

old mission, intending to carry away their doors and windows from their deserted houses. But the government sees to it that these were never moved. The authorities took the position that they could not be taken from an Indian reserve. And some are in the half-fallen houses to this day.

Duncan forsook allegiance to the Anglican church when he established the new colony. His is now an independent mission. He rules a sort of court of his own. His parishioners are rich and well behaved, and the most happy and peaceful in the world.

From this day to the present, John Duncan never set foot on British soil. He came west to Seattle and went north on an American steamer. He climbed up her into the tree-fringed bank of Annette Island—also called Metlakatla. There he found about 1,000 Indians clambered in their canoes at old Metlakatla and joined him, just as the generation before had done when he started from Fort Simpson to found the mission. The Indians had left their old homes. The Indians had deserted the old place and were busy building a new town. This time educated natives assisted their ignorant brothers in the work of town building. They had been taught to read and write by competent surveys and established a City Hall and a library. They had a summer day's excursion to the

Fell Out With Bishop Ridley

But about this time, when the success of the one-man mission was so brilliant and the people of the

Speech by Lord Curzon

in the reformation and the rehabilitation of our convicts. There should be harmony and sympathy between all efforts if we are to expect lasting and beneficial results from the general treatment.

I am quoting the following synopsis, which will throw light on this special treatment, "Human beings are made of energy. The apparatus by which purposive movements are actuated is the nervous system, and this is made up of nerve cells, which are interconnected. These act only when stimulated by some form of force, not actually employed, but in shock or contact with it. The nervous system is therefore an accumulator or distributor of energy, while the nerves and channels are vehicles and avenues for the transmission of energy. The energy is carried by nerve cells and transmitted along the series of molecules in manner as the impulse is communicated from one molecule to another. The energy is carried by currents frequently past are channels which have become, from the operation, worn to the appropriate size, and are therefore able to carry the energy without leakage. The repetition of impressions, stimulating the flow of energy between centres, enlarging the channels, and making them more efficient. When action becomes habitually organized, and the course of action becomes habitual, resulting in new moulds of energy from the old, the channels are enlarged."

From this argument, the activity of the higher nerve centres are operated by a nerve current, set in motion by sense perception, which is attended by corresponding variation on the mental activities. Molecular changes in what we call mind, or nerve currents, are attended by changes in what we call feelings, volitions, or ideas, and it is constantly affirmed that there is no mental condition without

The evolution of character, then, and the reforming of it is but the creation of habits, which might be placed in the following order: impression, repetition, practice, custom, propensity, habit, habitus, or character.

During the process of tissue degeneration, whether artistic or by environment, as in a case of anti-social conduct, is attracting attention, especially in Europe, and while there are different schools of criminal anthropology, they are all agreed that the source of the individual's character is to be sought in the material substance of a being, and is to be found in an undeveloped, dormant, or diseased nerve tissue. This system, then, begins the work of reforming a man by the scientific application of treatment to the material basis of the modern appliance of the treatment, the mind is required.

I have been led to the opinion lately that the criminal, he of subjective criminous character, must be treated scientifically, as well as from the lofty view-point of religion. Both, if administered rightly, harmonize and produce good results. Both have their place in the reconstruction and redemption of delinquent humanity.

The state has to do with all that tends to public welfare, whether domestic, social or political, there, directly or indirectly, it has to deal with. Therefore, the state has to look after the conduct of individuals responsible for an accepted life or conduct according to the community's ideals of citizenship. The loosening of a single stone in a mighty foundation may be slow in bringing down the whole wall, but it will accomplish this destruction in the course of time. The same holds true for the state, whether domestic, civil or political. The imperfections of the individual must affect and tell on the whole fabric of life; therefore, when we find it necessary to punish any member of the human family, we should have the view his conduct, also, to punish sufficient to make the person lapsed, a deterrent to others who may be like tempted.

One of the best agencies operated by the Dominican authorities will be found by a careful study of the work of the *Comité de Rehabilitación Social*. This remarkable percentage (to hold as good in the future) extension and development of this system, the principle of conditional liberation, has demonstrated the possibility, without doubt, that prisoners can be sane and beneficial.

