

Permit us to also say that in connection with this petition, those of us Canadians sincerely desired, with the encouragement of those we represent, to personally in our plain way, congratulate the First Minister of Canada upon his elevation to the position, at the same time not forgetting that possibly the country is even more to be congratulated.

The respect, indeed, which we may owe to the position has its truest value in our regard for the broad-mindedness, the peaceful spirit, the purity of life, and the strong noble purposes of him who should and who does, we feel, occupy the position and commands the respect of true men. We pray that universal and Divine love and intelligence, which, if permitted, illuminates the lowliest and humblest minds, may continue with and reflect itself strongly in the work and service of the Government and its leader.

Naturally, we are opposed to clerical dogmatism in any form, under any religious name; and whatever fears we may have had regarding ecclesiastical denomination in Quebec, we rejoiced that our French Canadian brothers nobly chorused the anthem of Canadian unity. We appreciate somewhat the mental and spiritual struggle of last June, but at the close of that memorable 23rd we heard the voice of free men. We felt a stronger love of brotherhood towards the men of Quebec—we thanked our common Father.

In regard to the special matters of the Petition, time does not, we presume, permit tracing the relationship of war, oaths, intemperance, crime and capital punishment, but such matters so intimately associated with the life and character of citizens surely come within the highest care of Government.

The true spirit of militarism is expressed in Tennyson's line, 'Their's not to reason why, their's *but to do and die*,' while progressive citizenship reverses this and says, 'Their's not to

do and die, but their's to reason why.' Militarism takes 'authority for truth,' while good loyalty and higher citizenship takes 'truth for authority.' We are thankful for the spirit abroad against war.

We have little to add to the memorial upon the question of oaths. After undergoing severe persecutions, Quakers or Friends have enjoyed exemption from taking the oath since 1697.

There has been an interest shown in Prison Reform ever since the good work of Howard and our own Elizabeth Fry; but still the remedial idea is largely ignored in our prison arrangements and in punishment. The old doctrine of retribution, and that the law must be avenged, is handled still as though society has small responsibility in the making and unmaking of criminals. Those features of prison discipline which are calculated to cast out all self-respect, and consign all alike to a life of abasement and criminality, still exists, of which the cropped hair and peculiar clothes is an indication. There are many, more unfortunate than criminal, thrown into the society of the depraved, and prison life becomes a school of vice.

Society licenses a liquor traffic and furnishes the unfortunate who come under its influence. It punishes the innocent family. It punishes itself. The question of duty to the unfortunate and the criminal is as large as the question of duty to society. Prevention and cure are higher aims than simply punishment. The Pope caused to be inscribed over the door of a new prison in Rome, 'It is idle to coerce the bad by punishment, without making them better by instruction,' and we believe it.

As to the infliction of the death penalty, we regard it anything but strong in practice. 'Certainty of punishment is more effective than severity,' is a penological principle. To certain minds it would be a great deterrent