

Of the Finns I have not any special knowledge but it is fair to presume that they are of Tartar, and not of Slav origin and would therefore introduce a new blend into Anglo-Saxondom. They are a people of course who, like the rest of these settlers are against the government under which they live, and we find in the press of the day some hint of their natural proclivities.

We read of them near Sudbury as a drunken, disorderly mob, trying to kill a mail man, and of four of them who are already held for the unprovoked murder of two Canadians. Our Galicians also are reported as having committed atrocious murders, and if my memory serves me it was a Doukhobor who was sued the other day for breach of contract in not delivering his wife whom he had sold to his friend. This view of woman as a negotiable chattel is scarcely in accord with Anglo-Saxon notions, and for guests on good behaviour it may safely be asserted that these foreign gentlemen introduced by Mr. Sifton have been allowing themselves quite as much latitude as is courteous to their hosts, and I defy anyone to show that so far they have demonstrated that kindred spirit in manners or customs which alone ought to make us overlook a foreign origin.

There is another point. We are approached by the sponsors for these new people on our sentimental side. These Russian Raskolniki (dissenters) are men who have suffered for their faith and as such deserve our sympathy.

Do they? If their creed be one which recommends itself to our conscience the answer is "yes," if they cling to it even when it conflicts with their self interests, but there need be little sympathy for those whose religion it is not to bear arms for their country, but who are willing to forget their religion and bear arms when their own private property is threatened.

One of the principal tenets of the Doukhobor religion as set out in *The Christian Martyrdom in Russia*, page 31, is that "abstinence from marriage for the sake of purity is regarded amongst them as a high virtue" and we are told that in a spirit of wise economy they have abstained for the last five years during which they have had their present exodus under contemplation, and as a result they have with them only children of six years old and upwards.

This is very well but here we are on the horns of another dilemma. If the Doukhobors are going to live up to their creed and earn our sympathy for a life of self-denial consistent with their faith, we don't want them as settlers. We don't want to import on specially favourable terms people who are distinguished from the rest of mankind by the fact that they will neither bear arms nor children for the land which adopts them.

If they are prepared to alter their creed to suit their convenience then they deserve no sympathy from us, and probably Russia's estimate of the

"martyrs" she was driving into exile, was the true one.

It should, at any rate be strongly borne in mind that the men we are dragging into our country are the discontented, law opposing, peoples of other countries. Dissent is all very well but amongst Russian dissenters it assumes very awkward forms. The Doukhobors are Communists. There is another Raskol or sect which teaches as its principal tenet that it is unlawful to pay taxes to the State and yet another which teaches that connection with woman is absolutely unchristian and takes care that its creed is kept by mutilating both sexes, this sect being replenished by adoption. These people live along side the Doukhobors in the Caucausus, and when I met them I was under the impression that they were the extreme division of the Doukhobor sect, a mistake perhaps, but one in some measure warranted by the similarity of their creed. Other sects again teach non resistance and are eager to obtain proselytes.

Now, do we want men who won't fight for their country, who won't pay taxes, who won't breed children, and who generally consider those things irreligious which they don't like, and who from the meagreness of their way of living become just as dangerous competitors to our own people in the labor market as Chinamen.

I won't compare them to the decent little Jap who wants to live like a white man, has shown that he can fight, and win an uphill fight, who offers us a good market at our western gateway, and is as civil and law abiding a person as we can desire. I don't want to see Japanese made into Anglo-Saxons, but I find it difficult to see why they should be excluded if the eight nationalities with their eight religions of Bukowina are to be poured into this country. The repeated famines in Russia, the failure of the Russian Government to make soldiers or farmers even on the rich black lands of the Crimea out of some of her people, together with a knowledge that the Russian Mujhik is in many cases more shiftless than the worst peasants of the west of Ireland, suggest that the elements we are using are not the best with which to build up a race in a far harder land than the Crimea, and then we come down to what from my point of view is a most important point in the whole argument. It is or should be the principal object of all good Canadians is to build up a race which shall hold and develop Canada for the Empire. If any man wants annexation to the States; if any man is interested in building up a population for the States, this article is not written for him. If ever the States like to come back to the mother country and join hands with her in an all British alliance, well and good. That would make the world ours. But the man who plays into the hands of the States, the man who is prepared to sacrifice what the U. E. Loyalists gave their all to preserve, is in my eyes a traitor and should be treated as such.

We have had three measures lately before the