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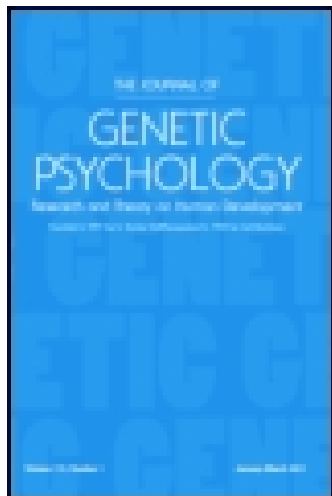
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THE SOCIAL PEDAGOGY OF BOYHOOD.

By WILLIAM BYRON FORBUSH, PH. D.

There is a time when a boy emerges from the narrow bounds of the school and the home, and seeks the larger social world of the street and the "gang." The instinct is legitimate and masterful and full of possibilities of danger or help. Its recognition is recent and literature upon it is slight. It constitutes the most pressing problem of adolescence.

The solution of the problem may be sought from three sources: from a study of boy-life, from a study of the ways in which children spontaneously organize socially, and from a study of the ways adults organize for the benefit of boys. Such studies are the contents of the first three chapters. The fourth and last is a summary of conclusions.

I.

BOY-LIFE.

The boy becomes a social being by development. It seems necessary to gather and summarize the results of child study which show how that development is made.

The birth of a boy is not his beginning. The pre-natal child passes up through every grade of animal life from the simplest and lowest to the highest and most complex. After birth he continues his evolution, in which he has already repeated the history of the animal world, by repeating the history of his own race-life from savagery unto civilization.

The period of a boy's life is roughly divided as follows: infancy, from birth to seven; childhood, from seven to twelve; adolescence, from twelve to manhood.

Physically, infancy is characterized by the most restless activity. Mentally, the infant boy appears to consist mostly of a bundle of instincts. Of these the simpler ones of grasping, locomotion, curiosity, etc., are means of self-education, but the most marked is imitation. "These instincts are implanted for the sake of giving rise to habits. This purpose accomplished, the instincts, as such, fade away." The most important task at this period is, by the imitation of correct models to evolve the great habit of obedience. Neither children nor cities should be allowed to grow up before they are governed.

Childhood is marked by less violent but more self-directed physical activity, the development of the higher instincts rather than those of a merely animal quality, and the emergence of the memory, the emotions, the imagination and the self-consciousness. This period is a continuation of the first rather than the introduction to the third. These first two form that age of immaturity and dependence, longer than that granted to any other of the animal order, given to childhood for its protection and preparation in the home and the school for the larger tasks of social and independent manhood. The instinct which is most prominent in this period is the play-instinct. It is both expression and means of education. It expresses the awakening instincts, and so teaches us what the child's nature is. It is the natural way by which the child finds out things. The child's manner of play is distinctive. The infant plays alone, by creeping, shaking, fondling, etc., developing the simpler instincts through curiosity and experiment. The boy-child begins to imagine and to personify in his games, and wishes often to play with others. But that this social instinct is as yet incomplete is shown by the fact that in games it is each one for himself, the team-work so admirable among young men is entirely lacking, and even in playing team-games each player seeks his own glory, and repeatedly sacrifices the welfare of the team to himself. To take advantage of this play-instinct, which enfolds in itself so many other instincts, is the newest problem in education.

During these two periods the boy has been changing from a bundle of instincts to a bundle of habits. The trails are becoming well travelled roads. Boyhood is the time for forming habits, as adolescence is the time for shaping ideas. This is the era for conscience-building, as the later is the era for will-training. Politeness, moral conduct, and even religious observance may now be made so much a matter of course that they will never seem foreign.

One reason why this is true is because verbal memory is more acute than at any other period. "The best period for learning a foreign language ends before fourteen." This power of absorption forms the characteristic of this second period. Our duty now is to feed the child. The boy can absorb more nutriment and also more information, more helpful or hurtful facts, more proverbs of wisdom, more Scripture and hymns, for future use, than ever again in his life. In this absorptive rather than an originaive quality is the strong distinction between this period and that which follows.

The boy of this age is not mere animal. His emotional instincts are growing. And of these love is one of the deepest and one of the first. Love for mother, for teacher, for some older friend

who is an ideal, love for truth which is so startling in the unperverted child, love for God and good things as He and they are understood, these are all characteristic of the warm-hearted days of boyhood.

In summary, we may call this the Old Testament era of the boy's life. The Bible, that marvellous manual of pedagogy, has been thought to reflect in either Testament childhood and adolescence. "The key of the Old Testament," says Sheldon, "is obedience." This we have said is the key to childhood. The law must come before the gospel, the era of nature before the era of grace. Those old heroes were only great big boys, and it is an underlying sympathy with them which explains why boys of this age prefer the Old Testament to the New. There are sound reasons why it should first be taught them.

Especially in religious ideas are boys under twelve much like the ancients. Many times they actually pass through the stages of religion passed through by primitive peoples, namely, nature worship, mythology, fetishistic superstition. The contents of many a boy's mind and pocket reveal a recourse to charms, incantations and anthropomorphisms. At the best the God of one's childhood is but a great man, and it is a solemnizing fact that He often bears the face and nature of the child's own earthly father.

Adolescence is bounded at the beginning by approaching puberty, and at the end by complete manhood. The so-called American boy, who was really a Persian in his love of war, or an Athenian each day telling or hearing some new thing, or a Hindu in his dreams or a Hebrew in his business sense, is coming down through the millenniums, and has reached the days of Bayard and Siegfried and Launcelot.

It is the time of change. By fifteen the brain stops growing, the large arteries increase one-third, the temperature rises one degree, the reproductive organs have functioned, the voice deepens, the stature grows by bounds, and the body needs more sleep and food than ever before. It is the emotional age. No songs are too gay, no sorrows ever so tearful. It is the time for slang, because no words in any dictionary can possibly express all that crowds to utterance. It is the time for falling in love most thoughtlessly and most unselfishly. The child wants to be entertained constantly. This is a natural condition. "It is as necessary to develop the blood-vessels of a boy as crying is those of a baby." It is the enthusiastic age.

It is a time of intense intellectual curiosity. Now is when boys want to roam and to run away to sea. They are simply seeking their place in the world. It is the time of stubborn doubts. As Gulick says, the boy "is a skeptic and a partisan at the same time."

This widening of interests, emotional and intellectual, is accompanied by a sudden social broadening. Adolescence has been called an unselfing. There comes both a clearer recognition of one's self and a finer recognition of others. There is a yearning to be with and for one's kind. This is seen in the growing team-work spirit in games, in the various clubs which now spring up almost spontaneously, in the slowly increasing interest in social gatherings and in the other sex.

This is also a time of moral activity and ideals. "A new dimension, that of depth, is being added." No boy, no matter what he may seem, is at this time careless of life's questions. Many on conversion at this age are eager to exercise their social consciousness by becoming ministers or missionaries or heroes.

But the peculiarity of this period that most attracts attention is that of crisis. It seems to be well proven that there comes a time in the adolescence of almost every boy and girl when the various physical and moral influences of the life bear down to a point of depression, and then rise suddenly in an ascending curve carrying with them a new life. There is first a lull, then a storm, then peace, what results is not boy but man. This crisis, in religious matters, is called conversion, but is by no means confined to or peculiar to religious change. "It is," says Dr. Hall, "a natural regeneration." If the Hughlings-Jackson three-level theory of the brain be true, there is at this time a final and complete transfer of the central powers of the brain from the lower levels of instinct and motor power to the higher levels. "It is," says Lancaster, "the focal point of all psychology." Dr. Starbuck's careful though diffusive study shows that this change is apt to come in a great wave at about 15 or 16, preceded by a lesser wave at about 12, and followed by another at about 17 or 18. It consists in a coming out from the little, dependent, irresponsible, animal self into the larger, independent, responsible, outreaching and upreaching moral life of manhood.

Next to the physical birth-hour this hour of psychical birth is most critical. For "at this formative stage"—I quote from the Committee on Secondary Education—"an active fermentation occurs that may give wine or vinegar." "This," says President Hall, "is the day of grace that must not be sinned away."

We are evidently approaching the end of the plastic period. The instincts have all been given. The habits are pretty well formed. There is plenty of time to grow, but not much to begin. Now the father looks one day into the eyes of what he thought was his little boy and sees looking out the unaccustomed and free spirit of a young and unconquerable personality. Some mad parents take this time to begin that charming task of

"breaking the child's will," which consists mostly in breaking his back. But when a boy gets too big to be licked he is too big to be mentally or morally coerced.

As to the boy who has now come into view, we hesitate whether more to be afraid of him or to be alarmed for him. He has such a capacity for crazy plans and harmful deeds. It is some relief to remember that these dangerous manifestations are as temporary as the caperings and rushings of an untamed colt.

Our last glimpse of this conservatory of young life shows us the habits full-grown and the instincts budding successively into fresh ones. These buddings or "nascencies" I will refer to again. Here is a heap of knowledge, much of it undigested and some of it false. Here, too, if he has passed the crisis I spoke of, is the little new plant of faith. There was a faith which he had before which he borrowed from his mother, but a man cannot live his whole life long on a borrowed faith. It is new, it is little, but it is his own, and it is growing. But here is something strange. Strong, vigorous, fearful at first and afterward dangerous looking; here is a plant that has suddenly taken root and grown bigger than all. It is the Will. That is what all this storm and stress means. This is what is born in the emergence from the dependent to the independent being. Shall we pull it up and throw it away? What! and leave him a weakling child through life? Shall we bind it down? What! and maim him forever? Let it grow; but let it grow properly. This Will is dangerous but needful. You can't have births without some risks. If this boy is ever to be a man, it will all depend on what is done with his Will.

Social pedagogy in dealing with a being who is now coming to have a social nature pays its first and chief attention to will-training. For there is no more important, more neglected subject. It is an art, as one tersely says "which has no textbook and of which it is impossible to write one."

The public school fails in will-training because it gives the will no exercise. "Our schools," says William I. Crane, "permit us to think what is good but not to do what is good." The home, especially the city home, fails for the same reason. The child's attention has been shared by a thousand sights, nothing holds him long, and he cannot find ways to use his instincts actively. The church fails, because it has tried the wrong thing: it has taught the children to examine their spiritual interiors and to sing "Draw me nearer till my will is lost in thine" and not to hallow their wills, as Phillips Brooks wisely said, "by filling them with more and more life, by making them so wise that they shall spend their strength in goodness."

