

71.

THE SOCIAL EMPLOYED BOY.

LLOYD M. HOULDING.

DEDICATED TO
SPLENDID LEADERS
OF EMPLOYED BOYS, WHO ARE
IN CONTACT WITH THEM THROUGH THE
HOME, THE INSTITUTION, OR THE PLACES
OF THEIR EMPLOYMENT.

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INTRODUCTION

"An Employed Boy is a social animal". We have always known that the school boy was a social animal, and we have hailed him as a potential man. Little attention, however, has been given to the potential industrial and commercial man.

During the last twenty-five years, industry and commerce have gathered together a countless number of eager boys as a labor supply for the ever increasing number of factories and workshops. The country is full of employed boys, and we are proud to believe that there are none finer to be found anywhere. They are earning money, real money, and the majority are doing it quite independently of their family life.

Boy Psychology has taught us many important things about the school boy, and we have passed through the experimental stages of handling him. Many books have been written concerning his journey of life through to manhood, but we have almost entirely neglected the study of the Employed boy. He is the one who runs home from work by way of the side street, and the railroad tracks, and students of boy life have not seen him nor followed him through his social journeyings.

The school gave this employed boy an elementary education, but a close study of a few boy contacts has proven that it failed to equip him to face the perils of the complex industrial world. The majority of school teachers are women, and they are inexperienced to the demands made by the factories and workshops upon the boy apprentice. They are sympathetic, but their understanding of the industrial problems is quite inadequate to shed light

on the real preparation of the boy, who must leave school at an early age, and go out to face a cold, critical and highly organized world of business.

Industry exists for citizenship. The employed boy leaves home, school and church, the three great fundamental agencies of his all round development, and assumes the role of wage-earner. His first experiences of industrial life give him a rude shock, and unless he is guided he never sees the possibilities of the highest forms of citizenship. The fault is not his that he is made a machine which is set to work by experienced men whose vision of real life is dimmed by the material forces which exact returns in the form of profits.

It will be our privilege to study the employed boy on the planes of uniformity which will prove his capacity for sociableness. We will endeavor to enlarge our knowledge of the motives, and methods of technique whereby parents, employers and leaders can help the boy to find himself, and then adapt himself to his environment.

"Industry is in the melting pot" and the human element, the boy, must find in it a channel for the expression of all that is good and noble within him. He is misunderstood at present, and only a greater knowledge of the social elements in his life will force society to be more sympathetic and charitable towards him. With all his ignorance and inexperience of the social pitfalls of life, and with his great ignorance of himself he is still the boy whom society created, and society must see him through to the end. "The tumult of his youthful passions

and the waywardness of his undisciplined soul", causes the employed boy to shout for help, and he must have it.

We will therefore pursue this study with that objective in mind. It is directed entirely for the leadership of boy life, and especially to that great host of institutional and industrial leadership who have to live, work and play with these boys.

We will endeavor to understand him socially in his consciousness of self, his environment, his needs, his attitudes and his leadership.

MARCH 1925.

L.M.H.

CHAPTER I.

SOCIAL CONSCIOUSNESS OF THE EMPLOYED BOY.

An employed boy may be described as one who has reached the age at which the law permits him to be regularly employed full time. He has left school, and sometimes home, in order that he might increase the family income. Many leave for the definite purpose of working out the ambitions of their youthful visions, and in order that they might share in the creation of a great world of production.

In some sections of the country a wage-earning boy must be fourteen years of age or over. The educational laws in many other parts of the country demand that the boy shall not leave school until he is sixteen. In England the Fisher Bill called for a minimum of eighteen years, but in all these laws provision is made for those who must go out to support the home. In such cases the educational laws exact the promise of attendance at night school, or an application to some form of supplementary training.

"I have it" a chap exclaimed in my presence not long ago - I was in conversation with him on the topic of improving a machine upon which he was working in a factory - On inquiry I found that an idea had dawned upon his consciousness; an idea which to him was worth a great deal, even to the interruption of my speech. The idea was absolutely original; it was a real discovery, so he thought as he unfolded to me an idea which was as old as Stephenson and his steam engine.

His mind, however, had proved to his entire satisfaction its growing capacity by creating for him a thought process. By

several of these experiences flashing themselves upon his conscious thinking, that senior boy began to realize that he lived; that he could shape his own destiny; that he could define and give expression to his own needs; that he could analyze and solve his own problems; and that he could determine through his self-control, his will and his attention what his conduct should be apart from the control of his family.

What an awakening! C. C. Robinson has said that, "when the boy comes to the point of self-discovery he awakens to the world". Self-discovery is social. It involves the close observation of all the elements in the lives of those about him; it seeks to understand the real thought-producing experiences of the boy's associates.

The employed boy becomes a part of all that he undertakes with his fellows. His effort to know himself causes him to see his family relationships with a clearer understanding and the idea of parental sacrifice grips his heartstrings. The grocer comes to the door on a morning when he is at home, and he is forced to notice his dependence upon all stores and food producing agencies. That night, as he walked out of the house, he met the policeman whose beat made him go along that street, and he thinks of the splendid protection given by the city to himself, his home and to those he loves; behind the policemen are the Town Fathers who legislate, and govern in order that he might enjoy justice, and all the community conveniences; he watches the fire-reels flash by, and he is thrilled by the fire protection which is so freely given to the citizens; in fact he is forced to think of his place in the whole scheme of things, and

he is happy that he is alive, and that possibly he might at some future time direct all these excellent agencies through the municipal government.

Self-discovery reaches some boys through a vital religious experience. They have looked into the mirror of Christ's perfect life, and they have discovered their sinfulness, and God's power to forgive sins. They have found, also, that the self which they possessed, by the force of their own will powers, must go out beyond themselves to a power greater and mightier whom they discover to be God. The "new birth" opens up the world of relationships and they shout for joy in their new found love for God and for their fellowmen.

The first pay day is always a never-to-be-forgotten experience to the boy who is passing through this difficult period of self-seeking. He actually thinks that he is someone of importance. He goes to the gang or club with that pompous attitude of "Notice me boys, I'm a wage earner, and a rich man". He finds, however, that the fellows take his information coolly, and he is brought back to the earth of common place experiences in which he is asked to conform to the group customs and attitudes of life.

The gang has soon put him into his rightful place. Inwardly, he may joyfully discover that he has come into the world through a unique mould, which at his birth was broken so that no one else could be made just like him; he may go further and think that he differs from every other fellow in character as he does in appearance, but- it only takes a factory fight, or a game of base-ball, or a week-end camp or a gymnasium contest,

to force him back on the place he is expected to fill in the general scheme of things. A few well chosen knocks or jolts will cause a boy to see the world of human associations with more generous eyes. There awakens within him the desire to become a participating member of a family, of an industrial organization, of a group, of a neighbourhood, and of a race from which he cannot be extricated except by death.

Out of such and similar experiences there evolves a deeper and a more gripping individualization. The consciousness of self has developed rapidly through opposition from, as well as the confirmation of, boys who in themselves possess customs of action.

A warning note should be sounded here, about the danger of a prolonged introspection. When some boys work hard to know all about themselves, they frequently discover unwelcome tendencies, and their re-actions are almost tragic. When they have no sympathetic guidance there develops a morbid self-consciousness, a sensitiveness, a bashfulness, a shyness and often a timidity which creates real and unwelcome hindrances to their advancement in life.

On the other hand, we can always find a majority of boys within whom there develops an assertive expression of life. They rapidly become involved in the world of activity when it is difficult to step in, and put on the brakes. Their new found powers of reason, of will, of self-control, of endurance and of courage make them dash into things with an almost uncheckable zeal and a quenchless enthusiasm which is always the envy of the leaders and older men.

We must ever keep in mind the fact that almost half of the employed boys have vacuum minds - they are just plain every-day boys without any distinctive mental slant, and therefore one cannot expect them to do much other than be mere spokes in the wheels of the machinery of life; mere followers who are cut out for the hum-drum, monotonous tasks of labour. Some seeming irresponsible boys do settle down a little later on in life and they become very useful citizens and workers. I say this in defense of the growing attitude of giving every boy, up to the age of twenty, a chance to find himself. They get what Forbush calls the gradual "social broadening" and they are the hope of the race - "while in the early part of this period egoistic emotions are apt to be disagreeably expressed, vented sometimes in bullying, and again, in an opposite way, by extreme self-consciousness and bashfulness, this sooner or later develops into a clearer recognition of one's self and a finer recognition of others".@

To all - leaders and boys alike, there comes the necessity of learning the truth about ourselves- what are we in our own appreciation? What are we in reality before the world? What are we in the estimation of our families, our pals and our fellow-workers? When self-discovery does become a reality we are bewildered by our faults, and failings, but also by the revelation of our potential manhood's present power, and its "amazing possibilities, seen in the light of the invisible and eternal realities which surround us".

There is a danger in social consciousness, because of the increasing power of common standards. The social life of boys was for centuries, confined to the home and the gang. - Industrial life sprung into being, which took the boy away from home into specialized labor. His group life broadened out into larger circles of contacts, until his thought, and the ideas expressed by others took on a new meaning. New ideas were quickly voiced and registered. "Then came the awakening of intelligence, the dawn of power, the rising of the people like a giant, the vote, the newspaper; until today the thought of the people has been caught and voiced, and public opinion is a dominant power".

Social consciousness therefore, in the midst of common standards may not yield a moral being of potential christian manhood. G. H. Morrison in his article on sincerity, said - "It is a difficult thing to be an individual. I am so apt to be all warped and pressed out of the mental form that God has given me; until my life becomes a play-acting, and all the world a stage, and I have not the courage to think, and I have not the heart to feel, and I have not the heroism to be; myself."@

In this industrial age of keen competition, of cut-throat opposition, of minimum service for maximum pay, and of great unparalleled expansion, the boy worker needs a strong sympathetic guidance that he may discover himself in its midst. He is confronted with new and old ideas of morality; new and old ideas of truthfulness; new and old ideas of the christian life, and he is forced to draw into the fabric of his conscious reasoning

all the impressions of his society life. Will he be a part of all that he meets in his social grouping? Will he care for the real goodness, and usefulness of life or will he stand "having his loins girt about with religiosity, and having on the breastplate of respectability?"

Ridicule has often been used as a method of forcing a chap to think for himself, to lean on his own judgment, and to understand his powers of give and take. One employer of my acquaintance told me how he always, in the second week when the new boy began to get smart, arranged for one of the old hands to expose his lack of cleverness. On one occasion he sent a chap for a carload of "Post-holes" and sent a message ahead to keep the boy going from department to department. Another chap had to go in search of a "cubelo" in the box department.

Ridicule brings the day dreams down to earth with a crash, and the boy finds himself to be the butt of jokes. It is natural that he should proceed immediately to put himself into that position of self-knowledge, and self-control which will enable him to live comfortably in his social grouping.

Consciously or unconsciously every employed boy who lays his personality open to contacts from his social units is receiving daily impressions which become ingrained into his whole being and which force him to say -

"I am a part of all that I have met".

CHAPTER II.

SOCIAL ENVIRONMENT OF THE EMPLOYED BOY.

"The boy makes the environment;
The environment makes the boy."

An employed boy's social environment is a very complex civilization for any one to attempt to study. It was not made yesterday - It is the resultant of countless centuries of the work of God and man. Its boundaries are limitless, and its dominions are fathomless. Its ever broadening horizon depends upon one's efforts to understand it.

The boy who has left his home, his school and his many places of recreation for a full time employment soon makes the discovery that he is a social being; that he is the centre of a social environment to which he must contribute his talents, his capacities and his energy. In return he naturally looks for some compensation, and it is nearly always expected in terms of money. Therefore it is not easy to persuade him that through the new environment of his choice he derives all those influences, and impulses, which motivate his life.

Some social workers claim that environment is nine tenths of a boy's destiny - We may not agree with this seemingly extreme statement, yet a study of the boy by the leader, and by the employer reveals the fact that he is not conscious at first of his contribution to any vital part of his environment, nor is he aware of any environmental force directly or indirectly playing upon the elements of his life.

It would appear necessary, therefore, to have a social environment which has to be worked out by the individual boy who, in the expression of his personality, seeks to create an ideal society for himself and his work mates. The greater his ideals of thinking, living, working, the greater will be the ideals of his social environment. @-"For their sakes I sanctify myself that they also might be sanctified through the truth."

The employed boy has to assume his share of the responsibility for a clean wholesome environment. His attitude must be, "I would be true for there are those who trust me". Truth is the sovereign good of all his social relationships, and he must see the force of the meaning implied in the poem, -

"Thou must be true thyself
If thou the truth would'st teach;
Thy soul must overflow,
If thou another's soul would'st reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts,
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble tree." - - - -Bonar.

Jesus lived so that if such a life as His could be multiplied, then Christian society could be realized among mankind.

x-"The water that I shall give him shall be in him a well of water springing up into everlasting life."

The changing of one's social environment is not a simple matter, nor can it be lifted out of its slough of selfishness in any short period of time. The machinery of industry and commerce has grown so complex that it draws ahead with little or no heed of the individual. Frequently we see, and read of evidences of its selfish sins committed in the name of aggression and of profits.

@- John 17: 19.

x- John 4: 14.

An employer in a Toronto factory who hires about two hundred boys annually, says that an employed boy's surroundings, if wholesome and attractive, will produce a virile, clean-cut boy who invariably undertakes his work with the attitude of "I'm out to win". On the other hand, if the surroundings are dingy, and vicious, and evil smelling the boy soon shows delinquent tendencies and he becomes a burden to the establishment instead of an asset.

1. THE INDIVIDUAL.

@ "The individual is the product of heritage and environment plus personality". Many such individuals multiplied into a group go to make up a complex environment. Some writers call environment - "society"- while others call it the accumulation of personalities. It is true that the group reflects the united personalities through its surroundings, which in turn assumes the responsibility for the general atmosphere of that environment, whether it be clean or unclean, pure or impure, building or down-pulling; sympathetic or a hard task-master. Heritage has a vital place in the social environment, but to this we will refer under the title of inheritance.

The social environment soon absorbs the boy of individualistic tendencies, and forces him to conform his activities to the demands of the other individuals, who preceded him in the formation of society. Certain limitations are immediately placed about his actions. He may desire freedom for the natural growth of his personality, but he finds that the "freedom of the individual" is a mis-nomer. Everything he attempts to do involves social relations, and every action reveals the fact that there is a counter-action upon someone whether it is received, and given out consciously or unconsciously.

There was a factory, for example, which, because of incompetent inspection, was able to run a number of improperly protected machines used for cutting boxes. Boy after boy was badly cut on the hands; some losing fingers, while others frequently received gashes which required stitches before they would heal properly.

The home, and the business house have sometimes committed social sins by permitting types of boys to work who should have been given the opportunity of gaining strength through normal school and home conditions. Too many boys are permitted to work during those years when hard work has a very evil effect upon the vitality of the worker.

To change these and other unfortunate expressions of a selfish social environment "man must begin with his own inner life and change it gradually, adjusting the social machinery to express, and foster the new life into which he has risen. The forces of order and disorder, good and evil, lie hidden, not in the environment but in the man".

2. INHERITANCE.

"A TENT! Where did that come from boys?" I enquired of a group of fellows, who were located at the north-east corner of the canvas department of a large factory.

"We made it", was the quick and proud reply from several throats.

The very touch of canvas caused those fellows to occupy their spare time, mostly in rainy day noon hours, by making a model tent. Inside the tent, one could see several hand-made pieces of camp equipment, and at the side were pieces of wood

piled up ready for a camp fire.

What did this all mean? I was forced to think back into the history of the boy life of the world. Truly the boy is the product of the past, and he owes much to that long line of boyhood complex experiences. He is the climax of all the stages of culture, or as one man has put it: "a bundle of instincts, customs and intuitions".

