The Great Life Work of John Duncan

OHN DUNCAN, for more than half a century the greatest Anglican missionary amongst the Indians of the Pacific coast, has almost finished his life's work. The grey-haired veteran of Christendom, who brought the light to the natives when they were savage warriors, is feeble with age. John Duncan is the only man who will not admit that his days are numbered. Eighty years old, his temper and spirit are those of a man of thirty. Each year sees him doing more work. Duncan himself declares he will live to be a hundred. Whether he lives one more day or a score of years, no man will dispute that his influence amongst the natives of the North will remain until the last of the Siwash race has died away, and the guttural tongues of the Indians are but

dim memories.

Duncan's life is without a parallel in the annals of Duncan's life is without a parallel in the annals of missionary work in any church. He was not a clergyman, but came to the Pacific coast a clerk who had volunteered because no regularly ordained minister could be found in England to take the field on this coast. Not only a missionary, but a leader, for fifty years he has held sway over the Northern Indians, first in Canada and then in the United States, until today he stands with a record absolutely unique,

Preached Inside the Stockade Preached Inside the Stockade

It was in 1856 that Captain, later Admiral, Provost, then stationed at the naval depot at Esquimalt sought an English clergyman who would come to the coast to teach. The British captain who wished to save the natives was unsuccessful in his search in the Old Country, but just as he was coming away from London a young shipping clerk named John Duncan volunteered for the work. Duncan was small but wiry and subsequent years showed that he had the constitution of a wildcat. During his eighty years of life he has scarcely known a sick day.

has scarcely known a sick day.

Duncan reached Victoria in 1857, but it was nearly a year before he was allowed to proceed to the North. The authorities feared that the hostile Indians would kill him, and it was not until October of that year that kill him, and it was not until October of that year that Governor James Douglas finally signed an order allowing him to go north. But the foxy Governor, scenting trouble with the natives, stipulated that all of Duncan's missionary work must be carried on inside the stockade of the Hudson's Bay post at Port Simpson. For the first few weeks Duncan stayed inside the stockade, only part of the time. Soon, when he

had learned the language and made friends with the Indians, it was a very small part of the time that he stayed within the walls. Daylight or dark it mattered little to him; he lived amongst the Indians as one of themselves and was often with them in their hunting expeditions in the forest. He was endowed with a magnetism that the red man found irresistible. His eyes flashed and his word of command was final. In six months he had established himself in the favor of the natives and began his great life work. From that day to the present his power has never wahed.

Bell Caused Trouble Bell Caused Trouble

Bell Caused Trouble

Before Duncan had been a year in his new charge he very nearly was murdered. The inside of the stockade being overcrowded with official wares, the young missionary built his first church outside the wall. It was a rough log building, but its crowning glory was a bell. The bell annoyed Chief Legayech, head of five thousand of the Tsimpsians—the warlike forbears of the people who recently made such a good financial bargain in the sale of their reserves to the promoters of the Grand Trunk Pacific Railway. Legayech, too, was jealous of the success and power of the young missionary. He called a council of the older men of the tribe. They decided that Duncan must die, and as Legayech was perfectly willing to perform the role of executioner, the work was left in the chief's hands. But one man, a youth, had unseen attended the council of the chief's advisers. He was friendly to Duncan and warned him that the ringing of the bell early on Sunday morning was distasteful to the head men of the tribe. Afer closing a Sunday evening sermon, Duncan was leaving the little church when Legayech sprang at him. Legayech's hand was raised to plunge a knife into the little white man's breast, but the blow never descended. Legayech's seafice with the dagger had a dime-novel finish. The blood was in his eye and the knife was raised in air, when Legayech found himself staring into the little better—and the chances that it would go off were just as good as the chances that it wouldn't—and a little better—and ers of a revolver. It was a filnt-thing, to be sure, but the chances that it would go off were just as good as the chances that it wouldn't—and a little better—and Legayech's hand was stayed. Arthur Clah, the Indian who had previously warned Duncan, had been the native-on-the-spot at the proper moment and saved the young missionary's life. Durcan never filnched a muscle when he saw the knife and the upraised arm. The imperious Indian chief came down, physically and by way of understanding. Next Sunday the church

beil rang just as clearly and just as merrily as usual and Legayech slept on. It never annoyed him again. He has been dead now these many years, but was ever the friend of the missionary. He worked and planned and assisted the man of God in every possible manner—and now his daughter, today an elderly woman, is a Christian teacher in the Indian school in the village of Metlakatla. Arthur Clah, the herote defender of the missionary, remained his friend. Last year this man, now a venerable Indian, visited Vancouver. From one end of the northern coast to the other he is today known as the Duke of Wellington, because he was such a great fighter.

