

of some hon. gentlemen opposite and some newspapers in Canada. With regard to marriage, these Doukhobors are something like the Mennonites. They do not believe in taking out a license for marriage. They will, in time, register their marriages in their own way just as the Mennonites have done. In fact, they are something like Roman Catholics in their views in one respect, if I am to judge by the decision of Judge Archibald in the Delpit case—they look upon marriage as a sacrament, and not as a civil contract to be dealt with by the courts or civil authorities. That marriages are registered in Heaven they take literally. Shortly after they came, I had Premier Haultain, of the North-west Territories, and Hon. Mr. Bulyea, come to Winnipeg and meet the representatives of the Doukhobors. They discussed this question for four hours, and Mr. Haultain told me afterwards that there would be but little difficulty in bringing these people to our way of thinking. Why, we had difficulty with regard to others of their customs and methods—not relating to such serious matters, of course, but still involving some difficulty. For instance, there was the way they treated their horses. The horses in Russia are a light class, and the people are in the habit of driving them rapidly and feeding them at intervals of two hours day and night. The horses they bought here were heavy draught horses, and they could not treat them in the same way. They could only be driven thirty miles a day. The Doukhobors wanted to race them. The consequence was they killed off 40 or 50 per cent of their horses by improper feeding and driving. Then, there was trouble about their wagons. They wanted the Russian wagon to be brought out, and that wagon is about three times as heavy as ours, and not at all suitable to the prairie. I told them that they had better have Canadian wagons. But there was a party of men, eight or ten of them, and some women as well, who came out here with the Doukhobors as nurses and doctors, who were more impractical than the Doukhobors themselves. They were theorists, fadists, anarchists you might call them. It was a case of the blind leading the blind. Instead of trying to persuade the Doukhobors that they were wrong, and leading them to take up Canadian ways, they told them that they were right, and told us that we must come to the Doukhobor's ways. But I said: No, there is no use in that; we know best what is suitable for this country. But the only way you could teach some of them was by experience. They went to a factory and ordered the material—oak—to be sawn for eighty wagons. The order was given to a man from Almonte, who keeps a mill there, in Winnipeg. They ordered the hubs, spokes, fellows, and so on, three times the size that are used in our wagons. Young Tolstoi encouraged them to get wagons

after their own pattern. But I got eight or ten of the more intelligent to buy the Chatham wagon. And when the Doukhobors, after they had got two or three of their own wagons, saw how the other teamsters could do far more work with the Canadian wagon, they threw their own wagons aside and bought ours. Prince Hilkooff had to go down and pay out of his own money \$1,650 for the oak that had been sawn for these heavy wagons, and that had to be thrown away as useless. This is a simple thing, but it shows how difficult it is to overcome their prejudices. Why, they wanted to use the shorthanded axe—to chop logs with one hand. We had less difficulty in convincing them that that was wrong. No doubt in a very short time there is not a law in force in Canada but these people will cheerfully comply with. I mentioned that the greatest difficulty we had was with the people who came out with them. But thank God, I got rid of them all—all but one. That one was Mr. Bodjiansky, a well-meaning man, but one of most peculiar ideas. About fifteen months ago, I found that correspondence was going on between him and the Southern Pacific Railway, who were anxious to get five hundred or a thousand men to engage in railway construction work in California, about eighty miles south of Santa Barbara. I learned of this correspondence, and also got a copy of the contract signed by the milling and railway company, and, with this contract, tried to stop these men at the boundary line. But, notwithstanding the boasted laws of the United States, they were allowed to pass, though they were going to the United States under contract, and though there was not \$25 among one hundred and fifty of them.

Notwithstanding that I produced the contract in Russian, notwithstanding that I produced the English copy of that to the authorities at the boundary line, notwithstanding that the custom-house officer told me clearly that a case had been made of a breach of the Allen Labour law and also of the immigration law,—notwithstanding all that, so great was the influence of the Southern Pacific road at Washington that his decision was overruled, and these people were allowed to pass through. This Bodjiansky was the prime mover in all this affair. He sent his son with this crowd, he was in the first crowd that went. I told the people they would regret it. I said: If you go down there you will get a little bigger wage, more steady employment, but the land is so high that you will never be able to become the owners of your own homes. The climate will not suit you, as it is too similar to the climate that you left in Cyprus and in the Caucasus in Russia. The result was that a short time before I came here a large number of these people came back and almost kissed my feet on the platform at the station at Winnipeg. They told