A wage-earning boy must always contain within himself the history, not merely of his own existence but also that of all his ancestors. He finds that customs are not easily shaken off, and the taboos are never entirely forgotten or eliminated from life. He may struggle, and he often does, to free himself of all handicaps and restraints, and his decisions of the will give an entirely satisfactory evidence of his superiority to heredity. Many discover, as they pass through the process of self-discovery, that they are "self-determining agents", and as such they can create new customs, and new manners.

~~We can never quite overlook the fact however, that every~~
employed boy has inherited tendencies, impulses, senses, dispositions, nervous capacities and powers. In themselves they are neither good or bad, virtues or sins, but they do cry incessantly for a place in his life, and character, and often succeed in dominating his whole expressional life.

~~Heredity can never determine life. Biologists are~~
agreed that though it plays a significant part in a boy's developing character, it cannot succeed in controlling or guiding the elements of life. Such would make the natural progress of the development of the individual in society almost

hopeless. A boy would never have the impulse to do better or the hope of success in life if he was conscious of an all-powerful grip of hereditary control.

The personalities of others confront him constantly. He studies their manners, customs and habits. Once again he is conscious of his social environment. He discovers, for example, that if he would make progress in the realm of morals, he cannot advance alone; that he must progress in a group unit by carrying it along with him. The manners of any group have to be carefully watched and directed by the force of high standards or they will express the natural tendencies of the lower nature of boy life. Lee in his splendid book - "Play and Education", says,-

@-"Manners are a social product, the most difficult problem of life is to find the right way of treating other people. Actual good manners constitute the rarest of accomplishments and the most respected whether in a palace, wigwam or a corner grocery".

Instincts. One cannot discuss the topic of heredity without a brief consideration of instincts. The new psychology is not satisfied to pass a unanimous opinion on the question of instincts. There is a small school which says that there are no instincts - simply habits in the hereditary life of a boy. I would like to believe that right habits, in many instances, is simply the perpetuation of right instincts. If one studies carefully McDougall's list of instincts as given in his - "Social Psychology", and applies them to the employed boy life it would be very difficult to attribute certain actions to

habits only. McDougall's list, calls for a positive action :-

- | | | |
|-----------|---|---|
| Primary | - | Pugnacious
Flight
Curious
Repulsive
Submissive
Assertive
Parental |
| Secondary | - | Sex
Gregarious
Acquisition
Constructive |
| Complex | - | Sympathetic
Play
Imitative. |

Professor Weigle says that there are social instincts as well as individual, and he gives a very interesting list :- @-

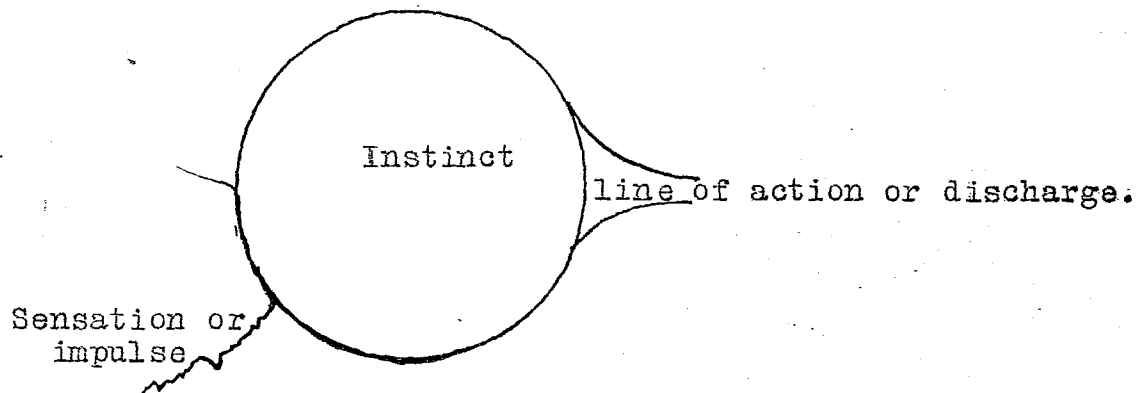
- | | |
|--------------|----------------------|
| Sociability, | Modesty |
| Shyness, | Secretiveness, |
| Sympathy, | Love of approbation, |
| Affection, | Rivalry, |
| Altruism, | Jealousy, |

Envy.

Such instincts have the expected tendency of binding boy with boy. In the process of their development in the human race it is natural to concede that they must be controlled or we get crime. The suppression of them will never suffice because they often break forth in some other illegitimate fashion and the discharge of the action sometimes causes great harm.

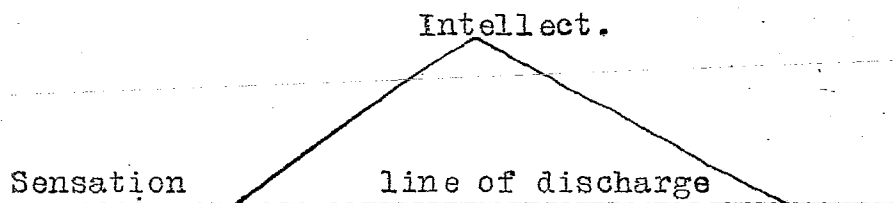
An instinct frequently acts as a bomb - a fuse is attached to it in the form of an impulse which when stimulated ignites the bomb. The bomb breaks, and the discharge action can either

be good or bad according to the direction given by the holder of the instinct.



A boy, by a careful study of the consequences, or the discharge after stealing or smoking or lying, can guard against that instinct again discharging in the same direction - Rationally he can deliberate, and thus suppress his "hair-trigger" disposition. Experience can soon direct right habits from right instincts.

William Burgher, in his book on "Boy Behaviour", has a splendid chart to express the value of the intellect in the matter of instinct discharges.



(@)

3. INSTITUTIONS.

The home is the greatest social agency in the world. Ross in his "Social Psychology" gives the home the first place in the institutional life of society, as it relates itself to the boy. "The home is the most effective social agency" and as such we must consider it first under the topic of the institutional action in the social environment. It is the inner social environment "where the boy's character is initially made or ruined".

The home stands in the centre of society, of the community life. It is the pivot or the hub into and around which gathers all the forces of the community life which plays upon the character or the personality of the boy.

Practically every employed boy has or has had a home which, if he could adequately express himself he would say, was a shelter, a love nest, a school of morals, a little touch of Heaven, a place to eat and a little world with its own peculiar interests, associations traditions and ideals.

In a city of sixty thousand people, a group of Rotarians surveyed the conditions of the social life of employed boys. A complete questionnaire was filled out and being secretary of the Committee I had a splendid opportunity of compiling the following statistics from the answers of seven-hundred-and-fifty boys.

The numbers refer to those answering in the affirmative:

Have you a home?	-	625.
Do you board with strangers?	-	125.
Have you a room to yourself?	-	460.
Do you share in household duties?	-	420.
Do you turn in your wages?	- -	470.
Do you belong to a Club or the Y.M.C.A.?	-	510.

These figures would not represent the same answers from boys in large commercial and industrial centres. Home life is more attractive, and more influential to the boy in the smaller cities and towns.

"If the club or gang is evil something is lost; if the Y.M.C.A. is missing or the public school defective, much is lost; if the church is weak and impotent because not virile, still more is lost; but if the home is wrong the boy is lost." -@

Homelessness is the curse of the employed boy who has to experience it. A bad home has a few good influences, but no home at all is a perilous situation. A boy can help in the home occupations, and thereby share in the household duties. Through mutual burden bearing in the home income, he gets a great appreciation of the value of money. A room of his own is exceedingly important because of his conscious growth into young manhood.

Raffety in his book on "Brothering the Boy", refers to home companionship as "that pervasive consciousness of kind which makes family and community interest".

Moreover, through the home we can often discover the riddle of the boy's temperament and character. His home heritage opens up several lines of discovery to the student such as the mazy puzzle of the boy's tastes, his talents, his feelings, his ambitions whether inherited or developed, and his religious aspirations. Raffety speaks of the value of home heritage as, "the spiritual assets of parental piety, the sum total of the family's religious virtues, which foster the higher life."

The home cannot control all his activities as of old. - The era of family sufficiency is gone and now we see the boy tailored, barbered, danced, schooled and churchd away from home. All the original prerogatives of the Father and Mother toward the caring for and the all-round development of the boy, are "farmed out". Nevertheless there is much work for the home in the building up of a strong social environment. In it the boy should be able to learn the meaning and place of duty, gratitude, reverence, sympathy, love and friendship. "All the virtues which dominate human conduct are first learned in the home, which is the school of morals". -@

A home boy can never be despised but great caution should be exercised by the parents to see that their offspring does not develop into a "sissy". Fiske says, "Parental control must gradually be withdrawn from the boy and an increasing degree of freedom of action allowed him until he safely reaches independence with man's estate".

~~The home will not always hold the socially inclined employed~~ boy. He has a great amount of spare time apart from his work, and it is exploited by a great many institutions. There are the Movies which seek not only his time, but his money, and in some cities ~~tes~~ many employed boys are found attending a different show each night.

Institutions of learning such as the Night Schools, the ~~Commercial and the Technical Schools, the Young Men's Christian~~ Association and the Church are bidding for his spare time. Their purpose, however, is quite different to that of the theatres in that they seek to co-operate with the home in a unified effort

of developing the boy towards christian citizenship.

Objections are frequently heard from parents that such institutions are taking their boys away from their homes. Some boys are what we term "home boys". They are studious, quiet, and often too bashful to be social beyond the home. Statistics of wage-earning boys staying at home nights are a valid reason for stating that the majority of employed boys are away from home. They have tasted a certain freedom and independence from home restrictions, through their work taking them away from home. When supper is over they seek opportunities of getting out with the gang or the club.

The Church and the Young Men's Christian Association for the last five years have been making a valiant effort to reach all employed boys. They have a definite, specific purpose of creating in the boys and stimulating a love for a real religious experience. That they should live out in their every day experiences and their social contacts the ideals of thought and action as given forth by the teachings, and the life of Jesus Christ.

Their lesser but important objective is the proper moral adjustment of the boys to the social environment in which they live.

The three greatest institutions are the home, the church and the school. These unite to give the boy life a symmetrical ~~adaptation to his social environment.~~ We have referred to the home. The church and the school will be discussed in succeeding chapters.

I want to give some attention to the Young Men's Christian

Association which, as an institution, is doing so much excellent pioneer work with the employed boys. This Association, with its great facilities in buildings and equipment, and its specially trained leadership, has always understood the PHYSICAL employed boy, but it has not yet succeeded in solving the problem of adequately relating its equipment, and staff to the SOCIAL employed boy.

The Y.M.C.A. is facing a crisis in its Boys' Divisions. In the large social centres the High Schools are providing such excellent gymnasium and swimming pool accommodation that the boy students are having their after-school-hour needs well supplied. Many Associations are reporting a decrease in their senior-school-boy memberships as a result of this new move in the field of Education.

The national boy experts are urging the local Directors of Boys' Work to survey this almost untouched field of the employed boy. The whole association movement is struggling to develop a physical, educational, social and devotional technique of interesting character-developing programmes which will grip the imaginations and interest the loyalties of the employed boys.

This institution has always had a genius for handling boys. It has a magnificent company of earnest, energetic, alert, ingenious young men. There is no question of its deep-rooted desire to reach this most difficult type of boy and it will in the near future. Already, in many large centres it has turned its resources, equipment and the personnel of its staff into this new and uncultivated field.

The Y.M.C.A. Summer Camps, for the employed boys, held by many City Associations have during the last five years reached a goodly number. Their Camp programmes have been largely experimental, and each year they delete many items, and add new ones. In each camp the Association has endeavored to satisfy the needs of relaxation and guidance in the boys' recreation- especially in the over-night or week-end camps. Each Camp, and I have visited several, seemed to have at least two major objectives :-

- (1) Give the boys a "bang-up" time.
- (2) Improve the boys in health, vision and character.

A Camp Committee from one Association was very anxious to reach a large number of employed boys who had never experienced one of their camps. They decided that the expense was low enough and that the fault of non-attendance must be in the programme. Hearing that a gang from the East-end of the town had gone on a week-end camping hike to a place of its own choosing, the Committee took steps to follow, and if possible ascertain the reasons for their striking out alone. About supper-time on the Saturday night, the men casually dropped in on the gang. They had some oranges ready to give to the boys and on hinting that they had some real "grub" in their cars the boys invited them to "sit in" and take "pot luck". Everything went so well that the men were urged to stay all night. It did not take them long to discover what the boys themselves wanted in the way of a programme.

On returning to the City, the men soon had the best features of the small camp incorporated into their own. They

avoided the peculiar temptations, and dangers of unsupervised recreation, and they sought during the large Camp which they built to create high moral standards for all their activities.

The Summer time is a period of real temptation to the average working boy. Oh the tragedies of the Saturday night experiences. So many tired out chaps lose much of their will power because of the expended energy demanded in their daily work. At the end of the week they are tired and they seek relaxation and recreation. Their pockets are full of money and many go along the pleasurable road of least resistance.

One national worker with boys has said, "It is safe to assert that more working boys go down morally in the Summer period than in any other quarter of the year".

We have discovered that in his holidays and his week-ends, the employed boy always wants to be where there are other folks of his own kind.

The Y.M.C.A., moreover, has found the secret of following the employed boy right into the factory or the commercial houses where many are employed full time. Noon-hour games are organized and taught, and in large concerns leaders are sometimes provided to supervise the games. On rainy days, and once a week sing-songs and concerts are given. The Association arranges two inter-factory athletic meets a year. One is held in the mid-Winter in their building, and the other is held out-of-doors during the Summer. Soft-ball, carpet-ball and other league games are also arranged. In all these physical and social events the christian standards of play are required.

An Employed Boys' Brotherhood exists in many Associations. Small groups of boys are brought together for the definite purpose of teaching self-government and christian citizenship. In many of the Clubs which are linked together across the country by the sweep of the movement there is carried on a real four-fold programme. The boys meet together for supper at which there is always a socially levelling process going on. - The devotional and educational work centre around the life's purpose of the boy.- This is followed by the physical work on the gymnasium and the swim in the tank.

Employed boys admire institutions which will give them a chance for self-discovery and for self-government. The Y.M.C.A. Employed Boys' Brotherhood is earnestly endeavoring to meet this need, and in a very short time it will have a real social technique for the adequate handling of all wage-earning boys.

4. WORK-SHOP.

The Employed Boy daily spends from eight to twelve hours at work. In all probability he would not agree that his workshop was a part of his social environment. He calls it a "slave-driver" or a "sweat-shop" or a "boy-killer", and other similar pet names. This is a very natural attitude to take, and the impressions remain indelibly fixed until such time as a tactful and experienced man opens up to the boy the great social factors in his work associations.

Continuing to confine our study to the employed boy in the commercial and industrial fields of labor it might be worth while to outline a few of the groups of employment as given by

C.C. Robinson, the Y.M.C.A. National Council Secretary for employed boys:- (c) -

1. Commercial positions in office, bank and store.
2. Apprentices in the skilled trades.
3. Strictly industrial positions - unskilled labor.
4. Personal service in hotels, ware-houses and shops.

The workshop must be considered as part of the social environment. There are no two workshops alike. Some are clean and wholesome and hygienic, while others are damp and dirty and unhygienic. Some workshops are run by christian gentlemen, and their atmosphere is pure and helpful; others are carried on by men whose ethical standards of work, and of caring for equipment are of a very low type.

I have visited boys in sweat-shops, and my heart has ached as I watched their working conditions. All the employer wants is money and the human element of labor does not enter into his reckonings. The boy wants many other things than money, but he cannot express the longings of his social nature.