Founded Great Mission

The attempt on Duncan's life determined him to take an important step. He wished to be independent, so he invited all his converts and followers who wished to go with him to found a village. He explored the northern inlets and founded a village which came to be known as Metlakatla. The situation was excellent and the building of the new Indian town grew apace. Pifteen years later Duncan presided over what was the finest mission of the Anglican church; indeed, it was frequently pointed to as the greatest and best equipped mission in the world. Approximately two thousand Indians lived in peace and equality in the little town. Crime was unheard of. Their life was simple and earnest and reasonable. The general store, owned by the community, was the finest in British Columbia, probably the best north of San Francisco at the time—thirty-five years ago. No business house in Victoria could match the place, which, though all on one floor, was divided like a modern department store. Of this and of every other feature of community interest Duncan was manager and superintendent. He was just, sometimes harsh, but absolutely upright in his dealings. No king ever ruled willing subjects with more even-tempered justice. His word was law. He was the judge and the court, and wherever he happened to be was the courthouse. No one thought of disputing his sway. He ruled by gentleness, but his power was complete. In less than twenty years after his arrival as a slim and very much hexerienced young man he was the most notable figure in Northern British Columbia. Founded Great Mission

inexerienced young man he was the most notable figure in Northern British Columbia. Fell Out With Bishop Ridley

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

Church of England "at home" had extelled his won-derful work in fit measure, the authorities of the church proceeded to invest Duncan with more digchurch proceeded to invest Duncan with more un-nity. As he was not a clergyman they sent one from England. He came in the person of Bishop Ridley, a kind man, but perhaps better suited to work in older districts. And within a few months there occurred incidents which broke up the mission and led Dun-can to forsake Canadian for American soil. The two incidents which broke up the mission and led Duncan to forsake Canadian for American soil. The two men, the one a worker of the forest, and the other of the church, could not agree. For months the troubles continued and the veteran refused at all times and anally to give in to the superior power of the bishop. The latter, of course, had the influence of the government and the law behind him, and the outcome was decidedly unpleasant for Duncan. Time and again, his followers were arrested and sent up on charges of creating disturbances. They would be transported to Victoria and as often freed on application of their counsel to judges of the Supreme Court, But that did not remove the root of the trouble, and Sir John A. Macdonald, at that time the Premier of Canada, was appealed to. He declined to interfere in Duncan's behalf. Then Duncan, accompanied by several of his Indian chiefs, made a trip to Ottawa. He interviewed the premier, but without satisfacory result. Then he went to Washington. There he saw the President of the United States to whom he personally applied for leave to establish an Indian settlement in United States territory. The President declined to offer particular inducement for the Indians to move, but finally agreed that if the natives were absolutely decided upon moving they might be free to settle on Annannetta Island.

From that day to the present, John Duncan never

From that 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 off went north of an American Steamer. He chimbed on her into the tree-fringed bank of Annannetta Island— alone. But the news of his coming spread, and eight hundred Indians clambered in their cances at old Met-lakatla and joined him, just as the generation before had done when he started from Port Simpson to found the early mission. Within a week fifteen hundred 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 erected frame houses, laid off streets by competent surveys and established a City Hall and a library. They had a summer day's excursion to the

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 congregation. He rules a world of his own. His parishioners are rich and well behaved, and the most happy and peaceful in the world.

"I would never have believed that such a place existed," said a recent visitor as he told me the slory the other day. "John Duncan is the only white man of the village. So long has he lived among the Indians that now he is one of them. In other years—back in the eighties—I had sat up all night listening to his stories of his early experiences. Last month I did the same thing—and it was a new story he told me. But he talks with the same vigor and he works with the same energy. Regularly he works till midnight and is hard at it at 5 o'clock the next morning. He seems never to tire. I spent a Sunday in the village, and it was the most charming, in some ways, that I ever experienced. Every one went to church and every boy and girl and grown man and woman listened with rapt attention to the words of the leader. Their church comfortably seats twelve hundred people and it was filled three times during the day. Duncan spoke in the Indian language—he told me that he thinks in it and even dreams in the now. Except in color, he is one of the Indians them-selves. now. Except in color, he is one of the Indians

"Six months ago a council of the braves sat u one night and half the next day figuring what would do if Duncan were suddenly to die. They would do if Duncan were suddenly to die. They sent a deputation, asking that he should instruct a young man whom he should select in all the details of the businesses he runs. For the Indians have a fine saw-mill and a salmon cannery and half a dozen other industries of which Duncan is the head and superintendent. Duncan listened with evident impatience. He agreed to make a will, leaving absolutely all his personal interest in the town to the Indians themselves, but he balked at getting ready to hand over the reins of government. Again they pressed that like General

of government. Again they pressed that, like General Booth, he should name a successor.

