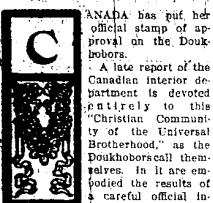


DOUKHOBORS BY DANIEL POWERS

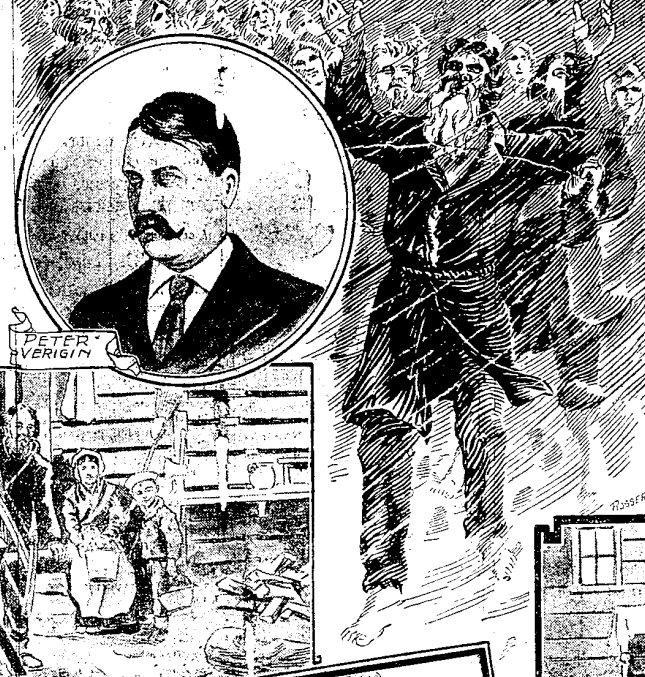
More Good



ANADA has put her official stamp of approval on the Doukhobors.

A late report of the Canadian Interior Department is devoted entirely to this "Christian Community of the Universal Brotherhood," as the Doukhobors call themselves. In it are embodied the results of a careful official investigation that was provoked by the flood of adverse criticism during the last ten years against these "Spirit Wrestlers" ever since they first settled in western Canada. The obvious purpose is the endorsement of the Doukhobors as citizens of the Dominion and the discouragement of any further attempts to malign them.

The report shows that instead of being "gold-bricked" by the Doukhobors, Canada really got an excellent body of citizens when she brought the Doukhobors over to this



A DOUKHOBOR FAMILY

side of the Atlantic. For years the "Doukhobors" were looked upon as a joke and Canada was laughed at and ridiculed, but now there is a different tale to tell. Most of the stories that brought the immigrants into contempt were based upon the deluge of a small minority of the communists, religious zealots whose fervor led them to extravagance of conduct such as could be explained only by mental derangement. These zealots were asked in the middle of winter on pilgrimages through the snow in search of the Messiah. They would not work and they would not sanction work by others. They even turned loose their horses, cattle, sheep and hogs (given to them by the Canadian government), because they didn't believe that horses or oxen should be made to toil for man or that sheep or hogs should be eaten by man.

The majority of the immigrants, however, were industrious and painstaking and had little sympathy for the fanatics. These industry now have built up the community property upon the Doukhobor colonies are among the best in the Saskatchewan country. They are as deeply religious as ever, and they cling to their old Quaker-like customs tenaciously, but they no longer are looked upon as a problem by the Canadian government and there will be no more talk of dispossessing them from the magnificent domain they occupy.

The Doukhobors have made good.

The first shipment of Doukhobors left Breston, in Asiatic Russia, in January, 1920, bound for Canada, and by the middle of that year more than 7,000 of them had settled in the far northwest. Now the number of these peculiar religiousists in Canada exceeds 10,000.

The creed of the Doukhobors is somewhat vague in many details. The principal points of their belief, however, are these: There is one God; the Holy Trinity is beyond comprehension. They do not believe in praying in temples made with hands, and say that all the ceremonies of the churches, being useless, were much better left alone. Luxury in food or dress is condemned, and going to war, carrying arms or taking oaths of any description are forbidden. Their mode of life is strictly communistic, all laboring for the common good. They are abstemious from alcohol and tobacco, and, for the most part, are vegetarians.

For many years the Doukhobors lived in the neighborhood of Kief, in what is called "Little Russia." In the reign of Alexander I, they all were banished to the Wet mountains of Georgia, in the Caucasus. There they lived for many years among the half-savage Mametians, who have been the rulers of that region for centuries. The crisis in their fortunes came in 1887. A universal conscription was declared throughout Russia. Every healthy adult male was ordered to be ready for service in the army.

For the next three years the Doukhobors were persecuted unrelentingly. There were innumerable banishments, imprisonments, floggings and tortures that cannot be described, but the Doukhobors were invulnerable. Their condition was pitiable in the extreme when Count Tolstoy and the Society of Friends in England came to their relief by raising funds for their emigration to Canada.

