

Occasionally, with the boy's concurrence, we send him where we think he will be better cared for than at his own home, and where he will be surrounded with wholesome moral and religious influences. We send each boy away with a new suit of clothes, and with a little money in his pocket, over and above the expense of his journey; and we impress upon each one the absolute necessity of getting to work at something right away. Where it is at all possible we assist him to get employment. The superintendent and chaplains, for whom the boys have great respect, and for whom they often manifest sincere affection, have the last words with the departing boy. They give him their parting advice, and dismiss him with their blessing. These last kind words are often wonderfully helpful to the discharged boy. Not a boy has left the Institution, to my knowledge, in three years, without having a helping hand given him. It would be much easier, however, helping discharged boys, were the Reformatory located at the front, near centres of population and industry. With few exceptions, we are separated so far from those whom we try to interest in behalf of boys about to be discharged, that it makes the matter of aiding them a work of considerable difficulty. Nevertheless each boy's case is canvassed, his prospects and necessities looked into. And all is done for him on leaving that we think he needs, so far as we are able to do it. Too much should not be expected of these boys—or of Reformatory training. There is an uncertainty, as to work and success, about the average man; how much less should be expected of the average Reformatory boy.

There is not as much in the large farm theory, in connection with the Reformatory and its future, as some imagine. Two-thirds of the boys here are under my charge, and there is not one full-grown young man among them. They are only boys, and the most of them small at that. What they *wish* is a trade. The principal part of them come from

cities, and large towns, and they prefer the work of a mechanic or labourer in such places, to a life on a farm, for which the most of them have neither aptitude or desire.

Doubtless enough boys would always be available to do the work of a reasonable-sized farm. A large farm *might* be worked by the boys, and it might prove a fair success financially. But that any considerable number of such boys could be converted into farmers, we very much doubt. If the Reformatory had connected therewith a reasonable-sized farm of good land: and if there could be introduced, without conflicting with public industries, as seems at present to be the case, a larger number of trades, in which, as well as in those now in operation, thorough work should be done, it would fully meet the requirements of the present and of the future, so far as the livelihood of these boys is concerned.

The Sabbath is well observed at the Ontario Reformatory for Boys. No games of any kind, or yelling, are allowed about the Institution on that sacred day. The law against the use of tobacco by boys is rigidly enforced. Profanity is promptly and severely punished, and as a consequence there is very little of it.

The last word. A Reformatory has a difficult work to do. It is beyond most people's conception how bad a boy may become, and how far he may go in criminality and sin, by the time he is twelve or fourteen years of age. To take such boys, to create in their hearts a desire for a better life, to rebuild their all but ruined manhood, secure them to cleanliness, virtue, honesty, and the fear of the Lord, is an undertaking sufficient to appal one. Still by the blessing of God it can be done. By the blessing of God the Ontario Reformatory for Boys is doing this. We assure the readers of the *METHODIST MAGAZINE*, that comparatively few of our Reformatory boys return to their former evil practices. The most of them are living honest lives, and some of them are living Christian lives. I receive letters from some of our discharged boys, the reading of which