"Tut, tut!" exclaimed Duncan, in his sharp way. "I shall stay here until I'm a hundred."

"And he showed his parishioners the door."

Convict Life In Canada

HE story of the convict—the Canadian convict—by an expert in human misery, was told with dramatic force before a largely attended session of the Canadian club this afternoon, says the Winnipeg Telegram of recent date. W. P. Archibald, the Dominion parole officer, was the speaker of the occasion and the interest displayed was intense. The address was full of human interest and though replete with awful features of the seamy side of life—of criminal life—pointed a moral with force that appealed to all present.

Mr. Archibald is probably the best informed man on the subject of convict life in America today. Before becoming parole officer he had charge of all the prison work of the Salvation Army. He gave innumerable instances today of the complete reformation of one-time desperate convicts. Early in his career he found that the human soul is closely allied with the human stomach and being convinced that criminals, like other men, are saved and made useful by the grace of God, he began his conversion by feeding and clothing the discharged convict and then getting him work. Mr. Archibald believes in the parole system and has facts of a convincing character at his command.

The speaker was greeted with applause when he arose. He said:

It would be an act of assumption to attempt to the said and the single address, so comprehen-

arose. He said:

It would be an act of assumption to attempt to treat exhaustively, in a single address, so comprehensive a subject as criminal anthropology, for a thorough consideration of the subject involves studies in zoology, human and comparative anatomy and pathological psychology. Likewise, a review of the social customs of man from primeval periods down to the present time. There has been so much said and written, especi-

ally during the past half century, about the betterment and reformation of the criminal that if words, or plans, or specifications could have accomplished it, the criminal world of today would have been transformed. But it has not done so, simply because theory has never made a barrel out of a bung-hole," and there are grave doubts now entertained if it ever

formed. But it has not done so, simply because theory has never made a barrel out of a bung-hole," and there are grave doubts now entertained if it ever will. The criminal is a fact or in human life, and he is here to stay, and it is a fact that we find him stolidly staying, despite the law, the police, the reformatories, the penitentiaries, and all efforts philanthropic made for his betterment; notwithstanding all the barking done to frighten him, and all the moral and religious analysis to which he has been subjected. He stays, and the only time one of a certain class of criminals doesn't stay is after he has undergone a post-mortem examination for heart disease, the effect of a suspended sentence on a rope from the gallows.

Criminal bacteria develop when nourished by the best blood of society. They fatten on crowded civilization. A community of criminals without feeding ground would soon die for want of nourishment, Our Canadian cities are the hot-beds for the production of these obnoxious excrescences. The communities of honest and upright men (if such exist) must, as far as possible, undertake to solve the criminal problem. The press could take up the question with ungloved but patriotic hands, and give the public something more than the sensational side of criminal life. The pulpit could touch these unpalatable truths more than once a year, even should it prove necessary to use a disinfectant in stirring up a community of worshippers on vital ethics and accepted conduct of life. The general public should become more interested in criminological and penological questions, for no reform of any value can be successfully accomplished without the co-operation of society, irrespective of creed or nationality.

Then, again, the importance of full and complete materials necessary for the study of crime cannot be

treed or nationality.

Then, again, the importance of full and complete materials necessary for the study of crime cannot be over-estimated. The work of our criminal courts and of our penitentiaries affords an opportunity for the study of a number of vital problems which affect the whole life and future of our Dominion. The frequency of offences serves as a barometer reflecting the moral state of our communities, and the form which crime assumes reveals the weakly construction of our social organism. The personal characteristics of the criminal, if studied, give us the form or motive force of their attack. The repetition of crime by the same individuals shows clearly how faulty is the treatment administered. Why should an individual offender be punished "thirty days, or a dollar and costs," five ten, fifteen, and as high as twenty times a year, swelling the volume of crime, when it is the individual who counts twenty offences committed, and the punishment acts as an incentive to crime rather than a cure or a deterrent? Could not a sentence be added to a recidivist criminal, who is determined to live and thrive by crime, that would at least make some little impression on the delinquent?

