy" [Correspondence], letter from Ivan Nimets, Calgary, Alberta. Railway foreman murdered in Cranbrook, British Columbia. (p. 2)

- 22 Ja (no. 4) — Letter [untitled] from Mikola Karyj, Fort William, Ontario. Befriended by Mikhail Derkach with \$10-gift when needed job; bought train ticket to Duluth, Minnesota; wishes to repay money with interest as has prospered. (p. 4)
- “Novynky” [News]. In Manitoba, where 15,000 Ruthenians settled, harvest good. (p. 5)
- Advertisement by F.E. Nex, secretary treasurer, Ukraina S.D. No. 1112, Sifton, Manitoba. Bilingual Ukrainian-English teacher needed. (p. 5)
- 29 Ja (no. 5) — “Vôdpovîdy na pýtanie v spravî farm” [Replies to the Questionnaire on Farm Matters], from Ethelbert, Manitoba. (p. 2)
- 5 F (no. 6) — “Vôdpovîdy na pýtanie v spravî farm” [Replies to the Questionnaire on Farm Matters] by Alexander Zhylych, Pipestone, Manitoba. Left Pennsylvania mines in 1898 to farm in Canada; arrived with \$350, earned additional \$150 the first year, then began farming; possesses 100 cultivated acres, house and cattle. Life superior in Canada - own boss, healthier, more secure. (p. 3)
- Letter [untitled] from Ivan Machkovych, Ethelbert, Manitoba. Reply to *Svoboda* questionnaire on conditions in Ruthenian colonies in Canada and economic situation of immigrants; brought \$80 cash plus numerous possessions (detailed list plus itemized value). (p. 4)
- Letter [unidentifiable]. Reply to *Svoboda* questionnaire on conditions in Ruthenian colonies in Canada and economic situation of immigrants; brought \$15 cash (\$10 for homestead, \$5 to Kulawy for wedding); current material possessions listed. (p. 4)
- Letter [untitled] from Vasyl Syrotiuk, Ethelbert, Manitoba. Reply to *Svoboda* questionnaire on conditions in Ruthenian colonies in Canada and economic situation of immigrants; arrived with \$140; person can prosper in Canada if has sufficient money to get there; minimum of \$400 necessary to begin farming immediately; older children can be regarded as capital; earnings of \$100 possible in four summer months; improved farms cost between \$1,000 and \$4,000. (p. 4)
- Letter [untitled] from [?] Shurko, Duhamel, Alberta. Reply to *Svoboda* questionnaire on conditions in Ruthenian colonies in Canada and economic situation of immigrants. (p. 4)
- Letter [untitled] from Iurii Zahara, Stuartburn, Manitoba. Reply to *Svoboda* questionnaire on conditions in Ruthenian colonies in Canada and economic situation of immigrants. (p. 4)
- Letter [untitled] from Ivan Kun, Lower Fort Garry, Manitoba. *Svoboda* survey to determine best area for settlement useless; answers untrustworthy as respondents seeking neighbours; dispatching scouts to investigate conditions and talk to government officials more profitable approach. (p. 4)
- 19 F (no. 8) — “Vôdpovîdy na pýtanie v spravî farm” [Replies to the Questionnaire on Farm Matters]. Responses from Ivan Drohomysky, Pleasant Home, Manitoba; Teodor Fylypov, Pheasant Forks, Saskatchewan; and Iosyf Sikorsky, Alvena, Saskatchewan. (pp. 2-3)

- 26 F (no. 9) — "Dopysy" [Correspondence], letter from "Forget-Me-Not," Gimli, Manitoba. Visit from Zaklynsky; church committee meeting; murder of lover by young man; weddings numerous. (p. 2)
- "Dopysy" [Correspondence], letter from Iosyf Izonsky, Fernie, British Columbia. Three strikes in British Columbia as Crowsnest Pass Coal Company cutting wages. [*Svoboda* blesses strike]. (pp. 2-3)
- "Dopysy" [Correspondence], letter from Aleksii Karpets, Beaver Creek, Alberta. Arrival of Basilians positive effect - people attending church regularly; problems acquiring church land from local farmer. (p. 3)
- "Dopysy" [Correspondence], letter from Ivan Drohomysky, Pleasant Home, Manitoba. Two churches in colony despite desire for unity; pro-Latin faction under Iurko Volchuk claiming that opponents are radicals building reading hall and not church. (p. 3)
- "Vôdpovîdy na pýtanie v spravî farm" [Replies to the Questionnaire on Farm Matters]. Responses from Dmytro Oliinyk, Yorkton, Saskatchewan; and Vasyl Romaniuk, Beaver Creek, Alberta. (p. 4)
- 5 Mr (no. 10) — "Dopysy" [Correspondence], letter from Ivan Popyk, Winnipeg, Manitoba. Conditions in Gimli and Pleasant Home not as harmonious as V. Tsikhotsky contended; one church signed over to French; disagreements between Zaklynsky and Zholdak over sale of church. (p. 2)
- "Vôdpovîdy na pýtanie v spravî farm" [Replies to the Questionnaire on Farm Matters]. Response from Aleksii Karpets, Beaver Creek, Alberta. (p. 2)
- 12 Mr (no. 11) — "Novynky" [News]. Ruthenian, Ivan Mykhailiuk, from Fish Creek froze to death near farm, leaving widow and five minor children. (p. 3)
- "Dopysy" [Correspondence], letter from Iosyf Bubniak, Lethbridge, Alberta. Winter unusually cold. (p. 4)
- 19 Mr (no. 12) — "Novynky" [News]. Canadian Ruthenians requested not to send *Svoboda* money in Canadian coins. (p. 3)
- 26 Mr (no. 13) — "Dopysy - Lyst yz staroho kraiu" [Correspondence - Letter from the Old Country], letter from M.L. Emigration passports for workers difficult to obtain as labour shortage feared. (pp. 2-3)
- "Dopysy - Do rusynôv zhyvuchykh na Biver Leik, Man., Kanada" [Correspondence - To Ruthenians Living in Beaver Lake, Man. (*sic*), Canada], letter from Petro Kolmatytsky. Ruthenians of Beaver Lake have prospered materially from emigration but suffered spiritually; arrival of three priests a blessing. (p. 3)
- "Vazhne dlia kanadiiskyykh rusynôv" [Important for Canadian Ruthenians]. Text and account of petition protesting Roman Catholic attempts to control Ruthenian Greek Catholic churches in Canada. [Article submitted by Ivan Bodrug and Ivan Negrych]. (p. 3)
- Advertisement from Maxim Proc [Maksym Prots], Yorkton, Saskatchewan, seeking whereabouts of Nykolai Smerechynsky. (p. 5)

- 2 Ap (no. 14) — "Novynky" [News], letter from A. Hrycak, "postmaster," Alvena, Saskatchewan. Request from Fish Creek community for Zholdak and Zaklynsky to reply to letters; perhaps incorrect address at fault. (p. 1)
- "Dopysy" [Correspondence], letter from Antin Volchuk, Pleasant Home, Manitoba. Ruthenian colonies at Pleasant Home and Gimli; religious situation, including roles of Kulawy and Zholdak; comments on letter from Ivan Popyk [see 5 Mr 1903]. (p. 3)
- 16 Ap (no. 16) — "Dopysy" [Correspondence], letter from I. Izovsky, Fernie, British Columbia. Many Ruthenians from Alberta bloc have worked in mines. Ruthenian girls being ruined in Canada; men married in old country live well with wives but those married in Canada often encounter problems; girls flock to city seeking English husbands, change names, shun Ruthenian men until lose virginity and no longer attractive to Englishmen, then take first available Ruthenian (not for love but simply to be married); unhappy as farmer husbands cannot satisfy frivolous whims; often run off with lovers. Ruthenian bachelors wise to be wary. (p. 3)
- "Uvahy" [Notices]. Letter received from Iurii Volchuk, Pleasant Home, Manitoba, will not be published because of length, illustration of divisiveness among Ruthenians in new world and possibility of frightening prospective priests. [Svoboda admonishes feuding parties to call joint meeting to settle differences]. (p. 4)
- "Novynky" [News], letter from Pleasant Home, Manitoba. Meeting to protest against incorporating Ruthenian church with French bishop. (p. 5)
- "Novynky" [News]. Bishop Seraphim to Canada in company of Reverend Zaitsev. (p. 5)
- "Novynky" [News]. Ruthenians at Fish Creek recently completed church but unfortunately lack priest; efforts to keep church from control of Polish priests or French bishop. (p. 5)
- 23 Ap (no. 17) — "Dopysy" [Correspondence], letter from M.S., Rosthern, Saskatchewan. Colonization agent, C.W. Speers, in good standing with Ruthenians. Speers's influence with Doukhobors; Doukhobors less progress than Ruthenians-Ukrainians in Canada as former imbued with Great Russian spirit while latter more individualistic and akin to Anglo-Saxons. Author spent half of life near St. Petersburg and Finland and fifteen years in Ukraine; emigration to America now beginning from Kharkiv and Kiev. (p. 2)
- 30 Ap (no. 18) — "Novynky" [News], report of letter from Petro Kosovych, Winnipeg, Manitoba. Several Ruthenians in Winnipeg going into business, purchasing lots, building houses - a positive sign; religious community divided. (p. 1)
- "Dopysy" [Correspondence], letter from Iu[r]ii S[y]rotyuk, Ethelbert, Manitoba. Religious situation; Ruthenians need own legitimate church like other faiths in Canada. (p. 3)
- 7 My (no. 19) — "Novynky" [News], letter from A. Kudra. Ruthenian, Ivan Topolnytsky, fell from bridge and drowned at Rat Portage, Ontario, while working; five Ruthenian co-workers survived the mishap. (p. 1)

- "Novynky" [News]. Town of Frank, Alberta, buried in slide; fate of Ruthenians working in Frank mine and living in the town unknown. (p. 3)
 - "Novynky" [News], letter from Ios. Dzobko, Elm Valley, Manitoba. Beautiful spring; Ruthenians have twenty to thirty acres sown. (p. 3)
 - "Novynky" [News], letter from T.V., Stuartburn, Manitoba. Seraphim visited community on 19-20 April. (p. 3)
 - "Uvahy" [Notices]. Arrival of Bishop Seraphim in Canada and early activities; ordained thirteen priests; French and Russophiles upset; Seraphim's jurisdiction questionable but popularity great. [Svoboda comments on difficulty of Greek Catholic church authorities in Lviv to re-establish control]. (p. 4)
 - "Naslǎdky rymsskoy polityky y baiduzhnosty halytskykh vladŷk" [Consequences of Roman Politics and the Indifference of the Galician Bishops], letter from "The Same," Overstone, Manitoba. Church in sorry state with numerous court cases; Seraphim's arrival noted, newly ordained priests listed and first service described (people criticized as too un-Ruthenian). (p. 4)
- 14 My (no. 20)
- "Novynky" [News]. Young Ruthenian found frozen to death near Yorkton, Saskatchewan. (p. 1)
 - "Dopysy" [Correspondence], letter from Iurko Bilyk, Shoal Lake, Manitoba. Ruthenians urged to withstand overtures of local Polish priest (activities described). (p. 2)
 - "Dopysy" [Correspondence], letter from N.S., Ethelbert, Manitoba. Recent visit from Polish priest: performed marriages, heard confessions and berated people for not wishing to follow Kulawy. Zaklynsky not far away. Incident of adultery. (p. 2)
 - "Dopysy" [Correspondence], letter from Myroslav Stechishin, San Francisco, California. Ukrainian national movement in Galicia. (p. 2)
 - "Dopysy" [Correspondence], letter from Pavlo Fedorkiv, Star, Alberta. Claim in Orthodox press that Star church used by Orthodox priests false; court case in progress. (p. 2)
 - "Uvahy" [Notices]. Activities of Polish priest at Fish Creek, Saskatchewan, seeking Ruthenian souls and Ruthenian dollars. (p. 4)
- 21 My (no. 21)
- "Novynky" [News]. Railway accident at Port Arthur, Ontario; Ruthenian labourers among the casualties. (p. 1)
 - "Dopysy" [Correspondence], letter from Ivan Bodrug and Ivan Negrych, Winnipeg, Manitoba. Denunciation of characterization of authors as "godless" in New York newspaper [Pravda]. (p. 2)
 - "Dopysy" [Correspondence], letter from Ivan Malkovych and N. Suliatytsky, Ethelbert, Manitoba. "Godless" characterization of Bodrug and Negrych false; attestation to their religious upbringing based on life-long acquaintance; spite in New York article attributed to chagrin at lack of recognition from Seraphim. (p. 3)
 - "Dopysy" [Correspondence], letter from Iurko Volchuk, Pleasant Home, Manitoba. Three parishes in district, one opposing Latinization. (p. 3)
 - "Vylizlo shylo z mǎshka" [The Cat Is Out of the Bag], by

- Teodor Stefanyk, "newly ordained priest." Rebuttal to "Perestoroha dlia kanadiiskyykh rusynôv" [A Warning to Canadian Ruthenians] in *Pravda* (no. 16) concerning Seraphim; background on Seraphim and arrival in Canada via New York. (p. 5)
- 28 My (no. 22) — "Novynky" [News]. On 4 May two hundred Bukovynian families departed for Canada; emigrants very impoverished. (p. 1)
- "Dopysy" [Correspondence], letter from Demko Banzur, Brandon, Manitoba. Two local settlers brought mothers to Canada, found them too old to work and abandoned them; one man had left first wife in old country and remarried in Canada. (p. 3)
- "Dopysy" [Correspondence], letter from Ivan Probizhansky, Stuartburn, Manitoba. Immigrants arriving in 1896-7 have twenty-five to thirty head of cattle and between 200 and 1,000 bushels of wheat; some own steam threshers. Kulawy into disrepute; all municipal officials, excluding reeve, are Ruthenian. (p. 3)
- "Dopysy" [Correspondence], letter from Iur. Negrych, Garland, Manitoba. Local school controversy; English teacher to be replaced by bilingual teacher but trustees, all Ruthenians, and few individuals opposed (bought off with cash or sugar); opposition sent letter to Winnipeg, saying Ruthenians refused to learn English; "national" party responded by professing desire to learn both languages. (p. 3)
- "Dopysy" [Correspondence], letter from Iu.N., Pine River, Manitoba. Local saw mill burned; personal fortunes rose since immigration three years ago; repaid father for steamship ticket, built house, installed wire fencing and ploughed fifteen acres; life in Canada good except for religious troublemakers - "Because of them we were poor in the old country and here they want to block our road to fortune." (p. 3)
- "Uvahy" [Notices]. Comment on anger of "New York newspaper" at *Svoboda's* references to Seraphim. (p. 4)
- "Uvahy" [Notices]. *Svoboda* frequently receives letters from Ruthenians in Canada downplaying necessity of education for children; attitude unhealthy; schools needed in every colony. (p. 4)
- "Shcho chuvaty v svîti" [What's New in the World]. Increased emigration fever in Galicia and Bukovyna, especially for Canada; areas affected; question of Canada as new Siberia, where Ruthenians rapidly lose nationality; United States offers employment and can accommodate another two million Ruthenians. (p. 5)
- "Novynky" [News]. Seraphim departed for Canada previous week. (p. 6)
- Advertisement by Jas. Trouvorson, Vancouver, British Columbia (born in Russian Ukraine). Wife wanted. (p. 6)
- 4 Je (no. 23) — "Dopysy" [Correspondence], letter from Ivan Drohomysky, Pleasant Home, Manitoba. Reply to letter from local resident in *Pravda* (23 Ap 1903). [Poor microfilming obscures text]. (p. 3)
- "Dopysy" [Correspondence], letter from Vasyl Shumka, "farmer," Mill Creek, Manitoba. Local meeting to discuss

formation of school district; faction opposed school as the idea of trouble-causing "radicals"; those favouring school predominated. "In the old country the Poles, the Muscovites and the Magyars prevent our education so that they can rule over us, and in this free land these swine would like to do the same." (p. 3)

