

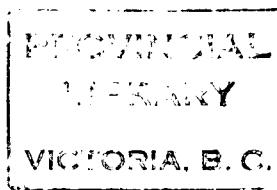
1/2
Royal Commission
1948

BRITISH COLUMBIA ROYAL COMMISSION
ON DOUKHOBOR AFFAIRS

1948

DOC
BC
ZR1947D6
B:I6
1948
c.2

LEGISLATIVE LIBRARY
VICTORIA, B.C.



INTERIM REPORT

TO HIS HONOUR THE LIEUTENANT-GOVERNOR
IN COUNCIL BY HARRY J. SULLIVAN, ESQUIRE,
ROYAL COMMISSIONER ON DOUKHOBOR AFFAIRS.

I N D E X

	Page
Commissioner's Report	1
Recommendations for Revised Educational Plan	6
<u>Appendix "A"</u> Opening Remarks of Commissioner and Counsel at First Public Hearing, South Slocan, 14th October, 1947.	13
<u>Appendix "B"</u> Commissioner's statement prior to ceremonial adjournment of Inquiry. South Slocan, 7th January, 1948.	19
<u>Appendix "C"</u> Official Brief of Sons of Freedom with supporting documents numbered 1 to 7 inclusive.	25
<u>Appendix "D"</u> Excerpt from evidence of Peter W. Elasoff, 4th November, 1947.	68
<u>Appendix "E"</u> Membership list of Sons of Freedom at: WINLAW	78
PEARTY SIDING	79
GLADE	80
GILPIN and GRAND FORKS	81
KELSTOVA	83
SHOREACRES	88
THEUMS	90
BRILLIANT	91
<u>APPENDIX "F"</u> List of persons allegedly implicated in the commission of past acts of violence	92
<u>Appendix "G"</u> List of persons who have filed protests with Commission against inclusion of their names in Appendix "F"	106
Open letter, attached to Sons of Freedom Brief	61

INTERIM REPORT TO HIS HONOUR THE LIEUTENANT-GOVERNOR
IN COUNCIL BY HARRY J. SULLIVAN, ESQUIRE, COMMISSIONER
ON DOUKHOBOR AFFAIRS.

New Westminster, B.C.,
10th January, 1948.

Your Honour:-

Pursuant to Order in Council approved the 12th day of September, 1947, and Commission issued to me under the Great Seal pursuant thereto bearing date the 12th day of September, 1947, I have been conducting the investigation therein directed.

First public sittings were commenced at South Slocan on 14th October, 1947, and from then on I continued to take evidence as witnesses were available and the convenience of interested persons or organizations permitted, at South Slocan, Grand Forks, Nanaimo, New Westminster, Nelson and Castlegar.

Mr. C.W.Tyler, Official Reporter to the Commission, has heretofore completed and delivered to me approximately 2000 folios of transcript of proceedings, but due to the fact that Mr. Tyler is without assistance, and has spent a great deal of time in necessary travelling and has had to complete other work required by the Court of Appeal, he has not been able to furnish me with any record of the proceedings taken since 19th November last, nor have I had opportunity to consider the documents filed as Exhibits 67 to 100 inclusive.

I held my last sittings (prior to adjournment as herein explained) at South Slocan on 7th January, 1948.

To indicate the basis and nature and manner of my procedure at hearings I append hereto a transcript of the opening remarks of Counsel and myself at South Slocan on 14th October, 1947, and have marked the same APPENDIX "A".

On 7th January, 1948, I deemed it advisable to temporarily discontinue my investigation for reasons then explained to the assembled members of the Doukhobor sect. My remarks are indicated by the attached transcript marked APPENDIX "B".

I thereafter immediately advised the Deputy Attorney General by telephone of my decision and the reasons therefor, and he expressed approval thereof.

At 4 o'clock in the afternoon of the same day I convened the Commission for the purpose of enabling any of the interested factions of the Doukhobors to shew cause why I should not adjourn and submit this Interim Report urging the application of sufficient force and restrictions upon all Doukhobor citizens to restore law and order before resumption of my inquiry.

All three representatives of the Union of Doukhobors of Canada (Independents) expressed full agreement with my proposed course of action.

The three representatives of the Union of Spiritual Communities of Christ (Community or Orthodox) also agreed that my proposed action was the only logical course to pursue and undertook on behalf of their membership to submit to such restrictive regulations as might be found necessary to end the existing reign of terror.

Of the three representatives of the Sons of Freedom (who call themselves Spiritual Community of Christ) Messrs. Peter W. Klasoff and Mike Hadikin expressed agreement to drastic action being taken to curb the prevailing lawlessness in their settlements. The third Son of Freedom, one Timothy Savinkoff of Gilpin, did not think it "would be right" to do so.

I might add that Council and Police and other officials were in full agreement.

In the circumstances I held that no cause had been shewn and that my order for adjournment SINE DIE should accordingly stand.

The bona fides of those Sons of Freedom who expressed agreement with the proposal that emergency measures be forthwith taken, may be open to some question.

After adjournment, an official delegation from the Sons of Freedom including the said Peter W. Klasoff delivered to Mr. H.W. McInnes, Council to the Commission, the Brief which is hereto attached (with supporting documents numbered 1 to 7 inclusive) marked APPENDIX "C".

Before discussing such Brief I should point out that it was carefully compiled pursuant to a request directed by me to the said Peter W. Klasoff on 4th November, 1947. Said Klasoff is a very intelligent and well-informed Son of Freedom and in many respects appears to be a very reasonable person. The circumstances leading up to his undertaking to prepare the Sons of Freedom Brief may be of interest and I therefore attach an excerpt from the transcript (pages 418 to 428) containing a portion of my discussion with him. This excerpt is marked APPENDIX "D".

Perusal of the lengthy Sons of Freedom Brief will indicate

that it constitutes:-

1. An attempted justification of the present opposition of Sons of Freedom to (A) Private ownership of land, (B) Returns of vital statistics, and (C) Education of any kind.
2. Attempted proof that the present stand of Sons of Freedom on these questions was formerly the stand of ALL Doukhobors; so that Sons of Freedom are today the only true Doukhobors.
3. Attempted proof that all Doukhobors formerly resorted to arson and nudity in support of their opposition to your Government's "impudence". By inference, therefore, arson and nudity would be justifiable today by Sons of Freedom, the only remaining true Doukhobors. And they, indeed, express astonishment that their (law abiding) brethren of the Independent and Community groups have broken away from the work of their forefathers.
4. An historical account of the 18th-century "Breakfast" or first spiritual period of Doukhoborism wherein fire was used to destroy the false idols of the Greek Orthodox Church.
5. An historical account of the 19th-century "Dinner" or second spiritual period of Doukhoborism wherein fire was used by Doukhobors to destroy their weapons in protest against militarism.
6. An explanatory account and progress report of the 20th-century "Supper" or final spiritual period of Doukhoborism, which has been in progress since the arrival of the sect in Canada and wherein fire has been used and is still being used (with traditional justification) to support the opposition of true Doukhobors to Schools, Vital Statistics and Private Ownership of Land.
7. Fantastic charges that your Government directed the "Murder" of the late Peter V. (Lordly) Verigin on 29th October, 1924 (After all, did not Commissioner William Blakemore criticise and condemn him in his report of 1912?) and that by some manner of intrigue with the mortgage holders your Government "robbed" the Doukhobor people of their British Columbia lands, are advanced (presumably) as further justification for Sons of Freedom to resort to arson.

The Brief flatly announces the intention of Sons of Freedom to continue their opposition to Schools and Vital Statistics.

It must also be construed as an announcement of their continued refusal to pay rent or taxes on land presently occupied by them, since they do not recognize any form of private ownership of land. In this connection, it may be noted that Sons of Freedom have always refused to pay rent for their Provincial Government land holdings and have been allowed to "get away with it" for so many years that they have become convinced of the righteousness of their stand.

The Brief defies all authority and disputes the right of any Government to punish Sons of Freedom for non-compliance with Canadian laws.

In my opinion the Brief affords primary evidence in itself of a seditious conspiracy wherein all active members of the Sons of Freedom have combined for the furtherance of seditious intentions, such intentions being:-

1. To bring into hatred or contempt or to excite disaffection against your Government and the administration of justice.
2. To incite persons of the Doukhobor faith to commit crimes in general disturbance of the peace.
3. To raise discontent and disaffection amongst the Doukhobor people.
4. To promote feelings of ill will and hostility between different sects or factions of the Doukhobor faith and between members of the Doukhobor faith and other citizens of Canada.

In these circumstances I respectfully recommend that the Sons of Freedom receive first and prompt attention by the law enforcement officials of your Government; and to this end I attach as APPENDIX "E", a list of names and addresses of all Sons of Freedom in British Columbia as filed with the Commission by their

Secretary. I should point out, however, that in my opinion this list contains the names of many persons who are not fanatics, are not living on Crown lands, and who would probably disassociate themselves from the official Brief of the Sons of Freedom above referred to. The tendency of most organizations to exaggerate their numerical strength must be borne in mind. One should also remember that an independent Doukhobor residing in a remote country district might reasonably consider it good insurance against fire hazard to pay dues to a fanatical sect although not in sympathy with its policies.

I also attach as APPENDIX "F" a list of names submitted to the Commission by the Secretary of the Sons of Freedom purporting to be the names of persons who have heretofore been implicated directly or indirectly, with the commission of acts of violence. Some of the persons named have fixed protests with the Commission and their names, so far as I have recorded them appear in APPENDIX "G".

Regardless of whatever steps your Government may take to curb fanatical activities of the adult Doukhobor population, or the length of time required for such purpose, I respectfully recommend that a new plan for the education of Doukhobor children be worked out immediately for School Districts 7, 8, 9, 12 and 13, comprising the Grand Forks and Kootenay areas.

As previously indicated by this Interim Report there is considerable evidence yet to be heard, but my own observations coupled with the evidence so far presented and the bitter experience of school fire losses in the past, lead me to believe that

much permanent benefit would result from a consolidation of schools in these Districts.

The policy of "taking the school to the Doukhobor" which we have pursued in the past by erecting small buildings (a large proportion of which are one-room schools) in or near the settlements has made the work of the arsonist altogether too easy. It has also made it difficult to obtain the services of good teachers for these isolated schools since the problem of finding suitable boarding places and actual fear of fanaticism are very real concerns. Moreover, these small one-room schools make it difficult for a child to advance farther than Grade 8, with the result that very few Doukhobor children attend our secondary schools and very few have opportunity to mingle with English-speaking children of their own age.

It requires very little observation and thought to come to the definite conclusion that the only real and permanent solution of the "Doukhobor Problem" lies in education and assimilation; and with this thought in mind I feel that opportunity must be provided the Doukhobor children to participate in all the educational, cultural and recreational activities which our larger schools afford. Such things as libraries, manual training, domestic science, organized games, even modern sanitary facilities, would all contribute to the social education of the Doukhobor child, enabling him to mingle and fit in with Canadian children of different religious persuasion than his own but with whom he must live and work in later years.

The following suggestions are respectfully submitted for your consideration:-

(1) IN THE GRAND FORKS AREA.

That Fruitova and Outlook schools be closed, the buildings sold, and the pupils transported to school in the City of Grand Forks along with the school-age children of Gilpin, hereinafter more particularly referred to.

(2) IN SCHOOL DISTRICT 7 - (NELSON)

That the schools at Sprague Creek, Blewett and Taghum (recently destroyed by fire) be closed, the sites and buildings sold, and the pupils from these areas transported to school in the City of Nelson.

(3) IN SCHOOL DISTRICT 8 - (SLOCAN)

That Hunter Siding, Appledore, Perry Siding, Passmore, Crescent Valley No. 1, and Crescent Valley No. 2 schools be closed, the sites and buildings sold and these pupils transported to and absorbed by New Denver, Winlaw, South Slocan and Slocan Park schools.

The foregoing suggestions, if adopted, would necessitate considerable capital outlay for buses and their operation and for existing school alterations and extensions, offset to some extent by sale of the sites and buildings of those schools which are closed, the salaries of some teachers, as well as janitor's wages, fuel costs and maintenance charges.

I do not think it would be proper or fair, if my suggestions are adopted in whole or in part, to place such added costs on the School District concerned, since the problem is certainly provincial if not national in its scope and importance.

The foregoing suggestions, if adopted, would afford opportunity to rectify the present impossible conditions at Gilpin and Krestova, involving from 250 to 350 children of school age who for some years past have been receiving no education at all. In this connection the following excerpt from the transcript of evidence of School Inspector Carlyle E. Clay (pages 656 to 658) is of interest. It must be borne in mind when reading this

evidence, that the school on the North side of the Kettle River at Gilpin was destroyed by fire in 1944 and that the Krestova school was similarly destroyed about a year later.

MR. McINNES: Q: You said at Gilpin there were about 50 children of school age, but no school operating there? Provision is made for them attending the Grand Forks School by this bus service?

A: Yes. I would like to point out, Mr. Commissioner, that during the years 1935 to 1944, the school was in operation at Gilpin on the North side of the river, and from all I can learn no attempt was made on the part of the Doukhobors at Gilpin to have their children attend this school, and to the best of my knowledge, they have made no attempt to have these children brought in to the city school.

THE COMMISSION: Q: What effort has been made by the school authorities either to compel the parents to send the children to school on the north side of the river when it was there, or by bus (into the city of Grand Forks) today?

A: No attempt has been made at all.

Q: That is to say, while you have in some cases prosecuted parents, as in the case of the eight people you mentioned, that was not resorted to in the case of Gilpin.

A: No.

Q: Why?

A: I do not know, Mr. Commissioner. The same applies to the population at Krestova in the Castlegar district.

Q: You have guessed at the children of school age at Krestova being between 200 and 300. Has anything been done to accurately compile a list of the children there?

A: No.

Q: I have personally seen those children running around loose at Krestova. They are fine, clean, bright looking kids and should be at school; but you do not know of any reason why they have not been compelled to go?

A: It seems, Mr. Commissioner, that nobody has made any attempt in the past, and present Boards have felt it better to leave it alone in view of the attitude of the parents in these districts.

Q: It looks as though the tail is wagging the dog?

A. It is.

Thus again is indicated the utter contempt of Sons of Freedom for our school laws, and the extent to which the authorities have permitted them to "get away with it."

We cannot even determine the school-age population of the Krestova area within a guess of 100 children, because Sons of Freedom likewise flout all laws and regulations relative to Vital Statistics.

And, as in the case of past official indifference in respect of collection of rent for use and occupation of provincially owned lands and buildings (surely a boon to the recruiting efforts of the Sons of Freedom faction) NO EFFORT HAS BEEN MADE to enforce compliance by members of this defiant small group of Doukhobors, who have been permitted, and almost assisted to exert an influence out of all proportion to their numerical strength or desirable qualities or merit, and who have thereby brought down upon the Doukhobor population as a whole the censure and condemnation of the Canadian general public who find it difficult to differentiate between a few hundred lazy, indolent, rowdy and immoral agitators, lunatics and criminals with their past record of terroristic activities, and the many thousands of hardworking, honest, decent, law-abiding and God-fearing men and women of the Doukhobor faith who have sought successfully to

combine the best traits of their Doukhobor ancestors with the best features of our Canadian way of life, and have made and are making a substantial contribution to the economic, scientific, spiritual and cultural development of Canada.

In these circumstances I trust that you will approve my action in suspending proceedings until such efforts HAVE BEEN MADE.

Past experience has shewn that tension and restlessness of the fanatical Doukhobor element is more prevalent or manifest in the Spring and Summer months than at this time of year. Perhaps the weather has a great deal to do with the desision even of an insane person to destroy the house in which he lives. In any event I respectfully recommend that the further work of this Commission be deferred until the existing intolerable situation has been rectified by the application of whatever degree of force may be necessary or expedient, and in any case, until the summer of 1948.

I assume that it may be left to my final report to deal with the evidence and my findings in respect of the sundry other matters mentioned in my remarks to the Doukhobor people (Appendix B). However, when transcript of the proceedings to date has been completed I may ask leave to submit a Second Interim Report covering the activities of one Mike Verigin, illiterate former owner-operator of a boarding house of ill-repute at Vancouver, presently of Hilliers, Vancouver Island, who modestly acknowledges himself to be in actuality "Michael, the Archangel" of Biblical reference; and of Joe Podovinikoff, his ex-convict

secretary, and mentor, and the real power behind Mike's celestial throne.

I should report that the services of Mr. V.E.K. Weldie, Secretary to the Commission, have been terminated as of this date, and the services of Mr. P.W. Strelaeff, clerk-interpreter, as of 7th January last.

Respectfully submitted,

"HARRY J. SULLIVAN",

Commissioner.

His Honour,
The Lieutenant-Governor in Council,
Parliament Buildings,
Victoria, B.C.