General Francis A. Walker was the first to show just what the country did for the boy. He used the simple illustration of the squirrel seen on the way from school, the trap designed and built for his capture and the successful result. There was a single keen interest, a natural instinct awakened, that instinct exercised by a voluntary muscular effort carrying an originative task to completion: result, not merely a captured squirrel but strengthened will power. Johnson, our authority on play, says: "There are no really good men without strong wills, there are no strong wills without trained muscles. We learn to do by doing. We learn to will by willing."

With this hint social pedagogy goes to work. "You can only get a purchase on another's will," James says, "by touching his actual or potential self." Hall says, "Will is only a form of interest." We trained the boy's conscience, his passive self, by filling his mind with rules, but we can train his will, his active self, only by interesting and making active his instincts. Lancaster says, "The pedagogy of adolescence may be summed up in one sentence, Inspire enthusiastic activity." I spoke of the "nascencies" of instinct. Every little while an instinct pops up in a boy's mind and feebly feels for utterance. If it is not noticed it sinks back again to rest or it becomes perverted. All boys have the constructive instinct. If it is neglected it either fades away or becomes the destructive instinct. Some wise man sets the boy to whittling or modelling and the instinct becomes an ardent interest. Such happy alertness, thinks Mosso, was the encouragement that made a Raphael and a Da Vinci. It will satisfy us if it gives our boys the good instead of the evil will.

It is also a curious fact that a multiplicity of interests just at this time multiplies rather than diminishes the power of acquisition. Thus social pedagogy may use many instrumentalities to encourage the interested and self-directed activities of boys in maturing their wills into principle and character.

The results of this chapter suggest that the last nascencies of the instincts, the completion of the habits, the psychical crisis and the infancy of the will, all coincident with the birth of the social nature, together form a period of danger and possibility in boy life. For helping this age, social pedagogy, the combination of educative forces in a social direction, is a new and most important science.

II.

WAYS IN WHICH BOYS SPONTANEOUSLY ORGANIZE SOCIALLY.

The interests of infancy are all in the home. This is the parent's unhampered opportunity. During boyhood the home

shares with school the boy's time. But with the development of his social instinct by means of play new acquaintanceships begin to share the crevices of his time. First he plays at home with a chosen companion or two, then he ventures forth to the ball field and the swimming hole with a larger group, finally his journeys are farther, his stay is longer, the group is more thoroughly organized and a mob spirit is apt to arise which passes from unorganized play and sportive frolic to barbarous and destructive deviltry, and we have, in city and country, the fully developed "gang." Ofttimes the watchful parent can prevent the evolution from becoming complete and may redeem and transform its energies, but the fact that this is not everywhere being done gives room for new and vigorous forms of educative philanthropy.

Convincing proofs that this social instinct craves development as much as that of adult man, and suggestive indications of the ways in which it turns and may best be turned are seen in a study of those interesting organizations which boys themselves spontaneously create. Dr. Henry D. Sheldon's questionnaire as to the spontaneous institutional activities of American children furnishes me my figures; but I have arranged them to bear simply upon the point we are considering, adolescent boyhood. How general the expression of this social instinct is is seen in the fact that of 1,034 responses of boys from 10 to 16, 851 were members of such societies. This did not include societies formed for boys by elders, and it did include many boys who from isolation never had the slightest chance for such society-making.

The study of the societies which children spontaneously form ought to be more suggestive than that of those which elders in their adult wisdom or ignorance form for them. If will is only interest, interest should be the best criterion of how to help the will. From 1,022 papers collected there were reported 862 societies, 64 boys belonged to more than one society. The ages were 10 to 17. Of 623 societies, fully described—

Those having secrets numbered 23 or 3½ %.

Social clubs (for "good times") numbered 28 or 4¼ %.

Industrial organizations numbered 56 or 8½ %.

Philanthropic associations numbered 10 or 1½ %.

Literary, art, and musical clubs numbered 28 or 4¼ %.

Predatory societies (migratory, building, hunting, fighting, preying) numbered 105 or 17 %.

Athletic and game clubs numbered 379 or 61 %.

The ages 11, 12, and 13 were the ages of the largest number of societies formed, the numbers being: at 8 28, at 9 44, at 10 118, at 11 155, at 12 164, at 13 188, at 14 90, at 15 80, at 16 34, at 17 11.

We notice the following facts:

1. The period of greatest activity of these societies is between 10 and 15, over 87% being formed during that period, only 7% before 10, and only 1% being formed at 17. This is accounted for by the growth of the social disposition with adolescence and, in a lesser degree, by the fact that some of the earlier societies persisted later, and by the fact that in later years the church and school societies formed by elders take the place of many voluntary societies.

2. Physical activity is the keynote of these societies at all ages. The predatory and athletic societies number 77%. Add to these the industrial and we have 85½% of the whole.

3. The literary, art, and musical interests are very small, while the philanthropic and religious are infinitesimal.

4. The interest in athletic societies increases by leaps from 8 to 13, and then diminishes with even greater rapidity toward the end, while the interest in literary societies, though never very large, increases with increasing maturity. The predatory societies are at their highest at 11, and thence gradually disappear.

The boys' societies are largely summer societies. Had the figures been so classified as to show this accurately we should perhaps find that the literary and philanthropic features do really have some importance in the months when outdoor activity is restrained. With this limitation recognized, we must still believe that physical activity is the interest central throughout the year.

5. Girls and boys do not naturally organize together. Dr. Sheldon's paper shows that the interests of boys and girls in their societies are nowhere parallel. Girls form three times as many secret societies as boys, five times as many social societies, three times as many industrial, twice as many philanthropic, and three times as many literary, while the boys form four times as many predatory and seven times as many athletic societies as the girls. Physical activity was the feature in 10% of the girls' as against 77% of the boys' societies. 384 girls as against 257 boys were found in societies formed for children by adults. "Girls are more nearly governed by adult motives than boys. They organize to promote sociability, to advance their interests, to improve themselves and others. Boys are nearly primitive man: they associate to hunt, fish, roam, fight, and to contest physical superiority with each other."

If these facts mean anything in the way of instruction, they mean this:

1. Boys should be sought just before their own social development tends to become dangerous, at about 10, and held until the organizing craze is over and the years of adolescence are

well past. Dr. Sheldon found 257 boys in societies formed for them by adults, of whom all but 40 were from 10 to 15, but only 7 of whom were beyond 15. Is it not almost more dangerous to hold a boy till the most critical year of his life and then let him go than not to touch him at all?

2. Physical activity must be made the basis of social work for boys, if it is to reach and hold their natural interests. Other things may be accepted or endured by them, but this is what they care for. A contact which begins with athletics, walks, physical development and manual training may ripen into the literary, the scientific, the ethical and the religious influences. But it would seem wise to utilize the ruder instincts which are on the surface before reaching down to the deeper ones.

3. Wherever possible, girls and boys should be organized separately. They are not yet interested in the same things nor in each other. The boys should have male or at least virile leaders. The ideals and capabilities of most women leaders do not point to the highest efficiency with boys of the adolescent period, while a manly man with some slight athletic prowess, a willingness to answer questions and patience to guide by adaptability rather than by domineering, can do almost anything with a group of boys.

III.

SOCIAL ORGANIZATIONS FORMED FOR BOYS BY ADULTS.

As detailed descriptions of the many methods that are being used to help boys are found in the literature of the different movements, it seems sufficient to give the briefest analysis of their worth, with a fuller discussion of plans that are especially suggestive. For this analysis I have devised a system of rubrics suggested by a table in Mr. George E. Johnson's "Education through Plays." The rubrics are as follows:

I. Age to which the method is in its present form appropriate, indicated by numbers from 10 to 17.

II. Number of boys to which the method applies, indicated by numbers.

III. The Instincts made use of, the emphasis—small, moderate or large—being indicated by increasing sizes of type, as

acq, *acq*, ACQ:

acq—acquisitiveness, the collecting and appropriating instinct

chs—chastity

cln—cleanliness

con—constructiveness

cur—curiosity, desire to find out

drm—dramatic instinct, desire to personify, imaginative imitativeness

eml—emulativeness
 img—imaginativeness
 imt—imitativeness
 love
 loy—loyalty, the mixed instinct of love, proprietorship and responsibility (as felt in the college fraternity)
 phy—physical activity
 play
 pug—pugnacity, the desire to overcome
 soc—sociability, the desire to be with others as distinct from the love-instinct, which involves the desire to serve.

IV. Kind of education afforded, indicated by letters, the amount shown by increasing sizes of type, as p, *p*, and P.

p—physical (bodily strength)
 ath—athletic (bodily agility)
 m—manual (mastery of hand)
 i—industrial (mastery of trade)
 c—civic
 l—literary
 art—artistic (including dramatic, literary and pictorial)
 s—scientific
 alt—altruistic (social and philanthropic)
 e—ethical
 r—religious.

V. Part of the boy trained, the value of the training indicated by sizes of type as before:

b—body
 i—intellect
 f—feelings
 w—will
 r—religious nature.

VI. An estimate of the proportion of the boy's interests excited (with the presumption of a possible maximum of 50 in 100), the amount indicated in numbers meaning per cents.

This analysis is based on the belief that, no matter what the announced aim of any form of help, the problem is one, namely that of manhood-making. So, while the list is classified by certain general characteristics, each plan is measured by its applicability to the entire boy.

NOTES.

- a. Discussed at length later.
- b. A plan that has been popular and that, with other features, is often useful. The difficulties are the getting of a good drill master who is anything more, the expense, the monotony of drill, the jealousy for office, and the development of drill in the public schools.
- c. Devised by Charles W. Birtwell of the Boston Children's Aid Society.

