

JUDGE LINDSEY ON MORALS.

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report every two weeks when we have report day, and it opens generally with a talk on a subject like this: "Our duties to each other," "The absurdity of hate," "Truthfulness," "About quarrelling," "Usefulness," "Gentleness and kindness, mercy and charity," "Money and manhood," "Evil associations," "Evil thoughts," "Evil talk," "Jealousy and envy," "I forgot," "What is success," "The man who serves the man who makes money," "Public service," "A pure life."

Children will not tire of these subjects, if properly presented, but do not forget that they must be properly presented. For instance, upon our duties to each other, I might give the topic upon which it is discussed—"Snitching—when to snitch and when not to snitch." The boys understand that; they are aroused at once to a high pitch of interest.

Now in closing I want to emphasize this point: That the child is moral just in so far as he is strong. Do not forget that; just in so far as his character is developed. Character comes through conscience—do not forget that—and conscience comes through the development of the human heart; and until we reach the heart of the child, until we can teach him to do right because it is right and not for fear of the jail, we are not going to have a morally strong boy. I have reached the conclusion that it is a mistake for a mother or a teacher to say to a child: "I will turn you over to the police." You are more than likely storing up possibilities of a criminal when you do that; you are basing all your teaching upon fear, and are teaching that boy in innumerable instances that vile lesson. You see it in the business and commercial world—"Steal all you can, cheat all you can, so long as you don't get caught." Avoid that in your teaching of children. Of course, it is important to hold up the consequences of evil-doing, but too often the child in his tender, undeveloped mind misunderstands, and makes his motive to avoid punishment, and that, my friends, is not the motive for righteous conduct. Yesterday morning some of the teachers were in our court, and I had to send a twelve-year-old boy to the reform school. His mother said in the presence of those teachers that he would not go. Well, he was a runaway, technically he was a thief, he was incorrigible, and he was considered hopeless. What was the trouble? Weakness. Now, why did that boy go alone to the reform school? We got a phone message this morning that he had arrived. We seldom ask whether they get there or not; we are certain they will go. Why did he go? Because he was strong enough to last one day. If I had said to that boy, "One week from today you go to the reform school," he would never have gone. "I know you can do it, Bill, if you do it tonight, but if you do it next week a pal you are running with will tell you not to, and you are not strong enough to resist the temptation. If you can only go tonight, you will go." And Bill takes his papers, as every prisoner has done whom I have sent there, travels all night, gets off in the dim gray light of the early morning, goes out into the country to the prison, and faces the man on the tower with the rifle to shoot down those who come out, to ask him to open the gates and let him in.

Now why did we adopt the system of not sending a policeman or sheriff with these boys? Because we have recognized this great principle, that crime and immorality is a matter of weakness rather than viciousness or meanness, and our fight has been to make the youth strong, so strong that he can resist temptation not merely for a day or a week, but forever.

FROM INDIAN APPROPRIATION BILL, 1911.

For support and education of six hundred Indian pupils, including native pupils brought from Alaska, at the Indian school, Salem, Oregon, and for pay of superintendent, one hundred two thousand two hundred dollars; for purchase of additional farming land, twenty thousand three hundred and fifty dollars; for general repairs and improvements, ten thousand dollars; in all, one hundred thirty-two thousand five hundred and fifty dollars.