

Concerning Boys

CANADIAN STANDARD EFFICIENCY TRAINING FOR BOYS.

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What does the Canadian Standard Efficiency Training, commonly known as the C.S.E.T. mean and imply?

1. It is a programme for Boy-training, not a new organization for boys. Many plans for boys' work require new organizations. Surely we have enough organizations! Boys do not suffer through lack of organizations, but through lack of ideals made incarnate in real training. To those who would criticise the C.S.E.T., this must first be made clear. Organizations very often have a tendency to lead the boy away from his Church and Sunday School. The C.S.E.T., both in theory and practice, inseparably links the boy to his church and to his God.

2. It has its centre in the Sunday School Class. The class is already in existence. The C.S.E.T., as a plan of training takes this class and makes it something very real and vitally important. The class meets on Sunday with its leader or mentor to study God's word. The same class becomes during the week the centre for other departments of training in the manifold life of the lad. The plan comes to the boy at an age when the Sunday School is losing its hold on him, and it grips him and holds him in a natural way, but with a powerful tie. In one Canadian city, the C.S.E.T., plan increased the attendance of teen aged boys at Sunday School by 30 per cent. and in another city the increase among senior boys (16 to 19 years of age) at Sunday School reached 250 per cent. It is based on the Sunday School class.

3. It is a "Made-in-Canada" plan. This fact also is not well known. Very often an organization for boys having its birth in one country and having its roots in the characteristics of boy-life in that country, will often fail when transplanted to another country. In a sense boy-life is the same the world over—in another sense, boy-life is different in different countries. An organization which may work effectively in the Old Land, may work less effectively in Canada. On the other hand, the C.S.E.T., being a principle of training and not an organization, can be applied wherever boys are found. Thus it is finding its way into the United States, into the Old Land and now to China, India and Japan, but it originated in Canada.

4. It is the plan recommended by all the Protestant churches of Canada and the only plan so recommended. It is a co-operative movement in which all denominations unite and yet at the same time retain absolute autonomy in their own spheres of activity. There is a Dominion Advisory Board; each province has its Provincial Council; each city or rural community has its local committee. It is nation-wide, all inclusive, yet reaches to every group and ministers to each locality. It is your Church's programme for your boys.

5. It is an all-round programme. Every boy is four square—body, mind, soul and will. Each has its place yet must not be under-developed nor over-developed. There must be a harmonious growth in which the four parts are trained in a natural way. You cannot build up a boy on the instalment plan, nor mould his life by a compartment system. His nature is a unity and yet a unity in diversity. A splendid manhood must require a harmonious, all round development in boyhood. This the C.S.E.T. pre-eminently gives.

6. It trains for democracy. Canada is a democracy. Her best citizens must be trained in the theory and practice of democracy. This the C.S.E.T., plan uniquely gives. The lead-

er does as little as possible for his boys but directs them to do and act for themselves. They learn democracy by living, playing, acting democracy. The whole system under the C.S.E.T., works on this principle. The class as organized, the conduct of the meetings, the training in public speaking, in fact, the whole programme gives a training in active and unselfish citizenship such as no other plan has ever been able to give.

7. The C.S.E.T., gives a sane, true ideal of Religion. It makes Religion a very wide thing and yet a very narrow thing. The boy reads his Bible and studies it; he realizes that this is a religious act. In the same building or in a building under the shadow of the church, he takes his physical exercises and plays his basketball and he realizes that to make his body strong and to keep his body clean is also a religious act. He learns in a very natural way that the training of his intellectual powers and his unselfish care for other people in word and deed are also a part of his religion. He hears his mentor explaining the life of Jesus of Nazareth; he sees him also at the club's baseball game tactfully inculcating the principles of truth and fairplay in the match—and the lad learns "to play the game." His Sunday School teacher is his Game Master. This is the unique power and central principle of the plan. Religion and character are caught not taught. Religion becomes a real thing touching every part of his four-fold being. At the same time the lad soon finds that "there is no other Name under heaven given among men whereby we must be saved."

Thus we see that the C.S.E.T., is psychologically correct, for it is based on a correct analysis of the boy's nature. His hero-worship finds its objective in his mentor and the "spirit of the gang" is realized in his class or club. It is Biblically consistent for it is based on the natural growth and unfolding of the life of the boy Jesus, who "increased in wisdom and stature and in favor with God and man."

Lastly, it works! Hundreds from coast to coast have tried it and have found that it works and works effectively.

MR. HERBERT FIDDES TO TAKE UP BOYS' WORK AT KAMLOOPS, B.C.

Mr. Herbert Fiddes, who, for the past year has acted as secretary and assistant to the editor of this magazine, has accepted an appointment as organiser and supervisor of Boys' work at Kamloops city, in the interior of British Columbia.

As his contributions to the page "Concerning Boys" would indicate, Mr. Fiddes has been actively interested in Boy's work for years, and has proved himself a popular leader in connection with the Boy's Brigade. Like the late Lieutenant William Houston, who did durable Boys' Brigade organization work in North Vancouver before he volunteered for the Front. Mr. Fiddes was for years associated with the Boys' Brigade, his company being connected with St. Paul's Presbyterian church in the east end of Vancouver city. He has also been instrumental in inspiring others to take up Boys' work, and partly as a result of a connection formed through his association with the British Columbia Monthly, he gave not a little assistance in the organization of a Boys' Brigade at Marpole, B.C., which the end of the season found flourishing under the supervision of Mr. Leverette. The experience of Mr. Fiddes in Boys' work generally, supplemented by his years of service overseas among the bigger "Boys," peculiarly fits him for the new duties he is to undertake, and all who know him will watch with confidence for reports of the development of the work at Kamloops.