CHART

| NAME AND KIND OF ORGANIZATION. | AGE. | NO. BOYS. | INSTINCTS UTILIZED. | KIND OF EDUCATION. | PART DEVELOPED. | % OF INTERESTS. |
|--|-------|-----------|--|---|-----------------------------|-----------------|
| I. Physical Training Methods. | | | | | | |
| Boys' Branch, Y. M. C. A. <i>a</i> | 10-17 | 50-300 | CHS, CLN, EML, <i>imt, love, loy</i> , PHY, PLAY, PUG, SOC | P, ATH, m, i, c, l, alt, <i>e, r</i> | B, i, f, w, <i>r</i> | 25 |
| Summer Camps (and Vacation Schools) <i>a</i> | 12-17 | 6-40 | acq, <i>chs</i> , CLN, <i>con, cur</i> , EML, <i>imt, love, loy</i> , PHY, PLAY, PUG, SOC | P, ATH, <i>m, i, s, e</i> , <i>r</i> (?) | B, i, f, W, <i>r</i> (?) | 25 |
| The Boys' Brigade <i>b</i> | 10-17 | 20-50 | chs, CLN, EML, IMT, <i>loy</i> , PHY, PUG, <i>soc</i> | ATH, <i>c, l</i> , alt, <i>e, r</i> | <i>b, r</i> | 10 |
| II. Manual Training Methods. | | | | | | |
| The Play-School <i>a</i> (Johnson's) | 10-17 | 10-40 | ACQ, <i>chs, cln</i> , CON, CUR, <i>drm</i> , EML, IMT, <i>love, loy</i> , PHY, PLAY, PUG, SOC | P, ATH, M, <i>i, c, l</i> , art, S, <i>p, e</i> | B, I, <i>f, W</i> | 40 |
| The Play-Work Guild <i>a</i> (Clark's) | 10-17 | 8-10 | acq, <i>cln</i> , CON, CUR, <i>drm</i> , EML, IMT, <i>love</i> , LOY, PHY, PLAY, PUG, <i>soc</i> | <i>p, ath, m, i, c, l, art</i> , S, <i>p, e</i> | B, I, <i>f, W</i> | 35 |
| The Captains of Ten <i>a</i> | 10-14 | 10-50 | ACQ, <i>cln</i> , CON, CUR, <i>drm</i> , EML, <i>img</i> , IMT, LOVE, LOY, PHY, PLAY, PUG, SOC | <i>p, ath, m, l, c, l, art</i> , s, ALT, <i>e, R</i> | <i>b, i, F, W, R</i> | 40 |
| III. Literary Methods. | | | | | | |
| Debating Clubs, Lyceums, School Societies | 14-17 | 20-100 | <i>cur, drm</i> , EML, <i>imt, loy</i> , PUG, <i>soc</i> | C, <i>l</i> , art, s, alt, <i>e</i> | I, f, w | 10 |
| The Home Library System <i>a c</i> | 10-17 | 4-10 | CLN, <i>cur</i> , IMT, LOVE, LOY, PLAY, <i>pug, soc</i> | c, L, ART, S, <i>e, r</i> (?) | I, F, w, <i>r</i> (?) | 20 |
| IV. Social Methods. | | | | | | |
| The Mass (big) Clubs <i>a</i> | 10-16 | 100-3000 | chs, CLN, <i>con, cur, drm</i> , EML, <i>imt, love, loy</i> , PHY, PLAY, PUG, SOC | P, ATH, man, i, c, l, art, s, e | B, i, f, w | 30 |
| The Group (small) Clubs, see Play-School and Play-Work Guild | | | | | | |

| NAME AND KIND OF ORGANIZATION. | AGE. | NO. BOYS. | INSTINCTS UTILIZED. | KIND OF EDUCATION. | PART DEVELOPED. | % OF INTERESTS. |
|---|-------|-----------|---|--|---------------------------------------|-----------------|
| V. Civic and Patriotic Methods. | | | | | | |
| The City-History Clubs <i>d</i> | 14-17 | 10-50 | cln, <i>cur</i> , <i>soc</i> | C, <i>l</i> , <i>alt</i> , <i>e</i> | I, F, w | 20 |
| The Gill School City <i>e</i> | 14-17 | 10-75 | CUR, <i>drm</i> , EML, <i>img</i> , <i>loy</i> , <i>play</i> , PUG, <i>soc</i> | C, <i>l</i> , <i>alt</i> , <i>e</i> | I, F, w | 20 |
| The George Junior Republic <i>f</i> | 10-17 | 40-100 | cln, <i>con</i> , <i>cur</i> , DRM, EML, <i>img</i> , <i>imt</i> , <i>love</i> , LOY, PHY, <i>play</i> , PUG, SOC | C, P, <i>ath</i> , <i>m</i> , <i>l</i> , S, <i>l</i> , <i>alt</i> , <i>e</i> , <i>r</i> | B, <i>i</i> , <i>f</i> , W, <i>r</i> | 30 |
| Juvenile Leagues, Street Cleaning | 10-17 | 1-1000 | CLN, <i>eml</i> , <i>imt</i> , <i>loy</i> , <i>phy</i> | C, <i>e</i> | F, w | 5 |
| Sons of the Revolution, and other genealogical and patriotic clubs | 10-17 | 20-40 | cln, <i>cur</i> , <i>img</i> , IMT, <i>love</i> , <i>loy</i> , <i>soc</i> | C, <i>l</i> , <i>alt</i> , <i>e</i> | <i>i</i> , F | 20 |
| VI. Science Study Methods. | | | | | | |
| The Agassiz Association (nature study) | 12-17 | 4-40 | ACQ, <i>con</i> , CUR, <i>eml</i> , <i>imt</i> , <i>loy</i> , <i>phy</i> , <i>pug</i> , <i>soc</i> | p, <i>m</i> , S, <i>e</i> | <i>b</i> , I, <i>f</i> , w | 20 |
| VII. Hero Love Methods. | | | | | | |
| The Knights of King Arthur <i>a</i> | 12-17 | 20-40 | CHS, <i>cln</i> , <i>con</i> , CUR, DRM, EML, IMG, IMT, LOVE, LOY, PHY, <i>play</i> , <i>pug</i> , SOC | p, <i>m</i> , C, <i>l</i> , <i>art</i> , ALT, E, R | <i>b</i> , <i>i</i> , F, <i>w</i> , R | 30 |
| Hero Scrap Books, Record of Virtue Contests, etc. | 10-17 | 4-200 | ACQ, <i>cur</i> , EML, <i>pug</i> | <i>m</i> , C, <i>l</i> , <i>art</i> , E | <i>i</i> , F, w | 10 |
| VIII. Ethical Methods. | | | | | | |
| <i>Mercy</i> . The Band of Mercy and the Animal Protective League | 10-14 | 10-50 | LOVE | <i>alt</i> , <i>e</i> | F | 5 |
| <i>Purity</i> . The Knights of the White Cross, Loyal Temperance Legion, etc. | 10-17 | 10-50 | CHS, <i>cln</i> , <i>cur</i> , <i>pug</i> , <i>soc</i> | E, <i>r</i> | <i>i</i> , F, w, <i>r</i> | 5 |
| <i>Temperance</i> . The Band of Hope, Good Templars, and all open and secret children's temperance societies (including the L. T. L.) | 12-17 | 20-75 | chs, <i>cln</i> , <i>cur</i> , DRM, <i>loy</i> , <i>play</i> , <i>soc</i> | c, <i>l</i> , <i>alt</i> , E, <i>r</i> | <i>i</i> , F, w, <i>r</i> | 5 |
| <i>Saving</i> . The Stamp Saving Society, etc. | 10-17 | 1-1000 | ACQ, <i>eml</i> | | | |

CHART—concluded.

| NAME AND KIND OF ORGANIZATION. | AGE. | NO. BOYS. | INSTINCTS UTILIZED. | KIND OF EDUCATION. | PART DEVELOPED. | % OF INTERESTS. |
|---|-------|-----------|---|---|----------------------|-----------------|
| IX. Religious Methods. | | | | | | |
| Junior Brotherhoods of St. Andrew, and of Andrew and Philip <i>a</i> | 10-17 | 10-100 | <i>chs, cln, eml, IMT, LOVE, LOY, phy, play, SOC</i> | <i>p, ath, c, l, art, s, ALT, E, R</i> | <i>b, i, F, w, R</i> | 25 |
| The King's Sons | 10-14 | 10-40 | <i>chs, cln, eml, IMT, LOVE, loy, SOC</i> | <i>ALT, R</i> | <i>F, R,</i> | 10 |
| The Junior or Intermediate Endeavor Society, Epworth League, etc. <i>a</i> | 10-14 | 10-200 | <i>chs, cln, eml, IMT, LOVE, loy, play, pug, soc</i> | <i>ALT, e, R</i> | <i>i, F, w, R</i> | 15 |
| Catechism Classes <i>a</i> | 10-17 | 6-50 | <i>chs, cln, eml, imt, love, soc</i> | <i>alt, e, R</i> | <i>I, f, R</i> | 5 |
| Missionary Bands <i>a</i> | 10-14 | 20-50 | <i>cln, cur, imt, LOVE, loy, phy, soc</i> | <i>in, ALT, r</i> | <i>b, i, F, r</i> | 10 |
| The Sunday School <i>a</i> | 10-17 | any no. | <i>cln, cur, eml, LOVE, loy, soc</i> | <i>alt, e, R</i> | <i>I, F, w, R</i> | 10 |
| The Church Service (including the Boy Choir, the sacraments, etc.) | 10-17 | any no. | <i>cln, cur, IMG, LOVE, loy, soc</i> | <i>art, alt, e, R</i> | <i>I, F, w, R</i> | 10 |
| Although not the subjects of special study, let us analyze for comparison the Home and the Public School <i>a</i> | | | | | | |
| The Home | all | 1-10 | <i>ACQ, chs, cln, CON, cur, eml, img, IMT, LOVE, LOY, PHY, PLAY, pug, soc</i> | <i>P, m, i, alt, E, R,</i> | <i>B, i, F, W, R</i> | 45 |
| The School | 3-18 | 10-50 | <i>acq, cln, CUR, EML, IMT, love, loy, PHY, play, PUG, soc</i> | <i>p, ath, m, i, c, I, art, S, alt, e</i> | <i>b, I, f, w</i> | 30 |

d. Founded by Frank Bergen Kelley, Ph.D., 19 W. 44 St., N. Y. Boys and girls. Some voluntary and some paid teachers. Talks on the city, discussions and business, with historic tours, prizes and emphasis on city pride and good government.

e. Designed by Wilson R. Gill, N. Y. City. The Junior Republic idea applied to the city and adaptable to public school clubs and lycæums.

f. A radical experiment, suggestive but dangerous, and destined to be of service in showing both what to do and not to do in reformatory and in club work.

