

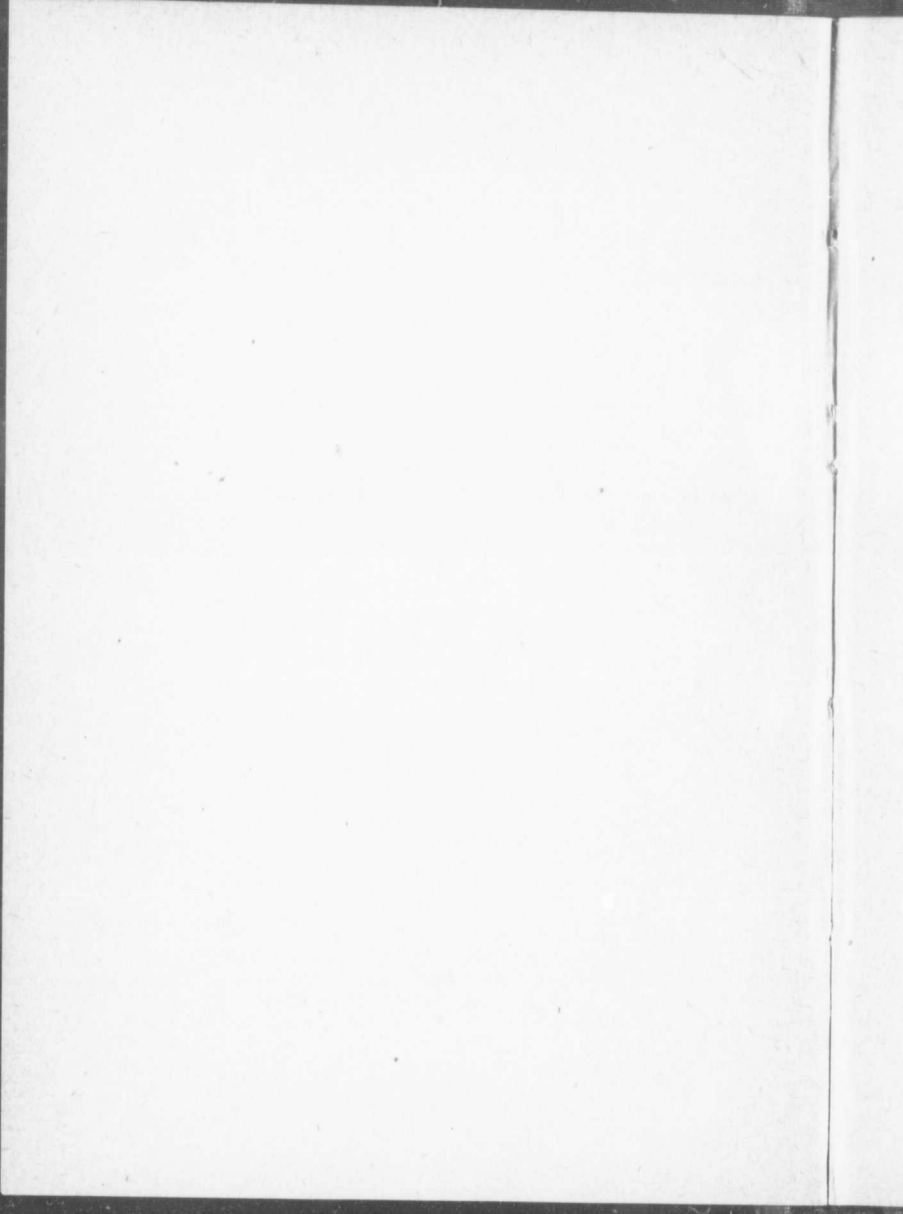
# MENTORS' MANUAL

CANADIAN STANDARD EFFICIENCY TRAINING

BV 1160  
H39  
1919

~~Law Hayward,~~  
~~Perry R.~~





# THE MENTORS' MANUAL

A Guide for Leaders in Boys' Work, Parents, Teachers, Ministers  
and all who are Interested in the Welfare of Canadian Boyhood.

PERCY ROY HAYWARD, PH. D.

*Editorial and Training Secretary,  
Boys' Work Division,  
National Council of the  
Young Men's Christian Associations of Canada.*

With an Introduction by

TAYLOR STATTON



"Into the river of my life still flow  
Streams of delight from youth's unfailing springs;  
By every flower that blows and bird that sings  
My heart is thrilled as in the long ago;  
All aspirations youthful dreamers know—  
For man—for self; the joy that service brings;  
Faith without folly—honors void of stings;  
These quenchless orbs still keep my skies aglow."

JAMES H. WEST : "Across the Line"

*Published by*

THE COMMITTEE ON CANADIAN STANDARD EFFICIENCY  
TRAINING OF THE NATIONAL COUNCIL OF THE YOUNG  
MEN'S CHRISTIAN ASSOCIATION OF CANADA

WITH THE APPROVAL AND ENDORSATION OF THE  
CANADIAN NATIONAL ADVISORY COMMITTEE FOR  
CO-OPERATION IN BOYS' WORK

BV 1160

H39

1919

THE  
CANADIAN STANDARD EFFICIENCY  
TRAINING  
*for*  
TRAIL RANGERS & TUXIS BOYS

A Program of Religious Education to  
Promote the Four-fold Development  
of Canadian Boys

---

*Prepared by*

*The Committee on Canadian Standard Efficiency Training of the National  
Council of Young Men's Christian Associations of Canada*

*in co-operation with the*

CANADIAN NATIONAL ADVISORY COMMITTEE  
FOR CO-OPERATION IN BOYS' WORK

*composed of official representatives from*

The Sunday School Boards of the Baptist Conventions in Canada.

The Young People's Department of the Congregational Union of  
Canada.

The General Board of Religious Education of the Church of England  
in Canada. (Formerly the Sunday School Commission.)

The Canada Conference of the Evangelical Association.

The General Board of Sunday Schools and Young People's Societies of  
the Methodist Church.

The Board of Sabbath Schools and Young People's Societies of the  
Presbyterian Church in Canada.

The Canadian Council of Provincial Sunday School Associations.

The National Council of the Young Men's Christian Associations of  
Canada.

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*By the Committee on Canadian Standard Efficiency Training*

## WHAT IS THE CANADIAN STANDARD EFFICIENCY TRAINING?

It is a program of Religious Education for Canadian Boys—providing a course of training in Christian Citizenship.

It is a program, not an organization. It may be used as the program for any organization of boys.

It is based on the character and personality of Jesus. He is presented to the boys not only as Saviour and Lord, but also as Hero and as the Ideal of the four-fold life.

It follows the plan of four-fold development, intellectual, physical, religious and social, suggested in the statement regarding the growth and development of the boy Jesus as found in St. Luke 2: 52—"And Jesus increased in wisdom and stature, and in favor with God and man."

It provides a progressive Course of Training, recognizing the growth of boys and their changing needs as they pass through the various stages of development.

It recognizes the Home, the School and the Church as the basic institutions and seeks to bring them into closer co-operation as they function in the life of the boy.

## WHO IS A TRAIL RANGER OR TUXIS BOY?

1. He must be a member of a Camp or Square whose Mentor is registered.
2. He must have attended, unless for unavoidable absence, three mid-week and three Sunday Sessions of his Camp or Square during the first month of his membership.
3. He must have been properly instructed in the purpose and principles of the C.S.E.T., by initiation or otherwise, and, for Tuxis Boys, have his Initial Charting and thus give evidence of an intelligent and serious desire to follow the Program.

## WHAT IS A C.S.E.T. CAMP OR SQUARE?

1. It is a Sunday School class, or other Group of boys, organized for the purpose of carrying on Boys' Work along C.S.E.T. lines.
2. Its Leader, usually the Sunday School Teacher, is registered as a Mentor.
3. It holds through-the-week meetings following a program based upon C.S.E.T.

## GROUP HONORS FOR A CAMP OR SQUARE

### White Honor Camp or Square.

During the first year in which a Camp or Square is organized it will presumably reach this standard of work, while some new groups will, of course, go beyond it.

Standard for White Honor Camp or Square.

- (1) The group must be organized up to the accepted standard of the organized Sunday School Class.

- (2) It must have a regular attendance at Sunday School of 75%.
- (3) The group must hold at least fifteen mid-week sessions during the season October to May.
- (4) At least 60% of the members should meet the requirements for a standing of 70% or more in at least four subjects in any of the four programs.
- (5) For Trail Rangers, at least three Practical Talks and one-third of the required Tests properly recorded.
- For Tuxis Boys, at least four Practical Talks and one-third of the required Tests properly recorded.

### **Blue Honor Camp or Square.**

Many groups will reach this standard during their second year of work, although some will reach it during their first year.

Standard for Blue Honor Camp or Square:

- (1) The group must be organized up to the accepted standard of the organized Sunday School Class.
- (2) It must have a regular attendance at Sunday School of 75%.
- (3) The group must hold at least 20 mid-week sessions during the season October to May, making use of the Opening and Initiation Ceremonies.
- (4) At least 60% of the members should meet the requirements for a standing of 70% or more in at least eight subjects in at least two Programs, which may include four subjects covered during the first year.
- (5) For Trail Rangers, at least five Practical Talks and two-thirds of the required Tests properly recorded.
- For Tuxis Boys, at least six Practical Talks and two-thirds of the required Tests properly recorded.

### **Red Honor Camp or Square.**

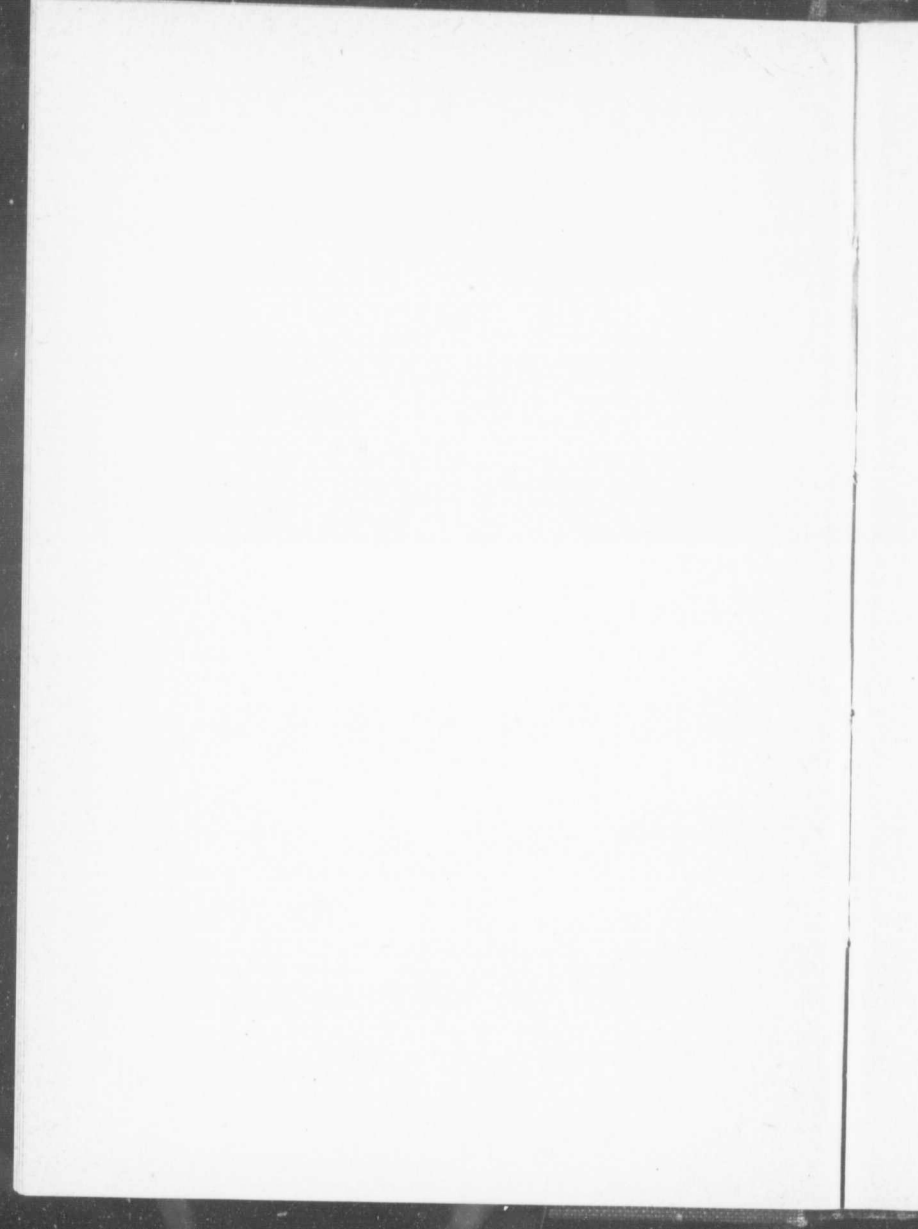
Many groups will reach this standard during their third year of work, while some will reach it during their first or second year.

Standard for Red Honor Camp or Square:

- (1) The group must be organized up to the accepted standard of the organized Sunday School Class.
- (2) It must have a regular attendance at Sunday School of 75%.
- (3) The group must hold at least 25 mid-week sessions during the season October to May, making use of the Opening and Initiation Ceremonies.
- (4) At least 60% of the members should meet the requirements for a standing of 70% or more in at least twelve subjects in three Programs which may include eight subjects covered during preceding years.
- (5) For Trail Rangers and Tuxis Boys, all the required Practical Talks and Tests.

See page 87 for suggestions as to the use of these Group Honors.

TO  
GORDON K. HIGNELL  
IN MEMORIAM



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## PREFACE

This book is not intended to contain a presentation of the psychology of boy life nor of the principles upon which work with boys is based; these matters have all been dealt with by many writers in other volumes.

After being before the Christian public of Canada for four years the Canadian Standard Efficiency Training program was carefully and extensively revised during 1918. In the fall of that year there appeared two handbooks for boys, the Trail Rangers' Manual for boys twelve to fourteen years of age and the Tuxis Boys' Manual for boys of fifteen to seventeen years. It was found impossible at that time to publish in permanent form a handbook for leaders. This has now been done and the present volume is offered to the public for use in connection with the boys' Manuals. In this book, the programs are presented in full accompanied by as copious suggestions as possible for the men who, in the capacity of Mentors, attempt the fascinating but perplexing task of leading boys in the development of their four-fold capacities. An attempt has been made to include in the book as much of practical help and as small an amount of theoretical discussion as possible. The principles upon which the Canadian Standard Efficiency Training is based have purposely been placed in the last chapter.

Valuable and constructive help has been given in the preparation of this volume by the Editorial Board of the C.S.E.T. Committee of the National Advisory Committee for Co-operation in Boys' Work. The Board consists of the following, all residents of Toronto:

MR. JAS. EDMUND JONES, M.A., Barrister, representing the Anglican Church;

REV. B. W. MERRILL, Director of Religious Education, Jarvis St. Baptist Church, representing the Baptist Church;

REV. R. B. NELLES, Pastor Western Congregational Church, representing the Congregational Church;

MR. E. J. MOORE, B.A., Publication Manager of the Methodist Publication Society, representing the Methodist Church;

REV. JOHN MUTCH, Associate Editor of Presbyterian Publications, representing the Presbyterian Church;

REV. W. P. FLETCHER, Boys' Work Superintendent of the Ontario Sunday School Association, representing the Sunday School Association;

PROFESSOR C. E. AUGER, of Victoria College, representing the Boys' Work Committee of the Y.M.C.A.

To these men as well as to Rev. Frank Langford, Rev. C. A. Myers, Rev. W. R. McIntosh, Rev. R. A. Hiltz and Mr. Taylor Statten, grateful acknowledgment is made for their fellowship, encouragement and assistance.

A young and radiant life, outstanding in its achievement and promise, was lost to Canadian Boys' Work in the death last October of Gordon K. Hignell, of Winnipeg. He had just finished his arduous and efficient service in connection with the boys' Manuals when he was fatally stricken on the way to his home. This little volume is dedicated to his memory in the confident hope that in the coming years many will respond to the contagion of his example and take up the torch that he flung to them as he passed on.

P. R. H.

GENEVA PARK, ONTARIO,  
August, 1919.

## INTRODUCTION

Origin and History of the Canadian Standard Efficiency Training Program and the Advisory Committee for Co-operation in Boys' Work.

By TAYLOR STATEN

The early development of the Canadian Standard Efficiency Training took place in the Boys' Department of the Toronto Central Young Men's Christian Association.

Boys' Work in that Association prior to 1902 consisted largely of gymnasium classes, swimming instruction and a religious effort centred in "the Friday night meeting." Practically all of the activities were of the large or mass nature. No thought had been given to dividing the membership into small congenial groups under volunteer leadership.

From the fall of 1902 until the spring of 1905, experiments with small groups were conducted among the Employed Boys. The activity consisted almost entirely of gymnasium work and Bible Study.

In June, 1905, while conducting a week's "gypsy trip" between Toronto and Hamilton, the Secretary of the Boys' Department had an opportunity to try out with the boys a plan of work that had made an impression on him, but with which he had not had as a volunteer worker with boys, an opportunity to experiment. It was known as "The Woodcraft Indians" program and had been prepared by Mr. Ernest Thompson-Seton. During the Boys' Work Secretary's boyhood days Mr. Thompson-Seton spent considerable time in that section of the country between Toronto and Hamilton in which the Secretary lived. Some of the articles in "Wild Animals I Have Known" were written on the farm adjoining the Boys' Work Secretary's home village. Quite naturally, Mr. Seton was the object of considerable hero-worship on the part of the village boys. The only books taken on that "gypsy trip" through this territory, were the Bible and "The Birchbark Roll," by Ernest

Thompson-Seton, which explained how to organize a tribe of "Woodcraft Indians" and conduct the Woodcraft tests.

It was soon discovered that the "Indian Idea," when applied by a leader who had not been schooled to a keen appreciation of the virtues of the noble Red Race, was more apt to produce "howling savages" than respectable "Canadian citizens," but the requirements for passing the tests and the idea of an appropriate recognition made such an indelible impression on the leader, that while the "Woodcraft Indian" organization was never effected, the principles underlying it were incorporated in much of the activity of the Toronto Central Boys' Department during the following years. Although it was not until two years later, when the Tuxis System was investigated that the C.S.E.T. began to take definite form, recognition must be given to Mr. Ernest Thompson-Seton for making ready the soil in which the seeds of Mr. Harvey L. Smith's Tuxis System afterwards found a place for steady growth.

Between the spring of 1905 and the summer of 1907, many Bible Study groups were organized and the Toronto Central Association succeeded in winning the trophy coveted by all the Young Men's Christian Associations in North America—the Dan McDonald Cup for competition in Bible Study. It was awarded by the International Committee to the Association having the largest number of boys pass the Bible Study examinations.

During the summer of 1907, ten carefully selected older boys accompanied by Mr. A. Wallace Forgie and the Boys' Work Secretary, attended the Silver Boy Older Boys' Conference and there heard Mr. Walter M. Wood, then General Secretary of the Chicago Central Y.M.C.A., now of Philadelphia, give a talk on "The Four-Fold Development of Boys." He took as his text Luke 2:52—"Jesus increased in Wisdom and Stature and in Favor with God and Man." The Toronto delegates became so impressed with this presentation that it was agreed to recommend that when a boy entered the Boys' Department he should be interviewed and have Mr. Wood's address outlined to him.

An organization for boys which had been developed by Mr. M. D. Crackel, Secretary of the West Side Boys' Depart-

ment, Cleveland, also impressed the delegation. It was known as "The Order of the Triangle." It was based on the three-fold development of the Y.M.C.A.—Spirit, Mind and Body. Tests were outlined and badges given for meeting the requirements of such tests.

During the following season, an attempt was made to harmonize these two plans, viz.:—"The Four-Fold Development," and "The Order of the Triangle" with the Bible Study Groups in what was called the "Honour System" and recognitions in the form of pennants were given to winning groups. The Knights of King Arthur, the Brotherhood of David and later the Knights of St. Paul each contributed towards the development of the program.

It was during the season of 1907-1908 that the Tuxis System which was being developed by the late Harvey L. Smith, of Brooklyn Central Y.M.C.A., was investigated. It seemed to be nearer the type of organization for which the Toronto Association was groping than any other which had been investigated, but it did not contain the group plan and certain other elements which were deemed essential. However, some changes were made and small badges were prepared which were to be given for passing the various tests and a plan of organization was worked out which was the beginning of what later became known as the Canadian Standard Efficiency Tests.

During the summer of 1908, the preliminary literature of the Boy Scout Movement was received by the Boys' Work Secretary. It had been sent to him by Mr. A. E. Cochrane, the Physical Director of Upper Canada College, who on a trip to England had come in contact with it. The merits of this movement were soon recognized and it was decided to place emphasis for the coming season on the organization of Boy Scout troops. Some good men were secured for Scout Masters and several troops were formed. Before long it was discovered that the other troops throughout the city that were not connected with the Y.M.C.A. were getting along better than those in the Association. The cause was soon discovered. Because of the gymnasium equipment, the swimming pool and the specialization in physical education, emphasis was placed on Physical Work to such an extent that the average boy had little time for

Scouting activities. Those who recognized in the Scout Movement a better all-round program than the Y.M.C.A. was providing tried to effect some changes in the Y.M.C.A. organization but without success. The Scout Masters became discouraged and finally those troops which survived left the Y.M.C.A. and took up quarters of their own outside the Association building.

During the next three years, further experiments were conducted along the line of the Tuxis System, but many changes and modifications were made through the splendid influence of the Boy Scout Movement. Mr. Edgar M. Robinson, who had developed a remarkable work among the boys of St. Stephen, N.B., and had later become Boys Work Secretary of the International Y.M.C.A. Committee, contributed many suggestions. He advocated close co-operation with the churches and Sunday Schools and the making of a sharp distinction between the courses of training for younger boys and older boys. His suggestion that the younger boys should be known as "Path Finders" resulted no doubt in the adoption of the name "Trail Rangers" ten years later. He recommended that a study should be made of the organizations which had been developed in the Philadelphia Central Y.M.C.A. Boys' Department. A most profitable visit was made to Philadelphia and not a little of the development of the C.S.E.T. during the following years was due to the practical suggestions and helpful inspiration of Mr. John L. Alexander, the Boys' Work Secretary in Philadelphia. Among the features in the C.S.E.T. Program contributed by Mr. Alexander is the name "Mentor," used to designate the adult leader of a Tuxis Square or Trail Rangers' Camp.

A chapter of "The Order of the Triangle," a type of work which had been developed by Mr. A. Wallace Forgie in the Ottawa Boys' Department, was organized in the Toronto Central Association and found to meet the needs of older boys who were leaders. Many suggestions for the older boys' program were gleaned from this organization.

A course of study during the summer of 1911 in "The Physical Education of Boys" under Dr. Burdick, Director of Physical Education for the City of Baltimore, resulted in an adaptation of the Physical Tests, as conducted in the

playgrounds of Baltimore, to our Canadian conditions. The Bronze Bars for meeting the requirements of the tests were suggested by Dr. Burdick and he also assisted with the designs for the bars which were used for the tests in the C.S.E.T.

A summer session spent under the inspiration of Dr. Winfield Scott Hall, of Northwestern University, left no room for doubt as to the wisdom of incorporating Sex Education into any course of training for boys, and contact with Dr. Wm. Byron Forbush made a lasting impression as to the need of emphasizing the home in all work with teenage boys.

Close intimate contact for many years with Mr. C. J. Atkinson, Superintendent of the Broadview Boys' Institute in Toronto, a leader in the Boys' Brigade Movement and later director of "The Federated Boy's Clubs of America," made it impossible to lose sight of the needs of "the underprivileged boy" and consequently the C.S.E.T. is as well adapted to help the more unfortunate type of boy as it is to assist the boys who are showered with privileges.

In the fall of 1910, Mr. Frank H. T. Ritchie, Boys' Work Secretary of the Canadian Section of the International Y.M.C.A. Committee, invited the Ontario Sunday School Association to join with the Y.M.C.A. in an Older Boys' Conference which was held in Ottawa during the Christmas holidays. Mr. Ritchie was a staunch advocate of close co-operation between the Y.M.C.A. and the Sunday Schools and this conference resulted in the formation of a Joint Committee for promotion of future Older Boys' Conferences. Five representatives were elected from the Ontario Sunday School Association and five from the Ontario and Quebec Committee of the Young Men's Christian Associations. The first conferences under this joint auspices were held during the Christmas holidays of 1911 in Orillia and Sherbrooke. The design on the conference badge suggested the Church and the Y.M.C.A. linked together in reaching the boys of Canada.

In the summer of 1911, a most successful Summer Training Camp was held for the boys of the Canadian West. This was promoted by Mr. Chas. R. Sayre, the Western Central



Secretary of the Y.M.C.A., but representatives were invited from Sunday Schools as well as the Young Men's Christian Associations. The Y.M.C.A. had been conducting both summer and winter Boys' Conferences since 1906 but these of 1911 were the first to which Sunday School representatives were invited.

Recognizing to some extent the possibilities of enlarging the scope of the Tests, the Y.M.C.A. National Boys' Work Committee under the direction of Mr. R. G. Dingman authorized the organization of a "Canadian Standard Efficiency Tests Committee." Mr. H. H. Love of Toronto, accepted the chairmanship of this committee, and soon interested a group of prominent young business men, who carried on experiments and gathered a considerable volume of information. The responsibility was divided as follows:—

H. H. Love, Chairman; Geo. G. Dunning, Secretary.

Wisdom Standard—Henry H. Mason, Chairman; E. S. Caswell; T. A. Silverthorn.

Physical Standard—E. H. Gurney, Chairman; Fred J. Smith; B. Douglas; Ralph A. Burns; Douglas Eby; H. A. Sherrard.

Religious Standard—R. B. Bond, Chairman; H. W. Mesnard; Norman McEachern; F. L. Farewell; R. G. Dingman.

Service Standard—G. G. Dunning, Chairman; J. Robt. Page; F. McEachren.

The first set of bronze badges was struck in 1912 and bore the inscription, "Y.M.C.A. Standard Efficiency Tests." However, acting on the suggestion of Mr. Jno. L. Alexander, who had recently accepted the Secretaryship of the Secondary Division of the International Sunday School Association, the letters "Y.M.C.A." were eliminated and new dies were made in order that the tests might be used by Sunday School classes having no connection with a Y.M.C.A.

At a meeting of the Association of Y.M.C.A. Boys' Work Secretaries of North America, held at Detroit in September, 1913, it was decided to introduce something similar to the C.S.E.T. into the United States. Subsequent meetings were held in Cleveland in February and April, 1914. The

Secretary of the Canadian Committee was invited to present the Canadian plan at these gatherings which were the first attempts at a unified standard Boys' work program in the United States.

During the fall of 1913, Mr. Alexander and the Boys' Work Secretary of the National Council of the Young Men's Christian Associations conducted a series of Older Boys' Conferences in Vancouver, Calgary, Saskatoon and Winnipeg. While on this trip, the beginnings were made for a partnership plan of promotion of the C.S.E.T. between the International Sunday School Association and the National Council of the Young Men's Christian Associations. When it was discovered that such a partnership would exclude the Canadian denominational Sunday School Boards from official participation in the promotion of the C.S.E.T. the National Council of the Y.M.C.A. undertook the organization of a body on which all of the Sunday School Boards would be officially represented. This decision was arrived at by the Boys' Work Committee of the National Council at a meeting in January, 1914. The result was the organization of the National Advisory Committee for Co-operation in Boys' Work, on July 10th, 1914.

While it is true that the C.S.E.T. had its birth in the Y.M.C.A., nevertheless it is to no small extent the outcome of the experience of the following organizations and owes considerable to each of them. They are named in the order in which they chronologically made their first contribution to the development of what is now the official program of the Sunday School Boards of the Protestant Churches in Canada and the Canadian Young Men's Christian Associations.

1. "The Woodcraft Indians." Ernest Thompson-Seton.
2. "The Four-Fold Development for Boys." Walter M. Wood.
3. "The Order of the Triangle." M. D. Crackel.
4. "The Knights of King Arthur." Wm. Byron Forbush.
5. "The Brotherhood of David." Wm. Byron Forbush.
6. "The Knights of St. Paul." Wm. Jamieson.
7. "The Tuxis System." Harvey L. Smith.
8. The Boy Scout Movement. Sir Robt. Baden-Powell.

9. The Philadelphia Y.M.C.A. Boys' Department. Jno. L. Alexander.

10. "The Order of the Triangle." A. Wallace Forgie.

11. The Physical Tests for Baltimore Boys. Dr. Burdick.

12. The organized Sunday School Class. Jno. L. Alexander.

13. "The Woodcraft League of America." Ernest Thompson-Seton.

With the organization of the National Advisory Committee for Co-operation in Boys' Work, the C.S.E.T. emerged from an undeveloped, inadequate attempt to establish a course of training for the boys of Canada through the Y.M.C.A. to a movement fraught with undreamed of possibilities. As a purely Y.M.C.A. program, it would have been restricted to the fifteen to twenty thousand boys who are members of the Canadian Associations. But as the program of the Canadian Protestant Sunday School Boards and the Y.M.C.A. combined it is now estimated to have a field of operation covering over three hundred thousand teen-age boys.

For several years the leaders of the Sunday School Boards of the Canadian Churches had been feeling concerned because of the large number of boys who were dropping out of the Sunday School during the teen-age period. They had conducted surveys and had made studies which revealed a need for some type of work which would attract and hold these boys. Various efforts were made throughout the country, some with considerable success. The organized class movement with mid-week activities interested great numbers of older boys and their leaders. In almost every city and town one or two really successful Church or Sunday School organizations of boys could be found. Each year the number was increasing, but the national Sunday School leaders were not satisfied. They felt the need of a standard type of organization for the entire country which would be based upon their studies in boy psychology and religious education. Rev. J. C. Robertson and Rev. C. A. Myers of the Presbyterian Sabbath School Board and Rev. F. L. Farewell, Educational Secretary of the Board of Sunday Schools of the Methodist Church and Rev. R. A. Hiltz, General Secretary of the Sunday School Commission of

the Church of England were each making studies and conducting experiments and were the first to recognize the possibilities in the C.S.E.T. as a Sunday School program. They entered enthusiastically into the task of enlarging it to meet their needs.

During the summer of 1914, days which lengthened into weeks were spent by the Sunday School and Y.M.C.A. leaders in the preparation of an enlarged edition of the C.S.E.T. handbook. Especially the contribution made by Rev. C. A. Myers at this time and during the past five years has been most generous. His experiences with boys' work in the Sunday School coupled with his training as a religious educator qualified him for the splendid assistance he gave in fostering and nurturing the program through its various stages of growth. H. H. Horne, Ph.D., Professor of Philosophy, New York University, gave two summer courses of lectures on "The Religious Education of Boys" to those who were preparing the handbook and also made many suggestions which were invaluable. R. G. Dingman of Toronto, Chairman of the Boys' Work Committee of the National Y.M.C.A. Council has since the inception of the movement given it careful thought and has guided it through many difficulties. The development of Boys' Work in Canada owes much to him for his unselfish, constant and valuable service.

From 1914 to 1917 the C.S.E.T. was promoted almost exclusively through Boys' Work Conferences held during the Fall months of each year and through Summer Training Camps. Worthy of special mention is the "Coast to Coast Tour" of 1916 where for the first time the country was linked together in a great national effort for the boys of Canada.

The experience of these three years demonstrated the need of something more than a course of training. Leaders everywhere were experimenting with various types of organizations. The name did not appeal to some; others wanted an initiation ceremony. In fact, they wanted the cold, hard curriculum garbed in more attractive clothing.

It was agreed that any development along this line should contain as much of the Canadian backwoods atmosphere

as possible. Consequently, during the Summer of 1917 a group of about twenty specialists in Boys' Work from Halifax, St. John, Ottawa, Toronto, London, Winnipeg, Calgary and Vancouver were brought together for two weeks in Algonquin Park with Mr. Philip D. Fagans, the Executive Secretary of The Woodcraft League of America. This organization has been developed by Mr. Ernest Thompson-Seton for the purpose of teaching woodcraft to boys and was no doubt the result of his own boyhood among the hills and valleys of the Don River, near Toronto.

As a result of this pilgrimage to the North Woods, recommendations were made which led to Major A. Wallace Forgie being engaged by the C.S.E.T. Committee to prepare two manuals, one for boys 12 to 15 years of age, the other for older boys. These were to take the place of "The C.S.E.T. Little Red Handbook" which had run into eight editions totalling forty-two thousand.

In January, 1918 Major Forgie commenced the organization of a General Committee of over two hundred Boys' Workers throughout Canada to gather up the experience of the previous five years. The task of preparing these Manuals rallied the services of those eminently fitted for such work.

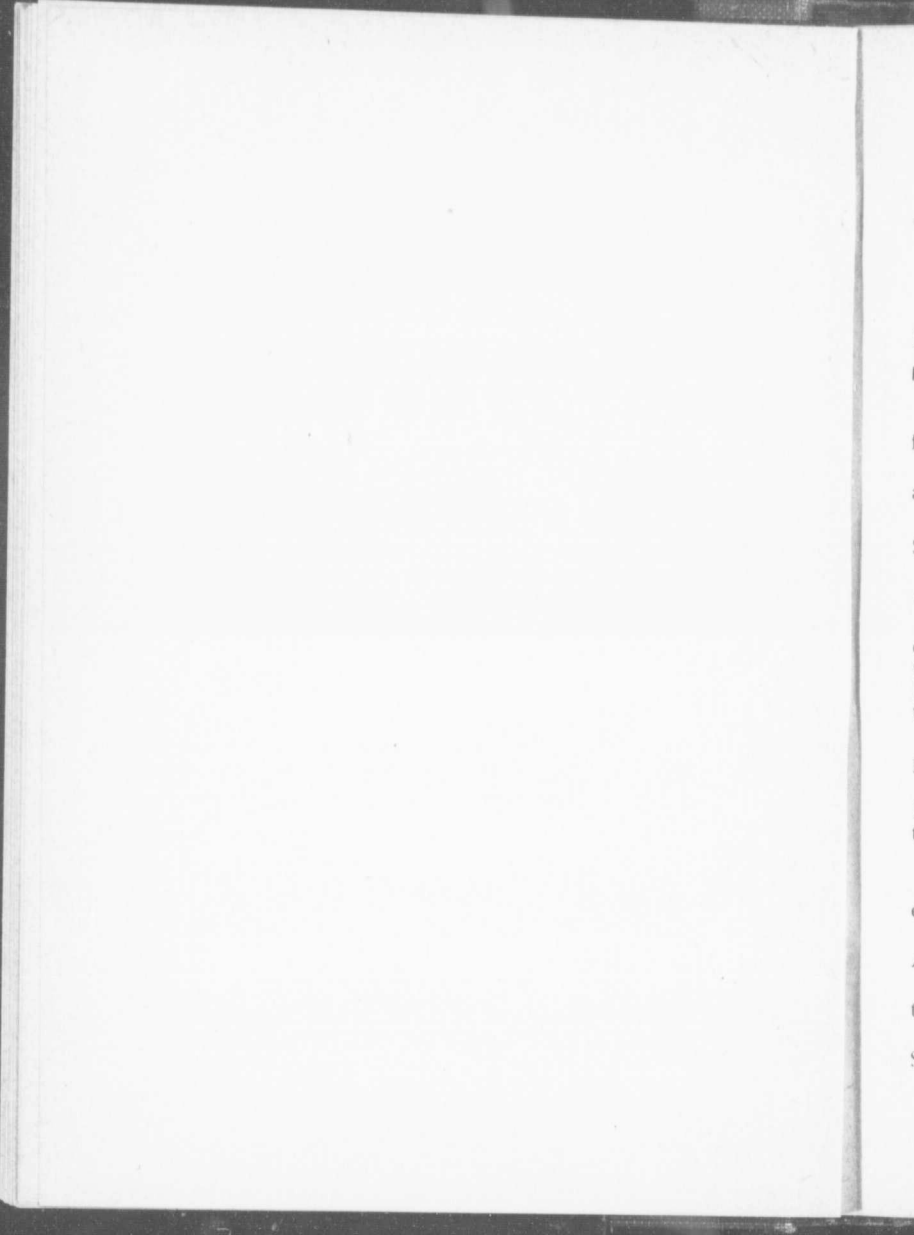
The Editorial Committee consisted of Mr. H. H. Love, Toronto, who had been the first chairman of the C.S.E.T. Committee, Mr. Jas. Edmund Jones, Toronto, founder and president of "The Aura Lee Club" and Mr. J. C. Kirkwood, Toronto, an authority in the publishing business. Major Forgie became the Secretary of this Committee. While each member made valuable contributions, special mention should be made of the splendid work of Mr. Jas. Edmund Jones, whose life has been largely given to boys and who generously expended a great amount of valuable time and energy in the preparation of the manuals.

Norman E. Richardson, S.T.D. Ph.D., Director of the Department of Religious Education, Boston University, was also engaged to lead a group of those working on the new manuals in a course of study on "The Religious Education of Adolescence" which proved exceedingly helpful.

As a result of the many conferences, committee meetings, retreats and questionnaires instituted by Major Forgie, a mass of information and material was gathered and correlated. The manuscript for the Trail Rangers and Tuxis Boys' Manuals was ready about the end of September, 1918. Major Forgie then returned to France, and the task of supervising the publishing of the manuals fell to Mr. Gordon K. Hignell, a well known Boys' Worker from Winnipeg. Just as the press work for the Tuxis Boys' Manual was completed, Mr. Hignell contracted pneumonia and passed away in Winnipeg on October 21st, 1918. The boys of Canada are greatly indebted to him for his unselfish and tireless efforts on their behalf during the last weeks of his life.

Mr. W. H. Vaughan of Toronto then took up the work of completing the publishing of the Trail Rangers' Manual.

The Advisory Committee for Co-operation in Boys' Work has been in operation for over five years. It has been demonstrated that it is possible for the leaders of the various denominations and organizations to unite in a common program, a program which now belongs to one as much as it belongs to another. Each can claim and present it as their own. The principle of the autonomy of each unit has worked out successfully. Each unit has contributed to the limit of its ability in the development and promotion of the movement. There is frequent and complete consultation between the leaders of the various units in regard to policy and program. The fellowship between the workers in the various churches and organizations has been a delightful experience to all.



# CHAPTER I

## THE PROGRAM FOR TRAIL RANGERS

### INTELLECTUAL PROGRAM

#### 1. School—Test

**T**HE total credits awarded for this section are 500.  
Of these, two credits are allowed for each per cent. attendance at school, and for regularity and faithfulness of home study, making a maximum of. . . 200

Two credits for each per cent. standing in examinations, making a maximum of. . . . . 200  
Total. . . . . 400

Suggestions to the Mentor:—

(1) The following example will enable the Mentor to see how these credits are to be reckoned;—

At the end of the year, or at the time when the credits were computed the boy takes a School Record Card (No. III) to the Teacher and receives a Report. His attendance has been 60%: this multiplied by two gives. . . . . 120

His standing in Examinations is 80%, which, multiplied by two gives. . . . . 160

Under School Conduct and School Spirit, the Mentor finds, in personal conference with his teacher that he stands as follows:

Conduct, Fair; entitled to 20 out of 25.

Participation in Social and Athletic Life, Good; entitled to 25 out of 25.

Assisting in Development of a Good School Spirit, Almost none; entitled to 5 out of 25.

Willingness to Render Service, Medium; entitled to 12 out of 25.

Out of the 100 points given for School Conduct and Spirit this boy scores. . . . . 62

His total score stands therefore at **342** out of **500**.



# CANADIAN STANDARD EFFICIENCY TRAINING

A Four-Fold Program of Religious Education for

## TRAIL RANGERS

(Boys 12 to 14 Years)

*"Jesus increased in wisdom and stature and in favor with God and man."*

*"I am the way."*

---

INTELLECTUAL PROGRAM.	PHYSICAL PROGRAM.	DEVOTIONAL PROGRAM.	SOCIAL PROGRAM.
1. School 500	1. Health and Strength 500	1. Church Worship 300	1. Home Helpfulness 500
2. Woodcraft 100	2. Campcraft 100	2. Church School 300	2. Help the other Fellow 100
3. Collections and Observations 100	3. Team Games 100	3. Mid-week Bible Discussion 100	3. The Clean Trail 100
4. Handicraft 100	4. Group Games 100	4. Daily Devotions 100	4. Observing Vocations 100
5. Speaking and Home Reading 100	5. Swimming 100	5. Great Christian Leaders 100	5. Loyalty 100
6. Beginning of Life 100	6. Athletics 100	6. Church Training 100	6. Heroes of Service 100
1000	1000	1000	1000

(2) A Practical Talk will usually be given each year, preferably at the first meeting in November, during "Stick-to-School Month" as follows:

One year—"Value of an Education."

Next year—"Why the Educated Man Succeeds."

Next year—"The Right School Spirit."

(3) Every possible effort should be made towards lifting the standards of the whole group in regard to education; if the group standard is high every member of the group will do his best to reach it. In order to accomplish this those members who are getting on well with their studies should be inspired to assist those who are more backward. The Mentor will often find an opportunity for the members of his group to unite in giving help along these lines to other groups of boys. Sometimes the members will agree to take turns in coaching some boy who is behind in his work. Again they can quietly exert their influence among their friends who are employed boys in favor of enrollment in night school. To suggest this subject to a group of boys will usually bring out avenues for this type of service.

(4) The years 14 - 15 are the years when most boys leave school. Every possible influence should be brought to bear upon both boys and parents to have them continue at school.

## 2. Woodcraft—Test

Under this section, three alternative programs are given, so that TRAIL RANGERS may take one each year for three years. The total number of credits awarded is 100, and these may be secured by fulfilling the following requirements:

A. Name and describe the habits and haunts of 20 native wild animals.....	100
B. Collect in the field and identify 50 wild flowers or ferns.....	100
C. Produce a list of 35 wild birds which have been personally observed and positively identified in the field. Be able to give a brief description of each.....	100
Total for Woodcraft Test.....	100

Special Badges are awarded in the subjects, Wild Birds, Wild Flowers, and the Stars. The requirements for these Badges are to be found listed in chapter 15 of the Trail Rangers' Manual.

Suggestions to the Mentor:

(1) If possible co-operate with other Mentors in your church or community and see about setting up a Local Board of Judges if this has not been done or will not presumably be done by the Local Advisory Committee.

(2) If such a Board is in existence, get in touch with it and arrange for having some members of it pass upon these three items.

(3) If it is not possible to work through a Board of Judges, see that someone is chosen from your own church or Association who can pass upon such subjects. One person will have a special knowledge of birds and so on.

(4) If any of your boys has made a collection of pressed flowers in school that answers the requirement here, give credit for it and do not require it to be repeated.

(5) Each boy is required to qualify in one of these sections each year. They need not be taken in the order in which they occur. It is more convenient, though not necessary, for all the members of the Camp to seek to qualify in the same section in any one year.

(6) See page 84 of this Manual for suggestions on getting acquainted with outdoor nature.

See Trail Rangers' Manual for:—

Collection and Preservation of Insects, p. 231.

How to Know the Birds, p. 236.

How to Build Bird Houses, p. 243.

Canadian Wild Flowers, p. 247.

Collecting and Pressing Plants, p. 262.

See Tuxis Boys' Manual for:—

Ferns and Flowers, p. 217.

Preparation of a Herbarium, p. 235.

Pressing and Drying, p. 236.

Mounting, p. 238.

Mushrooms, p. 240.

Canadian Native Trees, p. 254.

Getting Acquainted With the Stars, p. 267.

### 3. Collections and Observation—Test

#### 1. Collections.

Forty credits are given for any collection which meets the requirements as named below. Collections entered as Class A, must have been made by the TRAIL RANGER within a year of the time exhibited for credits and contain at least the number of specimens called for under Class A. Collections entered as Class B need not have been entirely collected within a year, but at least the number indicated under Class B must have been added to the collection within twelve months of the time exhibited for credits.

	CLASS A.	CLASS B.
Native woods, showing mature bark.....	20	10
Noxious weeds or weed seeds.....	20	10
Insects, injurious and beneficial.....	30	15
Work of insects and plant diseases.....	15	5
Leaves of Canadian trees.....	30	15
Wild flowers and ferns.....	50	25
Grains, clovers, grasses and forage plants	6 each	2 each
Shells—land, fresh and salt water.....	50	25
Minerals, native and Canadian.....	20	10
Processes of manufacture (showing stages)	10	5
Military buttons and badges.....	40	20
Advertising and souvenir buttons.....	75	25
War Trophies.....	20	10
Crests, autographs, etc.....	100	50
Prize ribbons and tickets.....	20	10
Flags of all nations.....	20	10
Picture Post Cards.....	200	100
Coins and Medals.....	100	50
Postage Stamps.....	500	200

All collections must be neatly arranged, mounted and properly named. In the case of post cards, autographs, etc., there must be some definite object in the collection. Judges will award any portion of forty credits the collection merits.....

