

me that had they followed my advice they would not have been coming back in the famished and sickly condition in which they arrived at Winnipeg. This was all the work of this man Bodjiansky. He knew that he was foiled, he knew that I had spoiled his game. I do not wish to say that the man was trying to get a large percentage on the people he sent away, but I have my own suspicions. However, he was foiled in his efforts, the people have all returned, and as one last gasp before he left he published a manifesto. But the Doukhobors did not believe him, and twenty-two names are all he could get on the manifesto. I may say that I wrote up—I had not time to write the Doukhobors themselves—but I wrote to a young Doukhobor of the name of Michael Cazacoff, who had been living in Brandon. I will give you the history of this young man. He is about 23 or 24 years of age. He was anxious to get an education, and I said I would try and get him into a Winnipeg school, but it was difficult to get employment for him. He went to Brandon and saw Mr. Fox, professor of foreign languages in the Brandon Baptist college, who took this young man up. That was about October last. He now writes me a letter in his own hand, in as good English, with as good penmanship as myself, or most of the members of this House, could frame a letter in.—learned in eight months, showing how that young man got along. I wrote to him telling him the injury that was being done by this manifesto, and asking whether Bodjiansky voiced the feelings of the people. Here is what Mr. Fox wrote to me on the young man's behalf:

As English instructor to Michael Cazacoff, the Doukhobor whom you know, and knowing that you are both personally and officially interested in the welfare of the Doukhobors, I have taken the liberty to write to you briefly of my experience with that people during the past winter.

When I came to Brandon last October to take charge of the language department in the college here, it was suggested to me that I give Michael English lessons. Interested as I am in foreign languages generally, and desiring to learn the Russian particularly, I took him in hand as soon as he was free to come. Ever since he has had regular appointments with me. He has been exceedingly faithful, never having missed an appointment, always coming on time and without fail, at the close of each lesson showing me his deep appreciation of what is being done for him. He tells me from time to time that the fact that he receives any recognition from an official such as yourself, is great encouragement to him. I assure you that your name stands high in honour among the Doukhobors. They are a grateful people.

Through Michael I have come in contact with them quite often, frequently visiting their homes. I have found them all as you described them in your last letter to Michael—clean, peace-loving and thrifty. They all unite in saying that not only do they feel satisfied with the Canadian laws generally, but also that their dreams could not picture to them anything that they would like better.

Mr. McCREARY.

I have been questioning Michael regarding the Bodjiansky letters. He says they were written at the instigation of two or three disgruntled Doukhobors who are of the kind that would never be any good anywhere on this globe. Michael got this information from his father who lives in one of the villages in the same locality where Bodjiansky resides.

I have no doubt but some of the hon. gentlemen from Ontario may know Mr. Fox, the writer of this letter. He says further:

A number of people here call the Doukhobors lazy, using as their proof, so-called, the fact that very few of them are learning English. I confess I thought at first that it was strong evidence in that direction; but now I see that their backwardness in this respect is owing to their timidity of people.

That is just the thing, the very difficulty of the whole question. They have been so down trodden by the Russian soldiery and the Cossack authorities, their women have been so flogged and so persecuted, they have been so beaten on account of their religious beliefs and for other reasons, that to-day they are very suspicious, and it takes them a long time before they will believe that what a man says to them is true. They have been deceived so often that they will not believe a man the first time. That is one of the difficulties that has stood in the way. A school was set up at Winnipeg by a lady, or under charge of a committee of ladies. When they first went into that school there was a large number of pictures hung around the hall. They did not know but that these pictures represented the doctrines and rites of the Greek Church, and they began to leave. The lady did not know why the children quietly slipped away from the building and would not attend; they would not even tell my interpreters and officers for some time why they would not go to that school. Finally they said: These are Greek Catholic schools, and we do not want to go where the Greek religion is taught. We believe in our own religion. We want to come here to learn reading and writing, history and geography, and we do not want to see these pictures hung around the walls. The consequence was that the pictures were taken down and the children went back to school. So you see, Mr. Speaker, some of the difficulties we have to encounter in dealing with these people.

As I have said, this man Bodjiansky tried, and is trying to the last to make trouble. There is no doubt he feels aggrieved because he was not able to carry out his measure for removing these people to the United States. He tried to stir up strife among them; and I may say that since he wrote that manifesto he hawked it around the city of Winnipeg to try to get it published in the daily papers. For a long time I have known that he was trying to get this up. Seeing he has been foiled in his efforts he has gone back to Siberia in Rus-