APPENDIX "A".

COMMISSIONER.

Ladies and Gentlemen: As the Letters of Commission which were read to you state, we are here to enquire into the cause of the recent disturbances in the Doukhobor settlements of this Province, and we are here to recommend such remedial action as we deem fit. The nature of the disturbance is, of course, well known. These disturbances have been such as to cause shock and to embarrass the great majority of the Doukhobor people of our country and to cause alarm and consternation to their law-abiding Canadian neighbors of other Christian sects.

The Doukhobor people have been in Canada for about 50 years and in British Columbia for approximately 40 years. In the early history of disturbances in their settlements it was thought that conditions would improve with the lapse of time, and as their memory of former persecution for their faith by Russian authorities became merged into a knowledge and appreciation of the priceless freedom which they found in Canada, and which they still enjoy here. Unfortunately, things have become worse rather than better. Depredations by fire and explosives have up to know numbered into several hundreds. Great financial losses have occurred to school houses, churches, community halls, homes, barns, factories and public works. It is said that these losses greatly exceed the total of \$1,000,000.00.

More than one life has been taken, and in this locality, not very long ago, a man was shot and wounded in an attempt at murder. Obviously, that is a situation which cannot be longer

tolerated. After patient and painful submission to such conditions in this province for 40 years the Canadian people of every religious belief and sect, including the majority, I am sure, of the members of the Doukhobor sect - these people, of course, are represented by their freely elected government, elected in the same way that delegates from you people were elected to appear here - the Canadian people as so represented are now determined to have a final showdown on this problem. They are determined now to adopt a definite, clearcut policy from this time forward.

Just how drastic and far-reaching that policy may be will, perhaps, depend largely upon the evidence now adduced before this Commission. And that is why we are here. We must ascertain, if possible, the cause of this unrest and unhappiness; the cause of this disrespect of their neighbors' rights and laws by some of the Doukhobor people, with its resulting terrorism and fear and injury to their fellow-Christian neighbors. And having ascertained the cause, we must seek to find a remedy.

When the Doukhobor sect first came to Canada in 1898, they did so in pursuance of an agreement then made by them with the Canadian people who were then living in this country. The Canadian people, of course, were represented by their government and the Doukhobor sect by delegates whom they had sent.

As one part of the work of this Commission, we should perhaps in the course of our hearings examine the terms of that agreement. Let us see what the Canadian people of that day promised to the Doukhobor people. Let us see what the Doukhobor people promised to the Canadian people of that day. Let us see

to what extent that agreement has been lived up to by the parties to it. And if there has been default by either party, let us try to place our finger on that default and see what we can do to remedy it.

For that purpose I ask the assistance of every person or organization having any information or suggestions to submit. I shall hold as many sittings and shall sit in as many locations as may be reasonably necessary. I want to hear all representations and thoroughly exhaust this subject now. Any person or organization may appear before me in person or by agent, or by Counsel as they see fit. Mr. McInnes, the Counsel to the Commission, will render any reasonable assistance necessary for the proper presentation of their case. Submissions may be made orally or in writing, or part oral and part written as desired.

As I have previously stated, our proceedings must be governed by the Public Inquiries Act, but subject to that Act will be as informal as possible, and I stress and repeat that it is my wish and intention to hear every person who can possibly assist me to exhaust this subject.

Notice of future sittings will be published from time to time. The Secretary of the Commission is Mr. Victor E.K. Weldie, who is at the Hume Hotel for the moment and you may communicate with the Commission through him. We shall now proceed.

MCINNES:

Mr. Commissioner, I have, as you know, been in the district for the past several days. Prior to that I was here on two previous occasions in Nelson, where, with the assistance of Mr. Weldie, secretary to the Commission, I endeavoured to get

in touch with as many different people and groups as I could with a view to explaining to them the nature and purpose of this Commission, and that we were here to help them, if possible, to solve their troubles.

I took occasion to visit the various Doukhobor factions in their own communities and villages. I came to the conclusion, in which you, Mr. Commissioner, readily concurred, that the sittings should open in the heart of the Doukhobor settlements. There are various factions involved, and without assigning the reasons for so doing, it was felt that the first evidence to be taken should be that of the Union of Spiritual Communities of Christ, of which I understand Mr. John Verigin is secretary. I advised him of my intention and he agreed that they would present their evidence first.

Last evening I learned that Mr. Donald MacDonald, K.C., of Trail, had been retained by them to present their evidence before the Commission.

I wish to assure Mr. MacDonald that I welcome his presence here before the Commission, and if I can be of any assistance to him in the presentation of the evidence for the faction which he represents, my services are at his disposal.

I think, Mr. Commissioner, while so many of the people are here present that if you would be good enough to make it clear to them that they will be perfectly welcome to be present at any sittings of the Commission wherever held.

COMMISSIONER.

You may say, Mr. Interpreter, that I agree with that and

welcome the presence of everyone to hear the evidence that is given. If there should be any evidence which affects them, and which they think is erroneous, they may arrange through the secretary or Mr. McInnes to adduce evidence on their own behalf dealing with the subject; that is to say that, although I understand that delegates have been appointed to represent the different factions, the evidence need not be limited to the delegates; anyone has the right to be heard.

Another point which I might mention is that, if it is intimated by any witness to Counsel, or to myself, that the evidence which they are about to give may be incriminatory, they will be given the protection of the Canada Evidence Act, if objection is registered as required, and any evidence then given will never be available against them in other proceedings, except of course a proceeding on a charge of perjury. If you do not understand what I have just tried to tell you, you may take it up with Counsel, who will explain it to you privately.

MACDONALD.

Mr. Commissioner, I have been retained to act for the Union of Spiritual Communities of Christ to arrange to submit what evidence they have that might assist you in your duties as Commissioner. I am sure that all factions involved in this disturbance appreciate this opportunity of submitting evidence to you as Commissioner, and speaking as Counsel I trust that all who have any evidence of value will not fail to come forward with it.

In this connection I would suggest to all factions to do the same thing, that is, submit all the evidence they have.

I may say that this district has been waiting for an opportunity of this kind to submit evidence to a Commission duly appointed by the Government, and it will be the fault of the parties concerned if they do not avail themselves of the opportunity to give all the information they can.

Mr. Commissioner, as Mr. McInnes said, I have only been retained a couple of days ago, and it is going to be rather difficult to gather all the facts in a short time that deals with a matter that has been disturbing this community for a great number of years. I can assure you, Mr. Commissioner, that we will do all we can to assist you. We have a considerable number of documents to inspect, and I think it will be necessary to go back to the original arrangement between the Government of Canada and the Doukhobors in order to get a proper picture of the present situation.

APPENDIX "B".STATEMENT OF COMMISSIONER AT SITTINGS OF
COMMISSION AT SOUTH SLOCAN, B.C., ON 7TH
JANUARY, 1948.

Mr. Counsel, before you go any farther with your programme this morning, I have a statement to make to the people here, and it is as follows:

As I have pointed out to you on more than one occasion, the Provincial Government, in appointing this Commission, recognized the fact that there was great unrest and unhappiness among the Doukhobor people.

I was sent here to ascertain the cause of this unhappiness and tension, and to suggest what possibly could be done to compose the difficulties, and to make the life of the Doukhobor man and woman a happier and fuller and more content life than it has been in the past, and particularly in the recent past.

As an indication of the real and lively concern of your Canadian Christian neighbours, the vast majority of whom want to be your friends, we have had four of their duly elected representatives, that is, Members of Parliament, in attendance at our meetings. They did not come here to give evidence. They came, as I did, to try to understand your problem so that they could help you when the time came for them to consider my report.

For myself, I am here in all humility to learn everything that I could about you.

Starting out in complete ignorance of your history and traditions, or the tenets of your Doukhobor Christian faith, I made it my task and my object to become as thoroughly informed as possible regarding your views and Christian beliefs in generations past, in order to be in a position to more accurately

gauge your present attitude.

I may have lost my temper once or twice during the course of our Hearings, but generally you must agree that I have tried to be sympathetic and patient.

I have devoted a great deal of thought and hard work towards attempting to evolve mutually agreeable and workable policies covering:

1. Proper definition and recognition of your claim to military exemption, because there has been some misunderstanding about that in the past.
2. Your position in respect of the ownership of former Community lands, and the protection of your equity in those lands against any claim by the taxpayers that they should profit by a sale of those lands in the open market. That claim is understandable, and it is dangerous from the standpoint of your position, because after all, the taxpayers presently own these lands, and legally do not owe the Doukhobor people anything in respect of them.
3. The whole problem of education. I have tried to work out a policy with definitely stated safeguards in respect of your freedom of worship, and respecting every article of your Doukhobor faith.
4. The whole question of Vital Statistics laws and regulations, as you heard this morning, has been the subject of work in Committee, discussing with delegates possible amendments of the law, and of these forms to make them more acceptable to people of your faith.
5. Consideration of the establishment of a permanent commission for Doukhobor affairs. I had hoped to discuss that suggestion with you, a suggestion that policies from this

time forward be framed and worked out by a permanent commission of representatives of the Doukhobor factions (all of them) and departments of Government, such as Education, Agriculture, Public Works and that sort of thing, and perhaps with one or more members of the faculty of the University of British Columbia, who have studied the Doukhobor question, and are sympathetic towards it.

6. Various other matters which have been touched upon by witnesses in giving evidence, or which may be collateral to the things I have just mentioned.

Then to avoid any possible misunderstanding or misrepresentation as to anything said by me, or any witness, I have had every word of evidence translated to you, and even arranged to have the translation carried to you by loud speaker. In addition to that, and with the same object, to prevent misunderstanding or mistake as to what was being said or being done, I prevailed upon the Government to provide a transcript of the proceedings to those who could not afford to pay for it themselves.

Now the efforts of the Government and myself and Counsel, and the various officers of this Commission to gain the confidence of you Doukhobor people have evidently failed, and I am extremely sorry for that.

Although I have had some witnesses who came forward and admitted their past criminal acts of terrorism, in acknowledgement of their own past error, and in evidence of their wish to repent, and although some of these people have urged other people to follow the same course, and to discontinue criminal

misconduct, which is against the first principles of Doukhoborism, the regrettable fact is that even while these Hearings were in progress, not less than six outrages of extreme gravity have been committed.

There was the Taghum mill, a huge loss. There was the Taghum school. Then the Fruitova school, where the fire was put out before a great deal of damage was caused. Then the serious fire at Hillier. Then the bombing and burning of that block in the centre of Grand Forks the other day. And yesterday, as you know, the Blueberry school was burnt to the ground.

The first part of my job, to ascertain the cause of these bombings and burnings and shooting and murder is easy. The answer is that these shootings and bombings and fires and murder, and attempted murder, have been due to crime and insanity, and the work of certain agitators who prey upon their simple, credulous countrymen for power or money, or perhaps both.

And I think that that situation should be cleaned up, using every bit of force necessary for the purpose before I go any further into these minor matters, such as your form of marriage registration, the repurchase of your lands, or anything else to improve the condition of the law-abiding people among you. I know that most of you are law-abiding.

The fact is, and you people know it as well as I know it, that right here in this hall today there are men who took part in one or more of these outrages, or who know the persons who did take part, and if they do not know, they can certainly find out. These people have done nothing to place the police in

possession of the information necessary for prosecution.

Now I am going to adjourn this Hearing. I will meet delegates from you people at four o'clock this afternoon in the City Hall Council Chamber at Nelson.

The Independents may send three delegates. The Union of Spiritual Communities of Christ may send three. The Sons of Freedom may send three. The manner of selection of these delegates shall be up to each faction. Counsel for the Commission will be there, and Counsel for the Union of Spiritual Communities of Christ may also attend.

Nobody has to come unless they wish, but at four o'clock this afternoon I am going to ask these delegates to show cause why I should not now take the course which seems to me the only logical course to pursue in the circumstances.

Lives are being endangered, and property is being destroyed all over this country.

A state of emergency exists and I feel the Government should proceed as for a state of emergency. It will be up to the law-enforcement officers of the Crown to decide how they shall proceed. That is not my concern.

It may mean the enactment of special legislation of a severe and drastic nature. I do not know.

It may mean that every person residing on former community lands, or who ever resided upon such lands, will be confined to his own dwelling until the question of his or her sanity or criminality has been determined by proper investigation. I do not say that that course will be pursued. I am not doing it.

Such a course would naturally cause extreme inconvenience and hardship to a lot of innocent people, but go up to Grand Forks and look at that bombed building, as I did yesterday, picture for yourself what might have happened there to people passing by on the street and you will agree with me that the situation is a desperate one, calling for drastic action.

If you have a cancer in your right hand, it may be necessary sometimes to amputate the whole arm. A lot of muscle and healthy tissue may be sacrificed, but that sacrifice has got to be made for the preservation of life in the whole body. That is the way I feel about it.

I am not going to sit here and try to work out methods of improving the lot of the Doukhobor people on trivial minor affairs while the country is being blown up and burnt up.

Subject to anything that these delegates may have to say to me at four o'clock this afternoon, I think it will be useless and silly for me to proceed further until the crazy people are put in the mental asylum, and the criminals locked up in the penitentiary.

We will now adjourn sine die.

HEARING THEREUPON ADJOURNED SINE DIF.

APPENDIX "C"CONCLUSIVE EXPLANATION OF THE MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST - THE SO-CALLED SONS OF FREEDOM - TO THE COMMISSIONER OF THE ROYAL COMMISSION OF CANADA.

Mr. Commissioner and your fellow-workers:

After hearing all this evidence, especially of the representatives of the two large Doukhobor groups, the members of the Union of Spiritual Communities of Christ and also the so-called Independent Doukhobors, we feel that we must also give our conclusion to the question at hand.

We sincerely declare that we hold no hatred towards these two groups, but they are not revealing the truth and continue to play at hide-and-seek. The Doukhobor situation stands in an altogether different light.

From the very earliest beginning of the Doukhobor movement, it especially stood apart from all other groups and had unending conflicts with the governmental system and other organizations and societies on the grounds that they have always disregarded God's commandment, "Thou shall not kill", and it can be safely stated that these conflicts are not the result of any mistakes or misunderstandings but the unavoidable result of the meeting of two contradictory forces; light and darkness, and truth and falsehood. From the very beginning of Doukhobor history we see this struggle between these two forces. The one force at whose head for the duration of ages stood the pharaohs, Caesars, emperors, kings and other mighty rulers, always endeavored to hold the people in darkness and subjection. It created all matters of chains that the people call man-made laws and every spurt for light and freedom was crushed by the harshest means. Wars, persecutions,

prisons and the gallows always served and continue to serve as the stronghold of the state.

The other opposing force struggled to free the people from this state-enslavement, from deceit, ignorance, superstition and all other misconceptions and direct them toward peace, freedom, light and love.

In this struggle, on the one side of the common people and truth, were many brave pioneers, and though they fell in sacrifice in this strife, their martyrdom was not in vain. The most outstanding pioneer in this struggle, of course, was Christ. From the time that the rulers crucified Christ, they never discontinued to hound His true followers, and this struggle continues on to this day. So it was, is, and apparently will continue to be. But in spite of the tribulation of the dark forces we firmly believe that peace, freedom truth and love will finally triumph in the heart of man.

The struggle of the Doukhobors from the very beginning and till this day is also being waged against the very darkness, barbarism and ignorance which since the earliest times has been and continues to be the bulwark of the state system and organization. In the 17th and 18th centuries the Russian Orthodox Church was an especially ardent defendant of all state evils and injustices and held the masses in ignorance and bewilderment. Because of this the Doukhobors of that time directed their struggle against the church and its oppressions and burned and destroyed its symbols of idol worship; idols and other idols. Doukhobors of that time also rejected statistical registration. For these things they were subjected to the harshest of persecutions and

and punishments; they threw them into prisons, cemented them into concrete pillars, slashed their backs at the whipping-posts, forced them to walk over burning cinders, took their children away and never returned them to their parents; they used to deport them to distant Siberia for hard labour, and whipped even the children because their parents would not recognize the priests, as well as many other methods that were used which even the Inquisition had not invented.

This was the first Doukhobor period, or as the Doukhobors say - this was breakfast.

Tward the end of the 19th century the Doukhobors in Russia again rose in protest, and by the burning of their guns, struck a hard blow against the enemy of mankind - militarism. Because of this, the Doukhobors were again subjected to harsh persecution and torture. They were shipped off to prisons, scattered among the Tartar and Georgian villages, tortured by hunger, whipped in the disciplinary battalions, etc, etc. In this strife the Doukhobors had sacrificed more than a thousand human lives.

The Doukhobors consider this to be the second spiritual period of their history; - in other words - this was the dinner.