A number of general and special problems are attached to the study of orders.

live and thrive by crime, that would at least make some little impression on the delinquent?

A number of general and special problems are attached to the study of crime, but our material for its study is scanty and inadequate. I am rational in saying that the treatment of the prisoner and his crime suffers more from a general ignorance and apathy than from any public opposition based upon logic, or from a knowledge of the situation. He who handles facts with intelligence, even though an opponent, can do better service to the cause of penology, than he who 'knows it all," and is generally filled with fad notions and prejudices about imprisonment and the treatment of the criminal.

We are prone to follow popular tendencies rather than to lead public sentiment and opinion in the right direction, and I would, as far as I possibly covid educate the public on these growing and absorbing questions. We must not be blind to the advance made, and to the general interest manifested lately by the best minds of the Dominion in penological matters, which fact is an incentive and an encouragement to those who have these vital questions always at heart.

There is the annual report of the inspectors of our peniteutiaries, throwing the light and the experience of years upon the treatment of the criminal, as well as practical matters of the penitentiaries, a review of offences and punishments, and the general effect of imprisonment. Yet I doubt if the people even con-

sider the report seriously, much less study for themselves and form an independent opinion on these questions affecting the general and vital interests of the state. Only a few months ago while traveling I met a man, who is supposed to be posted on public matters, and in conversation he said, "We should have farm lands and have them cultivated by the prisoners in the penitentiaries. We should have advanced trades taught of high grade industry, and adopt the classification of our prisoners." My reply was rather a surprise. We already have large farms well cultivated, good trade instructors, and varied industries; and, what he termed advanced classification, has resulted where it has been tried in giving but little satisfaction in the management of our institutions. Conduct in prison is an unsafe index to real character.

The study of crime is essential to the problem of

tion in the management of our institutions. Conduct in prison is an unsafe index to real character.

The study of crime, is essential to the problem of our social life, and the following basis of operation produce good and lasting results. First is the basis of individual analysis. In painstaking fidelity—one must study, at first hand, the criminal, his mental, moral and physical peculiarities, his parents, their character, environment of his home life, his companionship, and the first steps in the criminal life. Following this system we locate the beginning of his crime, and get to the base of hereditary or environment. However valuable this study may be however, absorbingly interesting the study of pathological humanity, it cannot of itself be made the basis of repressive measures until corroborated and reinforced by such a number of similar instances as will prove the case normal and not exceptional.

On this basis we must then fall back on figures. The observation of large numbers is necessary, and a system is not complete until it has embraced all possible cases. The larger the number the more trustworthy the results. The object of statistics is to prove on a larger scale what in a limited field may

worthy the results. The larger ine number the more trust-worthy the results. The object of statistics is to prove, on a larger scale, what in a limited field may have been surmised. All figures given should reflect the bare truth of the situation, and their proof is a necessity to the researches of criminal anthropology. The individual analysis is largely experimental, and apt to over reach the limits of possibility, but with statistics we grasp general truths. Both should de-velon side by side

Allow me to call attention to some of the results obtained from figures. Comparing the number of criminals with the population from year to year we observe how passion and immorality grow and decrease. By comparing different crimes with each other we learn the shape or form they take in the passions; by comparing the crimes with the punishments, in different sections of the Dominion, we learn how popular opinions will estimate the gravity of specific offences; by comparing one province with another, we learn the peculiartities of the moral condition of each. Those who look at the diversity of sentences or punishments are apt to become entangled in a mass of exceptional anomalies.

We can, by the proper combination of data, trace the connection of race, age, sex, social conditions, and other cfreumstances with the commission of crime. By this means valuable material is furnished upon which is based the treatment of crime, by the court, and the penal institutions. All cannot be accomplished in a day. Hard tasks are given to those who are willing to solve them, and it is much better, in the final analysis, to have it shown that your toil and your devotion has been worked out in strong and righteous principles, even if but little result is perceptible, than to get some sensational reform fad, and work a lifetime to do a little selfish thing, and then fade into oblivion.