- "Dopysy" [Correspondence], letter from Myroslav Stechishin, San Francisco, California. Return of Ruthenian immigrants in America to old country. (p. 3)
- "Novynky" [News]. Seraphim performed Benediction in Montreal during stopover en route to Winnipeg. (p. 3)
- "Novynky" [News], letter from Iosyf Bubniak, Lethbridge, Alberta. Weather poor. (p. 3)

11 Je (no. 24)

- "Dopysy" [Correspondence], letter from D. Kudlyk, North Plain, Connecticut. Advice about Canada: although some homesteads fairly good, money necessary to obtain quality land; foolhardy to break land without help or machinery; preferable to purchase improved farms even if acquire debt. In United States, the only worthwhile homesteads in Oregon. (p. 3)
- "Dopysy" [Correspondence], letter from Iurii Martyniuk, "teacher," Gimli, Manitoba. Four disruptive individuals in community pursuing their old-country patterns (for example, one smuggled liquor and tobacco across Russian border, another a drunkard); no interest in improving themselves in free land - loiter outside church on Sundays and argue with worshippers, advocating signing church over to French bishop; residents anxious to take the four to court for disturbing the peace. (p. 3)
- "Dopysy" [Correspondence], letter from Ilko Genyk and Vasyl Negrych, Drifting River, Manitoba. Reply to *Pravda's* attack on Ivan Bodrug and Ivan Negrych as "godless" persons; author of attack exposed as former storekeeper with unsavory character and reputation for exploiting customers. (p. 3)

18 Je (no. 25)

- "Novynky" [News], letter from Stefan Filyk, Gimli, Manitoba. Seven-year-old boy lost on way home from neighbour's. (p. 1)
- "Novynky" [News], letter from Elm Valley, Manitoba. People sowing thirty to eighty acres by end of May; weather good; mosquitoes too plentiful. (p. 1)
- "Dopysy" [Correspondence], letter from Iv. Koziar, "farmer," Brokenhead, Manitoba. Old-country bishops have toyed with Canadian Ruthenians for too long; Seraphim giving immigrants exactly what they want - Ruthenian priests responsible to a Ruthenian church. (p. 3)
- "Dopysy" [Correspondence], letter from Andrii Panabapka, Iasko Izhovsky, Mykhailo Bylynsky, Ivan Malkovych, Mariian Kilchytsky, Antonii Kilchytsky and Havrylo Symchych, Ethelbert, Manitoba. Denunciation of *Pravda's* defamation of Ivan Bodrug and Ivan Negrych. (p. 3)

25 Je (no. 26)

- "Novynky" [News]. Seraphim at Stuartburn, Manitoba, on 31 May. (p. 1)
- "Dopysy" [Correspondence], letter from church committee (signed by Stefan Diakun, Anton Kanasiievych, Mykola Dzhus, Petro Skamarovsky, Vasyl Kapii, Danylo Savodiak, Petro

Lupiichuk, Panko Troian and Sydor Zelenytsky), Gimli, Manitoba. Information in *Svoboda* [see 5 Mr 1903] concerning sale of local church to Zholdak false; community retains ownership and those willing to sell it for "not \$200 but a bottle of *horilka* [whiskey]" not in majority or control. (p. 3)

- "Dopysy" [Correspondence], letter from Seman Saranchuk and Ivan Tkachyk, Overstone, Manitoba. Orthodox newspaper, *Svit*, attacking Seraphim only because losing ground to him; cannot compare the two - Orthodox priests simply come to collect money and ask if confessions wanted while Seraphim brings entire ritual; people pleased as is not Muscovite or Roman but Ruthenian church; local man, Havriyl Tymchuk, ordained by Seraphim; reply to those wondering how such a poorly educated man can be ordained is that Apostles themselves simple uneducated fishermen; local priest works whole week (no indignity to work), then serves on Sunday. (p. 3)
- "Novynky" [News]. Approximately eighteen Ruthenians bound for Canada drowned when ship collided with Swedish vessel outside Antwerp; casualties listed. (p. 6)
- "Novynky" [News]. Mass emigration of Ruthenians and Finns from Canada to northwestern United States; border officials ordered to halt movement. [*Svoboda* contends that objective not settlement but seasonal labour]. (p. 6)

2 JI (no. 27)

- "Novynky" [News]. Seraphim ordained six priests at Yorkton, Saskatchewan; proceeding to Rosthern and Edmonton. (p. 1)
- "Novynky" [News], report of letter from Winnipeg, Manitoba. Ivan Bodrug and Ivan Negrych, Seraphimite priests, spearheading organization of parish in Winnipeg. (p. 1)
- "Novynky" [News], letter from D. Danyleiko, Rosssburn, Manitoba. Ten-year-old boy lost in woods while fetching cows. (p. 1)
- "Chy mohlab se buty pravda?" [Can This Be the Truth?], letter from Wostok, Alberta. Advice sought; recently arrived Basilian priests urging people to sign local churches over to French bishop; correspondents have heard that churches can be registered with community. [*Svoboda* advises latter route]. (p. 5)

9 JI (no. 28)

- "Novynky" [News]. Provincial election in Manitoba imminent; Ruthenians urged to exercise right to vote. [*Svoboda* advocates voting Liberal as that party more favourably disposed toward "foreigners," including Ruthenians]. (p. 1)

16 JI (no. 29)

- "O. P. Filias pro Rus' kanadyisku" [Fr. P. Filias on Canadian Rus'] by Nestor Dmytriw. Response to Filias's articles in *Ruslan* on character of settlers' faith, national consciousness, material conditions and future prospects of farmers, church, school and Orthodox schism, and blaming Dmytriw's short stay in Canada for religious strife. Dmytriw points to gross unfairness of expecting one man with limited means to do everything; defends himself with extensive report on activities in Canada in 1896-7; notes that Nemirsky brothers in Wostok had contacted Russian Orthodox bishop in San Francisco before his arrival; neglect

- of emigrants by Greek Catholic hierarchy in Lviv responsible for Muscovite and Seraphimite inroads. (p. 4)
- "Novynky" [News]. Murder of Pavlo Vyrkhykovsky by neighbouring farmer, Luka Kyryk, near Beausejour, Manitoba. (p. 6)
- 23 JI (no. 30) — "Novynky" [News]. Attention of Canadian Ruthenians drawn to fact that schools may be taught in both English and Ruthenian languages; those Ruthenians advocating English only constitute a negative influence. (p. 1)
- "Chy Serafym maie vlast' sviatyty?" [Does Seraphim Have the Right to Ordain?]. Reply to numerous queries arriving at *Svoboda* office: proper inquiries made; certificate of consecration obtained from Patriarch of Antioch [reproduced in translation]; documents available for viewing at house of Rev. Aleksei Bachynsky in Winnipeg. (p. 2)
- Bulletin [untitled] from newly formed consistory of Seraphimite church following recent gathering in Winnipeg; signed by Ivan Danylchuk (Gonor, Manitoba), Aleksei Kandia, Teodor Stefanyk, Havriyl Tymchuk (Overstone, Manitoba), Aleksei Bachynsky, Iulian Bohonko and Ivan Negrych. Seraphimite church presented as Ruthenian national church, viable alternative to Roman Catholics and Russian Orthodox, and favouring *prosvity* and public schools; Seraphim's legitimacy emphasized. (pp. 2-3)
- "Dopysy" [Correspondence], letter from Ivan Drohomiretsky, Pleasant Home, Manitoba. Reply to letter from Gimli, Manitoba, in *Pravda* criticizing new priests; both priests and manner of ordination defended; motives of *Pravda's* correspondent (identified as a "Ruthenian farmer") exposed. (p. 3)
- 30 JI (no. 31) — "Rusynî v Manitobî" [Ruthenians in Manitoba]. Explanation of Manitoba electoral laws: qualifications include status as British subject, seven-years' residence in Canada and ability to read English, French, German, Spanish or Scandinavian [*Svoboda* adds that Liberals attempting to include Ruthenian as well]. (p. 3)
- "Dopysy" [Correspondence], letter from T.S.G., Edmonton, Alberta. Local situation unpromising; attempts to establish school or reading hall floundered; others mock Ruthenians, their lack of leadership and progress; even Basilian efforts no results; demoralization most evident in youth; girls ashamed of parents and language; Basilians ineffective, say low mass early Sunday at French Roman Catholic church and charge admission, no attempt to erect own church. (pp. 2-3)
- Letter [untitled] from church committee (signed by Ivan Danchuk, Teodor Palamarchuk and Aleksander Karpets), Wostok, Alberta. Denial of earlier accusation that Basilians attempting to sign local church over to French Roman Catholic bishop. [*Svoboda* requests further commentary]. (p. 4)
- "Novynky" [News]. Mission to Brokenhead, Manitoba, undertaken by newly ordained priests, Ivan Bodrug, Ivan Negrych, [?] Bachynsky and Teodor Stefanyk; Bodrug's sermon deeply moving; Polish priest allegedly said that new priests should be shot. (p. 6)
- "Novynky" [News]. Response by N. Suliatytsky, Ethelbert,

Manitoba, to letter from M. Fekula will not be published; former advised to calm down. (p. 6)

- 6 Ag (no. 32) — Poem, "Rusko-amerykan'ska pîsnia - Kanadiiska" [Ruthenian-American Song - Canadian], by Mytro Baziuk (transcribed by Nykola Pryhrotsky), Stuartburn, Manitoba. Cyril Genik and early settlers thanked for advice; author would not trade places with Galician landlord. (p. 2)
- "Dopysy" [Correspondence], letter from Ilko Ravliuk, Genelle, British Columbia. Whitford (Alberta) district described; deprived of pay for building local Russian Orthodox church; wife died in Edmonton hospital, leaving four children; nothing to show for four years in Canada; working on railway in British Columbia for ten months. (p. 3)
- "Dopysy" [Correspondence], letter from Vasyl Romaniuk, Beaver Creek, Alberta. Physical features of area; Star church controversy; much free land still available; CPR land costing \$5 per acre (formerly \$3); prices of livestock and implements listed; personal progress in Canada over ten years. (p. 3)
- 13 Ag (no. 33) — "Novynky" [News], letter from Vasyl Hutsuliak. Hailstorm in Alberta. (p. 1)
- "Dopysy" [Correspondence], letter from Al. Ivasiuk, Elphinstone, Manitoba. Activities of pro-Kulawy Polish priest in Shoal Lake colony; colony large but is no Ruthenian Catholic priest to serve it and surrounding districts. [*Svoboda* warns of dangers if Greek Catholic church and priests continue their neglect of immigrants]. (pp. 2-3)
- "Uvahy" [Notices]. Comment on article in *Svit* concerning Seraphim. No convincing evidence that Seraphim not a bishop despite notification from patriarch of Constantinople to Russian Orthodox metropolitan in North America to that effect; *Svoboda* no direct connection with Seraphim, and coverage of activities intended solely to present objective view of Ruthenian life in America. (p. 4)
- 20 Ag (no. 34) — "Dopysy" [Correspondence], letter from Iakov Iakovchuk, Fort William, Ontario. Ruthenian dock worker drowned; forty Galician Ruthenians attended funeral. (p. 2)
- "Dopysy" [Correspondence], letter from Platonid Filias, Beaverlake, Alberta. Allegation that Basilians forcing Ruthenians to French Roman Catholics libellous; charge pending if accusation not withdrawn; Zholdak also not guilty of pro-French leanings and *Svoboda* opinions of him mistaken. (p. 3)
- "Dopysy" [Correspondence], letter from Nyk. Smys, Shoal Lake, Manitoba. Ruthenian girl lodged complaint against unwanted advances by arrogant Englishman in local bank; most girls, however, "would give their eyes" for Englishmen's attention; teach them crudities in Ruthenian that anger Ruthenian men when repeated to them. (p. 3)
- "Uvahy" [Notices]. Response to Filias's [see above]; *Svoboda* willing to accept honourable motives but questions Filias's qualifications to speak of Zholdak and why a priest should threaten critics with libel suit; Ruthenians warned to recognize issue at stake - control over Ruthenian church; independence of Ruthenian church crucial. (p. 4)

- 3 S (no. 36) — "Novynky" [News]. Ivan Makhachuk, Rosthern, Saskatchewan, seeking support for candidature [position unclear] from all local Ruthenians. (p. 1)
- "Dopysy" [Correspondence], letter from lord Lastivka, Tilley, Alberta. Injustice of railway employers toward labourers, especially in Alberta; fifty cents paid daily for room and board obtains pile of straw as bed (blanket extra); deplorable situation possible because Ruthenians do not know how to defend rights; lot of workers better in Ontario. "You, brothers, should not pity the Englishman. Do not be kind to him, for he is not a kind creature and has an advantage over you. The Englishman will not pity you. He would tear out your very soul if he could." (p. 3)
- "Dopysy" [Correspondence], letter from church committee (signed by Pavlo Varkhomynka, Stefan Abramets, Mykola Popovych and Maksym Prots), Yorkton, Saskatchewan. Priest needed to bless nearly completed church; advice on its registration requested. (p. 3)
- 10 S (no. 37) — "Novynky" [News]. Report from *Dillo*: Seraphim's activities causing consternation to St. Petersburg Synod; Synod denies his legitimacy as bishop, identifying him as former chaplain of Tver regiment. (p. 1)
- "Dopysy" [Correspondence], letter from Iv[an] Osmak, Macleod, Alberta. Weather good until cold heavy rains started on 20 August. (p. 3)
- "Dopysy" [Correspondence], letter from G.N., Venlaw, Manitoba. Poles in Canada anxious to re-establish hegemony of old country; example of Polish woman, on instructions from husband, trespassing on Ruthenian farm to pick raspberries - confrontation ensued and case now before courts. (p. 3)
- "Sprostovanie" [Refutation] by Platonid Filias, [Beaverlake, Alberta]. Reply to charges in *Svoboda* [see 30 JI 1903] about situation of Ruthenians in Edmonton; author of letter labelled liar and slanderer, unwilling to sign full name; twelve perceived discrepancies in his letter discussed. (pp. 4-5)
- 17 S (no. 38) — "Novynky" [News], letter from Sifton, Manitoba. National reading association formed; elected officers listed. (p. 1)
- 24 S (no. 39) — "Novynky" [News], letter from Iu. Negrych, Venlaw, Manitoba. Snow on 12 September; recent rains; crops good but inferior to previous years. (p. 1)
- "Novynky" [News]. Three Seraphimite priests - Zaitsev, Tymchuk and Vilchynsky - conducted services in Overstone and Stuartburn, Manitoba; Danylchuk in Rosssburn, Manitoba. (p. 1)
- "Novynky" [News], letter from Beaver Creek, Alberta. Russian Orthodox priests convinced some Ruthenian farmers to go to Russia; lost their money en route and now in abject poverty. (p. 1)
- "V spravi Serafyma" [On the Matter of Seraphim], part 1. *Svoboda* claims impartiality; will print selected letters received on controversy. [Letter in present issue concerns Seraphim's credentials (published previously), exposing inconsistencies in text and labelling Seraphim a charlatan aiming to deceive Ruthenian peasants]. (pp. 4-5)