I wish you would go over this table carefully, especially in the way of comparison. Note in the first column of figures which clubs are applicable to boys all the way along and which reach either only early or late boyhood. In the next column see which clubs work on the group and which on the mass idea. In the column of "Instincts" note that of the 28 methods only 8 reach 10 of the 15 instincts named. See in how few are the athletic and play-instincts recognized at all. So in the next column see how few afford any athletic or physical training. You may disagree with the estimates in the last column, but it is graphic as showing how much a boy with all the instincts of a boy will be interested in the several plans. Some of the plans which show the largest per cents. are without the religious element. The home is counted as the educational institute that most interests the boy, its only imperfection at its best being that it does not afford the larger social fellowship. Nearly every plan has its one strong point, a few have several good ideals, some could easily be strengthened by imitation of others, and some would be worth while only as supplementary. This is true of all the civic and ethical methods, I think.

No one is "the best." The personality of the leader counts so much that many a plan that "works" in one place will not do in another, and such is the fickleness of the adolescent boy that no one plan is all inclusive. There is no patent way of saving boys.

The various methods which have been mentioned divide into two classes: those which have and those which have not the religious element. We have the methods used in churches and the methods used outside churches. Some will tell us that this division is also a caste line, and that the community clubs reach street boys while the church clubs reach only boys from good homes. I fear this is often true. The exact fact is that the community clubs in ignoring the religious element are able to reach Protestant, Romanist and Hebrew, which no single church can do. If one believes the community clubs are therein faulty he must also remember that they are more widely inclusive. The community clubs are by no means anti-religious, and are heartily willing to encourage their boys to supplement their

club-life with church influences. The two types must be recognized, and each may well be more tolerant of the other. In the community clubs we study every form of pedagogy except the religious. In the church clubs religious pedagogy is central, and the other forms are usually subsidiary. The former propose to make good men, impelled by every true motive except the religious, which they leave the church to give. The latter propose to make good men, impelled by every true motive including the religious. Probably the community club can make the more boys good and the church club can make the fewer boys better.

Among the non-religious or "community clubs" we find two theories which seem to be radically different. The "mass clubs" (or, as they used to be called from their originator, the "Collins clubs"), have one, and the "group clubs" (usually in connection with social settlements), have the other. I think Mr. William A. Clark, the Head of Lincoln House, has fairly characterized them.

"The boys' club of twenty years ago was a very simple affair. The membership in such a club varied from 800 to 2,500. Any boy in the city could be admitted to the club. The workers consisted of a doorkeeper, librarian and superintendent. During the club session the superintendent was obliged to walk about the rooms as a moral policeman. Occasionally visitors from the various churches came to assist by playing games with the boys. Later a few industrial classes, such as carpentry, clay modeling, wood carving, cobbling, typesetting, etc., were added. A penny savings bank was a leading feature of this sort of club, and occasional entertainments. Finally, with this plan, it is possible to have an exceedingly large membership. This in itself is a strong feature in the minds of many. Large figures look prosperous in a report.

"With the advent of the university settlement a new plan of club came into being. During the past five years the majority of boys' clubs throughout the country are now being formed on what may be termed the settlement club plan or on some modification of it. It differs from the old plan radically, in that it is always very much smaller. The whole drift of boys' club organization for the past ten years has been toward smaller clubs. The most characteristic plan of a Settlement Boys' Club in brief is this: A group of boys, eight or ten, usually of the same gang, all coming from the *immediate* neighborhood. This neighborhood idea is, as you know, one of the basal principles of the settlement. Such a group usually meets once or twice a week in charge of a leader. The programme for the little club varies with the taste of the leader and the boys. The leader, as a rule, is a person of refinement.

"The legitimate aim of the large club is to keep as many boys as possible off the street, giving them a cheerful room with games and books. The aim of the settlement is to take a small group, and through a refined tactful leader 'with a social soul,' as one man expresses it, moralize these boys by the power of friendship. The superintendent of a club of 1,500, assuming that he is equally as well educated and refined as the settlement type of man, can only be a friend to these boys in theory. Friendship means knowledge. No man can know 1,500 boys. Most workers find it hard enough to know ten boys well.

"And yet the *esprit de corps* of 100 boys, for instance, is different from the *esprit de corps* of a group of ten. Personally I believe that the group idea and the mass idea should be combined in the plan of the club. The old type of club has features of strength which should not be lost in the new plan."

Thus far the group clubs seem to have the advantage. They are further strong in that the boy's club is often one of an ascending group of clubs, embracing the whole family and giving a place into which the boy may graduate. In thoroughness, comprehensiveness and the power of personality the group club is a model social instrument.

The mass club, however, is open every night to every boy. To keep a boy off the street every night in the week is what the mass clubs actually do. "If we can only keep the boy where he can be found when he is wanted," says Thomas Chew, "we are doing a good deal." As far as they see their lack of individual workers who will divide the mass into groups as in the group clubs and as far as they succeed in getting such workers, they can emulate the college settlements. The fact is that no mass club director deals with boys in the mass because he likes to. And it is true that many a group club leader sighs for the splendid *esprit de corps* of the larger club, where the boys never feel that they are being patronized and really believe that they own the whole building. When the director lives with his family in the building and adds to the advantages of the winter a club farm, excursions and a vacation school in summer and is alert for new ideas, such a club with such a leader may be counted one of the great benevolences of a city. Clubs of both classes are a present day necessity. Says Frank S. Mason, who brought into being the Bunker Hill Boys' Club:

"The experience of the past twenty years of boys' club work has demonstrated that the boys' club is a necessity in the social structure, especially in large cities and crowded communities. It is a true and trite saying that a good home is a better place for a boy at night than a boys' club. If all homes were perfect homes, then would the boys' club be useless; if it were possible to reform many homes, it would not be necessary to form boys'

clubs; if it were possible for public school teachers to stand in the same relation to their classes as does the director to the members of his club, there would be no need of boys' clubs; could the churches be inspired to do this kind of work, and do it with the breadth with which it is done in the boys' club, the boys' club would have no existence. It is therefore in my mind, an important, but not the only means of reaching the boy, and it, as well as other possible means, should be pushed to the utmost in every city and town in the country."

Among all the methods without the definite religious aim that of George E. Johnson, Superintendent of Public Schools in Andover, Mass., is the most thoughtful, the most carefully based on the results of child study, and the most practically suggestive to those who would help boys. It was called the Play School. It is based upon the play-instinct, with all the other allied instincts of which play is the expression. Its purpose is to utilize these neglected instincts in education and much is made of will-training. Mr. Johnson describes the plan as follows in the *Pedagogical Seminary*.

"It is a school for boys ranging from ten to fourteen years of age. Its sessions have been evening sessions in the winter and day sessions during the summer vacation. The work of the school has been based entirely upon the play interests of the boys attending. The work has varied somewhat according to the season of the year, but the description will concern mainly the work of the summer sessions.

"The school was in session for six weeks during July and August, the school day was from half past eight to twelve, and forty boys were regularly in attendance. There were three periods in the school day the first and third being one hour and a half in length and the second one hour. A free choice of occupation was granted at the beginning of the term, very little occasion for change in the divisions occurring thereafter.

"Perhaps the favorite occupation, on the whole, was the wood-work. There was a complete sloyd outfit and a trained sloyd teacher. No attempt was made to hold the boys to a formulated course. The wood-work was to serve as sort of a supply shop for the apparatus used in the school. The boys made their own butterfly nets and fish nets for the nature work. They made the mounting boards used in mounting the specimens, the cases for the permanent collections, developing cages for the caterpillars, aquaria for the fishes, box traps for catching squirrels, etc. If a boy was interested in archery, he made his bow and arrows; if in cricket, a bat; if in kite flying, a kite; if in making a present for a younger brother or sister, a toy table perhaps. Mothers, too, reaped the benefits of the shop; for a boy often turned from his toy making to the making of a sleeve-board, ironing board, bread board, shelf, or something else for the house. Sometimes the boys united in making some giant affair of common interest; as, for example, a great windmill which supplied power for turning the grindstone, or a dam and sluiceway for the water-wheel, or a catamaran for the swimming pond.

"The nature work was hardly less popular than the toy-making. Nearly every morning there might have been seen a company of ten or a dozen boys starting out with the leader in search of butterflies or

fishes, and for the incidental study of birds, or frogs, or snakes, or whatever came to their notice while hunting. The older boys devoted themselves mainly to the butterflies, the younger to the fishes. Nearly every species of butterfly to be found in Andover during the season was captured, many kinds of caterpillars taken and developed into chrysalides in the cages, and nearly all the different kinds of fishes to be found in the streams and ponds of Andover were caught and studied. The work consisted largely of outdoor tramps, but there was also laboratory work, the description and drawing of the worm, chrysalis, and butterfly. Honey bees in an observation hive, and ants in nests made of school slates covered with glass were watched. Some of the ants' nests were successfully kept and watched for months, one boy keeping a colony all winter. The microscope was frequently used in the laboratory work. Note books on fishes were also kept. The interest of the boys was deepest in the gathering and general observation and naming of specimens, the watching and feeding of the fishes, and less in the minuter observation, drawing and naming of parts. The zeal in the hunting of specimens was often intense.

"Allied to the nature work, was the gardening. A part of the school yard was plowed and a definite portion allotted to each boy who chose gardening. Vegetables of various kinds were planted. Last year flower plants were also a part of the care and possession of the boys, and were taken home and transplanted by the boys at the close of the school. The following spring, many of these boys were reported to me as having started gardens of their own at home.

"In the winter session stamp and picture collections were substituted for the nature collections, the stamp-collecting craze spreading like wild fire among the school children last winter, some of the candy and cigarette counters suffering thereby to my certain knowledge.