## 2. Observation Games.

Every boy must try three of the following games, 30 credits will be allowed for a perfect score, ten for each game. For every article unobserved by the TRAIL RANGER or other mistake made, deduct one credit.

(a) Place twenty-five small articles on the table; cover them with a cloth, and uncover them for one minute while the TRAIL RANGER observes them, then cover and have him write down a list of what he has seen.

(b) TRAIL RANGERS go past two shop windows, taking half a minute to observe the articles in each window; then each TRAIL RANGER writes down what he saw in them.

(c) TRAIL RANGER goes into a strange room for half a minute. When he comes out have him make a list of the furniture and articles which he has noticed.

(d) Prepare ten paper bags all alike and put in each a different smelling article. TRAIL RANGERS have five seconds to smell each bag, and then five seconds to write down the name of the article.

(e) Take two checker boards. The Mentor has one board, the TRAIL RANGER the other. The Mentor places five checkers and five buttons on the board in any pattern he fancies. The TRAIL RANGER is allowed to see it five seconds and then it is covered up and the TRAIL RANGER must reproduce the pattern on his own board. Repeat this five times, with different patterns each time.....

30

## 3. Observation Tests.

TRAIL RANGERS must pass three out of five, 10 credits allowed for perfect score in each:

(a) Compass. (1) Box the compass by enumerating the thirty-two points beginning with north and working from east to west. (2) know how to use a watch as a compass.

(b) Know what to do if lost in the woods. (1) by day. (2) by night.

(c) Be able to communicate your meaning to others by the use of at least twenty-five signs.

(d) Business Totems. Many primitive tribes use totems or symbols to which the business trade marks of to-day are very similar. Be able to name and sketch twenty-five of these, telling where they occur if found in your town.

(e) Weather wisdom. Know a number of the ways by which weather may be predicted and be able to tell correctly five days out of seven what the weather will be the following day. This test to be followed for four weeks qualifies.

30

Total..... 100

Special Badges are awarded for qualifying as a collector and for Observation. The requirements for these Badges will be found listed in chapter 15 of the Trail Rangers' Manual.

Suggestions to the Mentor:—

(1) Credit will of course be given for any of these collections made in connection with school work.

(2) Note that it is necessary to qualify in one year in but one of the various items given under "Collections." In the Observation Games and Tests the Mentor will provide variety from year to year by having a different list of games and tests on the program.

(3) See Trail Rangers' Manual for

"Collection and Preservation of Insects," p. 231.

"Collecting and Pressing Plants," p. 262.

## 4. Handicraft—Test

### 1. Art.

Freehand Drawing—(a) Freehand pencil drawing, 3 samples, 2 of which must be original.

(b) Charcoal drawing, 2 samples, 1 of which must be original.

(c) Pen and Ink sketch, 3 samples, 1 of which must be original.

Draftsmanship—(a) Manual Training plans, 2 samples.

(b) Geometrical drawing, 2 samples.

Painting—Water color painting of 2 Canadian wild flowers, and any other subject made from life.

For fulfilling requirements of any two sub-sections. 25

## 2. Photography.

(a) General views, 8 pictures.

(b) Boy activities, 6 pictures.

(c) Animals, 4 pictures. All developing and printing must be done by the TRAIL RANGER.

For fulfilling requirements of any two sub-sections. 25

## 3. Craftsmanship.

Manual Training—Construct two of the following and erect same in the home for practical use: Towel roller, broom holder, tooth brush rack, rolling pin, milk stool, tie rack, etc.

Bird Houses—Construct and erect a bird house for a specific type of bird.

Kites—(a) Construct a kite and make a test flight.

(b) Construct a box kite, and make a test flight.

(c) Construct a model glider and make a test flight.

Industrial Crafts—Build or make any one of the following: Model boat, cart, dog house, fret work, bob sleighs, basket work, snow scraper, construct shelving or cupboard at home, etc.

For fulfilling requirements of any two sub-sections  
25 credits obtainable for each..... 50

Total..... 100

Special Badges are awarded for Handicraft and Nature Sketches. The requirements for these Badges will be found listed in chapter 15 of the TRAIL RANGERS' Manual. Suggestions to the Mentor:—

(1) Under "Art" there are six subsections from which any two may be chosen. There are three of these under Freehand Drawing, two under Draftsmanship while Painting stands by itself as one of the six.

(2) Under Photography two out of (a), (b) and (c) will be taken in any one year.

(3) Under Craftsmanship "the requirements of any two subsections" means any two of the list, Manual Training, Bird Houses, Kites and Industrial Crafts.

(4) Great interest in Craftsmanship has been created in the following way: a basement was set aside for it; each boy provided his own tools and interest was created at once by having a friendly contest as each boy built his own work bench. Corner seats were then built for the club rooms, chairs were repaired, general repair work was undertaken and an enclosed winter porch with glass door, for the front entrance of the building was built. They then built double runner sleds, cupboards for their homes and the other articles ordered by their friends. They built three boats, one equipped with a five horse power engine and capable of carrying eighteen passengers and travelling eight miles per hour. The expense was more than covered by the cost of repairs. Articles made for home use were paid for on the basis of the cost of the lumber used. (See Association Boys, 1907, p. 80).

A church basement could be used as was this one in a Y.M.C.A. and many church premises would be in better condition if the boys became interested in repairing them and in adding useful features.

It is strongly recommended that work of this kind be done in the boys' homes. Each boy should be encouraged to equip and own his work shop with vise, bench and tools.

## 5. Speaking and Home Reading—Test

### 1. Speaking.

Make three speeches of at least three minutes duration along any of the following lines:

On the important events of the month.

On the life of some good Canadian.



Tell the story of some heroic deed.

Tell the story of some book read recently.

Take part in a debate, etc., etc.

The Mentor or some qualified person to be present and judge the attempt to learn and present all the facts in a clear, interesting manner.

Twenty credits will be given for each speech or any portion of 20 the judge may award..... 60

## 2. Home Reading.

Read any four books approved by school teacher or Mentor or from the list at the end of boys manual. Each book to be from one of the following classes: Biography, Fiction, Travel, Popular Science, Nature Study.

Ten credits for each book read..... 40

Total..... **100**

A Special Badge is awarded for "Home Reading." The requirements for this Badge will be found in chapter 15 of the TRAIL RANGERS' Manual.

Suggestions to the Mentor:—

(1) See p. 62 in this manual for suggestions as to how to carry on a debate and judge a speech.

(2) Give credit for any speeches made in connection with the boy's school work provided the speech has been judged by the teacher, or some other competent person from the standpoint of the requirements in this section, that is, twenty credits for each of three speeches.

(3) In regard to speaking, it would be well to give variety to the program from year to year by following such a schedule as this:—

One year:—Important events of the month, some good Canadian, and some heroic deed.

Next year:—Important events of the month, some heroic deed and a book read recently.

Next year:—Some good Canadian, some book read recently, and taking part in a debate.

(4) In regard to Home Reading it should be noted that in any single year a boy can be receiving credit for only one book in any four of the subjects given, Biography, Fiction, etc.; reading four novels will not secure credits for four books. There should be, for instance, one book on fiction, one on travel, one on biography, one on nature study.

(5) Boys should be encouraged to do this reading at home. Their parents can show their interest by reading some of their books and commenting upon them. Reading aloud in the family circle is of great value; it develops a family spirit, creates common interests for the members of the family and gives the wise and interested parent an idea as to what the boy enjoys and appreciates most. As soon as a boy develops an interest in reading he should begin to build up his own library, which will become one of his permanent and valuable possessions.

## 6. Beginnings of Life—Test

Attendance at two meetings where either of the following books is read:

"Life's Beginnings"..... W. S. Hall.

"Chums"..... W. S. Hall.

Total ..... 100

Suggestions to the Mentor:—

(1) The reading of one of these books is especially effective beside an open grate, or the camp fire, or after lunch has been eaten on a hike, or just before or after "lights out" in camp after all are rolled in their blankets. One reason for having these books read before the entire group is that by so doing there is created a group consciousness in regard to purity of thought and a wholesome attitude to sex matters. When questions are asked they should be answered frankly and in a natural way; discussions that would lead to morbidity should be avoided. For any boy who does not attend the group session at which the book is read, satisfactory evidence should be required that the book has been read privately and understood.

(2) The books could be used in the following order:—

One year:—"Life's Beginnings."—W. S. Hall.

Next Year:—"John's Vacation."—W. S. Hall.

Next Year:—"Chums."—W. S. Hall.

## PHYSICAL PROGRAM

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### 1. Health and Strength—Test

#### Summary of Health Habits.

1. Fixed hour for retiring and rising. Sleep with windows open.
2. Daily setting-up exercises.
3. Morning sponge, tub or shower both.
4. Regular bowel habits—drink at least one glass of cold water before breakfast.
5. Cleaning teeth at least twice a day.

The record of the above to be kept on a monthly card which should have the signature of parent upon it when turned in.

For following these Health Habits and keeping a daily record of same, a total of 300 credits are allotted. Two credits will be deducted for each day a habit is broken.

300

The average number of credits gained for six months will be the basis taken for the number of credits gained toward winning a Special Badge for Health which will be awarded to every Trail Ranger securing 90% of the total credits for a period of six months and fulfilling the special requirements as stated in chapter 15 of the TRAIL RANGERS' Manual.

#### Summary of Health Tests.

Good health record six months.....	40
Passing Endurance test.....	40
Test on Chapter "Health and Endurance".....	40
Medical Examination ... ..	40
Two talks on "Prevention of Disease" .....	40

200

Total Credits for Health and Strength Test.....

500

A Special Badge will be awarded for passing the Endurance Test. The requirements for this Badge will be found listed in chapter 15 of the TRAIL RANGERS' Manual.

Suggestions to the Mentor:—

(1) Health habits needs special explanation.

(2) Distinguish between the Good Health Record and Good Health Habits; the former refers to the six months period free from illness and the latter to the habits whose observance is to be recorded on the Health Record Card.

(3) How to Conduct Endurance Tests. See p. 82, 83.

(4) Questions on "Health and Endurance." See p. 66.

(5) Physical Examination. See p. 77.

(6) Talks on Prevention of diseases.

One Year:—Diseases in General.

Next Year:—Colds, Headaches, Croup, Grippe, etc.

Next Year:—Tuberculosis, Fevers, etc.

## 2. Campcraft—Test

1. Forty credits are given for two Campcraft trips which include hiking for at least six miles and preparing at least two meals in the open on each trip. Additional credits may be won on these trips by passing the following camper's tests. . . . . 40

2. Sleeping out of doors under canvas, in a bed of one's own making. If it is not possible to get away camping to try this test, it may be carried out in the TRAIL RANGER's back yard or on a roof. If in the woods, only wildwood material should be used for making the bed . . . . . 20

3. Build a shack or shelter which will keep out rain, large enough to give cover to three persons. If in the woods, use only wildwood material. This test to be carried out by two or more TRAIL RANGERS each to count credits. (Where this is done a second year, a different type of shelter or lean-to must be built). . . . . 20

4. Build a campfire place of stones, sod or logs. Build a fire and cook three of the following dishes: Pancakes, eggs, meat, fish, stew, soup, biscuits or vegetables. To qualify for credits the dishes must be well cooked. No credits will be given if they prove to be half done, soggy or indigestible..... 20

Total Credits for Campcraft..... 100

A Special Campcraft Badge will be awarded to every TRAIL RANGER who fulfills the requirements as stated in chapter 15 of the Manual.

Suggestions to the Mentor:—

(1) See page 82 for suggestions as to organizing a Campcraft Trip of six miles.

(2) Variety will be given to the program for Campcraft from year to year by going to different places, learning the new ways of doing things, such as building lean-to's, and staying out for a longer period. It is necessary for each boy to try the test in all four campcraft items in any year in order to be eligible for full credits.

(3) See Trail Rangers' Manual for:—

Campcraft, page 267.

Lost in the Woods, page 278.

The Watch as a Compass, page 280.

Knots for Trail Rangers, page 282.

See Tuxis Boys' Manual for:—

Campcraft, page 180.

Mounting a Fish, page 189.

Canoe Trips, page 190.

Building a Log Cabin, page 203.

Making a Canoe Tent, page 208.

Rubbing-Stick Fire, page 214.

### 3. Team Games—Test

To gain the credits given for team games, you must show reasonable proficiency in at least two outdoor Games. Play at least ten games, during a year throughout which you exhibit self control, gentlemanly conduct and good spirit.

Credits given for qualifying in the above manner 100

A special Badge for Team Games is awarded to all TRAIL RANGERS who fulfill the requirements as stated in chapter 15 of the Manual.

Suggestions to the Mentor.

The members of the Camp will be encouraged to develop a team of their own with a proper team spirit. Challenges can be issued to other Camps or classes or boys' clubs and accepted from them. Team Games are most interesting when played in connection with a league. Inter-Camp or inter-club leagues are of great value. They can be formed for Basket Ball, Hockey, Volley Ball, Baseball, Football, etc. Have accurate and fair umpiring and refereeing. Keep correct records of the standing of the teams and of individual players in scores, errors, etc. A four team league, with each team playing each of the others twice, once at home and once away from home, gives six games for each and forms a good league.

#### 4. Group Games—Test

For taking part in at least twenty different Group Games and being able to name and describe them in such a manner that others can be taught to play them..... 100

A Special Badge for Group Games is awarded to every Trail Ranger who fulfills the requirements as stated in chapter 15 of the Trail Rangers' Manual.

Suggestions to the Mentor.

The following points should be considered in conducting Group Games:—

(1) Group Games have much the same value as Team Games. They differ from the latter, however, in the fact that they are unscheduled, occasional, spontaneous, not played by fixed teams and may be shared in by any number of players. It stimulates co-operation and team work to have groups compete with one another in these. When a group becomes responsible for teaching these games to others, the altruistic spirit is developed.

(2) The Mentor or other leader who is to be in charge,

will need to prepare beforehand an outline of the games to be played. See Trail Rangers' Manual, page 307.

(3) Have clearly in mind how to direct others to play the game, especially if it is new.

(4) Do not allow things to drag with nothing for the boys to do. Change from one game to another before they get weary of one. Make the change quickly without loss of time in looking up the directions. Carry them in your mind.

(5) Provide variety by introducing new games occasionally. Use frequently the old favorites that the boys will call for themselves.

(6) Give credits for the spirit in which the boys play the games. Notice the boy who will play, or refuse to play, the game that he does not himself prefer but which the majority want.

## 5. Swimming—Test

Classes of boys who have not taken any previous work should commence with Grade 1, and after this has been thoroughly mastered go on to Grades II and III. One hundred credits are allowed for this test. 25 credits each for (a) and (b) and 50 credits for (c). Credits cannot be gained in the same grade a second year .....

100

### Grade 1.

- (a) Swim 50 yds. free style.
- (b) Swim 25 yds. on the back.
- (c) Demonstrate the five methods of rescue and rescue and release on land, as outlined on pages 18 to 40 of the text book of the R.L.S.S.

In addition to demonstrating swimming ability, a knowledge of the land drills of the Royal Life Saving Society is necessary in order to get full credits. The drills are not difficult and can be practised in the class room during the regular sessions of the group. The drills are explained very thoroughly in the text book of the R.L.S.S.

**Grade 2.**

- (a) Swim 65 yds. free style.
- (b) Swim 35 yds. on the back.
- (c) Demonstrate the Schafer method of resuscitation as outlined on pages 57 to 62 of the R.L.S.S. and dive to a depth of not less than five feet of water, where this depth is available and bring up a weighted object of not less than three lbs.

In many cases a person apparently drowned, has been brought to land and has subsequently died owing to the fact that no one knew how to put into operation the proper means of resuscitation pending the arrival of a doctor, or some other properly qualified person. The Schafer method of resuscitation has been included in this grade, as well as ability in object diving.

**Grade 3.**

- (a) Swim 50 yds. on the breast and 25 yds. on the back.
- (b) Demonstrate the rescue, release and resuscitation drill on land.
- (c) Demonstrate the 2nd and 4th methods of rescue in the water together with one method of release, towing the subject 10 yds. Dive for an object from the surface of the water.

The test in this Grade enables a boy to qualify for the elementary certificate of the R.L.S.S. This certificate is symbolic of the fact that the person possessing the award has an all-round knowledge of swimming and life saving. The text book of the R.L.S.S. gives all the details thoroughly.

A Special Badge will be awarded to boys who can qualify in all three grades of Swimming and Life Saving Tests as provided above.

See page 78 for suggestions as to conducting swimming tests.



## 6. Athletics—Test

The accompanying tables show what is expected of a boy in each event. TRAIL RANGERS are graded into three classes according to age and weight so as to provide an equal basis for competition. There are two events in the Running Test, three in the Jumping Test and two in the Throwing Test. For the all-round standing the average points gained in all seven events will show the number of credits gained out of a possible one hundred. . . . .

100

For convenience in finding out the score made, tables have been made out, which show the number of points gained in any event at a glance; they follow the Physical Program. For instance, a TRAIL RANGER 14 years of age, who weighs 83 lbs., (weight taken with only pants and shirt on) would be in class 2.

If he runs a 75-yd. dash in 11 sec. he scores. . . . .	70
If he runs the potato race in 18 3-5 sec. he scores. . . .	50
6 ft. 2 in., in the Standing Broad Jump, he scores. . . .	46
3 ft. 7 in. in the Running High Jump, he scores. . . . .	73
17 ft. 9 in. in the Hop, Step and Jump, he scores. . . .	64
Throws the baseball 135 ft. 8 in. he scores. . . . .	81
2 Bull's Eye, 4 Magpies, 4 Outers, in Target Throw, he scores. . . . .	60

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 444

The credits scored for all-round standing are 444 divided by 7 events 63.4%, so that this TRAIL RANGER would be awarded 63.4 credits out of a possible 100.

### Special Running, Jumping and Throwing Badges

When an average of 70% or over is made in the Running, Jumping or Throwing events, the TRAIL RANGER is entitled to the Special Badge. In the score shown above the TRAIL RANGER would win the Special Badges for Running and Throwing, but not for Jumping. While he made 73% in the High Jump, he failed to average 70% in all Jumping events.

See page 67 for suggestions as to conducting Athletic Tests and scoring tables.

## DEVOTIONAL PROGRAM

**1. Church Worship—Test**

(1) Attendance, at least once a Sunday. Three credits for each Sunday up to fifty . . . . .	150
(2) Talk at Mid-week Session on "The Value of Worship" . . . . .	20
(3) Favorite Hymns. Memorize three hymns of three or four verses each . . . . .	30
(4) Systematic and proportionate giving . . . . .	100
Total . . . . .	300

Suggestions to the Mentor:—

**Practical Talks for Various Years —**

One Year: "What Worship Will Do For a Trail Ranger."  
 Next Year: "What Some Great Men Think of the Church."  
 Next Year: "How a Trail Ranger Can Support His Own Church."

**2. Church School—Test**

(1) Attendance. Four credits a Sunday up to fifty Sundays . . . . .	200
(2) Test, either oral or written, on the lessons. If quarterly, the credits given must represent the average standing gained for at least two quarters. . . . .	50
(3) Memorizing Scriptures. Five passages of at least five verses each taken either from the regular lesson work or Selected Memory Passages . . . . .	50
Total . . . . .	300

Suggestions to the Mentor:—

(1) The Attendance at Church School, along with that for Church Worship, will be kept by the Tally in his Record Book. The Mentor will get the results at the end of the season in order to make up the complete records of each boy.

(2) Write to the Secretary of your denominational Sunday School Board for information as to the examination on the Sunday School lessons.

### 3. Mid-Week Bible Discussion—Test

(1) Two credits for each weekly session up to twenty-five when a Bible Study period of at least fifteen minutes' duration is a definite part of the session.	50
(2) Test, oral or written on the topics taken up for mid-week Bible Discussion. . . . .	50
Total . . . . .	100

Suggestions to the Mentor:—

#### (1) Hints on the Mid-week Bible Study.

In some cases this takes the form of a definite study course, in addition to the Sunday lesson. Courses along the line of these listed below are used. In other cases the booklet of daily Bible readings, "For Canadian Older Boys in Training" is used. Sometimes a discussion is held on the Sunday lesson, or a preview is given of the lesson for the following Sunday. A careful choice should be made of the method that will best meet the needs of the class. Participation by the boys in the discussion is essential. Some Mentors will be able to introduce a strongly devotional element by having the boys take part informally and without embarrassment in prayer and in other ways. This is important.

Examinations will be conducted each year during April by the Canadian Standard Efficiency Training Committee. A handsome certificate is given to each boy who receives the pass mark of 70%. Application for examination papers should be made before March 1st.

(2) The following courses are suggested and may be secured from the Supply Depot. Others of equal standard may be used, or an examination will be given on the Sunday lesson, where this is given extra attention during the week.

"Men Who Dared," C. G. Trumbull, 18 lessons. Teachers, 40 cents, Students, 10 cents.

"What Manner Of Man Is This?" W. D. Murray, 19 lessons. Cloth, 40 cents, Paper, 25 cents.

"The Christian Race" H. L. Smith, 24 lessons. Teachers, 50 cents, Students, 20 cents.

"Comrades of Jesus" Perkins, 12 lessons. Teachers, 25 cents, Students, 10 cents.

"Boys and Boyhood of the Bible" A. J. W. Meyers, 12 lessons, 10 cents.

#### 4. Daily Devotions—Test

The total credits are given when the habit of Daily Bible Reading and Prayer is carried on daily. Two credits must be deducted for every day devotions are neglected. A period of six months must elapse before credits can be awarded..... 100

Suggestions to the Mentor:—

(1) Do not give these credits for the fact that a boy is present at family devotions unless he takes part in prayer, aside from repeating the Lord's Prayer with others, and occasionally reads the Scripture passage himself. Encourage the habit of personal private devotions in addition to whatever practice may be carried out in the home.

(2) Send to the Secretary of your denominational Sunday School Board for sample copies of the Daily Bible Readings issued by your own Church, or to the Supply Depot for Samples and Morning Watch Booklet, and a supply of subscription envelopes. These should be presented to the boys at some session of the Camp and subscriptions solicited.

(3) Boys should be encouraged to make use of the Scripture material for daily reading in connection with the Sunday School lesson.

#### 5. Great Christian Leaders—Test

A. Attendance at talks on the lives of Great Christian Leaders, or

B. A series of Mid-week studies on this topic, or

C. Making a speech on the life of a Great Christian Leader.

Twenty credits will be allowed for each session where program is as under A, B or C. Other credits up to the total may be awarded, for oral or written tests on the talks or course of study ..... **100**

Suggestions for the Mentor:—

(1) See the current issues of the "Canadian Mentor" for suggestions as to what lines to take up and for help as to material.

(2) Provide variety as follows:—

One year—Mid-week Studies on Great Christian Leaders

Next year—Practical Talks on the same.

Next year—Home Reading in Christian Biography, (to count also for one book under Home Reading).

## 6. Church Training—Test

A course of four to eight weeks on relationship to Christ and the Church. This course should cover the usual subjects taken up in a confirmation, communicants' or preparatory class; such as the meaning of discipleship, the place of the Church, the conditions of membership, the meaning of the sacraments, etc., etc. **100**

(Note—The work of this section might be taken up in a special class for this purpose preparing for full communion with the church, or may be inter-changed with the regular Sunday School or week-night Bible Study period for the time required).

Suggestions to the Mentor:—

This item will be arranged in early and complete co-operation with the pastor. It is suggested in the Annual Program issued from year to year that this course be put into the second period of the evening program for several weeks before Easter.

## SOCIAL PROGRAM

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### 1. Home Helpfulness—Test

#### 1. Personal Relations.

Have a satisfactory record along the following lines for a period of six months.

- (a) Thoughtfulness for other members of the family.
- (b) Cheerful obedience.
- (c) Promptness out of bed and at meals.
- (d) Manners and personal appearance.
- (e) Extra Service—doing something more for others than is ordinarily expected . . . . . 200

#### 2. Home Duties.

Carry out satisfactorily at least two of the features mentioned below:

- (a) Home gardening—operate a garden plot of not less than 80 square feet.
- (b) Keep back and front yards in good condition for a period of three months.
- (c) Decorate walls of bedroom, etc.
- (d) Paint a door, floor, steps, walk, fence, etc.
- (e) Sharpen knives, repair blinds, hang pictures.
- (f) Bee keeping—own and care for at least one swarm.
- (g) Poultry keeping—raise and care for a brood of not less than 10 chickens.
- (h) Dairying—Be able to milk, make butter and cheese, understand the sterilization of milk, etc., etc.
- (i) Farming—Knowledge of how to work land, farm machinery, harvesting, care of cattle, etc . . . . . 200

#### 3. Thrift.

Earn some money, save something, give something	100
Total . . . . .	500

Suggestions to the Mentor:—

(1) Under "Personal Relations" the program will of necessity be the same from year to year. The features mentioned should be firmly established as habits in the lives of the boys and so will need to be emphasized each year by using the Home Record Card and getting a report upon them.

(2) Under "Home Duties" variety can be given to the program by putting emphasis upon certain of the items (a) to (i) in one year and upon others the next. Each Mentor will choose these in connection with the special interests of the boys.

(3) Under "Thrift" the Mentor will encourage the boys to earn something by doing odd jobs, errands, etc., to save by opening a bank account and adding regularly each month to it, and to give something, preferably through the regular weekly offering envelopes of the Church, or Sunday School.

(4) See Trail Rangers' Manual for:—

"Gardening for Boys," page 167.

"Garden Insects," page 174.

"Keeping a Pen of Poultry," page 179.

"Pigeons," page 186.

"Rabbits and Their Care," page 192.

"Dogs," page 198.

See Tuxis Boys' Manual for:—

Thrift, page 341.

Dairy Cow, page 310.

Prize Wheat, page 314.

## 2. Help the Other Fellow—Test

- A. Have a knowledge of the Safety First Movement, Elementary First Aid, and what to do in case of fire, panic or disaster. Draw a diagram showing how the house fly carries disease. Know the location of the nearest doctor, hospital, fire alarm, police station, telephone and telegraph office, etc.

B. Entertain a group of not less than four persons either by singing a song, playing some musical instrument, giving a reading or recitation, telling a story, or taking part in a dialogue, or some other form of group entertainment of an educational nature .....	30
Total.....	100

See Chapter XV in Trail Rangers' Manual for requirements for winning these Badges.

Suggestions to the Mentor:—

(1) Usually it will be easy to secure some competent person, a doctor or a nurse, to give two talks on First Aid with illustrations and demonstrations using one of the boys as a subject. If the Mentor desires to become familiar with this subject himself, he will procure the handbook of the St. John's Ambulance Association. (See Book List) If the requirement regarding the house fly has been carried out, or can be, in connection with the talk on Prevention of Diseases, do not require it here for the second time.

(2) See Trail Rangers' Manual for "Safety First" page 137. "First Aid," page 143. See Tuxis Boys' Manual, page 151 for another article on "Safety First."

### 3. The Clean Trail—Test

A. Attend a practical talk on Clean speech, Clean sports, Clean habits .....	20
B. In about fifty words write what you understand about the Three C's movement .....	20
C. Wear the C.S.E.T. Three C's emblem and give satisfactory evidence of having lived up to the purpose of the movement.....	60
Total.....	100

Suggestions to the Mentor:—

(1) It is advisable that a talk be given each year in which general mention will be made of the three ideas in the Three C's movement.



(2) Variety can be provided from year to year by stressing some particular feature each year for one season, an anti-cigarette campaign could be put on, for another clean sports and for another clean speech. This does not mean that for the year in which one of these is emphasized in this way the others will be neglected but that, by special advertising on bulletin boards, in church calendars and in other ways, one feature will be put to the front each year.

(3) See page 152 in this Manual for suggestions as to "Three C's Campaign" and page 160 for "Anti-Cigarette Campaign."

#### 4. Observing Vocations—Test

- (1) Attend a practical talk on one of these topics:—
  - (a) "How will a good general education help one to fill a large place in the world?"
  - (b) "The Elements of True Success in Life."
  - (c) "The Life of a Successful Canadian". . . . . 20

(2) Life Work Trips. These trips are planned to give TRAIL RANGERS an insight into various lines of modern production, to give them an appreciation of the labor involved in providing their daily necessities and to aid them in the choice of a life work.

The following types are suggested:

A modern farm, including granary, barns, live stock, silo, machinery and farm house.

A modern dairy farm, especially noting the processes of pasteurizing and otherwise treating the milk.

A modern poultry farm, observing the handling of eggs and dressing of poultry.

A mechanical plant for the output of automobiles, or special machinery, such as farm implements, including the foundry.

A manufacturing plant involving varied chemical processes, a lumber mill, pulp mill, a paper manufacturing plant, or a modern general printing plant.

A food manufacturing plant.

A garment manufacturing plant.

Any specialty producing plant, such as a plant which constitutes the chief industry of your locality.

A modern newspaper plant, including process of making illustrations.

A Bank, or business house.

An office of a doctor, lawyer, dentist, etc.

Make at least two trips along lines suggested above.

Each, credits 40..... 80

Total . . . . . 100

Suggestions to the Mentor:—

(1) It will be noted that one talk is to be given each year. Follow the order in which the topics occur in the program.

(2) The Life Work Trip is most important. Two are to be taken each year. One of these should be made by a group visit and perhaps the other arranged for by the boys themselves, in small lots of two or more, for a trip in which they may be particularly interested. Secure the permission and co-operation of the manager or foreman before planning the trip and if possible have someone to conduct the party and explain the various processes involved. Have the boys visit plants least familiar to them so as to enlarge their knowledge and interests. The boys should be warned against interfering with the employees by asking questions or hindering their work in any way; the guide will answer all enquiries. The boys will of course refrain from touching any articles or machinery unless asked to do so. They will conduct themselves as gentlemen remembering that if they do otherwise some party later on may be denied the privilege of going through the plant. It is usually best not to have more than eight to ten boys in one party; if a larger number desire to go, they can be divided into two groups.

## 5. Loyalty—Test

A. Attend talks on "Property Rights", showing what property owners have a right to expect from the boys of the community..... 20

B. Show by your actions and care of equipment which others must use, that you know how to respect and help to protect the rights of other people .....	40
C. Attend talk on "Meaning and History of the Union Jack and Canadian Ensign".....	20
D. Pass a test on the above and have flag hoisted at home on at least Dominion Day and Empire Day ..	20
Total ..	100

Suggestions to the Mentor:—

(1) The talk on "Property Rights" could vary as follows—  
One year—"Public Property," such as school buildings, Churches, bridges, streets, etc.

Next year—"Private Property," such as open fields, rac-tories, houses, etc.

Next year—"Who Creates Property, Private or Public?"

(2) The meaning of our own flag should be emphasized each year, as follows:—

One year—"Our Two Flags, and Why All Nations Have Their Own Flags."

Next year—"Our Two Flags and Their History."

Next year—"Our Two Flags and What is True Loyalty?"

## 6. Heroes of Service—Test

A course of at least four weeks on any Standard Mis-sionary book or on the lives of such men as the following:

Dr. James Robertson, John McDougall, Dr. Geo.  
L. MacKay, Thomas Crosby, Dr. John Geddie,  
Virgil C. Hart, Bishop Bompas, Archdeacon  
Collison, George A. Selwin, Bishop Patterson  
and others.....

100

Suggestions to the Mentor:—

See the "Canadian Mentor" and Annual Topic Cards for suggestions as to carrying out this part of the program in any year.

CHAPTER II

THE PROGRAM FOR TUXIS BOYS

INTELLECTUAL PROGRAM

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**1. School and Supplemenatry Training—Test**

**1. School.**

- (a) Full time attendance at School, Technical Institute or Business College. *The term full attendance means attendance at school every day, except in case of sickness or other reasonable cause.*
- (b) Taking Matriculation Course at Night School or through private study. Covering the full year's work of a High School in a year.

CHARTING HONORS

- 1st. Red. . . . . Full time attendance, 85% in studies.  
2nd. Blue. . . . . Full time attendance, 75% in studies.  
3rd. White . . . . . Full time attendance, 60% in studies.

**2. Supplementary Training.**

- (a) Full time attendance at the following:  
Night School, General and Business Training.  
Well-planned Private Studies and Test.  
Apprentice and Part-time School.  
Correspondence Courses.  
Education gained through Employment.  
District Short Courses in Agriculture.  
Agricultural College Short Courses.  
Reading Courses (using Agricultural Bulletins) and Test.  
For Night School work, the Honors awarded will depend upon the standing given by the Local Board of Judges.

CHARTING HONORS

- 1st. Red. . . . . Carry out fully any four of the above.  
2nd. Blue. . . . . Carry out fully any three of the above.  
3rd. White . . . . . Carry out fully any two of the above.

Honors awarded under 2 must have the approval of the Local Board of Judges.

Attendance at one Practical Talk will be required each year. It may be given on any of the following topics:

"The Meaning and Value of Education."

"Why Attend College."

"Points to be Considered in Selecting the College you will attend."

"How to Study."

"Value and Sources, etc., of Correspondence Courses."

"How to Get the Most Out of a Correspondence Course."

"The Need for and Value of a Definite Purpose in Planning your Education."

"Relation of Education to the Greater Enjoyment of Life."

"How Education Enables us to Live Happily and Helpfully with our Fellows."

"Acquaintanceship with Great Personalities through Education."

"Education as the Process of Learning the Sources of Knowledge."

For rural boys, tests along the following lines might be used with reading courses, etc.:

Keeping Satisfactory Milk Records.

Acre Profit Competitions.

Dairy Profit Competitions.

Beef and Hog Profit Competitions.

Keeping records of Growth of Grain.

Experiments in Spraying.

Experiments in Weed Eradication.

Suggestions to the Mentor:—

(1) Insist upon the use of the School Record Card. Call attention frequently in the Square to the importance of the school attendance and standing. Send the cards to the school near the end of the school year.

(2) In regard to Supplementary Training care should be taken to emphasize its value, but, at the same time, every boy who is out of school and is able to return, should be encouraged to do so.

(3) The Practical Talks could be chosen according to the following schedule:—

One year—"Meaning and Value of an Education" (for High School Boys).

or "The Value of Correspondence Courses," (for Employed Boys).

Next Year—"Why Attend College" (for High School Boys), or

"How to Get the Most Out of a Correspondence Course" (for Employed Boys).

Next year—"Need and Value of a Definite Purpose in Planning Your Education" (for High School Boys), or

"Relation of Education to the Greater Enjoyment of Life," (for Employed Boys).

These topics are chosen from the list printed in the program above, and are only suggested; if the Mentor can secure a speaker more easily on some other topic he will feel free to make a change.

## **2. Woodcraft—Test**

### **1. Birds.**

To qualify in this subject, the following requirements must be met:

- A. Identify Wild Birds in the field.
- B. Identify Wild Birds in the field, by note.
- C. Keep a record of time of arrival with comments on the numbers seen and habits of the Birds.
- D. Make a list of Birds of value to the farmer.
- E. Make and place at least one Bird House which is occupied during a season by Birds other than English sparrows.
- F. Take under your observation the nest of one pair of Birds (not the English sparrow). Give them all the protection you can, and report what you observe of their life history.

## CHARTING HONORS AND HONOR BADGES

	"A"	"B"	"C"	"D"	"E" & "F"
1st. Red. . . . .	100	Birds 50	Birds 50	Birds 20	As above
2nd. Blue. . . . .	70	" 35	" 35	" 20	" "
3rd. White. . . . .	40	" 25	" 25	" 10	" "

**2. Trees.**

- Keep a record of forest and orchard Trees and Shrubs identified, stating location and commercial uses.
- Make a collection of various kinds of Woods.
- Know how to prevent the spread of forest fire.

## CHARTING HONORS AND HONOR BADGES

	"A"	"B"	"C"
1st. Red. . . . .	75	Trees 60	Woods Test
2nd. Blue. . . . .	60	or 25	" "
3rd. White. . . . .	40	Shrubs . . . . .	" "

**3. Flowers.**

- Keep a record of Wild Flowers identified, stating location.
- Make a collection of Wild Flowers, Ferns and Grasses (to be mounted and named).
- Transplant and grow in garden or window box, Wild Flowers, Ferns or Grasses.
- Know the principles of fertilization of Flowers.
- Describe and name Noxious Weeds.

## CHARTING HONORS AND HONOR BADGES

	"A"	"B"	"C"	"D"	"E"
	Wild Flowers	Ferns, etc.	Ferns, etc.	Test	Weeds
1st. Red. . . . .	100	75	15	Test	20
2nd. Blue. . . . .	75	55	10	"	15
3rd. White. . . . .	50	40	5	"	10

**4. Stars.**

- Locate and name Constellations.
- Locate and name Stars.

- C. Have a general knowledge of the position and movements of the Sun, Moon, Stars, Planets, Meteors and Comets.
- D. Make a Sun Dial that works, and take the latitude from the Stars with home-made instruments.

## CHARTING HONORS AND HONOR BADGES

		"A"	"B"	"C"	"D"
1st. Red. . . . .	30	Constellations	30 Stars	Test	Test
2nd. Blue. . . . .	20	"	20 "	"	..
3rd. White. . .	10	"	10 "	"	..

Charting Honors for Woodcraft may be won by qualifying in any one of the four sections listed above. The plan of the alternative programs is that one may be taken each year.

## Suggestions to the Mentor.

(1) If possible co-operate with other Mentors in your church or community and see about setting up a Local Board of Judges if this has not been done or will not presumably be done by the Local Advisory Committee.

(2) If such a Board is in existence, get in touch with it and arrange for having some members of it pass upon these three items.

(3) If it is not possible to work through a Board of Judges, see that someone is chosen from your own church or Association who can pass upon such subjects. One person will have a special knowledge of birds, and so on.

(4) If any of your boys has made a collection of pressed flowers in school that answers the requirement here, give credit for it and do not require it to be repeated.

(5) Note that each boy is required to qualify in but one of the four sections of the program in each year. They need not be taken in the order in which they occur. It is more convenient, though not necessary, for all members of the Square to seek to qualify in the same section in any one year.

(6) See page 84 of this Manual for suggestions on getting acquainted with outdoor nature.



See Tuxis Boys' Manual for:

- Ferns and Flowers, page 217.
- Preparation of a Herbarium, page 235.
- Pressing and Drying, page 236.
- Mounting, page 238.
- Mushrooms, page 240.
- How to Know the Birds, page 247.
- (Bird Houses page 249).
- Canadian Native Trees, page 254.
- Getting Acquainted with the Stars, page 267.

See Trail Rangers' Manual for:

- Collection and Preservation of Insects, page 231.
- How to Build Bird Houses, page 243.
- Canadian Wild Flowers, page 247.
- Collecting and Pressing Plants, page 262.

### 3. Arts, Crafts and Hobbies—Test

In all sections of this subject, the work done must be submitted to the Local Board of Judges who will determine whether it is to be awarded Red, Blue or White Honors or rejected as not being of sufficient worth to merit Honors.

#### CHARTING HONORS AND HONOR BADGES

##### 1. Art.

Freehand Drawing—Pencil drawings, cartoons, poster, calendar or book cover designs.

Draftsmanship—Mechanical, architectural or map drawings.

Painting—Water color, oil painting, poster or calendar design in color.

Sculpture—Clay or plasticine modelling, relief map.

#### CHARTING HONORS AND HONOR BADGES

(Art)

Red. ....	Three specimens chosen from any	All three original
Blue. ....	section or	Two original, one copy.
White. ....	subsection	Three copies.

## 2. **Craftsmanship.**

Cabinet Making—Draw plans, construct and place in home for practical use any two of the following: Book rack, glove box, jardiniere stand, foot stool, book case, table, desk, etc.

Aeronautics—Construct a monoplane, biplane, racing model, etc., to scale.

Industrial Crafts—Construct a rowboat, sail-boat, ice-boat, canoe, toboggan, skis, snow-shoes, tent or tepee. Make a mechanical model of wood, metal or other material.

### CHARTING HONORS

#### *(Craftsmanship)*

For Charting Honors two specimens in cabinet-making or one in aeronautics or one in industrial crafts should be submitted each year, the Board of Judges to determine whether the work done is entitled to White, Red, or Blue Honors.

## 3. **Hobbies.**

Any subject or pursuit of definite educational value in which a real and persistent effort is taken and which is developed along some special line or for some special purpose.

### CHARTING HONORS

#### *(Hobbies)*

Conditions vary so greatly in connection with this item that the Board of Judges will be expected to draw up their own requirements.

## 4. **Photography.**

A. Take, develop and print pictures of classes and kinds as follows:

Class (a). Interiors, architecture, specimens, still life, etc.

Class (b). Landscapes, marines, flowers growing in native haunts, etc.

Class (c). Portraits of adults, children, babies, pets, farm stock, etc.

Class (d). Wild animals, birds, fishes, reptiles, etc., in native haunts.

Class (e). Street scenes, pictures that tell a story, swiftly moving objects, etc.

B. Take, develop and print or enlarge pictures and have them accepted for showing at a public exhibit.

C. Make an enlarging apparatus and enlargements with it, at least 5" x 7" in size.

D. Learn the elements of pictorial composition, the use of line, mass, light, and shade, balance, harmony, atmosphere, simplicity, etc.

#### CHARTING HONORS AND HONOR BADGES

##### (Photography)

	"A"	"B"	"C"	"D"
1st. Red . . .	12 pictures including 5 classes.	3 pictures	2 enlargements	Test
2nd. Blue . . .	12 pictures including 4 classes.	3 pictures	.....	....
3rd. White	12 pictures including 3 classes.	.....	.....	....

#### Suggestions to the Mentor:

(1) No attempt is made in this book to give detailed directions for conducting a Square of boys through the four sections of this item of the program. Some interested capable person in the community can usually be secured to help in these matters. The same person will usually act as Judge or serve on the Board of Judges.

(2) Use but one of these four sections each year, as it would be too much to expect a boy to qualify for Honors or Badges in all four in one year.

(3) Give full credit for items covered in school, or elsewhere.

(4) A Hobbies Exhibition, held if possible annually, will do much to promote interest in these items. A com-

mittee of arrangements will give scope for the special abilities of some older boys and men. Exhibits should be arranged for in pets, art, manual training, natural objects, photography, collections, penmanship, etc. This exhibition may well come at the end of the winter season, in late April or early May, and could be combined with an exhibition of athletic, aquatic or other special features.

In rural communities an exhibit of articles made and collected by boys could be made a popular feature at a local Fair or Exhibition.

#### 4. Public Speaking and Current Events—Test

All talks under this heading should be given before a group of at least four persons, should be executed in a creditable manner and should be at least of five minutes' duration. The following are suggested types. The number required within a year's time is indicated in the table given below.

- A. A set speech.
- B. Review of Events of the past month.
- C. Participate in a Debate.
- D. Review a book.
- E. Report the result of personal observation of the habits of birds or animals, growth of plants, processes of manufacture, places of historical interest, etc.

##### CHARTING HONORS AND HONOR BADGES

	"A"	"B"	"C"	"D"	"E"
	Speeches	Reviews	Debates	Reviews	Reports
1st. Red.....	5	6	3	3	3
2nd. Blue.....	3	4	2	2	2
3rd. White....	1	2	1	1	1

Suggestions to the Mentor:—

(1) See page 62 in this Manual for help in conducting a debate and judging a speech.

(2) Give credit for any speeches made in connection with the boys' school work provided the speech has been judged by the teacher, or some other competent person from the standpoint of the requirement in this section.

## 5. Home Reading, Trips and Lectures—Test

- A. Read Books from the following classes during the year: Biography, history, fiction, travel, science, poetry.
- B. Visit some modern farm or industrial plant away from one's own locality.
- C. Attend Educational Lectures, (University Extension, Travel, etc., etc.)
- D. Read the Newspapers regularly and subscribe for at least one Technical or Farm Magazine.

### CHARTING HONORS

	"A"	"B"	"C"	"D"
1st. Red.....	12 Books	3 Visits	3 Lectures	Test
2nd. Blue.....	9 "	2 "	2 "	"
3rd. White.....	6 "	1 "	1 "	"

Suggestions to the Mentor:—

In regard to Home Reading it should be noted that in any single year, a boy can receive credit for only one book in any four of the subjects given, Biography, Fiction, etc.; reading four novels will not secure credits for four books. There should be, for instance, one book on fiction, one on travel, one on biography and one on nature study.

Boys should be encouraged to do this reading at home. Their parents can show their interest by reading some of their books and commenting upon them. Reading aloud in the family circle is of great value; it develops a family spirit, creates common interests for the members of the family and gives the wise and interested parent an idea as to what the boy enjoys and appreciates most. As soon as a boy develops an interest in reading, he should begin to build up his own library which will become one of his permanent and valuable possessions.