There are the home sweat shops but "they do not obtrude their wrongs against boys upon the attention of the public as is the case with the big semi-public institutions, but their abuses are often both persistent and serious."

Boys are compelled to enter the low grades of employment because of the poverty in the home. They are forced out of school improperly equipped for the remunerative jobs, and they are forced to accept the first opening for work. They take a cheap labor job which does not lend itself to a proper self-support, self-expression, self-development, or a service to society.

Many of the large, well-organized industries take a real interest in their boy employees. Some have social workers whose whole time, energy and experience is given to the social, physical and moral conditions of the boys. Their family history, their school training, their ideas and ideals are all carefully studied, and every boy is given many opportunities to make good. He is frequently visited, cheered, and stimulated to honesty in work and to ambition for advance.

In work shops there are often a great number of men working along with the boys, or beside them. In the factory life especially there are many men whose language is vile and filthy and degrading. I recall an experience in the Summer holidays of working in a large industrial plant. In our department there were about forty men and ten boys, and one could never imagine such a filthy-tongued group of men ever existed. As boys we were exposed to the vilest stories, and for the first time in our experience we were compelled to look at life-sized pictures of nude men and women. Two of us did not have to remain in such an obnoxious environment, but the other boys fell in with the majority and soon became a part of their social group.

The work-shop influences can make or break a boy in a very short period of time. Boys are being better protected in their employments than ever before. Many employers belong to at least one of the great Service Clubs, and they are demanding clean speech and clean workmanship on the part of their employees. Moreover, the boys are subject to stronger outside influences. The home, and the institutions such as the Church, and the Young

Men's Christian Association, are challenging the boys to surmount their social workshop conditions by the ideals of "Clean speech, clean living, clean athletics".

The Y.M.C.A. calls many employed boys from all over the State or Province into conference on their peculiar problems. The boys talk freely about their working conditions, and they give and take suggestions for the betterment of those conditions. One group, last year, drew up a policy for the Young Men's Christian Associations and their work with employed boys. - Part of it ran as follows :

"We, the boys in conference, recommend all associations to study their boys' work to discover whether or not employed boys are receiving an adequate share of thought, staff leadership, and use of equipment. We urge local associations to promote a programme which shall be especially for employed boys, and so designed as to dignify their place in industry without arousing unchristian class consciousness" -@

The boys unanimously backed up the following :

"MODEST POLICY FOR EMPLOYED BOYS' WORK"

This is a policy for the medium-size Association where they want to play fair with employed boys in use of available equipment, proper proportion of secretaries' and physical Directors' time and all the rest.

1. Use of Equipment - Give consideration to the full-time employed boys in gym schedules, game rooms, etc. School boys have afternoon time. Employed boys must be reached at night or not at all. Such boys too dearly love a hang-out.

2. Type of Appeal - Self-development and sports are the natural approach. We should always include, however, our service message and character building purposes.

3. Leadership - The Boys' Work Committee or a special Employed Boys' Committee should be solidly behind the year's plans, and a volunteer worker should be related ideally to each club, - preferably, but not always, in direct leadership.

4. Organization - In a building, at least an Older Employed Boys' Brotherhood (boys 16 years up) and a Junior Brotherhood or similar club, for boys of 14 and 15. The Tuxis Programme may be used with adaptations with the latter group, and much of the material may be used with the older boys to supplement the Employed Boys' Brotherhood Plan called, "The Seven Objectives". Out in the community Brotherhoods or clubs may be organized in factories, stores, churches, settlements, neighbourhoods, in night schools and continuation schools. Where many clubs are organized a council of club representatives is usually needed and very useful.

5. Meetings - Weekly meetings, three times in a month for each Brotherhood or club by itself, and a monthly meeting of all the groups combined, seems to work well. Many groups have supper meetings both weekly and monthly.

6. Programme - Regular Bible Study, or discussion of problems social and individual from the standpoint of Christian ideals and ethics are usually a part of each meeting with business, character-building and self-development talks, current events and music. Gymnastics, swimming, games and athletics generally follow according to available equipment and leadership.

7. Special Events - Members of Brotherhoods and clubs should be included and other boys whom they will interest, in the special events of the season: (a) Find Yourself Campaign; (b) Father and Son Week; (c) Thrift Week; (d) Physical Fitness, etc. Banquets for employed boys and their fathers, or having the physical fitness charts or slides shown in stores, factories, etc. are only necessary provisions, otherwise the boy who works gets small consideration in these valuable events.

8. Moral and Religious Decisions - Surely once during the year, at Easter or elsewhere, opportunity should be given the boys in all the groups to face facts about themselves and the world, to make decisions and take forward steps of far-reaching moral and religious significance.

9. World Outlook - Employed boys have already shown that they will respond generously both to the educational and the giving programme to help needy boys abroad.

10. Christian Callings - Boys with capacity for great altruistic endeavor are in this group. One Association has discovered more than thirty boys in the last three years in its Employed Boys' organizations, who are now in training for higher usefulness, many of them for professional Christian callings."

5. COMPANIONS.

"Those friends thou hast and their adoption tried
Grapple them to thy soul with hoops of steel."

An employed boy can never be properly understood apart from his companions or fellow-workmen. In his social environment he would find life almost unbearable without his chums and associates in and out of work.

An adolescent boy is one person in his home, and he can be another boy in his church, and still another person in his gang. He has the power and often the experience of changing his moral standards in the time that it takes to go from his workshop to his home, or from his home to the street corner.

There is nothing more mysterious, and nothing more masterful than friendship between boys. One is always the leader, and herein lies one of the grave dangers of gang life. The leadership is not conscious of its responsibility to make the gang a worthwhile club having high ideals of living. More frequently, "The lid is off, boys" spirit prevails, and many do things for which in later years they experience real regrets.

Dr. Newell Dwight Hillis, in his book on, "Man's Value To Society", says, - "Destiny is determined by friendship. Fortune is made or marred when the youth selects his companions".

While writing these lines a senior employed boy entered my office to ask for an interview. His story of wrong-doing was added to my long list of boys' sinful experiences. This chap was on the "Toboggan slide" because he coveted the friendship of four fellows who were allowing the down-pulling forces of their natures to dominate them.

Though it is true that many boys break on the immoral rocks of bad companionship, it is equally true that many boys are the rich moral product of a righteous-living gang. Out of one hundred and fifty employed boys from all over the Province of Ontario, gathered in conference last year - three out of every four stated that they belonged to either a gang or a club.

It is imperative to a thorough understanding of a boy that his parent or leader should study him in the midst of his companions. One of the most selfish chaps in a certain club I had a few years ago was the son of a man who contended that his boy was good and very generous. The father, though a busy business man, consented to meet with this club one night a week for the period of a month. At the end of the first meeting the father came to me and acknowledged that he had been wrong. From that moment we were able to arrange a basis for co-operation in order to help that selfish boy to find his real place in his social environment.

The short-cut method of knowing a boy is through his friends. Sometimes the process takes longer when the chap is not proud of his pals.- He works against his well-intentioned helper by keeping his gang out of reach.

The home can guide the boy in the choice of his friends. ~~The Young Men's Christian Association and the Church~~ have better opportunities of placing a chap in a real worthwhile group than has the home. Wherever possible, therefore, the employed boys should be exposed to the companion influences

through the institutional life of the community.

The employed boys' greatest friend is Jesus Christ,
Who taught sacrifice as fundamental to true friendship; Who
taught truthfulness and sincerity as the sovereign good of all
human relationships; Who taught selflessness as a primary
duty toward unselfishness; and Who taught obedience as a
necessity to a complete social understanding.

"Ye are my friends if ye do whatsoever I command you."

THE SOCIAL EMPLOYED BOY.

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Chapter III. - SOCIAL NEEDS OF THE EMPLOYED BOY.

General statement of his Social Needs.

1. Moral Character: (a) Value of Companions.
(b) Self-Control, Will Power, Attention.
(c) Findings of a Group of Employed Boys.
2. Education: (a) Conception of Education - Ability to use it.
(b) Supplementary Training.
(c) Leisure Time.
(d) Preparation for Leadership.
3. Play: (a) Play is Social.
(b) Play Re-creates.
(c) Play produces virility.
(d) Play develops character.
4. Health: (a) How to keep a boy healthy.
 1. Proper exercise.
 2. Plenty of fresh air.
 3. Proper food and digestion.
 4. Plenty of sleep.
 5. Avoid stimulants.
5. Vocation: (a) Self-discovery.
(b) Community need - Ability to meet the need.
(c) Industrial field.
(d) Five methods of guidance.
 1. Help boy to study himself.
 2. Knowledge of requirements and conditions of success:
Industrial Field, Professional Field, Commercial Field, Agricultural Field.
 3. How to train his talents.
 4. Personal decision for direction of life.
 5. Spiritual dynamic.

Conclusion:

Every employed boy is a potential man. He is a rational social being, having social needs in a very pronounced fashion; needs which are more varied, more specific and more insistent than the social needs of school boys. Indeed these needs have been so difficult to reach that few men have really attacked the problem of socializing the employed boy from a psychological, and a physiological basis.

The attention given to this large group of adolescent boys by the Young Men's Christian Association is about one-quarter the attention given to the school boys. In the churches he gets a worse treatment and we find that even the home has failed to give the adequate direction of, and satisfaction to the social needs.

Have we ever sat down by the side of the road, and watched these wage-earning boys go by? What a study they present! Just seeing them, however, will not give us the same impressions as when we stop them. Some are not easy to stop for they are too busy but others with blank faces can easily be arrested on their way and drawn into conversation. Have we heard the boys cry out, as they silently and shyfully pass? "Oh give us a chance"! We hear this cry as they leave school, and enter the doors of the great industries, and the small sweat shops; of the large warehouses and the small truck-shops. Very few of them can express their real needs, but they are open to every student of their habits, customs and conversations.

As we continue to watch them pass we are conscious that they need, as growing teen-age boys, to catch a vision of, and enter into as intelligently, and as whole-heartedly as possible,

the collective life of the community. They need to learn how to get on with all kinds of fellows in their workshops into whose company they may go. They need leadership which will carefully, and psychologically study them in their homes, at work and at play; a leadership which will also understand, and have convictions concerning the public questions, and the statute laws which affect their daily lives; a leadership which is christian, virile, democratic, sympathetic and alert to all their complex social needs and duties.

The changeableness, secretiveness, and infinite variety of employed boys makes it necessary for us in this short chapter to study the generalizations of psychology, and the intimate facts relating to their social needs. We will describe, and briefly discuss some of the social tools of influence which individuals, and institutions might use in directing the employed boys toward that perfect manhood found in Jesus Christ. The study and guidance must be social because no boy can live an all-alone life. Some of his outstanding social needs are moral character, education, play, health and vocational counsel.

1. MORAL CHARACTER.

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten
Because my heart is pure."Sir Galahad.

Moral character is the ambition of every senior boy in his saner moments. Assuming the truth of "Character is caught and not taught", we see at once that social contacts, in a friendly association, are involved if a boy is going to be considered a moral being in search for character; moreover, it is obvious that the associates can be a great moral force whether

they be in the factory or in the institution. All boy leaders are not agreed as to the desirability of direct and formal teaching in morals. Forbush says- "Most teachers, whatever their theories, do actually teach a great deal directly about personal cleanliness and self-respect; do 'In season' and out of season, reprove, rebuke, exhort will all long suffering and doctrine' concerning the common duties of life". @

We say that a boy has a moral character when his life is controlled, and guided by a true ethical form as that found in Jesus Christ. An employed boy without character is a "derelict drifting about by the force of the ocean currents of selfishness", and sin until he passes out in the night upon the rocky shoals for social outcasts, or behind the iron bars of a community jail. There is no escape in his social "storm and stress" experience; in his struggle for the truth from the trade winds of life - save by character. His temptations are great; his fatigue has a tendency to a "moral let-down", and his apparent desire for popularity causes him to drift along with the crowd, whether right or wrong.

In a study of more than eight hundred employed boys, over a period of four years, I met very few who did not claim their achievement or failure in the fight for character to their club or leader or companions. My own experience as a wage-earner in a factory for two months enables me to give testimony to the fact of the insidious and powerful attempt of evil to dominate the unfortified boy. In a factory, a boy or young man inevitably sees and hears evil, but he will only yield to it when the machinery of watchful regulation fails in the home, and church,

and institution. To train this open, susceptible and plastic wage-earner in the Ought of life; to make him covet a self-respect, and a mastery over his thoughts; to get him habituated to the higher pursuits of life, so that he can think in his leisure moments or in the hour of temptation on the things that are true, honorable, just, pure, lovely and of good report - this is the task of the leader, and the great social need of the employed boy. @ To "steer the boy with the tiller of good-willed sense into his harbor of success" is worthy of the service ideals of any man or group of men. "He will never fail to succeed if he keeps his character clean, and wholesome and Christlike", is Fowler's assertion after studying the lives of hundreds of men who had passed through an industrial life, as a boy, into the position of leadership and trust as men.

In this struggle for moral character we must face up to the factors of self-control, will power and attention. Professor James says that the centre of all life is character, which fact forces the student of boy life to look at the next fact, namely:- the centre of all character is self-control. In psychology this is a problem of the body, and self-control is that force which distinguishes the boy from the animal. It is a positive force to compel the body to be the best instrument possible for the spirit, and the best foundation for its varied demands. Moreover, the centre of self-control in a struggle for moral character is will power; a determination to do the thing which right character building demands. All character is finally determined in the will power of the individual through the decisions made. This leads me to complete the circles of

character by saying that the centre of all will power is
ATTENTION.

Life

Character

Self-Control

Will

Attention.

The issues of life spring from the heart of man; from the attention given to the highest motives in life which produce character. In the presence of temptation the boy must be able to fix his attention upon the higher considerations of life, and if he can do this his character is safe and is assured in the Kingdom of Jesus Christ. Chalmer's theory of the "expulsive power of a new affection" should be injected into the focused consciousness of the boy so that - when he would satisfy the lusts of the body there is the urge to self-respect; when he would impulsively yield to mental sins, there are the positive stimuli of service ideals. "Each man is tempted when he is drawn away of his own lusts and enticed". Resist the evil with good. Nothing on earth can make the boy choose to invite evil into his life, if he has given that life entirely over to the keeping and guidance of Christ. A good moral character is a moral victory for Jesus. "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that all proof of your faith worketh patience". The boy's ease, under temptation, of directing attention to the highest motives will depend upon his previous interests, and habits of thought. He must get

habituated to the pursuit of the highest and the best things in life. He must put Christ's word into his life, for such is what Paul speaks of as the sword of the spirit in temptation, if he would catch Christ's convictions. If he will become a real learner of Jesus he will fulfil the conditions whereby "We abide in Christ and Christ in us". He will find his strongest dynamic for moral character - "Abide in Me and I in you - apart from Me ye can do nothing".

©This idea has been well expressed by a group of one hundred Employed Boys at a Young Men's Christian Association conference. "Believing that each of us has been endowed with certain abilities and capacities; and that it is our duty to so apply ourselves that we can discover and develop those traits in our personality which we can use to best advantage in helping our fellows, our community, our country and the world at large;

Have resolved: that we will use as a personal dynamic the example and teaching of Jesus Christ."

