

The Home

Conducted by MARY FORD

THE DUTY OF THE PEOPLE IN CHILD PROTECTION

By Hon. Hoke Smith

Our chairman has referred to Socrates and Croesus, and in a manner to cause us to admire the one and to be careless of the other. I have no doubt that even during their lives Socrates enjoyed privileges and experienced forms of pleasure that were shut out to the cold and selfish career simply of money. If we are to serve our God, our country and our fellowman, if that is our highest duty, how can we find anywhere the union of all three of these services so completely blended as when we seek to train our children and the children of our country mentally, physically, morally and spiritually?

Solomon's Admonition

When Solomon told us that we must train up a child as he should go and afterwards he would not depart from the way, it was a solemn admonition; it was a broad language which he used. It contemplated that when we care for the child, we must look after the physical child as well as the mental child; we must look after the moral child as well as the spiritual child. We have our school houses especially devoted to training them in books; we have our Sunday Schools, especially devoted to training them in the Bible. If we take off either of these lines of instruction, their work will be defective. You cannot lead a man to the true conception of spiritual truths, to any faith in you as a spiritual leader, if you are content to see the man's mother in want and his wife and children hungry and naked. The work of the pulpit cannot accomplish its highest end, it cannot produce its richest fruit, if it is to be limited to that to which I have just referred, modern evangelization. It must be broadened into a conception of life of the present as well as the future, of the things that surround man here on earth; and the pulpit must teach, as to the child, not simply the spiritual state, it must also consider the responsibility of adults for the mental, physical and moral side of the child as well as the spiritual.

Symmetrical Training

There can be no complete development of child or of man on simply departmental lines. His training must cover, if it is to be genuine and complete, the full characteristics and qualities that go to make a useful man or woman. When we contemplate the work in the protection of children, we must realize that for that work to reach its proper place, public sentiment must be applied and people must understand what is necessary for the physical protection; what is necessary for the moral growth, as well as what should be taught for the spiritual future of the child.

We have in our country a great organization of men called "The Laymen's Foreign Mission Brotherhood." Against it I utter no criticism. About it I have nothing to say but praise. But I cannot help feeling that it is necessary to cross the great Pacific and mingle with the yellow and brown skins and the black skins in Africa, to have something so far off that it has to arouse the imagination, before we can bring to our heart real joy and serve our Maker as faithful children while right here at our homes by our firesides almost, there are flaxen-haired boys and girls growing up starved mentally, starved physically, starved morally and spiritually.

Opportunity at the Door

If we expect to do for these children all to which they are entitled, if we expect to render them full service, then we must teach the people, we must let them understand. I do not believe the men and women of this city or state or nation are careless about the welfare of their fellows. I do not believe they really are more interested in a little Korean or a little Chinaman than they are in the Caucasian right in our own town. It is because the one has been taught them and talked to them in season and out of season, and

the other has been neglected; not often referred to in the pulpit, not often referred to by the laymen's organizations. They are simply forgetful and unconscious of the opportunities right at the very gates of Jerusalem. The time has passed when any man can raise the objection, when legislation, state or national, is proposed to help the child, that paternalism is threatened. It is not paternalism that he is so much afraid of, it is too much patriotism. The states will readily respond if the people only understand. You have made great progress. The work of protecting the children from the workshop and factory has grown all over our land. It took England over a hundred years to arouse the people of the country to the fear that they were, from an economic standpoint destroying the power of their country by consuming the labor. Our people are realizing it rapidly. The



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difficulty that really confronts us is that a small organization with a purpose is dangerous as an antagonist against the great body of people who lack organization. For this very reason it is necessary to get the people to think. Children must be trained for the great civic responsibility that rests upon them, that they may learn to watch and know what takes place in the legislative halls, and then they will be ready if a law comes before a deliberative body, to know who represents them, for the protection of their own mental and physical well being. They will be watchful and call to speedy account the legislator who is faithless to the great trust which we all carry and owe to the children of our land.