- 1 Oc (no. 40) — "V spravi̇ Serafyma" [On the Matter of Seraphim], part 2. (pp. 4-5)
 — Poem, "Pîsn' pro Kanadu" [A Song About Canada], by Symeon Palamariuk. (p. 5)
- 8 Oc (no. 41) — "Novynky" [News]. Shooting death of Metro Dushevy, Swan River, Manitoba, by office clerk when former demanded wages for two months' work; widow and child in Galicia. (p. 1)
 — "Dopysy" [Correspondence], letter from Ios[yf] Bubniak, Lethbridge, Alberta. Impressions of Ruthenians from his stay in New York. (p. 3)
 — "V spravi̇ Serafyma" [On the matter of Seraphim], part 3. (pp. 4-5)
 — "Dopysy" [Correspondence], letter from Vasył Nykyforuk, Hrynko Hnidan and Vasył Ierymii, Wostok, Alberta. Denunciation of Filias's charges and excitability; major cause of suspicion of Basilians their close relationship with French Roman Catholics (earlier Ruthenian priests cooperated less closely); defence of Zholdak exposed Filias's true colours. Ruthenians must rid themselves of such "protectors" as the French. (p. 5)
- 15 Oc (no. 42) — "Novynky" [News]. Ruthenians in Winnipeg building church; rumoured that Seraphim still to ordain twenty priests for Canada; Ruthenian periodical, *Volia* [Will], to appear in Winnipeg on 15 October; large national Ruthenian meeting to discuss religious and other important matters slated for January 1904. (p. 1)
 — "Dopysy" [Correspondence], letter from I[ord] L[astivka], Tilley, Alberta. Ruthenians urged to write to *Svoboda* to familiarize others with their life in America. (p. 3)
 — "V spravi̇ Serafyma" [On the Matter of Seraphim], conclusion. (pp. 4-5)
 — Poem, "Pîsnia kanadiiska" [Canadian Song], by Aleksander Rybchynsky (transcribed by M. Shch.). (p. 5)
- 22 Oc (no. 43) — "Novynky" [News]. New Ruthenian periodical to be published in Winnipeg to be called *Kanadyiskyi farmer* [Canadian Farmer] and not *Volia* as reported. (p. 1)
 — "Dopysy" [Correspondence], letter from Taras Ferley, San Francisco, California. Expulsion of Ruthenian students and teachers from schools in Galicia. (p. 3)
- 29 Oc (no. 44) — "Rym a [i] Hreko-katolytske epyskopstvo v Amerytsi" [Rome and the Greek Catholic Bishopric in America]. Editorial. (p. 4)
 — "Fond zapomohovyi" [Assistance Fund] by Taras Ferley. Emigrant aid fund advocated for sociocultural, political and religious activists unable to leave Galicia because of poverty; these people would be of great aid to American Ruthenians; individuals recently expelled from schools for radicalism and patriotism possible candidates. (p. 5)
- 12 N (no. 46) — "Novynky" [News]. Timekeeper accused of killing Ruthenian railway worker awaiting trial in Prince Albert jail. (p. 1)
 — "Novynky" [News]. Beware of false friends; anecdote of Andrii Bilynsky, Morrissey, British Columbia. (p. 1)
 — "Dopysy" [Correspondence], letter from Prokopii Magera,

- Edmonton, Alberta. While seeking farm in Rabbit Hill area, befriended by Christian Ruthenian farmer; disbelief at local religious conflict; improvement since arrival of Basilians; Orthodox won converts only because priests promised to build gold-domed church. (p. 3)
- "Dopysy" [Correspondence], letter from Hryhorii Martyniuk, "teacher," Gimli, Manitoba. Kulawy back in colony, threatening people with damnation if go to Ruthenian Seraphimite priest, Zaitsev, and asking women unnecessary questions during confession. (p. 3)
 - Poem, "Pîsnia halytsiiskyykh rôl'nykôv" [Song of Galician Farmers], by Aleksander Rybchynsky (transcribed by M. Shch.). Canadian government and wealth praised; Galician officials and poverty compared unfavourably. (p. 6)
 - Advertisement by Andrii Bilynsky, Morrissey, British Columbia. Wife wanted. (p. 7)
 - Advertisement by Iurko Negrych, Pleasant Home, Manitoba. Several head of cattle lost; reward offered for information. (p. 7)
- 19 N (no. 47)
- "Dopysy" [Correspondence], letter from church committee (signed by Ivan Danchuk, Teod. Palamarchuk, Antin Sloboda and Aleks. Karpets), Beaver Creek, Alberta. Local harvest results; weather; recent mission by Filias and Sozont Dydyk from Basilian Fathers. (p. 3)
 - "Novynky" [News]. Announcement of first issue of *Kanadyiskyi farmer*. (p. 3)
 - "Novynky" [News]. Announcement of death of Dr. Joseph Oleskiw, 20 October 1903. (p. 3)
 - "Novynky" [News]. Basilians, Matei Hura and Pankratii Kryzhanovsky, en route to Canada. (p. 3)
 - "Novynky" [News]. Murder at Beaver Creek, Alberta: Fedir [sic] Havrylenko accidentally killed Pavlo Syrota in dispute over payment for hauling grain. (p. 3)
 - "Novynky" [News]. Seraphim ordained several new priests. (p. 5)
 - "Novynky" [News]. Completion of Winnipeg church where Teodor Stefanyk, Seraphimite priest, to serve. (p. 5)
 - Advertisement by Olexa Odynsky, Michel, British Columbia, seeking whereabouts of brother, Vasyl. (p. 7)
- 26 N (no. 48)
- "Pailot Biut" [Pilot Butte], serialized story, part 1, by Myroslav Stechishin, Caspar, California. Galician worker on the CPR. [Continued 3 D 1903 and 10 D 1903]. (p. 2)
 - "Nova ruska chasopys'" [New Ruthenian Periodical]. Weekly newspaper, *Kanadyiskyi farmer*, launched in Winnipeg; *Svoboda* commends promising beginnings; *Kanadyiskyi farmer* has good of Ruthenian people at heart - will work diligently for its moral and material enlightenment. (p. 4)
- 3 D (no. 49)
- "Novynky - Khto vynen?" [News - Who Is To Blame?] by M[yroslav] Stechishin, Cement, California. Defence of workers. (p. 1)
 - "Novynky" [News]. Notice of letter from Stuartburn, Manitoba, in *Misionar* [Missionary]; letter contained many misrepresentations. (p. 1)

- 10 D (no. 50) — "Novynky" [News]. Mosquito plague in Madrid, Spain; comment that not only Canadians suffer. (p. 1)
- "Vôdpovîd' na sprostovanie o. Filiasa" [Reply to the Refutation by Fr. Filiás] by M. Gowda, [Edmonton, Alberta]. Discussion of Filiás's "clarifications" [see 10 S 1903]. (pp. 2-3)
- "Dopysy" [Correspondence], letter (fifteen signatures) from Sifton, Manitoba. Protest: local Ruthenians refuse to sign church to either Roman Catholic or Russian Orthodox bishop and call on all Ruthenian parishes in Canada to follow example. (p. 3)
- "Nadóslane" [Incoming], letter from Nykola Burdenii, "farmer," Ethelbert, Manitoba. Angry rebuttal to reports in New York newspaper [unidentified] that man north of Sifton, Manitoba, has sold wife and that Reverend Bachynsky in jail; former illegal and therefore impossible, while Bachynsky recently observed serving mass; editors of paper advised to examine own faults (one had deserted wife and fled to United States). (p. 6)
- "Novynky" [News]. Description of Catholic university in Ottawa, Ontario. (p. 6)
- 17 D (no. 51) — "Novynky" [News]. Accident at Pine River, Manitoba: Pavlo Kravchuk shot in face, survival doubtful. (p. 1)
- "Novynky" [News], letter from Ia. P., Overstone, Manitoba. Interaction of Vilchynsky and Seraphim on latter's visit to Stuartburn colony. (p. 1)
- "Novynky" [News]. Colonization agent, C.W. Speers, recently returned to Winnipeg from visit to Ruthenian farmers in Riding Mountain area; 3,000 settlers possess 4,000 head of cattle, 1,000 horses and a great number of acres under cultivation. (p. 1)
- "Novynky" [News]. Ruthenian recently convicted in Winnipeg for rape had decision overturned. (p. 1)
- "Dopysy" [Correspondence], letter from M.S., Rosthern, Saskatchewan. Orthodox priests misled Ruthenians; three families in Rosthern area, formerly from Beaver Creek colony, convinced by Russian Orthodox priest (Iakov Korchynsky) to seek free land in Russian Ukraine; his promises false and family wandered world in vain before returning to Canada; present land better quality than previous homesteads near Edmonton. (p. 3)
- Advertisement from Wasyl Iwanczuk, Tonkin, British Columbia. Wife wanted. (p. 6)
- 24 D (no. 52) — "Dopysy" [Correspondence], letter from A.V., Stuartburn, Manitoba. Local Bukovynians quarrelling; cooperatively owned threshing machine sabotaged by farmer with private machine; retaliation. (p. 3)
- 31 D (no. 53) — "Novynky" [News], letter from Michel, British Columbia. Work not steady; disrupted family life unhealthy for men. (p. 1)

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- 7 Ja (no. 1) — "Novynky - Z kanadiiskoy Rusy" [News - From Canadian Rus']. Dedication of new church in Winnipeg by Seraphim, with priests and many people attending; reading hall opened at 109 Euclid Street, Winnipeg; meeting to discuss church issue slated for 26 January in Winnipeg (programme included) - Reverends Bachynsky, Danylchuk and Stefanyk organizing committee. (p. 10)
- "Novynky" [News]. Report that Filias to leave Canada for United States or Galicia. (p. 10)
- 14 Ja (no. 2) — "Dopysy" [Correspondence], letter from I[lord] Lastivka, "foreman," Tilley, Alberta (writing from Calgary). Winter mild; one Ruthenian froze ears; another caught stealing handcar. Information concerning lots for sale in Edmonton requested. (p. 3)
- "Dopysy" [Correspondence], letter from Stefan Gudzovaty, Whitford, Alberta. Local settlement, development, problems. (p. 3)
- "Dopysy" [Correspondence], letter from Iv[an] Osmak, Woodpecker, Alberta. Drinking anecdote involving railway gang boss. (p. 3)
- Advertisement from Jerry I[lord] Lastivka, Tilley, Alberta. Wife wanted. (p. 6)
- 21 Ja (no. 3) — "Novynky" [News], letter from Iv. Oliinyk, Michel, British Columbia. Mine explosion involved no Ruthenians, only Magyars, Slovaks and English. (p. 1)
- "Dopysy" [Correspondence], letter from Iv. Darchuk, Overstone, Manitoba. Short evangelical tract. [*Svoboda* justifies printing entire letter because of originality and to alert readers to work of Protestant missionaries in Canada]. (p. 3)
- "Dopysy" [Correspondence], letter from Os. Bubniak, Lethbridge, Alberta. Conversation between a Galician and an Hungarian before Latin Christmas; Hungarian disbelief at Ruthenian adherence to Julian calendar. (p. 3)
- Advertisement by Jerry I[lord] Lastivka, Tilley, Alberta, seeking whereabouts of lurko Moroz. (p. 7)
- 28 Ja (no. 4) — "Dopysy" [Correspondence], letter from Taras Ferley, San Francisco, California. "Ruthenian-Ukrainian Society of M. Drahomanov" formed with ten members; Ferley secretary. (p. 3)
- "Na uvahu 'Svîtovy'" [To the Attention of *Svît*] by Myr[oslav] Stechishin, Iu[rîi] Syrotiuk and T[aras] Ferley. Refutation of statements in *Svît* by O.P. concerning California commune; accusation that commune a front to persuade Ruthenian Canadian farmers to come to California to work for nothing false. (p. 4)
- 11 F (no. 6) — "Novynky" [News], letter from A. Romaniv, Wolseley, Saskatchewan. Christmas mild; weather now severe. (p. 1)
- "Dopysy" [Correspondence], letter from Iu[rîi] Negrych, Venlaw, Manitoba. Mentally disturbed son of Ruthenian farmer stealing since arrival in Canada at age twelve; now nineteen, sits passively, occasionally doing some work in

- middle of night; an embarrassment not only to father but to all Ruthenians. (p. 3)
- "Dopysy" [Correspondence], letter from I. Osmak, Woodpecker, Alberta. Account of train derailment one mile from Macleod. (p. 3)
 - "Dopysy" [Correspondence], letter from Wostok, Alberta. Reading society at Wostok named after Joseph Oleskiw, "who strove the hardest for the good of Ruthenians emigrating from Galicia and Bukovyna." (p. 3)
 - "Dopysy" [Correspondence], letter from V. and T., Banff, Alberta. Site of town and new CPR mine; wages undercut since beginning of year by influx of Chinese and Italians; no union. (p. 3)
 - "Dopysy" [Correspondence], letter from "An Orthodox," Stuartburn, Manitoba. Local Bukovynians acquired priest - Reverend Vilchynsky, ordained by Seraphim; Russian Orthodox mobilizing to convert people but no response. (p. 3)
 - Poem, "Kanadiiska pîsnia" [Canadian Song], by Vasyl Haidii, Glace Bay, Nova Scotia. Pessimism. (p. 3)
 - "Pershe vsenarodne ruske vîche v Kanadî" [First All-National Ruthenian Meeting in Canada]. Report of meeting of consistory of Independent Ruthenian Greek Orthodox Church in Canada [Seraphimite movement]; programme; ninety-three delegates discussed religious and educational matters (standing committee elected); Ivan Bodrug and Ivan Negrych on presidium; proceedings closed with group photograph and nationalist songs. [Svoboda extended greetings.]. (pp. 4-5)
 - Poem [untitled] by Vasylii Kohut, Winnipeg, Manitoba. Satire on newspaper, *Pravda*. (p. 6)
 - Poem, "V Kanadî" [In Canada], by Vasyl Haidii, [Glace Bay, Nova Scotia]. (p. 7)
- 18 F (no. 7)
- "Novynyky" [News]. National Fund growing; \$1.25 collected by Os. Bubniak, Lethbridge, Alberta. (p. 5)
 - "Novynyky" [News], letter from Ivan Osmak, Woodpecker, Alberta. Weather fine. (p. 5)
 - "Novynyky" [News]. Collection of \$6.50 by D[mytro] Solianych, Lethbridge, Alberta, to support court case over church ownership in Oliphant, Pennsylvania; donors listed. (p. 5)
 - Poem, "Pîsnia pro Kanadu" [Song About Canada], by Symeon Palamariuk, Luzhany, Bukovyna. (p. 6)
- 25 F (no. 8)
- "Novynyky" [News]. Reading society, "Postup" [Progress], founded in Lethbridge, Alberta. (p. 1)
 - "Dopysy" [Correspondence], letter from Taras Ferley, San Francisco, California. Old-world matters. (p. 3)
- 3 Mr (no. 9)
- "Novynyky" [News]. Ruthenian cooperative store in Sifton, Manitoba, under the direction of Vasyl Tsikhotsky; Seraphim ordained following priests in Alberta - Damian Vitiuk, Iosyf Cherniavsky, Ilarion Voitsenko, Nykolai Lakusta. (p. 1)
 - Story, "Zub za zub" [A Tooth for a Tooth], by Andrii Niemsievski, translated from the Polish by Myroslav Stechishin. [Concluded 10 Mr 1904]. (p. 2)
 - "Dopysy" [Correspondence], letter from Dmytro Solianych, head, and T. Tomashevsky, secretary, Lethbridge, Alberta.