## 6. Sex Education—Test

Attend two meetings where one of the following books is read by the Mentor for Blue Honors or read one of the books privately for White Honors:

"Life's Beginnings," W. S. Hall.

"John's Vacation," W. S. Hall.

"Chums," W. S. Hall.

"From Youth Into Manhood," W. S. Hall.

"Keeping in Condition," Harry H. Moore.

While any of the above books are suitable for TUXIS BOYS, the first three are especially applicable, in the order named, for boys fifteen, sixteen and seventeen years of age respectively. If these three have been used during previous years, the remaining two can be read. The Mentor will see page 11, for hints as to the reading of these books.

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## PHYSICAL PROGRAM

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### 1. Health Education—Test

#### 1. Health Habits.

- (a) Have a fixed hour for rising and retiring.
- (b) Drink at least one glass of cold water upon rising and frequently during the day.
- (c) Clean the teeth at least twice daily.
- (d) Practice of daily physical exercises.
- (e) Take sponge, tub or shower bath each morning.
- (f) Kybo. "Keep your bowels open."

#### 2. Health Knowledge.

- (a) Attend a practical talk on Health, Care of the Body, Prevention of Disease, etc.
- (b) Have a thorough knowledge of some standard book on Health Hygiene.
- (c) Understand the Effects of Alcohol and Tobacco on a growing boy.
- (d) Know something of the relative value of different Foods; how to tell what to avoid, etc.

### 3. Health Tests.

- (a) Pass Endurance Test according to Class—Pull up, Relay Message, 18 ft. Rope Climb, One-Mile Walk, Cross Country Run or Paper Chase.
- (b) Maintain good posture, have a medical examination, and have no remediable physical defects uncorrected.
- (c) Plan to follow the Health Habits outlined above so that it will be unnecessary to be absent from school or business through any preventable illness.

#### CHARTING HONORS AND HONOR BADGES

	Sec. 1	Sec. 2	Sec. 3
1st. Red.....	10 months	4 required	3 required
2nd. Blue.....	8 "	2 "	2 "
3rd. White.....	6 "	1 "	1 "

#### Suggestions to the Mentor:—

(1) The Record Cards for promoting Health Habits should be distributed early in the season, frequently mentioned at the Square session and their use encouraged.

(2) For the Practical Talk under Health Knowledge.

One year—"Care of the Body", (Bathing, exercise, food, air, etc.)

Next year—"Prevention of Disease," (Colds, Head-ache, fever, etc.)

Next year—"Physical Health, Nutrition, etc."

(3) Some standard book on Health Hygiene will perhaps be covered in school or night school. See Book List page, 61.

(4) In regard to Alcohol, Tobacco and the relative value of foods, see Book List. These features will be of special interest to boys who are seeking for Honors or Badges. The books will be read by the boys outside the Square session.

(5) In regard to the medical or physical examination, see page 77 in this Manual.

(6) In regard to the Endurance Test for Tuxis boys, the details of this were unfortunately omitted from the Tuxis Boys' Manual, page 48, where they were supposed

to be inserted. For the requirements for the Health and Endurance Badge, page 412, reference is made to page 48 where details are not given. They are as follows: Pull Up, Class 3, 8 times, Class 4, 10 times, Class 5, 12 times; Relay Message in co-operation with other boys, 1 mile, Class 3,  $6\frac{1}{2}$  minutes, Class 4,  $6\frac{1}{4}$  minutes, Class 5, 6 minutes; 18-foot rope climb, (there is no time requirement for this), 4-mile walk in 1 hour; cross country run of 10 miles or paper chase of 3 miles.

## 2. Campcraft—Test

- A. Sleep outdoors under canvas within twelve months.
- B. Build a camp fireplace and cook, with ordinary camp outfit, digestible meals for at least two persons.
- C. Go on an over-night or over-the-holiday camping trip.
- D.
  1. Put up a tent and trench it properly.
  2. Make a comfortable bed of wildwood material.
  3. Light fifteen fires of wildwood material with fifteen matches in different places, one of which must be on a wet day.
  4. Build an open fire of wild material in wind and rain.
  5. Build and light a fire and boil one quart of water in a two-quart pail in fifteen minutes with one log, one match and an axe.
  6. Make a tent.
  7. Make a fire with fire drill or rubbing sticks made of material of one's own gathering.
  8. Make pot hooks or other devices for holding frying pans, etc., over a fire.
  9. Demonstrate how to pitch a tent on a rocky place and on sandy soil.

### CHARTING HONORS

	"A"	"B"	"C"	"D"
1st. Red.....	30 nights	15 meals	5 trips	All 9
2nd. Blue.....	20 "	10 "	3 "	6 out of 9
3rd. White....	10 "	5 "	1 "	3 out of 9



Suggestions to the Mentor:—

(1) See page 82 for suggestions as to organizing a Campcraft Trip of six miles.

(2) Provide variety from year to year by going to different places and learning to accomplish the same purpose in different ways.

(3) See Tuxis Boys' Manual for:

Campcraft, page 180.

Mounting a Fish, page 189.

Canoe Trips, page 190.

Building a Log Cabin, page 203.

Making a Canoe Tent, page 208.

Making an Indian Tepee, page 210.

Rubbing Stick Fire, page 214.

See Trail Rangers' Manual for:

Campcraft, page 267.

Lost in the Woods, page 278.

The Watch as a Compass, page 280.

Knots for Trail Rangers, page 282.

### 3. Team Games—Test

Show reasonable proficiency in at least two team games. Play at least ten games throughout which you exhibit self-control, gentlemanly conduct and good spirit.

#### CHARTING HONORS AND HONOR BADGES

1st. Red.....	20	games of	4	kinds
2nd. Blue.....	15	"	3	"
3rd. White.....	10	"	2	"

The Mentor will find hints on page 15 in regard to Team Games.

### 4. Group Games—Test

Take part in playing Group Games and be able to name and describe them in such a manner that others may learn to play them.

#### CHARTING HONORS

1st. Red.....	50	games
2nd. Blue.....	35	"
3rd. White.....	20	"

### Suggestions to the Mentor:—

The following points should be considered in conducting Group Games:

(1) The Mentor or other leader who is to be in charge, will need to prepare beforehand an outline of the games to be played. See Tuxis Boys' Manual, page 364.

(2) Have clearly in mind how to direct others to play the game especially if it is new.

(3) Do not allow things to drag with nothing for the boys to do. Change from one game to another before they get weary of one. Make the change quickly without loss of time in looking up the directions. Carry them in your mind.

(4) Provide variety by introducing new games occasionally. Use frequently the old favorites that the boys will call for themselves.

(5) Give credit for the spirit in which the boys play the games. Notice the boy who will play or refuse to play the game that he does not himself prefer, but which the majority want.

(6) It stimulates co-operation and team work to have groups compete with one another in these games. When a number of boys undertake to teach them to others, the altruistic spirit is developed.

## 5. Aquatics—Test

### Grade 1.—

- (a) Swim 100 yards on the breast and 50 yards on the back.
- (b) Demonstrate the rescue and release drills on land, and the Schafer method of resuscitation and the promotion of warmth and circulation.
- (c) Demonstrate four methods of rescue and three releases in the water. The third or fifth method of rescue may be used, the other three are compulsory. The drowning subject in the rescue methods must be carried at least 10 yards.

**Grade 2.—**

- (a) Swim 150 yards in three styles (breast, back and crawl strokes) and 75 yards on the back, and dive from the surface into not less than eight feet of water and bring up a weight of not less than five pounds.
- (b) Demonstrate on land the five methods of rescue and three methods of release and the Schafer method of resuscitation.
- (c) Demonstrate the first and second method of rescue and release combined in the water, towing the person a distance of not less than 60 feet.

**Grade 3.—**

- (a) Swim 175 yards any style and 100 yards on the back and dive from the surface and bring up a weight of not less than five pounds.
- (b) Demonstrate on land the five methods of rescue and three methods of resuscitation.
- (c) Demonstrate the first and second method of rescue and release combined in the water, towing the person a distance of not less than 60 feet.

**CHARTING HONORS AND HONOR BADGES**

1st. Red.....	For qualifying in Grade 3	
2nd. Blue.....	"	" 2
3rd. White.....	"	" 1

See page 78 for suggestions as to conducting tests in Aquatics.

**6. Athletics—Test**

There are two running, three jumping and three throwing events. Complete scoring tables and rules for the conduct of the events in this section will be found in Chapter III. Boys are graded into classes according to age and weight and the points given for their performance will be according to the class they are placed in after their weight and age have been taken.

In order to secure Honors in Athletics, TUXIS BOYS must compete in each of the eight events listed and gain an average of 70, 80, or 90% of credits. Thus if the required average is not secured in one event it may be made up through an especially good record in another event.

#### CHARTING HONORS AND HONOR BADGES

1st. Red.....	Average 90%	of points in all events
2nd. Blue.....	" 80%	" " "
3rd. White.....	" 70%	" " "

See page 67 for suggestions as to conducting Athletic Tests and scoring tables.

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### DEVOTIONAL PROGRAM

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#### 1. Church Worship—Test

- Attendance at one service a Sunday at least.
- Know something of the author and circumstances under which great hymns were written.
- Systematic and proportionate giving. Some definite amount for every Sunday of the year.
- Talk at Mid-week Session on "The Value of Worship."

#### CHARTING HONORS

	'A'	"B"	"C"	"D"
1st. Red	50 Sundays	12 Hymns Required	Attendance	
2nd. Blue	45	8	"	"
3rd. White	40	4	"	"

Suggestions to the Mentor:—

Subjects for Practical Talks:

One year—"The Value of Worship for a Tuxis Boy."

Next Year—"What the Church Has Done for the World."

Next year—"The Church's Place in the World to-day"

## 2. Church School—Test

A. Attendance at Sunday School Session.

B. Test (oral or written) on the lesson courses.

### CHARTING HONORS

	"A"	"B"
1st. Red.....	50 Sundays	90%
2nd. Blue.....	45 "	80%
3rd. White.....	40 "	70%

Suggestions to the Mentor:—

(1) The attendance at Church School along with that for Church Worship, will be kept in the Scriptor's Record Book. The Mentor will get the results at the end of each season in order to make up the complete records of each boy.

(2) Write to the Secretary of your denominational Sunday School Board for information as to the examination on the Sunday School lesson.

## 3. Church Relationships—Test

Attend a series of practical talks on "The Meaning of the Sacraments," "The Place of the Church in Modern Life," "Church History" and reviews of the work of the Social Service, College, Religious Education and Missionary Departments as found in their annual reports.

### CHARTING HONORS

Red, Blue or White Honors, will be awarded at the discretion of the Mentor, in consultation with the Minister and will include personal relations to the Church, its Membership and Sacraments.

Suggestions to the Mentor:—

This item will be arranged in early and complete co-operation with the pastor. It is suggested in the Annual Program issued from year to year that this course be put into the second period of the evening program for four or five weeks before Easter.

#### 4. Mid-Week Bible Discussion—Test

Attendance at Devotional Period of the Mid-week Session and passing an examination on the course of study followed during the year.

##### CHARTING HONORS

1st. Red.....	90%	in attendance and examination
2nd. Blue.....	80%	" " "
3rd. White.....	70%	" " "

Examinations will be conducted each year during April by the Canadian Standard Efficiency Training Committee, on the courses listed below. A handsome certificate is presented to every boy who reaches the pass mark of 70%. Application for examination papers should be made before March 1st. These courses of study are suggested and may be secured from the C.S.E.T. Supply Depot, 120 Bay St., Toronto. Other courses of equal standard issued by the denominations may be used or an examination will be given on the Sunday lesson where this is given extra attention during the week.

"The Life and Works of Jesus," W. D. Murray, 25 Lessons. Teachers' and Students editions.

"Character of Jesus," Perkins, 10 studies. Teachers' and Students' editions.

"The Life of St. Paul," A. G. Leacock, 23 lessons.

"Jesus the Head Coach," B. B. Johnson, 13 lessons.

"Life Questions of High School Boys," Prof. J. W. Jenks, 15 lessons.

"Campaign of Friendship," F. M. Harris, 10 lessons. Teachers' and Students' editions.

"Paul, the All-round Man," Robert E. Speer, 12 studies.

"Christian Teaching on Social and Economic Questions Confronting Boys," C. C. Robinson.

"Comrades of Jesus," Perkins, 12 lessons. Teachers' and Students' editions.

"Personal Problems of Boys Who Work," Prof. J. W. Jenks, 15 lessons.

"Athletes of the Bible," Brink & Smith, 14 studies.

"The Manhood of the Master," Fosdick, 12 studies.

"Jesus the Leader," Koehler, 10 studies.

"Men of the Old Testament," L. K. Willman, 18 lessons.

In some cases this period is given to a definite study course, such as those listed above, in addition to the Sunday lesson. In other cases he booklet of daily Bible readings, "For Canadian Older Boys in Training," is used. Sometimes a discussion is held on the Sunday lesson, or a pre-view is given of the lesson for the following Sunday. A careful choice should be made of the method that will best suit the needs of the class. Participation by the boys in the discussion is essential. Some Mentors are able to introduce a strongly devotional element by having the boys take part informally and without embarrassment in prayer and in other ways. This is important.

## 5. The Morning Watch—Test

Form the habit of Daily Devotions, including Bible Reading and Prayer.

### CHARTING HONORS

The boy's word of honor will be taken, and the Mentor shall determine the Charting Honors to be awarded. 90% Red; 80% Blue; 70% White Honors.

Suggestions to the Mentor:—

(1) Do not give these credits for the fact that a boy is present at family devotions unless he takes part in prayer, aside from repeating the Lord's prayer with others and occasionally reads the Scripture passage himself. Encourage the habit of personal, private devotions in addition to whatever practice may be carried out in the home.

(2) Send to the Secretary of your denominational Sunday School Board for sample copies of the Daily Bible Readings issued by your own church, or to the Supply Depot for samples of the Morning Watch Booklet, and a supply of subscription envelopes. These should be presented to

the boys at some session of the Square and subscriptions solicited.

(3) Boys should be encouraged to make use of the Scripture material for daily reading in connection with the Sunday School lesson.

## 6. Nature, Music, Art and Poetry—Test

- A. A practical talk on one of the subjects in this section should be attended each year. The following topics may be used:

"Man's Place in Nature."

"God's Plan of Work as Revealed through Nature."

"The Making of the Earth."

"The Development of Plant Life."

"The Development of Animal Life."

"The Place of Music in a Boy's Life."

"Standard Classical Musical Compositions."

"How to Look at Pictures."

"Painters and Painting."

"How to Judge Architecture."

"The Place of Poetry in a Boy's Life."

- B. Identify and describe Two Standard Classical Musical Compositions and give a short account of the lives of the composers.

Identify and describe two famous pictures or reproductions of them and give a short sketch of the lives of the artists.

Produce a photograph, sketch or picture illustrating a famous piece of sculpture and an order of architecture, and tell something of their history.

Read before the group a poem of one's own selection.

### CHARTING HONORS

1st. Red.....	Hear Talk and pass test in four subjects.
2nd. Blue.....	" " " " two "
3rd. White.....	" " " " one "



Suggestions to the Mentor:—

- (1) See Book List for the names of books that will be helpful in connection with these items.
- (2) Provide variety in Practical Talks from year to year.

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## SOCIAL PROGRAM

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### 1. Home Relationships—Test

#### A. Personal Relations.

Through thoughtfulness expressed in kindly acts indicate appreciation of mother. Maintain confidential relationship and mutual understanding with father regarding vocational plans and social life. Contribute to the happiness of the home by interest in and thoughtfulness for other members of the family.

#### B. Home Usefulness.

- (a) Put in at least twenty hours in construction of new articles or repairing old articles in use about the home.
- (b) Fix outside storm windows; put on and remove. Repair and place screens on windows and doors.

Repair gates and fences.

Lay carpets and repair upholstery.

Fix curtain rods or blind fixtures.

Repair gas fittings and replace gas mantels.

Whitewash ceiling and walls.

Know how to solder lead joints and place new washers in taps.

Repair window sash cords, window and door fastenings.

Understand the drainage system of a house and explain the use of traps and vents.

Know the regulations of the local Health Department with regard to plumbing and sanitation of dwellings.

**Test**—Carry out (a)—and any three of the items stated under (b) or similar work.

**C. Thrift.**

Make and carry out plans for earning a definite sum of money during the year.

Have a bank account and plan to save regularly a certain percentage of earnings or allowance.

Keep a personal cash record and balance the account once a week.

Know the plan and value of the Canadian Government Annuities.

Get figures and compare three different plans of life insurance.

Contrast the rate of insurance if taken up now or at twenty-five years of age.

Participate in the promotion of, and buy War Savings Stamps, War Savings Certificates and Victory Bonds.

**D. Home Sharing.**

(a) 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.

(b) Entertaining your own and family friends.

Plans for social life should bring some of your friends to your home at least once a week.

Remain at home to help entertain guests when you might prefer to be out with your own friends.

(c) Have definite responsibility for some special part of the home.

Caring for furnace, garden, chickens, pets, etc.

If on the farm, share in work and arrange to have plot of ground, pigs, calf, etc., given you to care for and dispose of as you see fit.

If possible, share in business which supports the home, and arrange that your allowance should be in recognition of your services.

## CHARTING HONORS

	"A"	"B"	"C"	"D"
Red.....	To	(a) and 7	All 7 items	Participa-
	be	items	required	tion in (a),
	deter-	under (b)	for White	(b) and
Blue.....	mined	(a) and 5	Honors	(c) each
	by	items	and higher	year.
	the	under (b).	honors	Honors to
White.....	Mentor.	(a) and 3	graded	be deter-
		items	according	mined by
		under (b).	to attain-	Mentor.
			ment.	

Suggestions to the Mentor:—

- (1) See Tuxis Boys' Manual for:

Thrift, page 341.

Dairy Cow, page 310.

Prize Wheat, page 314.

See Trail Rangers' Manual for:

"Gardening for Boys," page 167.

"Garden Insects," page 174.

"Keeping a Pen of Poultry, page 179.

"Pigeons," page 186.

"Rabbits and Their Care," page 192.

"Dogs," page 198.

## 2. Community Responsibility—Test

- A. Active participation in community welfare efforts such as:
- Playground Movement.
  - Big Brother Movement.
  - Assist in Anti-Tuberculosis Campaign (by selling Christmas seals).
  - Contribute service in connection with clean-up campaigns, beautifying front or back yards, etc.
- B. Know the history of your own locality and the institutions, public and private, which stand for community uplift.

- C. Describe two public services done for the people of your own locality by either the Dominion or Provincial Government.
- D. Attend one Session of the Dominion or Provincial Parliament or Municipal Council.
- E. Indicate and describe five laws or Acts of Parliament affecting the welfare of boy life.
- F. Practical talks should be attended, one each year, on subjects such as the following:  
 "Strangers within our Gates" with special reference to Canadian immigration problems and their solution.  
 "Some Foes of Canadian Democracy," with special reference to organized corporate selfishness, vested interests, public indifference, the patronage system, etc.  
 "The Principles and Functions of Canadian Government," etc.
- G. The 3 C's Crusade—The popular movement for clean speech, clean sports and clean habits that is gripping the boy life of Canada. In many schools practically all the boys have signed "Statement of Purpose" cards indicating their desire to participate in this campaign. Any boy who uses profanity or vulgarity, is unfair in games, unchivalrous towards girls or women, uses tobacco in any form or who is generally slovenly in appearance or work is entirely disqualified to any grade in this test. Information regarding this movement and blank forms for its promotion may be secured from the C.S.E.T. Committee. Attend a talk on "The Movement for Clean Speech, Clean Sports, Clean Habits," and give evidence of participation in the movement and personal adherence to its ideals.
- H. Take part in a survey of boy life of your community and assist in relating boys to Church and Sunday School.
- I. Know something of the aims and plans of the Safety First Movement and assist in promoting them.

## CHARTING HONORS

Red Honors.....Participation in A, F, G, and H.  
 Blue Honors....." " A, B, C, D, E, F, and G  
 White Honors....." " A, B, F, G and I.

Where the same item is called for in a higher Honor as well as in a lower a greater amount of participation will be expected. For example, under Section G, there will be a greater amount of participation expected for Red Honors than for White only.

See this Manual for "Clean-Up Campaign," page 159.  
 "Three C's" Campaign," page 152.

See Tuxis Boys' Manual for "Safety First," page 151.

### 3. Choosing Life Work—Test

- A. Practical Talks.—Attend at least one each year on topics such as the following:
  - "The Elements of True Success in Life."
  - "Preparation for Life Work."
  - "Efficiency in Life Work," outlining value of honesty, courage, self-respect, economy, promptness and politeness.
  - "The Life of a Successful Canadian."
  - "The Special Characteristics Needed to Become Successful in Agriculture," or in any of the following vocations: trades, business life, professions, social welfare work, etc.
- B. Have an interview with three men representing vocations in which you are interested.
- C. Test yourself with regard to your interests and abilities, shortcomings, etc., by answering the questions on the Self Analysis Blank which may be secured from the C.S.E.T. Supply Depot.

#### CHARTING HONORS

"A"	"B"	"C"
Red.....1 Talk	3 Interviews	Self Analysis Blank for all Honors which will be graded according to progress in determining the best line of work for which to prepare.
Blue.....1 Talk	2 Interviews	
White....1 Talk	1 Interview	

(1) Note that the Life Work Trip of the Trail Ranger is replaced for the Tuxis Boy by an interview with three men of various vocations and the filling out of a Self Analysis Blank. See page 154 in this Manual for Suggestions as to a Find Yourself Campaign.

(2) One Practical Talk chosen from the list is given each year.

#### 4. Special Training—Test

A. First Aid to the Injured.—Cover the work in this subject as found in chapter IX of Tuxis Boys' Manual.

B. Teacher Training.—Attend a course of at least eight weeks' duration on "Starting to Teach," by Eugene C. Foster.

"Adolescent Boyhood," by H. M. Burr.

"The Boy and the Church," by E. C. Foster, "The Boy Problem," by W. B. Forbush, or a course on any other book of equal standard.

C. Entertaining and Story-Telling.—Know something of its principles and entertain a group of not less than four persons on five or more occasions by either singing a song, playing some musical instrument, giving a reading or recitation, telling a story or taking part in a dialogue or some form of a group entertainment of an educational nature.

D. Secure whatever training you can which will fit you to lead in social and physical activities among boys.

#### CHARTING HONORS AND HONOR BADGES

	"A"	"B"	"C" and "D"
	On Exam.	On Exam.	
1st. Red . . . . .	90%	90%	Determined by Mentor
2nd. Blue . . . . .	80%	80%	or Local Board of
3rd. White . . . . .	70%	70%	Judges.

Suggestions to the Mentor:—

(1) See Tuxis Boys' Manual for:

"First Aid," page 157.

"The Art of Story Telling," page 346.

"True Stories Worth Telling," page 348.

(2) For Teacher Training, almost any Tuxis Boy can take a course in a regular class in connection with his own Sunday School. The Mentor will consult with the Pastor and Superintendent and perhaps a group of older Tuxis Boys can form the nucleus of such a class, meeting preferably on Sunday at the Sunday School hour and taking the Training Course in place of the regular lesson. They should prepare themselves especially for leading groups of younger boys.

(3) For training in social and athletic activities among the boys, there will be available, or should be provided, the Gym. Leaders' Corps at the Y.M.C.A., the Mentors' Training Class and the Summer Training Camp, or Summer School. Use them.

## 5. Makers of Canada—Test

Attend a talk or read up and give a speech on the life of any man entitled to be called a Maker of Canada. Including pioneers, statesmen, missionaries, business or professional men, writers, educators and military heroes.

### CHARTING HONORS

Charting Honors will be awarded by Mentor to those who qualify fully in the above requirements and have a real interest in and knowledge of some of the outstanding Makers of Canada. 90% Red; 80% Blue; 70% White Honors

Suggestions to the Mentor:—

Talks can be given on Robertson, McDougall or Bonifas, the Home Missionaries, Strathcona the business pioneer, MacDonald, Laurier or Borden as statesmen, Carman, Roberts or Drummond the writers, and others. Secure a speaker who is well informed from past study or experience, on the life of some one man and have him give the talk. If the boys are asked to read up and give a speech on some man's life, have the speech count under Public Speaking also.

## 6. World Service—Test

At least a four weeks' course in mission study along the lines of "The World a Field for Christian Service." The following books are recommended, additional books and full information regarding plans of study may be secured by writing your denominational Missionary Secretary.

"Livingstone the Pathfinder," Matthews.

"The Great Heart of Papua," Matthews.

"The Servants of the King," Speer.

"Winners of the World," Gardiner.

"New Life in China," Wallace.

"Making Life Count," Eugene C. Foster.

### CHARTING HONORS

Charting Honors will be awarded for full attendance during this course of study and for written or oral test:  
90% Red; 80% Blue; 70% White Honors.



## CHAPTER III

### SPECIAL INFORMATION AND HELP FOR MENTORS

---

#### 1. Registration.

EVERY person who is conscientiously seeking to carry out the Trail Rangers' or Tuxis Boys' Program should register as a Mentor. Why? (a) By having every such person registered our whole Canadian work will be given a standing and prestige that can come in no other way. (b) Each registered Mentor receives help, advice and suggestion from those concerned in promoting Boys' Work nationally, provincially and locally. Denominational, Sunday School Association and Y.M.C.A. Secretaries are glad to get in touch with them. (c) The Annual Program is sent early in each summer to all registered Mentors. (d) Only registered Mentors can secure Badges, Sweater Crests, Opening and Initiation Ceremonies. (e) Registration helps to establish an *esprit de corps* among the Mentors of the country.

How can a Mentor register?

(a) Fill out the form provided for the purpose inserted in this handbook, and send it to your own Sunday School headquarters, or the C.S.E.T. Committee. If you have no registration form, write to your Sunday School headquarters or the C.S.E.T. Committee giving your name, address, church, name of class, number and average age of the boys. A certificate of registration will be sent to all registered Mentors and their names will be placed upon the mailing list. Registration is free, no fee being required.

(b) When the Mentor registers he can, if he wishes, remit \$1.00 and secure the following supplies:—a yearly subscription to the Canadian Mentor, his own magazine; a neat lapel button with the four-square emblem enclosed in a circle; samples of all record cards and a Mentors' Record

Book; a copy of the ceremony used for the introduction of new members and the opening of the mid-week session. Remit to C.S.E.T. Supply Depot, 120 Bay St., Toronto.

## 2. Supplies.

### (1) For Trail Rangers.

Opening Ceremony.....	.01
Initiation Ceremony.....	.05
Three C's Cards.....	.01½
Three C's Button.....	.02
School Record Card (Season).....	.01
Athletic Record Card (Season).....	.01
Health Habit Record Card (Monthly).....	.01
Team and Group Game Record Card (Season)....	.01
Trail Rangers' Camp Record Book.....	.05
Trail Rangers' Pin.....	.35
Trail Rangers' Wall Chart.....	.40
Trail Rangers' Manual.....	.40
Trail Rangers' Sweater Crest.....	.50
Special Badges.....	.10
Sample Crest and Badges in Frame (for wall)....	

### (2) For Tuxis Boys.

Tuxis Boys' Own Book (Containing Opening and Initiation Ceremony, etc.).....	.15
Three C's Card.....	.01½
Three C's Button.....	.02
School Record Card (Season).....	.01
Athletic Record Card (Season).....	.01
Health Habit Record Card (Monthly).....	.01
Team and Group Game Record Card (Season)....	.01
Initial Charting Form.....	.01
Annual Charting Form.....	.01
Self-Analysis Blank.....	.05
More Than Ten.....	.03
Tuxis Square Record Book.....	.05
Tuxis Pin.....	.35
Tuxis Wall Chart.....	.40
Tuxis Manual.....	.50
Tuxis Sweater Crest.....	.50

Honor Badges.....	10
Sample Crest Badges in Frame (for wall).....	

### (3) For Mentors.

Membership Pin.....	35
Mentor's Manual.....	65
Mentor's Record Book for Tuxis Square.....	15
Mentor's Record Book for Trail Rangers' Camp...	15

### (4) Publications.

Canadian Boy Builder—12 issues, per year.....	50
Daily Bible Readings—6 issues, per year.....	25
Canadian Mentor—12 issues, per year.....	50

### (5) Special Dollar Set for Mentors.

- Send \$1.00 with registration Application.
- The Canadian Mentor (1 year).
- Membership Pin.
- Record Book (for Camp or Square).
- Sample Record Cards.
- Opening and Initiation Ceremonies.

### (6) Complete Set of Supplies for a Camp or Square.

The supplies necessary for an entire group of Trail Rangers or Tuxis Boys may be secured by sending one dollar to the C.S.E.T. Supply Depot. The supplies will be forwarded in a stout manilla clasp envelope and will include a class record book, blank cards for Three C's Crusade, school record, daily record of health habits, etc., charting forms, self-analysis blanks, etc. These supplies provide for a group of ten boys for an entire year. The use of these supplies will help ensure the carrying out of the various activities and the dollar spent for them will prove to be a good investment of class funds. This is distinct from the optional fee of one dollar with registration.

Supplies may be obtained from C.S.E.T. Supply Depot, 120 Bay St., Toronto, Ont.

### 3. Book List for Mentors.

In this list the name of one book has been chosen, dealing with each topic, the title of the book in nearly every case suggesting the subject with which it deals. Any Mentor who desires the names of other books in connection with any subject should write to the Supply Depot, 120 Bay St., Toronto. Any of these books can be purchased from the Supply Depot, or the Methodist Book Room, 299 Queen St. W., Toronto, or the Presbyterian Publications, Gerrard and Church Sts., Toronto.

"Around the Fire" (Camp Fire Stories), by Burr	\$0.75
"Camping for Boys" by Gibson	1.00
"Indoor Social Activities for Men and Boys," by Chesley	1.00
"At Home in the Water," by Corsan	1.00
"Keeping in Condition," by Moore	1.00
"Boy Life and Self Government," by Fiske	1.00
"The Boy Problem," by Forbush	.60
"Church Work with Boys," by Forbush	.50
"Adolescent Boyhood," by Burr	.75
"Principles of Religious Education: Adolescent Period," by Richardson	.90
"Teaching of Bible Classes," by See	.75
"Bible Study, the Great Way Into Life's Values," by King	1.10
"Morning Watch," by Mott	.05
"How to Use the Quiet Time," by Wilder	.10
"How to Make Jesus Christ Real," by Mott	.15
"Rational Living," by King	.70
"Jesus the Standard," by Horne	1.25
"The Boy Problem in the Home," by Forbush	1.25
"Classified Bibliography of Boy Life and Or- ganized Work With Boys," by Veal	1.25
"Handbook of St. John Ambulance Association,"	.50
"Handbook of Royal Life Saving Society"	.35
"A Rational Sex Life for Men," by Exner	.60
"Play in Education," by Lee	1.50
"For Every Music Lover," by Moore	1.50
"Study and Enjoyment of Pictures," by Brigham	1.25

#### 4. How to Conduct a Debate.

The subject and the speakers will be chosen and announced well in advance.

Most boys shrink from taking part in a debate because they think that they cannot "spin out" their material to occupy the number of minutes allotted. For young beginners, therefore, make the time limit very short, even three minutes, and use discretion in ringing the bell if you see signs of the speaker coming to the end of his prepared material. In the case of younger boys also it is better to have more than two on each side, as the speakers are emboldened when they think that they are only one in a number.

See that the speakers do not delay till the last minute in getting ready. Give them a few suggestions and refer them to a library or a magazine. Give them practical subjects at first. Most youngsters are afraid to attempt subjects like "'Tis better to have loved and lost, than never to have loved at all," which gives them very little opportunity for reading up. Boys do not care to "philosophise" in public.

Never let a speaker believe that he has utterly failed. There is sure to be some point to commend such as the musical note in his voice, the clearness of his enunciation, the courage of having gone through, etc.

If the speaker is answering arguments advanced by the other side, teach him to insert these comments in the middle of his speech, as the impromptu portion of his argument is not likely to be as good and he can finish in a creditable manner with some of his prepared material.

Select a chairman if possible who knows the speakers, as he can then help them more easily over rough places. He will insist upon order in case a speaker hesitates for a word or an idea.

#### 5. How to Criticise a Speech Helpfully.

A debating or public speaking club is not complete without a "Critic" whose best work is done at private and not at "open" debates. If the Mentor must occupy this

office and is inexperienced the following suggestions may be found helpful:—

Make notes while the boys are speaking.

Have a few suggestive column headings, e.g. (a) Pronunciation, (b) clearness, (c) slang or colloquialisms, (d) position of body, hands, etc., (e) persuasiveness, including logical arrangement of facts.

If in doubt as to proper pronunciation, mention the word so that it may be referred to at a subsequent meeting, if no dictionary is available.

If convenient let the critic sit at some distance away so that he may guide the speaker as to the quality or quantity of his tone of voice.

Insist upon the speaker pronouncing consonants clearly, especially at the end of words, and do not let him drop his voice at the end of sentences.

If there is an echo in the room teach the speaker to try to discover how much to raise or lower his voice so as to overcome it.

Teach the speaker not to begin again too soon after any applause and to pause if his remarks are applauded.

If the speaker makes quotations or reads extracts he should not read them too rapidly or in a monotonous voice. Let him state the source of his extract, but at the same time deliver it with the same vivacity and interest as the original portion of his speech.

Always reprove the speaker if he apologises for a poor speech, or makes such statements as "I really have nothing worth while to add," etc. Tell him, the audience will soon discover this if it is so, and if not, it is unfair to himself or his side of the debate unnecessarily to belittle his own effort.

Discourage the use of slang. Teach the boys to avoid it even in conversation, as they will be tempted to use it in public speaking and their effort will be less impressive and less dignified if interspersed with slang. In the rare cases where slang is effective it is to be introduced carefully, by way of quotation or otherwise.

An inexperienced speaker is usually more at his ease if he has a desk or table by which to stand and upon which

to lay his notes. The notes can be placed neatly on small cards which he may hold in his hand. Let the cards be numbered as the speaker should never fumble with or lose his place in his notes.

Proper gestures with the arms, hands, etc., should be taught if they do not come naturally. It is given only to some men of powerful personality to be able to deliver an impressive speech if they preserve rigidity of face and body. If an amusing story is told, the speaker should not keep a stolid countenance, nor on the other hand should he appear unbecomingly amused by his own wit.

Impress upon the speaker the importance of talking to and not at his audience. If he gazes into space and averts his eyes he may fail to hold the attention of his hearers.

The aim of all eloquence is to persuade. Discourage mere abuse or strong language, and impress upon the speaker the wisdom of securing approval by the strength of his own points. Encourage him to put strong arguments first, to touch on less cogent ones next, and to close with those that are strongest, or with a concise summing up of the argument.

Do not fail to give encouragement especially to a speaker who has "fallen down." Remember your own first effort. On the other hand you will fail in your duty if you do not fearlessly but kindly, point out any defects you have noticed.

Impress upon the speakers the necessity for careful and adequate preparation, as their store of knowledge is not sufficient to equip them for extemporaneous speaking.

Encourage the members to keep scrap-books or memory books or journals in which striking clippings, jokes and other material included for speeches and debates may be preserved.<sup>1</sup>

## 6. Subjects for Debate.

### (1) For Trail Rangers.

Resolved:

That country life is better than city life.

1. Grateful acknowledgment is made of the assistance given by Mr. James Edmund Jones, M.A., Toronto, in the preparation of sections 4 and 5.

That moving pictures are more enjoyable and valuable than the regular play.

That it is better for a boy to go to work at fourteen years of age than to remain at school.

That Trail Rangers should be provided with a national uniform.

That the "out-week" at Camp is more enjoyable than the "in-week."

That it is more fun to chase a ground hog than to catch it.

(2) For Tuxis Boys.

Resolved:

That drink is a worse enemy to the state than war.

That it is never right to deceive.

That the city's debt to the country is greater than that of the country to the city.

That success in life is due to character more than to circumstances.

That immigrants should be required to pass an education test before receiving the franchise.

That the Christian gets more than anyone else out of the present life.

That General William Booth did more for the British Empire than Lord Kitchener.

That success in life depends more upon character than cleverness.

That the government of Canada is more democratic than that of the United States.

That reading is a better means of education than travel.

That wealth brings greater temptations than poverty.

That women should be paid the same wages as men for the same work.

That it is possible for the rural church to exercise a greater influence than the town or city church.

That agriculture is a more attractive occupation than commerce.



That the white race has conferred more ills than blessings upon the other races.

That colder climates develop better men than warmer.

That the compulsory school age should be sixteen years.

That the boys of China need the Y.M.C.A. more than those of India.

## 7. Questions on Health and Endurance.

(To be used for test in Chapter "Health and Endurance" in Trail Rangers and Tuxis Boys' Manuals.)

- (1) What are the two main rules for attaining Physical Efficiency?
- (2) What is the proper carriage when walking?
- (3) Name four kinds of outdoor exercise suitable for all boys.
- (4) At what age should a boy have strenuous athletics and team games?
- (5) Are Physical Examinations necessary and who should give them?
- (6) Are baths beneficial? If so, how and when should they be taken?
- (7) What kind of food should be eaten and when? What care should be taken in preparing food?
- (8) What is a stimulant? How does it act? Therefore, should a boy have stimulants?
- (9) Are alcohol and tobacco helpful or harmful and explain fully why?
- (10) Is constipation injurious? How can it be overcome?
- (11) Explain fully the care of the teeth and its relation to digestion.
- (12) What accounts for the large majority of city boys wearing glasses over the country and rural boys? How can one improve a boy's vision?
- (13) What care should be taken of the ears, nose and throat?

- (14) How much and under what conditions should a boy sleep?
- (15) How can one keep clean inside as well as outside, physically as well as mentally, and its effects upon strong manhood?

## 8. How to Conduct Athletic Events and Tests.

### (1) Grading for Athletic Events.

The younger boy of above average weight was given an unfair handicap and the older boy who was under average weight, was given an undue advantage under a basis of grading by weight only. Therefore quite an extended study has been made to ascertain, first, if a basis could be worked out to equalize more nearly the conditions mentioned above, and then to provide a simple basis so that it would be easy to find out what class a boy would be in.

A study of the average weight of 67,987 boys in the United States gives the following results for the various ages:

12 years.....	69.8 lbs.	13 years.....	75.2 lbs.
14 years.....	82.3 lbs.	15 years.....	91.4 lbs.
16 years.....	111.9 lbs		

A weight study of these boys as well as personal study of the weights of the boys in a number of Canadian Y.M.C.A.'s shows that the average weight of a twelve-year old boy is 69.8, and that the boy of twelve, over 80 lbs., is well above the average. He had to compete under the old basis in a group largely older than himself, where his extra weight was a handicap, plus having to compete with those who have had two to five years' extra training. One twelve-year old boy weighed 127 lbs., and under the old basis had to compete in Class 5. Under present basis, all boys under 13 years compete in Class 1, irrespective of weight.

The study reveals that there is but a very small increase in weight, but enough to justify grouping boys under 14 years in Classes 1 and 2, according to weight, as most boys under 14 years are under 80 lbs. It is an exceptional 13-

year old who is over 95 lbs., and he therefore competes in Class 2, even if over 95 lbs., for reasons given under Class 1.

It is the unusual boy, between 14 and 16 years, who is under 80 lbs., and with the two to three years natural and special training, he is grouped in Class 2, as minimum class, and over 95 lbs., in Class 3, as the maximum, as the boy under 16 and over 110 lbs., is above the average.

#### GRADING FOR ATHLETICS, AGE, AND WEIGHT BASIS.

Class 1.—Boys under 13 years will all be grouped in Class 1, irrespective of weight.

Class 2.—Boys under 14 years will be grouped by weight in Classes 1 and 2. (If under 80 lbs., Class 1; if 80 lbs. or over, in Class 2.)

Class 3.—Boys 14 years and under 16 years, will be grouped in Classes 2 and 3. (Under 95 lbs., in Class 2; 95 lbs. or over, in Class 3.)

Class 4.—Boys 16 years and under 18 years, will be grouped in Classes 3 and 4. (Under 110 lbs., in Class 3; 110 lbs. or over, in Class 4.)

Class 5.—Boys 18 years of age and over will be grouped in Class 5 irrespective of weight.

#### (2) Rules and Suggestions for Conducting Athletic Events.

(a) Classify the boys as to their age and weight so as to have each competing against another boy of his own ability and not handicapped by some older and more developed boy. It is a simple fact in athletics that boys make better points when in class competition and so it is best to divide them into two or three classes.

(b) In running off the actual athletic events, the Mentor should go over them very carefully and find out what equipment is necessary and have it ready when the time arrives. A starting pistol or some device to insure a loud report and a stopwatch to get the performers' accurate time in order to make correct points are very desirable.

Scoring Table for Sprints

Trail Rangers' Manual, p. 49				Tuxis Boys' Manual, p. 425	
Credits	CLASS 1. All boys 12 yrs. of age; Boys 13 yrs. under 81 lbs.	CLASS 2. All boys 13 over 80 lbs.; Boys 14 and 15 under 96 lbs.	CLASS 3. Boys 14 and 15, over 95 lbs.; Boys 16 and 17 under 111 lbs.	CLASS 4. Boys, 16 and 17 over 110 lbs.	CLASS 5. Boys 18, or over, Irrespective of weight
	50 yards	75 yards	100 yards	100 yards	100 yards
100	6 $\frac{3}{8}$ sec	9 $\frac{1}{8}$ sec	12 sec	11 $\frac{3}{8}$ sec	10 $\frac{1}{8}$ sec
95	6 $\frac{1}{2}$	10	12 $\frac{1}{8}$	11 $\frac{1}{2}$	11
90	7	10 $\frac{1}{2}$	12 $\frac{3}{8}$	11 $\frac{3}{8}$	11 $\frac{1}{8}$
85	7 $\frac{1}{8}$	10 $\frac{3}{8}$	12 $\frac{3}{8}$	12	11 $\frac{3}{8}$
80	7 $\frac{3}{8}$	10 $\frac{3}{8}$	12 $\frac{3}{8}$	12 $\frac{1}{8}$	11 $\frac{3}{8}$
75	7 $\frac{3}{8}$	10 $\frac{1}{2}$	13	12 $\frac{3}{8}$	11 $\frac{1}{2}$
70	7 $\frac{3}{8}$	11	13 $\frac{1}{8}$	12 $\frac{3}{8}$	12
65	8	11 $\frac{1}{8}$	13 $\frac{3}{8}$	12 $\frac{1}{2}$	12 $\frac{1}{8}$
60	8 $\frac{1}{8}$	11 $\frac{3}{8}$	13 $\frac{3}{8}$	13	12 $\frac{3}{8}$
55	8 $\frac{3}{8}$	11 $\frac{3}{8}$	13 $\frac{1}{2}$	13 $\frac{1}{8}$	12 $\frac{3}{8}$
50	8 $\frac{3}{8}$	11 $\frac{1}{2}$	14	13 $\frac{3}{8}$	12 $\frac{1}{2}$
45	8 $\frac{1}{2}$	12	14 $\frac{1}{8}$	13 $\frac{3}{8}$	13
40	9	12 $\frac{1}{8}$	14 $\frac{3}{8}$	13 $\frac{1}{2}$	13 $\frac{1}{8}$
35	9 $\frac{1}{8}$	12 $\frac{3}{8}$	14 $\frac{3}{8}$	14	13 $\frac{3}{8}$
30	9 $\frac{3}{8}$	12 $\frac{3}{8}$	14 $\frac{1}{2}$	14 $\frac{1}{8}$	13 $\frac{3}{8}$
25	9 $\frac{3}{8}$	12 $\frac{1}{2}$	15	14 $\frac{3}{8}$	13 $\frac{1}{2}$
20	9 $\frac{3}{8}$	13	15 $\frac{1}{8}$	14 $\frac{3}{8}$	14
15	10	13 $\frac{1}{8}$	15 $\frac{3}{8}$	14 $\frac{1}{2}$	14 $\frac{1}{8}$
10	10 $\frac{1}{8}$	13 $\frac{3}{8}$	15 $\frac{3}{8}$	15	14 $\frac{3}{8}$

60-Yard Potato Race.

For the Potato Race draw two circles, each two feet in diameter, on the floor, the centres being 28 feet apart. Two boxes may be used instead of circles. Place three potatoes, stones, or blocks of wood about the size of potatoes in one circle or box. The runner must carry these to the other end. Except at the start and finish he must run around the circles or boxes at both ends without touching them, and finish the race at the end from which he started. His time is taken for three complete circuits.