In Canada the Doukhobors collided with the third and most powerful evil of mankind - the principle of private ownership. The Doukhobors, through trial and error knew what poison was contained and hidden in the emassment of materialistic wealth, and so that even the smallest collection of wealth cripples the soul of man and forces him to turn away from all that is wise and just and turn toward deceit and injustice and recognize it as the truth.

We know full well the principle of private ownership is not restricted to the private ownership of land, but extends a a great

deal further. And as our P.P. Chestakov stated, that "Not until you break away, not only from worldly pleasures but also your father, mother, wife, children and even your own self; not till then are you true Doukhobors." But we know that private ownership of land is the first step to private ownership of everything else. Ownership of land is the greatest crying injustice, as it is here that a man crosses the boundary and begins to disobey God's Commandments. Did not the Lord God tell Moses on Mount Zion: "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me", Leviticus 25:23. Definitely on this basis the Doukhobors on coming to Canada refused to accept the land in private ownership and from that time began the struggle between the Canadian government and the Doukhobors.

Even so, the Doukhobors did not wish to engage in this struggle and tried to settle it in a peaceful manner. To prove this we present this (1) document. In it the Doukhobors clearly enough presented their outlook on life which was based entirely on the teachings of Christ. But the government considered its laws greater authority than any consideration, even greater than God Himself, and remained inflexible. The Doukhobors soon saw that their situation was getting critical and issued a Proclamation to all nations of the world with the request - Can there be found some such place where the Doukhobors could settle and live according to their convictions?

But this proclamation did not solve the Doukhobor problem; the friction with the government increased day by day. Finally it came to such a state that at the beginning of the year 1902 the government conclusively notified the Doukhobors that until the

Doukhobors carried out the government's demands, their settlement on the occupied lands would be considered illegal.

Such a severe reply contradicted the spirit of the first and original promises of the government, especially the demand that the Doukhobors accept allegiance to the crown together with the land, manifested the whole thing to the Doukhobors as a bare-faced farce, and a part of the Doukhobors' 2000 members decided to leave the country.

Even though the Royal Commissioner, William Blackmore, in 1912 considered the Doukhobor uprising as a fanatical movement, but in reality the fact of the matter was altogether different. They decided to leave the country because they did not desire to accept ownership of land, allegiance to the British Crown and statistical registration. They, even the youngest and the oldest, fearlessly arose and left, irregardless of the approaching winter, but the Government forcibly turned them back to their homes.

Three years later the government again began to force land ownership and allegiance to the British Crown upon them, and when the Doukhobors refused to accept it, the government in 1907 finally and conclusively took their land away from them, and everything that was built on it, valued at \$8,000,000 and the Doukhobors were materially ruined completely.

The Doukhobors bought land in British Columbia in the name of certain individuals and migrated thither from Saskatchewan. Although they felt that the buying of the land was not right, but this wrong was more or less smoothed over by the fact that the land was actually no man's particular property, but belonged to

all equally and was tilled communally.

But here as well, they were not left in peace. The Government brought up the question of schools and statistics. These questions are contradictory to the Doukhobor principles. Irregardless of the fact that the Doukhobors had concrete reasons and arguments against schools and statistical registration, the government paid this no considered and continued to bear pressured upon them, and on this ground there were several collisions. The struggle continued for several years and came to such a point that the Royal Commission was called out under the presidency of William Blackmore in the year 1912.

We especially stress the fact that as the reply to the commission, (2) and we bring out documentary evidence to prove this, that the struggle with the government was led by the Christian Community of Universal Brotherhood. The government inflexibly forced its schools and Vital Statistics Act upon the Doukhobors and threatened that in case they would not agree to these laws, the community would be fined, and the fines would be collected through the sale and auction of the communal property. All this can be ascertained by the account of Mr. Blackmore's and Attorney-General Bowser's visit to the Doukhobors on the 17th December, 1914. (In the collections of W.A. Sukeroff and book by G. Verigin.) In view of this declaration, the Doukhobors in their turn replied to the government (3) by the following letter over the signatures of K. Rebin and Sam Verischagin and others.

After a lapse of time the government impudently sent out several of its teachers and opened schools at first in the homes

and gradually several schools were built.

The communal residents were greatly troubled by the turn this situation had taken and in mass meetings discussed the problem: Could a cat educate chicks? The public answered, NO! It cannot educate them but only swallow them up! They seriously discussed how to scare these cats so that they would run away.

Two or three years later all the schools in the Doukhobor settlements were burned to the ground. After this the government decided that the communal residents must again build the schools up. They definitely refused to do this and soon after Peter W. Verigin was killed by a bomb. We suspect a plot against his life because the train was not held over following such a serious incident but was released to proceed with a previous investigation by the government. Apart from all this, the concluding opinion of Mr. William Blackmore in his report compels us to suspect that the government was responsible for the removal of Peter W. Lordly.

" (4) 4th document. Mr. Blackmore's investigation regarding the person of Peter W. Verigin was summed up in the following words: The main problem facing the Government of British Columbia is not the Doukhobors as a whole, but their leader, Peter Verigin."

A few days after Peter W. Verigin was murdered, the Government demanded that the community must accept schooling immediately. The community categorically refused. A little while later the police in Grand Forks made an attack on communal property and took away all manners of provisions valued at \$25,000. The police likewise declared that similar auctions of property will continue until the schools are built.

Soon after this was received a letter from Russia from commissioned delegates Gabriel Verischagin and Nikolai Plotnikoff in which they warned the community: "Do not waste your ammunition needly but wait for your commander." Later they clearly wrote and explained that schools should be accepted. A delegation of community members was sent to Nelson to settle the school question, and there a part of the delegates declared that a part of Doukhobors will not accept the schools.

After the death of Peter Lordly, for more than three years there was peace and not a single school was destroyed.

On his arrival in Canada, Peter P. Chestakov united all the Doukhobors into one community, consisting of three groups, slightly different in their spiritual nature but united in one aim: 1. Sons of Freedom - the adults, 2. The Community - the juveniles, and 3. Independents - little children. According to their responsibility in the commun struggle Chestakov classed these groups thus: Sons of Freedom - Avanguaurde, Community - Centre, and the Independents - the rear guard.

When the Peter Petrovitch advised that the Doukhobors accept schools, one section, the Sons of Freedom, openly declared that they would accept neither schools nor statistical registration nor private ownership of land. The community stated that "we will accept schooling, we shall educate our children so that they, through the use of their education, should carry the truth into the world." In the meantime schools continued to burn among the Doukhobor settlements.

The eleven years of Peter P. Chestakov's being among the Canadian Doukhobors speaks for itself; of his magnificent efforts

to rally the ranks and push the Doukhobors ahead by the path of their ancestors. From the first day he declared, "I, Chestakov, shall part the farce from the truth, and the light from the darkness. I shall purge the Doukhobor organism from all its cancerous growth. My father led us out from Russia to this famous shore. I a that every one also; in our God there isn't a shadow of difference. I ask you, firmly stand by your posts."

Peter Petrovich also was persecuted and also had his taste of Canadian prisons. In these he lost his health, in the Prince Albert, Winnipeg and Nelson jails.

As a result of all this he did not continue to live very long, but died soon afterwards. Simultaneously, the Sons of Freedom were thrown out of their homes and this afterwards resulted in their three years' imprisonment on Pierce Island. The children of the Sons of Freedom were likewise imprisoned in various government industrial schools where they were severely punished, especially by the government official Mr. Brankin in Coquitlam Industrial school and three several-week old babies perished from negligence in the orphanage. We believe that this was done with the intention to subjugate us.

A short time after the death of Peter Petrovich, the loan company with the permission of the Canadian Courts, confiscated all the ten million dollar property belonging to the Christian Community of Universal Brotherhood for \$300,000. The company, of course, sold and plundered an enormous part of this property for almost a song; all the machinery and moveable parts from the factory and the saw-mills and so on. Then the government of British took into own hands the remains of this property and tried to sell

it back to the community, the very lands they had taken from them. But the former community members a few years ago in their telegram categorically refused to buy the land.

As a result of the common struggle the Doukhobors were materially ruined several times and now a large section of them, especially the former Community members and the Sons of Freedom are still ruined materially. Because of this the Doukhobors at present find themselves on a comparable level as when they were banished from the Tavricheskoy province the first time, and likewise when they were banished from the Caucasus.

As we have already stated the principle of private ownership of materialism has swallowed up the whole of mankind. Since ancient times the people created many different idols for themselves to worship, such as kingdoms, monarchies, religions, politics, republics, sciences, etc. and to please these idols they presented them with many different forms of sacrifices. Wars, bloodsheds, exploitations and every other form of injustice was practised in the name of these idols. The present day civilized society likewise has created for itself its own idols and worships it and serves it even more than to all the previous idols. This is materialism. In order to get a possible greater amount of materialistic wealth men have committed and continue to commit every conceivable form of injustices and crimes without number.

And these crimes are rampant not only amongst individuals but even among nations and races. Two great world wars have taken place on the grounds of nothing other than materialism, only on a large scale. We see that a third world war is at our doors, which will be

waged on the widest possible scale. All scientists predict that this world war will undoubtedly mean the destruction of all mankind. Notwithstanding, certain prominent militarists and politicians cannot wait for it to start and openly advocate their desire to begin the war. Therefore the Doukhobors deem it their duty to protest a third world war in the most determined way. (5)

"(5) ATOM BOMB TEST URGED FOR RUSSIANS.

San Francisco, Dec. 8 - (BUP)

Gen. Holland M. ("Howlin' Mad") Smith, wartime marine corps commander in the Pacific, Sunday advocated the immediate dropping of atomic bombs in "certain uninhabited areas of Russia to give them an actual demonstration of this powerful weapon."

The retired marine called the atomic bomb "the greatest weapon for peace that was known to mankind" but added flatly "that there is going to be a war."

"The Vancouver Sun, Dec. 8, 1947."

We are not opposed to the sane and equally distributed use of these materialistic privileges, but rather to misuse of them. We are fully convinced that God created this planet and gave it everything necessary for man's needs and there can be no justification for their cutting each other's throats.

This horrible idol, materialism, has spread so and rooted itself so firmly that little by little it has swallowed up almost all those foremost idealists, such as Doukhobors, Molokans, Quakers and others and they have also bowed before this idol. Because of this the faithful Doukhobors were forced to reveal this truth to the world by the burning of homes, etc. amongst their brethren. And thus was unfolded the mystery about this idol - the Doukhobors have openly proclaimed to the world that the welfare of the whole world is not worth the life of one child. But, for the burning of several half-rotten houses, which were communally built, close to seventy

individuals have been betrayed by their own brethren and thrown into prison for a duration of five to nineteen years. Of some children both parents have been imprisoned and some of the imprisoned themselves are only children.

The struggle against land ownership, government schools (false education) and the idol, materialism, constitutes the third Doukhobor period - supper.

Now we will tell you about those burnings which were committed by the Doukhobors, even though this does not concern the outside world since this is strictly an internal Doukhobor problem.

1. A mower and a communal home at Otradnoe were burned as a test of our own selves. Doukhobors burned their guns so as not to kill anyone under any circumstances and for any reasons. But these two instances showed clearly that though they had burned their guns they had not burned the anger out of their hearts. This was evidenced by the clubs, pitchforks, brier bushes and ropes with which the Doukhobors beat and tortured their own brethren with the result that one of them died soon afterwards.

2. Schools, forced upon the Doukhobors by the government, were destroyed by fire because schools are propagators of a false conception of civilization, patronizing the beast, militarism. We need no specific evidence to prove this, for a dance at the schools and its results clearly shows that every important weapon of destruction, including the atomic bomb, could be traced to the school doorstep and the teacher's desk.

3. The monument on the grave of Peter Lordly was destroyed because this stone began to be gradually transformed into an idol

to many Doukhobors. Our ancestors struggled against the perverted forms of worship adopted by the Orthodox Church. Peter P. stated: "The Doukhobors never struggled against pure orthodoxy, as this is in full a true faith, but we purged it of idol-worship, e.g., they denounced ikons and images made by the priests. Bolsheviks destroyed the orthodox church, but left idol worship in effect. They bow down before the remains of Lenin, to whom they have built a temple - the "Mazolium". So with some of the Doukhobors, some four hundred years ago they abandoned idol-worship, and now they created their own idol and hypocritically bow before it as though showing: Look how we love our leaders! But when this very leader was being tyrannized by the authorities in prison, they - these Doukhobors - meanwhile with watch-dogs guarded these lifeless monuments of stone.

4. The Community Hall at Brilliant was razed because Doukhobors had dragged into it many things of which in the days of Peter Lordly they would have even been ashamed to even think. As Christ said, It is written: My house shall be called the house of prayer, but ye have made it a den of thieves. Math. 21:13.

As regards the burnings in general, certain of the fires remain as much a mystery to us as they do to you, as to who was responsible for having performed them and who is continuing to do so. From certain facts it is evident that certain fires were perpetrated by different outside parties and apparently with entirely different motives, as was made apparent by the attack made upon Brilliant in the spring of 1944 by the night attacking party

consisting of Canadian citizens - when they, without any apparent reason, brought a fire hose into play and smashed all the windows and doors in the community house and beat up all the people in it with clubs, and as likewise witnessed by other incidents that you already have recorded in your judicial records and witnessed by justice and police officials.

Regarding the shot fired into the hand of the sentry guarding the tomb of the leaders, and the death of the woman from burns - whoever may have been responsible for this, and under whatever pretext he may have committed it, we do not approve of these acts, and we cannot and do not accept the responsibility for them.

In conclusion we wish to add a few words to you all, to our accusers and prosecutors. First we appeal to the Doukhobors.

We are extremely astonished that you are beginning to break away from that work in which we all have taken part. Was it not you who in the year 1900, in Saskatchewan, proclaimed that you cannot accept allegiance, land ownership and statistical registration? Was it not you who refused to accept the schools before Commissioner Blackmore? Was it not you who wrote Bowser in 1914

and threatened to strip stark naked if your property should again be auctioned? Were they not your brethren of whom several from the Grand Forks community members experienced imprisonment for non-acceptation of statistical registration? Was it not you who secretly buried your dead in the middle of the night and leveled their graves so as to evade their registration? Was it not you who refused to buy back the land into private ownership? Was it not you who burned the schools in the time of Peter Lordly? Why are you

denying your own deeds and why are you betraying your followers into prison for so many years? Our forefathers did not betray others but rather themselves went to their martyrdom. You wish to brush the Sons of Freedom aside and proclaim that you have nothing in common with them. But the Sons of Freedom are as inseparable part of the whole Doukhobor body and they are continuing the work that you have begun. You make accusations against us, that we have caused you material losses amounting to several thousands of dollars. But how much was the value to be placed on those children who perished in prisons having been taken away from their mothers in 1932? And at what value have you considered the labor of those individuals whom you have evicted from the community for their struggle against the unjust land laws? And what is your estimated value on the sufferings of those whom you have now committed for from five to nineteen years and even to life imprisonment? And what values can you place on the tears of children separated from their parents for so many years?

For all this we have not betrayed a single one of you into prison and neither do we ever dream of revenge. But on the contrary sincerely appeal to you: repent before it is too late. Remember the former Doukhobors and their martyrdom and look at the position you now find yourselves in.

As regards to the person of John J. Verigin we regret very much that he has become involved in a matter which is actually none of his business. He, in his youth, does not recognize the true character of these occurrences, nor does he know of the actual Doukhobor struggle. And we regard it as an extreme example of

shamelessness on the part of those patriarchs, formerly community members, who put forth this youth defending them before this commission.

And now we declare to you Mr. Sullivan and through you to the government you represent, and to the public in general, that although in Nelson on the 19th of December at the meeting dealing with vital statistics, you declared to our delegates that we must accept your laws in full and that there can be no exceptions made to anyone; and that in the event of our non-cooperation you intend to severely punish us; we cannot understand on what grounds you can do this. We are not your slaves and have given you no allegiance and are not therefore your servants, but free citizens of the Father of the Universe. Therefore we conclusively announce to you, Mr. Sullivan, that we remain those very same Doukhobors and on those very same principles which were so clearly explained in the attached document handed the government by the Doukhobors on the 2nd of July, 1900.

The 48 years of Doukhobor life in Canada clearly show that you have not understood us and do not wish to understand us, and because of this have twice caused the complete ruin of property of the gigantic Doukhobor community - the fruits of common toil.

Doukhobors consider it their obligation - before mankind - to make a protest against the threatening third world war - burned their own buildings which they have themselves built communally - the government dragged them into prisons, nearly 7 persons in all, for terms of from 5 to 19 years.

From this it is evident that the government is only partially investigating the Doukhobor problem and because of this are again seeking to follow the same steps that resulted in 2000 souls of the Doukhobors, young and old, arising and leaving their homes, irregardless of the approaching winter, with the intention of leaving this country of Canada forever.

