

Friends in Canada could be multiplied an hundredfold No doubt this is a fighting world; fighting among nations—fighting among individuals—fighting in the way of competition But how if Tolstoi, and the Friends, and the Doukhobors, are at least half right and are simply anticipating by a space the Golden Age, when war, public or individual, shall give way to arbitration and the greater diffusion of altruistic consideration for others?"—*Advertiser, London, Ont*

"The Doukhobors are people of the purest Russian type, large and strong, men and women both being of magnificent physique. They are characterized by broad, square shoulders and heavy limbs and a massive build generally. Their features are prominent, but refined, and bear the marks of living that is free from vice of any kind. The men wear moustaches but do not let a beard grow. Their hair is usually quite short, with the exception of a little tuft which they allow to grow over the forehead, which is broad and open. The most striking characteristic of all is the bright, kindly sparkle of their eyes which gives a winning expression to the whole face and quickly wins confidence in their character. All their habits demonstrate that they are possessed of keen minds, which, however, by reason of their persecutions and the nature of their occupation, they have not been able to develop in a way that gives a proper idea of their mental ability. They are, however, a class of people that is rarely found among immigrants—industrious, frugal, clean and moral in a high degree, and eminently desirable in every way.

They have suffered much for religion's sake. Their faith and doctrine resemble more nearly than anything else we are acquainted with, those of the Quakers. But they can not be called Quakers, for in many respects their tenets are different. There is, however, some possibility that their

religion was derived from Quaker teachings, though that is an open question. English Quakers have suffered persecution in Russia, but it is impossible to trace the beginning of the Doukhoborti religion to their teachings, and it is likewise difficult to determine when it really had its beginning. The few, who dissented in the first instance were promptly suppressed by the government, and it is only in secret departmental documents that the early history of the Doukhoborti religion is written. It was only when the movement became more widespread in this century, and the suppression of its adherents consequently more difficult, that it came within the scope of reliable history. Then Bishop Eugene, of Ekaterioslau, invented the name "Doukhoborti" from two Russian words meaning in combination "warriors of the spirit."

The Doukhobors who are on the Lake Huron are from Tiflis. The Lake Superior will bring 2,000 from Elizavetpol, and another lot of 2,000 will come from Kars. Those who remain behind are comparative'y comfortable, not suffering much from persecution on account of their willingness to comply with most governmental exactions. But if the Doukhobors find Canada agreeable no doubt the others now in Caucasus will come here also. The Doukhobors in Cyprus are from the government of Tiflis."—*Chronicle (Halifax)*.

To the Editor of the "Witness."

"Sir,—One can hardly be surprised at the dismay voiced by your correspondent, 'D. H. L., as he meditates upon the prospective results of the coming among us of the Doukhobors, seeing that we westerns, whose religion in so large a measure consists in assent to some half-understood dogma, plus adoption of a conventional code of ethics, will doubtless feel utterly ashamed of ourselves when placed alongside these men in the full strength of their genuine attachment to the