2. EDUCATION AS A SOCIAL NEED.

Francis W. Parker, says- "The end and aim of all education is the development of Character". This expresses a widely acknowledged fact that education should consist of moulding the personality, so that it will use the instrument of the mind for the great social ends of human life in harmony with the social needs of all. While at school, the social atmosphere has been helpful, but this is hardly our problem for the employed boy has left school, and its influences. As we study him we see that a thorough educational training is

beyond the human powers of the majority of this class. He has neither the application nor the inclination, and the very term education is distasteful to him. Education, as a means to a complete understanding of one's own capacities, seems an obvious truth, and yet it will not pierce the average employed boy's cranium. To test this general statement, I asked an employed boy for his idea of an educated boy, and his reply was, "an educated boy has collected a big quantity of knowledge so that he becomes an encyclopedia for all who want information". We look at this type of boy to visualize his future, and we long for the opportunity of getting him into a quiet corner where we can gradually, and tactfully, make him understand that mere education is worth comparatively nothing; that the real good of acquired knowledge through study is in the ability of the holder to use it. Any ordinary, rational, wage-earning boy can take an axe into a woods, and cut down a tree in five hours. If his axe was exceptionally sharp, he might be able to level the tree in one hour. His mind, as an axe, can be made a sharp tool through training and study, thereby enabling him to undertake his task with the comforting knowledge of being able to complete it in one-fifth the time.

"Though I could reach from pole to pole,
And grasp creation in my span;
I must be measured by my soul
The mind's the master of the man".

Some boys, in their search for happiness and success in the social world undertake supplementary training. Night schools, the Technical schools, and courses through correspondence schools attract them according to their ability to pay or because of the

choice of the gang. Such boys find from their practical employment, and from other sources that a better education means a better job, higher wages, greater efficiency, increased usefulness to himself, to his employer and to his community; truer happiness and a nobler and richer and more complete citizenship.

The other source of inspiration and information for supplementary training must come from a sympathetic leadership, trained to approach the boy in his factory, his church or his institution, and urge him by means of facts, of hero-worship, of his ambition, and of his self-respect to undertake this work of adding to his storehouse of knowledge during his leisure time.

The shorter hours of labor in the last few years have caused parents, and leaders of boy-life, grave concern. Increased leisure hours meant more crime, and sin in many centres such as Chicago, Montreal and Toronto. Leisure hours should not be a menace; they should not be the instrument of increased temptation, nor should they do aught save permit the social home, and social leadership to use them in the carrying out of helpful projects. In these hours, the boys should be given a liking for cultural reading, for an appreciation of the beautiful in pictures, sculpture, nature, music and outdoor life. Educational hobbies, such as stamp and postal-card collections, photography, astronomy, radio, Esperanto and others are interesting as well as instructive.

Moreover, the boy should be taught to read the swiftly-moving events of his own time in an intelligent manner. So few boys read other than the Sporting columns of the paper. Their conversation cannot always be with followers of sport, and therefore it is of the greatest importance that boys be urged to keep

their minds abreast with all the current events. Moreover, he should study the personalities of all his social contacts; the vocational fields and all the short cuts to his own work.

The home, the clubs, and the social groupings in the church, and the Young Men's Christian Association are the natural places where leadership can cause the ambitious employed boy to appreciate Herbert Spencer's idea of Education; - "Education is a process of unfolding our individualities to the full".

Every employed boy should be encouraged to expose himself to every helpful educational influence.

3. PLAY AS A SOCIAL NEED.

The normal employed boy counts off the hours of work one by one, until he can play. He works to play but he does not always play while he works. ©Curtis says, "recreation is relief from toil. It is intended for the rest, and re-building of wearied muscles, and nerves, and spirit. It may take any form, but is always lacking in seriousness, and usually has value only in re-creating the mind and body for the more serious work of life."

Play is social. No boy can play any worth-while game alone. Play is the most effective teacher of that kind of good comradeship which makes for political and social success. In the factories, the long grind at monotonous jobs is killing and deadening in its effects, and there is little or no play during work. One large factory employer of boys told me that in his judgment all his boys looked forward to the evening hours,

and to the occasional holiday for the opportunities they gave to recreation and amusement. ©"The use he makes of leisure hours is a large factor in his character development". During a conference of employed boys drawn together from various cities it was gathered from the discussion period on play that the average chap hardly understood that recreation was for re-creation; that play stood for more than just fun or the killing of time; that x "Play is consecrated by its symbolism, and the ideals of comradeship, and good-sport, obedience to rules, ability to be a modest winner, and a cheerful loser is also the essence of self-government, good service, and spiritual growth."

To be able to touch any dull job by the magic of play is a coveted art. When the boy has learned the real meaning of play (to re-create), he can apply it to the old maxim "work while you play and play while you work".

I have a very vivid recollection of a group of employed boys, who after a hurriedly eaten lunch, went out from the factory, daily, to play baseball. We, (for I was one of them) entered into the game with a splendid self-forgetfulness - so much so that we counted the minutes in the mornings until the whistle blew for lunch and we dreaded the moment when the same whistle would call us back to work. Many of the boys stayed in the factory to exchange smutty stories, smoke cigarettes, look at immoral pictures, and carry on trivial, unwholesome, gambling amusements. As I look back at that experience I realize that

© - "The Wage-earning Boy". - C. C. Robinson, Page 32.

x - "What Men Live By". - Richard C. Canot, Page 164.

clean wholesome play for the factory boy overcame most of the subtle and vicious tendencies which occupied the time of those who stayed within the building.

Every employed boy who is conscious of his position in the gang, desires to show up the strong elements of his nature. The level of the gang spirit can never hope to succeed in producing a strong character without the ideals as lived out by some strong wholesome leader. A group of employed boys in our church last month discussed the topic "Play the Game Square". At the close of the discussion they agreed that play life, if guided by virile christian leadership, would overcome all the petty, evil, selfish tendencies, and produce the much-coveted virility of character. When a boy really thinks of good, popular athletics or sports, he mentions the need of self-control, endurance and will power. @ "Self-control, which is essential in good work, results not merely in the guidance of some energies, but the suspension of many more." x "Moore," in his chapter on Training and Virility, says that virility is manhood in a complete sense, and that it is made up of six qualities, - Strength of muscle, endurance, energy, self-control, will power and courage.

Let us look more closely, and in a more practical way upon some of the principles of play-life as applied to character-building. When we say, "Come on gang, lets play some games", we, as leaders, should be able at that moment to recall our objective and the fundamental, and underlying principles which apply to it. Leaders are sometimes heard to say rather glibly that the problem of character is the problem of self-control. This implies that,

@- "What Men Live By". - Richard C. Cabot, Pg. 136.

x- "Keeping in Condition" - Harry H. Moore, Pgs. 4-6.

when we ask a boy to control himself, we enunciate the principle of self-mastery. There is involved a mental attitude, trained by a succession of opportunities to keep one's whole being in check, or "to make the body the servant of the mind".

Did you see Bill lose his temper in that game you called? When the opportunity presents itself, you will take Bill aside, and tell him the story of how Atkins lost a league game by losing control of his nerves which caused the complete breakdown in the co-ordination of mind and muscle. You will explain that training for manhood as illustrated by the lives of athletes involves the skilfully controlled, and well balanced disposition. You will refer to conceit, selfishness and carelessness as examples of lack of control; you will explain, if he is a professing christian, that Jesus had the most perfect self-control in all the circumstances of his life. If he is not a christian one can easily cause him to appreciate this element in the life of Jesus Christ.

When you call the boys to play you will think of that vitalizing energy stored up within them; that energy which, if not properly harnessed, and guided will spend itself in so many hidden, secret and illegitimate ways. The greatness of our responsibility in guiding this energy is a noble challenge. I have a very vivid recollection of a gang of boys, ages, fifteen to seventeen, who had to break windows, street lamps and fences in order to attract attention. A young man, knowing the value of clean, invigorating surroundings and understanding this bottled up, suppressed energy of boy life, secured his church school-room, and invited these boys to play some indoor games.

A club was formed which gave the fellows a chance for a different type of self-expression than the physical. The club soon branched out into the field of debating, and one day they even announced an Oratorical contest to the unsuspecting and luke-warm church. It was only a slight transition into the religious life of the church. The new interest of the church fathers broke down much of the old prejudice in the minds of the boys and when they were asked to do the first service task for the church they readily responded. They increasingly gave their rich red blood to vitalize and humanize the activities of the church.

"Forget the rules! we've got to win this game". Leaders have often heard this statement expressed, yet we know that all good play is subject to rules, having a clear cut form and organization. Rules of the game were made by mutual agreement, and they must be kept. Stealing advantages in games is STEALING. The best time to break this mean, underhand, and unpopular habit is before it becomes a habit. Warning should be given against contacts with dishonest teams, and dishonest officials or managers. When the goal is victory the boys are very susceptible to dishonest practices. Or do the boys crab at the umpire's decisions? His decisions are unchangeable. Why waste energy, and temper, and time when a positive attitude towards the continuance of the game may mean a decisive victory. I have often seen leaders of groups leading their boys into the fight against the decision meted out by the umpire. The cost of such poor leadership is a heavy tax upon the development of boy life.

Play also creates a desire to win. There is a passion for victory deeply rooted in every red-blooded boy. He has what some

psychologists call the "urge" for moral aspiration. Undoubtedly the desire to achieve in athletics or team games has to be disciplined "till it is a desire either to win under the rules of the game, or to take defeat in good part". This principle of achievement calls for a few practical suggestions, but space will only permit me to use one. In athletics every keen boy is desirous of knowing the national records for each event, and what his record is. at the first of the season, and again at the last of the season. Tabulate and file the results of the standing broad jump, for instance, and you will often notice Bill practising away off in the corner in order to increase his distance.

A knowledge of the actual working of this principle of self-development leads me to advise leaders to invite an expert to your group meeting. Ask him to instruct the boys, and to demonstrate the most scientific methods. Some boys will, no doubt, have to change their methods, but the incentive of ultimate victory is always attractive. While out camping with some employed boys, three years ago, we were fortunate to get the National Physical Director of the Young Men's Christian Association to visit the Camp. He watched the best running high jumper of the group as he practised for field day. In a quiet manner he proved to the satisfaction of the boy that his method was wrong and that if he would be patient enough to change it there was no question of his increasing his height. The boy accepted the new method and for months he lost out in competition. That same boy last year was so much more capable

in his jumping that he was sent to Montreal to try out for the Olympic Games.

Because Christian character is caught, and not taught, the boys in the home or church club might well be considered by a leader as his laboratory of life. On Sunday you teach them unselfishness, self-mastery, fairness, courage, obedience, graciousness and other virtues. During the week you will live out together these principles and virtues in your play life. Thus you create a cumulative influence, and loyalty to yourself, and your church; you consecrate play by its symbolism, and you develop a modest winner, a cheerful loser, and a "Good Sport", - which is the boy's term for character.

4. HEALTH AS A SOCIAL NEED.

Good health is a most fundamental social need. Health has to do with the body which is the channel through which the mind, and soul of the boy must operate in life. The body is also the machine through which a boy transmits his highest ideals.

"Health", says Curtis, "is fundamental to the continuance of life, and to its enjoyment, and to the largest success along every line of endeavor the active vigorous functioning of every cell and gland, so that the body shall have vital resistance and a sense of well-being."

One of the greatest difficulties in the social life of a boy is to get him to live hygienically. Many employed boys live in wretched unhygienic hovels by night, and the workshop

by day, while others are absolutely indifferent to their health. Employed boys in most districts are poor, but they could take many precautions towards good health, which cost nothing, such as - deep breathing exercises, stand, sit and walk erect, to evacuate thoroughly, regularly and frequently, to clean the teeth, and to avoid over-eating and tobacco and alcohol.

@ "Health for the body awakens mental capacities, where they exist. Failure in mental work can often be traced to failure in physical health". All the other vital organs, such as the stomach, the lungs, and the heart, and their full development is also essential to good health. Boys must be taught to realize that good healthy bodies are a real investment, and asset in the industrial world. In production alone, it would pay in dollars and cents for employers to interest themselves in the home conditions of their boys, and also in their leisure hour occupations.

The United States of America has for many years taken a great interest in the health of their 5,640,000 employed boys. It holds a conference from time to time by calling in social welfare leaders from Industry, from Institutions and from the Church. In the State of Nebraska, they discovered that twenty-five thousand dollars had been granted for the health of hogs, and only seven thousand dollars for the health of human beings. We, in Canada, have been found wanting in a survey of the health supervision we are giving to our young manhood. Many of our leaders are agreed as to the need of a thorough physical examination for every employed boy. Several years ago I watched

the physical examination of some two hundred employed boys. I wrote down the findings: Some were mal-nutrition cases, some were greatly underweight; a few had sex organ disorders; several had skin disease, throat trouble, and lung trouble. Employers would do well to have every apprentice given a real physical examination. The majority of boys come into the world well made so that our real social problem is how to keep them strong and healthy. Here are a few practical suggestions:-

(1) Proper exercises of a recreational and relaxation character should be given in out of door life. After having been confined in a stuffy unhygienic room all day we need to urge the out-of-door activities both for noon-hour, and after working hours.

©"Doctors are agreed that muscular activities increase the activity of the heart, and lungs, which sends a large amount of blood to the lungs, creating a great demand for fresh air, which in turn demands more frequent and deeper breathing. This results in the throwing off of a large amount of impurities from the lungs, and increases the amount of pure blood sent to the skin, which results in freer perspiration".

(2) Plenty of fresh air should always be encouraged. A boy was fashioned to live in the fresh air just as a fish was fashioned to live in the water. It acts as a draft for the furnace of his body which produces energy. So many boys live indoors day and night. Many more fail to sleep with their windows open. We can live without food, and without exercise for a time, but fresh air is imperative to life and good health.

Someone has truly said that the best way for a boy to breathe is through his legs. Many employed boys are so physically constituted that it is difficult to persuade them of the need of fresh air. In Canada then health should be strong enough to make them enjoy the rugged and invigorating air.

(3) Good, wholesome, proper food is fundamental to good health. "As a man eats so is he", and "A man must eat to live, and not live to eat". The average employed boy eats more than a man because he is still growing and needs more. @ "The ultimate source of power is in the digestive system. This must furnish material for growth, and fuel for our nervous and muscular cells the original and fundamental use of the nervous system is to insure that every sensory stimulus shall call forth a muscular response suitable to meet the emergency." All working boys should be cautioned to eat temperately, eat slowly, eat happily, and chew thoroughly.

(4) Plenty of sleep for the wage-earning boy is scarcely ever stressed by leaders. Its importance is soon discovered, however, when he experiences a lack of it for two or more nights. Because he is growing at this period, he needs more sleep than the ordinary adult. We should urge that he gets on an average eight hours' sleep. With this amount (and he would be sure to awaken in the morning with bright eyes, pink cheeks, and elasticity in every step) he would build up the broken down tissues of the day's work.

(5) Again there is the question of bad habits. Special attention should be given to an anti-cigarette campaign, the need for a daily bath to keep the pores of the body clean, sex talks, the care of the teeth, and many other health habits.

In all this our ideal is "Perfect Health". We want the boys to have bodies which will be strong and harmonious, graceful and muscular, having control, alertness, speed and endurance. Health means holiness. If boys can be urged to give a proper place to these agencies they will inevitably attain to the ideal of "presenting their bodies a living sacrifice, holy acceptable unto God, which is your reasonable service".

5. VOCATION AS A SOCIAL NEED.

Vocation is another term for self-discovery. All leaders and thinkers on this social need of the adolescent boy seem to be agreed that it is his greatest need, second only to his soul's salvation. When the Prodigal "came to himself" he knew immediately what to do. When a boy reaches the point of self-discovery he becomes conscious of a great social world. In this social and moral world he organizes everything around his own life in education, in play and in health so that they will contribute to his happiness. Usually, this new birth or awakening comes through conversion, which is his decision to believe in and to follow Jesus Christ, or it comes from his companionship with some manly man or men.

The Young Men's Christian Association and the Church are awakening slowly to their great opportunity of helping large numbers of employed boys to face intelligently the urgent problem of discovering the vocation for which they are best fitted. They are bringing to bear on the cases of the humblest boys every resource of the community, educational, industrial, commercial and institutional in order to counsel and guide

them in their choice of a life's work.