"The second period of the day, one hour in length, was spent in outdoor play. In one section of the playground might have been seen a group of boys engaged in a match at archery. In another section, the older boys, perhaps, divided into opposing sides by some natural grouping which lent zest to emulation, were hard at a spirited game of ball. Elsewhere some of the younger or less athletic boys were playing at tenpins on the smooth drive-way, or at bean bags. There were also at times, foot-ball, basket-ball, ring-toss, tag games, boxing, wrestling, racing, jumping, vaulting, gymnastic tricks, kite-flying, boat racing at Rabbitt's Pond, swimming races at Pomp's or in the Shawsheen. Three times a week there was a division in swimming. The swimming lessons often served as a good opportunity for collecting specimens or plants for the aquaria. On rainy days there were indoor games, which partook more of the nature of social or parlor games and which were intellectual rather than physical.

"The musically inclined boys were always eager for an orchestra. This took the form of the kindersymphonie. The talents and attainments of the boys made the music necessarily crude, but it was much enjoyed by them. The violinists were children who came for the orchestra alone, the play school boys being confined mainly to time-beating instruments. There was a class also in piano playing which met twice a week.

"The printing department appealed to some as real play. The press served in printing the names of the boys in the several departments, the base ball teams, headings for school exercise papers, cards, some bill heads, and, best of all, a four-paged paper issued at the close of the last school, containing compositions by the boys on the work of the various departments, names of prize-takers, cuts of draw-

ings made in the nature work, list of specimens captured, and the like.

"Besides the drawing in the nature work, there was a division in drawing for those who preferred it to any other occupation they might have during that period. The work took the form, mainly, of large free drawings from objects. This was the nearest allied to regular school work of any department, unless we except the library from which the boys eagerly drew books of stories, history or nature, for home reading."

I shall speak further of the Play School in the next chapter. I shall show that Mr. Johnson has provided a plan for carrying these boys on in further harmony with their development until maturity. Mr. Clark's Lincoln House clubs are an unconscious reaching out in this direction, the work of a single group, perhaps, being less varied and more thorough in a single direction.

In coming to the methods in which the religious element is present, we find that the Boys' Branch of the Young Men's Christian Association offers instructive likenesses to and contrast with the group and the mass clubs. The boys' department was an afterthought. I think it needs no prophet to declare that it is soon to become the important thing in Association work. The Association reaches the upper and middle classes of society. Its fees are prohibitory to poor boys. Although the men usually crowd the boys out of the building, the Associations generally have an almost model equipment for boys. The gymnasium in winter and the camp in summer reach and satisfy the instinct for physical activity. The game-room is often adequate, although organized play is hardly known. The department of manual training is not often open to boys. The Associations lack sufficient leaders for boys, but they are awaking to their need. The Association has the advantage of being able by its equipment to do what no single church can do, but it is less influential than the church in that the boy does not love it as he can the church. He usually feels that his fee squares his obligations and that the institution is one simply to get something out of. I would rather my boy would be converted in the church than in the Association. I would trust more the approach, the subsequent care and the product. At present the average Boys' Branch is not conducted so as to be as popular with boys as the mass club or so as to be as worthy of commendation for careful, thoughtful work as the group clubs.

The most popular way of helping boys in the church is by means of the Junior Endeavor Society and kindred organizations. We are to remember that we are not discussing the adult Endeavor movement, although, whatever its virtues, it strikes the psychologist with some surprise to note that its

every feature has been transferred to its junior branch. Can it be possible is his instant query, that a plan of the utmost utility with persons from sixteen to forty can be completely adaptable to children (in the "junior" branch) from six to twelve and (in the "intermediate" branch) from twelve to sixteen?

This seems to be the chief trouble with the plan. It is a plan for grown up people. It is a society for sitting still, and boys do not like to sit still. Its meetings are based on the class meeting idea, and boys were never made to go to class meetings. Its membership is at least half girls, and, as we have seen, boys never spontaneously form such societies before they are fifteen or sixteen. It usually has women leaders, and this makes the maturing boy uneasy. It generally has in it children of all ages, and the clan-bounds of boys are very strict about equality of age.

The psychologist finds other weaknesses which the boy would not be able to define. He finds fault because the leader is not only generally a woman, but a young, inexperienced and untrained woman. The effort is made to get the best leaders, but the United Society officers have repeatedly said, that if a trained leader cannot be secured, a zealous young person or a committee of young people should go ahead with the society. The soul of an adolescent child is too fair and fine a thing to be handled by a willing but ignorant girl or bandied about by a committee. If the pastor, if the deacons or deaconesses, if the wise fathers and mothers do not see here the most important work of the church, then let the spiritual nurture of the children come in some other way.

The psychologist finds fault with the plan because it is not adapted to boys. It often meets Sundays and so reaches only the boy that wears the Sunday suit. It is an altogether different boy who goes out into life Monday. It ignores almost entirely the instincts for physical activity, out-of-doors, natural science, constructiveness, play. It calls for a self-expression which is premature and unnatural in those days of crisis when it is more important to brood than to utter. It offers a pledge which an honest boy hesitates to sign because of its breadth and life-long implication, the infraction of part of which is treated as a matter of course in the society. "Nothing tends more to give to children a sense of unreality," says Sir Joshua Fitch, "than the habit of exacting from them professions of faith, which do not honestly correspond to their present stage of religious experience." The organization is smitten with the plague of uniformity, which possesses the Sunday School. No matter what the local membership or circumstances, every band is urged to take the uniform topics and to adopt the same affiliated ideas. These topics deal much with rest, peace,

resignation and introspection, essentially feminine themes, when, as Gulick has pointed out, the whole trend of a boy's nature is heroic, objective, katabolic. The idea of the movement is the congregation-idea: the crowded convention and excursion, international topics and methods, and in the local society, children gathered, exhorted, prayed with, dealt with—whole-sale. There is no indication that the wealth of recent child-study literature which is transforming education and home life has yet gotten inside the door of the Junior Endeavor movement.

On the other hand such religious bands as these are splendid untrammelled opportunities for children to serve God and perform religious duty. They give instant definiteness to consecration. The word "Endeavor" was an inspiration. It expresses the ideals of youth. To try, to persist, to attain, these are the things a boy wants to do. The junior idea has in it the three things which I shall say later are fundamental to work that shall help boys: something to love, something to know, and something to do. The Endeavor hosts, "the army of the day-break," have the enthusiasm, the confidence, the consecration and the opportunity to take hold of the boys, and do for them what no one else can do. Let the directors of the movement gradually retire methods that are merely imitative of adults and that insist on iron conformities and affiliate with themselves some of the other forms of work named in this chapter, and then the movement will furnish the leadership and the goal to a multitude of boys who need only the right touch to ripen them into Christian manhood.

Now to the Brotherhoods of St. Andrew, and of Andrew and Philip. The strength of these brotherhoods is *loyalty*. This gregarious spirit of boys has in it a great capacity for affection, as is seen in the strength of college secret societies among youths not out of the adolescent period. That spirit is beautiful and ennobling. The church is an institution as worthy of passionate devotion and of "team-work" as the college. The Brotherhoods seize this romantic affection and fasten it. There is a disadvantage in that, in either case, the Boys' Brotherhood was an after thought, and too often the work is modelled after that for men, instead of appealing directly to boys. There is sometimes, too, but not always, the impression given that the play-element is for the sake of winning those who are not Christians, instead of being the legitimate employment of the Christian boys themselves. I value the Brotherhoods very highly as opportunities afforded boys to develop their early Christian characters in each other's fellowship under mature, manly leaders.

The Knights of King Arthur, devised by the author, is an

order of Christian knighthood for boys, based on the study and emulation of heroes and standing for the manly virtues of courage, chivalry, loyalty and service. Its special attractions are ritual, initiations, "quests," rolls for heroic deeds and hero scrap-books, the fraternity spirit and a system of recognitions known as "the peerage." It appeals to the romantic, hero-loving and imaginative side of a boy's nature as no other plan does, and so fills its own place. It gives some room to the constructive instinct in the making of the regalia by the boys, and to the play instinct in the exercises themselves. It is not secret. Its success depends almost entirely upon the leader. A man of imaginative, pains-taking spirit can make this plan a means of character building and religious nurture of singular power among boys. Those who use nothing but the material furnished by the originator or who do not push the special features of the plan patiently will not make much of it. The disadvantages of the plan in actual practice seem to be that it requires considerable work on the part of the leader, and that when the novelty of the idea wears off few leaders know how to turn to something new. Loyalty to a society or a plan should never outweigh loyalty to the boy.

The most interesting church work that I know of anywhere among boys is that exhibited in an organization known as the Captains of Ten, originated and conducted by Miss A. B. Mackintire of Dr. Alex. McKenzie's church in Cambridge. We have here a successful boys' club conducted by a woman. We have here a woman who, without fad or theory, has worked out for eleven years a plan which unconsciously fits the best theories. The basis is hand-work. The Captains of Ten are boys from 8 to 14, who are captains of their ten fingers. Sloyd, weaving, whittling, cardboard work and other activities are tried. The interest is missions which are taught graphically. The dramatic instinct is fully recognized in this and in the entertainments by the boys. Here we have loyalty, will-training, altruism, hero-worship, the imaginative instincts, all cultivated in manifold ways. The boys are graduated into the Knights of King Arthur, under adult leadership and with such original special features added as seem necessary. A personality that has been devoted to boys with such patience and thoughtfulness becomes a masterful influence on character. These boys seem to ripen into Christian life naturally. There is no Junior Endeavor society in this church. This illustration suggests the power of broader methods wielded by sense and consecration to assist in the actual religious decisions of boyhood.

