

younger children, taking care that they were all served before the older boys and girls. This task she took hold of with zeal, and for the remainder of the day was a model of propriety. As the boat neared the wharf in the evening she came up with a beaming face, and, after being complimented on her good work, she said: "Do you know, Mr. Kelso, I did not get a drop of milk myself, although I was thirsty." "Well now," I replied, "I am glad of that." Looking up with surprise she wanted to know why I should be glad, and I explained I was glad because her forgetting herself showed that she was so busy helping the children that she had no time to think of her own needs. "And now, tell me," I said, "were you not happy doing that work to-day?" and she replied very heartily, "Yes, I never was so happy in my life before."

Finding this policy work so well with this particular girl, I tried the same plan with four or five large boys, who were causing much annoyance, appointing them caretakers of the supplies, with the result that they not only gave no further trouble, but were a decided help in many ways. Froebel's system of educating the child through his activities is the true solution for the waywardness of youth, and it will be found that success in child saving work can be attained, and can only be attained, by making the children active agents in their own reformation. Show the children that you respect and trust them, and provide them with useful employment, especially giving them, where possible, work to do for others.

There is a great lack of patience on the part of police officials with boys who have broken some of the numerous laws and ordinances that govern every well-regulated town. The reformatory is the easiest way to get rid of a troublesome lad, and often the spirit of revenge and punishment is given more weight than the consideration of the boy's future welfare. In the past hundreds of children have been hurried off to institutions who could have satisfactorily been tided over the danger point if only a different method had been pursued. I do not advocate by any means allowing such boys to go unmolested in their lawlessness, but the application of probation methods, such as procuring employment, transferring them to another home, or insisting upon parents exercising more control if they wish to retain the guardianship. Character cannot be developed so successfully in an institution as in the outside world, and like the forced plant that dies when exposed to the free air, the boy or girl who has been brought up in an institution is in great danger of falling when the institutional support is withdrawn. In too many instances also the children, after several years of careful training, are returned again to the degraded home surroundings from which they were rescued only to be dragged back by unworthy relatives to the misery and vice from which they were for a time delivered. The more popular a juvenile institution becomes the more dangerous it is, for it

sets up a false standard, not only before slothful parents, but before municipal officers and magistrates who think they are doing the child a favor to commit him. Owing to their popularity some of the leading juvenile institutions in the United States have a roll call of from 500 to 800 boys. In Ontario we aim to keep the institution subordinate to the family home. No matter how earnest and zealous the superintendent may be he cannot avoid a certain routine in the institutional life that will have a deadening effect on the young people under his care. Even a child-saving society or charity organization, or any other kind of a philanthropic body, will gravitate toward a machine like movement unless there is a frequent revival of interest and the constant introduction of fresh life and advanced methods. I can at this moment recall a very large and popular society the entire work of which is performed by two or three persons, while in the first year or two of its existence there were from fifty to seventy-five active volunteer participants. These have given up the work entirely, or have drifted into other enterprises, simply because they gradually realized that there were paid officers to do the work and these did not desire much volunteer help. Officialism is the bane of any good movement and any philanthropic organization that fails to utilize the great moral forces of the community, that like a mighty Niagara are only waiting for the call to usefulness, is simply acting as a buffer between the helper and the helped and would be better out of the way.

The juvenile court and the probation law going hand in hand are engaging public attention everywhere just now, and with wonderful unanimity of opinion they have been accepted all over this continent as among the greatest agencies for good yet devised. The movement is good because it is natural. It aims to employ the volunteer worker, to elevate and improve the home without breaking it up, to place the homeless child in a family home, and in every other way possible to follow the simple rule of friendly and brotherly co-operation. Children cannot be forced into goodness any more than a baby can be forced to go to sleep. They have to be led by gentler methods and gradually taught by their reason to appreciate the good and avoid the evil. Children should always be praised when they perform any meritorious act or have striven to accomplish anything. To be complimented and praised encourages them to persevere, and incites them to still greater and better things. There has been too much of scolding and punishment instead of the encouraging word and the helping hand. A mother one day told her little boy that he was to play in the front yard and was not to go outside the gate. The little fellow saw no hardship in this until he went outside and beheld his little companions playing some distance off. He walked to the gate and looked wistfully at them, but came back and tried to amuse himself alone; three times he went to the gate with the temptation growing stronger each time. At

last he could resist no longer and sped away to join his play-fellows. On his return his mother called him in and said she would have to punish him for his disobedience, and explained to him that she had been sitting at the window and had seen him go to the gate two or three times and at last run off. The little fellow turned and said, "Mother, did you really see me go to the gate the first and the second and the third time?" "Yes," the mother replied, "I did." "Well mother," he said, "why didn't you tap on the window and help a fellow out." Was there not a cutting rebuke in this for the mother who was more anxious to punish the child for wrongdoing than to tenderly and lovingly prevent him from getting into trouble, and is there not something that each of us can learn from the incident that will aid us in our work for the children.

We are all the product of our environment and live the life that is shaped and moulded for us in our early years. The boys and girls of our wealthy and prominent citizens, as well as the children of the poor, are made out of the same material, and it depends on the moulding they receive in youth what they will become later on. The children of the rich make mistakes and often transgress the law, but there is always sufficient influence at hand to save them from the error of their way, while the children of the poor have but few friends to take their part, otherwise they, like the others, might live down their wrongdoing and with names untarnished attain to positions of usefulness and honor.

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Presbyterian Banner: There are times in history when the Spirit of God broods upon the waters and starts waves that are vaster and mightier than any human power can start or stop.

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The Christian Intelligencer of New York, has started upon its seventy fifth volume, and in its issue of June 1, sent greetings to its large constituency of voters. The Intelligencer has had a fine record which we hope it will maintain.

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The New York Christian Advocate takes exception to the disposition sometimes manifested by speakers at religious meetings to indulge in untimely jokes calculated to provoke mirth and laughter. The Christian Observer endorses the protest of its contemporary in the following thoughtful paragraph: Very often the joke detracts from the effect and the influence of the truth. The hearers remember the joke and forget the teaching in whose behalf it was used. On returning home they may be so full of the joke that they make this, rather than the important lesson, the theme of their home discussion. There are times and places for wit and humor; in their place they are strengthening and refreshing. But only rarely is their place to be found in gatherings of the Church. For the purpose of these gatherings is not to please men, but to glorify God." This is something worth bearing in mind.

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After you have been just to yourself there is still justice left for your neighbor.