

keeper, and the storekeeper will give it to him for nothing. If a man wants an addition to his house, then his fellow-villagers will build it for him for nothing. It costs nothing to live like a king in the Doukhobor villages.

Of course, this principle cuts both ways; and if it is true that you can live for nothing in the villages, it is equally true that you must work for nothing. You must do your share in the fields and in the brickyards, and expect no return. If you are a carpenter, you must work the live-long day at the beck and call of this one and that, with no hope of reward. If you are a commissioner, you must perform your arduous task without the faintest expectation of monetary emolument. For among the Doukhobors everyone works for everyone else without money and without price.

When a man becomes too old to work, he can retire and enjoy in his old age a comfortable and care-free livelihood at the hands of the state. He is treated as well as if he were still on the active list. The same is the case with the helpless and the bereaved. The blind man and the fatherless and the widow get as good food and clothing as

"Have you a bicycle?" I asked a young Doukhobor who spoke English.

He answered no, he had not.

"Well, how is it then," I asked, "that Paul Karbatoff has one? Is he favored before you?"

"Oh, no," returned my interlocutor, "but Paul Karbatoff he need bicycle; he go far work; he need bicycle. Me no go far work; me no need bicycle."

To this explanation I replied by asking him if he really would like a bicycle; and I got the illuminating and incredible answer "that he would not want a bicycle unless every other Doukhobor could have one too." The idea of trying to outdo all the rest never entered his mind. He was an altruist, not an egoist; he believed in co-operation, not in competition.

The third feature of the Doukhobor Communism is its common purse. The proceeds from the sale of the crops and the market produce, as well as the individual earnings of Doukhobors on the railways, all go into this common purse. Out of it are bought the implements, the clothes, the stock, etc., that are necessary to the community. Adversity bears equally on everybody; in a good



the best in the land. When a man is sick, he is as well off as when he is well. As long as a man is a Doukhobor and does his possible, he will be well cared for in the Doukhobor settlements to the end of his days.

There is another consideration. The question may be asked, What assurance have you that some unworthy individual will not take advantage of such a condition of affairs, and demand a disproportionate amount of food, clothing, etc., for himself? To this there are two answers: First, that public opinion would act as a deterrent; and second, that under such a state of society all incentive to acquisitiveness would be removed. You can enjoy no triumph over a man by flaring out in a new suit, when you know that he can get a suit the exact replica of yours by merely asking for it. When everyone else can get what you have got merely for the asking, there's no fun in trying to outdo your fellow in the abundance of the things you possess. So that finally you become satisfied, as the Doukhobors become satisfied, with the plain, honest necessities of life. the "quod satis est" of Horace.

year all enjoy together the bounties of Providence. If one is pinched by poverty, all are pinched by poverty; if one is in affluence, all are in affluence; if one has a competence, all have a competence. For all men are equal.

This common fund is really the capital of the Doukhobor Trading Company, and is managed by four Commissioners appointed yearly by the Doukhobor Assembly.

Each community or village has a population of about two hundred, and has in connection with it forty homesteads, or ten whole sections of land. This land is worked by the men of the village to which it belongs. Half of the men go out and work in the fields; half stay in the village and do the chores. One man is blacksmith for the village, another stable-boy, another plasterer, another an engineer on one of the traction engines. Everyone has his work to do, and does it, slowly but surely. The plowmen start work at four in the morning, and work till nine, when they stop and have breakfast. From nine a. m. till four p. m., during the heat of the day, they rest their horses and sheep. Then they work from four p.m.