What then are the factors which enter into the Allow me to call attention to some of the results

What, then, are the factors which enter into the formation of criminals, and to what extent does the reformation of a criminal depend on religion? The elements which enter into reformation are: Good treatment, a strong and healthy discipline, tair dealing, the criminal's recognition of his own criminality, his desire and willingness to reform, a recognition of the criminal, and a recognition by the hand of justice, that, while it is necessary and just to punish crime, yet the clemency of a parole is not to be withheld from any really hopeful case.

There are occasions when the criminal is only an

There are occasions when the criminal is only an offender against human law, and may cease from offending by his own act, and become reconciled to such laws, independent of influence or religion. Men cease to do evil in limited ways without religious motives, but the limit of all such reforms are narrow.

When persons are criminal in thought and intent, they need a thorough change to make their thoughts and motives pure. When the turpitude of individuals is greater than the evil of their acts (which is generis greater than the evil of their acts (which is generally the case) then is the basis of their reformation dependent upon a higher force than is found in the human, to make the change thorough, complete and permanent. The function of true religion in the human heart is to overthrow evil and bring the thought and the life into touch with the Creator. Christ said on this matter, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets." Complete and sure reform is dependent upon the relation of these two commandments.

Obedience to the first puts man right with his

of these two commandments.

Obedience to the first puts man right with his Maker, obedience to the second puts a man in right relationship with his fellows. Under the sway of these two commandments no crime could exist, for it is an utter impossibility for a man to commit a crime and love his neighbor as himself. If a person is a criminal, he ceases to be such the moment he can love his Creator with all his heart and his neighbor as himself. If religion is a necessity then for those who are not criminals, is it not essential for those who are? Religious workers are prone to overlook all other systems but their own, and maudlin sentimentalists have no use for law, Divine or human. Any system that is not operating in touch with the whole law or body politic is a hindrance rather than help

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.

From one of the German works on pathological research I am quoting the following synopsis, which will throw light on this special treatment. "Human conduct is a resultant of the human organism and of energy. The apparatus by which purposive movements are actuated is the nervous system, and also the muscles into which the nerve fibre is so intimately interlaced. These act only when stimulated by some form of force, not steadily employed, but it shock or in a number of shocks. Of force, the brain is rated as an accumulator or distributor of energy, while the nerves and channels are vehicles and avenues in which it is conveyed. Energy is stored along the nerve cells and transmitted along the series of molecules in manner as the impulse is communicated from one billiard ball to another. The channels into which currents frequently pass are channels which have become, from the operation, worn to the appropriate calibre, and able to convey the accustomed currents without leakage. The repetition of impressions, stimulating the flow of energy between centres, enlarges and adjusts the channel until the sympathy between them becomes thoroughly organized, and the course of action becomes habitual, resulting in new modes of reaction from the course of thought or a new conduct."

From this argument, the activity of the highest

duct."

From this argument, the activity of the highest nerve centres are operated by a nerve current, set in motion by sense perception, which is attended by a 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 a nerveus process.

nervous process.

The evolution of character, then, and the reformation of it, is but the creation of habitudes, which might be placed in the following order: impressions, repetition, practice, custom, propensity, habit, habit

tude or character.

The doctrine of tissue degeneration, whether atavistic 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 anand while there are different schools of criminal anthropology, they are all agreed that the source of conduct, including criminal conduct, is to be sought for 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 life physical, with modern appliances when such treatment is required.

I have been led to the opinion lately that the real 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.

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, therefore, directly or indirectly, it has to deal with its defective members. We must look to and hold 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 unless repairs be made. So in society, 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 in view his correction, also, to punish sufficiently to make the lesson lasting and a deterrent to others who may be like tempted.

One of the best agencies operated by the Dominion authorities will be found by a careful study of the parole system, and while we can hardly hope for the remarkable percentage to hold as good in the future extension and development of this system, the principle of conditional liberation has demonstrated beyond a doubt, without prejudice, to be sane and beneficial.

My thought in conclusion is this: that God is tust

My thought in conclusion is this: that God is just as truly in every process of reform, from the humblest 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, and while there may be varied avenues of approach or attack on criminality, in its logthsome helious and destructive forms in the human family, there is unity of effort for all, and something accomplished, though not to the extent we desire, in the reconstruction and rehabilitation of our anti-social fellow citizens.