There was little difficulty about obtaining sufficient land at little price for the 7,000 Doukhobors who came to Canada during the first year. Each male over 18 years old was allotted to take up 160 acres subject to a payment of \$10, which was three years deferred. The Dominion government also gave a grant of \$5 in each man's "household" child, who reached Winnipeg before June 30, 1899.

The region where these Russian exiles have

made their homes is in the provinces of Assiniboia and Saskatchewan. Their total holdings are between 600 and 700 square miles of splendid land for agricultural purposes, now in the heart of the wheat belt. When the government allotted this land to them, ten years ago it was considered by experts the cold for wheat, but since then the grain belt has moved northward several hundred miles. The Doukhobor lands today are worth anywhere from \$15 to \$40 an acre, according to location, which would make their total market value considerably more than \$10,000,000.

If it had not been for the forbearance of the Canadian government, however, the Doukhobors might have lost their land through their own stubbornness about obeying the laws. They received their land under the terms of the Canadian homestead act, which, among other things, requires that the person who takes up a homestead shall reside on it until he "proves up." Now the solitary life of the homesteader has no attraction for the Doukhobor, with his age-old fondness for village living. The result was that the Doukhobors, instead of residing on their homesteads, established themselves in a string of villages, between 40 and 50 in number, that sprawl across the plains for a distance of 190 miles northeast of Yorkton.

In due course the government gently reminded the Doukhobor leaders that their people were in danger of losing their homesteads through their failure to live on them. The stern refugees paid no attention to the warning, and in the end they had their own way. The powers of the Dominion decided to let them hold their land and live as they wished.

This is not the first expression the Canadian government has made—and it is not likely to be the last. Not long ago a movement was started in certain quarters where the hostility to the "Spirit Wrestlers" was marked. It urged the authorities to make all the men take the oath of allegiance to King Edward. As it is one of the cardinal principles of this religious sect that they shall take no oaths of any description, "doubtless the legislators of this government," declared the Doukhobor leaders regarding alien settlers hoped that they would move and leave their lands open for purchase at a low price. The government knew the Doukhobors probably would refuse to take any oath, partly on account of their belief and partly because they would fear that it might lead them at some time to be forced into military service. Therefore, the authorities forbore to press the matter of the oath of allegiance, but contented themselves with intimating to the Doukhobor leaders that his majesty King Edward VII. would take it as a personal favor if the "brethren" would come around when they found it convenient and promise to be good subjects. This plan is working fairly well. Something like 800 of the able-bodied men in the various communities have taken the oath voluntarily during the last 18 months. This has been due almost entirely to the influence of their leader, Father Verigin.

Peter Verigin has been the greatest power among the Doukhobors for nearly 25 years.



A TYPICAL DOUKHOBOR

For 15 years he was an exile in Siberia, together with six of his brothers, but they all were released finally, and he reached Canada about six years ago. He has many great predecessors who ruled like the kings or prophets of old during the time that the sect sojourned in Russia. During his long exile he became a firm convert to the teachings of Tolstoy, and 18 years ago wrote an epistle to his followers which is made up chiefly of passages borrowed verbatim from Tolstoy's "Kingdom of God is Within You," and containing in particular one long passage from that book—a quotation of Tolstoy's translation of the Declaration of Sentiments which William Lloyd Garrison drew up in 1838 for a Peace convention held in Boston. This epistle is part of the sacred lore of the Doukhobors. It contains no acknowledgment of the fact that it was taken mostly from Tolstoy. There probably are more people in Assiniboia and Saskatchewan today who can repeat the long passage from Garrison's declaration than there are in the United States who ever heard of it.

The disturbers among the Doukhobors belong to the reactionary or fanatical element, and these made themselves felt to such an extent before Verigin arrived in Canada that at one time there was serious talk of banishing all of the thousands of Doukhobors and shipping them out of Canada—no one cared much whether. At that time it was considered that the czar had played a colossal joke on Canada by letting the 7,000 odd Doukhobors leave his realm, and it was a matter of congratulation among the Canadians that the 10,000 or more who stayed behind in the Wet mountains of the Caucasus were too stubborn or too fearful to emigrate.

It was this fanatical element that was responsible for the "pilgrimage in search of Jesus" in 1902. These fanatics belonged to the Tolstoy extremists and professed the belief that the use of animals as beasts of burden was unscriptural and that Christ would soon come again in person. They set free nearly 600 animals—which were caught by the authorities and sent back to the more sober-minded Doukhobors. Meantime some 600 men, women and children set out across the snow-covered prairie, where they expected the Messiah to meet them and lead them to evangelize the world. There were no food, they were without food, except such as they could get from charitable people on the way, and their

only shelter was the water. Many went barefooted and bareheaded, and all rejected leather footwear. Many went crazy and a few died from exposure.