Investigation

And beyond our duty to create a wholesome sentiment, to produce an organization back of the protection of children in legislative halls, there is another great duty that rests upon us that the state cannot reach. It is the responsibility of individual inquiry, of individual investigation. Suppose it were possible to arouse the women of any city in our

country to a consciousness that there are little boys and girls in homes without food, where they are growing up starved mentally while they are starved physically. Do you suppose they would wear themselves out trying to find something to amuse themselves? Oh, they would not. It is because they do not know; it is because they do not understand; it is because they have not been turned to this great work. In this city of ours, if we had the women here and they could be told the story, if we produce the machinery to furnish them the instances where the opportunity was given to go to a family in want, to a widow with her two or three little boys out on the streets at eight and ten years of age, subjected to all kinds of temptations as they help to make a living selling papers for two cents, and the girl in want and in danger of worse, they would go to that family with hearts full of love, to carry a charity that would help put these children in a position to prepare themselves to be independent when manhood and womanhood come.

We have no great organization of laymen in Canada with able representatives travelling throughout the country, talking in the churches and pointing the way. This is one of the people's duties, to prepare to protect all of our boys and girls against want, by fitting them mentally, morally, physically and spiritually for

even when we quit work. We do not seem to know how to do anything in a leisurely way. The same high pressure that we put into our business and professions is evident in our play. We get so used to "stepping lively," hurrying for an appointment or for trains, rushing our business, that we cannot go slow and take things easy when we have leisure.

Not long ago I was trying to convince a London merchant of the superiority of the Canadian way of doing things, and was telling him how much more progressive, enterprising, and pushing we are. He simply smiled and said: "What of it! We Englishmen do not envy you. We believe in living, in enjoying as we go along. The lunch counter is not popular in London. We believe in taking our time to eat and talk with our friends, and have a good time. What if Canadians do make more money? They drop down with some disease, are stricken with apoplexy, or die of paresis right in the prime of life. We do not call that success. That is foolishness. They lack that contentment, that poise which marks Europeans."

The Canadian youth hurries to the man, hurries his education, hurries his meals, hurries his work, hurries everything relating to his career, hurries his life, and he cannot understand why he cannot hurry his happiness. He arranges his pleasure by a set program just as he does his business, and he runs his vacation on a business plan. Social life, exercise, and recreation are all on a strenuous plan, with little opportunity for rest or reflection.

WINNIPEG WOMAN'S CLUB

By Nan Moulton in "Canada"

Among the first Canadian Clubs to be formed was the Winnipeg Women's Canadian Club in the autumn of 1907. There were 152 charter members, which membership has increased in three years to over six hundred, such increase surely attesting strongly to the popularity of the club. Winnipeg has not been—is not yet—a city much given to women's clubs, but to such a city, democratic and cosmopolitan, the appeal of such a club was undeniable. The restrictions and formality of some sister clubs have been absent from the Winnipeg organization. To quote from the secretary's first annual report: "Three elements are necessary to the success of our meetings, members, a speaker, and the luncheon or tea which unites these two elements—the electric spark which brings them together."

Miss Jones, in her last president's address, thus voiced the desires of the club for the time to be:

"We want every woman in Winnipeg who cares for a high national ideal, for loyal service to the greatest Dominion and Empire the world has ever seen, to join our ranks and every aspiration to take shape and form in our associated action."

THE HOUSE OF PRIDE

W. J. Dawson

I lived with Pride; the house was hung
With tapestries of rich design;
Of many houses, this among
Them all was richest, and 'twas mine.
But in the chambers burned no fire,
Tho' all the furniture was gold;
I sickened of fulfilled desire,
The House of Pride was very cold.

I lived with Knowledge; very high
Her house rose on a mountain side.
I watched the stars roll through the sky,
I read the scroll of Time flung wide.
But in that house austere and bare,
No children played, no laughter clear
Was heard; no voice of mirth was there,
The house was high, but very drear.

I lived with Love; all she possess
Was but a tent beside a stream;
She warmed her cold hands in my breast,
She wove around my sleep a dream.
And One there was with face divine,
Who softly came, when day was spent,
And turned our water into wine,
And made our life a sacrament.

I am sure that every member of this association is in sympathy with the hope that the youth of Canada may be able to hold their own with the youth of other lands and worthy to become leaders in the best life and thought and achievement of the age. That such an ideal shall be realized without systematic attention to the laws of life and health and the principles of truth and justice and faith-keeping seems to me impossible.—A. D. Watson to the Ontario School Trustees' Association.

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