We come now to the greatest educational institute in the church—the Sunday School. The Sunday School is the target of much wise and unwise criticism, but it presents the greatest

hope and the largest opportunity of any institute of social pedagogy in the world. Its teachers are criticised for their lack of pedagogical training, but they are the noble and willing souls in the church, and they are trying everywhere to learn all that the pedagogists have to teach. The system of instruction is declared to be totally at fault, and it is rather appalling to think that a course of lessons which is being studied by 12,000,000 people is prepared by a committee, not one of whom is a specialist in the knowledge of child study. This is going to be changed. The better system is coming, but it has not arrived. A tentative outline of it is here offered. As applied to boys we may state it as follows: Its basal principle is that "interest is the only criterion of success and the only soil in which teaching takes root." "The child must rise through," says Ellis, "not fly over and above the race's religious growth." The interests of boys under nine are simple, near, concrete. Their religious conceptions are anthropomorphic, animistic, even fetishistic. Teaching should be topical: very simple and definite subjects being chosen. The childhood of Jesus and of other Bible characters, and the care of God as illustrated in nature and the animal world will be indicated as the subjects of teaching. The object of teaching is to lead to childlike trust in the Heavenly Father. In the stage of boyhood the mythologic, the heroic, the sensuous or dramatic, and the egoistic instincts appear. It is the age of law. The Old Testament is the textbook, with sidelights from legend, mythology, fiction and heroic and missionary biography. Teaching should be biographical. The method, as in the previous age, should be that of the storyteller. The object of teaching is to inculcate right principles and build up right habits. As the age of ferment approaches confidence changes to doubt, egoism broadens to altruism, and the time for a definite religious as well as physical regeneration comes on. Teaching should be inspirational. We are surprised to learn that the story of Jesus is an adolescent interest. Dr. Hall suggests that as he became a man so as to be a ladder to teach us to know him as God, so the teaching about him should be first of the human and then of the divine element. In adolescence teach the altruism of Christ. It is the age of love. The personal Christ must be held up as the object of passionate devotion and heroic service worthy of the yielding and consecration of the will and the entire moral nature. The storytelling method now yields to that of free, frank conversation.

The course of lessons in the Sunday School of the future will (1) recognize the mental and moral development of the child, by what the Rev. Chas. E. McKinley well calls "a graded gospel." "Grade the gospel, not the child." (2) In the use of the Bible with children it will magnify the personal element,

will teach the Old Testament first, and will teach the humanity of Christ before his divinity. The purpose to inform the child will yield, as Dr. Street urges, to an effort "to aid it to pass from stage to stage without atrophying in any one. Growth, and not learning, is what is desired." "What a child has felt he never forgets," said Alice Wellington Rollins. "What he has merely been told he may forget in five minutes." (3) "Love is the keynote of all our work." "The heart is the universal faculty. We live in the heart." The adolescent period must be focussed upon nothing less worthy than the endeavor to center the love of the child on Christ as Hero, Saviour and King.

The Sunday School should itself undertake the church's boys' club work. I plead for this broadening of its function. It has the best opportunity to do this. Here is a school with 200 boys. Organize a separate boys' club and you may get 30. Ask the boys of the school to hold a weekday session and you can get nearly all. It has the leaders. The mature people who teach classes are the ones to do this work. If, instead of having one earnest individual it were understood that the Saturday session is as much the teacher's work as that of Sunday, the task would not be hard for any one. The school needs the work. Its only weakness is that it is isolated from life. The school has the confidence of the church. An authorized weekday institute for boys and for girls would have prestige and influence. If it would hold such a weekday session it would make the turbulent Junior Society and the struggling boys' clubs unnecessary. The school has the equipment of place, heat, lights, money and apparatus. By thus co-ordinating all the educational work we would be free from this curse of over-organization of which we complain.

A new fad for supplying the deficiencies of the Sunday School is the revival of Catechism Classes. They are supposed to furnish candles of truth ready moulded for future burning. Sir Joshua Fitch says of them: "I attach small value to catechisms. We never employ them in teaching any other subject than religion. And the reasons are obvious. They are stereotyped questions and stereotyped answers. They leave no room for the play of intelligence upon and around the subject. They stand between the giver and receiver of knowledge, and do not help either of them much. . . . I appeal to your own experience. Do you find that the fragmentary answers which you learned in the catechism help you much in your religious life? When I look back on the work of my religious instructors, do I find that I learned most from their formal lessons, or from the influence of their character and sympathy?" Dr. Hall found that only one child out of

12,000 and that the precocious son of a minister, cared much for doctrine. He gives no room whatever to the method, which "has been obsolete in education for four centuries." A recent conference of ministers on catechetical instruction seemed to draw toward the conclusion that it is the *class* rather than the catechism that is important. The catechism is a barrier to personal intercourse and to intellectual growth. But the intimate fellowship of the wise pastor with adolescents, for the purpose of what Mr. C. E. McKinley calls "educational evangelism," is most excellent. The Rev. Thos. Chalmers, of Manchester, N. H., has exemplified the co-ordinating method which I have recommended by reviving the old Scotch church idea that the pastor *expects* to have the attendance of the children of his people at a certain age for instruction just as much as the secular school teacher does.

The church has other means of helping boys which are not everywhere recognized. The church service itself, the boy chior, the liturgy where it is used, the sacraments, are used in the Roman and Episcopal churches as an appeal to the imaginative and dramatic instincts with wonderful power. They may rightly be so used in other communions. Preaching to children, especially to adolescents, is the most beautiful art and the most rewarding task of the Christian minister. The spectacle of a church full of adults, who have passed the era of crisis and most of whom have been converted, engaging the efforts of a preacher is one of the most unsatisfying sights on earth. It is a mistake to think one has to "preach down to" adolescents. The most virile, noble and splendid truth is the best food for them. The emphasis upon Sunday School attendance as a substitute for children is most unfortunate, since so many children leave the Sunday School at the age of greatest danger, and, having never learned the habit of church attendance, pass from all church influence. The Bible Normal College of Springfield, in its interesting experiment of the care of a mission church in that city, has literally put "the child in the midst" by making the Sunday morning service one for children. My own experience is that if we give the children something to come for, and encourage their presence by simple rewards and attentions, we can secure and sustain the habit. In my own church, last year, 49 received such rewards, of whom 22 were boys.

The revival appeals especially to adolescence. It satisfies the emotional nature. It is a simple appeal to the heart. Take away the late hours, the long services, the untrained and fanatic exhorters—features which are incidental—and reduce it to a "children's crusade," in which the social and emotional element is retained, where the ideal of the heroic and loving

Christ and his grand and strenuous service are held up by the pastor or a wise specialist with children, and we have an instrument of historic dignity and perpetual value. The danger is the forcing of the nature before it has come to its day of choice and the neglect to follow up the decision by the careful training of the pastor's class. A plan working in this direction which has found favor in the Sunday School is that of a Decision Day, to which, from my own experience, I can give a guarded approval. The decision asked for should always be simple, definite, and never with the clause "for my whole life long." When made it must not be thought to mean too much and a premature expression urged. Never count or announce the number of decisions. Neither must it be allowed to mean too little and be altogether neglected. It should not only be asked but reiterated annually and the results from year to year tabulated, studied and followed up individually.

I will put my idea of the church's educational scheme into form in the next chapter, which is a summary of conclusions drawn from what has preceded.

IV.

SUGGESTIONS AS TO HOW TO HELP BOYS.

Learning that there is a period when the boy seeks and needs a larger and a better social fellowship, we have discussed the ways in which boys have sought this and the ways by which adults have sought to furnish it. We may now in a sort of summary endeavor to answer this general question, "How shall we best help our boys through the period between ten and eighteen years of age?"

First, what means have we?

The greatest means of helping the boy is the Home. I have not emphasized this, because we have been talking of other things. But the one thing that discourages the social worker for boys is the recognition that the divinely appointed institution, which has the most of the boy's time, interest and loyalty and every needed inspiration and appliance for his nurture, is untrue to its duty, and that nothing else can possibly take its place. Not only are children God's ambassadors to earth's homes, but it is the personality of the mother that originates in the child the earliest and the most permanent ideas of God. When a boy arrives at adolescence he turns from his mother to his father. The boyhood of the father is the hero of the son, and it is almost impossible, as it seems ungracious, to provide substitutes for the ethical teaching and practice of the home. The influences that disrupt the home and prevent its members from ever being together are most dangerous, not in their influence

upon the parents, but upon the child. It is the evening lamp that is home's lighthouse. A home without a good eventime is a home without hope, and the way a boy's day ends at home is a prophecy of the way his life will end. The hour after sunset is the Sabbath of the day. It seems, too, as if the very years of crisis were those most neglected. A creeping baby is submerged in toys, but a growing boy of ten has nothing at home to play with. A child needs caressing much more at twelve years than at twelve months. Many parents to-day are like cuckoos, willing to leave their young in anybody's else nest, and trusting their religious nurture to those who may be willing to take up the task of saving other people's children.

Many boys could be carried through the age of unrest without resort to outside agencies. When the "gang" spirit appears the parent can co-operate with it, rather than obstruct it. Jacob Riis tells how his wife met such a case of apparently dangerous conniving:

"My wife discovered the conspiracy, and, with woman's wit, defeated it by joining the gang. She "gave in wood" to the election bonfires, and pulled the safety valve upon all the other plots by entering into the true spirit of them,—which was adventure rather than mischief,—and so keeping them within safe lines. She was elected an honorary member, and became the counsellor of the gang in all their little scrapes. I can yet see her dear brow wrinkled in the study of some knotty gang problem, which we discussed when the boys had been long asleep. They did not dream of it, and the village never knew what small tragedies it escaped, nor who it was that so skillfully averted them."

The happiest memory of my own boyhood was—in a place where the neighborhood spirit was yet warm—of the weekly evening gatherings in the various homes in turn, with the elders conversing at one end of the room and we youngsters playing games and acting plays and charades at the other. I do not remember that any of us ever cared to be anywhere else at night. The story of the Alcott family is another entrancing illustration of what I mean. The curfew ordinance has at least the advantage of making it necessary for the parent to keep the child in the home evenings.

Next to the evenings, Sundays are the times of the greatest opportunity in the home. I know how hard it is to abbreviate the afternoon nap for the sake of the boy, but it will be better to do so now than to be awake with anxiety later. The Junior Endeavor movement has kindly taken the burden of Sunday afternoon from many a parent, and has thereby done a wrong to nature, to the home, to the Sabbath and to both parent and child. The dumping of children into Sunday Schools that their

parents may go off Sundays is heathenish and abominable. It is also a question how far any outsider has the right to encourage religious feeling in a child without the knowledge of its parents.

If the period of habit-making has been passed wisely in the home the period of will-training will present fewer difficulties. City households that are able to emigrate bodily to the country solve half the difficulties of restless childhood and store up material for winter nourishment and exercise. The country week and the vacation school and the summer camp do the same thing in a lesser degree.

Next to the home we must place instrumentalities that are home-like. Celia Thaxter told of

"The gracious hollow that God made
In every human shoulder, where he meant
Some tired heart for comfort should be laid."