In concluding our explanation to you, Mr. Sullivan, we consider it of inevitable importance that the investigation into the ruin and confiscation of Doukhobor lands and all the properties belonging to the laboring masses of the former members of the Christian Community of Universal Brotherhood be made immediately. And therefore we demand from the former directors, shareholders in the property of the Christian Community of Universal Brotherhood, without further delay a full account and proof of under what pretext they allowed a company like the National Trust to foreclose against them and confiscate all this huge property belonging to the toiling people - when these people were in full account free from every debt and did not owe a penny to anyone, as is witnessed by the documents of the President of the Christian Community of Universal Brotherhood, P.P. (Chestakov) Verigin, especially the telegram from Halifax of Jan. 18th, 1933, and the letter to the directors from Robson of Feb. 19th, 1938, and this is still further upheld by the decision of the Board of Review, in Session in Vancouver, B.C. in 1940, which brought forth a decision that it was not the community that owed the loan company, but that the loan company owed the Community more than a hundred thousand dollars.

We assure you, Mr. Sullivan, that until you look into this important question of the confiscation of the property and the foreclosure of the land belonging to the toiling masses, not until then will you reach your goal.

Furthermore we announce to you that we are compelled to bring this matter for investigation before the United Nations Organization.

And we likewise appeal to you, Mr. Sullivan, if you have any consciousness of debt to and respect for humanity, to endeavour to place the Doukhobor question for international discussion.

APPENDIX "C" - DOCUMENT NO. 1

In the name of the Lord God and His Truth.
Petition to the Canadian Government from the delegates
of the Society of Universal Brotherhood, near Yorkton,
Assa.

Before everything else we must extend to you, from the Communities which delegates us, their sincere and heartfelt thanks for opening to us the country which is governed by you, for your endeavours to help us to settle and for your interest in our welfare. We feel and express to you our great gratitude. But now, after becoming acquainted with the laws of your country, we are obliged to make another request, viz., that you should take into consideration our beliefs, which we consider to be the laws of God, and grant us the possibility of settling and living in your country without breaking those laws. You doubtless understand that we cannot break those laws, as we believe them to embody the truth of God; but we have found that you have in force laws, the fulfilment of which will be a direct breaking of such Truth. Enumerating below what points in your laws do not correspond with our understanding of the Divine Truth, we ask you not to enforce against us such of your laws as contradict our beliefs, and thus to give us the possibility of living in your country without breaking openly or tacitly, directly or indirectly, our conception of the Truth.

1. The laws of your country require that every male emigrant, 18 years of age, who wants to settle on vacant government land, has to record it in his name, and after a certain term, such land becomes his property. But we cannot accept such a law, cannot record homesteads in our individual names, cannot make them our private property, for we believe that in so doing we

should directly break God's Truth. Who knows this Truth, knows also that it opposes the acquisition of property. But if, in view of human weakness, a man may be forgiven for considering as his own anything which he has acquired by his labor and which is necessary for his daily use, like clothing, food or household goods and utensils, there is no excuse for a man who, knowing the law of God, still appropriates as his own something that is not the fruit of his labor, but was created by God for the use of everybody, for a man who makes private property of land and records it in his name. Is not the division, the recording and the ownership of land the main cause of wars, of strife among men? And is it not the cause of there being masters and serfs? The law of God commands men to live like brothers, without divisions, but in union for mutual help - but if a man cuts out and appropriates land for himself, land which he did not work to create, how is he going to divide with others the results of his own labor? And as every breaking of the Divine Truth brings evil, so did evil creep among us, when we thoughtlessly accepted land under your homestead laws. Already the division of land between our various settlement has caused quarrels about the land among us, quarrels unknown to us heretofore. And what would be the result if everyone of us should become the owner of a separate piece, and the land under our settlements should become private property? It will prove a great temptation to the strong and fatal to the weak. Taking all this above into consideration, we petition you to let us have the land for settlement and agricultural purposes, not upon your general conditions for emigrants, but upon the conditions given to your Indians - that is, the land to be held by the community and not by individual members.

It matters not to us whether that land be considered our communal property or the property of your country, but we should like it to be considered as given to us for an indefinite period of time; and if you wish us to pay rent, we are willing to do so, providing we are able.

2. You have also a law in your country that everybody who wants to contract marriage shall, in order to make it legal, obtain a licence and pay two dollars for the same, and that a divorce can be obtained in the Courts; and if a person should remarry without a divorce so obtained he is liable to imprisonment for many years.

We cannot accept such a law, for we believe that this law also breaks the law of God. We cannot believe that a marriage can become legal because it is recorded in a police register and a fee of two dollars paid for it. On the contrary we believe that such recording annuls marriage and breaks up its real legality. We believe that the real legislation of a marriage union is when it is brought about freely as a result of a pure feeling, of a mutual moral affection between man and woman. Only such pure feeling of love, born of the mutual recognition of moral traits of character, creates a real legality of marriage according to the law of God, and not a record of the same in a police register and a money fee. And every marriage which had its source in the pure feeling of mutual love will be legal before God, although it were not registered and other people would not recognize its legality. And every other marriage, that is not the result of free will and pure love, but contracted unwillingly, or as the result of lust, or for money or any other consideration, will always be illegal before God, although it should be registered in all the police records and would be considered legal by everybody. Therefore we believe that legis-

lation of the marriage bonds belongs solely to God, and we cannot consent to transfer the legislation of our marriages from God to the police. As to divorce, we believe that every man who has divorced his wife is an adulterer, and forces her to become an adulteress, and that every re-marriage, or marrying a divorced man or woman, is also adultery. But alongside of that, we believe also that the law of God is the law of freedom that open sin is lighter than a secret one, and that if a marriage union is contracted not through pure feeling of love, such a union is illegal from its beginning and constitutes the sin of adultery, and therefore, when persons living in such an illegal union come to such a conclusion, and realize the impossibility of making such a union legal, out of two evils the lesser for them will be to divorce and to separate. And in such a case a divorce may become legal, if the Heavenly Father will forgive the sin of the divorced parties and so allow them to remarry with free consciences. As the forgiveness of God can be known only to the two people concerned no one, nor any human institution, can make a divorce either legal or illegal, for they cannot be competent to know whether God forgave the sin of divorce or not. That can be known only to the consciences of the divorced themselves.

In consideration of the above, we cannot recognize as correct and cannot accept any human laws as to the marriage union, being sure that all pertaining to it is in the province of God's will and human conscience.

3. There is another law in your country which requires that every inhabitant shall give notice to the police of every birth and death in his family.

We cannot accept that law, for we see no need of it in the

order of things prescribed by God. Our Heavenly Father knows, without a police register, whom He sends into the world and whom he calls back. Only the will of God is important to humanity, for upon it depends our life and death and not upon a police register; a man will live until he is called by his Creator, although he should not be recorded in a police register and can die immediately after having been registered as living.

We do not refuse to answer, if called upon, about the number of births and deaths in our communities. If anybody wants to know it, let him ask, but we will not of ourselves report it to anyone.

Having explained what in the laws of your country is irreconcilable with what we consider the Divine Truth, and which we cannot break, we once more petition the Government of Canada to grant us exceptions concerning the use of lands, legality of marriage unions, and registration, in order that we may be able to live in Canada without breaking the Divine Truth as we understand it.

Signed by 22 delegates in the colony of Bohodarehia,
22nd of June, 1900.

Presented to the Government of Canada on the 25th of
June, 1900.

(Copy from "Svobodnai Mysl", September, 1900)

APPENDIX "C" - DOCUMENT NO. 2.

Christian Community of Universal Brotherhood,
Doukhobors in Canada,
Brilliant, B.C.

Dear Sir:-

Would you please be so kind as to permit space for the following article in your publication.

In regards to the cartoon in your paper and your article concerning the Doukhobors:- The contents of the cartoon it seems were intended as a slander and accusation against Mr. Blackmore, Royal Commissioner in charge of the investigation into the Doukhobor life.

By this letter we wish to inform every citizen of Canada that Mr. Blackmore performed his duties of investigation of Doukhobor life in the highest light of justice, not sparing to note even the unwholesome aspect of the Doukhobors wherever they came to view.

Now we'll say a few words of the non-fulfilment of the Canadian law by the Doukhobors.

Firstly, Doukhobors have not yet accepted Canadian citizenship and as a courtesy to foreigners, we ask the press of Canada to refrain from placing such harsh contempt and criticism upon us, especially as this question of citizenship to the Doukhobor bears such a deep and serious importance. Bear in mind that because we have not signed the oath of allegiance to the British Crown, we lost in Saskatchewan up to NINE million dollars worth of land. For us, the Doukhobors, were assigned 2000 homesteads of government land, which comprised a total of 320,000 acres. Assessing this at

the present value of land in Saskatchewan at \$30 per acre, this comprises more than \$9,000,000 and all this for the reason that we could not, by the principle doctrines of our faith, sign the forms of allegiance, this land was all taken from us. The principle of not giving allegiance comes from the New Testament (Matthew 5: 34-37). Please read the New Testament more often. Now we explain to the citizens of Canada and to the Government that rents or taxes on land and such demands we agree to fulfill. The registry of births, marriages and deaths we perform in our communal office at Brilliant, B.C., and from the simple records in our office of the births, marriages and deaths anyone interested may easily at any time acquire the statistical data concerning the numerical number of the Doukhobors.

To educate the children we do not in the least desire because school perverts the children; teaching them dishonesty, disrespect to parents and develops the militaristic spirit amongst them.

To us as Christians these three phases are unnecessary. We do not recognize the differences of nationalism. Our faith - is the brotherhood of man.

Every attack or invasion made upon our religious freedom we will withstand triumphantly as did Jesus Christ and his disciples.

We ask every paper to reprint this letter.

Most respectfully yours.
"John Konkin"
"Sam Verischagin"

Representatives of the Doukhobor Community in British Columbia.

APPENDIX "C" - DOCUMENT NO. 3.

Mr. Bowser,
Jurist-Council,
Victoria, B.C.

Kind Sir:-

In view of certain rumors, the Government in Victoria intends to bring out a plan by which to bring the Doukhobors to task for non-compliance with certain laws of the country. For instance - that the Doukhobors do not permit their children to attend the English schools, do not register their births, deaths and marriages. We consider it imperative to inform you that the above questions are closely connected with their religious beliefs.

The children are not sent to schools because the parents desire to bring up their children as they themselves see most fitting. When the Doukhobors lived in Russia they did not permit their children to attend the public schools. While the citizens who were brought up in the public schools serve as soldiers, take part in war, eat meat, smoke and chew tobacco, and drink alcoholics, the Doukhobors did not. Millions of bushels of wheat there were made into whisky while often thousands of people died of hunger. In the larger cities, where it may be safely said lies the centre of education and educated people, is always found a greater percentage of murders, debauchery and insanity.

The basic principle of the Doukhobor faith considers all men as brothers irregardless of nationalities. If it happens that are some of a black skin and others of a white or yellow, it is because of the climate to which they have become acclimatized, and not because they belong to a certain nation. The militaristic

system the Doukhobors consider is the continuance of ancient barbarism as history informs us: Cain killed Abel. This killing continues to this day, only apparently Cain killed Abel with either his fist or perhaps a stone, but now they murder each other with long-range guns, but the murder continues to be - murder.

Do the English schools teach the children that when they grow up that they should under no circumstances kill other people? And why is England perfecting long-range cannons and why does it maintain an armed fleet? And who is doing all this - learned men or illiterates?

According to the Doukhobor understanding a school is God's creation opened before us wherein it is possible to study and learn. Registration of deaths we consider leads to the aim that every dead person may be examined by a doctor to ascertain whether a person died of natural causes, and that he was neither killed nor poisoned. Such an examination so far as the government is concerned when dealing with people of a savage nature and character is absolutely necessary, but we, the Doukhobors, are Christians and cannot kill other people under any circumstances. We consider that a person dies due to natural laws and so, on the death of any person, a doctor's examination is absolutely unnecessary. For the statistical use of British Columbia a registry of births, marriages and death and this register is available to the public. Whoever wishes to know the growth of the Doukhobor community or how many marriages took places during the year, needs but to look into this book where it is all recorded.

The Government of Canada barbarously confiscated the land

that in Canada there is freedom of religion. Is this freedom actually permitted? The Doukhobors desire to bring up their children to be Christians, so that they would not eat meat, nor drink alcoholics, or chew tobacco, nor confirm to the militaristic system, but you are deliberating to take away by force and make civilized barbarians out of them. We are herewith including an explanation:

The Doukhobor children and why they do not attend English schools.

QUESTION: Why do you not attend the English schools?

ANSWER: Your school educated the children towards killed in wars. Will your educated refuse to live with their parents, and do not respect them, but we endeavor to learn in the school of God's nature which teaches us the Godly beauty of the Universe, to love the whole world which God has created for our pleasure, and likewise we at the same time endeavour to gain our daily nourishment from the earth by our individual toil. And here below is an explanation of the Doukhobors why they do not give allegiance to kings and emperors.

QUESTION: Why do you not agree to give your allegiance to the English king?

ANSWER: This is not permitted by the teachings of our Saviour, the Lord Jesus Christ. Christ is the King of all kings, and Lord of all earthly lords, and we have given Him our allegiance. He is inviting all peoples to a peaceful life and brotherly love. He has laid down His life for us all and we, imitating His example, are striving as much as we are able towards that sacred end, and openly declare to all peoples: "The time has come to forge the cannons into plow-shares and the guns and bayonets into sickles. It is better to be peaceful servants of the Lord Jesus Christ than

servants of the murderous bandit, the king. We are the citizens of the Father of the Universe. But your citizenship towards emperors and kings disunites the people and compels them to fight.

I belong to the Christian Community of Universal Brotherhood.

Members of the Doukhobor Community.

Kostya Rebin
Trafim Salikin
Samuel Verishagin.

APPENDIX "C" - DOCUMENT NO. 4

CHILDREN MUST ACCEPT SCHOOLS
DOUKHOBORS MUST REGISTER THEIR BIRTHS AND DEATHS
COMMUNAL PROPERTY SUBJECT TO CONFISCATION
BRINGING THE DOUKHOBORS TO ORDER.

Victoria, B.C., March 1, 1914.

Yesterday evening was passed an act by which the Government seeks to bring to submission the communistic settlers in the Province, and which seems to be suspiciously directed at the Doukhobor colony, against whom are proclaimed these edicts: That every individual living in a community is to be held responsible to register the birth of a child in the community and must report a death under whatsoever circumstances it might occur, of which we may have the knowledge. And likewise the responsibility lies on every individual in the community to pay the debt directed against it. Moreover, every child from seven to fourteen years of age must attend school, likewise it is directed that every member is to be held responsible to the requirements of the Sanitation Act, as would be the head of the family, or a householder. The fine, for the infringement of any of these points of the enacted law shall be not less than \$25 and not more than \$100 which shall be levied against moveable and immoveable property which shall then be subject to confiscation and public auction.

Further Indictment: For the infringement of this act the property of a community shall be subject to confiscation and auction in the same manner as would be the case with the property of the individual.

This edict was passed in Parliament as noted above.

APPENDIX "C" - DOCUMENT NO. 5

ATOM BOMB TEST URGED FOR RUSSIANS.

San Francisco, Dec. 8 - (BUP)

Gen. Holland M. (Howlin' Mad) Smith, wartime marine corps commander in the Pacific, Sunday advocated the immediate dropping of atomic bombs in "certain uninhabited areas of Russia to give them an actual demonstration of this powerful weapon."

The retired marine called the atomic bomb "the greatest weapon for peace that was known to mankind", but added flatly that "there is going to be a war."

(The Vancouver Sun, Dec. 8, 1947)

APPENDIX "C" - DOCUMENT NO. 6.

TELEGRAM FROM P. P. VEREGIN
464 words - Night Letter

Halifax, N.S.,
Feb. 17, 1933.

William A. Sukeroff,
Brilliant, B.C.

