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the subject of its deliberations is disarmament and the substitution of arbitration for war. To this end, the congress is already committed to the project of a permanent international tribunal, to which may be referred for final adjudication all differences not adjustable by ordinary diplomatic methods.

But how shall such a tribunal be established, and how shall its decisions be enforced? The "how" is recognized as the most difficult side of the problem; and many good men have considered it insolvable. I do not share that opinion. It was once thought practically impossible to establish a constitution of government that would harmoniously combine the cherished principle of local sovereignty with national solidarity; and the idea of a permanent interstate tribunal with jurisdiction in all disputes between citizens of different states, between the states themselves, and between the state and national governments, was thought to be visionary and impracticable. Some of our greatest statesmen adhered to this view as late as 1785; yet, within less than a dozen years thereafter, the thing was successfully accomplished; and although in the exercise of its constitutional functions, the great interstate tribunal has repeatedly set aside legislative enactments, state and federal, its decisions have been uniformly respected.

A permanent international tribunal of arbitration would be indeed something of a novelty. It would certainly mark a new era in the history of civilization; and yet, when we come to think about it, it would be little more than a legitimate sequence of recent experiences, and the whole trend of events during the past fifty years has been in that direction. Such a tribunal could be established by treaty between two or more leading powers. It could be given exclusive jurisdiction in all disputes between those powers; and its decisions would be quite as binding as are the most solemn treaty obligations on other subjects. If a sense of honor, public convenience, and a wholesome dread of enlightened public opinion constitute, as they do, a sufficient guarantee of good faith in the one case, they could hardly fail to be a sufficient sanction in the other. At any rate, the advanced sentiment of the civilized world is now demanding the experiment; and this fact alone is a guarantee that an honest experiment would not be made in vain.

The Doukhobors in Canada.

The Power of Peace.

From the Toronto Daily Globe.

The writer of this article has just finished a tour among the Doukhobors settled throughout the west, and it is safe to say that no class of settlers has ever come to this part of the world who could show as good a record for industry and thrift as the Doukhobors, who to-day form a colony of over seven thousand souls. The cry that the government had introduced a pauper immigration appeared at the first glance not without justification, for in truth these people have been deprived of almost the bare necessities of existence, and the unhappy result is apparent to the most casual onlooker; but the work done by these people during the last three months, accomplished in spite of great physical weakness and

fever, loudly proclaims the fact that these are no paupers who claim the right to enroll themselves as Canadians. Wherever they have been life has been sustained by the efforts of their own hands, and the liberty of spirit that made them the victims of persecution has rendered them serfs in name only, and has kept them from sharing the degradation of their class in Russia. The power that Christianity in the truest sense has of civilizing, in our acceptance of the word, is made manifest in this instance.

These people, deprived of even the few necessities of life common to the children of the soil, hunted from pillar to post, made to herd like beasts of the field, beaten, ill-treated, mothers separated from their children and wives from their husbands, are to-day the most polite, orderly people it is possible to imagine. The villages they are building testify to the powers of organization and inherent orderliness of the people. The results of self-discipline are apparent in the people as a unit, and the very core of their religious convictions is self-restraint. The absence of anything like noisiness or excitability strikes one the instant one moves about among the villages. The very children are curiously quiet and gentle in their mode of play, and they are miniatures of their elders in more than their picturesque costume. The quiet dignity noticeable comes from the best possible influence, the parents having apparently little trouble in training their children other than by example of their own quiet and industrious lives. There is something unutterably pathetic to those who live in this wrangling, noisy world of the nineteenth century, to see the women and the children of the Doukhobors quietly and silently bearing, with a great patience, the load that is laid upon their shoulders. The innate dignity of the women and their uncomplaining, untiring patience have perhaps been the reason that they have had strength given them to endure to the end trials that their magnificent physique could not alone have enabled them to withstand.

They are a great people—that is undeniable; and while they are the children of the soil, they are the aristocracy of the soil, people who, to use Ruskin's words, have found that "all true work is sacred, and in all good hand-labor there is something of divineness." Their hand-labor is marvelous, from the finest embroidery to the building and plastering of their houses. The situation that the majority found themselves placed in was one which called for decisive action, and the Doukhobor women, as all great-hearted women must, rose to the occasion, and it is to them, as it was to the great pioneer women of our country, that we are to look for the best results in the settlements of our Dominion. The men of each community were called upon to hire themselves out as farm laborers and railway navvies. The distances in the west are enormous, and it meant simply the exodus of the men from the villages, and absence that was to be counted by weeks or months. Then, too, in a village of perhaps one hundred and twenty souls, they might have a yoke of oxen or one pair of horses, and these were to plough and carry lumber for the frames of houses, and more than all, transport flour from a great distance to feed the community. The question was a grave one; winter comes quickly in these latitudes. But the question was answered by the women, who turned to and