- Account of establishment of reading society, "Postup," in Lethbridge; socialist orientation; subscriptions to *Kanadyiskyi farmer*, *Svoboda*, *Volia*, *Dilo*, *Khlopska pravda*, *Zoria*, *Literaturno-naukovyi vistnyk* and four Polish-language newspapers. (p. 3)
- "Novynky" [News]. Two Ruthenians among fifty students at Methodist school in Edmonton; litigation over Beaverlake [Star] church over, Greek Catholics victorious. (p. 6)
- 10 Mr (no. 10) — "Dopysy" [Correspondence], letter from I. Ukhal, Vegreville, Alberta. Weather; prices for produce; increase in services (three stores, hotel and doctor in addition to post office). (p. 3)
- Advertisement by Euhenia Bajuryk, Rosburn, Manitoba, seeking whereabouts of daughter. (p. 7)
- 17 Mr (no. 11) — "Novynky" [News]. Continuing emigration to Canada, especially from Buchach district in Galicia where entire towns emptying. (p. 1)
- 31 Mr (no. 13) — "Novynky" [News]. Letter received from Manitoba: author in dire straits - flood, frost, bank threatening to repossess horses and machinery bought on credit. (p. 1)
- "Novynky" [News]. Mass meeting in Yorkton, Saskatchewan, on 24 March to discuss national, ecclesiastical and political matters. (p. 1)
- "Na suchasni temy" [On Contemporary Themes]. Annoyance at subscription to Polish newspapers by Lethbridge reading hall [see 3 Mr 1904]; situation for Ruthenians in North America improving but two newspapers insufficient to serve community needs. (p. 4)
- "Dopysy" [Correspondence], letter from Iv[an] Karpov, Moose Jaw, Saskatchewan. Young Ruthenian lost both hands in train accident, two weeks before planned to quit railway yards. (p. 6)
- "Dopysy" [Correspondence], letter from Vasyl Romaniuk, Beaver Creek, Alberta. Eighteen-year-old Vasyl [sic] Havrylenko released from custody in death of Pavlo Syrota when deceased's father admitted to accident. (p. 6)
- Advertisement by Hnat Lukij, Cromwell, Manitoba, seeking whereabouts of Ivan Lukij. (p. 6)
- 7 Ap (no.14) — Short story, "Bom - Esky z zhytia kalyforniiskoho" [Bum - A Sketch from Life in California], by Myroslav Stechishin. [Stechishin's translation of Johan Bauer German-language story included]. (p. 2)
- "Dopysy" [Correspondence], letter from Vasyl Romaniuk, Beaver Creek, Alberta. Weather poor; frost increased grain prices; many Ruthenians now grinding own flour at nearby mills (one owned by Bukovynian, the other by American). (p. 4)
- 14 Ap (no. 15) — "Dopysy" [Correspondence], letter from Pavlo Onyshchuk, Fernie, British Columbia. Meeting held in conjunction with visit from Reverend A. Strotsky of Beaverlake, Alberta; church brotherhood formed. (p. 2)

- 28 Ap (no. 17) — "Uvahy" [Notices]. *Svoboda's* views on article, "Z kanadyiskoi Rusy" [From Canadian Rus'], by Platonid Filias in *Ruslan* concerning Seraphim. (p. 4)
- "Novynky" [News], letter from Myr[oslav] Stechishin. *Kanadyiskyi farmer* no compulsion to credit sources (example of short story by Vasyl Stefanyk); procedures irregular; Cyril Genik and Ivan Franko the only authors meriting acknowledgment. "It is no credit to us that this is a Ukrainian newspaper." (p. 6)
- Poem, "Hymn v al'bom tsaroslavnomu 'Svitovy'" [Hymn from the Album of the Tsarophile *Svit*], by Tym. Tomashevsky. (p. 7)
- 5 My (no. 18) — "Novynky" [News], report of letter from Lethbridge, Alberta. Misunderstandings in reading hall rumoured; unfortunate if true. (p. 1)
- "Novynky" [News]. Resolution by Taras Shevchenko reading hall in Winnipeg to establish library for all Canadian Rus'. (p. 1)
- "Novynky" [News]. Recent figures for Ruthenians emigrating to Canada; majority wage earners. (p. 1)
- Poem, "Pisnia kanadiiska" [Canadian Song], by D. Peleshok. Loneliness and hardships of emigration; anxious to return home but afraid of boat trip (nearly starved on journey to Canada); doubtful if will see parents and girl again. (p. 2)
- "Dopysy" [Correspondence], letter from Vasyl Romaniuk, Beaver Creek, Alberta. Local Ruthenians lethargic; over 300 families indifferent to education of children through public school, own enlightenment through reading halls or spiritual betterment through church brotherhood; many illiterate farmers see no need as possess 160 acres just like literate farmers (although former are more apt to be cheated than latter); Winnipeg, with schools, reading hall and church brotherhood, an example to people of Beaver Creek. (p. 3)
- "Dopysy" [Correspondence], letter from Theodosy Wachna, Stuartburn, Manitoba. Area lacks sufficient Ruthenian-English bilingual teachers; *Svoboda* asked to suggest names - only qualification necessary the ability to write English; local community will help teacher obtain provincial accreditation; salary \$30 to \$40 a month, room and board available; students all Ruthenian. [*Svoboda* supports request, directing plea to both American Ruthenians and those in old country; consequences unthinkable if children taught by French, Irish, Poles or Muscovites]. (p. 3)
- 12 My (no. 19) — "Dopysy - Z ruskoy kol'oniy v Kanadî" [Correspondence - From the Ruthenian Colony in Canada], letter from P. Bydrii. Disintegration of any unity in colony as people lost fear of shadow of Galicia and everyone aspired to be a "bigshot". (p. 3)
- "Zamîtky - Khto vynyen?" [Remarks - Who Is To Blame?]. Russophile priest recently denied responsibility for exodus of Ruthenian families to Russia; trip ended with disillusionment and bankruptcy for people involved. (p. 4)
- "Nadôslane" [Incoming], letter from Dîmytro Solianych, Lethbridge, Alberta. Reply to *Svoboda's* criticism of Lethbridge reading club [see 31 Mr 1904]: Polish newspapers and journals on subscription were for workers.

- "We must fight on two fronts, national and class. It matters little whether people steal our money in Polish, German, Ruthenian or even English." (p. 6)
- "Dopysy" [Correspondence], letter from I.K., Lower Fort Garry, Manitoba. Winnipeg rapidly becoming a major centre; prices skyrocketing but Ruthenians purchasing houses and lots; many now property owners; wisdom of movement to be judged by time. (p. 6)
 - "Dopysy" [Correspondence], letter from L.Sh., Brokenhead, Manitoba. Local Poles, fewer in number than Ruthenians, built church worth \$400 while Ruthenians barely managed old donated house; Poles ridiculing Ruthenians for letting good man like Zaklynsky go in favour of Seraphimite priests; to his face, same Poles said that Zaklynsky not a priest but a professor come to cheat people; some Ruthenians now advocating construction of new church to be registered with French Roman Catholic bishop. (p. 6)
- 19 My (no. 20)
- "Novynky" [News]. Report in Polish daily that 800 Ruthenians departed for Canada. (p. 1)
 - "Dopysy" [Correspondence], letter from S.K.V., Sifton, Manitoba. Man charged with shooting Ruthenian went free as no one able to present Ruthenian case; Ruthenian cooperative store in Sifton doing well; difficulty selecting local church elder. (p. 3)
 - "Nadôslane" [Incoming], letter from Myr[oslav] Stechishin, San Francisco, California. Truth about "Ukrainian Brotherhood"; clarification of letter by Ahapii Honcharenko [see 28 Ap 1904] concerning brotherhood. (p. 3)
 - "Dopysy" [Correspondence], letter from Iv. Samokiuk, Tilley, Alberta. Warning never to befriend Englishman or lend him money - personal negative experience; railway accident killed [Iord] Lastivka when train rammed handcar. (p. 5)
 - Poem, "Pîsnia kanadiiska" [Canadian Song], by Ivan Osmak, Woodpecker, Alberta. Debate whether to go farming or return to old country. (p. 6)
- 26 My (no. 21)
- "Staryi krai - a amerykans'ki rusyny" [The Old Country and American Ruthenians] by Mykhailo Lozynsky. Positive and negative effects of emigration on both Galicia and emigrants; lack of statistical support for observations lamented. (pp. 7-8)
 - "Deshcho pro amerykan'skykh rusynôv" [Something About American Ruthenians] by Nestor Dmytriw. Personal reminiscences. (pp. 11,14-15)
 - "Persha ruska nezavysyma Konsystoriia v Kanadi" [The First Ruthenian Independent Consistory in Canada]. Photograph and caption. (p. 15)
 - "Novynky" [News]. Anyone wanting accurate information regarding Ukrainian-English bilingual teachers in Canada asked to write to Theodosy Wachna, Stuartburn, Manitoba, or *Kanadyiskyi farmer*, Winnipeg, Manitoba. (p. 18)
- 16 Je (no. 24)
- "Zamîtky - Novîi emigratsiinîi zakon dlia Brytysh' Koliumbiy v Kanadi" [Remarks - New Emigration Law for British Columbia in Canada]. Immigrants entering British Columbia must be able to sign names and write as dictated in a European language, or sign bond; will affect Ruthenians who settled on farms but wish to do seasonal labour in

British Columbia. (p. 4)

- 23 Je (no. 25) — "Dopysy" [Correspondence], letter from Vasyl Romaniuk, Beaver Creek, Alberta. Star church controversy; forgetting conditions that forced them to emigrate, settlers arguing among themselves. (p. 2)
- "Imigratsiia do Kanady" [Immigration to Canada]. Immigration policy favours agriculturalists and currently a dearth of labouring jobs in country; people, arriving en masse, are suffering; Ruthenians advised against arriving in large groups as facilitates exploitation by employers. (p. 4)
- 30 Je (no. 26) — "Novynky" [News], report of letter from Iu. Negrych, Venlaw, Manitoba. Envious Ruthenians wish to take away land Negrych purchased with brother. (p. 1)
- "Dopysy" [Correspondence], letter from Hryn Negrych, Venlaw, Manitoba. Disagreements among Ruthenians detrimental to community; family feuds the worst as family unity necessary prelude to national unity. (p. 3)
- 7 Jl (no. 27) — "Zamîtky" [Remarks]. With issue 26, *Kanadyiskyi farmer* adopting larger format; Canadian Ruthenians becoming active, especially those around Winnipeg reading hall. (p. 4)
- Poem, "Pîsnia kanadiiska" [Canadian Song], by Maksym Tryhuk, "haidamak." Canada, regardless of drawbacks, preferable to old country. (p. 6)
- 14 Jl (no. 28) — "Nadôslane" [Incoming], letter from M. Gowda, Edmonton, Alberta. Rebuttal to character assassination in *Ruslan* by Reverend Filias; autobiographical material provided. (p. 3)
- "Rym a [i] slavian'skî imigranty v Amerytsi" [Rome and Slavic Immigrants in America]. Seraphimite church with Protestant overtones and free thought a reaction to French domination of Catholic church in Canada; Czechs and Poles similar movements. (p. 4)
- 21 Jl (no. 29) — [Untitled]. Doukhobors earned \$110 in mines in 1903; query as to earnings by Ruthenians. (p. 1)
- "Narodnyi fond roste skoro!" [National Fund Grows Quickly!]. Impromptu collection during christening in Lethbridge, Alberta. (p. 1)
- "Dopysy" [Correspondence], letter from Vasyl Romaniuk, Beaver Creek, Alberta. Reply to article by Mykola Baranovsky in *Halychanyn* [Galician] (24 F 1904) downplaying Canada; climate and soil discussed; older settlers willing to shelter new arrivals through winter. (p. 3)
- "Dopysy" [Correspondence], letter from St. Ozarko, Minnedosa, Manitoba. Pole joining railway extra gang became ill and died before anyone learned his name; Ruthenians collected \$5 for clothes and funeral. (p. 3)
- Notice. Ruthenian from Suffield, Alberta, offering reward for return of lost bank book. (p. 6)
- 28 Jl (no. 30) — "Novynky" [News]. Fanaticism of Canadian Doukhobors. (p. 1)
- 4 Ag (no. 31) — "Ostoroza" [Warning], letter from N.Iu.S., Ethelbert, Manitoba. Russian Jews selling horses in area at inflated prices. (p. 1)