Why Dr. Macnamara Stole Away

The Parliamentary Secretary to the Local Government Board tells the following good story against himself: "One day in 1904 I was lunching at the House of Commons. M.P.'s, clerks to the Lords and Commons, and members of the Parliamentary Bar all foregather at midday in the same dining-half for luncheon. I was sitting at a table opposite three or four young fellows—committee clerks and the like—not one of whom I knew personally. They were talking about the Parliamentary Handicap. One fancied Marshall Hall, another A. B. Tennyson, another H. W. Foster, and a fourth Soames—who, by the way, was ultimately the winner. 'Soames!' said one, in undisguised contempt. 'He's no good!' 'Excuse me,' said Mr. Soames 'fancier, 'he's already found his way into the last eight.' 'Yes,' said the anti-Soamie, 'but see what awful rotters he has had to meet!' I did not presume to intervene in the conversation,' adds Dr. Macnamara, 'but metaphorically I folded up my tents like the Arabs, and as silently stole away. Soames had beaten me the day before."

A neat proposal of marriage was made by a young man the other night. He said: "Now, Miss Schultz, you say you have \$50,000 in your name—why not put it in mine?"—Philadelphia Inquirer.

Speech by Lord Curzon

MASS MEETING of Unionists was held at Basingstoke, arranged by the North Hants Conservative association. Lord Curzon presided, and an address was given by Sir-E. Carson, K.C., M.P. The Duke of Wellington, Lord Winchester, and Mr. Clavell Salter, K.C., M.P., were among those present, says the London Times.

Lord Curzon, in opening the proceedings, said it was ten years since he last addressed any political gathering in this country, but he felt so strongly the obligations of loyalty to the party of whom he always had been and still was a devoted member (cheers), that he could not resist the temptation to be present that night. They had assembled at a rather interesting moment in the history of the present administration and, he might say, the history of the country; the first chapter of the history of the government was over, and the second—and he hoped the final chapter—was about to begin, (Cheers.) He thought every one would view with profound sympathy the circumstances which had compelled the retirement of the late Prime Minister (hear, hear.), and every one would wish well to his successor, Mr. Asquith. (Cheers.) It was a spectacle which even his political opponents could regard with sympathy and admiration when the recipient of the high honor had climbed to the great elevation by the unaided forces of his own character and intellect, and when he was so richly endowed as Mr. Asquith was with all those qualities that constitute the statesman and adorn the man. (Cheers.) But there was no reason in these generous impulses why the statesman and adorn the man. (Cheers.) there was no reason in these generous impulses why they should wish any longer existence to Mr. As-quith as head of his Majesty's government. (Laugh-ter and cheers) He thought Mr. Asquith was in a ter and cheers.) He thought Mr. Asquith was in a fair way to attain that end. (Laughter.) There were a good many reasons for believing that his Majesty's government, with its large majority, with its vast pretensions, was nevertheless suffering from an acute attack of what he might describe as juvenile decay. (Laughter.) He would not describe the performence of the government is detail.

sty's government, with its large majority, with its vast pretensions, was nevertheless suffering from an acute attack of what he might describe as juvenile deeay. (Laughter) He would not describe the performance of the government in detail, but there was one question which came home very closely to him upon which it seemed to him his Majesty's government stood on the brink, if they had not already overstepped the brink, of what might ultimately turn out to be a source of dangerous failure in this country. He alluded to their management of the defensive forces of the ampire. When they sirt saw the concrete act of Mr. Haldane's administration was a serious of the Liberal party was indifferent to the A-B C of Imperial defence—and when they saw the halting, dawdling attempts made to fortity Rosyth and the navar programme in response to the tremendous ambiguity of the serious apprehension. (Hear, hear.) The imperial security and the retention of our position in the world was serious apprehension. (Hear, hear.) The imperial security and the retention of our position in the world was used to be maintained by national character or national news strong enough on the seas and an army capable or season when he had not got the latter. (Hear, hear.) He should not be surprised if in time to come history word to record as the epitaph of the present government the we had not got the latter. (Hear, hear.) He should not use the word "confidence" because they would not use the word "confidence" because they was not without ground for hope; he would not use the word "confidence" because they was not without ground for hope; he would not use the word "confidence" because they was not only possible but certain heart years to make up, a good many "Peckhams" would be required (cheers) the search that was due to the remarkable leadership of Mr. Arthur Balfour in the House of Commons and in the country. (Cheers.) He seemed to him that the fiscal platform that Mr. Balfour had laid down was the one upon which all sections of the party cou

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 the working classes. (Cheers.) It seemed to him that on 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 this 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; they

Whatever they did, let not the Unionist party adopt any policy of prescription within its ranks; they 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 their policy. (Cheers.)

