

sia, and I am told by the Doukhobors in the North-west that they are glad to get rid of him. I may tell the hon. member that if he desires it I can bring a statement from the North-west signed by every Doukhobor that the sentiments expressed by Bodjiansky are not the sentiments of the Doukhobor people. I have hopes that in a short time, even this year, the Territorial government and the Dominion government may make certain slight amendments to the marriage laws by which these people will be able to register their marriages in a little different manner from what they do, different even from the Mennonite custom. I think any difficulty of that nature will be got over.

In regard to taking homesteads communally, that is another objection. The hon. gentleman may be surprised to know that within the last six weeks more Doukhobors have taken up individual homesteads than in all the previous time since they came to Canada. Not only have they taken up homesteads in their own villages, but quite a number of them are breaking away from their villages and going off and taking up homesteads among Canadians. At Swan River they have asked to be excluded from the colony, to go out of the communal system and start for themselves, just after they had acquired sufficient money to buy a horse and cow to start with. Now, Mr. Speaker, there is only one argument in favour of the communal system, in favour of settling foreigners in a colony, but that argument is a good one, and that argument has prevailed throughout Canada. The fact has been mentioned in another place, in Ottawa, to the prejudice of the Doukhobors; but it is a strange thing that even in older Canada the Scotch Highlanders like to get together, Frenchmen like to get together, where their language is spoken, and where their religion is taught. I do not blame them. We see the same thing among many nationalities except perhaps those from the North of Ireland, the country from which my father came. Perhaps we do not flock together quite so well, because we are a little too belligerent. But most all nationalities like to come together and settle in colonies. The same rule prevails all over this continent. The Moravians settle together in colonies, so do the Roumanians and the Hungarians. Every one of the foreign peoples brought to the North-west in the early days have settled in colonies. Why? Because they were poor, and they have got to depend upon one another until they are rich enough to help themselves. One man cannot buy a team of horses, but two men together can buy one ox each and put them together; one man may not have enough money to buy a plough, but as they get a little richer three or four of them can buy a reaping machine. Do you know, Mr. Speaker, that had that communal system prevailed a little more in

the early days, among Anglo-Saxons, we would not have had so many Canadians leaving there to go to the United States? So with those who came from Ontario to the west with very little means. Then, as now, the implement agents had sweet mouths and oily tongues. These travelled throughout the west, and just as soon as a farmer had ten or fifteen acres of ground he was asked to buy a binder, he was asked to buy a rake, and all the implements necessary to run a farm of ten times the size. They bought this, probably the crop failed, but the note was due, the interest on the note had accumulated, 12 per cent compounded year after year, the creditor got a judgment, the implement man came around and sold out the belongings that were not exempt under the law, he took the old machine back, and the consequence was there was that man struggling, there was no use of raising a crop next year, because it would be seized again, and the man, struggling against fate, concluded: I might as well quit, and quit they did in many cases. So many of them were quitting that the Manitoba and Territorial governments were obliged to make the very wide exemption under the law of which I spoke a few nights ago. If these farmers had done something similar to that which the Doukhobors have done, gone a little slower at first and worked a little more on the communal or co-operative plan, they would have been able to get along all right. The Doukhobors, as the Mennonites are doing now, as soon as they become possessed of sufficient means, will go into individual ownership to a large extent.

There is one more word that I wish to say in regard to the education of the Doukhobors. One of the difficulties that was encountered at first was, that the Doukhobors did not want to learn the English language. I asked Prince Hilkoﬀ what he thought the Doukhobors would be willing to do in this respect, and he said that he thought about one-third of them would be willing to learn the English language at once, and that, with the balance, two-thirds, it would take some time. I asked Mr. Haultain, the premier of the North-west Territories, if he would be willing to provide schools for the one-third of these Doukhobors, and he said that they would be willing to provide these schools as soon as possible. As the result of the united efforts which were made by the Quakers in England, a young man, a graduate of Oxford, was sent out. He travelled amongst the Doukhobors, and is now endeavouring to secure funds for carrying on educational work. The Quakers of the United States have also contributed largely in that direction. In the meantime there were two Canadian ladies who undertook the work. A young lady from Kingston, Miss Nellie E. Baker, and Eliza Varney, a fine old Quaker lady, who lives in Prince Edward county, came