"There is a tide in the affairs of men,
Which taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

The employed boy calls out, "How"? "What am I best fitted for? Which direction will yield me the greatest happiness?" In any attempt to answer him it must be remembered that he has left school, and is already at work as a sort of square peg fitting a round hole in the industrial life. Over half the wage-earning boys are working at the wrong job. The community needs the greatest possible service from every individual, and that service can only be rendered if he finds the sphere for which his natural gifts, his training and his experience have prepared him. There is some place for every boy to render this service to himself, and to the world; a place that no one else can fill quite as well. In the selection of that place out of one of the four great classifications- professional, commercial, industrial and agricultural, we must warn him to proceed not by chance or luck nor by the course of least resistance, but rather by a careful, deliberate and systematic course of action to find the place which is his by right of his special talents inherited or acquired.

- (1) Skilled Workmen: Plumber, Machinist, Blacksmith, Carpenter, Printer, Tailor, Painter, Bricklayer, Plasterer, Draughtsman, Tool Maker, Moulder, Woodcutter.
- (2) Foreman.
- (3) Superintendent.
- (4) General Manager.

The boy must be guided in his choice because his experience, his vision and his powers of deliberation are not very mature. His crying need is for some successful man to guide him by wise sympathetic counsel. The following methods are often used.

(1) Help the boy to study himself from the individual and from the social standpoint. He alone must live out his own personality, and he should study the boy that he is in the light of the contrasts with other boys and men. He should have a clear understanding of his aptitudes, of his abilities, of his interests, of his resources, of his limitations and their causes, and of his desire to lead or to follow.

(2) Every employed boy should be given a knowledge of the requirements and conditions of success, and advantages, disadvantages, compensations, opportunities and prospects in different lines of work. If he would jump from the industrial field (assuming that he understands it) from our outline given in the former paragraph, into any one of the three other classifications of work, he should know a few lines in each.

This list is not exhaustive. It is intended to be long enough to show the possibilities of choice:

- I. THE INDUSTRIAL FIELD. - (See previous page).
- II. THE PROFESSIONAL FIELD.

(1) Medicine:

Physician, Dentist, Druggist, Osteopath.

(2) Engineering:

Mechanical, Electrical, Civil, Mining,
Aeronautic.

(3) Scientific Research:

University Professor, Industrial Chemist.

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The Professional Field (Cont'd)

(4) Law:

Adviser, Corporation Lawyer, Criminal Lawyer,
Real Estate Lawyer.

(5) Social Engineering:

Y.M.C.A., Playground Director, Social Service,
Missionary.

(6) Teaching:

Elementary School, Secondary School, University,
Teacher Training Institutions, Educational Adminis-
tration.

(7) Ministry:

Minister, Director of Religious Education.

(8) Fine Arts:

Painter, Decorator, Designer, Architect,
Photographer, Cartoonist, Musician.

(9) Literary Activities:

Author, Journalist, Librarian, Private Secretary.

III. THE COMMERCIAL FIELD.

Transportation Expert, Manufacturer, Merchant,
Banker, Broker, Insurance Expert, Salesman,
Traveler, Bookkeeper, Stenographer, Telegrapher,
Advertising Expert, Civil Servant, Chartered
Accountant, Auditor.

IV. THE AGRICULTURAL FIELD.

Mixed Farming, Truck Gardening, Stock Raising,
Poultry Raising, Dairying, Grain Growing. @

It is assumed that the leader will not know the details of
all these lines or their requirements, but he can always direct
the enquiring boy to some expert who would gladly give him an
interview.

@ - This list was drawn up by a City Vocational Guidance
Committee of which I was a member.

(3) The boy should be taught how to train his talents so that they might be brought to the highest point of efficiency and usefulness. Preparedness is the key-word of industrial efficiency. Night Classes, Technical and Commercial Courses, and other lines of supplementary training are open to every ambitious boy. The leader who would encourage such must have a few facts to prove his contention that special training will yield greater returns financially.

(4) Every boy must decide the general direction of his life. Vocational counsel is most essential, but the decision has to be personal to be worth while. This is not an easy task. He must ask himself such questions as "What kind of a job have I now?" "Has it promise of advancement or is it a 'blind alley' job?" "Am I a misfit?" His decision will largely depend on his ability to answer these questions. Indecision means drifting, while decision, plus success, yields happiness, which will increase according to the attitude he continues to have towards the work of his choice. @ "It is important that you enter the work of your choice courageously and with confidence; with a will to be happy even in adversity and to like even the unlikeable things."

(5) In all the plans for a life's work - God should not be left out of the reckoning. A definite place and time should be given to seek the will and mind of Jesus Christ. If the boy has no time for contemplation on, and communion with Jesus Christ, then his plan and Christ's will not agree and there is no possible way for a spiritual growth in life. Religion should be made real in that it prompts the boy to action, to do something worth while. Jesus Christ, the centre of this religion, should become the dynamic driving force of his personality towards success. Christ's social

gospel is work - know thy work and do thy work.

A word of warning should be given in reference to the socialistic movements in their insatiable desire to grip the youthful mind for a new social state. Social improvements are required in the light of Christ's teachings. Jesus' plan of social betterment was not a form of social or industrial organization; it was rather a plan for changing men's motives, and their attitude towards one another. In His Kingdom, He made it clear that the individual must work for the benefit of society at large. "Love ye one another". "Bear ye one another's burdens". "Even as ye would that others should do unto you, do ye unto them". This exhortation of the Saviour should be the answer to all organized efforts of socialism to grip the youthful, inexperienced mind of the employed boy.. Henry Van Dyke expresses the social need in the following poem entitled, "How Shall I Find my Life's Work".

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work may be done in my own way'.

Then shall I see 'tis not too great or small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest
Because I know for me my work is best."

The goal of all these social needs of the employed boy is the building up of the Kingdom of God on earth; a kingdom which is made up of Christ's followers, who are full-orbed in life.

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The satisfaction of these needs is a preparation for a virile christian manhood which will be balanced, four-square, and will have the poise of confidence born of a sound body, a trained mind, and a spirit in touch with the great forces of the infinite.

CHAPTER IV.

SOCIAL ATTITUDES OF THE EMPLOYED BOY.

1. TIME.

"The killers of time are the
destroyers of opportunity."

An employed boy wants TIME, and he wants lots of it. He is not a master of it or he would not say that it is the thing he wants most. William Penn wrote in his preface to "Some Fruits of Solitude" that "Time is what we want most, but what, alas! we use worst." During his school days there seemed to be plenty of time for anything, and everything, but now that he is employed full time, he has been forced to take a new attitude towards it.

He pauses to define the term TIME, and he fails. He knows its waiting for him, and that there is plenty of it before him, but to describe time he cannot. He looks at the clock, and he says, "The time is three minutes of quitting work for the night", but what is time? He may say that it is elusive, or it is precious or it is a certain period of the day, but he has not defined it. "Life is, what none can express, a quickness, which my God hath kissed."

From the social standpoint - time is the after-hour periods of the day or the recreation periods, or the hours when he is in complete control of his habits and behaviour. By many boys, this period is known best as "leisure-time".

An attitude towards leisure-time must take one of two directions. The employed boy may "kill it" or he may husband it, and put it to good account. As we study the average boy, who has been left to himself, we see that he kills the most of his leisure

hours. They are a burden to him, they cause him to beat the air because of their monotony. He looks forward to it all day, but when he has it within his grasp he is totally incapable of using it. He places no value upon it save the period in which he can have a "good time".

You will find this type of boy around the street corner, or in some questionable amusement place, or participating in some illegitimate business. He is never dependable though he would not believe it if you were to so brand him. When confronted with the question, "What are you doing with your leisure time?" he will reply, "Nothing particular".

The man who eaves-drops on a group of such fellows will frequently hear obscene gossip, and smutty stories, and sometimes he will hear the planning of questionable adventures, and schemes for the dissipation of good energy. -@ "For we are many of us creatures who can be purified only by motion, as the running stream drops out its pollutions when its current grows swift, but gets defiled as soon as it stagnates in shallows."

The employed boys who husband time, who employ it to the shaping of their characters, and personalities are worthy of special notice. They look on time as the "stuff of life which is exceedingly precious", and rightly so for many psychologists state that leisure time can soon develop or destroy a boy's personality.

Time, to a thoughtful boy, is looked upon as an opportunity for study, for the development of the Aesthetic side of life through art and music, and for the discipline of the will. "Its true measure cannot be stated in terms of days, months and years,

but its results attained in personality."

Socially, the employed boy looks forward to the moment when he can join his pals. He is impatient to be with the ones who unconsciously play such a large part in his character development. Once in their company, whether male or female, his leisure hours pass all too quickly. It is often through good groups that he receives an incentive to equip himself for leadership. Ambitions are stirred within him, and he not only resolves to prepare for greater things in life but he seeks pals of like desires and with them he grips TIME by the forelock and uses it wisely.

Boys have been inspired to act by a poem such as this :-

"This is your hour - creep upon it;
Summon your power - leap upon it,
Grasp it, clasp it, hold it tight,
Strike it, spike it, with full might.
If you take too long to ponder
Opportunity will wander.

Hesitation is a mire
Climb out, climb up, climb on higher.

Do your best and do it now,
Do your best and do it now."

2. SELF-GOVERNMENT.

Freedom is the rightful and natural ambition of every employed boy. Freedom, however, is not always self-government. A boy may be able to secure permission to look after himself, only to find that he cannot control the complex self which his new venture has caused him to discover.

The term self-government is always popular. Every wage-earning boy likes the sound of it, and his general attitude towards it is one of desire. He is not interested in the general acceptance of the term "Self-government is rational democracy, either in a republic or a constitutional Monarchy." George Walter Fiske has given a most acceptable definition, - "Self-government is the government of and by a self."-@

Some boys are accustomed to the use of the term "self-control". They speak about it, they read about it, and they struggle to make it the strong element of their characters. Rev. Campbell Morgan says that there is no such thing as self-control. "There is," he says, "the possibility of a controlled self". This may or may not be true but at least we know that no boy can expect to enjoy any degree of self-government until he has successfully fought with his physical appetites and passions, and until he has brought into subjection all his personal resources.

The opportunity of self-government challenges every boy to make a quick social adjustment to his group or his fellow-employees. His social attitude is one of progress, and his approach represents something of his imitative instincts. He

is not positive of himself, and therefore it is difficult for him to do other than bluff his way for a season. Some boys are very insincere in their social approach, and they strive hard to make their social units believe them to be other than what they really are at heart.

No boy can understand the real meaning of self-government until he has been tested; until his self-control has been frequently exercised; and until he has rationalized his logical place in the social world. "A gradual testing of his capacity for resistance, his mental persistence, his strength of purpose, by carefully graded tests or temptations if you please, fitted to his moral calibre and strength will give the boy the chance to gradually grow in the power of self-control."-@

When a boy becomes self-controlled or self-confident he invariably becomes precocious, and herein lies a real danger. We experience abnormalities such as the Chicago University Students' Kidnapping adventure and tragedy. A social impatience is also developed because of a growing sense of domination. He becomes a real Bully. Through his advance into leadership in his social unit he begins to exert every unreasonable kind of authority. His growth in power goes to his head, and instead of a spirit of altruistic leadership, we face a real bully. He becomes impulsive in many of his actions, and commands; his appearance is showy, and his motives are superficial; he resents hindrances, and evidences of a well-intentioned control. Soon he becomes ill-advised in his leadership, and there breaks out a spirit of socialism or a longing to defeat the laws of the state, or a rebellion to the customs of society, and we must find ways

and means of handling a real type of adolescent delinquency.

Self-government should lead to the development of an individuality that finds enjoyment in a self-controlled life; that finds hope in a life of leadership through self-mastery; and that finds beyond self a personal master and friend in Jesus Christ who challenges him to a generous, chivalrous, law-abiding and manly life.

"Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

Club life is very helpful in its purpose of teaching the boy to legislate for himself in matters of conduct and programme. The Employed Boys' Brotherhood of the Y.M.C.A. seeks to train the members in parliamentary procedure in the conducting of group business; it supplies a leadership or adult adviser who, understanding the boy's unexpressed desire for a growth in self-government, will give him practice along the lines of discovered ability; and it will encourage every fellow to take his full share of each item of the programme in order to draw out his potential powers and utilize his talents.

The steps in teaching Self-government to the individual or to the group are as follows :

1. A knowledge of self - The SELF is made up of mind, body and spirit - three elements of life which cannot in any way be separated. He cannot possibly separate the physical side of his life from the mental, much less can he separate the spiritual from the mental. He must be taught to understand the necessity of a full-orbed life, where all the elements equally grow towards a well-balanced life.
2. A knowledge of boy behaviour - The impulses to do certain acts are given free play. Why do boys express the lower as well as the higher sides of their natures? He must be taught the meaning of instinctive acts, and habitual acts.

3. A knowledge of character - Self-expression always reveals the real boy that he is. Self-control as the centre of character must be explained, and Will as the centre of self-control must be understood. It is one thing to make self-control and will function, but what boy can adequately succeed until he understands these psychological terms.

4. A knowledge of his social environment - All the social contacts which bind or limit his activities must be intelligently understood. His absolute dependence on other boys and on adults must be fully explained. What are the prohibitive laws of his community, and why are they called prohibitive measures of society. Why the necessity of a police force, courts and jails.

5. A knowledge of the positive challenge in life - Employed Boys generally live in a world of "don'ts". They see life negatively, and fail to grasp the full value of pursuing an ideal or standardized life. If we teach cleanliness we stress the dangers of self-abuse, of cigarette smoking, of smutty stories and other vicious evils instead of presenting the joys of achievement in clean habits. The boys want facts, statistics and good (local if possible) examples of men whose lives are a success.

6. A knowledge of the source of ideals - Why has the group or the individual set up ideals of living. Where did they originate? What is the value of pursuing "ascending ideals" which dominate the boy visions? What is the spiritual dynamic?

7. A knowledge of growth of personality through self-reliance - He must trust in the power of his own resources; he must create ideas and things from his own storehouse of knowledge and experience; he must understand that "necessity is the Mother of invention" and that success often comes by way of defeat or by daring to do the difficult.

8. A knowledge of the growth of personality through altruism. - "Boys can be taught the value of self-forgetful service." The social instinct cause the outgrowth of egoism, and his sympathies broaden with his new interests until ~~normal altruism and kind-heartedness become ingrained in~~ his nature.

3. WORK.

"Happy is the boy who has found his work
and does it with his whole heart -
There is an abiding contentment."

All employed boys live to work or they work to live. Study them in the gang, the factory or the workshop, and they quickly respond to one of these two classifications. It is not difficult to classify them. A friend of mine got into conversation with three boys who were apprentices to a stone-cutting shop, and put this question, - "What are you working for?" One chap answered immediately, "for Seven Dollars a week". His reply was a surface one and revealed no depth of thought or vision. The second said that he was working because home conditions made it necessary for him to work somewhere. The third said "I am helping to build the new Cathedral." What a difference there was in their purposes, their ambitions, their visions of the value of work.

The first general class of boys live to work. The lure of spending money or the desire of wages has caused many boys to leave home and school for that which seemed to them a rich harvest, but when they were ready to reap it they discovered that they were misfits in the world of industry and commerce. The average boy of this type lives in a vicious circle of work- wages- good time- work - wages- good time- work. He becomes a machine which has made work an end in itself. He is a slave to it; dependent upon its generosity to feed him and supply his spending money and relieve him from material anxiety.

Most of the fault finders among the wage-earning boys are to be found in the class who live to work. They are usually dissatisfied because they are not getting the wages which they feel that they deserve. They cannot see that their fault-finding and

discontentment always defeats their ends. They join up with Unions for no other reason than to get an increase in pay. Quite a number of boys are getting far more money than they are worth, but they never fail to hold out their hands for the money on pay-day.