Shukin received a telegram from W.P. Rebin concerning the capital assets of the Head Management. Warn the Board of directors and the head management that the whole society of the Christian Com unity is in full account with the corporation of the Christian Community, as regards to its council of directors and its head management and in view of these now and in the future they have no right to demand from the members of the community or from the heads of the families a single penny and all the debts they must pay themselves of those resources that they have at their command. This means they must produce the money evidenced by their records of receipts from other people, from their trade, mercantile and industrial revenues, from the sale of property in cities and of excess lands, from the collection of land rents and other sources that they have at their control of the Board of Directors and head management. Up to March 15th of this year they must pay all taxes in full, all the interest and principle of twenty thousand dollars to the company in Vancouver, twenty thousand dollars to Bank of Commerce in Winnipeg, ten thousand dollars to the company in Regina, to pay the Great Western in Winnipeg all that they have coming to them in accordance to the agreement of January 1, 1933, and to P.P.Verigin the remaining of balance of full account not later than within two days. These instructions are serious and you cannot talk them away or

laugh them off. In the year 1933 they must pay up in full all of the debts once and for all. They have resources three times greater than all the debts and all that is required for is to stop the stealing and swindling and get down to business and do what they have to, and everything can turn out all right, because all this is in their hands and by this non-fulfillment of all that is demanded of them and what I told them of before, and they have not paid any attention to, they shall compel me to take measures against them which will turn out to be very bitter to them. Rebin's telegram to Shukin and this give to them and to the Council of Doukhobor Youth, let them read them and accept such measures against the Board of Directors and the Head Management so that they would fulfill all this a hundred percent. Let the Council of Doukhobor Youth and all the divisional secretaries stop at nothing and put an end to all this lawlessness and indecency of these tyrants and robbers of the people's sacred toil and compel them to fulfill their sacred duty before all whom the corporation is indebted to.

For the last time we, and the Youth Council, warn them. I repeat that all the members of communities and their officials are free and in full account with them and all of the property of the Community must be free from all debt by the end of the year 1933. Relay this telegram to all the officials and to whom it concerns.

Regards to all the brethren and sisters, likewise to the Sacred Youth.

Peter Verigin,
9.11 A.M.
Feb. 18th, 1933.

APPENDIX "C" - DOCUMENT NO. 6.

Translated into English from a Russian translation made.

W.N. Sukeroff,
Brilliant, B.C.
Feb. 18, 1933.

APPENDIX "C" - DOCUMENT NO. 7

P.P. Chestakov's Last Remark to the Doukhobor People on the Conditions regarding Communal Property.

The directors can, if they wish, in one week pay up all the taxes, interest, accumulations and even the whole of the principle of the debt; no companies or corporations can compare to the Christian Community of Universal Brotherhood in strength of property and financial standing, but the devil has muddled the minds of the directing lords (directors) and their helpers and heads. Cursed be the people who three years ago followed them and drove me together with them out of the Community! This is the last remark for Christ's barterers - Jews and their Commanders Cannibalists.

February 19th, 1938.

Robson, B.C.

REPLY OF THE MEMBERS OF THE UNION OF SPIRITUAL COMMUNITIES OF CHRIST OF BRITISH COLUMBIA, CANADA, TO MESSRS MACINTOSH AND SPIELMAN, EXECUTORS OF LANDS AND PROPERTIES FORMERLY BELONGING TO THE CORPORATION OF THE CHRISTIAN COMMUNITY OF UNIVERSAL BROTHERHOOD, LTD.

CRESCENT VALLEY, B.C.

April 11th, 1943.

DEAR SIRS: MacIntosh and Spielman.

Being so that you, at a convention of the members of the Executive Committee of the Union of the Spiritual Communities of Christ held at Brilliant, B.C. on Oct. 26, 1942, specifically for the purpose of replying to your demand whether we will buy separately the Community lands upon which we love or not (since in the event of our refusal to do so these lands will be sold to outside people) you have, following the negative categorical reply the Committee gave you from the people, asked the question: Why do your people not want to buy these lands? What are the reasons withholding them from this? Therefore we, Members of the Spritual Community of Christ do consider it our historical duty and obligation to render you, as Executors of said lands, a true documentary reply through the means of this open letter.

We declare unto you that the main reason underlying our refusal to accept your proposal of buying into individual ownership the seized lands of the Christian Community is concluded in this, that we, as Members of the Spiritual Community of Christ cannot violate the fundamental principle upon which the Community is based. We acknowledge that private possession of land is the root of a great evil, the foundation of the whole modern capitalistic system of exploitation and slavery - and the cause of all wars and dis-

tress of people. Private ownership creates dominant power which is upheld by violence and murder and any person, whoever he may be - benefitting by the welfare that this power gives is thereby obligated to defend it. Hence, members of the Spiritual Community, accepting and obeying the commandment of Christ; Render unto Caesar the things that are Caesar's and unto God the things that are God's; One servant cannot serve two masters - therefore cannot do one or the other. We bring to your attention the fact that this factor was the actual cause that brought about the first conflict between Doukhobors and the government of Canada yet in the year 1907, after that the Doukhobor Community (comprising of 42 villages) had brought under cultivation and became well established on lands set aside for them, the government, because Doukhobors refused for above-stated reasons to make these lands objects of individual possession, brought total ruin upon said community, divesting it of all lands without compensation. We were compelled by these circumstances to acquire other land, which we did here in British Columbia, buying it with communal funds and, in order to avoid private ownership, formed the Corporation headed by 14 shareholders, directors, into whose hands was given the management of all the communal properties - movable and immovable - as unto trustees - which fact was known to the government, and all others.

On this account the government has harrassed us with many measures more so since the passing away of the leader and president of the Community; Peter Lordly Verigin, and also Peter P. Verigin (Chistiakoff). And now in the conclusion of everything

the lands and property of the Doukhobor Community is newly appropriated and once again, the government presses us to take it under individual conditions, using the pretext that we did not pay our debts and that our leaders did not manage affairs properly; squandering the public funds and so forth.

We consider it our sacred duty to declare unto you- that this is an ignominious calumny and falsehood, far from any corroboration of fact. The Community members see a cruel injustice and fraud in the decision of the Ottawa Supreme Court and in all the procedure of law by which we were evicted and deprived of said land and properties. This injustice revealed itself most conspicuously in the fact that the companies to whom the Corporation owed money were given full legal (documentary possession of all lands belonging to the Corporation in Saskatchewan and Alberta which covered in full (and even more) of the sum of debt. And said companies, disregarding this fact, and the fact that the Community members outlaid gigantic efforts of toil to build up this extensive establishment, and paid out to them enormous sums of money - repaying the debt a number of times over with interest and principal - forcibly invaded the Community holdings in the manner of robbers and usurpers, using the assistance of violent police force armed with clubs and tear-gas bombs, led by Inspector Macdonald in person. The National Trust Company especially behaved most shamefully. Acting thru its Receiver Mr. Balmer they evicted our leader and president, Peter P. Verigin from the office buildings, and taking complete control of the Communal properties - began to destroy and waste the people's sacred labour without any semblance of reason. They sold all reserved stocks and resources prepared

by the president in adequate amount - and even more - with which to cover the debt, but not a single cent of the debt was liquidated. Incidental to this said Mr. Balmer, appointing for himself and his employees most ample salaries - did bring into complete demolition all machinery of the Community, such as factories, saw-mills, flour-mills and the like. And in conclusion these companies, paying not a particle of attention to our request to leave certain lots of land for the benefit of the aged, orphans, widows and cripples - took away, with the consent of the Supreme Court of Ottawa - all the remaining properties of the Community which the Government has now taken over to itself and has put it up for sale.

Therefore, considering it of vital importance, members of the Community wish to reveal the whole matter to the public in its true light, since it relates to the circumstances of the whole populace. We can clearly detect in all these machinations of law an underlying intentional aim of the combined powers of the government and the loan companies to discredit us and our leaders before the public and, by confiscating the Community - bring us to conformance of your false regulations.

If the Government considered it expedient according to its legal jurisdiction to auction the Communal properties in order to satisfy the debtors, then why did it not extend this consideration to the farming population of the Doukhobors of Canada so that they too would, as did the companies - receive from the sale receipts of these properties the monies they likewise loaned to the Corporation thru the president (amounting approximately equal to that what the companies loaned) which went to pay the Corporation's debts?

But since it has become evident that the government in its legal decisions has totally refused to bother about this there remains for us only one conclusion, and that is, that the government does not hold true jurisdiction to the toiling population, but caters to the interests of rich financial institutions.

We bring the matter to your attention that, following the occasion when the Sun Life and National Trust Companies made their foreclosures and threatened the eviction of the whole communal settlements, members of this community sent a documentary appeal to the Minister of Justice, Honourable Ernest LaPointe, asking him to investigate this matter. But this department declined from all action, advising only that we place the matter in the hands of a capable lawyer.

Members of the Community now find it totally incomprehensible why Ottawa, after that Mr. Pincott had conclusively proved (at a special hearing: Board of review, held on the matter at Vancouver, B.C. in 1940) that the working population of the Community were the actual owners of the Corporation's properties, and the Court - on the basis of this proof - decreed judgment in their favour - why then did it, the Ottawa Supreme Court by its federal authority - refute this decision; upholding the side of the wealthy loan companies and not the labouring toil-weary farming population?

According to the decision of the Board of Review the Corporation not only was in full settlement for the debts it was sued for by the companies, but on the contrary - the companies had to return to the Corporation a large sum of money accrued from surplus sales of Communal reserve stocks and resources. But according to the decision of the Supreme Court the companies were vested with rights

to take assets not only equivalent to their loan (approximately \$300,000) but also all the remaining property belonging to the community (assessed value \$11,000000) which they did as is explained above - destining the whole working population to the mercies of fate.

Hence we assert that the Canadian Government, that is - the Judges of the Supreme Court at Ottawa, do not apply their justice as equally as to wealthy business concerns - and so to farmer and labourers!

When the companies made the loan to the directors of the Christian Community of Universal Brotherhood Ltd., these companies in view of the fact that the elected Corporation president - Peter P. Verigin was not yet in Canada - acknowledged the working population of the Community at the head of the directors - as owners of this property. But when the matter came to Court and it was disadvantageous to the companies for the community population to enjoy such rights (corroborated also by the decision of the Board of Review) they immediately appealed to a higher Court. And the Ottawa government, in order to accomplish its intentions - revoked this decision and by court decree gave said loan companies consent and full rights to bring the material structure of the community to total demolition, following which it took everything over into its own hands and is again asking us to pay for it...Unquestionably this is an abominable burden of eternal oppression, in the face of which we cannot further remain in silence.

As a consequence we declare: Your law is without justice and there is no truth in it. It could be bought and sold for money:

Members of the Spiritual Community avow that they, as the instrumental labouring population of the former Christian Community of Universal Brotherhood remain, as is fully corroborated by above facts - in full settlement for all debts accountable to them and do not owe a single cent to anyone. On these grounds we firmly assert that we cannot recognize the decision of the Ottawa Court and declare: that we appeal this matter to God's Higher Universal Court to whom the whole creation is subjected - and we trust It shall make Its own true judgment.

Members of the Spiritual Community of Christ wish to say to you in full sincerity that they hold no grudge or ill-feeling against any particular person or persons, and have no intentions whatever to regain that what was taken away from them. We only wish to raise our voices in protest against those injustices which we see are perpetrated under guise of this false democracy. It is not only the Doukhobor community that has been ruined in this manner, but likewise hundreds and thousands of other farming and labouring population throughout the provinces of the dominion, like Saskatchewan, Alberta, Manitoba, etc. have had the same experience, and this is the actual situation of people wherever this false system obtains.

In final conclusion, we repeat and say: we ask nothing of you for ourselves, and do not seek nor desire anything except man's God-given heritage of Freedom, that we may live in peace to the glory of God and by honest toil gain from the earth our daily bread.

Trusting you will understand us from this letter.

Members of the Spiritual Community of Christ.

COMMISSIONER:

Q: Mr. Elasoff, you are still bound by the affirmation you took at the commencement of your evidence yesterday?

A: Yes.

Q: You concluded, as far as you had gone with your statement yesterday afternoon, by expressing the hope that at the conclusion of this Commission, there would be only one group of Doukhobors left in the community and that the rest of the present Doukhobors would be Canadian citizens, and you suggested to me as your opinion regarding settlement of the dispute that I might ask the people to sign documents for the purpose, as you put it, of indicating who wished to remain Doukhobors, and who wished to become Canadian citizens. I want to discuss this proposition with you, but in the meantime, perhaps you have something further to add to your statement?

A: At present I have nothing to add to my statement.

Q: Before we go into this matter, I want to thank you for the frank manner in which you stated the case to me from your standpoint.

A: I have said only what I have thought.

Q: That is right. You responded to my appeal for an expression of each person's views. I appreciate that, and whether, in the final analysis, I agree with your opinion or not, I shall certainly respect your opinion or the opinion of anyone else. That is the way we try to run this country.

Now, as to your suggestion that I should get the people to say, "I am going to remain a Doukhobor", and on the other side

"I want to become a Canadian citizen". Since you are a Son of Freedom, I suppose that means this, that you want to appropriate for your own group the exclusive right of using the honoured name of Doukhobor. You want to say in other words that anyone who is not a Son of Freedom is "no Doukhobor". I think that is going too far. That is my opinion. You are being selfishly over-zealous in your loyalty to the Sons of Freedom. In the first place, I cannot see why a man or a woman cannot be a good Canadian and a good Doukhobor at the same time. We have got good Canadians here who are good Mennonites. Take in other countries that are governed like Canada, in the United States for instance, you can have a good American citizen who is also a good Molokan, which is very similar in its origin to Doukhoborism; and the Mormons and every other kind of sect. Why should the Doukhobors be different in this country, in your opinion? Tell me where I am wrong.

A: First of all, I did not say, and I don't think that Sons of Freedom are become first Doukhobors. I did not say, and did not think, that the Sons of Freedom should remain as an example of Doukhobors. That is entirely your business and business of people to investigate who is a Doukhobor, and who is not a Doukhobor. As touching my personal self, I have in many places been ashamed to call myself a Doukhobor, because I have in many places, sunk into the mire up to my ears, and I shall never say the people would think upon me that I should be as a sample of Doukhobors. We are all living in this country, mixing with the people, taking part in the industry work, and we

have mixed very closely with the Canadian citizens, and to become as a sample, very few of us can do so, but we realize that we have taken a step backwards from Doukhoborism, and in the way, feel it is our duty to pick up all that have been provided by our forefathers.

Q: You see, the trouble in this locality seems to be due not to the fact that one person or group of persons comes to a realization that he or their group has got away from the real or good principles of Doukhoborism, and then reprents and tries himself to get along in life in conformity with the best principles. The trouble is; I make up my mind that the other man is falling away from Doukhoborism and to bring him to his senses, I set fire to his house. Do you not think I should be pretty well kept busy looking after my own life, and my own soul?

A: I have just said that, and this question is repeated to me, but we are not putting ourselves everywhere as samples. I only have answer your question because none of others have any answer. Why have they hesitation on that question? And I have only answer that which I personally think.

Q: Thank you. You presumably agree with me that I should not try to force my particular form of worship upon my neighbor?

A: I fully agree with that.

Q: If I am really a bad man, for instance if I am a murderer or thief or adulterer, or any other kind of sinner, then a member of any faith can come in and try to make me live a better life, and in that sense, each of us is our brother's keeper. You agree that if my reason and conscience tells me that I should go to the

Baptist Church, then a member of the Presbyterian Church should not try to compel me to go to the Presbyterian Church, and he certainly has no business burning my house down to try to compel me.

A: It is regrettable that the history can repeat itself. We know in the past when the English and the Scots had also had quite a struggle in regards to the Churches.

Q: In the last days of July and the first days of August, 1934, at the convention of the Named Doukhobors, at Verigin, Saskatchewan, this proposition was promulgated as an article of faith, or part of the constitution. I am told that some, at least, of the Doukhobors today consider this their constitution. I note that the declaration ends us with the following paragraph - The Named Doukhobors accept and are fulfilling the commands of Jesus Christ, (that command is quoted as follows) 'Render unto Caesar the things that are Caesar's (meaning the government of man) and unto God the things that are of God'. Residing "In whatever state or country in this world, we triumphantly declare that, going under the banner of toil and peaceful life, everything which is demanded of us, which is not contrary to the law of God and the faith of Jesus Christ, we will accept, fulfill and execute, not through fear, but conscientious guidance." Do you not think would be a good tent under which Doukhobors should live?

A: Yes, I think so. Will you allow me to ask you a few words in regard to a question of Jesus Christ and the question of Caesar? I shall ask you, where is he at the present time?

Q: I would say in this country, Caesar is the body of the people living in the country. Although I am not pre-judging this case,

or anything like that, and I am not responsible for what the government will do, I feel very strongly, as Mr. Reibin and other Doukhobor gentlemen feel, that when you people have been in Canada for several generations, you certainly ought to have a vote and a right to take a full part in running this government. That would make you part and parcel of the Caesar, as I understand it. Then you could join the majority of the people in evolving Caesar's laws so far as Canada is concerned. It must be remember of course that under our system of government, although the majority rule prevails, the first principle is that the rights of the minorities must be protected. Another important principle is that a solemn promise given, such as you were given in respect of military exemption when you came here, will be observed for ever. That Caesar, and that Caesar's laws require that each of us contribute something towards the cost of roads, bridges, public works and government of all kinds. If we were, as the Doukhobor original idea claims, all of us true children of God, we would be so good that everybody would go out and do the required share of road work, and everyone would be so morally perfect that no policeman or laws of conduct would be required. The trouble is that we are not true children of God. So I say, that the laws of Caesar are the laws relative to taxes, vital statistics, schooling; those sorts of thing which are deemed to be best for the common good. I am suggesting, and what I am contending for, and what I think the majority of people are contending for, including the great majority of the Doukhobor people, is the proposition that we can

obey and render obedience to this Caesar's laws, to these general laws of the country without, at the same time, interfering with rendering unto God the things that are of God, and worshipping him in the way which our conscience tells us is the correct way. For whatever it is worth, that is the way I interpret the meaning of Caesar in this present day.