Scoring Table for 60-yard Potato Race

Trail Rangers' Manual, p. 49				Tuxis Boys' Manual, p. 425	
Credits	CLASS 1. All boys 12 yrs. of age; Boys 13 yrs., under 81 lbs.	CLASS 2. All boys 13 over 80 lbs.; Boys 14 and 15 under 96 lbs.	CLASS 3. Boys 14 and 15, over 95 lbs., Boys 16 and 17 under 111 lbs.	CLASS 4. Boys 16 and 17 over 110 lbs.	CLASS 5. Boys 18, or over, irrespec- tive of weight
102	16 $\frac{1}{8}$ sec	16 sec	15 $\frac{1}{8}$ sec	15 $\frac{3}{8}$ sec	15 sec
98	16 $\frac{3}{8}$	16 $\frac{1}{4}$	16	15 $\frac{5}{8}$	15 $\frac{1}{2}$
94	16 $\frac{5}{8}$	16 $\frac{3}{8}$	16 $\frac{1}{2}$	15 $\frac{7}{8}$	15 $\frac{3}{4}$
90	16 $\frac{7}{8}$	16 $\frac{5}{8}$	16 $\frac{3}{4}$	16	15 $\frac{5}{8}$
86	17	16 $\frac{7}{8}$	16 $\frac{5}{8}$	16 $\frac{1}{8}$	15 $\frac{7}{8}$
82	17 $\frac{1}{8}$	17	16 $\frac{7}{8}$	16 $\frac{3}{8}$	16
78	17 $\frac{3}{8}$	17 $\frac{1}{4}$	17	16 $\frac{5}{8}$	16 $\frac{1}{4}$
74	17 $\frac{5}{8}$	17 $\frac{3}{8}$	17 $\frac{1}{2}$	16 $\frac{7}{8}$	16 $\frac{3}{8}$
70	17 $\frac{7}{8}$	17 $\frac{5}{8}$	17 $\frac{3}{4}$	17	16 $\frac{5}{8}$
66	18	17 $\frac{7}{8}$	17 $\frac{5}{8}$	17 $\frac{1}{2}$	16 $\frac{7}{8}$
62	18 $\frac{1}{8}$	18	17 $\frac{7}{8}$	17 $\frac{3}{8}$	17
58	18 $\frac{3}{8}$	18 $\frac{1}{4}$	18	17 $\frac{5}{8}$	17 $\frac{1}{2}$
54	18 $\frac{5}{8}$	18 $\frac{3}{8}$	18 $\frac{1}{2}$	17 $\frac{7}{8}$	17 $\frac{3}{4}$
50	18 $\frac{7}{8}$	18 $\frac{5}{8}$	18 $\frac{3}{4}$	18	17 $\frac{5}{8}$
46	19	18 $\frac{7}{8}$	18 $\frac{5}{8}$	18 $\frac{1}{8}$	17 $\frac{7}{8}$
42	19 $\frac{1}{8}$	19	18 $\frac{7}{8}$	18 $\frac{3}{8}$	18
38	19 $\frac{3}{8}$	19 $\frac{1}{4}$	19	18 $\frac{5}{8}$	18 $\frac{1}{4}$
34	19 $\frac{5}{8}$	19 $\frac{3}{8}$	19 $\frac{1}{2}$	18 $\frac{7}{8}$	18 $\frac{3}{8}$
30	19 $\frac{7}{8}$	19 $\frac{5}{8}$	19 $\frac{3}{4}$	19	18 $\frac{5}{8}$
26	20	19 $\frac{7}{8}$	19 $\frac{5}{8}$	19 $\frac{1}{2}$	18 $\frac{7}{8}$
22	20 $\frac{1}{8}$	20	19 $\frac{7}{8}$	19 $\frac{3}{8}$	19
18	20 $\frac{3}{8}$	20 $\frac{1}{4}$	20	19 $\frac{5}{8}$	19 $\frac{1}{2}$
12	20 $\frac{5}{8}$	20 $\frac{3}{8}$	20 $\frac{1}{2}$	19 $\frac{7}{8}$	19 $\frac{3}{4}$
10	20 $\frac{7}{8}$	20 $\frac{5}{8}$	20 $\frac{3}{4}$	20	19 $\frac{5}{8}$

*Standing Broad Jump.*

A piece of wood, eight inches wide is sunk level with the ground, or a line may be made on the ground where a board is not used. This is called the "take off." The toes must be just even with the edge. If the boy steps over the edge of the line, it is a foul and counts as one trial. The jump is measured by placing the free end of the tape at the line and measuring to the nearest mark made by any part of the boy. If a boy falls or steps backward, the distance

Scoring Table for Running High Jump

Trail Rangers' Manual, p. 50				Tuxis Boys' Manual, p. 426	
Credits	CLASS 1. All boys 12 yrs. of age; Boys 13 yrs., under 81 lbs.	CLASS 2. All boys 13 yrs. over 80 lbs.; Boys 14 and 15 under 96 lbs.	CLASS 3. Boys 14 and 15, over 95 lbs.; Boys 16 and 17 under 111 lbs.	CLASS 4. Boys 16 and 17 over 110 lbs.	CLASS 5. Boys 18, over, Irrespective of weight
100	4' 3"	4' 6"	4' 9"	5'	5' 3"
97	4' 2"	4' 5"	4' 8"	4' 11"	5' 2"
94	4' 1"	4' 4"	4' 7"	4' 10"	5' 1"
91	4'	4' 3"	4' 6"	4' 9"	5'
88	3' 10"	4' 1"	4' 4"	4' 7"	4' 10"
85	3' 8"	3' 11"	4' 2"	4' 5"	4' 8"
82	3' 7"	3' 10"	4' 1"	4' 4"	4' 7"
79	3' 6"	3' 9"	4'	4' 3"	4' 6"
76	3' 5"	3' 8"	3' 11"	4' 2"	4' 5"
73	3' 4"	3' 7"	3' 10"	4' 1"	4' 4"
70	3' 3"	3' 6"	3' 9"	4'	4' 3"
64	3' 2"	3' 5"	3' 8"	3' 11"	4' 2"
58	3' 1"	3' 4"	3' 7"	3' 10"	4' 1"
52	3'	3' 3"	3' 6"	3' 9"	4'
46	2' 11"	3' 2"	3' 5"	3' 8"	3' 11"
40	2' 10"	3' 1"	3' 4"	3' 7"	3' 10"
34	2' 9"	3'	3' 3"	3' 6"	3' 9"
28	2' 8"	2' 11"	3' 2"	3' 5"	3' 8"
22	2' 7"	2' 10"	3' 1"	3' 4"	3' 7"
16	2' 6"	2' 9"	3'	3' 3"	3' 6"
10	2' 5"	2' 8"	2' 11"	3' 2"	3' 5"

measured is not where his feet first landed, but where he made a mark when he fell or slipped back. Every boy shall have three trials, and the best shall be the one recorded.

### Running High Jump.

For this event, two uprights, two pins and a cross stick or bar, are required. The uprights may be made of two or three-inch sticks, six feet in length. Beginning two feet from the ground, holes are bored, one inch apart. The uprights should be placed on the ground, nine to twelve feet apart. The cross sticks or bars should be one inch square and ten to fourteen feet in length. A rope cannot

Scoring Table for Throwing for Distance

Trail Rangers' Manual, p. 50				Tuxis Boys' Manual, p. 427	
Credits	CLASS 1. All boys 12 yrs. of age; Boys 13 yrs. under 81 lbs.	CLASS 2. All boys 13 over 80 lbs.; Boys 14 and 15 under 96 lbs.	CLASS 3. Boys 14 and 15, over 95 lbs.; Boys 16 and 17 under 111 lbs.	CLASS 4. Boys 16 and 17 over 110 lbs.	CLASS 5. Boys 18, or over, irrespective of weight
	feet	feet	feet	feet	feet
100	130	154	178	230	270
98	128	152	176	226	266
96	126	150	174	222	262
94	124	148	172	218	258
92	122	146	170	214	254
90	120	144	168	210	250
88	118	142	166	206	246
86	116	140	164	202	242
84	114	138	162	198	238
82	112	136	160	194	234
80	110	134	158	190	230
78	108	132	156	186	226
76	106	130	154	182	222
74	104	128	152	178	218
72	102	126	150	174	214
70	100	124	148	170	210
64	98	122	146	168	208
58	96	120	144	166	206
52	94	118	142	164	204
46	92	116	140	162	202
40	90	114	138	160	200
34	88	112	136	158	198
28	86	110	134	156	196
22	84	108	132	154	194
16	82	106	130	152	192
10	80	104	128	150	190

be used for the cross stick. The bar rests on five-inch pins or wire nails (points sticking out), which project not more than three inches from the uprights. The ground where the boys will land is dug up and levelled. Doing this is very necessary for the prevention of accidents.

The bar is placed at the lower limit of the weight class, and is raised one inch at a time. Each boy is allowed three

## Scoring Table for Shot Put

Tuxis Boys' Manual, p. 428

Credits	CLASS 3. Boys 14 and 15 over 95 lbs.; Boys 16 and 17 under 111 lbs.	CLASS 4. Boys 16 and 17, over 110 lbs.	CLASS 5. Boys 18 and over, ir- respective of weight
100	33'	35'	37'
98	32' 6"	34' 6"	36' 6"
96	32'	34'	36'
94	31' 6"	33' 6"	35' 6"
92	31'	33'	35'
90	30' 6"	32' 6"	34' 6"
88	30'	32'	34'
86	29' 6"	31' 6"	33' 6"
84	29'	31'	33'
82	28' 6"	30' 6"	32' 6"
80	28'	30'	32'
78	27' 6"	29' 6"	31' 6"
76	27'	29'	31'
74	26' 6"	28' 6"	30' 6"
72	26'	28'	30'
70	25' 6"	27' 6"	29' 6"
64	24' 6"	26' 6"	28' 6"
58	23' 6"	25' 6"	27' 6"
52	22' 6"	24' 6"	26' 6"
46	21' 6"	23' 6"	25' 6"
40	20' 6"	22' 6"	24' 6"
34	19' 6"	21' 6"	23' 6"
28	18' 6"	20' 6"	22' 6"
22	17' 6"	19' 6"	21' 6"
16	16' 6"	18' 6"	20' 6"
10	15' 6"	17' 6"	19' 6"

jumps at each successive height, and takes his jump in turn. Those who fail in their second trial, take their third in their proper order. When a boy fails on his third trial at any height, he is declared out of the test, and is given credit for the last height which he cleared.

Knocking down the bar is counted as a trial. Running under the bar is counted as a "balk." Three balks are counted as one trial. The boy may run any distance before making his jump.

The height of each jump is measured by holding the



Scoring Table for Standing Broad Jump

Trail Rangers' Manual, p. 51				Tuxis Boys' Manual, p. 426	
Credits	CLASS 1. All boys 12 yrs. of age; Boys 13 yrs. under 81 lbs.	CLASS 2. All boys 13 over 80 lbs.; Boys 14 and 15 under 96 lbs.	CLASS 3. Boys 14 and 15, over 95 lbs.; Boys 16 and 17 under 111 lbs.	CLASS 4. Boys 16 and 17 over 110 lbs.	CLASS 5. Boys 18, or over, Irrespective of weight
100	7'	7' 9"	8' 6"	9'	9' 6"
97	6' 10"	7' 7"	8' 4"	8' 10"	9' 4"
94	6' 8"	7' 5"	8' 2"	8' 8"	9' 2"
91	6' 6"	7' 3"	8'	8' 6"	9'
88	6' 4"	7' 1"	7' 10"	8' 4"	8' 10"
85	6' 2"	6' 11"	7' 8"	8' 2"	8' 8"
82	6' 1"	6' 10"	7' 6"	8'	8' 6"
79	6'	6' 9"	7' 4"	7' 10"	8' 4"
76	5' 11"	6' 8"	7' 2"	7' 8"	8' 2"
73	5' 10"	6' 7"	7' 1"	7' 7"	8' 1"
70	5' 9"	6' 6"	7'	7' 6"	8'
64	5' 8"	6' 5"	6' 11"	7' 5"	7' 11"
58	5' 7"	6' 4"	6' 10"	7' 4"	7' 10"
52	5' 6"	6' 3"	6' 9"	7' 3"	7' 9"
46	5' 5"	6' 2"	6' 8"	7' 2"	7' 8"
40	5' 4"	6' 1"	6' 7"	7' 1"	7' 7"
34	5' 3"	6'	6' 6"	7'	7' 6"
28	5' 2"	5' 11"	6' 5"	6' 11"	7' 5"
22	5' 1"	5' 10"	6' 4"	6' 10"	7' 4"
16	5'	5' 9"	6' 3"	6' 9"	7' 3"
10	4' 11"	5' 8"	6' 2"	6' 8"	7' 2"

free end of the tape so that it just touches the ground directly beneath the centre of the bar, and reading the height on the upper side of the bar or stick. Care should be taken to see that the ground is perfectly level and that the tape is vertical.

#### *Standing Hop, Step and Jump.*

The rules are the same as the Standing Broad Jump, except that a hop, step and jump are made in rapid succession. The contestant shall stand upon one foot; he must spring therefrom, alighting upon the same foot, and then take a step and jump.

Scoring Table for Standing Hop, Step Jump

Trail Rangers' Manual, p. 51				Tuxis Boys' Manual, p. 427	
Credits	CLASS 1. All boys 12 yrs. of age; Boys 13 yrs. under 81 lbs.	CLASS 2. All boys 13 over 80 lbs.; Boys 14 and 15 under 96 lbs.	CLASS 3. Boys 14 and 15, over 95 lbs., Boys 16 and 17 under 111 lbs.	CLASS 4. Boys 16 and 17 over 110 lbs.	CLASS 5. Boys 18, or over, Irrespective of weight
100	19' 6"	20' 6"	21' 9"	23'	24' 3"
97	19' 3"	20' 3"	21' 6"	22' 9"	24'
94	19'	20'	21' 3"	22' 6"	23' 9"
91	18' 9"	19' 9"	21'	22' 3"	23' 6"
88	18' 6"	19' 6"	20' 9"	22'	23' 3"
85	18' 3"	19' 3"	20' 6"	21' 9"	23'
82	18'	19'	20' 3"	21' 6"	22' 9"
79	17' 9"	18' 9"	20'	21' 3"	22' 6"
76	17' 6"	18' 6"	19' 9"	21'	22' 3"
73	17' 3"	18' 3"	19' 6"	20' 9"	22'
70	17'	18'	19' 3"	20' 6"	21' 9"
64	16' 9"	17' 9"	19'	20' 3"	21' 6"
58	16' 6"	17' 6"	18' 9"	20'	21' 3"
52	16' 3"	17' 3"	18' 6"	19' 9"	21'
46	16'	17'	18' 3"	19' 6"	20' 9"
40	15' 9"	16' 9"	18'	19' 3"	20' 6"
34	15' 6"	16' 6"	17' 9"	19'	20' 3"
28	15' 3"	16' 3"	17' 6"	18' 9"	20'
22	15'	16'	17' 3"	18' 6"	19' 9"
16	14' 9"	15' 9"	17'	18' 3"	19' 6"
10	14' 6"	15' 6"	16' 9"	18'	19' 3"

*Throwing for Distance.*

This event may be conducted on the road or in a field. The starting line is made on the ground. Another line is made fifteen feet back of the starting line. In making his throw, the boy starts at the back line and runs to the starting line. If he goes over the starting line, it is a foul, and counts as a trial. Measure off the course in lengths of fifty feet each before beginning the test.

Each boy is allowed three trials in turn, and the best throw is recorded. Only the regulation baseball that weighs 5 oz. and is 9 in. in circumference is used for the test. The

measure is taken from the starting line to the nearest mark on the ground.

*Throwing at a Target.*

Make a round target, 4 feet in diameter, radius 2 feet. In the centre, draw a circle 1 foot in diameter, radius 6 in., to be known as the "Bull's Eye." Between the outer edge of the "Bull's Eye" and the outer edge of the target, draw two circles, six inches apart, and six inches from the "Bull's Eye" and the outer edge of the target. The space next to the "Bull's Eye" will be the "Inner," the next space the "Magpie," and the outer space the "Outer."

Place the target so that the lower edge of the "Outer" is three feet from the ground or floor. Draw a line 50 feet from the target. The thrower shall stand behind this line when he throws the ball. Use a regulation size and weight baseball, 5 oz. in weight and 9 in. in circumference. Cover the ball with chalk or some powder that will leave a mark on the target when the ball hits it. Each contestant is allowed ten throws. If the mark on the target indicates that the ball touched the edge of any circle, it shall be counted as having struck the space, counting the lower score of the two.

Where this event is conducted indoors, the regulation Playground or Indoor Baseball may be used.

*Scoring Table for Throwing at Target, 10 Shots Allowed.*

Each Bull's Eye.....	10 credits.
Each Inner.....	8 credits.
Each Magpie.....	6 credits.
Each Outer.....	4 credits.

*Putting the Shot.*

The shot is a metal ball, a stone or bag filled with shot weighing exactly eight pounds. It can be made by melting some old lead and trimming it so that it is as round as possible. It is "put" with one hand, and in doing so the shot must be above and not behind the shoulders. It is not to be thrown. A "Put" is made from a circle seven feet in diameter. The circle is marked on the ground, and is divided into halves by a line drawn through the centre. In

the middle of the circumference on the front half, is placed a curved stop-board, four feet long, four inches high, fixed in place by means of pins fastening it to the ground.

In making a "put" the feet of the boy must rest against, but not on top of, this board.

A fair "put" is one in which no part of the boy touches the top of the stop-board, the circle, or the ground outside of the circle, and the boy leaves the circle by the rear half, which is directly opposite the stop-board. A "put" shall be a foul if any part of the boy touches the ground outside the front half of the circle before the "put" is measured. The measurement is made from the inner edge of the stop-board to the nearest mark on the ground or floor made by the shot. Each boy is allowed three trials in turn, and the best "put" is recorded.

## 9. The Physical and Medical Examination.

It is only when we are examined by some competent person that some of us discover that we are not physically perfect. It has been said by a physical director in Canada that of every ten boys examined, nine will be found with some sort of physical defect. Every Mentor should test out this claim and see that every boy is examined.

The Mentor can do part at least of the examining himself, and thus find a valuable point of personal contact. He can be present with a boy when he is being examined by someone else.

It may be possible to secure the services of a doctor or medical student, who would be glad to give his services in this respect. To those Mentors who have had no experience, and cannot call in the services of a professional, the following general directions will help, at least, for a preliminary examination:

- (1) Back to examiner, hands at side.
  - (a) Note the position of head (inclined to one side or the other).
  - (b) Shoulders (one higher than the other, or sloping).

- (c) Look for curvature of the spine.
  - (d) Hips (one side higher than the other.)
  - (e) Legs (note general development, knock-kneed or bowed).
- (2) Side to examiner.
- (a) Head (hanging too far forward or backward).
  - (b) Ears (general condition of).
  - (c) Shoulders (sloping forward).
  - (d) Chest (hollow or well-developed).
  - (e) Stomach (protruding or drawn in).
- (3) Facing the examiner.
- (a) Eyes, teeth, throat (tonsils), nose (adenoids).
  - (b) Feet (flat-footed).
  - (c) General condition of the skin (dry and hard or soft and moist).

In addition to the foregoing, a boy should know whether he has a rupture and also the condition of his heart and lungs. As these are difficult for an inexperienced Mentor to examine, it is advisable to consult a physician if at all possible. For the rest, in the chapter in the Boys' Manual on "Health and Endurance," will be found all the information that the Mentor will need in order to advise the pupil what to do for any of the defects mentioned above.

## 10. How to Conduct Swimming and Life Saving Tests.

First choose suitable bathing facilities. If the group is located near a Y.M.C.A., there will be little or no trouble in this respect; but it is more difficult when natural bathing facilities have to be utilized. Then a certain amount of care and thought is necessary before hand in order that there may be no hitch or slip up in the arrangements. Whether the place chosen be a lake, river, creek or dam, select a spot sunny but sheltered, as nothing is harder on a fellow than standing exposed to cold wind. Next, see that

the place is free from weeds; the tests are hard enough without the group having to demonstrate their ability to navigate through obstructions.

The location decided upon, have the group meet at the appointed place, or better still organize a hike or bicycle trip out, and swim off the tests as part of the order of the day.

Must all of the tests be taken at once? No, the "Land Swimming" or drills for the Life Saving Tests can be taken in the club room during any one of the regular sessions. In fact, if the Mentor has been following closely the textbook of the Royal Life Saving Society, he will have little or no difficulty in this respect.

Must the fellow swim the various distances in a straight course? Not necessarily. The longest distance to be swum is 175 yards in grade 3, for a Tuxis Boy. A course 60 or 75 feet long would be plenty, and the boys could swim the course eight or ten times as the case may require. The same thing applies in the Trail Rangers' Tests. The longest distance there is 65 yards in grade 2; to swim 33 yards twice is better than 65 yards straight-way.

Which is the best way to line the fellows up for the Life Saving Test? Use the age and weight basis (page 69 in the Manual) and there will be little or no trouble. Each boy then will be demonstrating with a team-mate without advantage or disadvantage to one or the other.

Referring now to the Trail Rangers' Manual, we find that the requirements for the Swimming Badge (page 354) are so similar to those for the Life Saving Badge, (page 47) that any fellow who qualifies for one can easily complete the test for the other. For example, as 50 yards is the longest swim for the Life Saving Test, that distance could be increased by 25 yards and thus include both tests. The same thing will apply in respect to the Back Stroke Swimming, by increasing the 25 yards on the back required for the Life Saving Badge, to the 35 yards required for the Swimming Badge; at one test let the boy swim 35 yards, and he has met the requirements for both Badges. The other tests must, of course, be taken separately. It is important to note that in test "e," the Trail Ranger must swim under water, not on the water and in test "f," must

float on the back **without movement**. Again, tests "a" and "c" for the Swimming Badge can be coupled and while swimming the 75 yards, the boy can demonstrate the three strokes required in test "c"; he can swim 25 yards in each of the three styles mentioned in "c" and thus at one performance meet tests "a" and "c."

Owing to an oversight the requirements for the Aquatics or Swimming Badge, for Tuxis Boys were not correctly specified in the Tuxis Boys' Manual. They should not be the same as for the Life Saving Badge, but are as follows:

#### BADGE IN AQUATICS (TUXIS BOYS)

- A. Swim 220 yds. in three styles, breast, crawl and back.
- B. Swim on back.
- C. Teach others to swim 20 ft.
- D. Swim under water.
- E. Float on back.
- F. Dive.

#### Red

A	B	C	D	E	F
4 min. 15 sec.	100 yds	6 persons	30 ft.	30 sec.	Front or back somersault and front or back jackknife (low board) including:

#### Blue

4 min. 30 sec.	75 yds.	3 persons	25 ft.	25 sec.	High dive 6-10 ft. including:
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#### White

5 min.	50 yds.	1 person	20 ft.	20 sec.	Front and back dive, 3 ft.
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In the tests for diving the requirements for Blue Honors include those for White, while those for Red Honors include the tests for Blue and White. In running off the tests for these two Tuxis Badges time can be saved by combining some of the tests according to the plan suggested above for Trail Rangers.

The element of competition is one that ought to be taken into consideration also. Nothing is better than for two or

three groups to arrange a swimming meet, or series of meets throughout the season, the events to include the various tests. Arrange a system of scoring (irrespective of the credits) such as 5 points for 1st, 3 for 2nd, 1 for 3rd. Points can be given to a group for the number of contestants in each group taking part, etc. The same thing can be applied to the Life Saving drills. Outside judges can be secured and points awarded for the way in which each group performs the various movements.

Other suggestions will occur to the Mentor as local conditions and surroundings will permit.

Mr. W. W. Winterburn, Director of Aquatics, Hart House, University of Toronto, is responsible for the suggestions in this section.

### **11. "Hare and Hound" or "Paper Chase."**

This is a spring or fall activity. It can be made of interest to as few as ten or as many as forty or fifty boys. Rugged country, quite thoroughly wooded, interspersed with roads, should be selected for this event. The distance to be covered should be determined according to the age of the boys, usually about four or five miles is long enough.

Have the boys dress in their gymnasium suits, if possible. They will be much more comfortable and enjoy the run a great deal more than if they wear their regular clothing. Have them meet the night before to cut up a quantity of old paper; pieces about one inch square prove very satisfactory. Old newspapers, magazines or any waste paper is quite good enough. The paper should be packed in bags or haversacks, so that it can be easily carried by the runners.

Select about three boys to act as hares, and the remainder as hounds. Care should be taken in selecting the hares, to see that they are not much stronger runners than the hounds. If younger and older boys are taking part, have two older boys and one younger boy, or two younger boys and one older boy as hares.

The hares should start at a given signal from the starter, and should be allowed a start of two minutes. As the hares advance, they scatter paper as they go. The hounds following, pick up their tracks and endeavor to capture the hares. The aim of the hares should be to reach the starting



place safely, without being caught by the pursuers. If you re-trace your tracks any distance on the return, oftentimes the packs are hidden not more than ten yards from the trail. A circle of paper or other distinguishing mark, should denote the end of the trail.

If the hares succeed in reaching home without being captured and after an allowance has been made for the two minutes start, they win.

It is well to have an official starter and timer. It is also good to have what is known as a "whipper-in." This is an older boy who runs at the end of the hounds to see that none of them get off the trail and get lost in the woods.

## 12. How to Conduct the Camp Craft Tests.<sup>1</sup>

Of all the tests in the Program, the Mentor will probably find that Camp Craft arouses the greatest enthusiasm among his boys. The appeal of the out-of-doors, of playing "Injun," of hitting the trail and above all the element of adventure are united and all loom large in the boyish imagination.

If the Mentor is inexperienced in camping, it would be advisable to limit the first party to not more than six. With a smaller number, the equipment and food to be carried are, of course, much lighter.

As regards equipment, the Mentor should see that his boys are prepared for "the rainy day," as well as a fine one, and insist on raincoats as part of the impedimenta. In any case, these will come in useful as ground sheets, if the regulation rubber ground sheets are not brought. For each boy, the personal equipment need not be more than two blankets (rolled and carried over the shoulder like a soldier's great-coat), his knife, fork and spoon, tin plate and cup (these can be attached to the belt or carried in a scout haversack), soap, towel and tooth-brush. Each boy, of course, will also be required to carry his share of the provisions, cooking utensils and general camping baggage.

If the camp is on private grounds, a tent should be used, but if in the bush, wildwood material will provide quite adequate shelter. In building the lean-to's of bush, the boys will be fulfilling part 3 of the test. In selecting the camp

1. Major Fred Smith, M. P. E., National Secretary for Physical Education of the National Council, Y.M.C.A.'s of Canada, has rendered valuable assistance in preparing sections 7 to 12, of this Chapter.

site, the most important thing to consider is the natural drainage. See that the site is high and dry.

In connection with the camp and cooking fires, the Mentor has the opportunity to do a real piece of national service in pointing out to the boys the immense loss which the Dominion suffers annually through forest fires, many of which are due, in the first instance, to carelessness on the part of woodsmen. Select for your fire a natural hearthstone. No matter how carefully a stone bottom is laid there is always the danger of roots catching. These, like slow fuses, carry the fire underground for many feet, and may break out again some yards distant from the original site of the fire.

For a small party, two boys in turn, with the Mentor as overseer, are sufficient cooks for each meal. The menu, of course, should be anything but ambitious. Pancakes take a little time, but well repay the trouble of cooking them, and "reach the spot" most acceptably, particularly if aided on their journey by maple syrup. Bacon and eggs also form a good staple, while plenty of bread and butter and jam, with a mug of cocoa will be all that is wanted to finish the meal.

In taking his boys on a short camping trip, the Mentor is able to kill four birds with the one stone, so to speak. He can put his boys through at least three other tests at the same time. The principal part of the "Endurance" test can be worked off on the hike. After the evening meal is cleared away and the gang gather around the blazing camp-fire, the evening will pass most enjoyably, if the "Entertainer" Badge is qualified for, and then before the gang turn in after Psalm 19 has been read, verse about, around the fire, the boys may learn a little at least, of the knowledge, which "Night unto night sheweth," by gazing up into the sky and locating the stars required for their Badge in connection with the stars.

### **13. Suggestions for Getting Acquainted with Outdoor Life.**

(1) Each trip into the woods or fields should be undertaken with a special purpose in view, but other items of interest will of course not be neglected.

(2) Each boy will usually take a note-book and pencil to record what he has seen.

(3) For those who are collecting specimens to take home for preservation a small box will be necessary. Damp moss in the box will help to preserve ferns and flowers. Sometimes a compass and a magnifying glass will be a great help.

(4) If small forms of animal life are taken home, they should be provided with an airy box and a comfortable environment. A tin box should have the air holes punched from within so as to avoid rough edges for the occupants.

(5) There are many interesting things about the structure of the land itself that can be pointed out. A quarry or a railway cutting will tell something about the layers of material beneath the surface; along the coast the action of the sea and the vegetation on the rocks can be examined; sea-weeds are always interesting as well as the forms of animal life that can be found at low tide; the way in which a neighboring stream has affected the country will form a fascinating problem for a group of boys; they will sometimes try to find what differences in the soil cause certain plants to grow in some places and never in others.

(6) There are many special topics that boys will investigate with ardor, such as, the connection between high and low tides near the home and the condition of the moon; a map of the journey taken on a hike, containing notes as to the character of the ground on both sides of the journey, hills, valleys, forests, fields, streams, etc.; finding one's way about by the use of a compass and a government or surveyor's map, for older boys, etc.

(7) While some plants, insects, etc., will be collected and preserved, boys should learn to appreciate and study living nature as it is to be found all about them.

#### **14. How to Set Up a Board of Judges.**

A Board of Judges is necessary for the following items: For Trail Rangers: Woodcraft, Handicraft; for Tuxis Boys: Woodcraft, Arts, Crafts and Hobbies, Nature, Music, Art and Poetry, Special Training, Hobbies. The Board of Judges will also pass upon the requirements for certain badges in both programs which would come under the general topics mentioned above.

Usually the arrangements for a Board of Judges would be made by the Local Advisory Committee through a Special Committee. If the Board is not set up in this way the individual Mentor can do so for his own group or several Mentors who are carrying on work in the same community can arrange for a Board of Judges that will serve them all.

The members of the Board should be chosen for their special fitness in some one particular line or more. For example, there should be some person chosen who will be a judge in regard to birds, the same or another person will give his attention to flowers, another will specialize perhaps on stars. There is usually some person who can give special attention to the various topics in connection with handicraft.

Each person who has been selected for some particular field would then give definite study to the requirements for the standing within that field so that he will be able to make decisions on the work of the boys as readily as possible.

If a board of three men can be arranged for it will usually be sufficient and if possible they should have occasional meetings with one another so that they will become familiar with the special fields in which the others are concerned. Their decisions should, wherever possible, be joint decisions.

Further suggestions in regard to this matter will occur to Mentors and other leaders as they deal with local conditions.

## **15. Canadian National Athletic Contest for Trail Rangers and Tuxis Boys.**

### **THE EVENTS**

#### **Trail Rangers**

Standing Broad Jump  
Running High Jump  
One Potato Race  
Three Potato Race  
Target Throw

#### **Tuxis Boys**

Standing Broad Jump  
Running High Jump  
Two Potato Race  
Five Potato Race  
8 lb. Shot Put

To be conducted under the auspices of the National Advisory Committee for Co-operation in Boys' Work.

### The Date

The Canadian National Athletic Contest for Trail Rangers and Tuxis Boys will be held during the last two weeks in April.

### Conditions of Competition.

(1) Any Trail Ranger Camp or Tuxis Square with a registered Mentor may compete. Every group must be a bona fide church or Sunday School group.

(2) Only members who have attended 75% of the Sunday Sessions and 75% of the mid-week sessions from January 1st, 1920 will be eligible to take part for their Camp or Square.

Application for entrance to the National Athletic Contest for Trail Rangers and Tuxis Boys must be made to the Secretary of the Local Advisory Committee on or before April 1st, stating number of boys eligible for competition. Where there is no Local Committee application shall be made to Provincial Committee.

There is no charge for entrance to the Contest.

The returns of the competition must reach the Chairman of the Provincial Advisory Committee by May 1st, and after being signed by him sent to the Chairman of the Physical Education Committee of the Canadian National Advisory Committee for Co-operation in Boys' Work, 120 Bay St., Toronto.

During the week of April ———, competitions will be held to decide the championship in each County or Electoral District. All competitions will be arranged and conducted by the Local District or County Advisory Committee for Co-operation in Boy's Work.

National and Provincial Championship Camps and Squares will be decided from the scores sent in.

All Camp and Square score cards must be signed by the Chairman and Secretary of the Local Advisory Committee.

Every boy in the Camp or Square must take part in the competition unless he can produce a Doctor's or qualified Physical Director's statement to the effect that he has some physical disability which would prevent him from competing.

The score of the Camp or Square will be decided by dividing the total number of credits obtained by the number

of boys eligible for competition irrespective of whether they compete or not.

Every competitor must be weighed in the clothes in which he will compete on the day of the contest and will score according to the tables set for that weight in the Trail Ranger and Tuxis Manuals.

Each Camp or Square must have at least six boys enrolled. If less than six are enrolled, or if less than six compete it will be counted as if there were six in the group in making up the percentage score.

All competitions must be on a community basis with at least two Camps or two Squares competing. Where this is impossible, Camps or Squares must secure a sanction to hold the competition from the Provincial Advisory Committee

## **16. Group Honors for Camp or Square.**

### **(1.) Why have these Group Honors been proposed?**

(a) Some groups carrying on C.S.E.T. work have become discouraged because of the fact that they were unable to carry out a full program. As a result they have felt that they were not doing C.S.E.T. work at all.

(b) Boys' Work along C.S.E.T. lines is centred around an ideal that can be grasped and appreciated, to a degree, even when the program of activities is not carried out completely. The group that is unable to put on the full program should be encouraged to feel that they, in part at least, are doing C.S.E.T. work.

(c) The most important feature in Boys' Work is the gathering of a group of boys around an inspiring and wholesome leader with a program of activities that will bring before them high ideals of life. This has often been done under the inspiration of C.S.E.T. work but the leader of this group has been discouraged because he has not been carrying out the full program. By this system of Group Honors it is intended to give encouragement to such a leader by showing him that he is doing C.S.E.T. work even if it be in one of the lower grades.

(d) By giving these graded Honors an individual Camp

or Square and its Mentor are encouraged to go on from year to year doing better work than in the past.

**(2) How can these Honors be used?**

(a) Read over the requirements for the various Group Honors as they are printed in the frontispiece of this book.

(b) Compare these standards and requirements with the work you have already done, if any.

(c) If the Mentor is just beginning work he will compare these standards with what he thinks he would be able to accomplish during the first year.

(d) During the first year of work the Mentor with ordinary facilities and assistance in the way of leadership will do exceedingly well if he attains the standard of White Honors. During the second year he should go on to Blue Honors and during the third year to Red. It is well not to attempt to reach a standard that is beyond the evident possibilities of the group, but there should be a constant effort to make an improvement each year over the work of previous years.

(e) During the year these standards should be kept constantly in mind and held up before the group. It might be well to have them printed on a chart or blackboard in the club room. Attention should be called to them so as to get each member of the group to feel his responsibility for not only his own standing but for the standing of the group itself.

(f) The Mentor could no doubt get in touch with the Mentors of other groups in his own or in other churches and develop friendly rivalry in regard to group standing. Local Advisory Committees could assist in the organizing of a good type of C.S.E.T. work by a definite attempt to carry on, in its own field or constituency, a campaign to enroll a certain number of groups in each of the three Honors.

(g) At the end of the season the Mentor should write to the C.S.E.T. Committee giving a statement as to the standing reached by the group and receive suitable recommendation for it.

## CHAPTER IV

### HOW TO ORGANIZE

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#### 1. How to Organize the Single Boys' Class

**W**HEN a boy is between twelve and fifteen years of age the "gang instinct," so-called, is usually strongest. It should be remembered that there is no such thing as a "gang instinct" in the strict sense of the word "gang," but that there is a social instinct and that this instinct can be so guided as to surround a developing boy with the influence of a gang spirit and of group standards. If he becomes a member of an organized group, or "gang" at this period, the influence of the group will continue during all his later teen years. A simple and ready way to accomplish this purpose is to take a natural group already in existence and organize it in such a way as to develop a group loyalty, a class loyalty and a social solidarity that may be the channel for effecting invaluable good in the life of each member. Usually the organizing of a class in this way will take place at about twelve years of age, upon entering upon the Intermediate Department in Sunday School, and becoming eligible to take up the Trail Rangers' Program of the Canadian Standard Efficiency Training.

The steps to be followed in organizing a class are as follows:

**(1) A Public Presentation of the Value of Organized Class Activities.** This may be done by a special speaker, who will speak to the Sunday School, and tell of the interesting work being done by organized classes of which he knows; or a speaker may hold a mass meeting after Sunday School with all the Boys' Classes in the teen years, and here present the case for organized classes. If the C.S.E.T. Programs are new to the school, he will at this time present them and explain not only the charts, etc., themselves, but also the activities by which the training called for in the program is secured.



In cases where the work of organized classes of boys is well-known, and accepted in the school as a matter of course, it may well be that without any special effort or outside speaker, each class when it enters the Intermediate Department, with its members about twelve years of age, will at once organize itself so as to fall in line with the others.

**(2) A special meeting of the class for organization will then be called.** This will be held at the home of the teacher or of one of the members or in a room of the church, or after the regular Sunday School session has closed, or on an evening during the week. The Pastor and Superintendent will of course be consulted in making plans.

**(3) The order of business** to be taken up at this meeting could well be as follows:—

- (a) Prayer for the success of the new work.
- (b) Motion by one of the members that the Teacher act as Chairman until the regular officers are elected.
- (c) The Teacher will then request some member to keep the Minutes of the Meeting until the election of a permanent Secretary.

(d) Before calling for the nominations of officers the Teacher would do well to explain to the boys the ideas that should guide them in voting. They should not vote for any nominee because he is a personal friend, or chum, but the following qualities should be sought for: reliability, modesty, punctuality, good-nature, earnestness and willingness to work, good character. A list of these qualities might be chalked up on the board. The object of the election is to secure officers who will make a success of the class.

(e) Nominations for officers will then take place.

			Trail Rangers	Tuxis Boys
President, who may be called . . .			Grand Chief	Pretor
Vice-President	"	"	Sub-Chief	Deputy
Secretary	"	"	Tally	Scriptor
Treasurer	"	"	Cache	Comptor
Leader	"	"	Mentor	Mentor

The use of these names is, of course, optional but is very advisable as they lend interest and piquancy to the work

of the group. For Trail Rangers, the group will therefore be called a "Camp" and for Tuxis Boys a "Square".

(f) In proceeding with the election one office will be dealt with at once. It is best to encourage several nominations so that a secret ballot can be taken and all the members, especially the candidate who is not elected, can have some experience in submitting to the rule of the majority. Tellers will be named and in announcing the result it is best that only the name of the winning candidate be given, with no reference to the number of votes secured by each.

(g) Installation of the new officers will then follow. The Mentor can call them to the front, explain to each the duties of his office (as given below), welcome him to his position by a handshake, offer a brief prayer and then introduce the "line-up" of bashful boys to the others.

(h) "Speech" will then be called for and each officer will be expected to say a few words; halting though they will usually be, they will perform a lasting service to all concerned.

(i) Business will then be continued according to a written slip that the Mentor will provide for the guidance of the new presiding officer. This will be merely an "agenda" for the meeting and not a program for the class work. It will mention: Time and place of next and regular meetings; activities to be carried on by the class; appointment of a Program Committee usually made up of the officers, and one or more additional members; additional business and adjournment. The Camp or Square will itself reach the decisions in regard to these matters.

#### **(4) Duties of the Officers.**

(a) Duties of the Grand Chief (Trail Rangers) and Pretor (Tuxis Boys).

To preside at all meetings.

To preserve order both on Sunday and during week.

To see that only one member speaks at a time and that he receives an attentive hearing from the others.

To learn something about the simple rules of order and observe them.

To keep the Program for the meeting moving so as not to lose time.

To call and preside over regular meetings of the Program Committee so that a varied and simple program will always be on hand.

To consult frequently with the Mentor regarding the work.

(b) **Duties of the Sub-Chief (Trail Rangers) and Deputy (Tuxis Boys).** To be prepared to act in every capacity for his higher officer in case of the unavoidable absence of that officer and also to perform any special service requested of him.

(c) **Duties of the Tally (Trail Rangers) and Scriptor (Tuxis Boys).** To keep the minutes of all Meetings, both Sunday and midweek, in a neat book purchased out of the class treasury and have them ready for presentation at all meetings.

To carry on the correspondence of the group.

To keep the Attendance Book as provided by the C.S.E.T. Supply Depot and see that it is always up-to-date so as to help the Mentor in keeping a complete record of the standing of each member in the full C.S.E.T. Program.

To solicit subscriptions among the members for the Canadian Boy Builder and the Daily Bible Readings Booklets, (those issued by the C.S.E.T. Committee or the denominations) and to take care of any supplies on hand for sale or use among the members, such as Boys' C.S.E.T. Manuals, Pins, Buttons, Bible Study Books, etc.

To see that notices and posters for coming events are properly posted on the walls of the room where the class meets, such as Fall Conferences, Summer Camps, Father and Son Suppers, and any special feature planned in connection with the local work.

To assist, in his own class, the Secretary of the Sunday School, in carrying on the regular school work, such as distributing supplies, keeping records, etc.

(d) **Duties of the Cache (Trial Rangers) and Comptor (Tuxis Boys).** To take up the Sunday collection for the regular school work and see that the required report is made to the Secretary or Treasurer of the school.

To collect from the members the regular dues for the

midweek meeting, if such are decided upon, and any special contribution that may be taken for any special purpose.

To keep a neat, careful and itemized statement of all receipts and expenditures in a book purchased from the class funds.

To present at least monthly to the class a complete report of the finances.

To pay out class monies but only upon order of the class itself given at properly called meetings.

## **2. How to Organize Several Classes that Meet Separately on Sunday and Together During the Week**

It is sometimes difficult for each class to have its own separate meeting during the week, but a number of classes because of lack of leadership, or of space, or of free evenings in the week, have to meet and carry on part, at least, of their activities together. When this is done the form of organization will follow one or the other of two possible types: the forming of one Trail Rangers' or Tuxis Boys' Club, embracing as many members as possible of all the classes concerned, or the federating of the classes for the purpose of a midweek meeting. In the first case, the identity of the class is more or less lost during the midweek meeting and in the latter it is quite distinctly preserved; in one case a club is formed of individual boys and in the other, of individual classes. We will now deal separately with these two methods of operation.

(1) **The Club Formed of Individual Boys.** The **advantage** of this plan is that it is the simplest and easiest way to begin. It calls for but one organization, that of the club, and for one set of officers. It brings all the members of the club under the influence of a worth-while program, in contact with helpful leadership and into the actual operation of a democratic group.

Its **disadvantage** is that often it does not enlist the allegiance of a large percentage of the boys who are eligible for membership; a group of four or five well-filled classes on Sunday is often represented by a Boys' Club during the

week not much larger than one of the Sunday classes. The reason for this is the fact that in organizing this sort of a club we are seeking to create in the boys two loyalties, one to the class and one to the club. When we form the club we are asking each boy practically to join a new class that differs from his old one in that it meets during the week with a somewhat different program and his loyalty to one does not strengthen his loyalty to the other, but rather is apt to detract from it. This is sometimes called the "Mass Boys' Club" and, judged by the highest standards, has not usually been successful or permanent.

The organization of this type of club will follow almost precisely that set up for an individual class, except that its work will be limited to mid-week work. (See p. 89). In order to strengthen this type of organization it is always best to have a representative of each class on a committee to look after attendance and membership; each member of the committee then becomes responsible for the members of his own class.

**(2) The Club formed of Individual Classes.** The advantage of this plan is that it takes a loyalty already established, that to the class, and lifts it over bodily to a larger group that can do things that the class itself could not do. Each boy participates in the midweek activities of the Club as a member of his class and his loyalty to the one reinforces his loyalty to the other. There is not a new organization but an extension of the classes or department into midweek work. This method involves a few more details to look after but the benefits of the plan would seem to be abundantly worth the extra effort.

In order to carry on work along this line, it will be necessary to organize the separate classes each with its own officers, if this has not already been done. They will come together for part of their evening's program, such as songs, practical talks, games, joint business and for this will have a few joint officers, such as Grand Chief, Grand Pretor, etc.; they will separate for Bible Study, marking of attendance, collection of dues, etc. At the joint session, attention will be called to the attendance of each class and a friendly competition will be established. In the conducting of games and tests, the competition can be on a group rather than

an individual basis. If, for instance, the classes are of the Trail Ranger age, the joint club will often be called the Trail Ranger Club of the . . . . . Sunday School, the joint session will be called the Grand Camp and each Camp will be given its own name.