The boy who lives to work hates the monotony of his task. Countless thousands, in our country, rise daily to face an unwelcome task. They literally "go to their daily tasks with lagging steps and heavy hearts". During their work they strive to contribute the "minimum work for the maximum pay", and the only happy moments in the week are the meal hours, quitting-time, and pay-time.

The drudgery in work for the social boy is used as an argument by so many social workers. Granted that there are many sweat shops and slave-driving establishments, they are far in the minority, and they are slowly passing out of existence because employers realize that the best labor conditions always produce the greatest quantity and the best quality of work. The drudgery, so called, is mainly a social attitude towards an unwelcome employment. The boy has no vision of the goal in his work. His ambition is shady, and any purpose which he might naturally have is buried so deeply in the pit of selfish gain that the method of least resistance is for him to cry out that the world owes him a living.

Obviously, this boy carries his social attitude of work into his other social contacts, and his whole life becomes colored by his shifty, indifferent, selfish and unprincipled motives of work. He is dangerous in so far as he becomes a

gang or a group leader, and has the power to influence other working boys. He is a menace to the whole community for he soon grows into the full stature of citizenship.

The other type of employed boy, who works to live, is attractive. He is easy to handle, and he responds to all that is given him in the way of Christian leadership and sympathetic attention. He works to realize his true manhood by treating his daily task as a means to an end. When he is working in the cutting of a stone he sees the part it will play in the building of the cathedral. When he goes to work he welcomes the daily duty because he is going to put something of himself into it. Frequently his preceding night's leisure hours were used for study that he might face his task of the day with a greater efficiency. He realizes his true manhood in the quality of the work he produces. He is a social being, and he sees the results of his work as he watches its consummation. "The pillars of the temple of commerce are honour, honesty, truth and justice, and none of them can be shaken or displaced without endangering the whole fabric." @

Thousands of boys work to live because they are ambitious to gain their independence. Their vision of becoming a real social being carries them beyond the confines of their employment. Monotony, and bad pay, and drudgery working conditions often taxes their courage, their patience and their endurance, but none of the hardships of the moment can turn their faces from that goal of independence. They want to be leaders, employers, capitalists, and men of means and they bend their work to their purposes rather than permit themselves to be broken by it."

It was Ruskin who insisted "that work must be honest, useful and cheerful". It must be all this and more - for unless it secures the honorable independence of the worker it has failed miserably.

Social corporateness is the ambition of many boys. "For every comfort and convenience and delight of mind which comes to me for life's maintenance, and enrichment, some one must labor; and unless I am willing to be a parasite I must labor in return to contribute to the lives of others". Obviously the average boy does not grasp the full significance of such a purpose when he first starts to work. Many do because they have experienced excellent home training. Trade Unions are frequently constituted to encourage this attitude. They teach that an organic unity or a social corporateness is an element in work "which demands social ideals, and sympathies in order that individual selfishness may not shock and derange the whole system."

We are not talking about impossible situations. I have frequently sat in conference with employed boys whose ideas of mutual helpfulness and unselfishness, and whose ambition to identify their personal interests with the interests of the larger group of which they formed a part were deeply rooted realities.

The large industrial concerns are partly responsible for the development of this ideal. Many boys work on one definite part of a large machine. Others work on different parts and the assembled product- say a motor car - is the result. The delight of every wage-earning boy who can see his immediate work helping to create a larger product is natural and is very satisfying. The boy gets, whether consciously or unconsciously, a peculiar

professional pride which disregards the mere question of wages.

Again, there is the type of boy who carries his religion into his work. He is a socially religious creature. His ideals of reverence, and loyalty, and honour; and his understanding of duty in relation to God and man are worked out and realized in his toil. It is not his intention to divorce his religious life from his labour. His gospel, as he understands it has taught him to respect honest work. Peabody, in his book has said that, - "the Gospel attempts to make work more personal, responsive, originative and human. It enriches and strengthens personality."

Every deeply religious boy has a working spirit which enables him to surmount the drudgery, the monotony, the inconveniences. Carlyle says, "It is only the spirit thou workest in, that can have worth or continuance." His work is honest, sincere and good. He is faithful to his appointed task and his religious experience finds adequate expression in character and in the quality of his finished task or production. "Whatever thus converts a machine into a man, permitting the worker to look at his work from above, and to interpret it from within, has a place in the christian programme of industrial life." @

The apprentice at work is too great a topic to discuss at length. Socially the boy looks on apprenticeship as a hard, long drawn out siege of energy and interest. Lee says, "It is not the soft, easy time. On the contrary the apprenticeship years are for each individual the time of stress, of war with obstacles both outside and within, the time for hammering his tools, including his own nature; into the shape his future work demands." x

Apprenticeship always tests the boy. His attitude is revealed in the process of time. Many worthless, unprincipled and lazy fellows drop out, but the majority stick. They see the small work of to-day becoming the great work of to-morrow. They delight to specialize. "I can do all things well, -
Some things better, -
One thing best."

The mark of all true work is the subordination of the larger will. James G. Croswell says, "The day a boy feels that his work is worth more than he is, that day the boy becomes a man."

4. T H R I F T.

Society makes money for the boy;
Society protects money for the boy.
What is the boy's attitude towards society?

"He loves money and he wants all he can earn for his own selfish life." This is the view that one employer took of his average boy worker. I asked him if he had ever gathered his boys together at a noon hour, and had a Banker or a successful business man give them a talk on THRIFT. Two weeks later my 'phone bell rang. Mr. ----- was quite excited over his experience on encouraging his boys to value money. He discovered, among other things, that sixty-five per cent of his boys had bank accounts, and to his utter amazement he found that eighty per cent of the boys paid the most of their weekly wages into their home treasury.

It is not an easy task to break through a boy's guard, and discover how he saves, and how he spends his earnings. Nearly every boy has his head just above the line of poverty. The price of his labor does not command a living wage in the general markets, and he is never able to do much other than pay for his food and clothes. He resents any molly-coddling, and wants to pay his own way. He is conscious of the fact that he cannot enter into many extravagant activities, and though he is not generous-minded towards this seemingly social barrier, yet he knows that if he had plenty of spending money it would in all probability cause him harm. To the group, he always tries to appear wealthier than he really is, and frequently he gets into debt.

Many boys keep excellent accounts of their money. They have often had to "pinch a nickle to hear it squeal" before they ever began to work. I sought reports of the Bank accounts of fifty employed boys who were living or boarding in an Employed Boys' Home.

20 Boys, on weekly salaries \$5.00 to \$7.00, were saving \$1.00			
15	"	"	" 8.00 - 10.00 " " 2.00
7	"	"	" 11.00 - 13.00 " " 2.50
8	"	"	" 14.00 - 17.00 " " 4.00

The Superintendent assured me that every boy felt the joy and the thrill of a bank account. Behind the systematic saving was the teaching of the leaders. Boys can be taught to value money. Confucius said that "Thrift taught meanness", and in some instances it does. We cannot always be sure of the results of a teaching campaign for Thrift.

Thrift week as promoted by the Bankers, and big business houses, contributes greatly to the educational process of creating

right social attitudes to thrift.

On a small scale I tried the experiment of teaching the value of money, of thrift and of the perils of money. The twenty-four boys in the group responded to the appeal to start keeping track of their money, both getting and giving. The Tuxis Programme for senior boys, carried on in Canada, gives a Thrift Badge for certain requirements :-

- A. (1) Make and carry out plans for earning a definite sum of money during the year.
- (2) Know the plan and value of the Canadian Government Annuities.
- (3) Get figures and compare three different plans of life insurance.
- (4) Contrast the rate of insurance if taken up now or at twenty-five years of age.
- B. Have a bank account and save regularly a certain percentage of earnings or allowance.
- C. Keep a personal cash record and balance the account once a week.
- D. Partnership in home finances.
 - If employed, sharing in upkeep.
 - If at school, knowing what it costs to keep you there. Arrange a definite allowance and keep within it to make burden on parents as light as possible.
 - If necessary, earn part or all of money needed to stay in school.
 - If possible share in the business which supports the home and arrange that your allowance should be in recognition of your services.
- E. Meet some specific need in your home by an investment of at least five dollars of money earned yourself.

	"A"	"B"	"C"	"D"	"E"
Red Honors Required	12 mos.	12 mos.	Required	Required	
Blue	"	"	9	"	"
White	"	"	6	"	"

All the boys but two began to work for the badge.

Though this percentage is high the fact remains that the habit of thrift can be caught by the boys through sympathetic

and wise teaching of the true value of money. Teaching plus experience enables boys to understand that prosperity comes from the habit of saving rather than from high wages. Thrift cannot operate efficiently until the minimum wage law has made it possible for every boy to get an adequate recompense for his immediate needs.

If the average boy could only express his real longings on the question of wages he might say, "Give me relief from my material anxiety; give me reasonable certainty that my essential material needs will be met by honest work, and you will release infinite stores of human energy and loyalty for higher and greater efforts and for nobler ideals."

The Young Men's Christian Association, New York, has many excellent suggestions for a "Thrift Campaign" on the "Earning, Saving and Giving" of money. In fact any local Y.M.C.A. has the technique and would be glad to help any unit desiring the same.

5. MORALITY.

"Here may your loyalty deepen,
Here may your love grow keen,
Here may you bless with thankfulness
The club that keeps boys clean."

We are told by many writers that we are living in an ethical rather than a religious age. They try to show that boys, and men are living good moral lives apart from any spiritual dynamic. The new psychology teaches, however, that you cannot separate the moral from the religious and say that one exists independent of the other. They show many instances of how pessimism becomes evident wherever ethics and religion have been divorced from each other.

Most employed boys are passing through that adolescent, transition period of doubt. They have a strange and sometimes

a crude system of ethics. Behind them are the home, the church, the school, and the club and their moral actions are more or less the product of their social life. The normal boy is not seeking to tie up his moral life with religion as much as he is endeavoring to locate standards of action which will yield him the greatest happiness.

The social life of this wage-earning boy reveals to him an almost endless process of adjustment to the moral life. One factory has certain standards - He changes his employment to a business house, and he finds an immediate necessity to conform his social life to standards quite different from those of his first experience. He has entered a "new" school of morals" when he changes his employment, and we cannot wonder at his question. - "Is it right to do this thing or that thing?" Because he is social in his whole nature, he frequently conforms to the common standard of group morality. He falls through his blind pursuit of social favor. Edmund Vance Cooke says, -

"It's nothing against you to fall down flat
But to lie there, that's disgrace."

The boy struggles hard to right himself but experience has taught him that his social grouping is more liable to hinder than help his progress towards the nobler, moral adjustments. He must turn to a strength greater than his own, and he finds the source of all moral action to rest in Jesus Christ. Spencer, in writing of the employed boy seeking truth, says, "the boy's instinctive hero-worship turns him towards any prophet of righteousness whose theme is the moral life and talks about the religion of all good men."-©

In Jesus Christ, the seeking boy finds the real value,

and the satisfying results of "Whatsoever ye would that men should do unto you, do ye even so to them".^{-c} It becomes a guiding and a dominating factor in his cultivation of the social virtues. What he requires, and what he finds is a change of attitude. When his moral faculties, which had lacked exercise, begin to function, he finds great comfort in the abiding strength, and life which are fixed in the eternal realities of Him who said, "My meat is to do the will of Him that sent Me, and to accomplish His work." -x

The above words of Jesus convey another aspect of the question of morality in respect to labor. E. R. Groves has an interesting work on "Moral Sanitation" in which he says, "To draw moral strength and inspiration for one's work in life from the work itself is the essence of moral greatness".^{-#}

Very few boys, however, treat themselves as a means to an end. They cannot see the social results which would accrue from the ennobling of themselves through their work. They have not been taught that it is moral to work, and immoral to be a parasite; that "civilization exists because of human labor. The moral health of the world as well as its material wealth is dependent upon the will of labor". At present it would be a very dangerous matter to withdraw all the boys from the labor markets, because of the dangers they offer to the boys' moral development. Our task is to keep the boy at work, and to dignify his labor; to help him enjoy his work, and keep his mind clean; to create a wholesome and righteous atmosphere; and to encourage him to seek out the job which will yield him the maximum of interest, pleasure and efficiency. There

c - Matthew: 7: 12.

x - John 4: 34.

- "Moral Sanitation" - E. R. Groves, Page 96

are great possibilities in the moral evolution of boys through the dignity of labor as is seen in Paul's statement,-

"For even when we were with you, this we commanded you, if any will not work, neither let him eat." -@

6. DISCIPLINE.

Discipline to the social employed boy involves a social accountability. He is a part of an organized society which exists for the mutual benefit of all classes. He is urged to contribute his best for the general good, but when he refuses or proceeds to live out his own life, and his actions conflict with the organized society then he meets a policeman, and he must submit his will to that of the state.

Government is a necessary evil - Discipline must be exacted to satisfy public opinion, and the harder the curb is applied the more appreciative the boy becomes in the end. Many boys, because of necessity to safety must be taught obedience. "It is the foundation of the entire structure of discipline". I say "taught" advisedly, because as a Father of a boy I know that you can make obedience habitual if you start soon enough in the process of training. Discipline is always necessary when the parents in the home have failed in their duty to teach obedience.

Even the word DUTY is unpopular. The modern tendency to claim the fullest liberty of self-expression, and the prevalent impatience of all external control, accounts for its unpopularity in part.

So many wage-earning boys have caught the spirit of this age of independence. They shirk every form of self-discipline, and they over-ride all restraints, especially when they know that they can get away with something. If they are caught we brand them as juvenile delinquents, and if we are not firm in our discipline they will break out into irregularities again at the first opportunity. The boy's clash with authority irritates him. In fact "anything that holds him to the track, as steadily as flanges hold the car wheels in place, is irksome to him."®

In the realm of discipline we find that a boy's attitude is far more generous and submissive if the command is followed by a word of explanation. We, as a social group, must have discipline for without it freedom becomes an instrument of lawlessness or an easy excuse for license. Explanations often show that there is a duty involved in obedience to laws and social standards; a duty which demands more because it goes deeper. It enters into the depths of a boy's thought, desires, hopes and aspirations, and calls for the homage, and the silent following of his whole manhood.

For a christian boy- duty comes less in the shape of discipline and of prohibitions. "Virtue consists in the practice of good and not the abstention from evil".

In the place of employment- discipline is always expected from those in authority. The power behind it is the boy's conscious fear of losing his job. The employer or foreman is not a policeman, and he should never appear to the boy as such. The cure for incessant discipline is always a positive trust in the boy.

Self-discipline was discussed in a previous chapter when referring to self-control. The boy who has a mastery over himself strives diligently to obey the laws of the body, the laws of society, and the laws of God. With Paul he can say, "I keep my body under subjection", and as a result he has a freedom of conscience, and energy which can be used in righteous, legitimate and soul-satisfying pursuits.

7. S E X.

"All the progressive forms of life
are built upon the attraction of sex."

- Havelock Ellis.

Sex is the second strongest instinct in the boy's life, and it is the least understood. A social attitude to the whole question of his sex nature, of love, of girls and of a future home of his own is worthy of a place in our consideration of the social employed boy. The topic is so frequently misunderstood to mean only that lower, physical side of life. We must carry it into a broader field, and lift it into the high plane of social activity, for "no force operates more powerfully to give character and direction to human life to-day".[@]

Doctors are agreed that the influence of sex begins in the boy long before his birth, and it continues with him all through life. It is natural and normal, and "it is the basis of most everything that makes life worth while at our human level". During the early years up to the age of puberty the boy's sex life is individual rather than social. He does not, in any natural manner, exchange words about his sex organs, nor does he abuse them in any way.- It is abnormal for boys to open up

[@]- "The Rational Sex Life for Men" - M. J. Enner, Page 1.

any sex questions or discuss their problems. The whole topic of sex is tabooed by adults as though it were unclean and sinful. Thus he grows up through those early years quite unconscious of his sex functions or his sex instinct.