My thought in conclusion is this: that God is a Father in every age and in every land. He is the gentlest and the simplest effort, to the highest and most profound study and research made through the science of psychology or pathology, for the treatment of the criminal. He is the most effective and the most successful approach or attack on criminality, in its loathsome, hellacious and destructive forms in the human family. He is the only way to find something accomplished, though not to the extent of the reconstruction and rehabilitation of our anti-social

Why Dr. Macnamara Stole Away
The Parliamentary Secretary to the Local Government

ment Board tells in following good story again tonight: "One day in 1904 I was lunching at the House of Commons. Mr P's alertness to the Lords Commons and members of the Parliamentary all foregather at midday in the same dining-hall. There were four or five clerks and about four young fellows—committee clerks and the like—not one of whom I knew personally. They were talking away as if they had been brought up at Marshall Hall, another A B Tennyson, another H. Foster, and a fourth Soames—who, by the way, was a very good fellow indeed. He said, 'I am disgrusted content. He's no good!' Excuse me, he said. Mr Soames' father, he's already found his way out of the country. He's got a wife and child. What awful rotters he has had to meet! I don't presume to intervene in the conversation," adds Mr P. "But you must have seen how those fellows like the Arabs, and as silently stole away. Mr Soames had beaten me the day before."

A neat proposal of marriage was made by a woman the other night. He said: "Now, Miss Not you say you have £60,000 in your Name, why not

after consultation with the Colonial Governments, for strengthening the ties of Imperial connexion between them and the Mother Country. Neither could he see why they should not utilize it to improve the position of our trade or to secure better employment for our working classes. (Cheers.) It seemed to him that the lines which he had indicated would be the prospects of successful work and of the future harmony

in the ranks of the Unionist party. The more the question was probed the more, he believed, would those sections of the party who were at the present moment supposed to be separated from each other be drawn together. (Cheers.)

Whatever they did, let not the Unionist party adopt any policy of proscription within its ranks; that could not afford to estrange such men as the two sons of Lord Salisbury; that would be an unthinkable thing. Reconciliation and not reprisals should be the policy.

Sir E. Carson, in moving a resolution condemning the present Government and expressing the same hope that a Unionist Government might speedily be restored to power, said that the failure of the present Government was that they imagined that because they had this great majority at their back in the House of Commons they could despise the general interests of the community by the furtherance of political party selfishness, and he too long the football of political parties, and he said to the Government that his policy was with regard to Ireland that the Liberal Government would not put forward Home Rule because they did not think they could carry

in England and they would not govern Ireland as an integral part of the United Kingdom. How long we have waited for this! But now we have it. I am glad. From the bottom of his heart he expressed the hope that at least one ray of sunshine might be cast into the hearts of the law-abiding peasants of Ireland at this time to a greater and happier atmosphere of Mr. Birrell. (Laughter and cheers.) The present government, when it came into power, proposed to cure all ills with a small pill, a small dose, a small remedy. It was a small remedy, but it was a new law (laughter). But the state of Ireland was that it was to have no law as an integral part of the United Kingdom; it was to have no devolution, because the Irish Convention was to have no power. It was to have no Home Rule, because the Liberal Government could not persuade Englishmen that Ireland was a part of the United Kingdom. The Liberal party claimed to be the great temperance party, but they were not. The great compliment that the Licensing Bill was not applied to Ireland or Scotland (laughter), it was about the only compliment that was paid to Ireland.

Mr. Clavel Salter seconded the resolution, which was adopted.

...bitions of our Continental rivals, no wonder they e
tained feelings of serious apprehension. (He
hear.) The Imperial security and the retention of

So much has been said and written about Blarney Stone in the wall of the ruin of Blarney Castle, Ireland, that a peep at it, and a word about its history, will, perhaps, be of interest to the young readers of this page.

The magic stone's history dates back to about the year 1450. At that time it was no more than a large stone which was piled up to form the walls of Blarney Castle, a stronghold belonging to Cormac MacCarthy the Strong, who was descended from the kings of Munster, and who had built the castle which was, indeed, a fortress for its feudal lord.

One day, while walking near a lake in the vicinity of Blarney Castle, Cormac MacCarthy, so the legend goes, saved an old woman from drowning in the lake.

in his gratitude to him the old woman declared that she would do anything to help him. And she told him that he could move people to perform his will, great and small; friend and foe; but to accomplish his mission, the chiefest of the castle was to solicit the aid of the king and his courtiers. She told him that she would do anything to help him. And she told him that he could move people to perform his will, great and small; friend and foe; but to accomplish his mission, the chiefest of the castle was to solicit the aid of the king and his courtiers. She told him that she would do anything to help him. And she told him that he could move people to perform his will, great and small; friend and foe; but to accomplish his mission, the chiefest of the castle was to solicit the aid of the king and his courtiers.

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