- [Untitled], letter from Myr[oslav] Stech[ishin], concerning article on Ukraine in German-language newspaper in New York. (p. 1)
 - Poem, "Pisnia kanadiiska" [Canadian Song], by Nykola Hryhorchuk, Gilbert Plains, Manitoba. Homesickness. (p. 2)
 - "Dopysy" [Correspondence], letter from Myr[oslav] Stechishin, San Francisco, California. Protest meeting against Russian imperialism, organized by Poles in name of Poles, Ruthenians and Lithuanians, a debacle; Poles advised to be less ambitious. (p. 3)
 - "Dopysy" [Correspondence], letter from M. Shch., Winnipeg, Manitoba. Confrontation outside "independent" Polish church (church independent of Kulawy influence). (p. 3)
 - "Khvalit' ta ne perekhvaliuite!" [Praise But Do Not Overpraise!] by "Worker." *Kanadyiskyi farmer* maintains unrealistic attitude to Canada, tending to overpraise; Liberals have allowed Galicians into their country and expect praise and support in exchange; *Kanadyiskyi farmer* obliging, even encouraging Ruthenians to form Liberal clubs as workers' movement still too weak; Canada but a pale imitation of United States. (p. 4)
- 11 Ag (no. 32)
- "Dopysy" [Correspondence], letter from T[aras] Ferley, San Francisco, California. Ukrainian immigrants urged to subscribe to *Novyi hromadskyi holos* [New Community Voice] and *Volia*, concerned primarily with workers' questions. (p. 2)
 - "Dopysy" [Correspondence], letter from V.R., Beaver Creek, Alberta. First seven families to arrive in Canada in 1892 obtained work with Germans; subsequently moved to Alberta; church, reading hall and school built; no desire to return to old country. (p. 2)
- 18 Ag (no. 33)
- "Dopysy" [Correspondence], letter from Hrytsko Zelenytsky, St. Norbert, Manitoba. Ruthenians advised to settle in solid bloc and not intermingle with groups like Poles or conflict will result. (p. 2)
 - "Dopysy" [Correspondence], letter from V.K., Menofield, Saskatchewan. Local Ruthenians divided over religion, building two churches; controversy ironical given ignorance of Holy Scriptures - single Doukhobor could reduce them to silence; priest best medium to salvation. Disagreement at Polish wedding where Reverend Achilles Delaere of Yorkton officiated. (p. 2)
 - "Dopysy" [Correspondence], letter from Petro Voitsenko, Wostok, Alberta. On return home from drinking spree in Whitford hotel, one Ruthenian drowned; wife of four months left behind. (p. 2)
 - "Zamitky" [Remarks]. Unfavourable review of Reverend Konstantyn Andrukhovych's *Z zhytia rusyniv v Amerytsi* (Kolomyia, 1904) by Nestor Dmytriw. Period 1889-92; defensive, self-exonerating. (p. 4)
- 25 Ag (no. 34)
- "Novynky" [News], letter from Evh. Andrukhovych, Rosthern, Saskatchewan. Ruthenian woman incarcerated in Prince Albert jail for stealing \$94 from drunken immigrant; husband hanged himself in shame and sorrow; young son orphaned. (p. 1)

- “Do brativ zemliakiv v Kanadi” [To My Fellow Countrymen in Canada] by Maksym Tryhuk. Ruthenians urged to drink less and read more; Jews constitute Ruthenians’ greatest enemy; in absence of Ruthenian store, English merchant preferable to Jew. (p. 3)
- “Zamîtky” [Remarks]. *Kanadyiskyi farmer’s* objection to article by “Worker” [see 4 Ag 1904] noted; fabrication of article denied by *Svoboda* and its objectivity supported; even in the more developed American Ruthenian community much remains to be done. (p. 4)
- “Zamîtky” [Remarks]. Seraphim’s return to Canada. [*Svoboda* queries that if not a bishop, why was he not arrested]. (p. 4)

- 1 S (no. 35) — “Novynky” [News]. “Mnohaia lita” sung for Russian tsar and tsarevich in Independent Orthodox church in Winnipeg. [*Svoboda* adds that scandalous if true]. (p. 1)
- “Dopysy” [Correspondence], letter from I. Holub, Beaver Creek, Alberta. Several district farmers unwise marriages; sought “ladies” instead of “plain girls” and ended up with bored and frustrated wives; farmers should marry hardworkers, not women dreaming only of town and parties. (p. 3)
- Poem, “Iak na svîti zhyty” [What It Is Like To Live on Earth], by H. Shevchyshyn, Winnipeg, Manitoba. (p. 6)
- “Novynky” [News]. Railway worker, Vasyl Matsko, injured in accident at Devinton, Alberta; hospitalized at Macleod. (p. 6)

- 8 S (no. 36) — “Novynky” [News]. Nyk. Zavysky purchased farm outside Brantford, Ontario. (p. 1)
- “Novynky” [News], letter from Iv[an] Nimchuk, Beaver Creek, Alberta. Good year for farmers. (p. 1)

- 15 S (no. 37) — “Novynky” [News]. Theological student coming from Galicia to Filias in Alberta converted to Orthodoxy and ordained in Winnipeg; Seraphim’s recent objectives in Canada. (p. 1)
- “Dopysy” [Correspondence], letter from A. Vilchynsky, “Independent Ruthenian priest,” Lethbridge, Alberta. Russophiles in Bukovyna. (p. 2)
- List of donors to National Fund; \$1 from M. Sloboda, Trail, British Columbia. (p. 3)
- “Zasi” by “Worker.” Relative merits of *Kanadyiskyi farmer* and *Svoboda*. (p. 4)

- 22 S (no. 38) — Poem, “Pîsnia kanadiiska” [Canadian Song], by Maksym Tryhuk. (p. 6)

- 29 S (no. 39) — “Novynky” [News]. Establishment of fraternal aid society, “Preobrazheniia” [Transfiguration], under Reverend Bachynsky in Winnipeg. (p. 1)
- Poem, “Pisnia pro Kanadu” [Song About Canada], by Vasyl Ukhach, Ilynets, Sniatyn, Galicia. Canada always foreign to us. (p. 2)
- “Dopysy” [Correspondence], letter from Vasyl Molnar, Beaver Creek, Alberta. Agricultural techniques differ greatly in Canada from old country, especially regarding mechanization. Ruthenians cautioned of expense when purchasing machinery. (p. 3)
- “Z kanadiiskoy Rusy” [From Canadian Rus’].

Excommunication of four priests - Mykh[ailo] Bachynsky, Ivan Bodrug, Aleks[ei] Bachynsky and Ivan Negrych - by Seraphim; their retaliation that excommunication invalid because priests responsible to consistory, which does not recognize Seraphim; beginning of end of church. Possibility of both Basilians and Russophiles launching newspaper. (p. 3)

- 6 Oc (no. 40) — “Dopysy” [Correspondence], letter from “Worker,” Edmonton, Alberta. Formation of “Rivnist” [Equality], first Ruthenian workers’ society in Canada, with Iakiv Makahon as president; aim to assist workers materially and educationally. (p. 3)
- “Dopysy” [Correspondence], anonymous letter, Pleasant Home, Manitoba. Barrage of Liberal propaganda in area in preparation for federal election; Conservatives being censured for condemnation of Ruthenians. True attitude of Liberals to Ruthenians apparent in 1901 CPR strike; Ruthenian strikers evicted from Immigration Hall, water hoses used. [Svoboda adds that Ruthenians can trust neither Conservatives nor Liberals, only a workers’ party]. (p. 3)
- 13 Oc (no. 41) — “Zamîtky” [Remarks]. New Canadian newspaper, *Slovo* [Word], a Russophile organ opposed to *Kanadyiskyi farmer*; anticipated to expire after election. (p. 4)
- 20 Oc (no. 42) — “Zamîtky” [Remarks]. Editorial comment [see 13 Oc 1904]. (p. 4)
- “Nadôslane” [Incoming], letter from consistory of the Independent Greek church (signed by Ivan Bodrug, Nykolai Zaitsev, Mykhailo Bachynsky, Aleksei Bachynsky and Ivan Danylchuk), Winnipeg, Manitoba. Seraphim’s role and position of Independent Greek church explained. (p. 5)
- 10 N (no. 45) — “Dopysy” [Correspondence], letter from M. Mykolaiv, Brandon, Manitoba. Two recent robberies (one resulting in murder); Ruthenians the victims. (p. 3)
- “Dopysy” [Correspondence], letter from Ivan Nimchuk, Beaver Creek, Alberta. Star church court case into third year; Russophiles appealing pro-Greek Catholic decision; religious disputes and defections to Russian Orthodox decreased with arrival of Basilians. (p. 3)
- “Tsvîty z polia rusko-amerykan'skoy ‘zhurnalistyky’” [Flowers from the Field of Ruthenian-American ‘Journalists’]. Two Ruthenian newspapers in Canada, *Slovo* and *Kanadyiskyi farmer*, organs of Conservative and Liberal parties respectively. (p. 4)
- 17 N (no. 46) — “Zamîtky” [Notices]. Zholdak returning to Galicia after stay in Canada; Independent Greek consistory ordained new priest without participation of Seraphim; Seraphim building “cathedral” in Winnipeg. (p. 4)
- “Výbory” [Elections]. Federal Canadian election in early November; Liberal and Conservative parties; *Kanadyiskyi farmer* and *Slovo* showing political partisanship. (p. 4)
- 24 N (no. 47) — Poem, “Pisnia pro Kanadu” [Song About Canada], by Vasylyl Ukhach, Ilynets, Sniatyn, Galicia. (p. 3)
- “Vandruichyi zvin” [Roaming Bell], letter from V.,

Overstone, Manitoba. History of local church bell. (p. 4)

- 8 D (no. 49) — "Dopysy" [Correspondence], letter from V[asy]l Romaniuk, Beaver Creek, Alberta. Influence of railway on Beaver Creek colony; railway construction and Ruthenian workers; Frank Oliver's recent election victory. (p. 3)
- 15 D (no. 50) — "Novynky" [News], letter from Sh., Edmonton, Alberta. Greek Catholic church completed on land donated by French bishop. (p. 1)
 — "Nadôslane" [Incoming], letter from Cyril Genik. Renunciation of ties with Seraphimite church and its consistory. (p. 6)
 — "Novynky" [News], letter from I. Byr, Calgary, Alberta. Ruthenian robbed Englishman of \$7.50; enlightened and organized people act differently. (p. 6)
- 22 D (no. 51) — "Dopysy" [Correspondence], letter from "Correspondent." Beaver Creek, Alberta. Negative assessment of New York newspaper, *Pravda*. (p. 3)
- 29 D (no. 52) — "Novynky" [News], letter from As. Husak, Brantford, Ontario. Domestic accident to drunk Ruthenian. (p. 1)
 — "Dopysy" [Correspondence], letter from Sym. Saranchuk and Iv. Tofan, Overstone, Manitoba. Reply to "Vandruichyi zvin" [See 24 N 1904] concerning church bell. (p. 3)
 — "Nadôslane" [Incoming], letter from Ivan Bodrug, secretary of the consistory of the Independent Greek Church, Winnipeg, Manitoba. Reply to Genik's disassociation from Seraphim and Independent Greek consistory [see 15 D 1904]. (p. 3)

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3 Je, 30 S, 4 N, 30 D
 - 1898: 3 Mr, 19 My, 3 N, 24 N, 15 D
 - 1899: 2 F, 16 F, 16 Mr, 13 Ap
 - 1900: 26 Ap, 3 My, 31 Oc, 20 D
 - 1901: 5 Ja, 21 Mr, 4 Ap, 16 My, 27 Je,
11 Jl
 - 1902: 16 Ja, 12 Je, 10 Jl, 14 Ag
 - 1903: 16 Ap, 20 Ag, 3 S
 - 1904: 19 My, 25 Ag
 - 1895: 12 S
- Argentina.

- 1897: 1 Ja
- 1902: 16 Ja, 13 F
- Assimilation.
 - 1894: 23 Mr
 - 1895: 29 Ag, 24 Oc, 26 D
 - 1896: 2 Ja
 - 1897: 11 N
 - 1898: 24 Mr, 21 Ap
 - 1901: 6 Je, 27 Je
 - 1902: 30 Ja, 6 Mr, 10 Jl
 - 1903: 28 My
- Assiniboia. See Saskatchewan.
- Bachynsky, Aleksei.
 - 1899: 26 Ja
 - 1903: 23 Jl, 30 Jl, 10 D
 - 1904: 7 Ja, 29 S, 6 Oc, 20 Oc
- Bachynsky, Mykhailo.
 - 1904: 29 S, 6 Oc, 20 Oc
- Bajuryk, Euhenia.
 - 1904: 10 Mr
- Banff, Alberta.
 - 1904: 11 F
- Banzur, Demko.
 - 1903: 28 My
- Baptists (see also religion).
 - 1898: 20 Ja, 17 F
 - 1899: 16 Mr, 11 My, 6 Jl
 - 1900: 29 Mr, 5 Jl
 - 1901: 23 My, 13 Je, 20 Je, 11 Jl, 1 Ag, 10 Oc
- Baranovsky, Mykola.
 - 1904: 21 Jl
- Basilian Fathers.
 - 1899: 2 F
 - 1901: 17 Ja, 11 Jl, 18 Jl
 - 1902: 22 My, 11 S, 18 S, 2 Oc, 23 Oc, 20 N
 - 1903: 26 F, 2 Jl, 30 Jl, 20 Ag, 8 Oc, 12 N, 19 N
 - 1904: 29 S, 10 N

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- Baziuk, Mytro. - 1903: 6 Ag
- Beausejour, Manitoba. - 1896: 8 Oc
- 1897: 29 Ap, 21 Oc
- 1903: 16 Jl
- Beaver Creek, Alberta
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Edna, Star, Victoria). - 1897: 16 D
- 1898: 24 F, 10 N
- 1899: 2 F, 10 Ag, 24 Ag, 26 Oc
- 1900: 15 Ag, 26 S
- 1901: 9 My, 23 My, 15 Ag, 29 Ag
- 1902: 27 F, 20 Mr, 3 Jl
- 1903: 26 F, 5 Mr, 6 Ag, 24 S, 19 N, 17 D
- 1904: 31 Mr, 7 Ap, 5 My, 23 Je, 21 Jl,
11 Ag, 1 S, 8 S, 29 S, 10 N, 8 D,
22 D
- Beaverlake, Alberta
(see also Beaver Creek,
Edna, Star, Victoria). - 1903: 26 Mr, 20 Ag, 10 S
- 1904: 3 Mr, 14 Ap
- Beekeeping. - 1899: 9 F
- Biguraj, George and Iosyf. - 1902: 11 D
- Billiards. - 1894: 6 Je
- 1901: 17 Oc
- 1902: 24 Ap, 14 Ag
- Bilyk, Iurko. - 1903: 14 My
- Bilynsky, Andrii. - 1903: 12 N
- Bodruga, Ivan. - 1901: 21 Mr, 28 Mr, 4 Ap, 12 D
- 1903: 26 Mr, 21 My, 11 Je, 18 Je, 2 Jl,
23 Jl, 30 Jl
- 1904: 11 F, 29 S, 20 Oc, 29 D
- Bohonko, Iulijan. - 1903: 23 Jl
- Bosnia. - 1894: 13 Je