A: I wish to ask Mr. Commissioner that when these words have been quoted by Jesus Christ, how did he call Caesar, of the people, or one person, or a group of persons?

Q: First of all, I am not the witness, you are, and secondly, I think I am talking too much around here. But if by talking I can be responsible for provoking any thought amongst you people, then I do not object to talking, unless you object. In my opinion, the Caesar referred to by Jesus Christ in the quotation that has been given us, is a symbolic Caesar, meaning, as this declaration of 1934 says He meant, the government of men, and Caesar's laws would be the laws which we deem necessary for the guidance of the people in respect of economic and material matters. Then He leaves it to each one of us to render unto God the other kind of tribute, according to our individual beliefs. Every thinking man and woman must know that the short time we spend here on earth, 60, 70 or 80 years, whatever it is, does not matter a snap of the fingers in the scheme of eternity. If we have got any common sense at all, if we are not fools, if we have any consideration for our welfare in eternity, we are going to try to live that short time on earth in a manner that is pleasing to Almighty God. That is like putting vegetables in the root house to eat

the next winter, but in worshipping God, what difference does it make what particular form our worship takes? Why should I try to tell you, or why should you try to tell me how I should worship God, and how I should work out my own salvation? And remember, we are worshipping the same God.

A: I am very thankful, Mr. Commissioner, for your last words, which you have concluded that the God is for all of us, and that we are all his children.

A: We will adjourn for a few minutes.

(RECESS)

Q: As I have said, Doukhoborism, as a religion, is not confined to the Sons of Freedom, or Independents or the Union of Spiritual Communities of Christ. It is big enough to embrace at least three different groups that I have been told about here. While you are on the stand, let me see if I can summarize or crystallize the thoughts concerning the distinction between the three groups. If you can do so, correct me where I seem to go wrong. First, there is this group of Independents, or sometimes called Individual Doukhobors. Out of a total population of perhaps 18,000, these people probably number 11,000. They are by far the largest group. These people seem to differ from the members of the Union of Spiritual Community of Christ only in the fact that they do not recognize the necessity for a spiritual leader. As I said before, they are entitled to their own opinion on that. As a matter of fact, as I understand the Doukhobor history, that was their original conception of faith. The Doukhobor sect broke away from the Orthodox Greek Church in the first place, largely for the reason that in matters of faith or the worship of God,

they saw no reason or necessity for any external authority, such as churches or priests, or titles or leaders of any kind, because each man and woman was supposed to have some part of God within him or her, and each man and woman was supposed to rely on his or her own reason and conscience in communicating with God direct. Accordingly the Independents today hold to that original idea of worship. They proceed in spiritual matters in accordance with the Doukhobor faith. So do the members of the Union of Spiritual Communities of Christ, except that the members of the Union of Spiritual Communities of Christ (whether or not they have any leader at the moment is beside the point) do feel that it is more advisable to have a spiritual leader on earth. Aside from this religious or spiritual outlook, the Independent or Individual Doukhobor people own and operate their own farms, and industries and businesses just as their Canadian neighbours do. They pay taxes, and see the necessity and need for taxes. Some of them, in places where they have the vote, which they/^{do} not have, for the moment, in British Columbia, enter into Canadian civic life and take a part in Government. They seek advanced education for their children. They comply with all the laws of this country which are not in conflict with Doukhoborism, as this 1934 Declaration sets out.

Now I come to the Union of Spiritual Communities of Christ. That seems to be the next largest group, with a membership in this province of something in excess of 5000. As it has been explained to me in the evidence of Mr. Verigin, theoretically at least, these people are internationalists, and so they are opposed to the teaching of strictly national or imperialistic patriotism because such teachings lead naturally to warfare. They also subscribe to

the doctrine I touched upon before that, in theory, all men are children of God and therefore can do no wrong, and so there ought to be no need for earthly rule or government. However, in practice, as Peter Lordly and then his son found out when they tried to apply these very good but theoretical principles, this group recognizes that all men are not yet good enough to do without government. These people realize that we have got to have laws, and we have got the have Courts to enforce the laws, and they say, as do the Independents, "we will comply with all Canadian laws in every case where these laws do not conflict with our religious teachings and beliefs. We send our children to school. Peter Lordly and Peter Petrovich both urged their people to send their children to school. Both of them pledged to the government and to the general public that they would send their children to school. This was done after careful examination had satisfied them that the schools taught nothing which was against the principles of Doukhoborism." They say, "we pay taxes and we generally live exactly like other Canadian people, retaining the right to worship God as we see fit." They say, "we think it is not fit to leave spiritual matters entirely to the person himself. Not so much that it is unsafe, but because it is better for the purpose of uniformity that we have a godly and understanding man of our own sect to assist us in our consideration of what our inner soul is trying to tell us. Therefore, we think it is more advisable to have a spiritual leader." They say also, "We favour the communal form of life, that is, economical life. The situation with us today, however, is that through force of circumstances

we have no communal life in the original sense left us in Canada." They have today apparently no spiritual leader in Canada, nor have they had since the death of Peter Petrovich in 1939.

That is my understanding of this group.

With respect to the third group, the Sons of Freedom, I have here a number of witnesses representing that group, and frankly, the picture which they present as to their particular beliefs, is still a confused picture to my mind. While you are here, having heard the contradictions and the confused statements of some of these witnesses - and I say that in the kindest sense - I wonder if you - because you are a very intelligent person, and also a Son of Freedom - if you will please now outline to me the basic difference between the Sons of Freedom and either of the other larger groups that I have dealt with? Would you do that for me now, or would you like to take time to consider your answer, because I would like to get that in concrete form.

A: I wish to elaborate on that in future, right now, we have some other witnesses.

APPENDIX "E".

MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST

TRUSTEE: BILL MARKIN WINLAW. B.C.

HEAD OF FAMILY.

Family Name	Christian Name	Men	Women	Children	All Members.
1. CHEKMAREFF	GEORGE B.	2	2	3	7
2. SOSOFF	FRED F.	1	2		3
3. FAMINOFF	BILL J.	1	1		2
4. FAMINOFF	LARRY J.	2	1	3	6
5. PEREPOLKIN	NICK N.	1	1		2
6. FAMINOFF	CECIL J.	1	1	4	6
7. BOOLINOFF	BILL B.	1	1	3	5
8. FAMINOFF	FRED L.	1	1	1	3
9. RELKOFF	BILL N. (Invalid)	1		1	1
10. BOJEW	BILL J.	2	1	3	6
11. REPIN	PETE S.	1	2	2	3
12. FAMINOFF	JOHN J.	1	1	2	4
13. POSZNEKOFF	JOHN B.	2	2	1	5
14. BOORIKOFF	FRED F.	1	1	3	5
15. RELKOFF	FRED J.	3	3	2	8
16. MARKIN	BILL N.	1	1	1	2
17. CHERNOFF	PETE P.	1	1	3	5
18. OSOCHOFF	NICK AF.	1	1	1	3
19. LAKTIN	ELIE N.	1	3	2	4
20. CHERNOFF	JOHN S.	3			1
21. BOORIKOFF	JIM D.	1			4
22. ZMAEFF	MIKE	2	2		4
23. EVDOKIMOFF	FRED P.	2	2		4
24. KATOSONOFF	FRED P.	1	1	1	4
25. PICTIN	GEORGE	1	1	1	4
26. STOOCHINOFF	GEORGE B.	1	1	1	4
27. MALAKOFF	WALTER	3	2	3	8
28. FAMINOFF	MIKE L.	1	1	1	3
29.					
30. PICTIN	MIKE J.	1	1	1	3
31. POPOFF	LUCY		2		4
32. OSOCHOFF	AFANACIA W.	1			1
33. HUDIKOFF	ALEXANDER	1	1	1	2
34. RELKOFF	JOHN S.	1	1		2

APPENDIX "E"

MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST NO. 2

TRUSTEE: MIKE S. REBALIKIN PERRY SIDING, B.C.

Head of Family

Family Name Father's Name	Christian Name	Men	Women	Children	All Members
1. MALMAKOFF	BILL A.	3	2	4	9
2. CHEROFF	BILL N.	2	1	1	4
3. POPOFF	JOHN J.	2	2	3	7
4. BAWOOLIN	JOHN A.	1	1	2	4
5. HAWOOLIN	ALEX J. A.	1	1	1	3
6. REBALIKIN	MIKE S.	1	1		2
7. REBALIKIN	TIM M.	1	1	2	4
8. VFRIGIN	JOHN T.	1	1	2	4
9. OSACHOFF	BILL A.	1			1
10. ENDOKIMOFF	PAUL N.	2	1		3
11. OSACHOFF	BILL B.	1	1	2	4
12. REBALIKIN	FRED M.	1	1	2	4
13. OSACHOFF	SAM AFA	1	2	2	5
14. SOSOFF	JOHN	1	1		2
15. SOSOFF	PETE J.	1			1
16. RELKOFF	PETE	1	1	2	4
17. BAWOOLIN	PETE A.	1	1	4	6

APPENDIX "E"

MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST

TRUSTEE: FRED G. PEREUERSOFF, GLADE, B.C.

Head of Family.

Family Name	Christian Name	Men	Women	Children	All Members
	Father's Name				
1. LATKIN	NICK J.	1	2	1	4
2. PARKIN	ED. F.	2	2	1	5
3. STRILIOFF	PETE T.	1	1	3	5
4. GRITCHEN	BILL B.	1	2	2	5
5. STRILIOFF	TIM B.	1	1	2	2
6. SHERSTOBITOFF	JOHN J.	1	1	2	2
7. VOIKIN	BILL B.	1	1	2	2
8. CHERNENKOFF	PETE P.	1	1	2	2
9. PODMAREFF	PETE S.	1	1	2	2
10. PEREUERSOFF	FRED T.	1	1	3	3
11. SHERSTOBITOFF	PETE J.	1	1	3	5
12. VOIKIN	BILL M.	1	1	3	5
13. SHERSTOBITOFF	ALEX J.	2	1	1	4
14. KINAKIN	JOHN D.	1	1	2	4
15. KINAKIN	BILL D.	2	1	1	4
16. RAZINKIN	GEORGE	2	2	4	4
17. NECHUOLODOFF	JOHN J.	3	2	3	3
18. POPOFF	EGARA	2	1	1	3
19. MOIJEWSKY	ELI A.	2	1	3	4
20. PEREPALKIN	PETE J.	1	1	1	5
21. HARIKIN	GEORGE N.	1			1
22. PEREPOLKIN	JOHN G.	1	1	2	2
23. HADIKIN	NICK N.	1	1	2	4
24. KOORBATOFF	SAM N.	2	2	1	3
25. MARKIN	GTRF G.	2	1	1	4
26. HADIKIN	PETE P.	3	1	1	4
27. MARKIN	FRED F.	1	1	1	3
28. PEREPOLKIN	BILL J.	1	1	1	3
29. PEREPOLKIN	JOHN N.	1	1	2	5
30. HADIKIN	NICK G.	1	1	1	3
31. VOIKIN	BILL J.	1			1
32. PEREPALKIN	MIKE				6
33. VERIGIN	BILL P.	1	1	4	8
34. KOFTINOFF	PETE J.	2	1	5	8
35. SAPRIKIN	BILL J.	5	2	4	11
36. SHERBININ	JOHN A.	3	2	4	9
37. CHERNENKOFF	PAUL P.	1	1	2	2
38. VOIKIN	FRED	2	2	2	6

APPENDIX "E"

MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST NO. 4

TRUSTEE (GEORGE G. MARKIN) GILPON AND GRAND FORKS.

Head of Family.

Family Name	Christian Name Father's Name	Men	Women	Children	All Members
1. VERIGIN	PETER	2	1	1	4
2. TAZAREFF	JACK E.	1	1	1	3
3. SUIETLISHEFF	FRED J.	2	2	1	5
4. SAVENKOFF	TOM T.	1	1	1	3
5. NOVOKSHONOFF	BILL M.	2	1		3
6. WLASOFF	BILL T.	2	1		3
7. NOVOKSHONOFF	FRED J.	1	2	1	4
8. SAVENKOFF	TIM G.	2	3	1	6
9. PEREPOLKIN	FRED F.	3	2	1	6
10. DEMENOFF	PETE P.	1	1	2	4
11. TAPSHENOFF	OLANA		1		1
12. MARKIN	GEORGE G.	1	1	3	5
13. SUIETLISHEFF	FRED F.	1	1	1	3
14. TAMILIN	CECIL G.	1	1		2
15. MARKIN	ANASTASIA		1		1
16. TAMILIN	PETE S.	1	1	4	6
17. CHERNOFF	PAUL D.	2	2		4
18. CHERNOFF	PAUL P.	1	1	1	3
19. TAZAREFF	JOHN J.	1	1	2	4
20. BOOLINOFF	BILL	1	1	2	4
21. POSTNIKOFF, FLORENCE & her daughter Doris with children			3	2	5
22. PODAVINIKOFF	BILL B.	2	1	2	5
23. SHERSTOBITOFF	CECIL B.	1	1	4	6
24. CHURSENOFF	NICK P.	1	1	2	4
25. TAMILIN	CECIL B.	1	1	2	4
26. PEREVERSOF	PETE	1	1	2	4
27. VOIKIN	JOHN P.				
28. SLASTOOKEN	PETE F.	1	1		2
29. SLASTOOKEN	PETE P.	1	1		2
30. PEREPOLKIN	ELIZABETH		1		1
31. GORKOFF	VERA		1		4
32. SAVENKOFF	GEROGE J.	1	1	2	4
33. ZMAEFF	BILL J.	1	1	2	4
34. ASTAFUROFF	MARY		1	3	4
35. KOSTRUKOFF	PETE C.	1	1	2	4
36. ZMAEFF	BILL B.	1	1	2	4
37. EUDOKIMOFF	BILL P.	1	1	2	4
38. VERIGIN	ALEX P.	1	1	2	4
39. SOOBOTIN	GEORGE J.	2	3	4	9

APPENDIX "E".

Family Name	Christian Name	Men	Women	Children	All Members.
	Father's Name				
40. ZAMAEFF	BILL M.	4	4	3	11
41. STORGEFF	WALTER	1	2	2	5
42. OKLOFF	ERISEY G.	2	2	1	5
43. CHERNOFF	SAM	1	1		2
44. VERISHTAGIN	FRED	1	1		2
45. PLANIDIN	BILL J.	1	1	3	5
46. FRIDOKIMOFF	PIETE B.	1	1	3	5
47. PLANIDIN	BILL J.	2	1	1	4
48. FEDOSOFF	FRED G.	2	2		4
49. KOSTRUOKOFF	GEORGE	1	1		2
50. VERESHTAGIN	BILL	1	1	4	6
51. SOFONOFF	JOHN N.	1	1	2	4
52. LEBEDOFF	BILL M.	2	1	1	4
53. DEMOSKOFF	KYZMA	2	1		3
54. SHERSTOBITOFF	MIKE	1			1
55. SHERSTOBITOFF	JOHN	1		1	1
56. LAPSHENOFF	CECIL S.	1	1	1	3
57. LAPSHENOFF	BILL S.	1	1	2	4
58. POPOFF	PETE M.	1	1	4	6
59. KOFTINOFF	TINA		1		1
60. MEETIN	PAUL A.	1	1		2
61. OGLOFF	PETE A.	1	2		4
62. REZANOFF	PAUL B.	1	1		2
63. PODONUNIKOFF	BILL A.	1	1	3	5
64. VEDMEDOFF	CHRISTINA F.		1	1	2
65. PANKOFF	MOLLY F.		1	1	2
66. SAPRIKIN	ALEX A.	1	1		2
67. NEVAKSHONOFF	HELEN P.		1		2
68. ZIBIN	BILL EF.	1	1	4	6
69. KAZAKOFF	ANNIE P.		1	1	2
70. KAZAKOFF	FLORENCE K.		1	1	2
71. ELASOFF	ALEX P.	1	1	4	8
72. ELASOFF	NICK A.	1	2	5	2
73. STRILIEFF	MOLLY		1	1	2
74. ZIBEROFF	MARY		1	1	2
75. NEVOKSHONOFF	POLLY		1		2
76. NEVOKSHONOFF	MARY		1		6
77. MAKORTOFF	FLORINCE		1		7
78. CHERNENKOFF	BILL	2	1		3

APPENDIX "E"

MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST

TRUSTEE: BILL N. GRUMAKIN KRESTOVA CRESCENT VALLEY. B.C.