God destined some people to be parents. Others he left for god-parents. That old chrismal idea needs to be revived. Many an empty heart could be filled with lad's-love. There are great houses which are silent that could be filled with wondering children; and unsatisfied, cultured lives that could be poured out in no finer crusade than to give a few boys a place once or twice a week that has the home-touch. Some Sunday School teachers have thus brought the school into that contact with life whose lack we mourned in our last chapter. Many a college graduate—like the boys' athletic hero, Evert Jansen Wendell, or some girl from Smith or Vassar—has done the same. Among the well planned ways of helping children and helping their homes at the same time I think the best is the Home Library System originated by Chas. W. Birtwell. It has no big convention or newspaper organ to commend its workers and no fashionable or ingenious features to make it a fad, but it is the most splendidly sensible thing of which I know. A bookshelf of books is loaned in a poor home and a volunteer visitor comes in and gathers a group of eight or ten children to read and talk them over together. Games and pictures are circulated in the same way and the pass-books of the Stamp Savings Society are distributed and collected. Anybody could do this, even where such a work is not organized as it is in Boston.

Next we come to the Public School. I cannot discuss this. The most enthusiastic profession on earth is that of the teacher. The greatest advances in scientific application of knowledge are being constantly and willingly made in the school curriculum and methods. Two recent changes in the school only can I mention. First, the instruction in manual training and

artisanship which was once given in every New England home to both boys and girls has now devolved upon the school. The idea of work individually planned and spontaneously carried to completion, which I have defined as the method by which the will is trained, has not yet come in with this change. Instead, the immense amount of seat-work and home-work tends in exactly the opposite direction. Second, with the passing of the reading of the Bible from the schools, moral education, with the exception of instruction in temperance, has almost ceased to exist. Some startling statements have been made by Miss Margaret Evans and others as to the total lack of ethical knowledge and discrimination manifested in groups of children going out into life from the public school. Social pedagogy must supply this need of will-training and ethical training, until the schools are forced to take it up.

The last means of helping boys through adolescence is that which we have discussed in previous chapters; organization in social and religious institutions; in short, boys' clubs.

By what methods has our study persuaded us that we may best use these societies for the making of manhood?

I have spoken of the value of Mr. George E. Johnson's studies and experiments with play and games. You will be interested in the outline of his Play-School curriculum which he has furnished me.

"General Outline of Work. Andover Play-School and Boys' Club.

"Group I. Boys ten to fourteen years old.

"Play-School, winter session: Wood-work, gymnasium, games, collections, music, printing, library, savings bank.

"Spring: Garden class started, nature work incidentally. Outdoor games 'patroned' Saturdays.

"Summer: Vacation Play-School.

"Group II. Boys fourteen to eighteen years old.

"Winter: Sloyd, mechanical drawing, gymnasium, athletic club, games with coaching, checkers, chess, whist, billiards, music, banjo club, collections, printing, paper issued, savings bank, instruction in various branches, library (reading watched, hints given, use of library).

"Spring, summer, and fall: Outdoor gymnasium, patronage of athletic teams, game-master for the Richards Field.

"Group III. Age eighteen to twenty-two.

"Winter: School of politics, gymnasium, athletic club, games with tournament and coaching, music, dramatics, printing, etc., continued, instructions in various branches, library continued, savings bank (Andover Bank).

"Spring, summer and fall: Outdoor gymnasium, patronage of athletic teams, game-master, etc.

"Miscellaneous: Church committees to keep track of various ages. Lectures for information, morals, citizenship, health, purity. Socials."

In the Lincoln House Play Work Guild the course in creative work in arts and crafts after leaving the kindergarten age is as follows:

"Age 6 to 8: Advanced kindergarten course (Course II) in clay.

"Age 8 to 10: Course III clay, perhaps varied with paper sloyd.

"Age 10 to 11: Simple fret work, varied with Course II in paper sloyd, or Course IV in clay.

"Age 11 to 12: Fret work, Course II, varied with Course I in cardboard sloyd.

"Age 12 to 13: Wood sloyd, Course II in cardboard, free-hand drawing, advanced course in clay.

"Age 13 to 14: Simple cabinet making, wood carving, Venetian iron work, basket making, printing, lettering, drawing, water color work.

"Age 14 to 17: Cabinet making, leather work, lettering, printing, weaving, metal work, water color work, drawing."

These boys have also the gymnasium and the small group boys' clubs (8 or 10 boys) in which, as they may choose, they take up collections, scrap-book making, travel, study, simple fancy work, animal study, and an endless variety of things which teacher and boys can pursue together.

Of the methods which may be used we may speak of a few more definitely.

Games and Play. Mr. Johnson urges that "for school children should be chosen, as far as possible, the games which are based on instinctive tendencies. On the hunting instinct may be based games of chase, games of searching or hunting, games of hurling or throwing; on the fighting instinct, games of contest, as wrestling, boxing, trials of strength; on emulation, as jumping, racing, trials of skill; on curiosity, parlor magic, riddles; on sociability, the social games; on acquisitiveness, collections; on constructiveness, wood-work, sewing, making toys, doll-dresses; on the caring instinct, dolls, pets."

The purpose of choosing games should be, he says:

"1. To stimulate a healthy play interest and educate it.

"2. To play games adapted to exercise certain faculties of the mind and body.

"3. To teach games which may be played at home."

I will only remark further that while it is a matter of experience that games teaching observation, memory, attention,

and furnishing physical activity are quite numerous, indoor social games which can engage a large social group are very few. He would be a benefactor to childhood who would present even one good one. This is especially true of games enjoyable by older boys and girls.

Gymnasiums. The gymnasium is instantly attractive to a boy. He sees in the ropes and bars and chest weights the vision of himself as an athlete and a victor. I do not think the gymnasium as mere physical exercise appeals to a boy. It gives him nothing to anticipate or to remember. I think it is to the combative and emulative nature that it appeals. For these reasons the gymnasium should be controlled by the play interest. And as it is this interest that dominates, those boy-leaders who have no gymnasium can get along without it if the play-interest in physical activity can find some other room for exercise.

Handiwork. This is the reason why hand-training is commended. It gives the boy more than the gymnasium and it appeals to more instincts. The trained hand opens the door of shop and laboratory. It not only is the chief means of will-training but it leads to the discovery of adaptabilities of life, it opens the way to specific usefulness, it solves the question of the life tendencies, it develops the expressing man, and the interest it excites leaves no room for crime, self indulgence or mischief.

Wood-work would naturally suggest itself as the easiest and least expensive form of handiwork, as well as the most varied in result. Elaborate equipment of salaried teachers are not indispensable. With a good old carpenter and the boys' own jack knives I kept thirty of them happy last winter. It is very easy to let the hobby of utilitarianism and the desire to make pretty things to photograph for the annual report run away with the handiwork method. The purpose should be, I take it, not to make artisans but manhood, not hand-agility but will-power. For this purpose I know nothing better than to give a boy an old shoe case and tell him to make a toy house out of it for a treasure chest. Here he has opportunity for invention and patience and result enough for the thing you are trying to do. Of course what is done should be worth doing and be well done. This faculty for mechanical and individual activity has been almost lost to-day in the differentiation of labor.

Collections. Dr. G. Stanley Hall found some years ago that of 229 Boston school boys only 19 had no collections. A recent study of children's collecting shows that the fever begins at about 6, rages from 8 to 11, is at its height at 10, and, among

boys, lessens after 14. Of things collected the following general classes exist :

- cigar pictures, and stamps, 34%
- objects from nature, 32%
- playthings, 11%
- miscellaneous, mostly trivial, 8%
- pictures, 6%
- historical, 3%
- literary, 2%

The rage for stamps is from 9 to 11 and for cigar and cigarette pictures from 11 to 12. Among the prominent single objects gathered, beside those already mentioned, are : marbles, advertising cards, books, rocks, shells, war relics, buttons, badges.

While local opportunities vary, these facts would furnish suggestion as to the directions of probable interest. It will add much to the value of the process if the apparatus used, such as aquaria, cages, flower-presses, scrap-books, be made by the boys themselves.

Saving. In this connection it seems necessary only to commend highly the plan of the Stamp Savings Society and the pass-book system of the boys' clubs.

Music. Believing in the power of music to soothe the savage breast, several clubs have organized choruses. Churches organize boy-choirs as much to help the boys as to help the church music. Some clubs print the better popular ballads of the day, mingled with patriotic songs, on sheets for singing in unison. Contrast the sunset hour in a college town with hundreds of boys singing on the campus with the same unmusical or uproarious hour in a large village or small city, and you see something of what music will do.

Nature Study. I have already spoken sufficiently of collections of gardens, of vacation schools, of summer camps and of winter groups for nature study. I commend the Agassiz Association.

Drama. This instinct is much neglected. It is as legitimate as any, and craves expression. Mr. William A. Clark speaks of "the boys' mind, cursed with melodrama." He is referring to the street boy and his interest in sensational news, prize fights and the plays of the South End play-house. Some substitute for these evils must exist. The charade, the dialogue, the missionary and Sunday School concert, and the desire of boys and girls to "get up an entertainment," are manifestations of the same instinct in our church life. I am watching for light on this matter with much interest. In this age, when open church opposition to the theater is becoming silent, our children will be kept from the real temptations of the modern theater by giving

them their own opportunities for expressing this instinct for personifying character and action. The novel-reading craze is a kindred one, and may be similarly met. A sedate Congregational women's home missionary paper contained recently a most stirring little play of western missionary adventure to be performed by boys, which was called "a missionary concert exercise." I don't care what you call it. It was a good thing.

The Knights of King Arthur helps the dramatic instinct without including the theatrical element.

Socials. I have advocated the organizing of boys and girls separately. In organizations for sitting still and talking in meeting I insist on this, for those two things are specialties of little girls. But in societies of the more active sort it does not make so much difference, for the boys and girls before they are thirteen will not pay any attention to each other. It is desirable, when children are maturing, that they should be brought together under adult auspices for mutual acquaintance and development. The things that do take place at church socials and unchaperoned children's parties, if written out would make a chapter of horrors. Is there such a thing as a sensible church social for boys and girls? It is an actual fact that some parents think a dancing school is a better place for their children than the church vestry. No doubt it does pay some attention to manners. In the age of physical exuberance these socials need special attention. They should be small. The children should come in sections, if there are too many to come at once. There should be one head, who should have a definite plan for the entertainment to be provided, and a sufficient body of adult assistants. The pleasure should be spontaneous and much of it provided by the children themselves, but it should be refining, of continuous interest, inclusive of all, and governed in its length by the bed times of the children. It should also be remembered that when well meaning people ask children to come from their homes in the evening, whether to play or to pray, they are responsible that those children shall arrive home early and in good company. Personally, I am through with affairs that send young girls forth on city streets at nine o'clock with accidental or self-chosen chaperonage.