Sir E. Carson, in moving a resolution condemning the present devernment and expressing the earney 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 partisanship. Ireland had been too long the football of political parties, and he should like to ask Mr. Asquith what his policy was with regard to Ireland. The Liberal Government would not put forward Home Rule because they did not think they could carry it in England, and they would not govern Ireland as an integral part of the United Kingdom. How long were they to remain in that state of suspended animation? From the bottom of his heart he expressed the one hope that at least one ray of sunshine might be sent inte the hearts of the law-abiding peasants of Ireland. into the hearts of the law-abiding peasants of Ireland by the removal at this time to a greater and higher sphere of Mr. Birrell. (Laughter and cheers.) The present government, when it came into power, promised to cure all ills with a small pill, a small dose, and a small price (laughter)—Birrell's little liver pill. (Renewed laughter.) But the state of Ireland was this. It was to have no law as an integral part of the United Kingdom; it had to have no devolution, because the Irish Convention said it must be so, and Ireland was to have no Home Rule, because the Liberal government could not persuade Englishmen that Ireland ought to have it. The Liberal party claimed to be the great temperance reformers, but, he took it as a great compliment that the Licensing Bill was not to apply to Ireland or Scotland (laughter), it was about the only good thing about it.

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

PLACES OF INTEREST IN FOREIGN

So much has been said and written about the

So much has been said and written about the 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 the other stones which were piled up to form the walls of Blarney Castle, a stronghold belonging to Cornic 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, Cormic MacCarthy, so the legend goes, saved an old woman from drowning in the lake. In her gratitude to him the old woman declared that she would endow him with a golden tongue with which he could move people to perform his will, great and small, friend and foe; but to accomplish this miracle the chieftain of the castle was told to climb to the keep and kiss a certain stone which the old. to the keep and kiss a certain stone which the old woman designated. The stone pointed out was difficult of access, but the doughty MacCarthy performed the feat and was immediately possessed of a tongue of great fluency and persuasive powers.

And from that day to this the story of the Blarney Stone and its magic influence or the terrors of melli-

And from that day to this the story of the Blarney Stone, and its magic influence on the tongues of menhas traveled into all parts of the civilized world, and yearly many pilgrims make the journey to the old castle—which now stands a grim and lifeless ruin—to touch their lips to the one little stone of brownish color, which rests in the wall fully five feet below the projecting cornice. To get one's mouth within touching distance of the stone requires a good deal of courage and the aglity and balance of an acrobat. But many hundreds accomplish the feat every year.—Mary Graham.

In view of the fact that prior to his election as Pope in 1903, the favorite diversion of Pius X. was open air walking, it is scarcely surprising that his health is not se good as it used to be. For forty years it has been the strict rule that his Holiness shall never step beyond the portals of the Vatican, and consequently, if he wishes to indulge in a walk, the Pope must tramp round and round the paths of the small garden attached to his palace, Pius X. has found some consolation in music, of which he is passionately fond. He is a good pianist, and one of his chief recreations is to sit down before the instrument installed in his private apartments and rehearse some of his favorite pleces, generally airs from Italian operas. The piano which the Pope uses is a small upright, and only

Miss Cunning—"Why don't you propose to her by telephone, then?" Mr. Hoamley (timid)—"Maybe she wouldn't know who I was." Miss Cunning—"Exactly, that might help your chances."—Philadelphia

finite Im by Mr. R

The chair ton, M. I Lord Am Ridgeway Hirokichi Captain 1 tive of th J. G. Jenk tralia; Mi Tasmania Western Raymond Just, C.B. for the col kenzie K ada; Sir Shaw, ar

Mr. J and of p empire of was trace binations ated ever tive form or at leas ies conce tion of the direct exp least, of scale. F vided th the Pacifi strongest tries bord ence of t first with tionalism braced th condition migration restrictio ency else maritime pointing was no policy ev South A affirm th even now tendency policy.

of fusion gration. 'helot" c found in tion did where re became differenc the highl through my of c country i restrictio democrat perial c There w tives to were lost the extre Basing t empire ha that imperight inc the right where his

conclusio

migratio

of buildir

British ty

was fusio

inferior

national mon alle the socia immigrat dent Brit -only be so small In Natal of the front of disabi out com fering a not the i on the pa originally of non-re suggestic have Eas might be ory; but would re a country not pion white m practical the India

a fiscal s

dustries.