- 1902: 17 Ap
- Brandon, Manitoba.
 - 1898: 20 Ja, 27 Ja, 17 F
 - 1899: 4 My
 - 1903: 28 My
 - 1904: 10 N
- Brantford, Ontario.
 - 1904: 8 S
- Brazil.
 - 1896: 9 Ja, 13 F, 28 My, 18 Je, 25 Je, 24 S, 5 N
 - 1897: 1 Ja, 11 F, 1 Ap, 27 My, 3 Je, 10 Je, 2 D
 - 1898: 6 Ja, 13 Ja
 - 1901: 21 N
 - 1902: 2 Ja, 30 Ja, 6 F, 13 F
- Bremen, Germany.
 - 1895: 8 Ag
 - 1896: 29 Oc
 - 1897: 1 Ja, 29 Ap, 30 S
 - 1898: 16 Je
- British Columbia.
 - 1897: 4 N
 - 1900: 31 Oc
 - 1901: 10 Oc, 7 N, 28 N
 - 1902: 12 Je, 10 Jl, 14 Ag, 28 Ag
 - 1903: 15 Ja, 26 F, 16 Ap, 6 Ag, 12 N, 19 N, 17 D, 31 D
 - 1904: 21 Ja, 14 Ap, 16 Je, 15 S
- Brokenhead, Manitoba.
 - 1896: 8 Oc
 - 1897: 21 Oc, 30 D
 - 1898: 17 F
 - 1899: 30 N
 - 1901: 24 Ja
 - 1902: 5 Je
 - 1903: 18 Je, 23 Jl, 30 Jl

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- 1904: 12 My
- Brotherhood of Ruthenian Catholic Priests in America. - 1899: 19 Oc
- Brotherhood of Ruthenian Church Communities in America (or United States and Canada). - 1901: 27 Je, 18 Jl, 12 D
- 1902: 20 Mr, 3 Ap
- Bubniak, Iosyf (Osyp, Joe). - 1900: 6 D
- 1902: 2 Ja, 30 Ja, 27 F, 8 My, 12 Je, 2 Oc
- 1903: 12 Mr, 4 Je, 8 Oc
- 1904: 21 Ja, 18 F
- Budzynovsky, Viacheslav. - 1895: 12 D
- Bukovyna. - 1894: 5 D
- 1896: 24 S
- 1897: 25 Mr, 1 Ap, 3 Je, 10 Je
- 1903: 28 My
- 1904: 18 F, 15 S
- Bukovyna.* - 1896: 18 Je
- 1900: 3 My
- Bukovynians. - 1897: 3 Je, 10 Je, 23 D
- 1898: 13 Ja, 27 Ja, 1 S, 15 S
- 1900: 3 My
- 1901: 27 Je
- 1902: 24 Ap, 5 Je, 26 Je, 10 Jl, 17 Jl
- 1903: 28 My, 24 D
- 1904: 11 F, 7 Ap
- Burdenii, Nykola. - 1903: 10 D
- Bydrii, P. - 1904: 12 My
- Byly, V. - 1901: 23 My
- Bylynsky, Mykhailo. - 1903: 18 Je

- Calgary, Alberta.
 - 1897: 20 My
 - 1903: 15 Ja
 - 1904: 14 Ja, 15 D
- California.
 - 1897: 4 N
 - 1903: 14 My, 4 Je, 22 Oc, 26 N, 3 D
 - 1904: 28 Ja, 25 F, 7 Ap, 19 My, 4 Ag, 11 Ag
- Canadian Pacific Railway.
 - 1896: 2 Jl
 - 1901: 11 Jl, 5 S
 - 1902: 24 Ap, 31 Jl
 - 1903: 6 Ag, 26 N
 - 1904: 11 F, 6 Oc
- Canmore, Alberta.
 - 1897: 21 Oc
 - 1898: 19 My
- Carberry, Manitoba.
 - 1901: 7 N
- Chaikovsky, Andrii.
 - 1895: 12 D
- Chekhovych, Konstantyn.
 - 1900: 3 My
 - 1901: 18 Jl, 29 Ag
- Chernetsky, Sava.
 - 1900: 15 Mr, 5 Ap, 19 Ap, 26 Ap, 3 My, 10 My, 31 My, 28 Je, 5 Jl, 5 S
- Cherniavsky, Iosyf.
 - 1904: 3 Mr
- Chicago, Illinois.
 - 1898: 4 Ag
- Chinese.
 - 1904: 11 F
- Chornii, I.
 - 1902: 2 Oc
- Christmas.
 - 1897: 25 F
 - 1898: 24 F
 - 1899: 5 Ja
 - 1902: 30 Ja
 - 1903: 1 Ja
 - 1904: 21 Ja

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 - 1896: 13 Ag, 8 Oc, 17 D
 - 1897: 27 My
 - 1898: 13 Ja, 24 F
 - 1899: 1 Je
 - 1900: 24 My
 - 1904: 21 JI
- Coalfields, Saskatchewan.
 - 1901: 7 Mr, 4 Ap
- Connecticut.
 - 1903: 11 Je
- Conservatives.
 - 1899: 15 Je, 16 N, 7 D
 - 1900: 5 JI
 - 1904: 6 Oc, 10 N
- Cook's Creek, Manitoba.
 - 1900: 27 D
- Copper Cliff, Ontario.
 - 1902: 23 Ja
- Cranbrook, British Columbia.
 - 1903: 15 Ja
- Crime.
 - 1898: 10 N
 - 1899: 19 Ja, 26 Ja, 11 My, 1 Je, 15 Je
 - 1901: 17 Ja, 27 Je, 8 Ag, 15 Ag
 - 1902: 13 Mr, 20 Mr, 29 My, 7 Ag, 4 D
 - 1903: 15 Ja, 26 F, 11 Je, 16 JI, 8 Oc, 12 N, 19 N, 10 D, 17 D
 - 1904: 31 Mr, 19 My, 25 Ag, 10 N, 15 D
- Cromwell, Manitoba.
 - 1904: 31 Mr
- Crooked Lake, Saskatchewan.
 - 1902: 24 Ap, 26 Je
- Crops.
 - 1896: 10 S
 - 1897: 27 My, 5 Ag
 - 1898: 10 N
 - 1900: 22 N
 - 1901: 11 JI, 10 Oc, 24 Oc
 - 1902: 10 JI, 31 JI, 7 Ag, 21 Ag
 - 1903: 28 My, 11 Je, 24 S

- 1904: 7 Ap
- Crow's Nest Pass.
 - 1897: 21 Oc, 4 N
 - 1898: 17 F
- Cultural life.
 - 1896: 30 JI
 - 1901: 5 Ja, 7 Mr, 30 My, 27 Je
- Czechs.
 - 1894: 27 Je, 19 S
 - 1897: 20 My
 - 1902: 10 JI
 - 1904: 14 JI
- Danchuk, Ivan.
 - 1903: 30 JI, 19 N
- Danylchuk, Ivan (also Ioan).
 - 1898: 21 Ap
 - 1903: 23 JI, 24 S
 - 1904: 7 Ja, 20 Oc
- Danyleiko, D.
 - 1903: 2 JI
- Darchuk, Iv.
 - 1904: 21 Ja
- Dauphin, Manitoba
(see also Lake Dauphin).
 - 1897: 29 Ap, 14 Oc, 4 N, 30 D
 - 1898: 24 Mr, 8 D, 22 D
 - 1899: 12 Ja, 6 Ap, 13 Ap, 27 Ap, 25 My, 6 JI
 - 1900: 22 Mr, 29 Mr, 26 Ap, 22 N
 - 1901: 21 Mr, 4 Ap, 25 Ap, 13 Je, 18 JI, 1 Ag, 29 Ag
- Dedul, L.
 - 1902: 27 Mr
- Delaere, Achilles.
 - 1902: 16 Ja, 22 My, 19 Je
 - 1904: 18 Ag
- Demchuk, Mykh.
 - 1901: 14 Mr
- Devinton, Alberta.
 - 1904: 1 S
- Diakun (Diakon), Stefan.
 - 1902: 18 D
 - 1903: 25 Je
- Dilo.
 - 1895: 17 Ap, 14 N

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- 1896: 20 F, 12 Mr, 23 Ap, 25 Je, 2 Jl
 - 1898: 29 S
 - 1900: 3 My, 8 Ag
 - 1902: 10 Jl, 23 Oc
 - 1903: 10 S
 - 1904: 3 Mr
- Disease.
- Dmytriw, Nestor.
- 1902: 20 Mr
 - 1895: 22 My, 26 D
 - 1896: 17 D
 - 1897: 25 F, 25 Mr, 1 Ap, 15 Ap, 22 Ap, 29 Ap, 6 My, 13 My, 20 My, 27 My, 3 Je, 10 Je, 24 Je, 8 Jl, 29 Jl, 5 Ag, 12 Ag, 19 Ag, 2 S, 23 S, 21 Oc, 28 Oc, 23 D, 30 D
 - 1898: 27 Ja, 24 F, 24 Mr, 31 Mr, 16 Je, 7 Jl, 18 Ag, 25 Ag, 1 S, 29 S
 - 1899: 5 Ja, 2 Mr, 18 My, 8 Je, 22 Je, 24 Ag
 - 1900: 3 Oc, 10 Oc
 - 1901: 14 F
 - 1903: 16 Jl
 - 1904: 26 My, 18 Ag
- Domestics.
- 1897: 29 Ap, 3 Je
 - 1898: 29 S, 15 D
 - 1900: 8 F
 - 1902: 27 Mr, 10 Jl
- Dominion City, Manitoba.
- Doukhobors.
- 1897: 6 My
 - 1898: 29 S, 10 N, 8 D
 - 1899: 26 Ja, 16 F, 13 Ap, 4 My, 1 Je, 15 Je, 10 Ag, 17 Ag, 9 N, 7 D
 - 1900: 22 Mr
 - 1901: 4 Ap, 16 My, 1 Ag
 - 1903: 23 Ap

- 1904: 21 JI, 28 JI, 18 Ag
- Dragan, Seman. - 1900: 31 Oc
- Drifting River, Manitoba. - 1897: 15 Ap, 29 Ap, 6 My
- 1901: 30 My
- 1903: 11 Je
- Drohomyretsky, Ivan. - 1899: 30 Mr, 4 My, 14 S
- 1900: 3 Oc
- 1901: 31 Ja, 29 Ag
- 1902: 7 Ag, 9 Oc
- 1903: 19 F, 26 F, 4 Je, 23 JI
- Duck Lake, Saskatchewan. - 1902: 20 Mr, 14 Ag
- Dudra, Pavlo. - 1899: 5 Ja
- Duhamel, Alberta. - 1903: 5 F
- Dumka, Pavlo. - 1895: 12 D
- Dushevyy, Metro. - 1903: 8 Oc
- Dydyk, Sozont. - 1903: 12 N
- Dyma, Ios. - 1899: 30 N
- Dyrbavka, Ivan. - 1901: 21 N
- Dzhus, Mykola. - 1903: 25 Je
- Dzobko, Ios. - 1903: 7 My
- Easter. - 1897: 20 My
- 1902: 27 F, 3 Ap, 15 My
- East Selkirk, Manitoba. - 1899: 17 Ag
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- 1896: 30 JI, 10 S
- 1897: 13 My, 16 S, 30 S, 11 N
- 1898: 13 Oc
- 1899: 26 Oc
- 1900: 8 F, 20 D

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- 1901: 21 Mr, 30 My, 18 Jl, 1 Ag, 12 S, 26 S, 24 Oc
- 1902: 27 F, 31 Jl, 11 D
- 1903: 29 Ja, 5 F, 19 F, 26 F, 5 Mr, 26 Mr, 30 Ap, 28 My, 16 Jl, 6 Ag, 17 D
- 1904: 12 My
- 1896: 25 Je, 2 Jl, 23 Jl, 8 Oc
- 1897: 15 Ap, 29 Ap, 20 My, 3 Je, 28 Oc, 30 D
- 1898: 17 F, 24 F, 9 Je, 13 Oc
- 1899: 9 Mr, 16 Mr, 15 Je, 22 Je, 31 Ag
- 1900: 8 Ag, 6 D, 20 D
- 1901: 31 Ja, 4 Ap, 20 Je, 18 Jl, 1 Ag, 8 Ag, 22 Ag, 19 D
- 1902: 16 Ja, 30 Ja, 6 Mr, 31 Jl, 28 Ag, 20 N
- 1903: 2 Jl, 30 Jl, 6 Ag, 10 S, 12 N, 10 D
- 1904: 14 Ja, 3 Mr, 14 Jl, 6 Oc, 15 D

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- 1896: 10 S, 5 N
- 1897: 1 Ja, 25 F, 29 Ap, 3 Je, 10 Je, 24 Je, 12 Ag, 28 Oc
- 1898: 26 My, 9 Je, 30 Je, 4 Ag, 8 D
- 1899: 22 Je, 10 Ag, 19 Oc, 16 N, 23 N
- 1900: 29 Mr, 5 Jl, 15 Ag
- 1901: 4 Ap, 9 My

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- 1894: 1 Mr, 30 Mr, 6 Ap, 27 Ap, 11 My, 6 Je
- 1895: 26 D
- 1896: 10 S
- 1897: 3 Je
- 1898: 13 Ja, 17 F, 21 Ap, 4 Ag, 17 N, 8 D
- 1899: 12 Ja, 26 Ja, 2 F, 16 F, 23 F, 6 Ap, 4 My, 1 Je

- 1900: 4 Ja, 29 Mr
- 1901: 21 Mr, 28 Mr, 4 Ap, 16 My, 30 My,
20 Je, 27 Je, 18 Jl, 17 Oc
- 1902: 16 Ja, 30 Ja, 5 Je, 17 Jl, 14 Ag,
28 Ag, 13 N, 11 D
- 1903: 22 Ja, 28 My, 4 Je, 11 Je, 16 Jl,
23 Jl, 30 Jl, 22 Oc, 12 N, 26 N
- 1904: 11 F, 3 Mr, 5 My, 26 My, 11 Ag,
25 Ag, 6 Oc, 15 D

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- 1896: 30 Jl
- 1897: 22 Ap
- 1898: 17 N
- 1899: 15 Je, 16 N, 7 D
- 1900: 5 Jl
- 1901: 24 Ja, 3 Oc
- 1902: 6 Mr, 28 Ag
- 1903: 9 Jl, 30 Jl, 3 S
- 1904: 6 Oc, 13 Oc, 17 N, 8 D

Elm Valley, Manitoba.

- 1901: 4 Jl
- 1902: 31 Jl, 11 S
- 1903: 7 My, 18 Je

Elphinstone, Manitoba.