Stories. Not only is the story the chief way of teaching in both the secular and the Sunday School until the child is well along in adolescence, but it is a method of universal interest. It was the primitive form of history and the first means of perpetuating crude scientific discovery and religious tradition. It is the material of the Old Testament and the charm of the New. It is a perpetual interpretation of life. Fairy stories not only appeal to but are the actual translation of child-life,

which is fairy-life, in its wonder, credulity, and ignorance of boundaries and limitations. Clara Vostrovsky gives a chart of the elements of boys' interest in stories, which I reduce to per cents., as follows: action, 36; name, 24; appearance, 10; possession, 7; speech, 5; place, 5; time, 3; feeling, 2; dress, 2; esthetic details, $1\frac{1}{2}$; sentiment, 1; moral qualities, 1; miscellaneous, $2\frac{1}{2}$.

The girls' interests were quite different, being especially strong by comparison in speech, appearance, dress and moral qualities. I have found the story excellent for the children's sermon. It is soothing in any discord that may arise in the children's society. It comes in well during the social. Nothing is better on Christmas Eve or Watchnight or in the solemn days of Holy Week for moral impression. The moral, by the way, is better not at the end of the story, but in sly touches in the middle and as produced by the narrative itself. He who can look into a circle of shining children's eyes and tell a good tale knows one of earth's finest luxuries. Oh, for more shamans, minnesingers, troubadours, bards, jongleurs or Pied Pipers!

Pictures. I need not speak of the many uses of the Perry Pictures, The Elson Prints, etc., in creating an interest in art, history, collecting, etc. I have found these pictures of Holman Hunt's especially helpful in the religious instruction of adolescents. There is something in their opulence of detail and mystic beauty which makes them singularly effective. They may be used for impressing the solemn lesson of the importance of adolescence as the time of choice and opportunity. First, I use "The Child in the Temple." I point out the many details: the inscription on the door, the doves, the rejected stone in the court, the blind beggar, the lamp lighter, the babe brought to circumcision. Then the characters appear: the doctors with their scrolls and phylacteries—one is blind—Mary with her look of amazement and love, Joseph with his protecting hand, and the boys in the picture—the musicians, the slave and the Boy Jesus. It is his hour of awakening to life's meaning, God's will and his hour of choice. I use the "Light of the World" to lead to the thought of the life-door at which the Christ knocks, *which can be opened only from within*. And "The Shadow of the Cross" suggests the manliness of the young Christ and his choice of the cross rather than the jewels over which his mother lingers.

Questions. The true leader will be often Socratic. He will not furnish categorical, catechetical answers, but, finding that the *one thing* humanity and especially child-humanity is unwilling to do is *to think*, he will constantly in private and in

public suggest haunting and leading questions of ideal, casuistry, and practical ethics which must and will be answered.

There are many other methods which I could mention. Some of them were suggested in the analyses in Chapter III. The seeking and training of good taste will not be forgotten, the illustrating and emphasizing of cleanliness, chastity, temperance and reverence by personal conversation rather than morbid "purity talks" or class exercises will have its place, talks by men whom the boys admire, and the introduction of rewards and special privileges will have a stimulating effect, if they are made accessible to a fair grade of effort rather than exclusive to a first and second. The last method which I name is the most important.

Personality. The three curses of humanitarian work are utilitarianism, uniformity, and numbers. And the greatest of these is numbers. It takes perpetual vigilance to do church or social work without becoming a slave to the addition table. All work for men that amounts to anything is in the end the influence of personality on personality. So in boys' work we have two things of importance to consider: The personality of the leader and that of the boy. Mr. Mason suggests as the easier qualifications for such a leader that "he must necessarily have the magnetism of Moses, the patience of Job and the wisdom of Solomon." It would be unfortunate to place the standard so high that everybody would shrink from the work. The boy is influenced by his leader in two ways: through his imitativeness and through his affections. He idealizes his leader and tries to become like him. "Teaching is really a matter of contagion rather than of instruction." His leader must therefore be a person of character and self control. He loves his leader and wants to do for him. His leader must be a person of ideals who can offer him good and true things to do.

The personality of the boy must never be forgotten. We must forget our addition table and stop seeing our boys as flocks. The most important thing any one can do for a boy is to love him. We must know each one in his school, his home, his playing and gathering places, as well as at the club or our own home. There are so many different kinds of boy under one hat and boys differ so much in their individual interests and the interests of one boy changes so fast that it takes a watchful and encyclopedic mind to catalogue them.

The way to help boys by the methods we have mentioned, as Lancaster said, is to "inspire enthusiastic activity." "Oh!" says one, "you give the boys something easy all the time." The things that inspire enthusiastic activity in a boy are not easy things. Is baseball easy? Is football easy? Is swim-

ming a mile easy? Are wood-work or parallel bars or punching bags easy? Interest is not ease but it makes things easy. In that marvellous study in the New Testament of Jesus and the Rich Young Man, we have a study of Jesus and adolescence, and the appeal that the Master made which aroused that slothful idler almost out of a lifetime of languor, was an appeal to the difficult, with this inspiration, his own passionately declared love for him.

We should use as many methods as we can thoroughly, letting each get its effect, and co-ordinating also, so as to feed the boy with as many interests as possible. We cannot tell which one may determine his life-work or mould his character. It is inspiring to know that in the self-originating exercises of the boys' club one may do what the school does not accomplish—help the boy to decide what he shall be.

We should give each boy something to know, something to love and something to do. That is, we must train his mind, his heart and his hand, and while doing these three we train his will.

The problem of the church and boys is not different but is larger than that of the boys' club. The boys' club seeks character. The church seeks Christian character. The methods of the church should be those which I have already named with those additional ones which shall encourage a definite decision for Christ during the period of choice and which shall establish and exercise that decision. Religion in a child is like measles—it breaks out in the face before it does in the hands. It is as necessary to secure Christian activity as it is Christian allegiance.

Not only does each boy have his own time and form of crisis but he has his own way of beginning the religious life. In the Episcopal church the boy is trained to believe that he is a child of God. At adolescence the confirmation class awaits him to seal his relationship and his crisis is likely to be one of forming fresh ideals only. In some churches boys are told that they are the children of the world, if not of the flesh and the devil. They expect and usually reach a very sharp crisis of definite Christian purpose.

Mr. E. M. Robinson, International Boys' Secretary of the Y. M. C. A., has put these differences of experience in a vivid and homely way.

"Boys enter the religious life in at least as many ways as they enter the water for swimming: (a) Some plunge in—a definite decision which settles once for all what their attitude toward right and wrong shall be, what their relation to their God shall be. (b) Some wade in—deliberately, cautiously, step by step, each step revealing that another step is desirable.

(*c*) Some run in a little way and then come out again, but continue to run in a little farther each time, till at last they swim off—a number of changes of mind. (*d*) Some are forced in—they may, finding themselves in, decide to remain, or they may make frantic struggles to get out. (*e*) Some sit down on the beach and simply let the tide come up about them, till it floats them off—by not resisting the tide about them, they practically accept the situation. A boy enters the religious life by deliberate, comprehensive decision, by an accumulation of little decisions, by non-resistance to influence about him, which is a decision. In all cases, by his own choice accepting, or decision.”

My own ideal scheme for a system of church education for boys is as follows. Although the list may seem formidable, it requires only the instrumentalities and workers possessed by the average church.

I. Co-ordination with all other means of education—home, school, play-ground, vacation, library, museum, local historical sites, etc.

II. The following church instrumentalities:

The Sunday morning service,

The Sunday School,

A boys' club affiliated closely with Sunday School, with no clan or cast of religious profession attached.

Home visitation and consultation (with an enrollment by personal inquiry of the boys' separate interests and experiences).

III. Scheme for church education of boys:

1. Religious training:

Weekly children's sermon.

Sunday School instruction: Old Testament first, then life of Christ, then Christian ethics.

Decision Day, preceded by a few special children's meetings, explanatory of the Christian life.

Special training in

how to use the Bible

how to pray

how to serve Christ, following Decision Day.

Seeking opportunities for service for children: choir, ushers, entertainments; individual activity.

2. Will-training:

Wood-work

Games, puzzles, conundrums

Rewards for church and Sunday School attendance.

3. Heart-training:

Liturgy

Bible and hymn-learning

Music

Drama

Stories and pictures

Knights of King Arthur (at the boys' club meeting)

Pets

Personality of leaders.

4. Mind-training :

Collections

Printing

Saving

Missionary and general information.

5. Physical Training :

Marches and Drills

Wood-work

Tramps, Tours.

6. Social Training :

Socials

Entertaining others

Missionary giving.

The needs and possibilities of work for boys tempt the student into the fields of enthusiastic rhetoric. One third of the people in America are adolescents. Three million of the human beings in America are boys between twelve and sixteen years of age. The so-called heathen peoples are, whatever their age, all in the adolescent period of life. What a field ! How suggestive to philanthropy and to missions !

The attention of the church during the last twenty years has so swung toward the young that it takes no prophet to foretell that this is to be the central work of the church in the new century. Jesus, who appeared before the world at the beginning of his adolescence and left it at its close, set the Child in the midst and said, "Of such is the kingdom of heaven." The psychologist and the Christian are both listening to this word of the Master.

In the development of the boys' department of the Y. M. C. A., and in the growth of the big city boys' clubs, in the founding of such institutions as the Bible Normal College, whose motto is Horace Mann's "Wherever anything is growing one former is worth a thousand reformers," in the opening of a new profession, that of the teaching ministry, in lay work in the church, we have abundant intimations that the field of work for boys is soon to offer many opportunities for many men's life-work. In the smaller groups of those engaged in social service, in the Sunday School and the other forms of church nurture, the harvest is already white for splendid consecrations of volunteer helpers.

This is the New Crusade. This is the "Student Volunteer Movement" that has an appeal at home as well as abroad.

Let us help make the men of to-morrow!

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