It should be kept in mind that the boy's sex nature is a divinely ordered affair. Under normal conditions it is a clean, pure and powerful force. "It furnishes the latent energy and the stimulus for every good undertaking of which his young life is capable."

The years pass quickly until he is an employed boy and an adolescent. He has passed out of the age of puberty into the full grown stature of young manhood. His sex organs have fully developed and the passions of a man burn within him. He is a social being, and his newly awakened powers of reproduction force him to a realization that he is a member of a society.

The physical changes, which have made him a potential father, affect all his social contacts as they affect his impulses, longings, motives, desires, appetites and passions. His whole outlook should be natural, and positive and upbuilding. With a proper social environment, education, and a sympathetic guidance the boy will easily fit into society as a positive asset.

It seems so unfortunate that we should have to mention that his sex nature is also capable of "the most gross and degrading abuses and perversions, which bring disease, and loss of self-control, of self-respect, of right social adjustment and of happiness".^{-@} The boy's attitude is one of curiosity, and because his passions are red hot, and his self-control weak, he falls an easy prey to evil influences within his society. He experiences

impure thoughts, self-abuse, and sometimes fornication, through curiosity and because of a lack of education on the nature, harm and sinfulness of them.

It has been my duty and pleasure to help a great many employed boys to understand the nature and functions of their sex-organs. In so doing, however, I discovered through their confidences that the great majority had experienced, and all too many were continuing the practice of self-abuse. Forbush was correct in his sweeping statement that sex perversions are "the most common, subtle and dangerous foes that threaten our American life."

Socially, the boy wants to know all about himself, but as an individual he shrinks from questioning his father or his adult friend, because of his fear of being misunderstood. He will attend a lecture, but beyond surface information he does not get the knowledge which he desires, and which he knows that he could get if only his father would open up. The result is that he frequently picks up on the street or in the workshop a perverted and harmful knowledge.

Some sexologists are forever giving purity talks to boys, and in so doing they frequently but inadvertantly arouse passions, desires and morbid thoughts. The purity talks are excellent-provided they are given to Fathers who will in turn pass them on to their sons. The employed boy is always open to positive facts. We should give him a knowledge of the relationship of the external sex organs to the internal organs; a knowledge of his sex glands that have and are pouring into his blood chemical substances which

they have manufactured. Tell him "that the secretions from the glands are stimulating his muscles, his nerve centres and other cells", so that he might grow and develop into a virile young man. To the father and the leader there is always a way out of the difficult situation of passing on personal information on sex matters, and that is by way of good books on sexology. One must always be careful in the selection of authors and also in the securing of a book which will be adequate to the problems of the boy's age.

It is the height of ambition to every boy that he should be a strong "manly man". He delights to get into a Young Men's Christian Association and watch the athletic or the strong man perform. He enjoys looking at the pictures of muscular men as those found in Physical Magazines. One can always inspire good, healthy-minded boys to self respect and to the building up of a strong, healthy, athletic body. The theories of "sublimation" and substitution as positive agencies for purity are very useful in the hands of an intelligent leadership who knows how to use them to direct the natural sex instinct of the boy into pure, healthy and character-building pursuits.

It is necessary, of course, for the older employed boy to know something of the ugly subjects of Gonorrhea and Syphilis and how, as passions' diseases, they are caught, and how they do their deadly work. His natural desire to avoid them can easily carry him into the positive field of substitution for his stored up energy to find expression. He can be persuaded to use his energy and leisure time for sports and games, recreation and hikes, camping, exploring and collecting, reading and social

entertainments, dramatics and hobbies such as photography. The main incentive is to keep him busy. When he is free and when he gets away from society his thoughts go to himself and frequently to his exterior sex organs. Dr. Cabot says that, "Healthy people deprived of the outlet and stimulus of work are in danger of getting into one or another sexual muddle. . . . Consciousness if not kept fully occupied with its proper business, is pretty sure to upset the whole human machine by turning its light on what ought to be in dark unconsciousness. . . . The awareness of his separate organs, and functions, a torture to him in idleness, vanishes as soon as he gets actively busy."-@

Along with the growth of the sex function there is the parallel emotion or love impulses. Many boys at fourteen and fifteen begin to show evidences of a growing self-respect. They dress with the idea of conforming to social customs but also that they might attract the attention of some girl. The adolescent boy soon discovers the pleasurable of girl companionship, and there surges through his whole being a new found instinct of being in love.

The love passion is part of the sex nature. It is one of the greatest forces in the world to-day. "Love is a blind instinct, and needs to be guided by the light of intelligence". His chief social attitude is that of a floundering ship on the sea of love, and he will shipwreck many times before he has discovered his life partner. Its importance, however, makes him deeply interested in all girls, and through many social contacts he compares and chooses and then discards, but he is always seeking. Love and admiration for good, high-minded girls demands chivalry, purity, courage and

every principle of right and honour, and every boy should be urged to seek such companionship. He will have many love affairs, and they will have a distinct advantage in that they will keep him in a clean moral atmosphere, and will stimulate his sex life in such a quiet subtle way "as will regenerate and refine his whole being without doing physical violence to himself or others".

Many boys at this age meet girls in factories and on the streets and unwholesome relationships are stimulated through familiarities taken. They are always in search of the type of girl who will arouse their sex passions, when, acts of grossness and indulgence follow.

The bashful employed boy looks on all girls as silly and foolish. His inner promptings are driving him towards her, but he fears himself, and he fears ridicule. He is embarrassed in the presence of girls and he gets no sympathy from those about him either in the factory, the institution or the home. Wise parents and club leaders will have an organized plan of procedure to meet the real needs of this boy's social experience. They will obscure any evidences of individual backwardness, and they will draw out the boy into a lively, and unconscious participation of social activities, which display a dignity and manliness.

Space will not permit our considering the question of the boy's ambition for married life. Ross says, "The ordered sex relation is perhaps man's greatest achievement in self-domestication." We would expect every chap to marry some pure minded christian young woman and set up a home when the proper age is reached. Neither his wages nor his society will permit him to marry at an early age. He may rebel, but he must submit and

prolong the natural longings of his heart. He must suppress any present sex desires for a future date, and continue to prepare himself in every way in the interest of humanity and his own future home. His attitude towards repression will not always be submissive, and it is exceedingly important that he mix with young women of a high moral character as frequently as time and conditions will permit. All his contacts, of course, will be free and easy, frank and open to the eyes of society.

8. SERVICE.

"The glory of life is -
To love, not to be loved;
To give, not to get;
To serve, not to be served."

The will to serve is the real test of greatness. The employed boy cannot be social and live a happy, contented, satisfying life unless he does serve those about him. He cannot turn in life without being confronted with some opportunity of service. In the home there are numerous chances for helpfulness; in the gang there is always the under-dog who needs to be pulled along; in the institute there are duties for some one to perform; and in the factory or workshop or business house the whole work is a challenge to service.

Why should he serve? From whom sprung his altruistic desires? As he pauses to study his relationships he is slowly conscious of his true place in the social world. His selfishness gradually merges into the society, and his altruism and social service find their germ for growth in the well-wishing of those who make up that society. He discovers that his world was not created and intended for his private enjoyment. "The boy first

acquires, then becomes, and finally serves. This is the true order of the development of the boy who comes to the fulness of his powers."

It is interesting to note that the following findings came from employed boys, who were at the Ontario Provincial Employed Boys' Conference in 1923 :

"Desiring to be of the utmost service to our fellows, and make the biggest contribution that we can to their welfare; realizing that we can only accomplish our aim by working efficiently and successfully; convinced that success does not consist of wealth or fame, but of helpfulness, and that if we can use our ability to the limit in helpful activity we shall be successful, whatever our chosen occupation, whatever our field of service; and Believing that each of us has been endowed with certain abilities and capacities it is our duty to so apply ourselves that we can discover and develop those traits in our personality which we can use to best advantage in helping our fellows, our community, our country and the world at large.

Have resolved:

That we will use as a personal dynamic the example and teaching of Jesus Christ, and that we will live our lives for others, rather than for ourselves, for the advancement of the Kingdom of God rather than for our personal success."

Another group of Employed Boys discussed life at work and its problems, and under wise leadership they reached the following conclusion:

"We are of the opinion that it is possible for all employed boys to attain high levels of life through service. It is resolved that we accept Jesus Christ as our ideal".

In his service the average employed boy strives to be courteous. ~~He has never had the opportunity of learning all the~~ niceties of correct manners, but he makes a real effort to express the right spirit towards all his immediate associates. He watches those with whom he lives, and works, and he sees that they are travelling with him up the same rough grading of life. He, un-

consciously, becomes courteous and helpful because his sympathies are exposed to real glaring needs. Trudging along with those for whom he has performed courteous acts he learns that, "through the wholesome and necessary discipline of hard work and fatigue, of frequent pain and disappointment, of occasional suffering and sorrow, the whole world is akin, and that the good and the ill of one is somehow wrought with the good and the ill of all."

A boy seeking happiness in his work will find that the real secret of joy is the principle of the "over-flowing measure". He gives more service or work than is required of him, and he does it better than he is compelled to do and his reward is twofold:-

(1) Inwardly he finds that service adds zest, and adventure to his daily task. He finds the meat of the work which always strengthens and satisfies. Was not this in the thought of Jesus Christ when he said, "My meat is to do the will of Him that sent Me and to finish His work."-@

Goethe's "Wilhelm Meister" has mentioned the reward for service in this way, - "In the one thing he does rightly, he sees the likeness of all that is done rightly." Such service, whether or not it comes before the eyes of the public, has its effect in the building of a real conscience and character in the life of the boy and he finds that he is not merely making a pair of shoes; he is making his own soul.

(2) Outwardly he discovers that good work, well done means more work, and more work means better wages, and better wages enables him to serve to a greater extent those whom he loves. In the words of Jesus he finds the expression for the effort he has made to serve, - "I lay down my life, that I might take it again".x

@- John 4: 34.

x- John 10: 17.

No true service which the boy can perform can be carried out apart from the religious life. His attitude to religion is always a complex one. Fiske says that "adolescence is perhaps the most religious epoch of a human life, due in part to the fact of the sudden unfolding of the sex powers, as well as the flowering of all other elements in the personality." @

Religion must be natural to him, and because it is not we find him always running away from it. It must make a broad appeal to his whole manhood, and it succeeds wherever it is rightly presented and understood. All the conversion curves in the graphs supplied by the Church surveys prove that the average christian boy has expressed his belief in Jesus Christ during the ages of fifteen to seventeen. He discovers that religion is not selfish; that he was saved not to live a right life alone but he was saved to help those in his social unit to live straight. The gospel that he hears must be social. He demands honesty and reality in his faith and life. He will have doubts and lots of them, but "Doubts are the growing-pains of a larger, stronger faith, in which his tested soul ultimately finds rest and satisfaction."

The majority of employed boys have not accepted the dynamic power which will put their ability, their character and their desire to help into the best service. They have not said, "For me to live is Christ". ~~They are not found in the Church nor in~~ the Young Men's Christian Association. To get them we must get the gang, the social group of which they are members. He will accept the religious life if he is urged to come -

(1) By the pathway of friendliness. He does not wear his heart on his sleeve, and he will open his life to Christ when some man whom he greatly admires presents to him the challenge of the friendly Christ.

(2) By the pathway of naturalness - The affected tone and the unreality of the average preacher drives the boy away from the Christ who was never unreal. The steps of conversion are, - Penitence for sins;

Belief on the Lord Jesus Christ;
Salvation through the death of Jesus;
Service for others.

The way is so simple and natural.

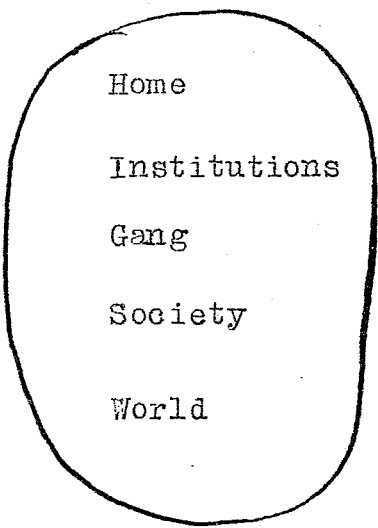
(3) By the pathway of the group or the gang. The employed boy is social, and though the Christian decision or conversion is an individual matter, its best appeal is through the fellowship of the social unit. Bring the whole group to Christ.

(4) By the pathway of respect. Every boy has a certain respect for himself and he respects his leader. In like manner the one who would lead him to Christ must have respect for the value of his soul. "The inner sanctuary of his soul must be approached with a deep inherent respect and reverence for its powers and possibilities, for its individual likes and dislikes, for its very limitations themselves and for the laws by which it can best be moulded and led."

(5) By the pathway of consistency. The boy wants a religion of action as well as a religion of teaching; a religion for this life instead of just for the life to come.

(6) By the pathway of social responsibility. - The boy must see that he does not live unto himself alone. He has talents, which belong to others; he has leadership ability which should be vitalized by religion and he has the power of discipleship.

As soon as the boy experiences a new life in Jesus and feels it pulsating through his veins, he is impelled to do something for others. He sees himself related to at least five great social units and he endeavors to give as well as take fruits that would enrich the life. He seeks to do "first things first"; and he "keeps the ideal of personal holiness before him lest he should lose it in the detail of living".

(#)	He gives <i>to</i>	Social Units	He receives <i>FROM</i> .
	His character		Happiness
	His ideals		More responsibilities
	His life		Leadership
	His energy		Moral Life
	His vision		Richness of Character
	His money		Appreciation of Souls
	His love		Unselfishness
	His time		Salvation
	His sympathy		Humility
	His friendship		Right Habits
	His intelligence		Character
			Blessings
			World Vision.

(#) This scheme was worked out for the writer by a large group of employed boys. Mental activity created results in this conference. The lists are not exhaustive.

9. ACHIEVEMENT

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept
Were toiling upward in the night."

Work without a goal is mere hum-drum. Very few boys start to work without some vision of the goal desired. Every boy is more or less ambitious, and he should be. The danger of ambition is in conceit. Social groupings are naturally ambitious; they despise hypocrisy, and they laud achievement. The whole world loves a successful workman, and boys are the first to praise achievement in others.

Many wait for achievement just as though they were daily expecting an invitation to a dance. Achievement is never sudden nor will it come save through the persistent every day life of the boy. He must make some definite purpose the constraining force of his daily conduct, and the source of his motives and desires, and then toil on expectantly. A set purpose in following after achievement always has its reward. It provides,-

"One great aim, like a guiding star above
Which tasked strength, wisdom, stateliness, to lift
Their manhood to the height that takes the prize."

All boys cannot achieve greatness, and many drop out because they are unwilling to sacrifice their desire for pleasure; others because they have insufficient self-respect to act as an urge for their own development; while still others, (this class is large) who by reason of their physical and mental heritage are handicapped.

Achievement calls for those essential elements in life which go to make up leadership. Boys cannot afford to be imitators of other men and expect to be anything in life but followers.

Many do read and study the lives of great men who have achieved success. That boy should be happy, who, in his reading has discovered that the real leaders in society are those who believed that life was a means to an end and that end was God.

