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Big Sister Society. In Eastern Canada and the States a sweeping wave of preventive work is aiding the courts through the work of this splendid society. Private Catholic and Hebrew Societies have for years been represented in the Juvenile Courts of the States, caring for the cases involving both boys and girls of their creed and race. Mrs. Wm. K. Vanderbilt spent two years before the Big Sister Society was organized, in personal daily attendance in the Children's Court, studying conditions of environment and causes that led to the arraignment of girls and the methods most likely to retain them.

Her attention was directed in particular to young Protestant girls as the Catholic and Hebrew girls were so kindly looked after by their own people.

Mrs. Vanderbilt's investigations early proved that the work of reclaiming wayward girls would secure the best results if done entirely in an individual way, rather than through the more or less complicated good offices of an institution or society, as such.

Her initial experiences showed conclusively that the personal attention of an individual was the most important factor in achieving the desired end—that of reclaiming those too weak in moral stamina to help themselves, or those, in the majority, who are victims of environment and improper guardianship, more accurately termed parental delinquency.

Having in mind this idea of individualism, Mrs. Vanderbilt herself assumed the role of Big Sister to girls. But she almost immediately found that undertaking involved more work than any one woman could possibly do. She then enlisted the assistance of other society women, until now hundreds of women are engaged in caring for girls. Each Big Sister interests herself in one girl.

Similar societies are now formed in Chicago, Minneapolis, Milwaukee, St. Louis, Denver, Portland, Seattle and other cities in the States. Toronto is accomplishing splendid work with the Big Brother and Big Sister societies and recently their representative came to Winnipeg to urge us to organize. For several years the writer of this page has advocated this idea, as our readers will remember, for it has often been discussed on this page. Individual work produces splendid results.

When the organization was launched last month the executive board was chosen from Catholic, Hebrew and Protestant organizations. The executive works through all the denominations and social service societies in the city. Each denomination will have its committee appointed to take care of boys and girls individually.

Mr. Rice, who at present is at the Big Brother and Sister Convention, was appointed six months ago to look after the Hebrew boys and girls and men and women who might be brought up in court. So successful has he been in the work that he was anxious to see all the denominations in the city in the work that he urged this organization.

It is the desire of the executive to see branches organized throughout Western Canada.

When every careless wayward boy and girl in Canada has a Big Brother or Big Sister interested in him or her, there will be little need for jails and courts.

When a delegation of women met last winter at the Central Police Station to ask for a police woman, the writer of this page said that if every woman in the organizations represented there would take an interest in just one girl there would be no work among women at the police station. As the delegation there represented seven thousand women—imagine what it would mean to girls in Winnipeg to have seven thousand women interested individually in them.

The Big Brother and Big Sister movement is a long needed method of social service work and I trust it will reach every boy and girl in Canada who needs encouragement. May it level the barriers which have been arbitrarily raised against unfortunates for centuries. They are of the same flesh and blood that we are. Many have done wrong because they have not had a chance to do right. The Big Brothers and Big Sisters will give them a chance.

Mr. Billiarde, the president of the or-

ganization, is the right man for the position. As Judge of our Juvenile Court he has had valuable experience for this work.

Do We Know Our Language?

She was a beautiful girl from Norway. While in Winnipeg all who met her admired her, for she was most attractive in personality—and wonderfully clever.

Just before she left for her old country home she turned to a friend and asked in anxious sincerity this question: "Why do you people use the same words all of the time for similar meanings? You English-speaking people have a beautiful language yet you allow it to go to waste. You have so many words for similar ideas yet you go on using a few abused words for everything. The English language is wonderful, but you do not know it."

She herself had an unusual English vocabulary and we listened to her most fascinating conversation with respect. This little foreign lady created in us a desire to learn our own language.

One new word a day with its meaning would increase our vocabulary three hundred and sixty-five words a year.

Before breakfast learn one new word, then use it in the conversation as much as possible that particular day was the advice of an old English master of literature.

The Harvest

Written for The Western Home Monthly by T. L. Neish.

We have reaped of the soil
But not of the soul,
And my place and thy place are marked
with our toil—
We never went wooing, we just paid
our toll.

And the land that did wait
For ever so long,
For my kind and thy kind her spirit
to mate,
Has watched at our coming and seen
us go wrong.

We have built with our gains
A house here and there.
'Tis my place and thy place, the product
of brains;
But not of her spirit, and we hardly
care.

And the land that would give
All that we would take,
For my mind and thy mind to feed on
and live,
Has sighed that her children are not of
love's make.

For we do not believe
That she is so kind
That my child and thy child she'd
mother like Eve.
Our fear of her winter has made us
so blind.

And the land that would take
Us in her embrace;
That my life and thy life would be of
her make,
Just cannot if we will not smile in
her face.

Had we only just thought
What she had to give,
Then my plow and thy plow would never
have wrought
This shame of her ravishment done
while we live.

Let us clothe her and deck
Her with acres of trees;
That my farm and thy farm may help
her to check
The wind we will otherwise curse on
our knees.

Then the land will be home
For us and our kin.
And my child and thy child she'll claim
as her own,
When forever and ever we've covered
our sin.

And the land will pour peace
Forth on to our way.
While my life and thy life she'll weave
in her years.
Forever she'll bless us, forever we'll
stay.



THE DISH THAT BELONGS TO JUNE

Puffed Wheat and Rice—the bubble grains—seem to belong to summer. They are light and airy, dainty and inviting. Summer brings flower-decked breakfast tables, and Puffed Grains seem to fit there. Summer brings berries, and Puffed Grains mixed with them make them doubly delightful. Summer brings dairy suppers. And these airy tit-bits, flaky, toasted and crisp, are the morsels to float in milk.

PLAYTIME BONBONS MEALTIME FOODS

These are both foods and confections. Keep a package of them salted, or doused with melted butter, for the children to carry at play.

Use them in place of nut meats, in candy making, on a frosted cake, or as garnish for ice cream.

Almost every hour of the day, from breakfast to bedtime, brings some use for Puffed Grains. People consume, at this time of the year, a million packages weekly.

Puffed Wheat	Except in	12c
Puffed Rice	Far West	15c

Consider Puffed Grains, above all else, as scientific foods. They are Prof. Anderson's invention. Every food cell is exploded. Every granule is made digestible. Every atom feeds.

They are not mere tit-bits—not mere palate-pleasers. They are made to make whole grains wholly digestible. They are made to avoid any tax on the stomach.

Why serve these grains in a lesser form, when everyone prefers them puffed?

The Quaker Oats Company

Sole Makers

PETERBOROUGH, Ont.

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SASKATOON, Sask.