### **3. The Boys' Department in the Sunday School**

There are perhaps not a great many schools to which this section will apply; in many cases it is impossible or undesirable to organize the boys of a Sunday School into a separate department; they meet as members of the school. In most well organized schools the boys of junior age meet with the Junior Department while those of intermediate age meet with the Intermediate Department, etc. In some cases, however, it is possible and wise to organize a Boys' Department of the school and it is usually organized according to the following principles:

(1) The Department will have its own officers, beginning with the Superintendent, Assistant Superintendent, Secretary, Treasurer, etc. The Superintendent will usually be regarded as an associate Superintendent in the main school and will be, along with the other department Superintendents, a member of the main Sunday School Cabinet.

(2) The Department will often have rooms in which to meet by itself, entirely apart from the rest of the school except for special occasions.

(3) If this is not possible, the classes of boys will usually sit in one part of the main room by themselves. Sometimes the Girls' Department will occupy the same general assembly room with them. In one case the Boys' School meets at two o'clock on Sunday while the main school meets at three; this plan provides extra room.

(4) The officers and teachers of the Boys' Department will have general supervision of the work within the Department itself, carrying it on always in harmony with the policies of the main School.

#### 4. How to Get All the Boys of a Sunday School Interested in Midweek Work

(1) If possible, have an outside or special speaker present the C.S.E.T. and the need of boys' work, either to the main school, or to all the boys' classes with their teachers and officers. This might be on an evening or at a supper, or at the close of the Sunday session of the school.

(2) Have a **meeting** of all teachers of teen age boys' classes, the officers of the main school, the minister, any interested men not now in the school actively, and at least one boy representative from each class. It might be well to invite all the boys from all the classes. Mentors should be warned against organizing classes made up of boys under twelve years of age.

(3) At this meeting make a **rapid survey**, from the knowledge that those present have, or bring with them, of the boy life of the home Sunday school. This should include: the number of classes; average age of those in each class; number enrolled in each class; number of classes taught by men and by women; general conditions among the boys as to Church membership, Church attendance, morals, education, use of spare time, etc., and finally the present midweek work being carried on for them.

(4) A **schedule** should then be drawn up so that each class can have one evening during the week for midweek work. This will have to provide perhaps for the combining of those classes of about the same age, and the securing of adequate leadership. Wherever possible, the Sunday teacher of the class should lead in the midweek work or at least take some part in it.

(5) The **place** will need to be secured. A barn may be fixed over. The Sunday School room may be used. An attic in some home is sometimes available. It is important to note that some of the best work has been done and must always be done in a class room of the Church or by meeting by turns in the homes of the class members. It must be clearly understood that the C.S.E.T. program can be carried on without gymnastic equipment and athletes as leaders.

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# Tuxis Boys Program 1918-19

# Programme Central Trail Rangers' Camp Spring 1919

## NITOR CLUB

St. Peter's Church, Brockville, Ont.  
C S E T 1917-18

Date	Bible Study	Practical Talk	Test
Nov. 1	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 2	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 3	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 4	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 5	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 6	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 7	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 8	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 9	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 10	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 11	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 12	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 13	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 14	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 15	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 16	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 17	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 18	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 19	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 20	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 21	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 22	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 23	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 24	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 25	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 26	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 27	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 28	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 29	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18
Nov. 30	1. M. A. W. 1917-18	1. M. A. W. 1917-18	1. M. A. W. 1917-18

## TORONTO CENTRAL TRAIL RANGERS' CLUB

INTERMEDIATE

## "Get Up and Get On" Club 1917 - 1918



What  
is your  
aim in  
life?

Boys

March 20. Talk "Selling Story"  
- Prof. C. A. CHASE  
University of Toronto  
Group Meeting  
Trail Rangers' Pageant

March 19. Talk "The City"  
- Prof. C. A. CHASE

## PROGRAMME Grace Church Older Boy's Club Grade V



Boys' Activities

## UNIONIST GROUP

1917 - 1918

Promoting the Canadian Standard Efficiency Tests.

DATES	20 MIN. BIBLE STUDY	20 MIN. PRACTICAL TALK	TEST
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Nov. 1. 1. Bible Study  
14. 1. Bible Study of Nov.  
1. Bible Study of Nov.

## SAMPLES OF TOPIC CARDS

(6) Some special effort will then be needed in order to **get the plans that have been made before all the boys.**

If a supper of those concerned has not already been held, it would be well to use it in this connection. It can be held in the Church. The after-supper program would contain an address and full announcement of the plans that have been drawn up in addition to some speeches by the boys themselves. In connection with this a "Boys' Sunday" has been observed in some Churches at which a special sermon was given to them and they took an important part in the service and work of the day. Boys of the school who had attended a Boys' Summer Camp, or Fall Conference were brought on the program to give their reports.

(7) Classes will then be called to their regular meetings, according to the schedule, and organized according to suggestions on page 89.

(8) Mid-week Programs, for the season or year in advance, would then be drawn up for each group meeting on any one evening by itself. The C.S.E.T. Calendar and Annual Programs will assist in this. See list of supplies p. 59. A vestpocket card containing the season's program should be printed for the local group. Interesting features to be carried out during the summer should be provided for. In too many cases the winter work is carefully planned and the summer is neglected.

(9) If at all possible, arrangements should be made for a training course for Mentors, either for those in the Church itself, or in connection with Mentors from other Churches. See p. 151.

(10) Arrangements can be made, where desirable and possible, for relating the boys of the Church to the boys of other churches, in joint meetings, etc. (See p. 180).

**After your class has been organized, remember that it will not do its work without personal touch and individual consecration. Methods of organization are not substitutes for men and friendship, but their aids.**

## CHAPTER V

### HOW TO CONDUCT THE SUNDAY AND MID-WEEK SESSIONS

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**I**N the preceding chapter, suggestions and directions are given as to the best way to organize a group of boys for Sunday and mid-week work. In this chapter it is proposed to offer what help seems possible in regard to the individual session of the group itself.

#### 1. The Sunday Session

It is by all means desirable that the Sunday session of an organized class of boys be held in connection with the regular session of the Sunday School or department. Even though the organization of the class may be quite complete and may minister to a fine class spirit and loyalty, yet the allegiance of each member must not be detached from the school itself. More than this, the boy's interest in his own class should be used as a means for strengthening his connection with the school itself. In cases, however, where the class is organized as a part of the Boys' Department of the Sunday School the boys' class will participate in the work of the Department. But the organizing of this Department somewhat separate from the main school, is a matter which the Church and school, as a whole, will be required to deal with. Even in this case, the class to which the boy belongs will carry on its work as a part of the department of the school, and not by itself. In the vast majority of cases, however, the organized class of boys will be one of several such classes connected with the main Sunday School.

The class will always be present at the opening services of the school or department and be encouraged to take part in them. All the rules and regulations that are necessary for the proper conduct of the whole school will be loyally accepted and carried out by each organized class.

The Superintendent of the school will be able to depend upon the organized classes, as the most efficient and loyal ones in the school. At the time when the school breaks up into its various classes for study of the lesson, the organized groups of boys will proceed quietly and in an orderly fashion to the places set aside for them. If at all possible, this should be a separate room, divided from the others, at least by curtains. Even though compelled to take up the lesson period in an open room quite close to other classes, it is possible to carry on all the things that are suggested here.

The order of procedure in the class session may be as follows—

(1) The boy presiding officer will **call the group to order**

(2) A **brief prayer** will be offered by the President or some member of the class; sentence-prayers may be called for; or the Lord's Prayer could be given in concert.

(3) The **marking of the attendance and the receiving of the collection**, if this has not been done at the main session of the school.

(4) Reading of **brief Minutes** of the mid-week session during the last week. Of necessity, these will be brief as time is short, but mention should be made of what took place at the mid-week session so as to connect it with the Sunday session. If there does not seem to be time for the Minutes, the Chief Ranger or Pretor might call for some member to give a brief statement of what took place.

(5) Announcement can then be made briefly as to the place, time and program for the **coming mid-week session**.

(6) It is not desirable to bring in here the **reports of officers or committees**, unless for some special occasion one of these may be necessary. Because of lack of time these will usually have to be omitted.

(7) The presiding officer will then call for the teacher to conduct **the lesson period**. Full suggestions are given in Chapter VIII. as to methods for conducting this and they will not be taken up here.

(8) The teacher will **close the lesson period** in whatever way may seem most suitable to the theme of the lesson and the spirit of the class.

It should be noted particularly that at the Sunday session the Officers may be referred to, not as President, etc., but as Chief Ranger or Pretor, etc., according as the members are Trail Rangers or Tuxis Boys. The class may be referred to as the Camp or the Square.

It is usually desirable to have the class take part in the closing exercises of the school. At least, if the class decides to remain away from these, it should not be done without the full consent and co-operation of the officers of the school. In this case there would be more time available for the carrying on of the Sunday session, and some of the items referred to above can be considered at greater length, for instance, the reading of the Minutes and Reports of Committees. The Teacher of the class will also have more time for presenting the lesson effectively.

## 2. The Mid-Week Session

There is a widespread and well-justified conviction on the part of all Sunday School workers that the Sunday session by itself is not a sufficient contribution on the part of the Sunday School to the life of its pupils. This applies particularly to the scholars who are approaching the early teens and from that age up.

The peculiar contribution of the Canadian Standard Efficiency Training Program to the work of the Sunday Schools is that it provides an answer to this question: "If I had my class together for an evening during the week, what would I do with them?" The mid-week session is an application of the highest principles of teaching to the work of the Sunday School. These principles are based upon the necessity of the teacher's sharing the experiences of practical every-day life with his pupils. He can do this to some extent on Sunday, but during the week there is a play element entering into the activities of boys and girls that provides the teacher with an open doorway into their lives and affairs. The teacher who would come close to the lives of his pupils and influence them in a deep or vital way, will find sooner or later that he must mingle with them during the week, play with them, relax with them, and not only express, but also feel a real sympathy with them in their every-day concerns.

It is during the mid-week session of an organized class that the Sunday School teacher or leader will find his unique and inspiring opportunity to do this.

In Chapter IV. plans have been suggested for organizing a group for mid-week work. In this section attention will be directed to the carrying on of the session itself. The place of meeting, the hour and the general arrangements for the care of the rooms, program, etc., are not to be considered here.

In conducting the mid-week session, the following features will be taken care of:—

(1) The Chief Ranger or Pretor will **call the meeting to order** promptly on time and wait for and insist upon quiet.

(2) He will then lead the group in the proper **opening ceremony**, preferably from memory on the part of all. This ceremony at its close gives opportunity for prayer. This will be carried out with a slight variation each evening. Sometimes the Mentor will be called upon, sometimes the leader will offer prayer himself, at other times certain boys will be named, again the matter will be left for any one or two to volunteer a brief prayer and occasionally all will join in the Lord's Prayer.

(3) **The reading of the Minutes** by the Tally or Scriptor. If the Minutes of the preceding mid-week session were not read in full to the group at the Sunday meeting on account of lack of time, they can be brought in here along with those of the Sunday Session and at times a review of the important points of the lesson taught presented. This will link up the work of the two sessions one with the other.

(4) **Calling of the Roll**, etc. The Tally or Scriptor will call this from his Attendance Record Book provided for the purpose, marking opposite each name the attendance at Church, Sunday School and Mid-week Bible discussion. In connection with the next item he will also enter in the book the payment of dues.

(5) **The Collection of Dues in case dues are collected**, by the Cache or Comptor assisted by the Tally or Scriptor, who copies the individual records. The Cache or Comptor will keep in his own book a statement of the total receipts for each evening along with expenditures.

(6) **Business items** for the evening, including reports of Committees, announcements for the next week, special plans, etc.

(7) **Special Program for the Evening.** This will consist usually of three parts: (a) Mid-week Bible discussion to cover about twenty minutes. The Mentor will be in charge of this and will follow either a Bible Study course, specially prepared for boys, or some extra work in connection with the Sunday lessons may be taken up.

This period is intended to deal with personal problems and to cultivate the devotional life, without putting the emphasis mainly upon Bible Study as a mental exercise. The boys will be encouraged to take part informally and without embarrassment in the discussion and prayer.

(b) **Practical Talk or Test** to take about twenty minutes. This will follow the suggested Annual Program for the year, which is provided upon request.

(c) **Games and Special Tests** for about thirty minutes. These will include team games, group games, challenge games, tests in the athletic features of the Program, and occasionally some special training course for a few weeks, such as First Aid or Life Saving.

Suggestions as to the way of conducting these various events will be found in Chapters I, II and III.

The evening's program should close promptly at the time agreed upon, usually at 9.30. Occasionally the group can be called together for a closing prayer or a brief "sing". This could include one or two humorous or popular songs, followed by a verse of a hymn, a patriotic song and a closing prayer. If there is a piano in the room and a member in the group who performs on it readily, this closing feature can be given an added value and importance. In groups that meet in Y.M.C.A. buildings, this closing "sing-song" is often a regular feature before "good-night".

Sometimes it is helpful to regard the evening's program as made up of four parts: Opening Ceremony and Bible Discussion or Devotional Period, 15 minutes; Business, 15 minutes; Practical Talk or Test, 20 minutes; Games and Physical Activities, 30 minutes.

## CHAPTER VI

### HOW TO GET HELP FROM RECORDS, CREDITS AND CHARTING

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#### 1. Records

THESE are written entries, some kept in the Mentor's Record Book, others in the Tally's or Scriptor's Record Book, and others on the boy's own Record Cards; from the Records in these three places, the boy's standing for the year can be compiled. They are used for both Trail Rangers and Tuxis Boys.

##### **(1) Why is the Keeping of Correct Records important?**

(a) The C.S.E.T. Program is an attempt to stimulate the development of a boy according to certain external standards and if this is to be done there must be correct and comprehensive records.

(b) The Initial Charting for Tuxis Boys is not to be regarded as in any sense giving a boy a full and correct statement of his standing. Mentors must do all in their power to discourage the feeling that a "chart" made out as a result of such an interview is in any sense a record of "the boy's standing in C.S.E.T." It is merely an estimate, based upon the boy's own statements, as to his relative standing in the various items. The sure way to prevent danger in this respect is to keep accurate records for a full year's work in the program so that the lad's standing can be based upon these.

(c) Boys have a strong natural sense of justice. They resent keenly not receiving full credit for that to which they are honestly entitled, while at the same time they at once lose confidence in any program that carelessly gives them credit for that to which they feel they have no right. They are perfectly willing to compete with their fellows on a fair basis but they have no use for a competition in which



an indifferent awarding of marks or credits gives an undeserved victory to their opponents—or to themselves. They will quickly change their minds about their own estimates of themselves when shown “in black and white” facts in which they have confidence. The Mentor who has kept accurate records through the year's work will have the tools at his hand by which he can settle any question that arises and appeal to the innate desire for “what's what” in the heart of every boy.

**(2) How can the Mentor look after the keeping of Records?** The following hints will prove helpful:—

**(a) In regard to the Records that the Mentor must keep in his own Mentor's Record Book;** a list of these can be readily seen by referring to the headings of the various columns in the Mentor's Record Book.

The Mentor will notice that they are not to be taken in any large number at one time and so are much more simple than they seem.

They are nearly all records of each boy's standing in various tests that are carried out in connection with the regular program of the group. For example, a debate may be on the evening's program; as each boy delivers his speech the Mentor, or a judge chosen especially for the evening, keeps a record, in the case of a Trail Ranger, of what he thinks the boy deserves for the speech that has been made. In the case of Tuxis Boys the judge decides whether or not the boy has given his speech for the required five minutes in a creditable manner in relation to what might be expected of him; his evident previous preparation and the serious desire to succeed with which he takes part entitle him to have the speech counted as one of those required for a certain standing. The Mentor will enter these records in his book. In this way he will work his way through the year, conducting the various tests in their proper place in his program for the season and entering the results opposite the boys' names.

Some workers have found it desirable not to take the Record Book to the meeting but to enter upon a separate sheet of paper the records made. They can be transferred later in ink to the book, keeping it neat and uninjured; it is

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THIS IS TO CERTIFY THAT THE UNDERMENTIONED HAS BEEN EXAMINED AND NO DEFECTS NOTED WHICH MAKE IT UNWISE TO PARTICIPATE IN THE ACTIVITIES NAMED ON THIS CARD, EXCEPT AS NOTED.

DATE 3/20/19 INITIALS J.H.A.

NAME James Smith ADDRESS 301 Central Ave  
CHURCH St. Lukes 5 5 CLASS "Line Wires"

ATHLETIC TESTS—CANADIAN STANDARD EFFICIENCY TRAINING FOR TRAIL RANGERS

THROWING. Distance		DATE OF BIRTH	DAY	MONTH	YEAR
✓ 32' 1"	✓ 135' 8"	3/20/19	2nd	Feb.	'09
Target 1. 4	2. 6	HEIGHT	AGE	WEIGHT	CLASS
3. 10	4. 8	5' 1"	14	83	2
5. 4	6. 10	Total Target Credits 70			
7. 4	8. 8	Total Credits for Year 64.8			
9. 6	10. 10	Found by taking the total for all events and dividing by the number of events			
Throwing Badge Awarded. Date May 10/19		JUMPING. Running High. Height 3' 7" Credits 73			
		Standing Broad. 16' 2" Credits 46			
		Stand. Hop S. & J. 16' 8" Credits 64			
Jumping Badge Awarded—Date		RUNNING. 60 Yd. Potato Race			
		Time 18 3/4 Credits 50			
		Sprint Time 11.6 Credits 70			
		Badge Awarded—Date			

Form 108

CANADIAN STANDARD EFFICIENCY TRAINING FOR TRAIL RANGERS

NAME James Smith RECORD FOR MONTH OF March 1919  
MEMBER OF "Line Wires" TRAIL RANGERS CAMP St. Lukes CHURCH

Day of Month	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	No. Credits Deducted
Daily Devotions	1	1	1	1	0	0	0	1	0	1	1	0	1	1	1	1	0	0	1	1	1	0	1	1	1	1	1	1	1	1	16	Total
Sleep	1	1	1	1	1	1	1	1	1	0	1	0	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	1	1	1	10	
Exercise	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	8	
Bath	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	10	
Kybo	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	10	
Teeth— Morning	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	10	
Teeth—Night	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	10	

When habit is missed mark O. Deduct two credits for each day a habit is broken.

Total

PARENTS SIGNATURE

Mrs. Amelia Smith

SAMPLE RECORD CARDS

## C.S.E.T. FOR TUXIS BOYS'

SCHOOL RECORD FOR YEAR ON ENDING *June 30 1919*NAME *Henry Smith**Excelsior* TUXIS SQUARE IN *First Meth. S.S.*

RECORD	JAN.	FEB.	MAR.	APR.	MAY	JUNE	SEPT.	OCT.	NOV.	DEC.	AVERAGE FOR YEAR
ATTENDANCE	100	95	90.5	96	100	100	96	96.5	98	97	96.9
EXAMINATION	82	81	70	85	80	69	71	74	78	79	76.9

*Blue Honors*

SIGNED BY TEACHER

*H. B. Jones*

FORM NO. 100

## C.S.E.T. FOR TUXIS BOYS'

RECORD OF TEAM GAMES FOR SEASON ENDING *May 1919*NAME *Henry Smith*

OF

*Excelsior* TUXIS SQUARE IN *First Meth. S.S.*

NO.	DAY	MONTH	YR.	KIND OF GAME	NO.	DAY	MONTH	YR.	KIND OF GAME
1	7	Sept	'18	Baseball	11	22	Jan	'19	Basket Ball
2	14	"	"	"	12	5	Feb	"	"
3	21	"	"	"	13	8	"	"	"
4	7	Dec	"	Hokey	14	22	"	"	"
5	14	"	"	"	15	1	May	"	"
6	11	Jan	'19	"	16	8	"	"	"
7	11	"	"	"	17	22	"	"	"
8	18	"	"	"	18				
9	25	"	"	"	19				
10	29	"	"	"	20				

RED HONORS-20 GAMES OF 4 KINDS. BLUE HONORS-15 GAMES OF 3 KINDS WHITE HONORS-10 GAMES OF 2 KINDS.

SAMPLE RECORD CARDS



apt to become soiled and worn if carried to and fro for a season. This method is not recommended, but only suggested, as some men will prefer to keep their Record Book with them, enter up their Records on the spot and so be done with it. "Let every man be fully persuaded in his own mind." By all means, if you do not take your book with you to the meeting, avoid the danger of entering your figures upon separate slips of paper and then forgetting or postponing to enter them in your book. If you fall into this habit they will become lost or mislaid.

(b) **In regard to Records that are kept by the boy himself.** These are set forth in the Mentor's Record Book and on the Record Cards for Games and Habits. In regard to them the following suggestions are offered:

The purchase of these cards out of the group funds is a proper expenditure. It is best to order them early so that they will be on hand in ample time. (See list of Supplies, p. 59).

The suggested program for the year sets aside the month of October as "C.S.E.T. Set-up Month." One meeting of the month provides time for explaining these cards, distributing them and making provision for handling them properly. In explaining them to the boys strong emphasis should be placed, not only upon how to use them, but also upon the reasons for having them in the program and their value. The value of good habits; youth as the time when habits are formed; the importance of having a record of the acts that we have performed in seeking to establish a good habit; the fact that our health depends largely upon the habits of life that we establish—these could be emphasized.

The cards can then be given out, the one on Games to last for the season and that on Health Habits only for a month.

A sample card may be drawn on a blackboard or chart and filled in before the boys as an illustration.

Full explanations should be given as to the way to mark them, for example the use of "X" for the day when a habit is observed, of "O" for the day when it is missed and the proper way to deduct at the end of the month the credits lost.

The Mentor will need to remind the members of his group of these Record Cards occasionally and of the fact that they are to be turned in. This should be done at the first meeting of the month for the month preceding.

New cards for Health Habits will have to be distributed at the last meeting of the month for the month to follow. In some cases the Mentor may think it wise to give out enough monthly cards to last for the year, held by an elastic band. If this is done, each boy should keep his in his desk or drawer and not carry them around in his capacious pockets.

When the cards are turned in the Mentor will enter the records on them in his own Record Book so as to keep his own statements up-to-date.

**(c) In regard to the Records that are kept by others.** The School Record Card. One card is provided for the boy's school record for the year. This need not be distributed until the close of the year, say in May or June. Each boy will be provided with a card to take to his teacher. He will be expected to call the attention of the teacher to the note on the back of the card and to answer fully all the questions that might be asked by the teacher as to the work being carried on in the club. Immediately when the card is returned, the Mentor will enter the results in his Record Book.

The Attendance Record Book of the Tally or Scriptor. This is kept by the boy who does the usual work of a Secretary in the class. At each mid-week meeting time is taken, just after the opening ceremony and minutes, for the calling of the roll. The Tally or Scriptor calls quickly the name of each boy and then in succession after each name, "Church" and "Sunday School." As each is called the boy answers telling whether he was present at church once the previous Sunday and on time for Sunday School. His attendance at the Devotional, or Bible Study Period of his own group is then recorded and the Cache or Comptor assisting the Tally or Scriptor, collects the dues, if there are any, and the record of this is entered in the same book. When the total records are being made up in the Mentor's Record Book at the end of the year, the Attendance Record Book is used to provide the records contained in it.

## 2. Credits for Trail Rangers

"Credits" is the word applied to the figures which denote the standing of a Trail Ranger in the twenty-four items of the C.S.E.T. for Trail Rangers (six in each program as shown on p. 2).

The Mentor will note carefully these facts in regard to them. (1) They apply only to Trail Rangers and not to Tuxis Boys. They are a greater incentive to the former than to the latter. They meet the strong demand upon the part of the younger boy for some immediate recognition of his attainment. The Trail Ranger is not yet at that stage of personal development where he can recognize the value of character-building as a distinct objective and submit himself to a course of training that will enable him to reach it. He forms his character in doing, in deciding and in habit-forming, and the things he does and decides and the forming of his habits are carried out usually under the influence of an immediate, strong and concrete incentive. He does certain things not only to get certain credits, but because the credit stands for something in the development of his life; it stands for something that we can with difficulty get him to see unless we have the credits as a means of introduction.

(2) The credits are given to the extent of 1000 in each of the four programs. One-half the total is given for the first item in the list; in the case of the Devotional Standard, six hundred are given for the first two; all the other items carry a credit value of 100 each. Each Program centres round one great institution or need as the great means whereby the goal of that program can be reached. The Intellectual Program emphasizes the SCHOOL, the Physical Program, HEALTH, the Devotional Program, the CHURCH, and the Social Program, the HOME.

(3) No attempt is made by these credits to measure the inner, spiritual life of the Trail Ranger, although the spirit in which he has entered into the program is to some extent taken into account.

(4) The Credits are made up at the end of the year's work from the Records which have been kept of the boy's progress.



(5) They are not published in any way; no wall chart on which the standing of the boys is exhibited is to be used; boys are not encouraged or tempted to take certain items of training in order to outstrip their neighbours.

(6) Upon the basis of the year's credits each Trail Ranger receives entries upon a neat certificate showing his standing for that year in the various items. His record for three years can be entered upon the same certificate and at the end, when properly signed, it constitutes a symbol of his promotion into a Tuxis Square which takes place usually at about fifteen years of age when his Camp changes its organization to that of a Tuxis Square.

### 3. Charting for Tuxis Boys

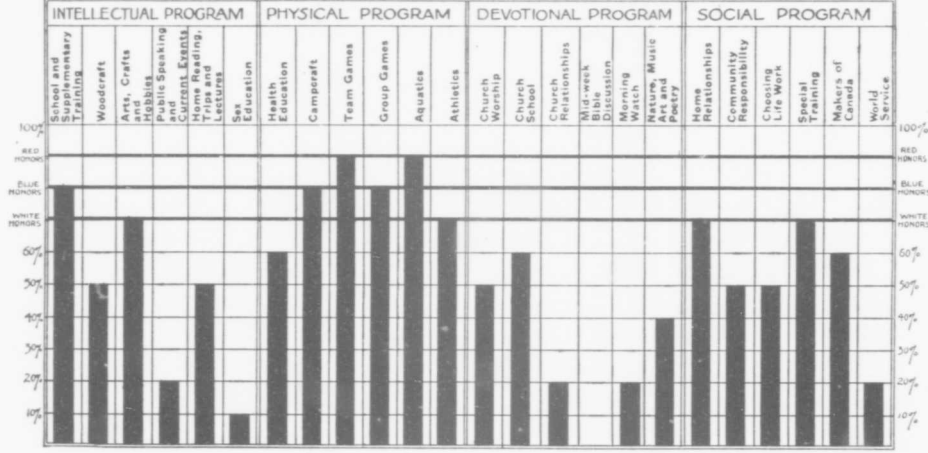
"Charting" is the name given to the personal interview between a Tuxis Boy and his Mentor, or another man, when they talk together over the program and try to find out to what extent the boy is getting the training for which the program calls, and wherein he is failing to get it. It then attempts to present to the boy on a card in a graphic way the results of this inquiry and to show him the extent to which those things that ought to enter into a normal boy's training are actually present in his.

There is no intention of attempting to measure the boy's personality, or powers, or virtues, or spiritual life and experience, for these are beyond the reach of a graphic presentation.

There are elements, however, that can be measured and the results can be charted; in connection with them a boy is brought in contact with the influences, personalities, activities, ideas and ideals that are most likely to stimulate and encourage in him the highest qualities of personal and spiritual life. Then, when the graphic presentation has been made, there follows a splendid opportunity for a personal conversation on the great realities of the moral and religious life and for bringing the boy to a deliberate choice of Jesus Christ as the Saviour and Lord of his life.

There are two kinds of Charting Interview used in work with Tuxis Boys, the **Initial** and the **Annual** Charting Interview.

# CHART FOR TUXIS BOYS



Name Jim Address \_\_\_\_\_  
 Charted by Fraser Date \_\_\_\_\_ Age 17

The Initial Charting Interview takes place at the beginning of the season, or at any other time, when a group of boys decide to organize as a Tuxis Square and follow the C.S.E.T. Program. Each member must have this interview before he can qualify for receiving the Sweater Crest. In the case of a boy who joins the Square some time after its organization, he will of course have the Interview as soon as possible.

The following suggestions are offered as to both types of Charting Interview:—

Although the problems dealt with are largely personal ones, the purpose of the Interview is to centre the boy's attention as much as possible upon objective interests and activities. This is aimed at in order to prevent and to discourage morbid and extreme introspection. The attractive features of a positive and comprehensive program should be held before him. The limitations in his own life will be revealed as he places it beside the program, and they will be overcome because he has responded to certain high and desirable ideals. The C.S.E.T. ideal will of course make him conscious of his own failure and sin, but it will act upon him after the manner of the religious leader who "allured to brighter worlds and led the way." He is guided by his admirations rather than by his fears.

The Charting Interview does not attempt to measure the amount of honesty, purity, intellectual culture, religious devotion, or unselfishness in a boy's nature. It sets before him the fact that boys who possess to the largest extent these personal qualities are the ones who have engaged in the interests and activities and taken the course of training proposed in C.S.E.T. and then it asks him how many of these things have been present in his own life.

### (1) The Initial Charting Interview.

(a) This Interview is valuable for the boy because it introduces him to the full program, it reveals the weaknesses in his own development, it challenges him with the lines along which he should develop and then sets before him certain standards for the average to which he should attain.

(b) It is valuable to the leader who conducts it in that it reveals to him also the full program, it shows him that there

are certain tangible ways in which he can take hold of boy's work, it gives him a personal contact with boy life and problems, and it puts him on an intimate familiar footing with a number of individual boys.

(c) It should be given under such circumstances as will allow the leader and the boy at least an hour together free from interruption.

(d) The following steps are suggested:—

1) Getting acquainted by some questions as to—age, schooling, work, residence, experience in Boys' Clubs, etc., what he knows already about C.S.E.T.

2) A brief statement as to the fourfold idea. Some outstanding men who are examples of it will then be given and it will be linked up to Jesus Christ through Luke 2: 52.

3) An initial Charting Form is then given the boy, the Mentor takes one and the Tuxis Manual and together they go over each of the twenty-four items. Their purpose is to discover the extent to which the boy has measured up to the requirements in each of these. The Mentor will state briefly what the requirement is and then ask the boy himself what he has done to meet it. When this has been stated, it is usually well to ask the boy himself what standing he thinks he deserves. The Mentor can then compare the statement of the boy with his own opinion in the matter, and together they will agree upon the standing.

4) As each item is dealt with, the boy draws a shaded line the proper distance on the blank space under that item.

5) When all have been finished the tops of these shaded columns are joined by a line.

6) Attention is then turned to this line and its low and high points are noted. The items under which it is low will give the Mentor an opportunity to speak intimately and helpfully with the lad as to the great requirements of his life. Perhaps Sex Education and Church Relationship show a low score; these will then be opened up, if not when they were reached in running over the various items themselves, and conversation will become as intimate as the personal relationship established during the interview and in other ways warrants.

7) Interest will then be focussed upon the Program in view for the year, its opportunity for all-round training and its attractive features, such as games, "feeds," hikes, socials, contests, debates, etc.

8) If it can be done informally and without stiffness, the Interview could close with prayer. The boy should be made to feel willing to join in this, but should not be over-persuaded in this direction. The Mentor's prayer should mention the other boys, the work of the year and finally the boy's specific needs.

9) The last of the Interview should remove any stiffness that has arisen on the boy's part. Watch for this always and counteract it by a smile, or a humorous or side remark. Close the Interview leaving the boy feeling towards you in such a way that when any problem arises later he will come to you.

## **(2) The Annual Charting Interview.**

(a) This interview is to come after a year's work in C.S.E.T.

(b) It is based upon the records that are in the Mentor's Record Book.

(c) It should be private as with the Initial Charting Interview, and ample time should be allowed.

(d) Previous to meeting each boy, the Mentor would do well to prepare that boy's chart from the records.

(e) The interview itself could proceed according to the following steps:—

1) Getting acquainted and at ease questions as to the year's work, what he has got out of it, enjoyment of it, etc.

2) An examination of the boy's chart, checking over its various items and the boy's standing in each.

3) Many of the items will give the Mentor an opportunity for giving advice, warning and suggestion. The boy should be encouraged to talk and all of his confidences regarded as sacred trusts.

4) The Mentor will then seek to lead the boy to consider the deepest things of life and lead up to his personal relation to Christ.

5) A definite acceptance of Christ as Saviour and Lord, or a re-dedication to Him, could well be suggested and the boy might record his decision as a Forward Step on the back of his card.

6) It will be pointed out to him that he is to take the card with him as a private record and he should be encouraged to make and record other Forward Steps as a result of his year's work.

7) His future will be touched upon, as,—attendance at Summer Training Camp, Fall Conferences, his vocation and participation and leadership in the Program for the following year.

8) Prayer could be offered in closing.

## CHAPTER VII

### USING THE BADGES AND CEREMONIES

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#### 1. Special Badges and Sweater Crest for Trail Rangers

THESE are badges woven of silk for attaching to the Sweater Crest and are given to Trail Rangers for special attainment in any of twenty-eight fields of interest. (See page 345 of Trail Rangers' Manual for complete list of these, cuts of each and requirements for winning them).

In making use of this feature of the Program, the following points should be kept in mind:—

(1) The Special Badges are not given to boys who do not participate, to a certain extent, in the all-round C.S.E.T. Program for Trail Rangers.

(2) The boy who wants to win one or more Badges will first see to it that he secures the Trail Ranger Sweater Crest. This is a diamond shaped design two and three-quarter inches square, with the Trail Rangers' emblem in the centre and twelve blank squares around the sides upon which the Special Badges are to be sewn as they are won and received. This Sweater Crest can be worn by a boy who has been initiated as a regular member of a Trail Rangers' Camp.

(3) At some suitable meeting in October, the Special Badges should be explained and attention called to the picture of the Sweater Crests and the Badges in the Trail Rangers' Manual. The leader will then run over briefly the outline of the twenty-eight topics, and give the boys an opportunity to select those on which to specialize during the year. It will, of course, not be possible for one boy to qualify in all or in any large number of these during the season, but every boy should be encouraged to select a few and go out to win them. Those chosen should be preferably

along the line of the interests or hobbies that he already has, or in which he manifests an immediate interest. It is, of course, understood that, in making these selections, a boy is not bound to follow them out, if he finds some unusual difficulty in the way, and he is at liberty to select other topics during the year. He should, however, be encouraged to follow out if possible that which he has begun. The sample set of Crests and Badges, mounted in a neat frame, should be hung in every Sunday School and Y.M.C.A. This provides a valuable incentive for winning the Badges. See list of Supplies, page 59.

(4) In order to qualify for a Special Badge, the boy must take part in the corresponding section of the Program, for example,—in order to win the Badge for jumping, a boy will be expected to participate in the Physical Program for Trail Rangers, as a part of the C.S.E.T. In most cases the winning of the Badge requires additional tests above those required for the ordinary program and Credits. In some subjects, such as First Aid, Life-Saving, etc., the requirements in the program itself will qualify for the Special Badge without anything extra.

## 2. Honor Badges and Sweater Crest for Tuxis Boys

The name Honor Badges has been reserved for those small silk emblems that are given to Tuxis Boys for special attainment in any of the thirty-four fields of interest in the program for Tuxis Boys (a full list of these Badges giving designs and requirements for each, will be found in the Tuxis Boy's Manual, page 405). They are to be attached to the Sweater Crest.

In making use of this feature of the Program, the following points should be kept in mind:—

(1) The Honor Badges are not given to boys who do not participate to a certain extent in the all-round program of the C.S.E.T.

(2) The Honor Badges are to be won by those who have first secured a Tuxis Boys' Sweater Crest. This is a Crest in the design of a shield, containing the Tuxis emblem in the



centre surrounded by twelve blank squares, upon which the Honor Badges are to be sewn as they are won and received. The Badges are of three grades, 1st, Red, 2nd Blue, and 3rd White, depending upon the degree of attainment.

This Sweater Crest can be won by a boy who has been initiated as a regular member of a Tuxis Square which presupposes that he has been chartered.

(3) At some suitable meeting in October, the Honor Badges will be explained and attention called to the picture of the Sweater Crests and Badges in the Tuxis Boys' Manual. The leader will then run over briefly the outline of the thirty-four topics, and give the boys an opportunity to select those on which to specialize during the year. It will, of course, not be possible for one boy to qualify in all or in any large number of these during the season, but every boy should be encouraged to select a few and go out to win them. The ones chosen should preferably be along the line of the interests or hobbies that he already has or in which he manifests an immediate interest. It is, of course, understood that, in making these selections, a boy is not bound to follow them out, if he finds some unusual difficulty in the way, and he is at liberty to select other topics during the year. He should, however, be encouraged to follow out that which he has begun as an element in character building.

(e) In order to qualify for an Honor Badge, the boy must take part in the corresponding section of the program, for example: In order to win the badge for Jumping, a boy will be expected to participate in the Physical Program for Tuxis Boys, as an element in the C.S.E.T. In some cases the winning of the Badge requires additional tests above those required for the ordinary program and credits.

In many subjects, such as First Aid, Life Saving, etc., the requirements in the program itself will qualify for the Honor Badge without anything extra.

### 3. Opening Ceremony

The use of this ceremony is optional, of course, in carrying on C.S.E.T. work, but it is very desirable. In connection with it, we would emphasize the following points:—

(1) The Ceremony is brief and can be easily memorized after being used a few times.

(2) The use of the Ceremony is helpful in many ways. It assists in creating the atmosphere in which to get the best results out of the meeting. If given in the proper spirit it keeps before the group of boys the great ideal underlying the course of training. It helps to emphasize the spiritual aspect of the program and show the plan of the particular work of that session in the whole course of training. It relieves the tendency of some Mentors to make the meetings mechanical. It appeals to the boys provided it is taken seriously by the Mentor. It, along with the Initiation Ceremony and Charting, is the best means of impressing the boys with the value of the Canadian Standard Efficiency Training. There is a value in the repetition of the purpose and ideals of the C.S.E.T. movement, and of the particular program in which the boy may be engaged.

(3) Some sort of brief devotional exercise should take place at the opening of each mid-week meeting, and the Opening Ceremony provides this. There is also freedom to introduce, in connection with it, whatever special features the Mentor may desire, such as brief prayer on the part of the boys, etc.

(4) The Ceremony should be given with good order, and in a reverent, dignified and unhurried manner. To go through it hastily, as if it were something to get out of the way, means that its value is reduced to almost nothing.

(5) At the first session of the group in the fall, the Opening Ceremony can be distributed and collected again so as to be of use at other meetings, until they have become familiar. In some cases the Mentor might choose to have each boy take his copy home and learn the ceremony during the week, with special mention at the following session of those who are able to take part from memory.

#### 4. Initiation Ceremony

There are distinct benefits to be derived from the use of the Initiation Ceremony. The teen age boy has a natural fondness for a simple ritual, for a certain amount of secrecy in any club to which he belongs and for ceremonies that

involve pledges and obligations on his part; the ceremony appeals to this feeling. In carrying out the ceremony there is an opportunity for impressing the real meaning of the four-fold ideal of life; the stories that are connected with our symbol are of great value in themselves and they are very impressive when presented in the proper atmosphere. The ceremonies of initiation help to impress upon the boy the fact that membership in the C.S.E.T. group is important and means a great deal.

The following suggestions for the use of such ceremonies are presented:—

(1) In the case of a group that has already organized and desires to initiate its own members, it is desirable that a Committee be formed consisting of the Mentor and several men of the Church, or in the case of a Y.M.C.A., of the other leaders.

This committee can meet and rehearse the Initiation Ceremony so that they can initiate the officers of the group first. Then the officers present and the other members of the group can be initiated one by one.

(2) In the case of new members, who later on join a class, the procedure for initiation is quite simple. At some session of the group, time will be allowed for receiving the new members in this way. Members of Tuxis Squares must be charted before being initiated.

(3) It has been found that the Initiation Ceremony is greatly increased in interest and value by the addition of some humorous features to precede the regular, serious and more dignified part. All registered Mentors will be supplied with suggestions as to the proper management of these humorous features by sending in their requests to the C.S.E.T. Supply Depot. These are sent without charge, but are not supplied unless requested.

(4) The more serious features of the Initiation Ceremony should be conducted quietly and in good order, so that the impressive items will not be lost upon those present. All the officers of the group who are to take part should rehearse their parts, so as to be able to give them with fluency and clearness. Boys should be chosen who will speak clearly and loud enough to be heard by all.

With these suggestions and the printed ceremonies themselves as a guide, these features can be carried off successfully.

While the Initiation Ceremony is not required, it is most advisable, and adds a great deal of interest to the work of the group.

## CHAPTER VIII

### HOW TO TEACH THE BIBLE TO BOYS

"Education is a process of living and not a preparation for future living."  
—Dewey.

**W**HAT is Education? It is not merely the acquiring of knowledge of facts, or of power over natural forces; it is the acquiring of such life attitudes and habits that one uses his knowledge and power in the highest way. It has been defined as "any effort to assist the development of an immature human being towards the proper goal of life."<sup>1</sup>

In the light of this definition we can see at once what folly it is to imagine that because a boy is being taught some memory work, such as the names of the capitals of Europe, he is thereby being educated.

What is religious education? If general education is concerned with "the proper goal of life," religious education has to ask what that goal is. The "goal of life" is, as some of us would put it, "to know God and to enjoy Him forever," as others would say, it is to live our whole lives in obedience to a divine, that is, a religious motive. Religious education is then the leading of young people not merely to understand what that religious life is, but actually to live it, to experience it, to test it, to make it a habitual part of their motives, choices and acts. For example, it is one thing for a boy to memorize and understand the text, "It is more blessed to give than to receive." It is another and a much more difficult task to get him to practice and enjoy it.

In the light of this idea, one can see at once the absurdity of supposing that when a child has memorized Biblical facts, such as the cities visited in the journeys of Paul, he has thereby been educated in religion.

<sup>1</sup> "Education cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behaviour."—William James.

Religious education may be defined as "the drawing out of the four-fold powers of life in a balanced way and under the control of the Spirit of Jesus."

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"Methods of teaching are good just in the degree that they make the student a partner in the enterprise of learning. If he merely sits still and listens, he learns something, but not much. If he reads his book and memorizes it, he learns more because he does more for himself. Can we not surround him with conditions which will involve him profoundly in the process of distinguishing, valuing, selecting, arranging and using knowledge?"<sup>1</sup>

In the public schools it has been found that the tables of weights and measures can be taught as living throbbing realities when they are presented in connection with the constructing of a bird-house by the boys, or the making of a cake by the girls. In factory apprenticeship the proper heat at which to do a certain piece of iron-work can best be imparted by sending the apprentice to the machine shop with a definite "job" so that he can find out for himself; to tell him in the lecture room is an infinitely poorer and more costly way.

In our Bible classes we will make an immeasurable gain when we have begun to adopt and adapt much of this method and spirit. "The only way," says Professor Coe, "in which we can make what we wish to out of an undeveloped being

<sup>1</sup> "The trouble with both the recitation and the lecture method is that they are based upon a wrong theory of knowledge. No one can make knowledge for another any more than he can breathe for another. It is no ready-made thing which can be stored up in books and handed on in lectures. Each one out of his own awareness must build his world. The raw materials of knowledge, books, lectures, laboratories, and schools may provide, but there are subtle processes of questioning, feeling, thinking, assuming, testing and using which each one must apply for himself in order to reduce these raw materials to essential parts of his own system," and one might add, of his own life. See E. C. Moore, "What is Education?" p. 226.

Later in this volume Professor Moore points out the fact that in the kindergarten or the primary rooms of our public schools there is much activity, eager questioning and self-expression on the part of children, but that as one examines the higher grades he notices a gradual reduction of these elements until in the college class room the students "prefer to sit clam-like and non-committal, to receive and not to give."

The regretable fact in regard to our Sunday Schools is not only that this same reduction in personal interest and activity takes place, but that in most of our Sunday School kindergartens and primaries there is much less opportunity for self-expression than in the public schools. The writer recalls vividly one Sunday School in which the children in the primary were always busily and happily engaged, expressing themselves in song and activity, while the teacher of a class of young women lamented, "They just sit there and won't open their lips."

is to cause him to form an **appropriate habit.**" When we test much of our Bible teaching by this ideal, what do we find? We discover that in our classes we have caused the forming of certain habits, but what habits? The pernicious habits of listlessness, or inattention, or at the very best the habit of listening to the presentation of good truths and principles and then forgetting all about them are the usual products. We have encouraged our pupils habitually to see no connection between moral and religious truth on the one hand and practical life on the other, or at least if they have seen the connection, they have formed the habit of refusing or neglecting to make it in their own lives.<sup>1</sup>

Is it possible to conduct Bible classes for teen age boys in such a way that their interest is aroused, their co operation and active response secured and the right habits of thought and action produced? It is possible, but only when the teacher is willing to depart somewhat from the usual methods employed; he must introduce a new method and spirit. We will call this the "Project" or Problem Method of teaching.