HEAD OF FAMILY

Family Name	Christian Name Father's Name	Men	Women	Children	All Members
1. DASHON	JOHN (SLOCAN PARK)	1	1	2	5
2. CHERNOFF	BILL (CRESCENT VALLEY)	1	1		2
3. HOODIKOFF	FRED G. (CASTLEGAR)	1	1	2	4
4. MARKIN	PETE G. (PASS CREEK)	2	2		4
5. PEREPOLKIN	JOHN J. (PASSMORE)	1	1	2	4
6.					
7. PLANIDIN	GEORGE G. (BLEWETT)	1	1	1	3
8. KOFTINOFF	JOHN A.	1	2	4	7
9. KOODRIN	STEVE S.	1	1	2	4
10. KOFTINOFF	ED. J.	1	1	3	5
11. KINAKIN	ALEX.	2	1		3
12. MARKIN	BILL G.	1	1	2	4
13. POZDNIKOFF	GASTON E. and his mother-in-law	1	2	2	5
14. RAZANOFF	ALEX A.	1	2		3
15. STORGOFF	FRED B.	1	2	1	4
16. VOIKIN	TIM P.	1	4	1	6
17. NAZAROFF	ALEX A.	1	1	3	5
18. POZDNIKOFF	JOE	1	1		2
19. STRELIEFF	PETE J.	1	2	2	5
20. VOIKIN	GEORGE E.	2	2	3	7
21. VOIKIN	JOHN E.	1	1	3	5
22. ZARIKOFF	NICK A.	1	1	1	3
23. SWETLISHOFF	WALTER ST.	1	1	1	3
24. RIEBIN	MIKE	2	2	2	6
25. SYHAVIEFF	BILL J.	2	2	1	5
26. RAZINKIN	NICK P.	2	3	1	6
27. KOODRIN	NICK ST.	1	2	2	5
28. POZDNIKOFF	ALEX N.	1	1	2	4
29. NAZAROFF	FRED K.	1	1	2	4
30. SHERBININ	PETE A.	1	1	2	4
31. SHERBININ	ALEX N.	2	2		4
32. POSTNIKOFF	BILL J.	1			1
33. MALAKOFF	LARRY M.	2	1	3	6
34. SALEKIN	MIKE TR.	2	2		4

APPENDIX "E"

Family Name	Christian Name	Men	Women	Children	All Members
	Father's Name				
35. BARBAKAEFF	GEORGE S.	1	2	4	7
36. JETVATKOFF	HARRY P.	1			1
37. KONKIN	GEORGE G.	3	1		4
38. CRUMAKIN	NICK B.	2	2		4
39. POZDNIKOFF	BILL P.	2	2	3	7
40. VOIKIN	GEORGE J.	1	1	2	4
41. VOIKIN	PAUL P.	1	1	1	3
42. VERIGIN	JOHN ARE	1	1	1	2
43. KONKIN	JOHN G.	2	3	1	6
44. MARKIN	PETE G.	2	2		4
45. ZMAEFF	MIKE B.	1	1	2	4
46. CHERNOFF	JOHN B.	2	2	2	6
47. RIEBIN	JOHN M.	1	1	2	4
48. ZARIKOFF	BILL N.	1	2	2	5
49. KINAKIN	JOHN B.	1	1	1	3
50. KINAKIN	MIKE B.	3	1		4
51.					
52. PEREHOODOFF	SAM S.	1	1		2
53. TAMILIN	SAM S.	1	1	1	3
54. SUETLIKOFF	PETE G.	1	1	1	3
55. NAZAROFF	PETE K.	1	1	1	3
56. TARASOFF	PAUL D.	1	1	1	2
57. KANIGAN	AFANACIA	1	2	1	4
58. BARISENKOFF	CHARLIE A.	1	1	2	4
59. VOIKIN	PAUL A.	2	2	1	4
69. NAZAROFF	SAM G.	1	2	1	4
61. POSTNIKOFF	FRED D.	1	1	2	4
62. POZDNIKOFF	KOOZMA N.	1	1	1	2
63. POZDNIKOFF	WALTER F.	2	1		3
64. KOLODININ	PETE GA.	2	1	1	4
65. HADIKIN	NICK N.	1	2	1	7
66. VOIKIN	NICK P.	1	1	1	3
67. PEREPOLKIN	JOE SAM.	1	2	1	3
68. LAREN	BILL M.	1	1	1	8
69. BOOLINOFF	JOHN S.	2	2	1	5
70. STOOPNIKOFF	BILL S.	1	1	2	4
71. SALEKIN	FRED S.	1	2	1	7
72. ZARUBIN	PETE G.	1	2	1	6
73. GLOOKOFF	BILL J.	1	1	1	3
74. GLOOKOFF	BILL B.	1	1	1	3
75. PODMAREFF	ED. N.	1	1	1	6
76. VOIKIN	JOHN N.	1	1	1	4
77. HADIKIN	FRED M.	1	2	3	6
78. KOOZNETSOFF	JOHN J.	1	1	1	3
79. KONKIN	JOHN K.	3	3	2	8
80. STRILIEFF	PAUL J.	2	2	1	4
81. CHERNENKOFF	ALEX M.	1	1	2	2
82. PODOVINIKOFF	FRED F.	2	1		5
83. BARIOFF	ALEX Z.	1	1	4	6

APPENDIX "E".

Family Name	Christian Name Father's Name	Men	Women	Children	All Members
84. BARI SOFF	PETE Z.	1	1	1	3
85. BARI SOFF	FRED Z.	1	1	3	3
86. KINAKIN	BILL B.	1	1	3	5
87. HADIKIN	BILL M.	1	1	2	2
88. OGLOFF	MIKE M.	2	1	2	5
89. KOOBATOFF	ALEX A.	1	1	3	2
90. POZDNIKOFF	JOHN N.			1	4
91. SWETLISHEFF	SAM ST.	1	1	1	3
92. SALAUIEFF	ALEX	1	1	2	2
93. SOOBOTIN	PAUL P.	1	1	2	4
94. NEVOK SHONOFF	NICK	1	2	3	6
95. SHLAKOFF	FRED F.	1	1	2	5
96. ZMAEFF	JOHN B.	1	1	1	3
97. ZMAEFF	PETE J.	1	1	1	3
98. ZMAEFF	BILL J.	1	1	1	3
99. GRITCHEN	JIM D.	2	2	2	1
100. GRITCHEN	ALEX D.	1	1	2	4
101. SAPRIKIN	BILL N.	1	2	1	4
102. KOORBATOFF	PETE J.	1	1	1	4
103. ZARIKOFF	BILL N.	1	2	1	4
104. SYIETHESHEFF	STEVE S.	1	2	1	4
105. CHERNENKOFF	ALEX A.	1	1	1	3
106. GEGBOKOFF	SAM A.	1	1	2	2
107. KINAKIN	PETE B.	1	1	3	5
108. REZANOFF	TIM A.	1	1	2	4
109. BAEFF	MIKE F. and (his sister married to English man)	2	4	2	8
110. EUDOKIMOFF	JOHN A.	1	2	3	6
111. CHERNENKOFF	MIKE A.	1	1	1	3
112. PEREUERSOFF	PHILIP A.	1	2	3	6
113.					
114. POZDNIKOFF	BILL N.	1	1	2	2
115. POPOFF	BILL ST.	3	3	5	11
116. BAWOOLIN	PETE A.	1	1	2	4
117. ZBITINOFF	GEORGE J.	1	2	3	6
118. KANIGIN	GEORGE	1	1	2	2
119. SHLAKOFF	SAM F.	1	1	2	2
120. MRS (FLORENCE) SPENCER					
121. CHERNOFF	JOE B.	1	1	2	4
122. SALEKIN	SAM	1	1	3	5
123. KOLISNEKOFF	ANTON D.	2	1	3	6
124. REBIEN	MIKE G. (SLOCAN PARK)	2	1	2	5
125. GRUSHKIN	FRED (214 Ben St., Trail, B.C.)	1	1	7	9
126. JEVATKOFF	PETE P.	2	2	2	4
127. JEVATKOFF	JOE P.	1	1	2	2
128. SWETLISHEFF	ALEX S.	1	2	3	3
129. BARI SOFF	GEORGE N.	2	2	2	7
130. BARI SENKOFF	PETE A.	1	2	2	5

APPENDIX "E".

Family Name	Christian Name Father's Name	Men	Women	Children	All Members
131. KOODUN	ED.	1	1	4	6
132. PLANIDIN	BILL B.	1	1	1	3
133. GOOLAEFF	JOHN N.	1	1	2	4
134.					
135. MALAKOFF	MIKE J. (SOUTH SLOCAN)	1	1	2	4
136. DEMOSKOFF	PETE (SOUTH SLOCAN PARK)	1	3	2	6
137. OSACHOFF	FRED G. (PASSMORE)	1	1	2	4
138. TEGEBOKOFF	JOHN N.	1	1	2	4
139. TOMILON	PETE S.	1	1	2	2
140. SOXAUIEFF	FRED G.	1	1	2	4
141. GLOOKOFF	FRED J. (TAGHUM)	1	1	1	3
142. VERIGIN	JACK B. (WIEMFR)	1	1	3	5
143. LEGABOKOFF	ALEX A.	2	2	2	6
144.					
145. ZAITSOFF	PAUL P.	1	1	3	5
146. SWETLISHEFF	MIKE S. (KIBSON CREEK)	1	1	1	3
147. PLANIDIN	JOHN PRA	2	2	3	7
148. ESASOFF	PETE P.	1	1	1	3
149. BARI SENKOFF	WALTER A.	1	1	1	3
150. PODMAREFF	GEORGE J.	1	1	1	2
151. MALOFF	FRED N.	2	3	2	7
152. VERIGIN	PETE J. (SLOCAN PARK)	2	1		3
153. CHERNENKOFF	JOHN (BLEWETT)	1	1		2
154. ZAITSOFF	BILL S. (ROBSON)	1	1	3	5
155. PODAVILNEKOFF	FRED (SLOCAN PARK)	2	1	2	5
156. ABROSIKOFF	ALEX A.	3	1		4
157. VERIGIN	MIKE P. (SLOCAN PARK)	1	1	2	4
158. CHERNOFF	GEORGE B. (BURNABY)	1	1	3	5
159. PLANIDIN	FRED B. (SLOCAN PARK)	1	1	1	3
160. KAZADOFF	STEVE A.	1			1
161. PHILIPOFF	GEORGE M.	1	1	1	3
162. PHILIPOFF	JOHN	1	1	3	5
163. KOODRIN	MIKE S.	1	1	2	4
164. SOFONOFF	PETE G.	1	1	3	5
165. SAPRICAN	BILL B. TAGHUM)	1			1
166. SAVITSKOFF	NICK N.	1	2	4	7
167. AFANOFF	ALEXSAN J.	2	2		4

APPENDIX "F"

Family Name	Christian Name Father's Name	Men	Women	Children	All Members
168. SAPRICAN	MIKE	3	1	2	6
169. KANIGAN	AFANACIA M.	1	2	1	4
170. MAROZOFF	JOHN	1	1	4	6
171. POPOFF	BILL B.	3	1	2	6
172. PERPOLKIN	BILL B. (ROSEBERRY)	1	1	2	4
173. PERPOLKIN	ELI B. (ROSEBERRY)	1	1	6	8
174. FAMINOFF	MARY JA. (PARTARIC)		1		1
175.					
176. TARASOFF	SAM S.	1	1	1	3
177. DENISOFF	MIKE M.	2	2	2	6
178.					
179. LEBIDOFF	NICK L.	1	1	2	4
180. MAROZOFF	BILL B.	1	1	3	5
181. TAVRENOFF	BILL B. (SLOCAN PARK)	1			1
182.					
183. POZDINIKOFF	BILL B.	1	1	3	5
184. BORISENKOFF	MIKE B.	2	1	4	7
185. WOYKIN	EGNES KRO.	2	3	2	7
186. GRITCHEN	LOOKIAN	2	2	5	9
187. ZMAEFF	FRED F.	1	1	2	4
188. PANKOFF	ALEX A.	1	1	1	3
189. SAVINKOFF	JOHN	1	1	3	5
190. STRELIEFF	JOHN J.	1	1	2	4
191. TARASOFF	PETE SA.	1	1	1	3
192. SLEPOFF	MOSSEY N.	1	3	3	7
193. ESASOFF	PETE B.	2	1	2	5
194. LEBIDOFF	JOHN L.	1	3	2	8
195. FAMINOFF	JOHN	1	2	4	3

APPENDIX "E"

MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST NO. 6

TRUSTEE: ANDREW SOUKEROFF SHOREACRES, B.C.

HEAD OF FAMILY

Family name Father's name	Christian name	Men	Women	Children	All Members.
1. SOUKEROFF	GEORGE AN	2	1		3
2. SAMSONOFF	FRED K.	1	1	3	5
3. MAKORTOFF	BILLN.	1	1	2	4
4. REZANOFF	ALECSON	1	4	1	6
5. KAZAKOFF	JOHN J.	1	1	1	3
6. MAKORTOFF	FRED N.	1	1	2	4
7. KOOTNIKOFF	ALEX	1	1	3	5
8. KALMAKOFF	BILL B.	1	1	2	4
9.					
10. KONKIN	JOHN K.	1	1	2	4
11. STOOCHNOFF	FRED S.	1	1	2	4
12. MAKORTOFF	NICK P.	2	1		3
13. RELKOFF	GEORGE	2			2
14. MAKORTOFF	ANDREW P.	2	1	5	8
15. ARISHENKOFF	MIKE M.	1	1	2	4
16. MAKORTOFF	PETE N.	1	1	2	4
17. KAMAKOFF	JOHN B.	1	1	4	6
18. MAKORTOFF	MIKE M.	1	1		2
19. STRELIEFF	WINNIE			1	1
20. PEREPELKIN	BILL G.	1	1	1	3

APPENDIX "E"

Family Name	Chrstian Name	Men	Women	Children	All Members
21. CHERNOFF	PETE F.	1			1
22. POSTNIKOFF	ANNIE		1	1	2
23. GRETCHIN	MIKE J.	1	1	3	5
24. SOUKOROFF	BILL AND	1	1	3	5
25. SOUKOROFF	DORA AND		1	3	4
26. ARISHENKOFF	MIKE	1	2		3

APPENDIX "E"

MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST NO. 7

TRUSTEE (BILL BABAKOFF) THRUMS, B.C.

Head of Family

Family Name	Christian Name Father's Name	Men	Women	Children	All Members
1. BURIKOFF	PETE P.	1	1		2
2. STRILIEFF	FRED B.	1	1		2
3. KABATOFF	BILL B.	1	1	1	3
4. POSTNIKOFF	NICK J.	1	1	4	6
5. ESOUIELOFF	FRED F.	1	1	3	5
6. KABATOFF	NICK	2	1	7	10
7. AZOROFF	MARY	1	1	1	3
8. BABAKAEFF	BILL F.	1	1	2	4
9. KABATOFF	BILL X.	1	2	1	4
10. TAROSOFF	PETE S.	1	2	3	6
11. SAMARODIN	TIM N.	1	1		2
12. KABATOFF	JOHN F.	1	1	3	5
13. REPIN	PETE N.	3	1	4	8
14. SALIKIN	ANNIE G.		1		1
15. TAROSOFF	MIKE S.	1	1	3	5
16. TAROSOFF	ANNIE M.		1		1
17. NEVAKSHONOFF	SAM	1	1	1	3
18. TAROSOFF	GEORGE S.	2	1	1	4
19. SIMINOFF	FRED M.	1	1	2	4
20. POSNIKOFF	POLLY		1		1
21. NEVAKSHONOFF	FRED S.	1	1		3
22. BABAKOFF	FREDERICK F.	2	1		2

APPENDIX "E"MEMBERS OF THE SPIRITUAL COMMUNITY OF CHRIST,TRUSTEE: JOHN N. KOOCHEN BRILLIANT, B.C.Head of Family

Family Name Father's Name	Christian Name	Men	Women	Children	All Members
1. KOOTCHIN	JOHN N.	1	1	1	3
2. KOOTCHIN	BILL J.	1	1	2	4
3. KONKIN	PETE N.	1	1	3	5
4. KONKIN	NICK G.	2	1		3
5. SOUKEROFF	BILL S.	1	1	4	6
6. POZDINKOFF	ELIE D.	3	2		5
7. MAKORTOFF	MIKE	1	1	4	6
8. TEBIDOFF	JOHN ST	1	1	3	5
9. BARTSOFF	WALTER	1	1	1	3
10. ARGOTOFF	JOHN B.	2	2	2	6
11. CHEVELDAEFF	MARY		1	1	2

APPENDIX "F"LIST OF PERSONS TAKING PART IN ARSON, ETC.