"He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end, that end
Beginning, mean, and end to all things - GOD." -@

The honest boy desires to feel that he has initiated most of the steps of his achievement. His instinctive passion to blaze a trail if not suppressed will cause him to mark out his line of duty and follow the truth. He accepts Emerson's advice, "Hitch your wagon to a star", and by looking forward and upward he daily strives with all the faculties and energy at his command to win applause honestly -

"I don't want to stand with the setting sun
And hate myself for the things I've done." -x

Every employer of boys with whom I have talked on the topic of the boy's ambition, has expressed the view that the majority of his boys were in his business to succeed; that they were ambitious, persistent and trust-worthy, but - - for some unexplainable reason they appeared, on some days, to be very zealous and enthusiastic while on other days they would drag along with indifference and idleness. This description of a condition of boy life is very natural and should not cause any alarm. Some boys feel that they are advancing too rapidly for their permanent success; that for some unaccountable reason they achieve too easily. Others set too high standards for achievement and they lose courage; while still another

group experience hard times at home and their ambitions sink with the withdrawal of their home incentives.

A boy's desire for achievement is social. His loyalty to the gang or the group makes him work to have all go along the same road together. "Why don't you get a job in my factory" is the familiar expression of this unconscious longing. He discusses his employment problems with other boys, and together they create opinions and make their decisions.

If it does not seem like too much repetition, we might do well to study the following Creed of an employed boy :-

"I believe in my work and my job.

I believe in my future, and that I will get there only when I fill my present job well.

I believe that more important than keeping my eye on the man next ahead, is to keep it on my work now.

I believe in doing my work the best I know how, and when I don't know how I will try to learn the best way.

I believe that any piece of work I do ought to stand for me.

I believe that good work will get into good company, and go the way of all good work, proclaiming the master workman who made it.

I believe that only so will I be able to show myself "approved unto God, a workman that needeth not to be ashamed."

CHAPTER V.

SOCIAL LEADERSHIP OF THE EMPLOYED BOY.

"The boy without a leader is as unsafe as a ship without a rudder."

Leaders quake with fear and awe as they undertake the task of handling the social employed boy. For a century he has hidden his social nature to a depth almost beyond the reach of any possible help or guidance. He lives through his own experiment of life; makes his mistakes, and blunders; experiences hard, cutting failures and rich joys; finds himself with his strength and weaknesses, and grows into a man. But what kind of a man is the problem of the leadership. Many have been left too long to forge out their own destiny and character, and the results are seen in the great number of derelicts which march up and down our streets begging for help, and shouting at the world "you owe me a living".

The boy's adolescent nature is so distinctly social that we must train a leadership at once which will indulge and cultivate this social nature. We must bear in mind in the selection of men for the training of leadership the essential requisite of a strong personality. He must have personal attributes of the strongest and highest quality. Some of them should be, -

②- Resourcefulness,	Patience
Zeal	Sense of humor
Cheerfulness	Good temper
Character	Ready wit
Sympathy	Balance of Judgment
Self-control	Endurance
Leadership	Good physique
Good voice	Keen senses
Energy	Enthusiasm
Sacrifice	Service.

© - This list is not exhaustive nor are the attributes in order of merit.

Until recently the social aspects of the boy received little attention in the factories. Now there is a rapid shift of importance, and we are hopeful that the industries, and business houses will give a large and intelligent place to the social well-being of their boy employees. For nearly a generation the boy's social needs have been "No-man's-land". The problem has never gripped the imagination nor the practical assistance of any one agency.

Requests are sent to the Y.M.C.A., to the Industrial Trade Unions, to the Church and to the Schools for a technique in handling the social employed boy. The following suggestions are humbly submitted for the guidance of leadership in the home, the gang or Club, the place of employment, the Young Men's Christian Association and the Church.

1. THE HOME LEADERSHIP.

Home leadership is basic and fundamental. Nothing else can take the place of the contribution of the home to the conservation of the social greatness of the boy. During the years when his individual judgment, and conscience are slowly developing he needs the strong and the most powerful influences of the home; influences which will remain deeply rooted in his subconsciousness all his life. The leadership must :-

(a) Be masterful - Potent - Unobtrusive.

~~(1) Have an appreciation of one's own self, a self-~~
control and be right in all your social experiences.

(2) Exact obedience but slowly make way for self-government.

(b) Be Social - Sympathetic - Hospitable.

(1) Either be a companion, or supply one or more.

(b)

- (2) Encourage an open house for his pals - Watch quietly the actions of all and then assist in the selection of permanent friends.
- (3) Arrange mixed parties and allow the boy to do at home that for which his nature craves while he is away from home,

(c) Be Watchful - Observant - Analytical.

- (1) If the boy is not at home after work - where is he?
- (2) Social life is intense as well as complex. His excitement is always fatiguing if not exhausting. If he is in a gang, secure help to find out the nature of his activities. Co-operation with Institute Leaders is always worth while.
- (3) Trust him and yet know him.

(d) Be Generous - Co-operative - Informing.

- (1) Give good, pure and wholesome food. Have variety.
- (2) Create mutual burden-bearing.
- (3) Give him his own room comfortably furnished, well lighted and well ventilated.
- (4) Share some of your evening hours with him and reveal to him his sex nature, and the proper functions of his sex organs.
- (5) Give him certain home duties to perform.
- (6) Teach him "thrift" from three points of view,-
Earning money.
Spending money.
Giving money.
- (7) Teach him the laws of society and the necessity for community responsibility.
- (8) Arrange vocational interviews, and store up impressions which will guide you in helping the boy to make his final choice of a vocation.

2. THE GANG OR CLUB LEADERSHIP.

~~We have seen elsewhere that the majority of employed~~
boys are members of a gang or a club. They have been subject to the home leadership, and now they seek a leadership from among themselves; (especially is this true of the gang). Club leaders are usually chosen by the boys themselves, or

by some institution under whose auspices the boys meet periodically or at regular intervals.

The most successful type of leadership for this social grouping of the employed boy is the man who naturally over-runs all obstacles by the sheer force of his personality. He "can break all the common laws of boy life with impunity because the boys are subject to the higher laws of personal influence". This man pays no attention to the scientific study of boy life. He naturally stumbles into the right way of doing things.

He is so exceptional that it might be wise for us to offer some suggestions to others who are now leading or who desire to do so.-

(a) Study the individual boy - Find his interests.

- (1) Study the psychic plans and currents that spring into existence among boys who are thus associated.
- (2) Understand the uniformities of his feelings, mind and will due to his interactions with other boys.
- (3) Know the work in which he is engaged during the day. Is it fatiguing physically or mentally?

(b) Study the boy in his home.

- (1) The gang leader will understand that he is dealing with the boy from the poor home. This boy is irritated by the sense of inferiority.
- (2) He is a great imitator of the superior boy. He will have little or no pocket money.

(c) The leader must know the gang psychology.

- (1) Gang opinion is quickly set into action.
- (2) In the hour of crisis the leader must appear to be master of the situation.
- (3) Do not appear to be perplexed before the boys or dubious or vacillating. Make a decision and stand by it.

- (d) The leader must be a man of action.
 - (1) Activity creates and holds interests.
 - (2) Try to take part in the boys' games, hikes or gymnastics.
 - (3) Make his social programme chiefly recreation. Stress team-work and co-operation. Offer games which will create mental alertness, decision and adaptability.
 - (4) Encourage social evenings in a home or institution such as the Y.M.C.A. which is always ready to loan its equipment free of charge.
- (e) The leader should undertake his work in the spirit Service and brotherhood.
 - (1) Be watchful for opportunities of helping some boy through knotty problems.
 - (2) Where the boys have been helped - teach them the value of helping others.
 - (3) Remember the fundamental importance of the example in life.
 - (4) Be prompt and regular in attendance - Always be honest in giving reasons for unavoidable absence.

In all of these ways there "is a maximum of opportunity for the leader by word and by deed to stamp the great truths of life, and his personality, and that of the Master upon individuals in the group." -@

3. EMPLOYMENT LEADERSHIP.

The employer has a very difficult task presented to him, as he assumes the role of leader. His leadership creates for him a responsibility to draw from the boy all those fine elements of life which go to make up a first class workman. If the employer accepts his responsibility seriously he will :-

(a) Be a far-sighted Leader -

- (1) The boy who serves him to-day is a potential captain of industry to-morrow.
- (2) The boy's worth cannot be measured in terms of this world's commerce.
- (3) Good character produces a better quality of work.
- (4) Keeping boys contented means a larger output of work.

(b) Be a sympathetic Leader -

- (1) The boy changes daily in strength of body, mind and purpose.
- (2) Infuse hope and courage at every opportunity.
- (3) Flatter good workmanship.
- (4) The human factor is full of fears and failures, hopes and aspirations, joys and sorrows, energy and fatigue.

(c) Be a cheerful, and yet firm Leader.

- (1) Oppressive and tyrannical leadership is negative.
- (2) Cheerfulness creates contentment.
- (3) An agitated boy is excellent tinder for rebellion.
- (4) Inspire courage and welcome signs of initiative.
- (5) Mix, and even play with boys at noon-hour periods.
- (6) With self-control and patience your example will have a tremendous influence.

4. YOUNG MEN'S CHRISTIAN ASSOCIATION LEADERSHIP.

In this field we recognize the fact that we are dealing with specialists; men who have studied and experienced the laws and principles of boy behaviour and boy leadership. The Association's partial failure to draw into itself many of the employed boys is an evidence of the fact that a further study should be made of ways and means of reaching and holding the employed boy, by means of :-

(a) Knowledge -

- (1) He should attend some course of instruction on the theory of boyology either in one of the Summer training schools or by correspondence.
- (2) The study of the psychology of the social boy is imperative. Books are always available. The bibliography on this course of study offers much in good helpful reading.
- (3) Visits to factories and large warehouses are always an education.
- (4) Mental qualities such as strength of will, self-reliance, courage and imagination yield lasting power over the minds of boys.

(b) Power -

- (1) Have that inner consciousness of preparedness for the task at hand.
- (2) In every way show the results of assiduous study and training. The urge from a storehouse of knowledge and mental discipline is often contagious.
- (3) Have confidence in yourself. Your attitude must inspire confidence. The confidence of the boy will rise no higher than your own confidence in yourself and in him.

(c) Skill -

- (1) Experience is a very necessary teacher.
- (2) Experiment with various types of programmes.
- (3) Experiment your programme on types of employed boys' Groups.
- (4) Let the boys organize their own programme of activities, and help them to set it up.
- (5) Learn how to lead as you work with the boy.

(d) Character -

- (1) Moral teaching and influence cannot exist except when expressed in life. Noble deeds constrain boys to admiration and imitation.
- (2) Conviction is essential. Indecision on any moral issue is fatal.
- (3) Discipline yourself to fidelity to truth, justice and purity.
"He whose influence all men acknowledged to be

(d) - 3.

"the most potent in history did not hesitate to declare that He consecrated Himself to the Divine will for the sake of his fellow-men".

(e) Vision -

- (1) Jesus led "the climbing life" in Mind, Body and Spirit.
- (2) Every social boy is a potential follower of Christ. Bring to birth in him high aims and ideals, strong purposes and a vigorous spiritual life.
- (3) Create the desire to pattern life after that of Jesus- "who grew in favor with man".
- (4) Have a joy in service. Work until you see real signs of the full development of christian character.
- (5) Detect talents in boys which lie hidden. Expose them, and make opportunities for their expression.
- (6) ORGANIZE a leadership-training group. The whole growth and expansion of your work will depend upon the selection and the training of hand-picked senior boys..

5. CHURCH LEADERSHIP. -@.

The leadership in the Church is always a greater problem than that of the boys themselves. The social employed boy is rarely found in the church because no virile leadership is secured or discovered which is sufficiently strong to grip him and hold him. It seems very difficult to get a man who has personality enough to command the boys' respect, and personal attributes enough to direct the boy into doing things of sufficient interest to keep him actively related to the Church.

The rapidly expanding programmes receive little support in most churches because they find it impossible to secure an adequate supply of trained leadership. The real tragedy of the

@ - In the Leadership of the Young Men's Christian Association and of the Church the writer should be pardoned for trying to browse about the places where I have been tethered.

situation is in the fact that the Church is not addressing itself to this need in any real and systematic way.

Church Leadership across the country has not had enough common sense to grasp the fitness of things. Of all institutions, the Church should be able "to discover to the boy the forces and powers available to his life, and capable of being utilized by him in the performance of social tasks". The Church should give the boy the opportunity for the releasing of great moral and religious impulses into life.

The duty of the church is to make new boys; is to regenerate the boy who will, in turn, make a new society, and the new society will make a new social environment. The salvation of the boy's soul is the means to the salvation of society. The boy is saved by God - in society and for society.

The Church has much to offer the boy. It is the trustee of Divine truth and it will never leave the boy to struggle alone towards God. It has a distinctive message and a distinctive mission, but they are valueless unless it secures and trains a competent leadership which will be its tools for the propagation of the truth; which will be :-

(a) Constrained by Love -

- (1) A righteous spirit is essential to a permanent work with boys.
- (2) The strong captivating love is man's driving power.
- (3) Love is the giving of ones-self for others.
Sacrificial selflessness makes for real productive service.

(b) Reasonable in its demands -

- (1) Signs of great moral victories must not be expected.
- (2) Do not exceed Christ's demands for evidences of a changed life.
- (3) Discouragement is easy - Hope is difficult but it is positive.
- (4) You can bear with faults of boys when you know the ideals towards which they are striving.
- (5) Make a vigorous programme of moral hygiene essential to the appeal for moral strength.
- (6) In making requests for service remember the boys' motto - "Guest of the Best".

(c) Idealistic to the Boys -

- (1) Consciously or unconsciously boys imitate their ideal leaders. Contagious idealism generates its like by psychic induction.
- (2) He will keep ahead of the boys by reason of his virtues, but he must get the boys to follow.
- (3) Bring boys to see and love all good things.
- (4) Be virile, and thereby teach courage, self-control, endurance, respect and the conservation of the vital forces.
- (5) Have a righteous indignation towards all forms of sham.
- (6) Be masterful and dominate all situations.

(d) A Social Lion -

- (1) He must hold together boys whose social attitudes vary from bashfulness to precocity.
- (2) His social activities, apart from the Church, should be exemplary.
- (3) The social programme for the boys should supplement and never substitute the regular inspirational and purposeful activities of the Club.
- (4) The social acts should be made to be constructive and yet provide a maximum of real enjoyment.

(e) Open to Learn -

- (1) A leader will give much help, but if he is open to learn he will receive full measure for what he gives in broadened outlook, increased sympathies, and happiness.
- (2) Be open to adapt yourself to boys' varying interests.
- (3) Train yourself by attending Leadership Schools or by books. Pay the price of intelligence. There is no "Royal road".
- (4) The "discussion method" of Bible study will frequently bring to the surface real anxieties of the boys.
- (5) Visit Churches doing successful work with boys and adapt the new ideas to your group programme.

(f) Active -

- (1) He should be an aggressive promoter of clean sports.
- (2) Ready to carry out any scheme to make the club a "going concern".
- (3) Inspire character developing activities.
- (4) Make yourself a storehouse ready to be of service.
Make yourself a battery ready to be connected.
Such preparedness gives the power of adaptability.
- (5) Release, connect and guide the latent power and energy of boys.
- (6) Powerful activity gives immediate prestige.
Enthusiasm is contagious.
- (7) Since "Character is caught", activity of moral action is fundamental.

(g) Lean on the Promises of God.

- (1) You will not know His promises until you make yourself thoroughly acquainted with the Bible.
- (2) Bring your inspiration from your "mountain peak experiences" ~~down into the group activities.~~ "Drink deeply at the sources of inspiration".
- (3) Pray that your "soul's sincere desire", the salvation of all your boys, may become a reality.

- (g) 4. Make Holland's prayer yours, and then help God to answer it :-

"God give us men - a time like this demands
Strong minds, brave hearts, true faith and ready hands.
Men whom the lusts of office cannot kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honour - men who cannot lie.
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking.
Tall men, sun crowned, who live above the fog
In public duty and in private thinking."

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