

is that of Christians. The quality upon which they insist the most is love, and they show their mutual love and confidence in their social and economic way of living, holding all things in common, each village having one treasury, one granary, and one flock or herd, and each member taking what he needs from the common store. They are very hospitable to travellers, putting all that they have at their disposal, and declining to receive any reward.

Early in the century many of them perished from persecution, and since then their history has been one long record of corporal punishment, imprisonment and exile. The position of the Doukhobors at last became intolerable. They had the choice between yielding to the demands of the government or of being exterminated. At this juncture some kind-hearted Russians interceded in their behalf and obtained from the Czar the immense boon of being permitted to emigrate at their own expense. The interest of a group of English and Russian admirers of Count Tolstoy at Purleigh in England was aroused, and to them the successful initiation of the enterprise of emigration and colonization is largely due.

Aylmer Maude, an English member of the Purleigh group, who had lived long at Moscow as a merchant, came to Canada to see what could be done to place the Doukhobors on public land in