This is a variation of what is known as the assignment or seminar method and in many cases merges into it. It is, however, so valuable and so little used that it has seemed wise to give it a separate name and treatment. Strictly speaking, it should be considered by every teacher as more than a method that can be used sometimes; it is also a **point of view** that should enter into all our work with boys. It takes for granted the truths that have just been mentioned in regard to the meaning of teaching and of education. It puts at the centre of a lesson period not a certain number of truths that must be presented but a number of boys who must be met on their own ground and led to apply certain truths to their own lives. It looks upon the time spent by a teacher is merely telling things to a group of boys as almost entirely wasted. It challenges the teacher always with the question, "What have my boys been led to do and to what

<sup>1</sup> The Professor of History, in a college class-room after calling the roll, turned to a young woman and said, "Miss X, if you had been the Emperor of Rome at the time when the Christian religion was beginning to spread throughout the Empire, would you have persecuted the Christians, or not?" The woman admitted years later that this question had done her more good than all the rest of her college course.

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extent have they been compelled to think for themselves as a result of this lesson?" It tries to make the moral and personal issue raised in a Bible lesson as interesting to a boy as the problem of learning to pitch a "drop" curve. Can this be done? Not always, of course, but we must remember that every boy is as deeply concerned with personal problems as with efficiency in sports when those problems are presented to him in a form that he can understand and in connection with his every day life.

### **1. Suggestions for Using the "Project" or Problem Method of Teaching the Bible to Boys**

(1) Someone may say that teaching a Bible lesson is more indefinite than teaching an apprentice in a machine shop how to weld two pieces of iron or a lad on the farm how to harness a horse; in each of these two last cases there is something perfectly definite to see and handle. The teacher must remember, however, that the Sunday School lesson is finally to be tested in the boy's life where every thing is perfectly definite; the boy is dealing with such questions as—smoking, profanity, kissing games, dancing, unclean stories, hard lessons at schools, attractive wages for leaving schools, perhaps long and incomprehensible sermons at church, choir music that he does not understand, distasteful chores at home, the influence of a father who swears or a mother who gossips, girl companions whose attitude challenges him to decide his whole relationship to the opposite sex, sports in which he must choose between fair or unfair tactics, the swelled head, the "blow-hard," the bully, the coward, and problems of unselfishness, team play, chivalry and helping others. Can red-hot iron or a fractious horse be more definite than these? By no means. Our Bible lessons have often seemed indefinite, vague and far-off because we have not linked them to the practical problems that a boy faces every day. When we do so, they are at once throbbing with life.

(2) Sometime during each lesson a definite problem or question should be given, preferably to individuals, in connection with the next lesson. This may be one or more



of the following,—a map to draw; a city to locate; a custom in Eastern countries compared with our own (for example, how people eat their meals, attitude of men to women, ways of doing business); a comparison to make between the life of some Bible character and a modern man; how certain large businesses have been built up (mottoes of Rotary, Kiwanis and Ad Clubs); a question to follow up such as, "Why did David lose his influence for good over his son Absalom?" a moral or personal question involved in the lesson, such as those mentioned in the preceding paragraph.

(3) Introduce the lesson period by a personal question that gets close at once to the every day experience of the scholars and will lead them later, by a path that you as teacher can see in advance, to the lesson of the day.

(4) If the question or problem that introduced the lesson can be used all the way through as a basis for all the facts and truths throughout, it will be an immense help. The lesson story will then be related to something in which the boys are definitely interested, some concrete picture that they carry away with them; by the association of ideas the lesson itself is recalled to them with the picture.<sup>1</sup>

(5) The teacher must use many devices for providing variety for the lesson period.

A Debate may be introduced.

Hand Work. Boys will construct their own life of Christ or of Paul in a note-book in connection with a series of lessons. These can be embellished by pasting in clipped Bible passages relating the events, pictures and maps, and by the pupil's own write-up of the lesson story.

Modelling of Bible lands or scenes is helpful. Sand, putty or moistened paper pulp have been used for this.

<sup>1</sup> When Mr. Henry Clay Trumbull was called upon to interest a class of mission school boys in the 53rd chapter of Isaiah, he asked, "Boys, did any of you ever see a sheep shearing?" One boy responded affirmatively. Mr. Trumbull continued, "Boys, just listen, all of you; Billy here, is going to tell about a sheep shearing he saw in the country." After the description, Mr. Trumbull asked of the narrator, "How much noise did the sheep make about being sheared?" "He didn't bleat a bit," was the reply. "Well now," asked Mr. Trumbull, "how does that story agree with what the Bible says about sheep shearing?"

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Outlines may be presented on the black-board of the topics to be taken up in the class.

Object lessons can be given by the use of maps, pictures, reference books, natural objects, stereographs, charts, etc. Is there a picture in your home that illustrates a lesson truth or scene? Carry it to the class with you; it will draw and hold attention and interest and cause your lesson truths to "stick."

Use a blackboard talk occasionally.

Change the arrangement of the chairs and other furniture; have a fresh motto or picture on the wall, or a vase of flowers on the table; change your teaching position, sitting or standing and the tone of your voice.

Use reviews judiciously. There are four kinds of reviews, before each lesson to connect with previous lesson; to summarize each lesson at its close; to close a series of lessons; to apply a fact previously learned.

Be enthusiastic and energetic; in other words, "look alive."

(6) Some suggestions are given here as to securing and holding attention.

"What gets your attention gets you." Unless the teacher gets and holds the attention of his boys, he may almost as well teach the lesson to an empty room in their absence. Attention depends upon **interest** and the pupil will give earnest attention to that which interests him and ignore, sometimes politely, that which does not. The following are the chief methods of securing attention:—

Set up a point of contact. The truth you wish to present must be connected with that which he already knows and cares about. This is what we mean by "proceeding from the known to the unknown," and is well illustrated by the incident from the experience of the late Dr. Trumbell just referred to (p. 124). Put the lesson in concrete terms. Honesty means to a boy refusing to cheat on an examination; do not try to state it in abstract words. A clean body to him usually raises a question as to baths or no baths, cigarettes or no cigarettes.

Concentrate upon one important truth in each lesson, rarely more.

Use change and novelty.

Suggest lines of thought not fully followed out.

Be interested yourself. In this way you will kindle a similar feeling in the members of your class.

Illustration of this method of teaching.

(Lesson: "The Temptation of Jesus").

Question or problem for assignment to the class the previous week,—  
For boys 12-14 years of age,—Come prepared to name six wrong things that boys of this age are tempted to do; give a reason for not doing each one.

For boys 15-17 years of age,—Describe a seventeen-year-old boy who suddenly discovered that he had the possibility of becoming a successful public speaker; think of two ways in which he could use his power and give a reason for choosing each; shall he enter politics or the ministry? If he decides for political life, will he use his gifts to serve the public, or merely to advance himself?

For boys over eighteen years of age,—How do we know what happened to Jesus in the wilderness? Who only could relate the events? To whom did he report? Was his temptation from without, (a personal visitor), or from within, (a temptation as to how he would carry on his work?) How do our temptations come to us?

Question with which to introduce the lesson in class,—Describe a boy of seventeen who was suddenly faced with a temptation to steal; he resisted the temptation. Did he actually win it in the store on the day when he put it aside? What was the effect of his past life and decisions upon this decision?

With this introduction the teacher can pass readily into the lesson and find out why it was that Jesus resisted each temptation; in each case he quoted a Scripture passage. These came from His past life and experience. In older classes, it can be pointed out that each passage refers to a direction in which he had set his life,—"Man shall not live by bread alone," (he had by previous decision and service set his life toward God as the source of his strength and help); "Thou shalt not tempt the Lord thy God," (he had never presumed to depend upon God for that which he could provide for Himself); "Thou shalt worship the Lord thy God, and Him only shalt thou serve," (His life was already committed to the doing of God's will in worship and service).

## 2. Other Methods of Teaching

### (1) The Discussion or Conversation Method.

In this the teacher leads off in the session by asking questions that are designed to set the pupil thinking, discussing and countering with questions of his own. The questions are not, necessarily, based upon assigned tasks, but may be presented on the spot, and by them the skilful teacher leads the pupil to see the truth in the lesson.

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(a) The advantages of this method. It makes even a new lesson attractive and instructive. When the truth has been arrived at and agreed to by those who have taken part in the discussion, the truth is a composite product; each pupil has had a share in producing it. He has given expression to his own reasoning powers and thoughts; he has seen his own ideas in contact with other minds and in that contact he has learned to modify or revise them, or to buttress them with new facts. The listless, inattentive pupil can be transformed into a wide-awake member of the group by having the discussion veer round to him in the form of a pointed simple question, by the teacher, upon which he can express himself.

(b) Its dangers and disadvantages. It has a tendency unless wisely used to minimize previous preparation on the part of the pupils, and often also of the teacher. It is likely to monopolize the time for one topic, sometimes not the most important. Discussion is apt to degenerate into argument over minor issues or mere haphazard conversation; often it runs off at a tangent so that the real purpose of the lesson is missed.

## (2) The Recitation Method.

In this there are certain tasks assigned to the pupils beforehand, these are performed during the week, and at the class session they are reported upon, usually by question and answer, sometimes in writing. The text-book is usually the Bible or the Lesson Quarterly, or both; occasionally other books are assigned in part.

(a) The advantages of this method. The pupil usually expresses in his own language what he has studied. He gets a mastery of Biblical facts and truths. If properly conducted so as to teach the pupil how to study and use the Bible with interest and ambition during the week, this method will prove valuable. If it builds a habit of application and industry in regard to Bible study it will perform its greatest service.

(b) Its dangers and disadvantages. The teacher is apt to degenerate from a teacher into a mere hearer of "quizzes." His relationship to his pupils is apt to be at long range and based upon arbitrary standards; he will usually regard those who answer well as his "best pupils" and those who habitually fail as his poorest, while there may be home or personal condition to make the difference between the two classes not nearly so great as it seems. His ideal of teaching has to do with the imparting of facts merely and this is always inadequate. The giving of Bible knowledge is but a small part of that which the Sunday School should accomplish for each pupil. For the pupil who does not study the assignment the class session is usually quite meaningless.

## (3) The Lecture Method.

This is the method most widely used. There is usually no preparation or participation demanded on the part of the pupil. The teacher imparts information to them by a lecture, address or "talk." Story-telling is often one phase of this method.

(a) The advantages of this method. Its advantages apply almost wholly to larger classes of young people or of adults. In such cases it allows for a full, well-rounded treatment of a topic and draws to a class those who could not be interested in any other way. When applied to classes of boys and used in its pure form it has no advantages. It should never be used except in combination with other methods and when the teacher has quite unusual powers in public address and the surrounding conditions are such that the attention of the listeners is not easily distracted. It can best be employed in connection with the use of a black-board, a story, a chart and map, or some objects to utilize the eye as an avenue of interest and information.

(d) Its disadvantages and dangers. The listeners receive but give back nothing. They make no personal preparation. The method of presentation does not compel the teacher to come into close contact with them. When this method is popular and draws a large class around the teacher, the session at the best duplicates to some extent the regular preaching service of the church and often detracts from it.

#### (4) The Assignment or Seminar Method.

Assignments are made, not merely of something to be turned up and memorized but of something to be investigated, pondered and reported upon. A seminar is a group of students under competent leadership in "investigative study." The task of the pupil is one "not of mere acquisition, but of discovery."

(a) The advantages of this method. While it is more applicable to the mature minds of those who are habitually alert, it can be applied to almost any age. By it, the pupil is stimulated to individual thought and study, and results are obtained which become his permanent possession.

(b) Its disadvantages and dangers. It has a tendency, with boys of immature minds, to discourage those who are given topics that are beyond their time or capacity. It requires a type of leadership that is not at all prevalent among available workers and also quite difficult to develop.

### 3. The Teacher's Preparation Previous to the Lesson

Be certain that the measure of your success will be largely the extent of your previous preparation. This preparation will involve your life and your lesson.

(1) The preparation of your own life. To prepare your life for the unique task of building Bible principles into the fragile structure of Boy Soul, you will need to consider these questions,—

Have I so divided my time among my work, my recreation, my personal culture and my Christian service that I am living a poised, balanced, efficient life?

Do I live according to the laws of health so that I do not on Sunday lose my self-control on account of tired nerves?

Have I time in my life for prayer and meditation? Am I at times alone so that the rich ideals of thought and aspiration can readjust the standards of my soul?

(2) The Preparation of your lesson. Make your preparation **systematic**. There should be a time each day, or a number of periods of several hours each week, when definite work and thought on your lesson will have right of way over all other engagements.

Make your preparation **thorough**. Do not be content to pick up for each lesson merely enough scraps of facts and illustrations to keep you talking for the period of the lesson. Cover everything that you can in connection with the lesson, the geography, the historical back-ground, the persons involved and all about them, the eastern customs touched upon, the practical lessons and what they mean in the lives of the boys of your class. The greater the mass of teaching material that you have acquired, the more easily will you be able to choose the good. The fact that you have covered your ground thoroughly in preparation will give momentum and driving power to your conduct of the lesson period that cannot come after haphazard uncertain preparation.

Make your preparation **purposive**. Ask yourself just what you want to accomplish during the session. Almost every lesson has in it some central truth that can be so presented to a boy's life and worked into it that a definite purpose can be set up beforehand and realized as the lesson proceeds. You will of course remember always that the true purpose of the Bible teacher gets above the imparting of facts, the mere memorizing of passages and the turning out of Bible scholars and deals with such fundamental questions as these,—

"Have I so presented the Bible facts as to cause my boys to think for themselves and to arrive at truth that shall really possess them, to select by their own deliberate and growing power of choice the higher ideal of life and then to act in every day experience according to the Christian principles of youth and manhood?"

On these three possible accomplishments hang all the purpose and possibility of Bible teaching.

Make your preparation **practical**. Always have a plan mapped out on paper outlining your treatment of the lesson. This may not be taken into the class with you and if so will not be referred to but it should be written upon the mind so as to be a guide during the teaching period. Every presentation of the lesson is, like Gaul, divided into three parts, Getting Started, Keeping Under Way and Getting Stopped, and every lesson plan should deal with these three subjects. If every teacher would seek a careful answer to the following three questions, it would be an immense increase in benefit to his boys and in satisfaction to himself,—

(a) How am I to begin? What will be my opening sentence, my first move? How can I switch the attention of these boys from baseball or girls to David or the New Jerusalem?

(b) What is my main method of procedure?

(c) How will I stop? Will I close my mouth in the middle of a word when the last bell sends the boys scurrying out?

(a) Getting Started. Every teacher would do well to choose at every session one of the following methods and keep a schedule in his note-book of the ones chosen on recent Sundays so as to be certain not to use the same plan so often as to make it monotonous. Here they are,—

Silent Prayer by all and a few sentences from the Leader, or a class member.

A Story.

A Question upon the lesson.

A Question upon a practical topic that may lead to the lesson.

An object of interest and curiosity.

A report on some assignment given out the week before.

(b) Keeping Under Way. After getting started and securing the attention of his pupils the teacher will proceed to take up the main lesson according to the method that he has determined upon for the day. If he has begun with a story he will link up the incident with that part of the lesson material akin to it. If there is no kinship between the two, another story had better be chosen. A promiscuous bringing

together of various incidents just because each one is interesting is not enough; a page torn from a book of "Homiletical Hints and Illustrations" may save a preacher or a teacher some hours of preparation but will not make a sermon or a lesson. A question, an object, or a report used in opening will be treated likewise as but an introduction to the main body of the lesson presentation. The lesson will be presented entirely under the "project" or problem method, or other methods mentioned above, will be introduced, such as recitation, discussion, etc. Usually several methods will be employed in one lesson.

(c) Getting Stopped.

Professor Horne gives four suggestions for closing the period,—

Close neatly with no ragged sentence.

End promptly with all your work done.

Announce topic of next meeting, assign any individual parts, speak of additional literature and suggest preparation. Silent or spoken prayer, or a verse of a hymn.

BOOKS:—

See: "The Teaching of Bible Classes."

Foster: "Starting to Teach."

Horne: "Leadership of Bible Study Groups."

Weigle: "The Teacher."



## CHAPTER IX

### REACHING RURAL BOYS

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#### 1. Some of the General Conditions that Prevail in Country Life in-so-far as They Affect Boys' Work.

(1) In spite of all our increase in modern communication there are large sections of the open country still out of touch to some extent at least with other sections of the community.

(2) At certain seasons of the year the country boy has a great deal of leisure time. He has an opportunity to brood and think without the many distractions that sometimes interfere with the best development of his cousin in the city. He plans and dreams over all that he reads and hears. The ideal, whether high or low, that comes to him is not so apt to be a fleeting one as if he lived in a large centre of population and is much more certain to become a permanent possession of his life.

(3) The country boy is in touch with the elements of nature and is accustomed to grappling with them and bending them to his will. He is resourceful, self reliant, quiet but confident.

(4) He is liable to live an isolated life and one of his greatest needs is for fellowship and some sort of organized group activities in which he can take his place as a member of boy society and so fit himself for the larger citizenship that must be his. He oftentimes lacks a community consciousness just because there are no frequent gatherings of himself and his fellows in which he could have a share.

(5) In any plan of work for town and country boys the great difficulty is that of providing adequate leadership. This difficulty prevails in the country to a larger extent than in the city.

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(6) The small town is in many cases permeated with low ideals among boys. In the open country this is also often the case and the old idea that the country is the safe place and the city a dangerous place in which to bring up a boy is being disproven to-day by many alarming facts.

(7) On the other hand the country boy offers a unique challenge because of his splendid opportunities to all who are concerned with Boys' Work. From the country have come many of our outstanding leaders in all walks of life, and in our country communities and small towns to-day there is much material out of which there can be created a new and better element in country life.

## **2. Why is the C.S.E.T. Program Suitable for Work in the Small Towns and Country Districts?**

(1) This program can be easily applied to the ordinary activities of a Sunday School group which is about the only one in existence in many rural communities. The Sunday School class may have its drawbacks in the country, such as being a mixed class of boys and girls, or containing boys of all ages from ten or twelve up to young men of twenty-five, but in spite of these disadvantages it is a well recognized group. The C.S.E.T. program can be fitted to suit such a group with very little difficulty.

(2) The program is adaptable to local conditions and this is very essential for any type of work that is to serve rural communities.

(3) The program is intended to fill up the gaps in the country boy's life. The work of the organized group will help to give him these essential contacts that he so much needs and prepare him for a democratic view of citizenship. In his Home Reading, Public Speaking, etc., he will broaden his outlook and develop his powers along lines that for country boys are sometimes unusual. If he can become interested in the woodcraft features of the program he will have his life opened in appreciation of a great and beautiful world that surrounds him sometimes without being seen. His occasional educational trips to the towns and cities will

help him to see how the other half of the world lives. At Boy's Conferences and Training Camps he will find himself touching elbows in a friendly way with different types of boys.

(4) The program is intended to remedy one of the tragic weaknesses of country life, namely, the gap between the boy and the church and Sunday School.

### 3. Some Practical Suggestions for Carrying on C.S.E.T. Work in Town and Country

(1) It is by all means advisable to have the work centred in the Sunday School group.

(2) In the small town it will easily be possible to combine several groups for some of their activities. See page 93 of this Manual.

(3) It is by all means advisable that the mid-week meeting should be arranged for the rural group. For the members of the class who are living at such distances that it is difficult to get them together it might be possible to combine the meeting of the boys' group with the weekly prayer meeting of the church or the meeting of the Young People's Society if the latter is held during the week. An open gathering of this kind is, of course, not satisfactory from the standpoint of the best work for boys and this plan should not be followed unless absolutely necessary. It is the right of the teen age boy to have his own meeting.

In a country town in Ontario with a population of one hundred the clergyman in charge of a large circuit organized a class of a dozen boys into a Trail Rangers' Camp. They met in the homes of the members of the Camp and had been in operation for several months when the report was made that not one member had been absent from meetings, while some of them had to come four miles. At the first meeting of this group the mistake was made of having the parents of the boys in whose home they met and a guest or two present at the meeting. It was evident that the boys were self-conscious and shy and formal in these circumstances. Afterwards it was arranged that the Camp should meet always in a room by itself and the meetings were much more

successful. The program for this camp included devotions, Bible study, practical talks and refreshments. There are many games that could be played easily in a private home. (See Trail Rangers' Manual, p. 339 or Tuxis Boy's Manual, p. 396, for a list of quiet games. Some of the Group Games can be played in a room at home.)

Another country group one evening in a farm home entertained a group from a nearby city where the chief fun of the evening was a debate on "Country Versus City Life" in which everyone joined. This was followed by an address by the host of the evening on "Farming." Games were then held.

(4) The wise use of athletic leagues for foot-ball, baseball, etc., will mean a great deal to the boy life in the rural communities. Competition between C.S.E.T. groups of the different localities will be especially valuable. Sometimes C.S.E.T. groups would join organized fishing or camping expeditions. A Trail Rangers or Tuxis Boys trip to a town or city for an exhibition or for a factory visit will be very helpful. Swimming tests in the old swimming hole should be in the summer program of every rural group and should include practice for and tests in the requirements for Aquatics.

(5) It will be necessary in many cases to use a modified form of the full C.S.E.T. program at least for the first year of operations. On the frontispiece of this Manual will be found suggestions in regard to this. Leaders who begin somewhere in C.S.E.T. work with the expectation of doing better work after carrying on for the first year or so should not be discouraged because they are unable to carry on all the items involved in C.S.E.T. work from the very beginning.

(6) Special campaigns will be very valuable in creating interest in this work. Suggestions in regard to these will be found on page 152 of this Manual.

(7) Emphasis should be placed upon those features of the program that apply particularly to rural life. These will be found under Home Relationships, Community Responsibility, Choosing Life Work and School and Supplementary Training for Tuxis Boys and under Home Helpful-

ness and Observing Vocations for Trail Rangers. All these features will help to emphasize the value of rural life and its importance. The program should not be so presented as to draw a boy away from the country to the city. The effect of the program upon the rural boy should be to encourage him to make the most of his opportunities by staying in the country.

(8) Wherever possible it will be helpful to have experienced leaders in Boys' Work come into the smaller communities and present the details of the work to small groups of selected men. A very helpful Mentors' Training Class has been carried on in a country community with the sessions held in the homes of the farmers in rotation.

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## CHAPTER X

### REACHING HIGH SCHOOL BOYS

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By C. M. WRIGHT,  
Secretary for High School Boys' Work,  
National Council of the Y.M.C.A.'s of Canada.

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THE importance of work with High School Boys is directly due to the fact that we find in the High Schools, Collegiate Institutes and Academies of the various provinces those specially privileged boys who have an opportunity to develop their mental and other qualifications to a higher point of efficiency than the average boy. From the High Schools come the College students and, for the most part, from the College graduates come the leaders of the nations. Gladstone's well known saying still holds, "What you would put into the life of a nation, first put into its schools." We do well, therefore, to specialize on the organization of High School Boys with a view to making them better citizens. There is no more fruitful field of effort.

Commencing about 1905, the first definite work with High School Boys of Canada was done through the organization of High School Clubs in the larger centres. It is impossible to estimate the tremendous influences released in the lives of many boys in these early organizations. Through them many boys get their "bent" in life and are numbered now among the leading citizens in business and professional life. Scores of them were impelled by such spirit of idealism and directed by such devotion to duty and the higher aims of life that when the great war broke out, they were the first to answer the nation's call and among the first to fall. Their places are vacant. The gaps which they left must be filled. As our work proceeds, it must be with a view to doing even more intensively in a larger field the very things for which they lived and which prompted them to sacrifice their lives.

High School Clubs of the early days were familiarly known as "Beans." The clubs usually met for supper on Friday nights with beans as the main article of diet. Sometimes an auxiliary club composed of the girls of the school was responsible for the preparing and serving of the supper. The main activity of the Club was Bible Study, the members usually following a very definite course throughout the year.

With the development of the Canadian Standard Efficiency Training program, which has been the means of reaching a much larger number of boys, relating them to a systematic program of Sunday and mid-week activities, more directly associated with the Sunday School, it has been necessary to re-adjust the policy, altering in many particulars the High School Club organizations as such, but reaching a much larger area in a way that we believe is more effective.

### The Field

Instead of thinking of new organizations being established in the school, we should think of the whole High School constituency as our field of effort. We should plan ways and means of reaching every boy in the Collegiate and of influencing the whole school life toward higher principles enunciated in the Christian gospel. We must seek to make these principles applicable to the intellectual, physical, social, literary, athletic and all other activities of the student body. We should also be able to reach individual boys in such a way that they will go forward into college or go out into life with a true service motive.

Sometimes it will be desirable to organize a regular High School Club, but this should be merely a means to an end. Sometimes the boy life and the organization of C.S.E.T. work will be such that the school can be reached with the type of organization to be described in the following paragraphs—a more fluid type of organization, but one which will reach the larger portion of the constituency.

### Fundamental Principles

We believe the following fundamental principles are necessary in the setting up of any High School program or policy.

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(1) We must be staunch advocates of thorough scholarship. The boys are at school primarily for the development of their intellectual powers. Everything we do should stir them to greater effort along academic lines. The C.S.E.T. boy in the High School should not be a second rater when it comes to examinations or intellectual tests. This can be accomplished by making clear the purposes that should actuate a boy in his studies.

(2) We should avoid duplication of effort. Special work which we do with the High School groups should be different from and supplementary to that done by the ordinary Sunday School group, by the athletic association, by the literary or other student society. The programs of all these various groups must be correlated or the boys will be burdened with engagements so numerous that they cannot do justice to any of them. The field is wide, and numerous opportunities for establishing activities that will prove attractive are open to thoughtful leaders. Our work may have a great appeal to the boys by reason of the fact that it is directed by wide-awake leaders who are not satisfied to remain in the ruts, but who are keen to devise plans that will carry new benefits to the individual boy and to the school as a whole.

(3) High School Boys' Work should be carried on as a voluntary activity. The boys whom we reach and organize should be a mighty factor in supporting the standards that should prevail. Authorities may lay down certain rules to which students must conform or suffer the consequences, but a far greater power is the voluntary banding together of the students themselves to promote the ideals which they have discovered to be worthy, pure and true.

(4) Our program and procedure should contribute directly to a higher moral tone of school life. A few boys may set the atmosphere not only of the school, but of the community. Furthermore, the commitment of High School Boys to these aims and ideals by participation in organized effort in High School days, means an influence about them through all their lives that will mean much for the higher standards of citizenship in our land. If boys will stand for clean sport, clean speech and clean habits in the community of school life, they are almost sure to stand for the same principles



in the larger relationships of social, political and industrial life when they enter the larger arena of the world.

(5) We must reach boys individually and direct them in the choice of their life work. It is peculiarly true to-day, and is likely to continue so, that boys of the High School age are keenly anxious to find their sphere of largest usefulness in life. Many are inspired by such a passion for service because of what their older brothers have done overseas, that they want to make their lives count. They want to have laid before them a clear statement of the requirements and conditions of success in different lines of work. They want to talk with sympathetic counsellors regarding their own aptitudes and abilities. They are ready to invest their lives where it would seem that greatest results may be secured. We can help them there. The vocational guidance that we give must not be of the professional type, but born of that deep, sympathetic understanding that will mean much for the future of each lad.

## Organization

Not a great deal of new organization needs to be set up among a group of High School boys where there is but one High School. A group of from six to twelve key boys may be selected and organized into a **cabinet**, with duties similar to the "inner circle." Through the cabinet, plans will be projected and carried through with the advice of an advisory council of three to six men, who will connect special High School work with the work of the local churches and the Young Men's Christian Association. In a city where there are a number of Collegiates or High Schools, the cabinets should be federated and an Advisory Council for the city formed, with a definite connection with the general Boys' Work Committees, so that the program in each school may be in harmony with the general plans for the city and a comprehensive and aggressive effort put forth to reach the High School Boys of the whole city.

## Program

The program will vary with conditions found in different schools in each High School Centre. It should include:

**(a) Assembly Addresses.**

Arrangements should be made by the Cabinet and Advisory Council for the introduction of special speakers presenting live topics of value to the High School Boys and, where desirable, the girls also should be included.

It may be possible also to arrange special rallies in the larger cities when groups from various schools may come together in a city-wide rally to hear outstanding speakers.

**(b) Campaigns.**

These can be carried on at stated times throughout the year and should include:

- (1) Campaign for enrolment and leadership in C.S.E.T.
- (2) "3 C's" Campaign or one corresponding with it.
- (3) "Find Yourself" Campaign.
- (4) Special "service" undertakings, determined by local needs or opportunities.

**(c) Group Meetings.**

It is desirable that new groupings be made of High School Boys according to special interests, and that these groups be brought together occasionally for short courses of study.

These groups can

- (1) Study intensively the C.S.E.T. with a view to leadership;
- (2) Give special attention to those considering attendance at college;
- (3) Provide special vocational courses for students considering various callings;
- (4) Present the claims of full-time Christian Callings;
- (5) Take up the study of special courses, such as "Life Questions of High School Boys," etc.

## Conference for High School Boys

These may be held from time to time covering cities, counties, larger districts or provinces when boys may spend week-ends or even shorter periods in the consideration of special High School Boys' problems and in the inspiration and instruction that such conferences may require.

### For More Detailed Information

The reader is referred to two special pamphlets which amplify the material presented here.

- (1) High School Boys' Work—First Principles and Points of Emphasis.
- (2) High School Boys' Work—Outline of Organization and Practical Plans of Operation.

These will be sent upon request by the High School Department of the National Council, Young Men's Christian Association, 120 Bay Street, Toronto.

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## CHAPTER XI

### MAKING THE MOST OF SPECIAL LINES OF ORGANIZATION

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#### 1. "A Grand Camp"

**T**HIS is the name given to a gathering made up of several Camps of Trail Rangers.

The purpose for which the Camps meet together may be a Father and Son Supper, a debate, an athletic or aquatic contest, a special talk or a series of such talks, a treasure hunt, a hiking or campcraft trip, a group games competition, or the consideration of plans for general work for Trail Rangers.

The way in which they are linked together will vary according to the purpose and frequency of their meeting.

(1) If they meet together only occasionally, irregularly, and as special occasions may arise, we would not suggest that a permanent set of officers be set up. In some communities, owing to distance, or the lack of leadership, it may not be possible to have the Camps of Trail Rangers together very often. When they do meet together it would be for a contest of some kind, a special address, a hike, a trip, etc. The meeting will usually be arranged by a small committee from the Local Advisory Committee with the Grand Chiefs of the Camps concerned. At the Grand Camp itself, of course, officers will be elected by and from the boys themselves and these will take charge for the occasion. They will be known by their proper names so as to lend interest to the event and to get the boys familiar with the idea. The names will be as follows: Grand Chief Ranger, who will preside and keep in general touch with the Committee of arrangements; the Grand Sub-Chief, who will be general right hand-man to his higher officer; the Grand Tally, who will keep records where necessary and write an account for the local papers; and a Grand Cache, who will look after

any money involved such as gate receipts, supper tickets, travelling expenses of an outside team or speaker, etc. It should be remembered that boys of Trail Ranger age will need and welcome a good deal of help from older persons in looking after details such as measuring records made in jumping, etc.

In ho'ding these occasional Grand Camps, all those concerned should try to work up to the place where regular gatherings can be held. However, when these are out of the question, the occasional Grand Camp should be held as it is of great value.

(2) For the regular Grand Camp, a definite set of officers will be chosen to serve through the season or for part of it, as for a four or six months' period. The officers will be as named above for the occasional gathering and their duties the same. The officers will form an executive to act during the season in consultation with a sub-committee from the Local Advisory Committee to make general arrangements for the programs. If regular dues are to be collected, they will be looked after in each Camp itself by its own Cache. The Tally for each Camp will look after the attendance of those in his own group and make a proper report upon it at the Grand Camp.

(a) Sometimes a regular Grand Camp will be held monthly. The program may begin with a supper followed by songs, a few simple toasts, the Opening Ceremony, and a Practical Talk by some strong speaker. This talk will be on some subject required in the regular program and will take the place of that subject in the program of the individual Camp. By coming together for it a high type of speaker can be secured. It is always very desirable to hold some group games and a few competitions after the more formal program is finished. Remember always that the Trail Ranger age is the time when a boy's specialty is everything else but sitting still. Sometimes there will not be a supper but the program will begin at 7.30 or at 8.00 o'clock and run through very much as outlined above.

(b) In many places the Grand Camp will be held weekly and in this case it will form the regular mid-week meeting of each group. They will meet together in the Y.M.C.A., in a church basement or a hall rented and fixed up for the

purpose. If they meet for supper, their program may be somewhat as follows:

Supper, 6.15 or 6.30. Grand Chief Ranger presiding.

7.00. Songs and Opening Ceremony. General Business and Announcements.

7.15. Practical Talk or Tests.

7.35. Group Meetings by Camps, for Devotions, Bible study and Camp Business.

8.00. Group Games and Competitions.

If there is no supper on the program, the evening will run about as follows:

7.30 Opening Songs and Ceremony. General Business and Announcements.

7.45. Practical Talk or tests.

8.10. Group Meetings, by Camps for Devotions, Bible study and Camp Business.

8.30. Group Games, Challenge Competitions, etc.

It should be noted that there are not Practical Talks for every evening in a weekly program. Various interesting tests sometimes come into the program instead and for these it may be necessary to separate the Camps into their own groups for this period along with that for Bible Study. When this is done, a report as to the results of the tests in each Camp should be given at the next Grand Camp if all the groups do not come together again that night. Just after the Group Games, the whole company may be called to attention and without sitting down the results of Group Games and Tests announced. A song or hymn and a prayer make a good closing.

## 2. "A Community Conclave"

This is the name given to a gathering made up of several Squares of Tuxis Boys.

The purpose for which they meet together may be any of those mentioned above for a Grand Camp or in addition, the planning of work for boys along community lines, or any

special work that could better be conducted by a number of groups of older boys working together.

They will preferably be linked together by a "Community Boys' Council" which is described in the following section (No. 3) of this chapter. Even though they meet only occasionally, it would seem best to organize such a Community Boys' Council as the boys of this age are more able and willing to take initiative themselves and the running of the organization will not be, to such an extent as would be the case with Trail Rangers, a strain upon the men already engaged in Boy's Work. There are more joint activities such as Summer Training Camps and Fall Conferences open to boys of this age than to Trail Rangers which would be an extra reason for organizing a Council even though the Community Conclave can be held only occasionally.

(1) For the occasional Conclave, officers will be elected for the occasion unless a Council is in existence; in that case the Council officers are to act at the Conclave. If the gatherings are to contain a formal program and a Practical Talk, a few extra features of entertainment, provided by the boys themselves, could be introduced. A joint supper, followed by an address or a contest of some kind, or both, will usually be the occasion for such a Conclave.

(2) The regular Community Conclave will meet under the officers of the Boys' Council while the officers of each Square will look after and report upon the affairs of each Square, such as attendance, dues, records, etc.

(a) Sometimes a regular Community Conclave will be held monthly. The program may begin with a supper followed by songs, a few simple toasts, the Opening Ceremony, and a Practical Talk by some strong speaker. This talk will be on some subject required in the regular program and will take the place of that subject in the program of the individual Square. By coming together for it a high type of speaker can be secured. It is always very desirable to hold some group games and a few competitions after the more formal program is finished.

Sometimes there will not be a supper but the program will begin at 7.30 or at 8.00 o'clock and run through very much as outlined above.

(b) In many places the Conclave will be held weekly and in this case it will form the regular meeting of each group. They will meet together in a church basement, or a hall rented and fixed up for the purpose, or in the local Y.M.C.A. If they meet for supper, their program may be somewhat as follows:—

Supper, 6.15 or 6.30, Grand Pretor, or Mayor of the Council presiding.

7.00. Songs and Opening Ceremony; General Business and Announcements.

7.15. Practical Talk or Tests.

7.35. Group Meetings by Squares, for Devotions, Bible Study and Square Business.

8.00. Group Games, Challenge Competitions, etc.

If there is no supper on the program, the evening will run as follows:—

7.30. Opening Songs and Ceremony; General Business and Announcements.

7.45. Practical Talk and Tests.

8.10. Group Meetings, by Squares, for Devotions or Bible Study and Square Business.

8.30. Group Games, Challenge Competitions, etc.

It should be noted that there are not Practical Talks for every evening in a weekly program. Various interesting tests sometimes come into the program instead, and for these it may be necessary to separate the Squares into their own groups for this period along with that for Bible Study. When this is done, a report should be given at the next session of the Conclave if all the groups are not together again that night, as to the results of the tests in each Square. Just after the Group Games the whole group may be called to attention and without sitting down the results of Group Games and Tests announced. A song or hymn and a prayer make a good closing.



### 3. "A Community Boys' Council"

This is a Council formed of elected representatives of fifteen years of age and upwards from the Tuxis Squares in a given community, such as a township, town, city or section of a city.

The following proposed constitution of such a Council explains it fully:—

(1) Object:—The purpose of a Boys' Council is to produce united action on the part of all C.S.E.T. groups in community enterprises such as,—promotion of Community Conclaves; organization of new C.S.E.T. groups and the consolidation of work already under way; securing of attendance at Summer Training Camps and Fall Conferences; promotion of special Campaigns in Boys' Work such as, Three C's, Find Yourself, Father and Son, Stick to School, etc.; assisting in community enterprises outside of Boy's Work, such as Campaigns for Thrift, Government Loans, "Go-to-Church," "Clean-up," canvasses for community objects, prohibition, law-observance, sanitation, playgrounds, juvenile courts, delinquency, etc.; special enterprises such as may be caused by great national or local needs as epidemics, floods, etc.

(2) Membership:—The Council shall be composed of representatives from the Tuxis Squares in the Community on the basis of one for every five members or fraction thereof. (In certain communities this may be changed to read "ten members" instead of five, or the Pretor and the Scriptor of each Square may become automatically the representatives of the Square on the Council).

In some cases, the members of the Council are elected in an open election for the community. This is held at the same time as the local municipal elections and the same forms and procedure are followed such as,—previous nominations by each group desiring to nominate candidates, canvassing for votes, election speeches, announcements to the electors, voters' lists, ballot boxes, voting booths, returning officers, etc. The officials elected correspond to the local officials, for example, a Mayor, Board of Control and Aldermen, if the local government is organized in this way.

(3) Officers:—These will be usually Chairman (Mayor or Reeve), Vice or Assistant, Secretary-Treasurer (or Clerk).

(4) Meetings:—There should be at least two stated Annual Meetings, one in October to consider winter work and one in April to plan for the Spring and Summer. Other meetings will be arranged as the work may demand.

(5) Relationship:—The Community Boys' Council will be organized by the authority and under the direction of the Local Advisory Committee for Co-operation in Boys' Work. The Chairman and Secretary or two appointed members of the Advisory Committee should be ex-officio members of the Council and the Council should be represented in a similar way upon the Local Advisory Committee.

#### 4. "A Boys' Parliament"

These are of two types—Provincial and National.

##### (1) A Provincial Boys' Parliament.

A Provincial Parliament is held under the auspices and authority of the Provincial Advisory Committee. The first Boys' Parliament was convened in Toronto during the Christmas vacation, 1918. The members were elected the preceding autumn by the nine Boys' Conferences in Ontario at the place on the program for the election of officers. Three members were chosen by each Conference, one member each for the City, Town and Country. They met for three days, were organized according to proper parliamentary procedure, and considered the whole C.S.E.T. program which was at that time being revised. A souvenir illustrated report of this Parliament can be secured free by writing the Secretary of the National Advisory Committee for Co-operation in Boys' Work, 120 Bay St., Toronto, Canada.

Within the next few years, a number of such Parliaments will be held in various provinces. The members will for some time probably be elected by annual Boys' Work Conferences, as was done in Ontario.

It is expected, however, that the time will come when these members will be elected by open election in each regular constituency of the province; all members of properly

constituted C.S.E.T. groups will be eligible for nomination and for voting according to the regulations under C.S.E.T. Citizenship Franchise below; the election would presumably take place on the same day as the regular provincial elections.

The business to be taken up would be,—future revisions in C.S.E.T. programs; plans for promotion; special campaigns; conserving results of the Fall Conferences and the topics mentioned in the preceding section on the Community Conclave. Each member will be responsible for C.S.E.T. promotion in his constituency.

## (2) A National Boys' Parliament.

This will not meet annually but on occasions and perhaps in some year in which Provincial Parliaments will be abandoned to make way for it. It will consider matters that touch Canadian boyhood in a large way such as, C.S.E.T. co-operation with other organizations; juvenile crime; a monster Boys' Congress, etc.

At the time of publishing this Manual, it is planned by the National Advisory Committee for Co-operation in Boys' Work to hold the first National Boys' Parliament in 1921. Plans for the election of members, etc., will be made by this Committee. Readers who are interested in the matter can secure information as to progress being made by writing the Secretary of the Committee at 120 Bay St., Toronto.

## 5. Summary of Graded Citizenship Franchise for Tuxis Boys

For a Citizen.

### Qualifications Required

(a) Membership in Tuxis Square with registered Mentor.

(b) Charting Interview.

### Franchise Privileges.

(a) Vote for election of representatives to township, town, city, or city district council.

(b) Eligible as a member of Community Conclave.

## For a Councillor.

(a) Membership in C.S.E.T. group taking Tuxis program (boys 15 years of age and over).

(b) Attendance at a Boys' Work Conference.

(a) All privileges of a Citizen.

(b) Eligible as a representative to township, town, city, or city district Council.

## For a Member of Provincial Boys' Parliament.

(a) Member of C.S.E.T. group.

(b) Served as a Councillor.

(a) All privileges of a Councillor.

(b) Eligible as candidate for Provincial Parliament.

## For a Member of National Parliament.

(a) Member of C.S.E.T. group 18 to 20 years of age.

(b) Member of Provincial Parliament.

(a) All privileges of a Member of Provincial Parliament.

(b) Eligible as candidate for Dominion Parliament.

## 6. Local Advisory Committees for Co-Operation in Boys' Work

Mentors and others who are interested in the organization of such a committee should write to the Secretary of the Provincial Advisory Committee under whose auspices local committees are set up. The Secretary will send full particulars as to the method of procedure. A small manual for guiding the work of Local Advisory Committees is now being prepared and as the work of such an organization is not usually that of the individual Mentor the details will not be taken up here.

## 7. Mentors' Training Classes

These are usually promoted by the Local Advisory Committee as one of the most important features of its work and details regarding them can be found in the Manual for such Committees, or by writing to the C.S.E.T. Committee, 120 Bay St., Toronto.

## CHAPTER XII

### HOW TO PROMOTE SPECIAL CAMPAIGNS

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#### 1. "Three C's"

**T**HIS is a special campaign organized for the purpose of bringing before a number of boys the ideals of the Three C's movement which stands for Clean Speech, Clean Life and Clean Sports.

(1) A campaign may be promoted for all the boys in a town or community.

It will be necessary, or at least advisable, to arrange for a public meeting at which the ideals of the movement can be presented. This meeting can be arranged by the Local Advisory Committee for Co-operation in Boys' Work, or in case there is no such committee, a small group of interested persons will take the initiative and rally around themselves some representatives from all the churches in the community. In many cases where the Y.M.C.A. is organized the leadership in this will be taken by the Boys' Work Secretary. The Committee of Arrangements, in whatever way it may be appointed, will need to look after a number of items including:—

(a) A speaker. This should be as strong a man as can be procured and one who is in sympathetic understanding with the ideals of the movement and in rather close touch with boy life. It may be necessary to bring someone from outside the community for this.

(b) Time and Place. One of the local churches or the assembly hall of the Y.M.C.A. can usually be secured. A favorable time is Sunday afternoon at about four o'clock at the close of the regular sessions of the Sunday Schools.

(c) Publicity. This can be provided by news notes in the local paper of all meetings the committee has arranged. The speaker who has been secured should be made use of in publicity and in some cases, especially if the speaker is

one of note, a cut can be used to advantage. Announcements should also be made in the churches and schools while church calendars will, of course, carry mention of the coming event for a number of weeks previously. If it is thought wise and if funds allow, posters may be distributed throughout the community. As part of the publicity arrangements the workers in the churches who are interested in boys can be interviewed personally and their enthusiastic support enlisted.

(d) Cards and Buttons. A supply of Three C's cards and buttons should be secured in advance from the C.S.E.T. Supply Depot, 120 Bay St., Toronto. These will be provided in sufficient quantity to allow one card and one button for each boy present with a reserve supply to be used in work after the public meeting.

(e) The meeting itself. The program for this should be made short and interesting; a few minutes for brief scripture reading, prayers and remarks of introduction and explanation will make up the opening part of the meeting. The speaker will then present his message. Arrangements will have been made beforehand for distributing cards to all those present. In some cases it will be best to receive signed cards and distribute the buttons at the close of the meeting. Each boy who signs a card will keep the pledge card for himself and hand in the stub at the left hand corner in exchange for the "Three C's" button. Extra cards can be distributed to each boy for him to secure signatures from his friends who are not present at the meeting.