1. Sam F. Riebin	Monteca, Cali,	F. Director
2. Tim Samarodin	Slocan Park	F. Director
3. Anastasia Holiboff	Sholdice, Alta.	Servant of P.V.
4. Joe P. Shukin	Nelson, B.C.	F. Director
5. Harry B. Vereshagin	Salmo, B.C.	F. Director
6. Nickifor Safonoff	Poupor, B.C.	
7. Alex P. Popoff	"	
8. Bill A. Navaleff	"	
9. Bill Zebiroff	"	
10. Pete P. Fofonoff	"	
11. John J. Zoobkoff	Brilliant, B.C.	
12. Bill Tamilin	"	
13. Steve Kinakin	"	
14. Elie P. Zazakoff	"	
15. John J. Popoff	"	
16. Bill B. Hadikin	"	
17. Alex A. Cheveldeff	"	
18. Joe A. Cheveldeff	"	
19. Elie A. Cheveldeff	"	
20. Koezma B. Zoobkoff	"	
21. Fred B. Zoobkoff	"	
22. Mike B. Zoobkoff	"	
23. Pete St. Lebedoff	"	
24. Cecil M. Kanigan	"	

25. Fred J. Koftinoff	Brilliant, B.C.
26. George S. Soukeroff	"
27. Bill Masloff	"
28. Bill N. Tebedoff	Deer Park, B.C.
29. Tim A. Stoochnoff	Brilliant, B.C.
30. Andrew A. Stoochnoff	"
31. Mike B. Gleboff	"
32. Bill S. Podmareff	"
33. Walter A. Koftinoff	"
34. Bill Gar Tabinsoff	"
35. Mike Picton	"
36. Fred A. Popoff	"
37. John N. Zbitnoff	"
38. Paul A. Popoff	"
39. Philip Pictin	"
40. John Bloodoff	"
41. John J. Bloodoff	"
42. John Chevildeff	"
43. Fred Wishloff	"
44. Jim Popoff	"
45. Nick G. Sherstobitoff	Raspberry, B.C.
46. Andrew J. Obetkoff	"
47. Pete T. Relkoff	"
48. George P. Tebedoff	"
49. George B. Relkoff	"
50. Pete G. Wanjoff	Robson, B.C.
51. Bill J. Evdokimoff	"

52. Pete B. Evdokimoff	Robson, B.C.
53. Philip G. Vanjoff	"
54. Pete S. Salekin	Robson West, B.C.
55. John F. Obetkoff	"
56. Pete Faminoff	Castlegar, B.C.
57. Paul Zaitsoff	"
58. George B. Nevekshonoff	"
59. Fred A. Nezaroff	"
60. Fred Gorkoff	"
61. Alexan J. Nahornoff	"
62. Pete A. Nahornoff	"
63. John Androsoff	"
64. Bill B. Plotnikoff	"
65. Bill B. Tazareff	Trail, B.C.
66. John B. Tazareff	"
67. John F. Masloff	Blewett, B.C.
68. Fred B. Solovieff	"
69. Fred F. Solovieff	"
70. Pete A. Riebin	"
71. Pete P. Riebin	"
72. Bill P. Riebin	"
73. Pete K. Riebin	"
74. Pete F. Parkin	"
75. Ed. Antifieff	"
76. Stefan Zookboff	Tagham, B.C.
77. Bill Zoobkoff	"
78. Fred Zoobkoff	"

79. Mike M. Androsoff	Taghum, B.C.
80. John Hulanoff	"
81. John Strelloff	"
82. Bill Strelloff	"
83. Alex Burikoff	"
84. Mike Relkoff	Nelson, B.C.
85. John Relkoff	"
86. Bill J. Shukin	"
87. Koozma N. Chermenkoff	"
88. Nick S. Posinkoff	Salmo, B.C.
89. John N. Posinkoff	"
90. Bill B. Bondenoff	"
91. Bill D. Gretchin	"
92. Nick A. Verigin	Ymir, B.C.
93. Pete A. Verigin	"
94. John K. Voikin	"
95. Koozma Voikin	"
96. Bill G. Konkin	South Slocan, B.C.
97. George K. Tofonoff	Shoreacres, B.C.
98. Mike P. Relkoff	Crescent Valley, B.C.
99. Fred Makortoff	"
100. Paul Osachoff	Slocan Park, B.C.
101. Paul F. Markin	"
102. Nick S. Zaitsoff	"
103. Koozma N. Puhacheff	"
104. Mick Kinakin	"

105. Bill Osachoff	Slocan Park, B.C.
106. George G. Osachoff	"
107. Nick A. Samsonoff	Passmore, B.C.
108. Pete Bloodoff	Valican, B.C.
109. Bill Bloodoff	"
110. Nickifor Chernoff	"
111. John Verigin (Arehoff)	"
112. John G. Kanigin	Winlaw, B.C.
113. Fred F. Philipoff	"
114. Pete N. Perepolkin	"
115. Sam M. Zmaiff	"
116. Bill Chernoff (old man)	"
117. George S. Popoff	Appledale, B.C.
118. John Nevokshonoff	"
119. Fred F. Gloorkoff	"
120. Lucy Nevokshonoff	"
121. Alecsan S. Rebalkin	Perry Siding, B.C.
122. George Evdokimoff	"
123. Harry N. Kinigan	"
124. Nick H. Kinigan	"
125. Pete H. Kinigan	"
126. Anton Diakoff	"
127. Prokofi L. Verigin	"
128. Kreeton A. Harasimoff	"
129. George Chutskoff	"
130. Pete Markin	Hill Siding, B.C.
131. Pete B. Popoff	Blewett, B.C.

132. John B. Popoff	Benito, Man.
133. Fred B. Popoff	"
134. Bill B. Popoff	"
135. John Maloff	Blaine Lake, Sask.
136. Mike Zmaiff	White Beach, "
137. Sam J. Zmaiff	Benito, Man.
138. Sam Terikoff	"
139. George Zarubin (old)	Polly, Sask.
140. Alex G. Zarubin	"
141. John B. Popoff	Kamsack, Sask.
142. George Varren	Verigin, "
143. Nick Salekin	Mikado, Sask.
144. Pete G. Banigan	Pass Creek, B.C.
145. George M. Hadikin	"
146. John M. Hadikin	"
147. Fred N. Ogloff	"
148. John Zaitsoff	"
149. Alex N. Popoff	"
150. Peter P. Stoechnoff	"
151. Nick B. Sookeroff	"
152. Philip J. Hadikin	"
153. George Osachoff	"
154. Bill P. Holiboff	"
155. Bill B. Holiboff	"
156. Elie Voikin	"
157. Nick E. Wikin	"
158. Alex A. Makortoff	"

159. John J. Rilkoff	Crescent Valley, B.C.
160. John S. Malekoff	"
161. Bill B. Fedosoff	"
162. Mike F. Voikin	"
163. Sam J. Kooznetsoff	"
164. Mike D. Tara soff	"
165. John J. Perepelkin	"
166. Mike Forkoff	"
167. Nick Shookin	"
168. Bill J. Zmaiff (old)	"
169. John B. Hakikin	"
170. Mike B. Hadikin	"
171. Nick J. Stochnoff	"
172. John S. Stochnoff	"
173. Nick N. Hadikin	"
174. Fred F. Makortiff (jr)	"
175. Pete J. Postnikoff	"
176. Bill J. Chernenkoff	"
177. John D. Savenkoff	"
178. Pete N. Verigin	"
179. Andrew S. Pofonoff	Shoreacres, B.C.
180. Bill B. Kamakoff (Rossland)	"
181. Mike B. Makortoff	"
182. Bill A. Holiboff	"
183. Bill N. Chernenkoff	"
184. Sam A. Lazareff	Glade, B.C.
185. Pete F. Perepelkin	"

186. Polly Lejebokoff	Glade, B. C.
187. Lookian Perepelkin	"
188. Jim Lebedoff	"
189. Pete D. Lebedoff	"
190. Pete Soukeroff	"
191. Mike J. Nechvolodoff	"
192. Pete J. Potapoff	"
193. John J. Potapoff	"
194. Ed Ada. Lavrenchenkoff	"
195. Andrew E. Makinin	"
196. Pete And. Makonin	"
197. Bill B. Koozentsoff	"
198. Elie B. Kooznetsoff	"
199. Nick N. Wasilenkoff	"
200. Stive Jevatkoff	"
201. Bill Javatkoff	"
202. Tom D. Shlakoff	"
203. Nick A. Koorbatooff	"
204. Mike N. Koorbatooff	"
205. Andrew A. Koorbatooff	"
206. Aldakin J. Strelieff	"
207. John J. Lookianoff	"
208. Pete A. Strilieff	"
209. Tim N. Oglolloff	"
210. Pete P. Lejebokoff	"
211. Lockian F. Perepolkin	"
212. Pete F. Perepolkin	"

213. Fred L. Perepolkin	Glade, B.C.
214. Mike D. Gritchen	"
215. Lookian A. Verigin	"
216. Nick J. Gritchen	"
217. Alex J. Saprikin	"
218. Bill N. Samsonoff	"
219. Damiel J. Gritchen	"
220. Peter G. Hadikin	"
221. Bill Ef. Kinakin	"
222. Mike Ef. Kinakin	"
223. John J. Chermenkoff	"
224. John P. Makonin	"
225. Nick P. Pozdnikoff	"
226. John J. Salekin	"
227. Bill B. Vasilenkoff	"
228. Bill T. Strilieff	"
229. Bill A. Ozeroff	"
230. Koozma Ostafuroff	Tarry's, B.C.
231. Bill K. Ostafuroff	"
232. George J. Sookeroff	"
233. Bill J. Sookeroff	"
234. Bill B. Sherstobitoff	"
235. Bill Boodikoff	Thrum's, B.C.
236. George A. Popoff	"
237. Alex Popoff (Osieff)	"
238. Peter J. Obrosimoff	"

239. Walter P. Obrosimoff	Thrum's, B.C.	
240. Jack J. Polonikoff	"	
241. Bill S. Perehudoff	"	
242. Paul Drascoff	"	
243. Alex P. Bookinoff	"	
244. George S. Novakshonoff	"	
245. Mike M. Salekin	"	
246. Fred An. Konkin	"	
247. John J. Kinakin	"	
248. John Popoff	Vancouver, B.C.	
249. Nick S. Babakaeff	Perry Siding or Winlaw, B.C.	
250. Pete S. Zarachukoff	"	"
251. John J. Faminoff	"	"
252. Pete P. Kabatiff	"	"
253. Bill A. Lawrenoff	"	"
254. Mike M. Zmaiff	"	"
255. Koozma Pereversoff (for Director)	"	"
256. Jim G. Burikoff	"	"
257. Nikifor Chernoff	"	"
258. Nick N. Verigin	"	"
259. Pete D. Pozdnikoff	Brilliant, B.C.	
260. Jim D. Pozdnikoff	"	
261. Fatusha Tomilan	"	
262. Pete Potapoff	"	
263. Pete N. Poogochoff	Slocan Park, B.C.	
264. Mike Bloodoff	"	
265. John N. Poogochoff	"	
266. George Polonikoff	"	

267. Bill Strelieff	Kov, B.C.
268. Fred Pictin	Taghum, B.C.
269. Kay P. Verigin	Blewett, B.C.
270. Bill Fofonoff	Calgary, Alta.
271. Andrew Fofonoff	"
272. Bill G. Kanigan	Kilmore, Sask.
273. Sam M. Antifieff	Langham, Sask.
274. Pete M. Antifieff	"
275. John M. Antifieff	"
276. Pete P. Ozeroff	"
277. Pete S. Osachoff	"
278. Bill P. Sherstobitoff	"
279. John P. Sherstobitoff	"
280. Fred Bonderoff	Valican, B.C.
281. Bill Makortoff, (Raspberry)	Castlegar, B.C.
282. Pete Makortoff	" "
283. John J. Relkoff	W. Grand Forks, B.C.
284. Pete J. Relkoff	"
285. John Davidoff	"
286. Pete P. Polonikoff	"
287. Pete S. Polonikoff	"
288. John J. Planidin	"
289. Bill P. Planidin	"
290. George Ef. Wlasoff	"
291. Alex A. Reibin	Vancouver, B.C.
292. Nick M. Plotnikoff	W. Grand Forks, B.C.

293. Alex Postnikoff	West Grand Forks, B.C.
294. Fred Wanjoff	"
295. John W. Zeebiroff	"
296. Bill P. Reibin	"
297. Alex A. Popoff	"
298. Nick Da. Arishenkoff	"
299. Cecil B. Koochin	"
300. Bill M. Doobasoff	"
301. Bill Makonin	"
302. Pete Lazareff	"
303. John M. Derhovoo soff	"
304. Bill M. Derhovoo soff	"
305. Pete P. Kazakoff	"
306. Kiriell Kazakoff	"
307. John Chernoff	"
308. Tim Chernoff	"
309. Paul Samsonoff	"
310.	
311. Larry B. Chernenkoff	"
(sic) 313. Lookian B. Chernenkoff	"
314. Bill Pepin	"
315. Alecsan B. Kootoff Gilpon	Grand Forks, B.C.
316. Bill B. Dootoff	"
317. Bill N. Doctoff	"
318. Pete F. Kinakin	"
319. Nick M. Ogleff	"

320. George Nevokshonoff	Grand Forks, B.C.
321. Andrew Gritchkin	"
322. Alex Kolodinin	"
323. Andrew Seminoff	"
324. Philip Danshin	"
325. Mike E. Voikin	"
326. Elie J. Swetlisheff	"
327. John N. Konkin	"
328. Alex N. Konkin	"
329. Bill B. Rezansoff	"
330. Bill P. Podmareff	"
331. Jim J. Koorenoff	"
332. John A. Elasoff	"
333. Fred B. Kalmakoff	Shoreacres, B.C.
334. Bill Chernenkoff	"
335. Bill B. Gritchen.	Glade, B.C.
336.	
337.	
338. Mike J. Verigin	Hilliers, B.C.
339. Koozma Nazaroff	"
340. Alex Popoff	"
341. John Popoff	"
342. John Poznikoff	"
343. John Kooznetsoff	"
344. John Podavilnikoff	"
345. Sam Markin	"

346. Nick Maloff	Hilliers, B.C.
347. John Maloff	"
348. Mike Makortoff	"
349. Alex J. Verigin	"
350. Nick Derhovresoff	"
351. Pete B. Rezansoff	"
352. Pete Podavilnikoff	"
353. John Zarubin	"
354. Nick Chivildeeff	"
355. Mike Kudrin	"
356. John F. Stoochnoff	Penticton, B.C.
357. Pete Da. Arishenkoff	"
358. Alex Kooznetsoff	Glade, B. C.
359. Fred Kooznetsoff	"
360. Martha Konkin	Langlee Prairie, B.C.
361. Matrusha Oglloff	Glade, B. C.
362. Fred P. Plotnikoff	Crescent Valley, B.C.
363. Bill W. Zoobkoff	Brilliant, B.C.
364. John F. Wishleff	Creston or Erickson, B.C.

LIST OF PERSONS WHO HAVE FILED PROTESTS WITH
COMMISSION AGAINST INCLUSION OF THEIR NAMES
IN APPENDIX "F"

Martha Terichow	
A.N. Popoff	
A.V. Fedosoff	
I.M. Zaitseff	
P.Stushnoff	
N.I. Voikin	
I.Y. Voikin	
Alex J. Kholodenen	
Vasily A. Mahortoff	Malinovaya
Vasily Evdokimoff	"
Peter W. Edokimoff	"
Andrew I. Obedoff	"
Nick G. Tarstabitoff	"
Peter P. Lebidiff	"
Alex N. Konkin	Grand Forks
Peter W. Markin	Roseberry
A.S. Zarikoff	Taghum and Blewett
F.J. Chernenkoff	"
Alex Shukin	"
Peter P. Reibin	"
Harry Strukoff	"
A. Hadikin	"
Ed Antifieff	"
K.P. Verigin	"
P.A. Reibin	"
P. Roekness	"
W.P. Reibin	"
John E. Hoobanoff	"
Fred Strookoff	"
Fred W. Solovieff	"
P.K. Verigin	"
John Stoochmoff	Penticton
George M. Fofonow	Shoreacres
Nicolai V. Soukhareff	Pass Creek
George M. Hadikin	"
Peter G. Hadikin	"
Alex A. Makortoff	"
Philip J. Hadikin	"