The most startling feature of a portion of this mad pilgrimage, however, was that a small portion of these Doukhobor zealots, not content with throwing off their outer clothing, deputed themselves entirely "to show nature to humanity, and how man should return into his fatherland and give back the ripened fruit and its seeds," they said. In passing through many of the Doukhobor villages this naked band were often met by their coreligionists and beaten with twigs until the blood ran. At night in the rain and snow and wind they clustered into one heap and lay on the ground, one on another, for warmth. Strangely enough it is said that none of them was seriously frozen. This strange march continued until 28 of the unclad ones reached Yorkton, where they were met by the mounted police and were arrested. Three months' imprisonment was their lot. After they were released all but ten of these 28 nude marchers abandoned their curious beliefs and went back to work. These ten attempted another outbreak, destroyed some of the brethren's crops and burned some of their machinery, but finally were subdued and imprisoned once more. The next year there was another attempt at a pilgrimage, but by that time "Father" Verigin was in control and it amounted to nothing.

About the time that Verigin came into the full powers of leadership a movement was set afoot to persuade the government to take back the largest part of the original grant to the Doukhobors. These being the agitation claimed that the community had more land than it ever would be able to use, and that a part of the holdings ought to be made available



SPINNING

for other and more profitable settlers. "Father" Verigin at once saw that it was "up to" the Doukhobors to make an adequate defense of his sect about it in a character entirely at the full pleasure of the community nearly \$100,000 was set aside to be used for buying new land immediately adjacent to the Doukhobor reservation, and all talk of cutting down their holdings ceased forthwith. Another evidence on the quality of Verigin's leadership is to be seen in the system of elevators and granaries that is found in every center of population in the community. The Doukhobor farmers are thus under no compulsion to sell their wheat and flax the moment it is harvested, but can hold it for weeks or months if necessary. Within the last two years a system of four mills also has been installed, and the export of flour is beginning to be a considerable item of profit. Plans are afoot for a narrow gauge railroad to connect the various villages of the Doukhobors. They already are connected by private telephone lines. In each village there is one immense granary or a modern elevator. All the farm implements are owned in common. Much of the machinery used in cultivating the soil is of the most modern type obtainable, steam plows being numerous.

As a class the Doukhobors are a big, tall race, fair-haired, with the flat noses that are peculiar to the Slavs. Each household holds its religious services four o'clock every morning. They have no civil courts, but settle their differences in a religious way, based on their interpretation of the Scriptures. There is said to be no crime among them. They are famous throughout Canada for their live stock, and will pay almost any price for the finest blooded breeding animals.

To the Touch of Love

"We have two Mary Wallaces here," said the morgue keeper. "Funny thing, too. Both brought in today. You'll have to bring somebody with you who can see—somebody who knew your wife—before she can be identified."

The sensitive features of the man contracted with sudden pain, and his dull, roving eyes sought the direction of the morgue keeper's voice. His stick tapped before him on the flagstone as he moved a step nearer.

"That isn't necessary," he said. "I—I know Mary among a million! She has the softest hair!"

He extended a hand; the slim, dextrous fingers moved gently, caressingly. The morgue keeper understood. He hesitated a moment, and then grasped the blind man's sleeve. "Come," he said.

They walked through the office into the rear apartment. The air was chill and the blind man shivered. The keeper released his arm and there was a sound like a drawer being pulled out. "Here," he said, rather gruffly.

He caught the visitor's hand again and guided it to an uncovered face. The blind man started at the contact, so cold was it. Then his fingers wandered swiftly over the marble feature of the dead woman, his own face was transfigured. "Mary! Mary! I have found you, dear," he whispered. "How thin your poor face has grown. How cold you are." His fingers strayed to the hair, thin hair of the corpse. Breveting there caressingly. "The softest hair—the softest hair," he murmured.

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Monkey's Hat Good Memory. During a performance in a variety theater at Copenhagen a monkey named Morris suddenly sprang on the stage and threw himself into the arms of a man in the audience. It was discovered that the man had been Morris' master four years before.

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A Good Rule. "What's your recipe" for managing a husband? "Oh, there isn't any. Just let him well, and trust to luck!"

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The above is only one of the thousands of grateful letters which are constantly being received by the Pinkham Medicine Company of Lowell, Mass., which prove beyond a doubt that Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, actually does cure these obstinate diseases of women after all other means have failed, and that every sick and suffering woman owes it to herself to at least give Lydia E. Pinkham's Vegetable Compound a trial before submitting to an operation, or giving up hope of recovery.

Mrs. Pinkham of Lynn, Mass., writes all sick women to write her for advice. She has guided thousands to health and her advice is free.

JUST DOUBLE

320 ACRES INSTEAD OF 160 ACRES

As further inducement to settlement of the thousands of acres of Western Canada, the Canadian Government has increased the area that may be taken by a homesteader to 320 acres—160 free and 160 to be purchased at \$3.00 per acre. The homesteader has the grain-raising farms, where mixed farming is also carried on with unequalled success. A railway will shortly be built to Hudson Bay, bringing the world's markets a thousand miles nearer these wheat-fields, where schools and churches are convenient, climate excellent, railways close to fishermen, and local market good.

"It would take time to assimilate the revelations that a visit to the great empire lying to the north of us unfolded, even to the most experienced of the Colonial Editor who visited Western Canada in August, 1901."

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