(f) Arrangements for following up and conserving the results. Boys who have taken extra cards will be enthusiastic in getting their friends to sign them. Those who sign in this way can turn in their cards to someone in their own Sunday School from whom they receive a button, or to the local Y.M.C.A. The Committee of Arrangements will need to make lists of all those who signed and the superintendent of each school will then be provided with a typewritten list of those from his school who have signed the cards.

Out of this public meeting there may arise a special campaign for some local need, such as an Anti-cigarette Campaign in the schools or factories. Suggestions as to such a campaign are given in section 5 of this chapter. A

special committee of boys may be called to arrange for an extra emphasis upon clean sports in the local schools or athletic leagues.

(2) Special campaigns may be held for certain groups of boys. These may be the public school boys of a certain school or community, the high school boys of a school or community, the employed boys of a special place of employment or of a certain neighborhood.

(a) For this type of campaign there will need to be special publicity. This will be worked out along lines determined by the local situation. Suggestions as to the way in which this publicity may be prepared and put before those who are concerned will be found in section 5 of this chapter dealing with the special Anti-cigarette Campaign. The same form of publicity suggested there can be used here except that it would be enlarged to take in all three factors of the Three C's instead of just one.

(b) Instead of having one address and one public meeting there might be a series of addresses given in a factory or school on successive weeks. These addresses can be made to fit into one another and lead up by proper stages to the climax of the campaign which is the time when cards will be signed and buttons distributed. This meeting can be arranged for all the boys of the group or for those in an individual place of employment or school. Whenever possible to gather for such a meeting a group employed in one place or attending one school, it is better to do so as attendance will be larger and interest will be greater than if a mass meeting is held or if as many as possible were to be brought from all the separate places concerned.

(c) The follow-up work for such a campaign will be along the line suggested in the preceding sub-section dealing with the campaign for all the boys in a community.

## 2. "Find Yourself"

This is a special campaign organized to help a number of boys in any or all of these things,—learning, under proper direction, their own temperament and abilities; choosing a vocation; preparation for training in it and recognizing the importance of the Christian motive in one's life-work.

(1) This campaign may be promoted for all the boys in a given community.

The following suggestions for organizing such a campaign are based largely upon actual work done in the city of London, Ontario, in March, 1919. The work which was under direction of the London Advisory Committee for Co-operation in Boys' Work was carried out by a number of active committees.

The General Publicity and Editorial Committee had charge of preparing readers for the press, securing announcements in churches, keeping records of work of committees, program of meetings, etc., with a view to preparing a full report of the campaign. Through the agency of the City Public Librarian a folder containing lists of available literature in the Library on Vocational Guidance was printed and sent out to Mentors and others interested, including boys who filled out self-analysis blanks.

The High and Commercial Schools Committee was headed by the principals of both institutions but the active promotion work was done by the High School Club. The president of this organization presided at the assembly meetings in the school and under him a committee of boys visited the various rooms giving brief speeches to interest the other boys in the movement and securing the appointment of one boy in each room to collect the self-analysis blanks to be distributed. The Technical School did similar work.

The Employed Boys' Committee was made up of a number of prominent business men and had charge of arranging a meeting of employed boys.

The Interviewers' Committee consisted of a group of strong business and professional men whose task was to secure fifty representatives of various occupations to look over the boys' self-analysis blank and advise them as to vocational choices.

The Public Schools Committee consisted of the Inspectors and Principals of Public Schools and its work was to arrange for addresses on the value of such training to the boys of the seventh and eighth grades.

The Committee on the Sunday Meeting consisted of



one representative of each denomination and had charge of the promotion and program of a special Sunday afternoon meeting for boys' when the importance of the Christian motive in all vocations and the challenge of the more definitely Christian callings was presented.

The Follow-up Committee, headed by the Boys' Work Secretary of the local Y.M.C.A. and selected from the interviewers and committee-men, was entrusted with the task of following up individual boys who filled out forms, seeing that suggestions in regard to schooling, courses, etc., were acted upon, that information re colleges, occupations, etc., was supplied to boys, and that as far as possible boys interested in this matter were related definitely to church and C.S.E.T. program.

The Campaign began the first week with articles in the press and an address to the pupils of the High and Commercial Schools by a local lawyer on the "Professional Field." During this week also the boys on the High School Committee visited the forms and were allowed time to explain the campaign to the classes. The week following an address on the "Commercial and Industrial Fields" was given by a prominent business man of the city to the pupils of the High, Commercial and Technical Schools, and the third week addresses in the same institutions on the Principles of Choosing a Life Work were given. At these last meetings in each case the self-analysis blanks prepared by the executive were distributed. During these last two weeks the work of the Publicity Committee continued. Articles appeared daily in the press, announcements were made in the Churches, Church Schools and Boys' Groups, and the Public Library Folder was circulated. At the end of the third week on Sunday afternoon, four hundred teen-age boys gathered in a mass meeting to hear an address on "The Christian Motive in Choosing a Life Work."

Tuesday of this fourth week a very enthusiastic supper for interviewers was held, at which instructions were given and problems discussed. On Thursday and Friday "Stay-at-School" addresses were given to the seventh and eighth Grades. On Friday evening the meeting of employed boys was held. The Industrial and Boys' Work Secretaries visited every shop and office of any size in the city seeking the co-

operation of managers and foremen, posting up announcements, and distributing written invitations to the boys.

The work after these meetings centred about the collection of blanks and arranging of interviews, several hundreds of which were held.

"It was wonderful to see how eager the boys were, many of whom we had never reached before, and who had shown no particular interest in our work. The contact afforded with men of Christian spirit and the friendships formed in consequence will no doubt mean much to these boys. In addition, we enlisted the sympathy and support of men in many cases of real ability and influence whom we had not previously related to our work. In the third place we secured in a larger way than ever before the co-operation of the educational bodies of the community. If this co-operation can be maintained it will mean much in rendering more effective the work of the committee in this and other lines in the future."—From the report of the Campaign.

(2) This campaign has also been carried out to great advantage in a small group.

(a) The first step is to send to the Supply Depot for a supply of Self Analysis Blanks sufficient to provide one for each member.

(b) A practical talk or address will then need to be given before the group dealing with some phase of vocational training and at this meeting blanks will be distributed and explained.

(c) The boys will then be given a week in which to fill out the blanks and return them to the Mentor or other leader.

(d) Plans will then be made to have each boy who has filled in his blank have a personal interview with some man. This will not of necessity be his own Mentor. Christian business men can easily be interested in this type of work and will be willing to give their time for holding personal interviews with boys and young men in connection with such a campaign. The interview will be based upon the blank that the boy has filled out, and any questions that he has found it difficult or impossible to answer will be explained so that the answers can be written down. Before a man holds an interview with an individual boy he should have a few days in which to examine the blank that has been filled out by the boy and to get familiar with his answers. He will then be able to begin the interview in a direct and helpful way.

(e) In following up such a campaign each interviewer should be led to take a permanent interest in the boys with whom he has dealt.

Without making himself obtrusive in any way he will be able to manifest a real interest in each boy and can be in touch with him so that when any problem connected with his work arises the boy will naturally turn to the man who has been interested in him.

### 3. "Father and Son"

This is a special campaign organized for the purpose of bringing fathers and sons in closer fellowship with each other and of placing before each the high ideals of the relationship which should exist between them. The following suggestions will be helpful in regard to conducting such a campaign,—

(1) It is advisable that the campaign be observed as a "Father and Son Week" rather than merely as one particular event, such as a Father and Son Supper. Included in the program for the week there would be special sermons and services in the church, a Father and Son Supper some evening during the week, one evening given over to a regular group meeting of the boys to which the fathers should be invited, an evening for a quiet hour at home for fathers and sons, a Saturday afternoon hike or observation trip, etc.

(2) If the campaign is promoted in a community where the plans will be carried out under the direction of a local committee, which will usually be the Advisory Committee, special sub-committees will be appointed to deal with publicity, special church services, banquets, special athletic or other features. These committees will be appointed for some time in advance and will be responsible for the carrying on of their part of the campaign. In connection with publicity, news items and interesting material will be provided for the local papers. In some cases posters have appeared in the street cars in addition to churches, schools, places of employment and store windows. If a special slide is prepared for use in the local theatres, the proprietors of such places will usually be glad to insert it in their performances. In connection with the banquets these can be arranged separately

for the local churches, each holding its own, or all the churches of one denomination can have their supper together, or all the churches of a certain section of the city can unite their forces for a large banquet in one church building or other suitable place. The local Y.M.C.A. building is often used for such occasions. At these banquets an outside speaker will usually be secured who will bring a special message to the boys and men; the relationship of father and son will be emphasized and speeches by the boys and men in response to toasts will usually form a part of the program.

#### 4. "A Clean-Up"

This is a special campaign organized for the purpose of linking boys to a community effort for the cleaning of yards, streets, vacant lots, etc.

(1) It will usually be related to a larger community effort as the boys' share in it, although in some cases it may be a movement springing from and carried on by the boys and boys' organizations alone.

(2) The local conditions will vary so greatly that suggestions to be given here can be only of a general character. There will need to be committees on publicity, recognition of workers, yards, vacant lots, recruiting, etc.

(3) By giving the matter proper publicity and making arrangements for the inspection of the yards of private premises it will usually be quite easy to get these cleaned by their owners or occupants.

(4) In most towns and cities, however, there will be some vacant lots whose owners either through absence or indifference will not take steps for putting them in proper condition. A campaign will need to be promoted among the boys for cleaning up these unsightly places which will often be littered with all kinds of refuse, ashes, cans, etc. They will need to be plotted on a map so as to make sure that none will be overlooked.

(5) At an appointed time and place the boys should be rallied on some free afternoon, divided into companies under captains, given some sort of banner to carry, and sent out with sealed orders to their work. Their orders

will give them the location of the vacant lots on which they are to work. They will be expected to carry all the material that has been disfiguring the place to a pile usually at the edge of the sidewalk where it can be later hauled away by teams.

(6) Announcements will be made in advance as to the extent of the work and of the presentation of buttons near the close of the afternoon to all the boys who are certified by their captains as having taken part in the work.

(7) If at the close of the work, arrangements have been made for some sort of refreshments and entertainment for the boys, interest will be added to the campaign and it will be more certain of success.

## 5. "Anti-Cigarette"

This is a special campaign organized for the purpose of bringing before a group of boys the evils of cigarette smoking and of securing a pledge from the boys to abandon or refrain from the habit.

Perhaps the best way to give suggestions for such a campaign would be to present a description of an enterprise along this line carried on in the St. Thomas Collegiate in 1918. This account is taken from the "Canadian Boy Builder," December, 1918.

"To put the cigarette out of business in a Collegiate with an enrollment of about 450 has been the achievement of the St. Thomas Collegiate Boys' Club within the past year. At the regular meeting of the Boys' Club, January 25, 1918, it was decided to launch an anti-cigarette campaign. Hope of success lay in the conviction that the vast majority of the students recognized that the habit interfered with efficiency and would welcome a united effort to make the cigarette smoker the unpopular exception.

"The following Monday morning saw the beginning of a strenuous five-day campaign. A bulletin was posted, reading:—

Trial! Trial! Trial!  
Of Whom?  
By Whom?  
When?  
Witnesses?

See announcements to-morrow.

"Tuesday, a poster showed a cigarette standing, with a very guilty air, in a witness box, with the Boys' Club on the Bench. Below were the names of the witnesses—a local banker with a record in athletics, a druggist, the physical director of the Y.M.C.A. and three students, one of them, a non-smoker, the captain of the rugby and hockey teams.

"On Wednesday, a printed sheet contained the opinions in regard to the cigarette of such men as Edison, Ford and Burbank.

"Thursday came another cartoon, a question mark made by burning cigarettes, 'The Burning Question.'

"Friday saw the last cartoon,—a cigarette carrying a satchel labelled 'Nick-o'-time' receiving a knock-out blow from a heavy club labelled 'Collegiate Boys' Club,' wielded by a sturdy arm. Underneath appeared the legend, 'Knock Him Out!'

"The meeting held on Friday evening was ready for business. The talks by men and boys were straight from the shoulder. It was decided to provide a plain blue button for all boys agreeing not to smoke cigarettes. If a boy failed to abide by his decision, he was in honor bound to return the button. No pledge was signed; the whole scheme was based strictly on the honor principle.

"The result was the unqualified success that springs from hearty co-operation. Practically every male student wore the blue button. Every member of the Collegiate teams, of the executives of the various societies, of the Collegiate Orchestra, of the 'Collegian' editorial staff, in brief, every member of every school organization fell in line."

## CHAPTER XIII

### PERSONAL WORK WITH BOYS IN CONNECTION WITH CHARTING

"**I**T is people that count. You want to put yourself into people; they touch still other people; these touch still others and so you go on working forever," said Alice Freeman Palmer, President of Wellesley College, to her husband when he sought to reprove her for neglecting her writing in order to give herself to people. It was said once of a certain Boys' Work Secretary that he had no ability for carrying out a program of work, or for seeing his task in a large way, but that in dealing with individual boys he was unique and superb. A prominent Toronto minister recently, in reviewing a study he had made of the great revivals of the past two centuries, agreed with the statement of Dr. Chapman, the great evangelist, that the next great revival of religion was to take the form, not of a mass movement, but of "a revival of personal work."

Personal work we have always had; in a larger degree than ever in the past we must have it in the future. But what kind of personal work?

#### 1. There is a Certain Type of So-Called Personal Work Which we do not Need to Revive

We have used the word "so-called" of deliberate choice. The main thing about a certain kind of Christian service is that it is often entirely **impersonal**. It is a flying tackle at a man's soul in an attempt to compel it to enter the Kingdom of God without any regard to the personality of the man approached. It may be described as the promiscuous habit of approaching all sorts of people, under all sorts of conditions with a straightforward, simple question as to their spiritual condition and a plain explanation, nearly always in Scriptural terms, of the way in which they may be

saved. In the hands of people possessing strong personal magnetism and powers of direct, convincing speech this method has produced in many cases quite dramatic and important results. However, there are certain facts that should be remembered in connection with it, having in mind especially the way in which it is carried out by its least efficient advocates.

It is often born of a real "passion for souls" and when it is, it is most commendable; but oftentimes it springs from a mixed desire on the part of the worker for added merit in another world, or for increased honor as "a great Christian worker" in this. The hymn "Will there be any stars in my crown?" voices the pitifully selfish question with which some earnest people attempt to win others to the Christian life. Their service does not spring from a deep **personal** interest in the highest welfare of the other person concerned. This type of personal work is often not based upon a wise psychology in its approach to human needs and interests. It is sometimes a cold, formal and intellectual presentation of religion leading to a formal acceptance of a certain attitude to the Christian life. As practised by some persons it seems to assume that Scripture passages may be quoted as "sure-shot" remedies for all spiritual ills and that if the proper passage is quoted, the desired result is bound to occur. It has unfortunately lacked a vital contact with a real program of Christian activity and service and has not been presented in such a way as to show that "salvation" and "service" are closely and inevitably linked to each other. Finally, it has many times rested for its support and motive upon the idea that religion is a process of selfish escape from the evils of this world into the ease and joy of another and this is a view of religion that has lost its acceptability and its power in the modern world.

For any reader whose personal work has not had the objections and weaknesses just mentioned, there is nothing in this chapter but hearty commendation and good wishes. It is not the purpose of this section to discourage other types of evangelistic effort in their proper place and under certain circumstances, but to point out that in charting boys there is a unique opportunity for personal evangelism.



## **2. There is, However, Serious and Urgent Need To-day for What has been Called "a Revival of Personal Work"**

This kind of personal work must rest upon a deep, fundamental interest in people. It must depend upon a real regard, almost a reverence, for human personality and a willingness not only to understand its nature and the laws by which it can be approached and influenced, but also to adapt plans and methods to those laws.

## **3. Boys' Work Gets its Greatest Power From Its Personal Contacts**

The boy sees the world in concrete terms; he can sense a falling apple much more readily than the law of gravitation. Because he sees everything in concrete forms, he demands that ideals of life should be presented to him in some physical shape that he can see and understand. This means that an ideal must come to him in a personal form. It is because of this demand on the part of the boy that he is more concerned with the biography of a good, heroic man than with an elaborate essay or address on goodness and heroism. When he comes in contact with an actual life in which he can see the qualities of goodness and heroism in everyday operation, he is appealed to as in no other way. A boy is sensitive to his immediate environment, while things that are far off and difficult to understand get little if any response from him.

It is because of these facts that the boy becomes a hero-worshipper. Ideals mean nothing to him until and unless they become personal and when they do their influence upon his life is incalculable.

"Ideas are often poor ghosts; but sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft, responsive hands, they look at us with sad, sincere eyes, and speak to us in affecting tones; then their presence is a power, then they shake us like a passion, and we are drawn after them with compulsion, as flame is drawn to flame."

#### 4. The Charting Interview is a Unique and Splendid Way of Establishing This Personal Contact Between a Boy and an Older Christian

The Charting Interview is a wise approach; it establishes a point of contact between the boy and his leader, because of the fact that the avenue of approach to the deeper spiritual and moral life lies along the line of everyday practical interests. Gradually and by the proper steps the attention is led along to the inner life. The leader who attempts this great venture in the creation of spiritual ideals has first won the confidence of the boy in front of him by showing that he lives a normal all-round life himself, and that he is interested in the boy's life.

This sort of interview makes the religious appeal a forceful one, because it presents religion as an essential factor in a unified conception of life. Ordinarily a boy gets his life quite well organized, in thought and in habits, around certain interests, such as play, work, social life and then we come to him with an appeal for religion as something extra that must be tacked on to or fitted into a scheme of things already set up. Experience has proven this procedure to be a mistake. The Charting Interview is based upon and reveals the fact that the so-called sacred and secular aspects of life are but two ways of looking at a unified whole, that there is no line of cleavage between them and that through all of our everyday interests and activities there should run a spiritual meaning and purpose.

This interview is based entirely upon personal contacts. Unless the Mentor or Leader is in close touch with the boy whom he interviews, the results will not reach very far. It is because he actually does know the boy's life, has lived and played with him and has seen him under all sorts of conditions that he can really reach his life powerfully.

The interview opens up the boy's life to the Leader's influence. Confidences are established because of it, that give the man a lever to use as he will in swaying the boy's life. He has a means by which he can check up his future development as, perhaps no one else can.

"The reserved soul of a boy is not to be burglarized and most wise leaders feel that an acquaintance formed through play or some other wholesome interest of youth is the best way of approach to affairs of the spirit," says Forbush.

## **5. Suggestions as to Using the Charting Interview for Personal Work**

(1) A Leader who hopes to touch boy life in this deep and vital way will need to saturate his own heart in prayer. His own prayer life, his inner religious experience will cultivate in him a sympathy for boyhood and an intuitive understanding of its needs and longings before he comes in actual contact for the interview.

Perhaps these words will be read by some man of high purpose whose life has not been accustomed to prayer. Let him not give up his task but before he approaches a boy in this way, let him ask himself in a few minutes of meditation just what it is that he has set out to do. Let him think of the whole range of boy nature and then of the long reaches of experience through which the boy whom he is to meet must pass and then let him ask himself what "set" should be given to that life during its formative years. At the end of these meditative moments he will, no doubt, find himself offering a petition, whose earnestness and brevity will be equally conspicuous, for divine help in his difficult but fascinating task.

(2) The approach should be made intimate and friendly. Suggestions as to ways in which this may be done will be found in the section on Charting, page 111.

(3) The Leader will then go through the C.S.E.T. outline consecutively, noting the boy's standing in each item.

(4) It is essential that in his own mind, the Mentor regard each of the four programs as important. If he thinks of the intellectual and physical programs merely as introductions leading up to the devotional program, or as traps to seduce a boy within reach of the religious items, he will not build a boy's confidence in himself upon the best and most secure foundations. Let him discuss the

social items, not merely because they are in the program, but because he regards them as having been put in the program on account of their importance.

(5) When beginning to discuss the devotional items, the Leader will not change his manner or tone of voice; he will deal with them in the same friendly, everyday voice that has been used in discussing Home Reading, Camping, etc.

(6) In emphasizing each item, it would help greatly for the Leader to mention the benefit he has himself received from attending Church and Sunday School, from studying the Bible and observing daily prayer. In addition, well known and trusted men in the community could be named who follow these habits.

(7) In approaching the boy's relationship to the Church, and his attitude to the Christian life, the Leader is storming the inner citadel of Boy Soul. Let him come naturally, reverently and always hopefully to this crowning task.

Sometime during the discussion let the following points be made clear to the boy:—

(a) Being a Christian does not mean cutting the real pleasures out of one's life; it draws a line between those that harm and those that help; but it puts the emphasis upon the wholesome, genuine joys of life. Men, well-known to the boy, can be named who are Christians and yet who live happy lives.

(b) The question of sin must be faced; not of sin in the abstract, theological sense, but of the actual sins in the boy's life. These will already have appeared no doubt, as the interview has gone on. Boys will see their own failures clearly, even when they cannot understand the sin of Adam. Christ as the great ideal always has a powerful influence upon boys, and they become conscious of their sins as they realize how far they fall short of Him.

(c) In accepting Christ, a boy does not have to go through the same experience as someone else of whom he has heard. Some will make their great decision in a revival campaign, or at some other time when their emotions are intensely stirred. Others, it should be made clear, have made just as far-reaching a decision in quiet and often alone. Many

times boys are held back from avowal of Christ because of expecting some emotional upheaval of which they have heard, and which may be out of the question for them.

(d) Conscious acceptance of Christ as Lord and Saviour does not mean an immediate leap into a perfect Christian life. This life has a beginning but it is a matter of growth. Sometimes a young Christian life of great promise is cut short because some evening the boy forgets or neglects to cut the wood for the kitchen because of a party or a hockey match, and is thoughtlessly called a "backslider" by a parent or a friend. This should not be the case. We should not expect more of our lads than of ourselves. They should set their ideals high, but they should not be made to feel that a failure to reach the mark need plunge them into an inescapable slough of discouragement and despair.

In order to bring the matter definitely before the boy, some of the following questions wisely chosen, might find a place in the conversation:—

"Are you now a member of the Church? When did you join? Do you feel that you have failed or succeeded fairly well in living the Christian life?

"If not a Christian, have you thought about it? Have you decided that some time you would accept Christ? Have you made up your mind as to **when** you would do so?

"What difficulties have you seen in the way of doing so? Why have you not done it before?

"Are you willing to accept Christ now as your Lord and Saviour?

"Have you been confirmed? When were you confirmed? How far have you fulfilled your confirmation vows?

"If you have not been confirmed, have you thought about being confirmed?

"Are you willing to offer yourself for confirmation now, and thus publicly announce your allegiance to Christ?"

## CHAPTER XIV

### DISCOVERING AND TRAINING LEADERS

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THE serious lack of trained and consecrated leaders in all forms of Boys' Work was never so serious and apparent as to-day. In the Church and in the work of the Y.M.C.A., this need is constantly pressing itself upon our attention. We see this need, for example, when a group of boys returns from a Summer Training Camp or Fall Conference with an enthusiastic desire to carry on effective work in their home communities, while often their energy is lost because there is no trained leadership to assist them. Again, when a winter's program is being planned, it is found that there is a supply of leaders for only about one-half the boys in the Church or Association. We have seen athletic meets degenerate into general rough and tumble affairs, because there was no one present competent to direct the activities of the boys. We have seen groups organized and undertaking work with great enthusiasm and with good prospects, but later, we have been compelled to admit that these groups have, after a month or two of uncertain existence, disbanded because of lack of leadership. Reports have just come in as this chapter is being written in regard to a certain town, in which C.S.E.T. work was opened up the previous fall with great hopefulness; because of lack of leadership the gatherings soon became merely tumultuous affairs in which the strongest boys were on top at the end of the evening; the result was that the public lost confidence in the work, the whole program was abandoned, and there is now no opportunity for organizing similar work in that community for a number of years.

How can we meet this insistent demand for capable leadership?

As in the past, so in the future, we will do all within our power to meet this need by recruiting men of years and experience. We will enlist pastors, teachers, Sunday School

superintendents, and other interested men in this task. By our Father and Son Suppers, we will seek to get the fathers informed about the work being done for their boys and interested in it, with the possibility that a few of them at least, will take an active part in providing direction for it. We will continue to gather as many men as possible at our Fall Conferences, and give them a vision of their opportunities in this great field. We will, as before, and let us hope, in an even larger measure, gather these men into Mentors' Training Classes, in order to make them more efficient in this work. We have already secured a large number of adult leaders in these ways and the success of C.S.E.T. work in Canada has depended in a remarkable degree upon their consecration and ability. To the large number of such men who took positions of leadership in this work during the four years of the war, in order to replace our young men who had gone to the front, the whole future of Boys' Work in Canada will owe a debt of gratitude. It is hoped and believed that in an increasing measure, the whole movement will have the benefit of this type of leadership.

When we think of the Boy Problem in Canada in a large way, however, the need for leaders becomes almost appalling. There is only one source from which the full number needed can in time be recruited, and that is the ranks of the older boys themselves. We have all seen during the period of two or three years of Boys' Work in one community, the remarkable way in which the older boys have developed into most trusted and efficient leaders. It is possible to point out communities in which the great burden of Boys' Work to-day is being carried by those who, a few years ago, were themselves mere awkward young fellows, just stretching out in long trousers. To encourage this condition so that it reaches the great bulk of our communities rather than a mere handful, ought to be the ambition of everyone who is concerned with work for boys. In discovering and training our future leaders, our Mentor will be making perhaps his most distinctive contribution to the work of the future. Every leader to-day must have lynx' eyes to ferret out the latent capacities for leadership in his boys. He will find these varied powers sometimes where he least expects. It will be his joyful task to stimulate,

encourage, nurture, train and direct into right channels these characteristics in his boys.

How can this be done? We will here give a few suggestions which we hope will prove of value to Mentors in this great work.

### **1. The Mentor will give as Much Self-Government as His Group Will Stand**

The germ of future leadership is in the gradual development of self-government on the part of the boys themselves. In self-government, each boy has an opportunity to develop all the capacity he has.

During the Trail Ranger period, the adult leader will be what Professor Fiske has called the "Supervisor, with large discretionary powers"; "in middle adolescence," to quote from the same authority, he will be an "Adviser, with great opportunity for suggestive guidance, with no overt authority except in a crisis; in late adolescence simply the position of a Comrade, frankly on an equality with the young men, receiving only such deference as his superior experience and personality may naturally command."

The great task of the leader is to develop originality and ingenuity on the part of the boy himself, and in proportion as he does this will he be laying the foundation for future leadership. As Dr. Richardson has said, "The task of the leader of adolescent young people is to guide rather than to govern. His perilous, but important privilege is that of the progressive transference of authority from himself to them." Any leader who has carried on work with boys for a number of years has noticed this in the fact that with his twelve-year old boys he practically has to decide for them everything that they would do, while with his older boys of eighteen to twenty years, he has been able to trust things quite largely, yet not entirely, to their judgment. It is in the development of initiative on their part that we will help to develop the leaders for the future.



## 2. The Leader Will be Constantly on the Watch for Likely Boys

It is not to be expected that every boy will possess the powers and the personality to make him a leader of others; some boys will possess abilities in this direction in a greater degree than others. It is for these boys that the Mentor must constantly be on the alert.

What sort of a boy is likely to make a competent leader? The Mentor will, of course, not allow his attention to be centred on the boy who is merely talkative and noisy, who has the air of one who knows all that there is to know. He will proceed cautiously with the young fellow who will attempt to do anything with sublime over-confidence, especially if, after he fails miserably, he does not seem to know it, and is anxious to try again without extra preparation. The Mentor who judges his boys from merely surface signs, will sometimes find such a boy as this, place responsibility upon him and then meet with a serious disappointment, when the boy unexpectedly fails. He will have, under the circumstances, a quiet talk with the lad and point out the cause of his failure along with the possibility of more successful service in the future.

The Mentor will give careful attention to the quiet boy, who, without seeking to attract attention to himself, works and thinks; he will notice the lad who will attempt the new task when the issue is put up to him, and who, if he fails, will be conscious of his failure, able to estimate his own ability and to point out why he failed and willing to make careful preparation before another attempt. If a boy of this type shows also careful application in attempting to master any new process of work and ability to think for himself in connection with it, the Mentor will become convinced that he has found someone who will perhaps some day take his place.

The following qualities should be carefully looked for in seeking to discover possible leaders:—

Punctuality and regularity in attendance.

A keen interest in talks and activities.

A mastery of the details of the program.

A desire to excel as shown by the winning of badges and a good standard in C.S.E.T. Program.

A sense of personal responsibility for assigned tasks, in connection with the Club work.

The power of initiative as shown in games, etc.

The power to think and vote independently.

Willingness to consider the rights and needs of others.

There will be, of course, no one boy in whom all of these traits will, at the same time, appear, but the boy who is destined to become a leader of others in future years will, while possessing some of these, gradually develop others and in time perhaps all.

### **3. The Mentor Will Hold Before His Boys Constantly the Ideal of Leadership**

It will be necessary for boys to be challenged with the call and the need of leadership, and when it is properly placed before them, they will undoubtedly respond.

This challenge will be put before them in a variety of ways. In their attendance at Summer Training Camps and at Fall Conferences, they will not escape this appeal. In the regular work of the year, the Mentor will make constant reference to the strong addresses and appeals to which the boys listened at Camp and Conference. In his Bible Study groups, he will constantly seek to make the particulars of the lesson personal matters. He will not do this in an offensive way, so as to make any particular boy embarrassed, but the challenge will be presented in general terms and as strongly as possible. He will occasionally ask the boys to decide what it is for which they are training, selfishness or service, popularity or influence, glory or leadership.

The Mentor will see to it that no Charting Interview closes without the boy being faced with this great question. Every time a member of his group takes part in the "Find Yourself Campaign," or fills out a Self Analysis Blank, he will be brought to consider what he is going to do with his life from the standpoint of leadership and service.

The Mentor will co-operate with the pastor of his church and the superintendent of his Sunday School and keep in touch with the need for teachers in the classes for younger boys, and when he becomes acquainted with these, they will be mentioned before the older boys and the appeal involved in them presented. In connection with the work of the local Y.M.C.A., the Mentor will be acquainted with the workers in other departments than his own and with their needs, and will be always on the alert to provide leaders for younger boys in the Association.

It will help to keep the challenge of leadership before the boys if the Mentor will mention occasionally the young men of the church and community who have lost their lives in the Great War, and whose places must be filled. By sending to the C.S.E.T. Supply Depot, 120 Bay St., Toronto, an attractive, illustrated poster can be secured, emphasizing this feature very strongly. This will be sent free of cost.

#### **4. The Mentor Will Provide His Boys With Adequate and Graded Training for Leadership**

In Summer Camps, he will be constantly seeking to bring boys forward and to put responsibility upon them. In Boys' Work Conferences, there will be an opportunity to develop individual boys in the ability to appear with ease and effect before the others, even though some be strangers. In the home group itself, the offices will rotate among the members. A great deal of work will be done through committees and definite responsibility will be committed to the committee members. All these items have to do with experience and actual practice.

There are also certain ways in which boys can begin training of a more thorough kind. Bible Study Courses are valuable for the future leader. To master gradually the details of the C. S. E. T. Program is most essential. Courses of study in the lives of heroes and of great Christian leaders, in First Aid and in Life Saving, will be an important part of the equipment for leadership. All these items are elements in the regular program of the work itself.

There are still other ways in which training can be received. In every up-to-date Sunday School there will be conducted at regular intervals a Teacher Training Class. For older boys, this will prove a most effective and valuable means of preparation for future work. Boys' workers should by all means be in touch with the whole broad field of Religious Education. In a certain Canadian city, the Mentor of a C.S.E.T. group of older boys had secured sixteen of them for a Mentors' Training Class soon to be put on in the city. When this class was, of necessity, abandoned the whole group of coming leaders joined a Teacher Training Class being arranged in their own church. The Mentors' Training Class is also an avenue that every Mentor should use in the development of his older boys. It has been the custom in the past to have older boys and young men present in every such class and this must be the case in an increasing degree in the future. A Teacher Training Class or a Mentors' Training Class made up exclusively of older C.S.E.T. boys would be an attractive and valuable feature of a year's work for boys. The latest and best suggestions as to courses for Mentors' Training Classes can be secured by writing the C.S.E.T. Committee, 120 Bay St., Toronto, Canada.

## **5. The Mentor Will Have His Boys Use All the Powers They Develop and Compel Them to Face an Ever Enlarging Task**

In the general work of the local church and Sunday School and the Y.M.C.A., there will be opportunity for them to serve as ushers, librarians, secretaries, messengers, record officers, leaders in social events, etc. All these should be made use of to the full.

In the work of the local group itself, each boy who shows potential leadership, will be given all the work that he can do. But in addition to this, the Mentor should see to it that the boy faces tasks that grow more challenging and difficult as time goes on. At times the whole program will be thrown upon the shoulders of the boys and they will be held responsible for making it a success. Special "stunts" and entertainments will be arranged by them. Gradually

they will be prepared for more difficult and serious work, such as teaching a class of younger boys, or taking charge of the mid-week activities. An older boy can often be made Assistant Mentor in a Camp of Trail Rangers, and thus become responsible for definite parts of the work.

## CHAPTER XV

### THE RELATION OF THE C.S.E.T. GROUPS TO OTHER ORGANIZATIONS

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**W**E are living in a day when organizations of all sorts are being multiplied at a bewildering rate. Business, professional and political life are feeling the strain of this fact. In the many fields of work that have service rather than personal profit as their motive, the same increase in machinery has taken place and the danger of overlapping and confusion has arisen. In Boys' Work itself, there are many organized efforts that are intended to benefit the boy. In carrying on the work of C.S.E.T., it is most essential that the work of the group should be carefully related to all other interests that surround the boy's life. Unless this is done, there will be conflict of engagements, confusion, overlapping, a weakening of each program concerned and sometimes misunderstanding between those persons really concerned for the welfare of the boy himself. No organization, no institution, no program of work has the slightest right to put itself at the centre of attention and demand that all else should be related to it. The centre from which all else radiates, and to which all plans and programs should adjust themselves is the boy himself and his needs. Those who are promoting the C.S.E.T. should remember this. They will be ready at all times to co-operate in a sympathetic way with all others who, like themselves, are deeply concerned for the welfare of boy life. The following suggestions are thrown out here to help in giving guidance in this very important aspect of our work.

#### 1. The Home

This great fundamental institution in society should have a deeper and finer place in the boy's life, because of his membership in a C.S.E.T. Camp or Square. Although the group carries on work outside the boy's home, it is certain

that, in his teens at least, he will be out of his home during a considerable part of his leisure time anyway. Our program of work is intended to enter powerfully into these hours and bring helpful influences to bear upon his whole life.

(1) It will be noticed that in the regular program the boy receives credit for his participation in the regular activities that are, or should be, connected with his home life. These are not added to his life as something extra, because they are in the C.S.E.T., but because they are essential factors in a normal boyhood. The program relates these interests and forms of service to a comprehensive ideal of development.

(2) In the Home Record Card that the boy takes to his parents and receives signed from them, there is a definite link between his group leader and his home. The parent who fills out such a card will have a new appreciation of the work that is being done in the boy's Club; he will see that the Club is not a mere gathering for frolic, but that the leader of the Club is definitely interested to know whether each boy is obedient, cheerful and helpful at home. The Mentor will strengthen his work greatly by using these Records carefully.

(3) The Father and Son Supper or Week should be made, more definitely than is usually the case, a strong link between the Club work and the home. One of the best ways in which the father and his son can be related sympathetically to each other is to show the father the full meaning of that to which his own boy is being exposed in his C.S.E.T. group. Occasionally, the main address at the supper can be given over to an exposition of the principles of C.S.E.T. This will be valuable in communities where the men are not already familiar with what the movement stands for. In any case, a short address or two could well be given by the boys, explaining what their Club life is and what it means to them. These addresses will not lengthen the program as they will merely take the place of those usually given by the boys.

(4) "Parents' Night" could be put into the regular program occasionally. This need not be made an elaborate affair, for which extra work is necessary, but could be held on some evening when the program contains items that

would be of interest to visitors. A Practical Talk, or a test such as a debate, would be a pleasing feature for parents.

(5) Some sort of annual exhibition is very valuable. This could be an exhibit of hobbies, collections, handicraft, of gymnasium work, etc.; work done by the boys in connection with their Bible Study will be included. In Y.M.C.A. work, the annual gymnastic exhibition is always a strong bond between the boys and their homes. A certain church in Eastern Canada held its first gymnastic exhibition five years ago, and has repeated it ever since with increasing attendance and interest on the part of the parents; it has become an annual feature in the life of the church.

(6) Meetings can be held occasionally in the boys' homes, especially for country groups; in cities and towns also, this is a helpful feature.

(7) Badges and awards should be presented at a public meeting to which parents are invited.

## **2. The Local Young Men's Christian Association**

In many communities, some of the churches and Sunday Schools have taken up many of the lines of social and athletic work carried on in the past almost exclusively in the local Association. When this takes place, there arises at once the question of the relationship between the two, so as to avoid over-lapping, confusion and misunderstanding.

Boys' Work in connection with the Association is usually one or the other of two kinds.

(1) The more common plan has been to divide the boys who are members of the Association into groups or clubs for the meetings and activities at the building. This means that the boys from different Sunday Schools belong to the same Y.M.C.A. group, while very few from any one School are in the same group. This plan does not develop church loyalty, but it is successful in many ways. It has developed strong leaders, who in turn, have been of great assistance in their own churches. It has, however, often resulted in duplication of work and sometimes has led to the feeling that the Association has cemented the union between the



boys and itself, while not linking them more closely to their own Sunday Schools.

(2) A newer plan is being worked out successfully in a number of places. By this method, various boys' Sunday School Classes come to Y.M.C.A. as classes (each member of the class thus becoming a member of the Association). All their suppers, study classes, group competitions, addresses and athletic contests are carried out in groups; the identity of the Sunday School class is preserved throughout the Mid-week Session; the class loyalty is linked up to the Home Church and Sunday School, while the Y.M.C.A., with its equipment becomes the medium through which the churches carry on their boys' work and its trained staff assist the Mentors from the churches in charge of these classes.

Where such a co-operative arrangement is made, the usual plan is for all the classes of younger boys to meet on one evening and the classes of older boys on a different night.

If a "Bean Supper" is held, each class sits down at a separate table. After supper, the roll is called by classes. Each secretary gives the total number on the roll of his class, and the number present that evening. Then a practical talk is given on a phase of the program by some man well qualified to speak on the subject chosen.

Following the talk, the classes adjourn to separate class rooms, where they hold a session of their own class, including Bible Study, tests and other features, under the leadership of their Mentor. In some cases the groups then meet together later in the evening for their competition in Basketball, Group Games, Athletics, etc. A number of plans for the conduct of these co-operative meetings are being developed in various centres.

The advantage of this plan is that it does not seek to create two loyalties on the part of the boy, one to his Sunday School and another to the Y.M.C.A., but it fuses these two types of interest and allegiance into one. He does not see the church merely as an institution that will teach him the Bible, while the local Y.M.C.A. gives him a chance to swim, but he will look upon the Y.M.C.A. as the means the churches have chosen for carrying on certain work together that they could not best do alone.

The Y.M.C.A. can be a great help to the church group meeting by itself, by providing a place for such a group in its Grand Camp or Conclave and by furnishing opportunity for swimming tests, etc.

### 3. The School

The school is given an important place in the C.S.E.T. ideal of training and receives high recognition for its great influence in a boy's life. If the work of the C.S.E.T. group is carried on properly, the work of the school will not be interfered with, but rather will be aided and given a larger and more important place in the life of each boy.

(1) It will be noticed in the first place that each boy receives credit in the C.S.E.T. Program for work done in his school. The link between the group and school is a Report Card which the boy receives from his Mentor, takes to his teacher and brings back filled out with a statement of his standing and attendance in the school work. This card carries a brief message to the teacher and it is certain that out of the faithful use of these cards, the teacher will get a sympathetic understanding of the work that the Mentor is seeking to do. In placing emphasis always upon the spirit in which the work is carried on, as well as upon the actual attainment in that work, the C.S.E.T. Program will make an outstanding contribution to the work of the Public and High Schools.

(2) Particularly in High School work there is an opportunity for leaders in Boys' Work to make a very valuable contribution to the work of the school. Where there is organized a High School Club, it should be clearly understood that one of the main purposes of the Club's existence is to aid and supplement the regular program of the school, rather than to interfere in any way with it. In some cases, instead of a High School Club, as such, there will be a general committee representing all the organizations and interests in the school, with the idea of co-ordinating the work around the general ideals of Canadian Christian citizenship. In such cases, it is, of course, understood that the program drawn up by this committee will fit into all types of school work, and minister to the needs of school life in a comprehensive way.

(3) When all this has been said, there still remains the problem of fitting the work of the school and the work of the C.S.E.T. group into each other in such a way as to avoid over-lapping and confusion or the crowding of the student's life with too many activities. There is a very strong feeling that sometimes in the past, the church, the school and the Y.M.C.A., have together provided more activities for some boys than they really need. It is sometimes found that in order to keep up with all his engagements, the High School boy is expected to be out of his home almost every evening in the week, without the time necessary for the preparation of his home-work in connection with his school. This is due to the fact that there has been duplication of work; the Y.M.C.A. and the school have both provided him with social evenings and athletics; his school work and his C.S.E.T. Program have both required public speaking, home reading and other items; his Sunday School and his Y.M.C.A. group have both provided him with Bible Study. The results have not been the best.

It is felt that the time has come when all these interests and activities of the boy's life should be made parts of a comprehensive scheme so as to avoid over-lapping and confusion. It is believed that if the C.S.E.T. Program were carried out, it would provide the proper channel for establishing such a comprehensive system. Such a problem needs to be faced locally, and, usually under the leadership of the Local Advisory Committee, all those interested can be brought together and a workable plan developed.

#### **4. The Boy Scouts**

One of the strong and popular organizations doing work with boys to-day is the Boy Scouts. This organization is particularly active in the United States and is widely and favorably known throughout Canada. It is centered around an ideal that appeals strongly to the younger boy. In its uniform it makes its appeal even stronger; in its system of definite requirements for a certain standing and its emphasis upon citizenship, outdoor life and altruism, it is rendering an effective service to a considerable number of boys.

Between the ages of ten and fifteen, the boy is attracted

strongly to the Boy Scouts' type of work. At about fifteen or sixteen he ordinarily loses his interest in this kind of activity and drops out of the organization. It is, therefore, the period covered by the Trail Ranger program of the C.S.E.T. that corresponds to the age of greatest interest in Scout work. As for the adjustment between these two types of organizations the following suggestions may be made.

(1) Owing to the fact that most Scouts drop out of their own organization at fifteen or sixteen, the Tuxis Boys' program should be made available for all boys who are about to drop out of the Scout work.

(2) In some localities the local Advisory Committee for Co-operation in Boys' Work has co-operated closely and in some cases merged with the local Scout Council. This has meant the use of a somewhat modified form of both programs for boys in their early teens. It has sometimes meant the use of the Scout uniform while the program of activities has been along the lines of the Trail Ranger program. This has been done owing to the fact that the Trail Ranger program contains items not included in that for Scouts.

(3) In other cases a definite arrangement has been made by which the Scout program has been regularly accepted as the program for younger boys with the understanding that the Scouts graduate into the Tuxis Boys' program at fifteen or sixteen years of age. This is a desirable arrangement from some standpoints. It is, however, believed by leaders in C.S.E.T. work that boys of this age respond readily to those elements in the C.S.E.T. program that are not strongly emphasized in the regular work of the Boy Scouts and that these should be included in any work with boys.

(4) Wherever the Trail Ranger program and the Boy Scout organizations are brought into the same community under a local organization such as a local Advisory Committee for the one and a Scout Council for the other, it is by all means advisable that the leaders of the two types of work get together and hold conferences and plan their work in close co-operation; the field of boy life is so large and the needs so great that there is no place for competition between those deeply concerned in the same work.

(5) If the time is ever to come in Canada when there will be one great national program for boys of this age rather than two, the best preparation that can be made for bringing that about is the cultivation of sympathetic understanding by those of each organization in regard to the work of the other.

It should be pointed out that the C.S.E.T. is a church program with a definitely religious aim. The Scouts is an organization with a program of activities centering round outdoor life and a citizenship objective.

## CHAPTER XVI

### THE VALUE OF PLAY IN CHARACTER BUILDING

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JOHN BRADFORD, Community Secretary, Montreal, Quebec.

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**I**N the thought challenging statement of Dr. Woods Hutchinson, "Rather a playground without a school than a school without a playground" one is faced with a summons to character study.

In our cities and towns very little provision has been made for the play life of boys and girls in any adequate way, largely because we are still under the shadow of an educational system which it would appear does not realize in what way education is really gained by our growing boys and girls.