helped the few men left in the village to build the houses, and not only trod the mortar and used their hands as trowels, but carted the logs, drawing them for miles with the aid of two simple little wooden wheels which were no bigger than those of a child's go-cart. The earth for the mortar was carried on their backs in baskets woven of willow, or in huge platters hewn out of the logs; the water being carried at times for half a mile in two buckets, hewn like the platters out of trunks of trees and hung at the end of a long sapling. A deep trench was dug and by the edge sat a score of women less strong than their Spartan sisters, chopping with a rude hatchet hay or grass, to mix with the water in the trench or pit. Bucket after bucket of water was poured in from the primitive wooden pails, while six women with skirts kilted up nearly to the waists, trod the mortar until it was as smooth as paste. Another gang of women carried it in wooden troughs to the houses, where six or eight others plastered the logs, both inside and out, with the cold clay paste. The neatness of the work was astonishing, for while in some cases logs large enough to build a log house were to be found, in others the walls had to be woven out of coarse willow branches, the upright posts alone being of sufficient strength to support the roof of sods (two layers), laid on with a neatness and precision that is seldom seen in this country, and the walls of the houses themselves were not only stuffed with clay, but presented, both inside and out, as smooth a surface as if a trowel of a first-rate plasterer had been at work. In many places these people had neither tools nor nails, and the carpentering-work of the interior of the houses is a marvel of ingenuity.

Text of the Decision of the Anglo-Venezuelan Arbitration Tribunal.

The undersigned, by these presents, give and publish our decision determining and judging, touching and concerning the questions that have been submitted to us by said arbitration; and, in conformity with said arbitration, we decide, declare and pronounce definitely that the line of frontier of the colony of British Guiana and the United States of Venezuela is as follows:

Starting on the coast at Point Playa, the frontier shall follow a straight line to the confluence of the Barima and the Maruima, thence following the thalweg of the latter to the source of the Corentin (otherwise called the Cutari) River; thence it shall proceed to the confluence of the Halowa and the Amakuru; thence, following the thalweg of the Amakuru to its source in the plain of Imataka; thence, in a southwesterly direction, along the highest ridge of the Imataka Mountains to the highest point of the Imataka chain, opposite the source of the Barima and the principal chain of the Imataka Mountains; thence, in a southeast direction, to the source of the Acarabisi, following the thalweg of the Acarabisi to the Cuyuni, the northern bank of which it shall follow in a westerly direction to the confluence of the Cuyuni and the Vanamu; thence along the thalweg of the Vanamu to its westernmost source; thence in a straight line to the summit of Mount Roraima; thence to the source of the Cotinga.

From this point the frontier shall follow the thalweg of the Cotinga to its confluence with the Takutu; thence along the thalweg of the Takutu to its source; thence in a straight line to the most western point of the Akarai Mountains, the highest ridge of which it shall follow to the source of the Corentin, whence it will follow the course of the river.

It is stipulated that the frontier hereby delimited reserves and in no way prejudices questions actually existing or that may hereafter arise between Great Britain and the Republic of Brazil, or between the Republic of Brazil and Venezuela. In fixing the above delimitation the arbitrators consider and decide that, in time of peace, the rivers Amakuru and Barima shall be open to navigation by the merchant shipping of all nations, due reserve being made with regard to equitable regulations and the payment of light dues and other like imposts, on condition that the dues levied by Venezuela and British Guiana on ships traversing the parts of those rivers owned by them respectively shall be imposed in accordance with the same tariff on Venezuelan and British vessels. These tariffs are not to exceed those of all other countries. The award proceeds also upon the condition that neither Venezuela nor British Guiana shall impose any customs duty on goods carried in vessels, ships or boats passing through these rivers, such customs being levied only on goods landed upon Venezuelan territory or on the territory of Great Britain respectively.

Temporary Alaskan Boundary.

Secretary of State Hay and the British *Chargé d'affaires* at Washington have agreed upon a temporary adjustment of the Alaskan boundary question. The text of the *modus vivendi* is as follows:

"It is hereby agreed between the governments of the United States and of Great Britain that the boundary line between Canada and the territory of Alaska in the region about the head of Lynn canal shall be provisionally fixed without prejudice to the claims of either party in the permanent adjustment of the international boundary, as follows:

"In the region of the Dalton trail, a line beginning at the peak west of Porcupine creek, marked on the map No. 10 of the United States commission, Dec. 31, 1895, and on sheet No. 18 of the British commission, Dec. 31, 1895, with the number 6500; thence running to the Kleenhi (or Klahela) river, in the direction of the peak north of that river, marked 5020 on the aforesaid United States map and 5025 on the aforesaid British map; thence following the high or right bank of the said Kleenhi river to the junction thereof with the Chilkat river, one and one-half miles, more or less, north of Klukwan, provided that persons proceeding to or from Porcupine creek shall be freely permitted to follow the trail between the said creek and the said junction of the rivers into and across the territory on the Canadian side of the temporary line wherever the trail crosses to such side, and, subject to such reasonable regulations for the protection of the revenue as the Canadian government may prescribe, to carry with them over such part or parts of the trail between the said points as may lie on the