- 1903: 13 Ag

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- 1894: 1 F, 13 Je, 10 Oc, 31 Oc, 5 D
- 1895: 29 Ag, 12 D, 26 D
- 1896: 30 Ja, 6 F, 13 F, 5 Mr, 2 Ap, 9 Ap,
16 Ap, 23 Ap, 30 Ap, 14 My, 21 My,
28 My, 18 Je, 24 S
- 1897: 11 F, 25 Mr, 2 D, 16 D
- 1898: 15 S, 15 D
- 1899: 2 F, 25 My, 15 Je
- 1900: 8 F, 3 My, 17 My, 24 My
- 1901: 2 My, 29 My, 19 Je, 1 Ag
- 1902: 16 Ja, 6 F, 13 F, 19 Je

- 1903: 26 Mr, 23 Ap, 28 My, 4 Je, 24 S,
29 Oc, 17 D
 - 1904: 5 My, 12 My, 26 My
- Emigration
(to America - United States)..
- 1893: 15 S, 15 N
 - 1894: 1 Mr, 13 Je
 - 1895: 3 Ap, 8 Ag
 - 1896: 6 F, 2 Ap, 29 Oc
 - 1898: 13 Ja
 - 1902: 17 Ap
 - 1903: 25 Je
- Emigration (to Brazil).
- 1895: 9 Mr, 17 Ap, 22 Ag, 29 Ag, 5 S,
3 Oc, 14 N, 12 D, 26 D
 - 1896: 9 Ja, 13 F, 20 F, 12 Mr, 2 Ap,
30 Ap, 28 My, 11 Je, 25 Je, 27 Ag,
10 S, 24 S
 - 1897: 1 Ja, 11 F, 25 Mr, 27 My
 - 1900: 1 F
 - 1902: 6 F, 17 Ap
- Emigration (to Canada).
- 1895: 1 Ag, 8 Ag, 19 S, 5 D, 12 D
 - 1896: 6 F, 13 F, 2 Ap, 28 My, 25 Je, 2 Jl,
16 Jl, 23 Jl, 30 Jl, 6 Ag, 13 Ag,
27 Ag, 10 S, 24 S, 8 Oc, 29 Oc,
17 D
 - 1897: 14 Ja, 28 Ja, 25 F, 1 Ap, 15 Ap,
6 My, 3 Je, 10 Je, 24 Je, 8 Jl, 23 S
 - 1898: 6 Ja, 13 Ja, 31 Mr, 1 S, 29 S, 8 D
 - 1899: 5 Ja, 18 My, 27 Jl, 14 S
 - 1900: 1 F, 24 My, 8 Ag, 19 S
 - 1901: 21 F, 28 Mr, 1 Ag
 - 1902: 6 Mr, 17 Ap, 15 My, 24 Jl, 27 N,
18 D
 - 1903: 28 My, 25 Je
 - 1904: 17 Mr, 5 My, 19 My

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- 1899: 19 Oc
- 1900: 28 Je, 31 Oc
- 1901: 5 Ja, 7 F, 16 My, 6 Je, 13 Je, 25 Jl, 29 Ag, 19 D
- 1902: 2 Ja, 13 Mr, 20 Mr, 3 Ap, 22 My, 19 Je, 10 Jl, 21 Ag, 11 S, 9 Oc, 18 D
- 1903: 29 Ja, 5 F, 30 Ap, 14 My, 21 My, 18 Je, 30 Jl, 10 D
- 1904: 4 Ag

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- 1894: 1 F, 25 Je [*sic*], 19 S
- 1896: 28 My, 18 Je, 23 Jl, 29 Oc, 19 N
- 1897: 1 Ja, 25 Mr, 10 Je, 29 Jl, 26 Ag, 4 N, 25 N
- 1899: 6 Ap, 6 Jl, 17 Ag
- 1900: 24 My, 12 S
- 1901: 24 Ja, 21 Mr, 11 Ap, 16 My, 8 Ag
- 1902: 6 F, 9 Oc
- 1903: 11 Je
- 1904: 23 Je, 4 Ag

Family.

- 1894: 1 Mr, 23 Mr, 15 Ag, 31 Oc, 5 D
- 1898: 10 N
- 1899: 23 F
- 1900: 24 My
- 1901: 31 Ja, 30 My
- 1902: 17 Ap, 24 Ap, 28 Ag, 27 N, 4 D, 11 D, 18 D
- 1903: 15 Ja, 12 Mr, 18 Je, 30 Jl, 19 N, 31 D
- 1904: 11 F, 31 Mr, 5 My, 30 Je, 25 Ag

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- 1895: 26 D
- 1896: 25 Je, 2 Jl, 23 Jl, 10 S, 24 S

- 1897: 28 Ja, 29 Ap, 6 My, 27 My, 3 Je, 5 Ag, 26 Ag, 28 Oc, 4 N, 23 D
- 1898: 20 Ja, 27 Ja, 3 Mr, 3 N, 15 D
- 1900: 24 My, 5 S, 26 S, 22 N, 20 D
- 1901: 2 My, 13 Je, 27 Je, 4 Jl, 1 Ag, 29 Ag, 12 S, 26 S, 10 Oc, 24 Oc
- 1902: 23 Ja, 27 F, 31 Jl, 14 Ag, 21 Ag, 11 D
- 1903: 22 Ja, 29 Ja, 5 F, 19 F, 26 F, 5 Mr, 26 Mr, 7 My, 28 My, 18 Je, 16 Jl, 6 Ag, 19 N, 17 D, 24 D
- 1904: 10 Mr, 31 Mr, 7 Ap, 5 My, 23 Je, 8 S, 29 S

- Fedorkiv, Pavlo.
 - 1901: 15 Ag
 - 1902: 20 Mr, 29 My
 - 1903: 14 My

- Fekula, Hryhorii.
 - 1899: 26 Ja
- Fekula, Mykhailo.
 - 1897: 14 Oc
 - 1899: 26 Ja
 - 1900: 28 Je
 - 1901: 16 My, 25 Jl, 19 D
 - 1903: 30 Jl

- Fekula, Vasyl.
 - 1899: 27 Ap, 1 Je, 8 Je
- Feniak, Vasyl.
 - 1899: 24 Ag
- Fenyk, Vasyl.
 - 1898: 24 F
 - 1902: 27 F

- Ferley, Taras.
 - 1903: 22 Oc, 29 Oc
 - 1904: 28 Ja, 25 F, 11 Ag

- Fernie, British Columbia.
 - 1900: 31 Oc
 - 1901: 7 N
 - 1902: 12 Je, 10 Jl, 28 Ag
 - 1903: 26 F, 16 Ap
 - 1904: 14 Ap

- Filiak, Platonid.
- 1902: 23 Oc
 - 1903: 16 JI, 20 Ag, 10 S, 8 Oc, 12 N, 10 D
 - 1904: 7 Ja, 28 Ap, 14 JI, 15 S
- Filyk, Stefan.
- 1903: 18 Je
- Finns.
- 1899: 7 S
 - 1902: 12 Je
 - 1903: 15 Ja, 25 Je
- Fish Creek, Saskatchewan.
- 1898: 7 JI
 - 1901: 24 Oc
 - 1902: 27 Mr, 15 My
 - 1903: 12 Mr, 2 Ap, 16 Ap, 14 My
- Fishing River, Manitoba.
- 1902: 13 F, 5 Je
- Fork River, Manitoba.
- 1899: 12 Ja, 26 Ja
- Fort Saskatchewan, Alberta.
- 1896: 30 JI, 6 Ag
 - 1897: 20 My
- Fort William, Ontario.
- 1903: 22 Ja, 20 Ag
- Frank, Alberta.
- 1902: 15 My, 31 JI
 - 1903: 7 My
- Franko, Ivan.
- 1895: 12 D
 - 1904: 28 Ap
- Fremdenblatt.*
- 1897: 25 Mr
- French.
- 1893: 15 S
 - 1894: 19 S
 - 1895: 29 Ag
 - 1896: 10 S
- French Canadians.
- 1896: 16 JI
 - 1897: 20 My
 - 1898: 3 Mr, 19 My
 - 1899: 12 Ja, 26 Ja, 2 F, 16 Mr, 6 Ap, 13 Ap, 27 Ap, 6 JI

- 1900: 3 My, 28 Je
- 1901: 4 Ap, 18 JI, 14 N, 21 N, 28 N
- 1902: 30 Ja, 13 F, 6 Mr, 13 Mr, 20 Mr, 27 Mr, 24 Ap, 29 My, 12 Je, 3 JI, 17 JI, 14 Ag, 11 S, 9 Oc, 23 Oc, 18 D
- 1903: 5 Mr, 16 Ap, 7 My, 11 Je, 30 JI, 20 Ag, 8 Oc
- 1904: 5 My, 12 My, 14 JI, 15 D
- Fur, Theodor. - 1897: 10 Je
- Fylypov, Teodor. - 1903: 19 F
- Galicja. - 1893: 15 S, 15 N
- 1894: 1 Ja, 15 Ja, 1 Mr, 27 Je, 31 Oc, 5 D
- 1895: 9 Mr, 29 Ap, 25 JI, 29 Ag
- 1896: 2 Ja, 30 Ja, 13 F, 5 Mr, 24 S
- 1897: 3 Je, 10 Je, 23 S, 16 D
- 1898: 27 Ja, 17 F, 1 S
- 1899: 12 Ja, 26 Oc, 2 N
- 1900: 17 My, 24 My, 3 Oc, 10 Oc
- 1901: 2 My, 18 JI, 17 Oc
- 1902: 30 Ja, 6 F, 17 Ap, 8 My, 19 Je, 17 JI, 14 Ag
- 1903: 14 My, 28 My, 22 Oc, 12 N
- 1904: 7 Ja, 25 F, 26 My, 29 S
- Garland, Manitoba. - 1903: 28 My
- Gazeta Handlowo-Geograficzna.* - 1902: 5 Je
- Genelle, British Columbia. - 1903: 6 Ag
- Genik, Cyril (Kyrylo Genyk). - 1895: 12 D
- 1896: 27 Ag
- 1897: 1 Ja, 28 Ja, 22 Ap, 29 Ap, 10 Je, 24 Je, 29 JI, 16 D, 23 D
- 1898: 3 Mr, 10 Mr, 19 My, 26 My, 16 Je, 1 S, 13 Oc, 8 D, 15 D

- 1899: 19 Ja, 26 Ja, 16 F, 9 Mr, 25 My, 15 Je, 17 Ag, 7 S, 26 Oc, 7 D
 - 1900: 8 Mr, 3 My, 17 My, 24 My, 5 Jl, 8 Ag
 - 1901: 28 Mr, 4 Ap, 11 Ap, 25 Ap, 23 My, 11 Jl, 10 Oc, 24 Oc
 - 1902: 2 Ja, 20 Mr, 14 Ag
 - 1903: 6 Ag
 - 1904: 28 Ap, 15 D, 29 D
- Genyk, Ilko.
- 1903: 11 Je
- Genyk, S.
- 1900: 22 Mr
 - 1901: 27 Je
 - 1902: 23 Ja
- Georgia.
- 1897: 1 Ja
- Germans.
- 1893: 15 S
 - 1894: 23 Mr
 - 1895: 29 Ag
 - 1897: 28 Ja, 3 Je
 - 1899: 11 My, 6 Jl, 7 S
 - 1900: 20 D
 - 1901: 17 Ja, 8 Ag, 21 N
 - 1902: 6 F, 10 Jl
 - 1904: 4 Ag, 11 Ag
- Germany.
- 1895: 9 Mr
 - 1896: 2 Jl
 - 1897: 1 Ja
 - 1898: 8 D
- Gilbert Plains, Manitoba.
- 1901: 27 Je, 24 Oc
 - 1902: 23 Ja
 - 1904: 4 Ag
- Gilevych, St.
- 1901: 24 Oc

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- Gimli, Manitoba.
 - 1901: 7 Mr, 28 Mr, 12 S
 - 1902: 17 Ap, 29 My, 5 Je, 4 D, 11 D, 18 D
 - 1903: 26 F, 5 Mr, 2 Ap, 11 Je, 18 Je, 25 Je, 23 Jl, 12 N
- Glace Bay, Nova Scotia.
 - 1904: 11 F
- Gleichen, Alberta.
 - 1902: 31 Jl
- Gold.
 - 1897: 3 Je
 - 1898: 17 F
 - 1901: 28 N
- Gonor, Manitoba.
 - 1897: 29 Ap
 - 1900: 15 Ag
 - 1901: 30 My, 4 Jl, 21 N
 - 1902: 20 Mr, 5 Je, 17 Jl
 - 1903: 23 Jl
- Gowda, M.
 - 1899: 31 Ag
 - 1900: 6 D, 20 D, 27 D
 - 1901: 31 Ja, 4 Ap, 20 Je, 18 Jl, 8 Ag
 - 1902: 30 Ja, 6 Mr
 - 1903: 10 D
 - 1904: 14 Jl
- Graf, Petro.
 - 1900: 6 D
- Grassy Lake, Alberta.
 - 1902: 14 Ag
- Greece.
 - 1902: 8 My
- Greek Catholic Church
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 - 1893: 15 Oc
 - 1896: 13 F, 28 My, 18 Je, 8 Oc, 5 N
 - 1897: 21 Oc, 16 D
 - 1898: 24 F, 9 Je
 - 1899: 2 Mr, 6 Jl, 7 S, 19 Oc
 - 1900: 4 Ja, 29 Mr, 3 My, 15 Ag, 3 Oc, 10 Oc

- 1901: 7 F, 21 Mr, 4 Ap, 9 My, 16 My, 13 Je, 18 Jl, 25 Jl, 1 Ag, 8 Ag, 22 Ag, 29 Ag, 10 Oc, 24 Oc, 14 N, 21 N, 28 N, 12 D, 26 D
- 1902: 13 Mr, 20 Mr, 24 Ap, 8 My, 15 My, 26 Je, 3 Jl, 10 Jl, 17 Jl, 31 Jl, 7 Ag, 11 S, 9 Oc, 23 Oc, 11 D, 18 D
- 1903: 26 Mr, 16 Ap, 7 My, 16 Jl, 13 Ag, 29 Oc
- 1904: 3 Mr, 10 N, 15 D
- Gudzmaniuk, Ivan.
 - 1900: 12 S
 - 1902: 2 Ja, 7 Ag
- Gudzovaty, Stefan.
 - 1904: 14 Ja
- Haidii, Vasyl.
 - 1904: 11 F
- Halifax, Nova Scotia.
 - 1898: 16 Je, 25 Ag, 1 S, 15 S
 - 1899: 1 Je
- Halychanyn.*
 - 1904: 21 Jl
- Hamburg, Germany.
 - 1895: 8 Ag
 - 1896: 28 My
 - 1897: 1 Ja
 - 1898: 16 Je, 1 S, 29 S, 8 D
- Hancharyk, Ivan and Hryhorii.
 - 1902: 29 My
- Harmatii, Stefan.
 - 1895: 12 D
- Havran, V.
 - 1902: 10 Jl
- Havrylenko, Fedir.
 - 1903: 19 N
- Havrylenko, Vasyl.
 - 1904: 31 Mr
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 - 1894: 23 Mr
 - 1896: 10 S
 - 1898: 15 S
 - 1899: 26 Ja
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 - 1895: 5 D, 12 D, 26 D
 - 1896: 2 Ja, 13 F
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 - 1898: 16 Je
 - 1902: 15 My, 12 Je, 2 Oc
 - 1904: 21 Ja
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 - 1894: 28 N
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 - 1899: 19 Ja
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 - 1901: 21 F
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 - 1903: 19 N
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 - 1902: 13 Mr
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 - 1897: 22 Ap, 20 My
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 - 1903: 20 Ag
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 - 1901: 20 Je
 - 1902: 13 Mr, 3 Ap
 - 1903: 1 Ja
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 - 1897: 23 S
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 - 1902: 14 Ag
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 - 1903: 8 Oc
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 - 1893: 15 S
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 - 1895: 8 Ag
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 - 1896: 16 Jl, 23 Jl, 8 Oc
 - 1897: 22 Ap, 29 Ap, 20 My, 3 Je, 10 Je, 8 Jl
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 - 1904: 11 F, 26 My, 1 S, 15 S, 29 S, 20 Oc, 17 N, 29 D