Certainly the most valuable lessons in character formation in the younger boys are not gained from the formal study of books but in the activities and association of the play hour and the extent to which these activities are understood and directed is the extent to which a contribution is made to the character of those taking part.

Any student of boy life knows that play is a necessity with the boy and that nothing can take its place; where opportunity for wholesome play is lacking there the budding criminal is in the making, there also the unsocial being of all types gets his start.

**Theories**—There are three theories of play which have been put forward from time to time. The first is that play is practice in the line of future methods of conduct, the second that it is a discharge of surplus energy and the third that it is for the purpose of relaxation only.

The worker with boys must understand what play really is if he is properly to guide the boy in his character development.

Play to the boy is what work is to his father, when the father is engaged in a business to which he is fitted, an avenue of self expression.

In other words, play is the most serious occupation in which the boy can be engaged from the standpoint of his future character. The boy unconsciously recognizes this because purposeless play is called by him "fooling."

Play is for the purpose of discharging surplus energy. So is work to the man. It is also practice in the line of future methods of conduct, for the lesson learned in team games are applied in co-operative efforts of all kinds in later life, after hard study in school or long hours of work in-store, office, factory or shop. It does serve the purpose that no one of the theories of play can hold by itself but that all three enter into a proper understanding of play.

The dictionary tells us that Character is "the individuality which is the product of nature, habits and environment."

The playground Association studies tell us that 80% of the offences against society are committed during the leisure time of the people. In a large eastern Canadian City 30% more cases for the Juvenile Court came from a crowded east side section with no playground provision, than from any other section of the City, in 1918.

In 1911 in a Maritime Province town of 10,000, 53 boys were arrested during the summer for various misdemeanors. In 1912 playgrounds were conducted under trained leadership and not a boy was arrested.

Investigations in Chicago between 1904 and 1906 showed that Juvenile Delinquency increased 12% for the City as a whole, while in sections near the recreation centres it fell off 17% or a gain of 29% for the neighborhood of the small playgrounds.

In all of these studies there is brought out the tremendous character building value of properly organized and directed play.

**Mental Value of Play.** To the normal boy it adds new mental qualities, such as initiative, alertness, mental ability and foresight. To the mentally backward boy it accelerates the intellectual development. In one city

recreation centre special attention was given to this type of case and a remarkable improvement in co-ordination and ability to co-operate with others was noted in a few months time.

The recreation survey of Montclair, N.J., showed that by analysis of the cases, two-thirds of its juvenile delinquency was to be traced to faulty recreation conditions.

Statistics reported to the National Education Association by Mr. C. W. Heatherington in 1910, showed that of "439 inmates of a Juvenile Reformatory 75 to 90% might have been saved an institutional career had they had normal play experience."

Play therefore becomes a most important school of citizenship, for allied to the development of mutual rights is the growth of self control.

**Social Results of Play.** Social results which follow organized play are expressed in such ethical values as order, obedience, self denial, discipline, co-operation and the spirit of team work.

It emphasizes the importance of the group as against the individual and shows that group life is more desirable than isolation.

The growth of the spirit of co-operation is perhaps the most valuable result of play.

In 1907-1910 the writer took part in the organization and development of recess play in the public schools of a city of 17,000. In the beginning the recess periods in the larger schools were dreaded because of the "rough-house" and destruction during the noon hour period and the afternoon half hour.

As the yards were fitted up with jumping standards, pits, volley ball equipment, may poles and the schools were organized, order came out of chaos and the Russell Sage Foundation in their book "Wider Use of the School Plant" (p. 179) reporting on this work says "the recess games in this city are undoubtedly the best in the country (U.S.). Under their stimulating influence a noticeable spirit of comradeship has developed between the teachers and the pupils."

The man who as a boy never learned to play, in later



business, social and civic life will not be able to take the place of leadership which will come to one who had valuable lessons in obedience to the rules of the game, knowing how to meet defeat with a smile, subordinating himself to the good of the group grounded in him during adolescence.

**The Aesthetic Standpoint.** Says Leland, "There is also an aesthetic value to play, which is especially prominent in the development of music, poetry and art. The first thing with which it is concerned is in the transference of thought from a copy to an original. The children's artistic efforts, their imitations of singing, etc., are essentially playful. The primitive festival, combining as it did music, and poetry with dancing, had a tremendous effect upon its witnesses and was in its manifestations essentially playful. When this aesthetic development of play is pursued to produce a pleasurable effect on others rather than as an end in itself, it becomes art."

Anyone who has watched the development of the woodcraft program in a boys' Camp with its wonderful symbolism, with its combination of story, dramatic interpretation and song cannot but be impressed with the character building value of this program of the out-of-doors.

In dramatics also the student of boy life sees the marked improvement in manners, courtesy and deportment, in the little things of the finer side of character development absorbed almost unconsciously by adolescents.

In the provision made in the Trail Ranger and Tuxis Programs for play through games, dramatics, art, music and ceremonial, the Mentor has a wonderful opportunity opened to him.

No elaborate equipment is demanded, the games and other forms of play having been prepared with a view to use where little or no equipment is available.

Particularly as so much of the offerings of Commercialized Amusement is of questionable value from the character building standpoint, it is important that the Mentor study the question with care and with others take the lead in the organization of the play, recreation and amusement life of the boys of his Community.

In order that some concrete result may come from our

study of this chapter on play, it is suggested that the reader form a study group to make an eight weeks investigation of play in his community. The following should be covered:

- (1) School play in the community.
- (2) The movies.
- (3) The bowling allies and pool rooms.
- (4) The social or dance halls.
- (5) The playgrounds.
- (6) The use of school buildings after school hours.
- (7) Dramatic entertainment such as plays, given by clubs, churches, schools, associations, etc., and for the last evening of the study group.
- (8) How all may co-operate to improve the play life of the community. Small Committees should study each of the foregoing departments of play and one should report each week; at the end of the discussions a typewritten or mimeographed set of brief reports can be made which should be distributed to interested agencies in the community.

The following books will be of value

The wider Use of the School Plant—Perry.

Playground Technique and Playcraft—Leland.

The Manual of the Woodcraft League—New York.

Tuxis and Trail Ranger Manuals—120 Bay St., Toronto.

Games for Home, School and Playground—Bancroft.

Story telling, What to Tell and How to Tell it—Lyman.

The Field Day and Play Picnic for Country Children—  
Russell Sage Foundation, New York.

Camping for Boys—Gibson.

Neighborhood Play—Youths Companion Pub. Co.,  
Boston.

Spaldings Athletic Handbooks.

Books can be ordered through any Bookseller.

## CHAPTER XVII

### THE MENTOR HIMSELF

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**S**LOWLY perhaps, but inevitably, you who attempt to relate this comprehensive Canadian program to boy life, will discover the large proportions of your task. Like a mountain that has been partially hidden by the fog and that slowly emerges to one's view, as the sun drives away the mist, so your undertaking has gradually enlarged in your vision until now it seems overwhelming.

Perhaps you are one of those who became interested in Boys' Work, because of wanting to keep the boys off the street corners, or from spending all their spare evenings in the movies. You may have had a vague idea of "character-building" while, if pressed for an answer, you would have said, "No, I haven't much use for the religious side of things, you know." You were impressed perhaps with the tragedy of boys leaving school so early in their teens and you wanted to do something to correct that. Perhaps you had seen many young chaps get into the wrong work in life for them and you wanted to help them in choosing a vocation. You were concerned with "holding them in the church." You had a "hobby" that had meant much to the building of your own life, and you were anxious to encourage other boys to the choice of helpful hobbies. You perhaps believed that boys should, like yourself, love God's great out-of-doors and revel in it.

Whatever it was that drew you to it, Boys' Work appeared to you as some hill, not very large or difficult. You have been seeing, however, that "this C.S.E.T. idea" is not a tiny knoll but a mountain of vast range and beauty. It has to do not merely with amusement, or a "Stick-to School" Campaign, or vocational guidance, or Church relationships, or a wise hobby, or the out-door world, but it includes all these things and many more, while it gets down beneath them to the very roots of life itself. It opens before you not a little Hill of Difficulty, but the Mountain of Life. It in-

volves leadership in "the fine art of living." It opens up the secret machinery of the inner adolescent being where a soul is being created. It lays its hand upon that process of creation and even dares to adjust the materials out of which a future husband, father and citizen is being made. It sets in their proper places those inner motives, secret desires, dominating ambitions, guiding ideals by which the boy of to-day and the man of to-morrow will live, move and have his being. It touches the springs of habit. It reaches the roots whence life's decisions spring. It builds life itself in its many-sided forms, with its infinite and various possibilities.

Who is sufficient for these things?

Surely not the writer of these lines; certainly not the denominational and Y.M.C.A. secretaries, who have labored for years to draw up this program and to operate it; you yourself, fellow-mentor, are not.

But we are all sufficient to make some progress in the attempt.

God's great religious reformers, evangelists, leaders in social reform, moulders of public opinion were all imperfect men. The ministers and teachers, the captains in great moral and spiritual enterprises are all imperfect men and yet through the use of imperfect and insufficient instruments the great tasks that have to do with human welfare are being performed.

What ought we to do?

We must recognize in the first place, that the extent to which we will really give leadership in the fourfold life is the extent to which we have ourselves responded to the fourfold ideal. Boys are not influenced to remain at school by a leader who has allowed moss to grow on his mind, nor to choose a sane physical life by a leader who is getting indolently and unwisely broad around the waist or one who is wondering why "the Lord has visited him" with indigestion. This does not mean that a leader will not inspire boys to go further in school than he has gone, or to have a better physical life than he has had. It does mean, however, that the leader must always seek to get nearer to the intellectual goal which is Truth, and to the physical goal which is Health.

We must recognize also that leadership in Boys' Work means, especially for those of us who are in our thirties, a change in some of our ideals as to the meaning of "middle life." We have expected to "settle down" into those "dull drab years" that are supposed to come after thirty-five. We planned to get bald and fat, to rest on our oars a bit and enjoy our carpet slippers, to revel in our collected wisdom and experience, and to become somewhat set and conservative in our opinions. We have thought that a simple statement from us, such as, "Well, in my experience I have found so and so" would be enough to settle most problems. But contact with boy life changes all this. We may get bald and grey and, if our constitution demands, a bit fat, but "old" we must never be. We must not join the ranks of the "old men" who "dream dreams" of the past, but always remain among the "young men" who "see visions" of the future. Our carpet slippers will often rest unworn by the grate while the long boots that we use while fishing or camping will wear out amazingly fast, and joyously as well. Life will never lose all of its zest, its boyish enthusiasm, its smiling, courageous and expectant contact with coming events, its conviction that the best view is always just around the next turn in the road. More of us will live as a man like Lyman Abbott has lived, or as Sir Wilfred Laurier lived, keenly alive, eager to learn, anxious to adapt ourselves to new situations, tackling each day as a new adventure, boyishly certain that he was a wise poet who said,

*"Grow old along with me,  
The best is yet to be,  
The last of life for which the first was made."*

We will recognize as well that if we expect our boys to check themselves up by the four standards of the fourfold program in qualifying themselves for **their** great task, the building of a life, we must check ourselves up occasionally in the same way, in **our** great task of leading boy life.

## 1. It Would be Well for us to Stand Ourselves Occasionally Beside the Intellectual Program

"School" is beyond the most of us, certainly—but is Supplementary Training? How old was the cobbler uncle of Lloyd George when he learned Latin so as to be able to teach it to his nephew? Teacher Training Courses are now being promoted by all the Sunday School Boards and one of the great needs on the part of workers with boys is a knowledge of the great field of religious education as well as that of Boys' Work. The three year course in Teacher Training is the very best guide book into that fascinating field. There are some of our Mentors who are yet young enough to improve their own prospects in life by an Evening or a Correspondence Course of Study along the line of their own daily work. In following this, what a magic bond of sympathy they would weave between themselves and their own boys who are wrestling to make up for the grades they lost by leaving school so early in life.

In "Woodcraft" and in "Arts, Crafts and Hobbies" there are fields for personal development into which the Mentor will accompany the members of his group by going with them and actually learning side by side with them what has been written in the great outside world.

As to "Public Speaking" are there not many group meetings of boys that would be much more successful if the Mentor occasionally wrote out and rehearsed his own "remarks" as carefully as he expects the boys to prepare their "test speech" in Public Speaking? Many a club has been spoiled by pointless, rambling and ill-prepared talking on the part of its leader.

What shall we say of "Home Reading, Trips and Lectures?" For many of us, the question "What mountain art thou living on to-day?" is answered by the other, "What books art thou reading?" It is through the printed page that we reach many of our high levels of living, or, for the lack of it, spend our days in the valleys of ignorance and prejudice and materialism. We must read with regularity, with accuracy and with discrimination. In all our reading we must ask ourselves if what we read will create for us mental

companionships with which we are willing to live for the rest of our days.<sup>1</sup>

Is "Sex Education" a matter for boys only, or for men, young or older, also? Is there a suggestion in the title of the book, "A Rational Sex Life for Men?" Is there any danger that while Mentors lay plans for reading "From Youth into Manhood" to their boys they themselves have not arrived at a really rational sex life for their own manhood? While we seek to save others, is it possible that, measured by the highest ideals, some of us might become cast-aways in the inner life of fact and fancy?<sup>2</sup> The fight for a rational sex life rests, according to a recent writer, upon certain requirements:—(a) There must be, negatively, a deliberate refraining from any habit, in practice or imagination, that fills the mind with indelible and undesirable pictures. (b) There must be, positively, a sensible care of the body. "A weak, abused, ill-kept body is a tremendous handicap in leading a clean life." "Flabby muscles go with a weak will and a bad stomach can cut the nerve of spiritual aspiration." (c) Another requirement is a right use of the mind. "Acts are the outgrowth of ideas, of thinking. Ideas are the stuff out of which we are made." (d) All other rules will fail until and unless the sex life is linked up, as it is intended to be, with a personality in the love-life of men and women. Sexual sins and failures are but the perversions of human love. When we separate the physical side of human love from its other aspects, we pollute it. "Every impulse to sensuality is an impulse to make love impersonal, to seek the pleasures of love without respect to personality." As Dr. Cabot writes,<sup>3</sup> "Personal love begins with a choice and a pledge. It lives through daily reincarnation of that original choice in finer discrimination. It is debased whenever it becomes impersonal or passive. By the consecration of the affections we gain control over the lower or impersonal affections."

<sup>1</sup> At the end of this chapter will be found a list of selected books for Mentors, in addition to the Book List given on page 61 which is concerned mainly with methods of work.

<sup>2</sup> A prominent leader of young men once confessed to having lost, years before, all influence over a certain older boy because that boy had seen him smile, in a country store, over a suggestive story told by someone else, as if he enjoyed it. He did not learn the reason until years later. If he had known at the time that he would forfeit confidence, he would not have laughed of course. What would he have done had the story been told in pitch darkness?

<sup>3</sup> "What Men Live By," by R. C. Cabot.

## 2. Our Mentors Should at Times Test Themselves by the Physical Program

"Health Education" should be, to him who seeks to inspire boys, more than a mere name on the chart that adorns the club-room wall. It should be an ideal that exerts a constant pull upon his life, that holds back his hand from reaching for what he should not eat, that makes him throw up the window sash high before he sleeps at night, that impels him to keep regular hours, to exercise faithfully and to seek the great out-doors for rejuvenation of jaded nerves and fading ambition; it should be an ideal that, unless constitutional reasons forbid, turns on the cold tap of the bath-tub in the morning and compels him to go further than the man who was reported to have stood beside his "cold plunge" and exercised his will power by addressing himself thus, "———, you must take that cold bath; you must take that bath——to-morrow."

When we think of "Group Games" and "Team Games" we approach a field in which every Mentor will find an opportunity to keep himself young and at the same time bind his boys very closely to himself. He will need to test himself by the question, "Do I enter the games in the spirit that I encourage on the part of the boys? Am I there in heart or merely in bodily form? Have I the real spirit of play in my life, or do I join with the boys merely as a semi-detective, or because the necessity of the case demands it?"

"Aquatics and Athletics" will raise questions in the minds of many. For Mentors who are still young men and have not developed any special proficiency in any of these items, it would seem imperative that, unless for some good reason, they should seek to develop along these lines with the boys. What about the man approaching middle life who has to groan when he laces his shoes and to whom the suggestion of this sort of violent physical exertion seems to be evidence of near-insanity? He should remember that the success of his work will not depend upon athletic proficiency but upon personality and spirit. Some successful mentors swim like a stone and hold a bat like the proverbial "old woman" but they do it in such a splendid spirit that their boys would



follow them anywhere and call them "regular fellows." There are also unsuccessful mentors who can swim like a porpoise and bat like Ty Cobb, but they do it with some twist in their personal attitude that makes them failures with boys. While these things are true, the Mentor who will start in and learn to *swim with his boys*, to master the crawl stroke or "the rhythmic breathing" along with them and be as proud of his slow progress as they of theirs, will thereby throw open another of those wonderful doorways by which he can walk into their hearts. Boys admire skill but do not follow it unless it is mixed with companionship, friendliness and a willingness to share life and its experiences with them.

### **3. Every Mentor Will Feel the Need at Times of Checking Himself Beside the Devotional Standard.**

The Canadian Standard Efficiency Training began as a daring and sublime experiment but it is no longer in the experimental stage. The early advocates and the present promoters of this program have had the audacious faith to stake the success of their enterprise upon the fact of religion. They have written over their whole chart, not over one section of it, the word "religious." They have taken as the oft-quoted motto of the movement the words of the greatest religious leader of all history. They have gone further and centred their program around a religious personality, Jesus Christ. They have emphasized out-door life; they have given a prominent place to great heroes of history; they have insisted upon activity and the forming of good habits; but they have not put any one of these features at the centre of their program.

They have ventured forth believing that the religious motive does not deal with a section but with the whole of life; that everything in the human personality that is wholesome, sane, virile and, in the highest sense, normal, is essentially religious and that when the religious ideal is presented in connection with the life and influence of Jesus Christ and is laid before a natural adolescent boy, that boy will respond to it. This "venture of faith" is now old enough and suffi-

ciently well established to demonstrate that this confidence in the power of the program and in the responsiveness to it of adolescent life, was wisely placed.

What shall we say of the Mentor and his own devotional life?

The C.S.E.T. Program insists that boys shall be under the same leadership in their religious life as in their social and other activities.<sup>1</sup> It provides that the popularity gained by a leader while playing baseball with his boys shall reinforce his influence over them in the sphere of religion. It is intended to help bridge the too common gulf between secular affairs and sacred affairs, so-called; it does this by showing these two phases of human life united, intertwined and intermingled in one personality, that of their leader.

The Mentor's life attitude to the Church and the Sunday School is of vital importance in his work with boys. His loyalty to the minister; his deep, hearty interest in all the Church's plans; his devotion to the school and his willingness to submit to the requirements of service in it; his appreciation of the other workers in the Church, coupled with an ambition to see and recognize their good qualities and to overlook their faults and his attitude to other denominations in the community and to the world-wide interests of the Kingdom:—all these will be reflected in the minds of his boys as in a mirror. Ralph Connor (Rev. Charles W. Gordon of Winnipeg), writing of what the church should mean to a man, says, "What is a man's moral fight? Briefly, that he should steadily strive toward the highest. Victory lies in the resolute and unswerving quest of the highest ideal possible to him. Where lie his foes? Camped about him in this world but more truly they swarm up the gate-way of his sense life toward the citadel of his soul. Weaken his will to fight, tempt him to ease and selfish indulgence and couzen him to ignoble content, and this is failure—object and utter. Here it is that Church may be his salvation. The pure in heart see God and conversely, the vision of God purifies the

<sup>1</sup> "The adult supervisor of play or director of leisure-time activities who is not in hearty sympathy with the program of the Church School possesses power to injure the social development of adolescent young people in direct proportion to his popularity."—Dr. N. E. Richardson.

heart. Thus, the Church and the Church alone is what can hold up clear and steady to the soul this vision of God."

What shall we say of the Bible?

We have in these days done everything imaginable with the Bible; we have translated it, revised the translations and then, as some one has said, quarrelled over the revisions; we have bound it and printed it in all possible variations; we have advised it and prescribed it for others; we have extolled it and written ecstatic poems about it; we have presented our friends with books to explain it; we have paid for prizes to encourage others to memorize it. There is one thing left for us yet to do, that is, to read it. "Read all other books" says Dr. Hillis, "but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book reverently and prayerfully until its truths have dissolved like iron into the blood."

We must speak also of prayer. Do we not all of us need many times to face the admonition of Archbishop French,

*"When prayer delights thee least, then learn to say,  
'Soul, now is thy greatest need that thou shouldst pray'."*

We have found ourselves, in the face of a sudden crisis, weak in will; our fugitive fancy has peopled our minds with unholy visitors, the imaginations, the ambitions and desires before which we seek to draw the veil of secrecy and shield them from the sight of our friends; we were shocked one day to find ourselves deciding serious questions according to the dictates of narrow self-seeking. And why? Because we have not prayed.

*"The man is praying who doth press with might  
Out of his darkness into God's own light."*

The Saintly and questing soul of George Matheson has poured forth this for his fellow-seekers,—*"Swallows which have never seen a foreign summer migrate towards that summer. How do they know of its existence?—It is an impulse beyond present experience leading the bird to anticipate the coming experience.—We also have an impulse to fly beyond our environment. We are ever seeking a summer we have never seen. To thee, as to the swallow, God has*

given an impulse to unrest. To thee, as to the bee, God has given the impulse to seek a tabernacle of which thou hast no experience—the dwelling-place of the Most High."

In obedience to this impulse of the soul, this instinct for a better environment than our present lives afford, shall we not often and in reverence, pray?

*"O Lord of Light, steep Thou our souls in Thee!  
That when the daylight trembles into shade,  
And falls the silence of mortality,  
And all is done, we shall not be afraid,  
But pass from light to light; from earth's dull gleam  
Into the very heart and Heaven of our dream."*

—Gilder.

#### 4. The Social Program of the C.S.E.T. Will Often Make Its Imperative Demand Upon Our Lives

Who is usually most "in favor with man?" We are often likely to think that the popular person is the one who craves and seeks popularity, whose ambition is to make himself a "good fellow" so that people will seek and admire him. When we look a bit more deeply into life we discover that this is usually the person whom the world most quickly sets to one side. It has done so with William Hohenzollern while Lloyd George, Clemenceau, Foch and Wilson hold the position that the former Kaiser set aside for himself. **Always in time, the one who is most "in favor with man" is the one with whom man is highest in favor.** Our popularity will depend finally upon our inner attitude to people and when we think of this we are at the core of the Social Program. It reaches our secret ideas and feelings in regard to "folks." What are they worth? What may they become? What is it that makes them what they are? What forces and injustices have corrupted and degraded them? What powers can release and emancipate them? Why are they weak, foolish, vile at times? For what reason do they sin and stumble, repent in tears and bitterness and then turn to the same stumbling-block again? What influences touch their hidden powers and call forth courage and kindness, power and purity, the martyr and the missionary

spirit, the faith to overcome the cræleest or most commonplace life? How do you, as a moulder of human life, feel in regard to individual lives themselves?

The Mentor will also need to consider his attitude to the great social problems of to-day. The spirit of brotherhood, of human solidarity, that is even now brooding over the world must find a ready lodging in the heart of every man who would build boys for a coming citizenship. The social ideal is coming to the front. Men believe as never before that "reforming the individual," imperative and urgent as it is, is not enough; we must reform also the institutions of society — our laws for enforcing and encouraging moral and sanitary conditions of life; the surroundings of work and employment; the housing conditions for our people; the great civil service; the educational system; our political ideals and practices; and our great industrial system in which the final struggle for human freedom is now taking place.

Am I, as a Mentor, vitally and intelligently concerned with these things?

## 5. This should be the Spiritual Ideal

The Mentor has not thought of these four programs as separate and independent sections each by itself. He has thought of them as merely four aspects of a unified program, all centered around an inner ideal. He has seen that there is a central ideal in the C.S.E.T. program itself, and also in the Boys' Life. What shall we say of the central principle that should dominate the Mentor's Life?

The Mentor will not think of his bodily life apart from its spiritual possibility nor of his intellect nor his social experience except in connection with what they may become when dedicated to the will of God. "Spirituality is a plant whose roots are in the clay of common life, whose flower and fruit are in the heavenly air. One must be spiritual with his body, his will, his emotions, his intellect or not so at all."<sup>1</sup>

<sup>1</sup> Dr. H. H. Horne.

Books for the personal life of Mentors:—

1. In connection with the Intellectual Program,  
"Psychological Principles of Education," by H. H. Horne,  
"Meaning of Faith," by H. E. Fosdick,  
"Great Books as Life Teachers," by N. D. Hillis.
2. In connection with the Physical Program,  
"The Dynamic of Manhood," by L. H. Gulick,  
"Keeping in Condition," by H. H. Moore.
3. In connection with the Devotional Program,  
"Meaning of Prayer," by H. E. Fosdick.
4. In connection with the Social Program,  
"Social Duties from the Christian Point of View," by  
C. R. Henderson,  
"Christianizing the Social Order," by W. Rauschenbusch.
5. In connection with the all-inclusive Spiritual Ideal,  
"Jesus the Standard," by H. H. Horne,  
"What Men Live By," by R. C. Cabot,  
"The Manhood of the Master," by H. E. Fosdick.

## CHAPTER XVIII

### UPON WHAT IS C.S.E.T. BASED?

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#### 1. The C.S.E.T. is Based Upon the Life and Teachings of Christ and the New Testament

*"And Jesus grew in wisdom and bodily strength and in the esteem of God and man."—Luke 2: 52 (Kent's Translation).*

OUT of the upheaval and sacrifice of the Great War, the world has learned that no system of thought, no program of action, no constructive scheme of citizenship is certain or worthy of permanence that is not true to the fundamental principles of the Bible and of Jesus Christ. If the soldier is to be widely loved and honored, he must combine the courage of a Christian crusader with the sympathy and chivalry of an Angel of Mercy. Statesmen bulk largely in the world's eye in proportion as they have given prominence to Christian teachings in their words and actions. Mankind has agreed that the League of Nations will be a success in so far as it weaves the Christian principles of justive, brotherhood and service into the warp and woof of its being.

The Canadian Standard Efficiency Training is based upon the idea that human development should be four-fold and also that the four general lines along which growth should take place are Intellectual, Physical, Devotional and Social. In the New Testament and the life and teachings of Christ there is abundant sanction for emphasizing the value and importance of each of these four aspects of the human personality.

(1) The New Testament puts its emphasis upon the value of the **intellectual life**. The whole book itself is a product of serious mental work by men of well trained minds. Nearly one-fifth of it was written by St. John,

a scholar, a trained gatherer of materials for authorship and a close and careful reasoner. More than one-quarter came from the pen of St. Luke, the trained physician who brings to his literary work severe standards of scholarship. More than another quarter was written by St. Paul, a product of the highest and best schools of his day, one who had sat at the feet of Gamaliel, the great teacher, and who through page after page of close and elaborate reasoning carries his reader along to the inevitable conclusion of his argument. The remainder of the book, less than one-third, was written by men who though less well-known give every evidence, in their use of classic and beautiful Greek and in the presentation of their case, that they were men of mental capacity and training. The influence of Christianity upon the intellectual life of the world, its literature, art, music, science and philosophy, would have been impossible but for the fact that its message is based upon sound thinking and that its first advocates were men of great intellectual power.

The mind of Jesus during His growing years was developed in the synagogue school, in the careful and prescribed teaching received in the home, in His own observation upon the manifold facts of life around Him and in those hours of earnest meditation when, as during the wilderness temptation, he set Himself to "think things through." His mind was everything that the best trained intellect could possibly be. He was a superb and matchless opponent in argument when He chose to enter the lists; He had an all-powerful love of truth; the wide scope of the things that He actually knew was always at His disposal when the need arose and He presented to the world a philosophy of human life that men have not yet fully comprehended, much less applied to life itself. "Thou shalt love the Lord thy God," He said "with all thy mind."

(2) The Biblical emphasis upon the **physical life** is in many cases very direct and always inspiring. From the cry of the Psalmist, "My heart and my flesh crieth out for the living God," down to the words of the aged seer, "I wish that thou mayest be in health, as thy soul prospereth" we can, as we read, agree with the words of the writer, "throughout the whole of Scripture the place of the body



as an integral constituent of man's nature is insisted upon. This must be made prominent in our Bible doctrine of man as contrasted with philosophic and other notions depreciatory of his bodily nature."

"Do you not know your body is the temple of the Holy Spirit within you?—then glorify God with your body," says Paul to the Corinthians. And to Rome he writes, "I appeal to you to dedicate your bodies as a living sacrifice consecrated and acceptable unto God." Can we think of the Holy Spirit dwelling in a bodily temple that has been deliberately fouled and unnecessarily weakened? Can God be glorified by the presence of disease in that which was intended to be whole and radiant? When Livingstone gave his body as a living sacrifice to God in his long journeys through Africa for its salvation, could that offering have been as acceptable and as serviceable if he had not had a physical frame equal to his severe and taxing labors?

The reader may recall here the many New Testament passages in which St. Paul puts the "flesh" and the "spirit" in contrast to each other, always to the credit of the latter and the rebuke of the former. He says that the "flesh warreth against the spirit and the spirit against the flesh." Is he here casting discredit upon the body, as a source of evil? By no means. In his use of the word, "flesh" is a symbol to refer to the lower, baser elements in man's nature; "spirit" stands, in his thought, for the higher or divine elements in man. He is not casting reproach upon the body of man, but upon his ignoble appetites and desires, whatever their origin.

If we turn from the New Testament in general to what we know about the experience of Jesus in particular, we find strong confirmation of our view that the body is an important part of human personality.

Jesus lived a normal bodily life Himself. He increased in stature, that is, He had the usual development of an active boy in a tropical climate. His body was subject to fatigue, hunger, thirst, pain and the demands of rest and sleep. His occupation during adolescence and young manhood, until He was thirty years of age, was that of a carpenter engaged in taxing manual labor. He spent much of His

life in the open and often had no cot or bed except that which He could find or improvise by the wayside or in the wilderness.

There are indications that the physical life of Jesus was superb. His work required long journeys on foot. When so weary that He was compelled to leave the crowds and go away for rest, He yet was able to forego the promised refreshment and continue His work when the people would not allow Him to leave them. He was not averse to using His physical strength and a flail of cords when He wanted to accomplish a moral purpose by driving the traders from the temple. When He faced His foes, there was a calm majesty in His physical presence that, coupled with the moral and spiritual purpose aflame upon his countenance, made the soldiers sent to arrest Him fall prostrate to the ground and His judge upon the bench desire and seek His acquittal. He was able to endure a night of sleeplessness, marked by His own agony in the Garden and the scourgings, mockery and public approbrium of His various trials and then finally condemned to execution, He carried the heavy weight of His own cross from the city over part of the hilly path to Calvary before His frame gave way beneath it.

He cured bodily ills; He restored physical life; He fed bodily wants with food; but in it all, He taught that the body was the servant of the higher life and that while it was "a greater gift than clothing" yet "the life is more than food." He did not isolate the bodily life from the remainder of personality but declared that it should be threaded through with a spiritual and moral purpose: "Thou shalt love the Lord thy God," He says, "with all thy strength."

(3) When we think of the **devotional** or **religious life**, our minds inevitably turn to the Bible and the life of Jesus as the great centres of religious influence in the world. We often think of the religious life of man as his attitude to a Personality and a Will greater than his own with which he seeks to bring himself into harmony for worship and service. Jesus went to the Old Testament for inspiration and guidance in His religious life. Quotations from its page came readily to His lips when He faced the great moral and spiritual crisis of His life. His reciting of such passages was not a mere result of verbal memory but rather sprang

from the inner experiences of His heart; "Thou shalt worship the Lord thy God and Him only shalt thou serve," gave expression to the whole purpose and conviction of His life. Keeping in mind this devotion of Jesus to the will and purpose of God, we can thread our way through the four gospels and see how He performed His whole service in obedience to the principle that can best be stated in His own words, "I came not to do Mine Own Will, but the Will of Him that sent Me." If we turn from His ideal of service to His teaching in regard to worship, we find Him lifting the whole question of worship from the bog of formalism into which it had fallen up to the clear light of a vital experience of devotion and communion; there are no special times or places in which to worship. He says, but "the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and His worshippers must worship Him in Spirit and in reality."

If we follow this same strand of devotion to the Divine Will through the remainder of the New Testament, we see in the Acts, the efforts of many men to spread to the uttermost parts of the earth the gospel of a Christ whom they had come to know as "on an equality with God." In the epistles, whether the writer is dealing with practical questions of personal sin or the theoretical aspects of theology, all is written with one hope in mind, that men might be brought to a knowledge of God and the Son whom He had sent. Amid the tumultuous and vast ideas of Revelation we are given a vision of the false ideals of world empires falling, because of their antagonism to the principles of God. "In Him we live, move, and have our being," says Paul, and the final message of the book is a wonderful invitation that gets its beauty and its power from the fact that it is breathed forth from the heart of God,—"Come—let anyone who desires it take the Water of Life without price." "Thou shalt love the Lord thy God with all thy heart and with all thy soul."

(4) The **Social Program** emphasizes our relationships with the individuals, the institutions and the forces that surround us in society. It is scarcely necessary to point

out the remarkable way in which the New Testament emphasizes our social responsibilities as expressed in human interest and service. Common personal duties are set forth on every page. Our every day relationship to our neighbors in this life receives always the great bulk of attention. In the great words of Paul, "No man liveth unto himself," we have the inner philosophy and the final justification for every social purpose and enterprise.

If we turn to the teaching and example of Jesus, we find the social ideal powerful and dominant. In His inaugural announcement, He quoted the words, "He has consecrated me to preach the gospel to the poor, He has sent me to proclaim release for captives and recovery of sight for the blind, to set free the oppressed." When a rich young moralist sought the way of Life, Jesus told him that the one thing lacking in his splendid character was the principle of social service. When a lawyer wanted a definition of a technical point in one of the commandments, Jesus opened up to him a practical problem in everyday human service. Did he desire to send out home missionaries two by two into the neighbouring town? He told them to preach the coming of the Kingdom and to "heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye have received, freely give." Did questions come to Him from John the Baptist as to whether He was the Messiah or not? He sent back no formal statement, but merely asked the visitors to witness His daily work, and then said, "Go and report to John what you have seen and heard; that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached." Were His listeners in need of teaching as to the Kingdom? He taught that there is a spiritual kingdom present in the heart of him who does the divine will, that this kingdom will come into the world to bless and purify it as fast as human hearts will receive it and extend it, just as leaven operates in a mass of meal, and that it finally will extend to all the earth. Did men need to know the principles upon which the final Great Assize will be carried on? We are finally to be judged, He says, according to the way in which we have met in this world our social obligations to those whose hunger and thirst, homelessness,

nakedness and bondage have made their demands upon us. It was said of Him, "He went about doing good." "Thou shalt love thy neighbor as thyself," said He.

## 2. The Basis of C.S.E.T. in the Four-Fold Life of Adolescent Boys

(1) The Canadian Standard Efficiency Training, as a program for the development of boy life, had its origin in the experience of men who were vitally in contact with the clamoring needs of actual boys. It was found that these needs were many-sided and that they could not be met by a plan of work that emphasized the spiritual nature alone, as the church has often done, or that emphasized the intellectual life alone, as the school many times does, or that emphasized social service without the religious motive, as is sometimes attempted. It was found that boys are developing along all these lines whether this development is under the proper leadership and in the right channels or not. It was seen that a worth-while program must be based upon the needs of boy life and be related to them. In the development of the plan and since its inception, the carrying out of this ambition has been the primary purpose of all who have to do with it.

In the outlines presented on the opposite page, an attempt has been made to sum up, in a form easily presented to the eye, the various qualities of the four-fold life of adolescence in its three periods of development. This development is viewed in four aspects, Intellectual, Physical, Religious and Social. Opposite each section there have been placed a few sentences showing the way in which the C.S.E.T. Program responds to these developing needs and seeks to meet them.

It is not claimed here of course that the Program is perfectly adapted to the needs of boy life and those who are most profoundly convinced of its value are most certain that as time goes on it will be changed and improved and brought into still closer conformity with the needs and stages of adolescent boyhood.

It will be noticed by examining the outlines that in any

# ADOLESCENCE (12-24)

Stage in Life and in C.S.E.T. Program	Intellectual Development	Intellectual Needs Met in C.S.E.T.	Physical Development	Physical Needs Met in C.S.E.T.	Religious Development	Religious Needs Met in C.S.E.T.	Social Development	Social Needs Met in C.S.E.T.
Early Adolescence 12-14.  Trail Rangers	Reason begins to develop. Asks questions. Begins to be critical. Thinks for himself.	(1) Gives basis in good health. (2) Opportunity for self-expression in debates etc. Much activity in T.R. Program.	Rapid and uneven growth. Restlessness.	Regular health habits (food, sleep, etc.) Exercise in play. Varied activities.	Obedience to Christ as Lord. Vital decision. Interest in heroes. External religious life.	Encouragement of habits, e.g. Morning Watch, Church and S.S. attendance, Bible Study, etc. Church relationships give opportunity to inculcate loyalty to Christ.	Sex repulsion changes to attraction. Gang spirit. Loyalty. Individualism changes to Altruism.	Group spirit in "Camp." Worthy adult leadership. Introduction of the service ideal.
Middle Adolescence 15-17.  Tuxis Boys	Reason further develops. Forms his own judgments. Intolerant of those who differ from him.	(3) Variety prevents over-stimulation. Self government of the group. Awards and opportunity to excel in various lines.	Readjustment and settling down. Keen and delightful sensations. Less rapid increase in vital capacity. Trying out of the parts of the machine.	Health habits, handicraft, camping, etc. allow gradual adjustments.	Obedience to the law of own highest life. Friendships powerful. Emotional and personal appreciations.	Leadership of Christian men. Sense of God in all His beautiful works.	Team play. Pleasure in the society of girls. Community interests.	Use of mixed gatherings. Ideals of community, home and citizenship.
Later Adolescence 18-24.  Young Men's Period	Mind restlessly active. Wants serious work. Reason fully developed. Criticism leads to doubt and disillusion.	(4) Active religious life steadies the mind. Worth while Bible and vocational study. Training for service. Discussion of problems.	Maximum of energy. Greater skill. Delight in power, achievement and competition.	Emphasis upon athletics vocational and interest development along special lines.	Past experiences are maintained and strengthened. Religion of belief. Intellectual religion.	Study of beliefs and history of Christianity. Training for service helps to hold the religious experience.	High point of sex interest. Interest in home and community. High ideals for life service.	"Ladies Night" Vocational guidance strongly stressed.

1. The columns in this chart showing intellectual, physical, religious and social development, are based upon the first five chapters of Religious Education of Adolescents, by Dr. N. E. Richardson.

2. The numbers (1), (2), (3) and (4) refer to the four rules given by Dr. Richardson for balanced development of the mental life and the ways in which C.S.E.T. provides for them. See pp. 37-42.

Note: It will be seen that in the Trail Ranger period activities predominate; in the Tuxis period special interests are emphasized and in the Young Men's period provision is made for individual achievement and service.

one stage of adolescence, for example, early adolescence, the development of a boy proceeds along four lines. That is to say, his mental life makes an advance in knowledge beyond the period known as childhood, the physical life does the same, also the religious and social life.

(2) A boy's life therefore, may be viewed from four sides,—intellectual, physical, devotional and social. When we have said this, it is not the same as saying that these four aspects of a boy constitute four separate water-tight compartments into which his life is divided and which have no contact with one another. On the contrary, any one of these is continually reacting on one or more of the others. For example, a boy whose social ideals are allowed to remain undeveloped will not receive the physical stimulus that comes from taking part as a member of a team in exhilarating games. The boy who for any reason does not have a normal physical life with an abundance of vitality, good digestion and three hearty meals each day may become, because of lack of physical energy, subject to morbid and harmful introspection, and so come under the influence of an injurious ideal of religion. The intimate connection between the physical and intellectual life is apparent to any one who has seen students of superior mentality fail to succeed because of physical weakness while other robust pupils of only average intellectual ability have met with splendid success. There is a spiritual life which embraces, in its ideals, purposes and inner experiences, all other aspects of life, mental, physical, devotional or social.

The boy's parent cannot settle the problem of his development by sending his mind to school, his body to the gymnasium, his soul to church, and his social spirit to an evening party. The fact is that when the mind goes to school, the body is compelled to accompany it and to have a share in the influence of the school and also to contribute to the success or failure of the mental life. When his soul goes to church, the mind must go along also and if the presentation of religion is clothed in sentences that are unintelligible, or unreasonable, or inconsistent with the teachings of every day life, the boy's mind has the faculty of finding out these discrepancies and weaknesses. His social life accompanies his body to the gymnasium and gets there a helpful or harm-

ful ideal of personal relationships. The boy's personality may be looked at from various angles, but is really what has been called a "psycho-physical organism" or a unit.

We will take the liberty of quoting here from the Introduction to the 1915 edition of the C.S.E.T. Handbook the following paragraphs from Professor H. H. Horne, of New York University:—

"Man is a unity. He is one living organism. We may, however, distinguish between various aspects of his nature as, for example, the mental and the physical. On the mental side, again, we may distinguish the will from the feelings and both from the intellect. Thus the four-fold, though unitary, life of man is physical, volitional, emotional and intellectual.

"For each of these elementary aspects of human life, there is an appropriate ideal of development. For the physical or body, the ideal is 'health'; for the volitional or will, it is 'goodness',—the good will, (including both skill and social goodness as well as personal goodness); for the emotional or feelings, it is beauty—the ideal of perfection, and for the intellectual, it is truth. These ideals together neither under-developed nor too exclusively developed, give the 'four-square' or fully developed man, the ideal of whom is found in Jesus, who according to Luke 2: 52, 'Increased in wisdom and in stature, and in favor with God and man.'

"Now each aspect of this four-fold life should be related to God. When so related, it becomes spiritual, as Paul clearly teaches regarding the physical side of our nature in Romans 12: 1-2, 'Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.' When all sides of human life are thus related to God, we have the spiritual man complete in all his being.

"Thus the spiritual nature of man is not to be thought of as a mere section of the man, but the whole man in each of his aspects in relationship to God. 'Thou shalt love the Lord thy God with all thy heart (i.e. 'feelings'), mind (i.e. 'intellect'), soul (i.e. 'will') and strength (i.e. 'body'). That man is thoroughly 'spiritual' who loves God with his whole being. This love of God or the spiritual life is expressed



on the physical side when he conforms to His will in seeking to attain the ideal of 'health'; on the volitional side when he conforms to His will in seeking to attain the ideal of 'goodness'; on the emotional side when he senses His perfection in seeking to attain the ideal of 'beauty'; and on the intellectual side when he 'thinks His thoughts' in seeking to attain the ideal of 'truth'."

What actually happens in the case of an individual boy is that this whole personality sooner or later becomes subject to a central idea or ideal, and is moulded by it. To influence boy life through the formation and acceptance of what is to become his central guiding principle is the supreme task and challenge with which we are concerned.

(3) Just as the four aspects of a boy's life are themselves merely ways of looking at a unified personality so the four aspects of the C.S.E.T. are the parts of a unified ideal of development. The four programs are each vitally connected with the central idea. That central idea has to do with what may become the central principle of a human life. Every life has a guiding idea, a philosophy that finally directs its course and determines its destiny. The highest ideal is that which seeks to relate our lives to a Power and a Will greater than our own. This is the Will of God; again we speak of it as "Christ" and the highest relationship that we can hold to Him is to love Him and do His will in rendering service to those about us. This highest ideal of the personal life is the central principle in our four-fold program of C.S.E.T. The boy who has developed his mind with a heavier pay envelope in view has missed the goal of the C.S.E.T. Program; his real purpose must be to obey the directions, "Love the Lord thy God with all thy mind," and "Honor the Lord with thy substance." The boy who develops his body for the highest reason does so because he responds to the idea, 'Your body is the temple of the Holy Spirit.' The boy whose personal religion is merely a means to avoid suffering in another world has missed the real influence of Him around whose knees the children and young people gathered in Galilee because they responded to His winsome and wonderful personality. The highest development of the social life takes place in response to the word of the apostle, "Bear ye one another's burdens,

and so fulfill the law of Christ," and of Christ Himself, "Thou shalt love thy neighbor as thyself."

The central task, therefore, for workers with boys in the C.S.E.T. Program is to see on the one hand, the four-fold personality of a boy reaching out for a central ideal as its governing principle and bound to accept one, good or bad; on the other hand, this four-fold program of personal progress with its central principle and then to **relate these two, one to the other so that the guiding idea of the program becomes the governing principle of the boy.**

For these reasons, therefore, we are able to say when we look at the four-fold development of Adolescent Boys that we have found a basis for the C.S.E.T. Program.