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 - 1894: 15 Ag
 - 1895: 29 Ag
 - 1896: 30 Jl, 6 Ag
 - 1897: 22 Ap
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 - 1902: 6 F, 12 Je, 27 N
 - 1904: 11 F
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 - 1895: 9 Mr, 26 D
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 - 1898: 16 Je, 8 D
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 - 1898: 22 D
 - 1902: 13 F
- Ivasiuk, Al.
 - 1903: 13 Ag
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 - 1903: 17 D
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 - 1896: 2 Ja, 9 Ap, 21 My, 28 My, 23 Jl, 8 Oc
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 - 1902: 20 Mr
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- 1896: 30 Ap
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- 1897: 16 D
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- 1902: 30 Ja, 25 S
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- 1902: 13 Mr
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- 1898: 30 Je
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- 1903: 22 Oc, 19 N, 26 N
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- 1903: 25 Je
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- 1901: 28 Mr, 12 S
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 - 1901: 18 Jl, 22 Ag
 - 1902: 30 Ja

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 - 1901: 10 Oc

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 - 1896: 10 S, 8 Oc
 - 1897: 15 Ap, 29 Ap, 3 Je, 26 Ag, 30 S, 14 Oc
 - 1898: 3 Mr
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 - 1899: 15 Je

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 - 1904: 3 Mr

- Lakusta, Petro.
 - 1902: 8 My

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 - 1903: 12 Mr, 4 Je, 8 Oc
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 - 1904: 3 Mr
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 - 1896: 30 Jl, 6 Ag, 24 S
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 - 1903: 5 F
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 - 1904: 26 My

- Lukij, Hnat and Ivan.
 - 1904: 31 Mr

- Lupiichuk, Petro.
 - 1903: 25 Je

- Lviv, Galicia.
 - 1894: 9 Mr
 - 1896: 13 F, 16 Ap, 23 Ap, 30 Ap, 28 My
 - 1897: 15 Ap, 10 Je
 - 1898: 24 F, 4 Ag
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 - 1897: 29 Ap, 10 Je
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 - 1901: 27 Je
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 - 1897: 10 Je
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 - 1903: 28 My, 17 D
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- 1902: 13 Mr, 20 Mr, 27 Mr, 3 Ap, 29 My, 12 Je, 26 Je, 10 Jl, 25 S
- 1903: 1 Ja, 6 Ag, 1 Oc, 15 Oc, 12 N
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- 1894: 19 S
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- 1896: 13 F, 23 Ap, 28 My, 5 N
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- 1901: 17 Ja, 24 Ja, 7 F, 11 Ap, 25 Jl, 29 Ag, 24 Oc, 28 N, 12 D
- 1902: 30 Ja, 6 F, 13 F, 27 F, 20 Mr, 27 Mr, 15 My, 5 Je, 12 Je, 19 Je, 26 Je, 10 Jl, 17 Jl, 7 Ag, 28 Ag, 13 N
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- 1898: 24 F
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- 1898: 24 F
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- 1903: 3 S
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- 1894: 13 Je
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- 1903: 5 Mr, 2 Ap
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- 1903: 21 My
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- 1894: 31 Oc
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 - 1895: 9 Mr
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 - 1904: 12 My
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- 1902: 27 F, 14 Ag
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- 1893: 15 S
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- 1902: 30 Ja
- 1903: 12 N
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- 1903: 28 My

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- 1896: 23 Ap
- 1898: 4 Ag
- 1899: 2 F
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- 1899: 16 Mr
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 - 1901: 17 Ja
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 - 1902: 13 Mr
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 - 1899: 24 Ag
 - 1902: 27 F
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 - 1896: 2 JI
 - 1897: 30 S
 - 1898: 15 S
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 - 1903: 4 Je
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 - 1897: 3 Je, 10 Je
 - 1898: 26 My, 30 Je, 4 Ag
 - 1899: 6 JI, 7 S
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 - 1903: 12 N
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 - 1895: 12 D
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 - 1896: 2 JI, 16 JI, 23 JI, 13 Ag
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- 1898: 17 F, 3 Mr, 19 My, 11 Ag, 24 N, 15 D
 - 1899: 22 Je, 17 Ag
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 - 1903: 15 Ja, 7 My, 21 My, 6 Ag, 3 S, 12 N, 26 N
 - 1904: 14 Ja, 11 F, 31 Mr, 19 My, 21 Jl, 1 S, 6 Oc, 8 D
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- Ravliuk, Ilko.
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- 1903: 7 My
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 - 1899: 2 F, 6 Ap
 - 1900: 4 Ja
 - 1901: 30 My, 27 Je, 18 Jl, 3 Oc
 - 1903: 26 F, 30 Jl, 17 S
 - 1904: 7 Ja, 11 F, 25 F, 3 Mr, 31 Mr, 5 My, 12 My, 7 Jl, 11 Ag
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 - 1894: 1 Ja, 9 Mr, 23 Mr, 30 Mr, 31 Oc, 7 N, 21 N, 28 N, 5 D
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 - 1896: 13 F, 16 Jl, 30 Jl, 10 S, 5 N, 19 N
 - 1897: 1 Ja, 11 F, 25 F, 1 Ap, 6 My, 13 My, 27 My, 12 Ag, 19 Ag, 26 Ag, 30 S, 28 Oc, 30 D
 - 1898: 20 Ja, 17 F, 24 F, 2 Je, 4 Ag, 8 D
 - 1899: 12 Ja, 26 Ja, 23 F, 16 Mr, 6 Ap, 13 Ap, 27 Ap, 25 My, 1 Je, 10 Ag, 24 Ag, 7 S, 23 N, 30 N
 - 1900: 4 Ja, 15 Mr, 29 Mr, 3 My, 28 Je, 5 Jl, 8 Ag, 29 Ag, 12 S, 26 S, 3 Oc, 20 D, 27 D

- 1901: 17 Ja, 31 Ja, 7 Mr, 14 Mr, 4 Ap, 9 My, 13 Je, 20 Je, 27 Je, 11 Jl, 18 Jl, 1 Ag, 29 Ag, 19 S, 3 Oc, 10 Oc, 17 Oc, 24 Oc, 12 D, 19 D
- 1902: 30 Ja, 13 F, 27 F, 13 Mr, 20 Mr, 27 Mr, 3 Ap, 17 Ap, 24 Ap, 15 My, 5 Je, 12 Je, 19 Je, 26 Je, 3 Jl, 10 Jl, 17 Jl, 7 Ag, 14 Ag, 18 S, 2 Oc, 4 D, 11 D
- 1903: 26 F, 5 Mr, 26 Mr, 2 Ap, 16 Ap, 30 Ap, 7 My, 21 My, 28 My, 11 Je, 18 Je, 25 Je, 2 Jl, 16 Jl, 23 Jl, 30 Jl, 6 Ag, 13 Ag, 20 Ag, 3 S, 24 S, 15 Oc, 12 N, 19 N, 10 D, 17 D
- 1904: 7 Ja, 11 F, 18 F, 3 Mr, 31 Mr, 7 Ap, 14 Ap, 5 My, 12 My, 19 My, 23 Je, 4 Ag, 11 Ag, 18 Ag, 24 N, 15 D, 29 D

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- 1902: 31 Jl

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- 1903: 17 D

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- 1896: 13 F, 16 Jl, 8 Oc
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- 1899: 12 Ja, 26 Ja, 2 F, 2 Mr, 16 Mr, 6 Ap, 13 Ap, 27 Ap, 25 My, 8 Je, 6 Jl, 7 S, 23 N
- 1900: 4 Ja, 29 Mr, 3 My, 28 Je, 5 Jl, 15 Ag, 3 Oc, 10 Oc
- 1901: 4 Ap, 30 My, 18 Jl, 25 Jl, 1 Ag, 22 Ag, 29 Ag, 24 Oc, 14 N, 21 N, 12 D, 26 D
- 1902: 2 Ja, 30 Ja, 6 F, 13 F, 27 F, 6 Mr, 20 Mr, 27 Mr, 8 My, 15 My, 29 My, 5 Je, 19 Je, 3 Jl, 10 Jl, 17 Jl, 31 Jl, 14 Ag, 21 Ag, 11 S, 2 Oc, 9 Oc, 23 Oc, 13 N, 18 D
- 1903: 26 Mr, 16 Ap, 7 My, 14 My, 11 Je, 25 Je, 23 Jl, 30 Jl, 13 Ag, 20 Ag, 8 Oc, 10 D
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- 1894: 9 Mr, 6 Ap, 18 My
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 - 1896: 8 Oc
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 - 1896: 16 Jl, 23 Jl, 30 Jl, 6 Ag, 13 Ag
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 - 1904: 19 My
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 - 1902: 10 Jl
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 - 1897: 21 Oc
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 - 1903: 25 Je
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 - 1898: 13 Ja, 7 Jl, 8 D
 - 1899: 26 Ja, 9 Mr, 11 My, 1 Je, 22 Je, 10 Ag, 26 Oc
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 - 1902: 24 Ap
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 - 1898: 11 Ag
- Vitiuk, Damian.
 - 1904: 3 Mr
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 - 1904: 3 Mr
- Voitsenko, Petro.
 - 1904: 18 Ag
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 - 1903: 2 Ap
- Volchuk, Iurii.
 - 1903: 26 F, 16 Ap, 21 My
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 - 1903: 15 Oc, 22 Oc
 - 1904: 3 Mr, 11 Ag
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 - 1901: 24 Ja
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 - 1899: 6 JI
- Vyrkhomyinka, Pavlo.
 - 1902: 27 F
- Vyrkhykovsky, Pavlo.
 - 1903: 16 JI
- Vysochynsky, M.
 - 1901: 21 F
- Wachna, Theodosy.
 - 1898: 3 Mr
 - 1899: 18 My
 - 1902: 20 Mr
 - 1904: 5 My
- Washington.
 - 1897: 4 N
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 - 1896: 10 S
 - 1897: 1 Ja
 - 1898: 20 Ja
 - 1900: 26 S, 6 D
 - 1901: 21 F, 20 Je, 27 Je, 11 JI, 17 Oc, 24 Oc, 5 D
 - 1902: 2 Ja, 16 Ja, 23 Ja, 27 F, 12 Je, 10 JI, 31 JI
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- 1904: 14 Ja, 18 F, 10 Mr, 7 Ap
- Weddings.
 - 1894: 15 Ag
 - 1897: 4 N
 - 1898: 24 Mr
 - 1899: 6 Ap
 - 1903: 5 F, 26 F
 - 1904: 18 Ag
- West Selkirk, Manitoba.
 - 1902: 7 Ag
- Whitemouth, Manitoba.
 - 1896: 2 Jl
- Whitford, Alberta.
 - 1902: 27 F, 28 Ag
 - 1903: 6 Ag
 - 1904: 14 Ja, 18 Ag
- Winnipeg, Manitoba.
 - 1896: 16 Jl, 23 Jl, 13 Ag, 8 Oc, 17 D
 - 1897: 1 Ja, 25 Mr, 22 Ap, 29 Ap, 3 Je, 10 Je, 8 Jl, 5 Ag, 26 Ag, 16 S, 30 S, 21 Oc, 28 Oc, 23 D
 - 1898: 24 Mr, 26 My, 16 Je, 7 Jl, 25 Ag, 1 S, 29 S, 13 Oc
 - 1899: 2 F, 9 Mr, 27 Ap, 11 My, 8 Je, 22 Je, 6 Jl, 17 Ag, 16 N, 23 N
 - 1900: 4 Ja, 15 Mr, 29 Mr, 5 Ap, 19 Ap, 3 My, 17 My, 5 Jl, 8 Ag, 15 Ag
 - 1901: 31 Ja, 14 Mr, 28 Mr, 11 Ap, 25 Ap, 23 My, 11 Jl, 25 Jl, 1 Ag, 8 Ag, 19 S, 3 Oc, 17 Oc, 14 N, 28 N, 19 D, 26 D
 - 1902: 30 Ja, 6 F, 13 F, 20 Mr, 24 Ap, 29 My, 5 Je, 12 Je, 26 Je, 10 Jl, 17 Jl, 7 Ag, 14 Ag, 21 Ag, 18 S, 2 Oc, 20 N, 11 D
 - 1903: 5 Mr, 30 Ap, 21 My, 28 My, 4 Je, 2 Jl, 23 Jl, 15 Oc, 22 Oc, 19 N, 17 D
 - 1904: 7 Ja, 11 F, 5 My, 12 My, 26 My, 7 Jl, 4 Ag, 1 S, 15 S, 29 S, 6 Oc, 20 Oc, 17 N, 29 D
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- 1896: 30 Ja, 23 Jl
- 1897: 1 Ja, 29 Ap, 20 My, 3 Je
- 1898: 18 Ag, 29 S, 3 N, 10 N, 15 D
- 1899: 26 Ja, 2 Mr, 30 Mr
- 1900: 8 F, 8 Mr, 26 Ap, 31 Oc
- 1901: 31 Ja, 14 Mr, 30 My, 10 Oc, 17 Oc
- 1902: 16 Ja, 23 Ja, 30 Ja, 13 F, 13 Mr, 20 Mr, 27 Mr, 10 Jl, 17 Jl, 31 Jl, 14 Ag, 28 Ag, 16 Oc
- 1903: 15 Ja, 16 Ap, 28 My, 30 Jl, 6 Ag, 20 Ag, 10 S, 12 N, 10 D, 17 D
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- 1903: 2 Jl, 16 Jl, 30 Jl, 8 Oc
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