

YOUR BOY
HIS NATURE
AND NURTURE



GEORGE A. DICKINSON M.D.

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June 1909 -



YOUR BOY

Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; fear he answers blow for blow; future interest he meets with present pleasures; but love is the sun against whose melting beams the winter cannot stand. There is not one human being in a million, nor a thousand men in all earth's huge quintillion, whose clay heart is hardened against love.—TUPPER.





“Boys love the water” (Frontispiece).

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BY

GEORGE A. DICKINSON, M.D.

WITH TWENTY-FOUR ILLUSTRATIONS

TORONTO

WILLIAM BRIGGS

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"Boys love the water" (Franklin Pierce)

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Ah! happy years! once more, who would not be a boy?

BYRON

You can do more through love than through hate. Bulldozing and angry threats may sometimes seem to win, but love is the only true balm of a wounded soul, especially of a boy, even if it sometimes seems to fail.—LINDSEY.

FOREWORD

Men exist for the sake of one another. Teach them then or bear with them.

All mankind are man's burdens; he must love and cherish them and try to make them better, even those who would do him harm.—MARCUS AURELIUS.

IN dealing with boys, to begin with it is a safe thing to say that in reality there are no bad boys. One should never despair of making a good citizen of any healthy lad—we will always have the diseased, the dwarfed, and the degenerate, some of whom can never be reclaimed, but the boys whom we call bad we do not understand—the healthy boy is all right. If there are any shortcomings it is among the senior members of society.

Fathers are too often guilty of judging their juniors by adult standards. It may be through thoughtlessness, but is it right? Usually man judges other men by his own ideas of what men should be. But boys are not men. And, alas!

how the adult memory fails when it comes to recalling the pranks of boyhood days! What a blessed thing it is to forget!

A study of boy-life leads one to the conclusion that a boy up to the age of ten or twelve years needs little else than a good home, good health, and a chance to be helpful. And a youth needs little more than a chance to work out his own salvation—a chance to rightly use and develop the activities with which the Creator has been pleased to endow him. The school should provide this opportunity, especially for the town or city boy. The ideal school does provide it. So that next to health comes opportunity—not help—the only help a healthy hilarious lad needs is a chance to help himself.

If a study of the boy problem does one half as much for the reader as it has done for the writer the effort will not have been wasted. As our knowledge of boyish ideals and boy nature increases, so must our sympathy and hope and love for and faith in the so-called bad boy increase. In the following chapters I have endeavoured, in a brief way, to show how any healthy child may become a good citizen, and throughout I have endeavoured to awaken a deeper and more sympathetic interest in the boy.

FOREWORD

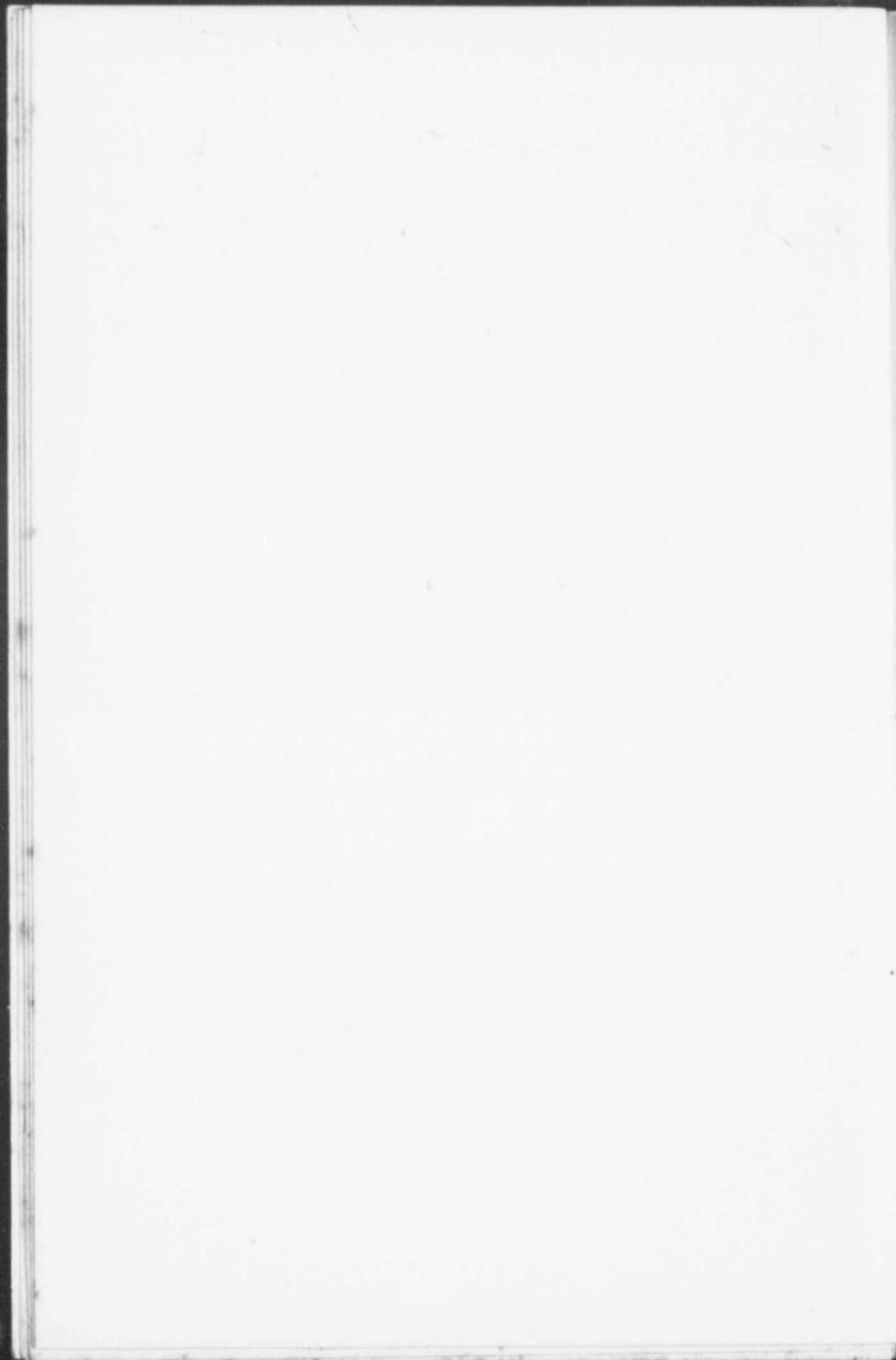
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I have to acknowledge the kindness of many friends, but special thanks are due to Mr. J. J. Kelso, Superintendent of Neglected and Dependent Children, of Ontario, for kindly advice, and to Mr. T. A. Kirkconnell, Principal of Lindsay Collegiate Institute, for valuable criticism.

GEO. A. DICKINSON.

PORT HOPE,

ONTARIO, CANADA.



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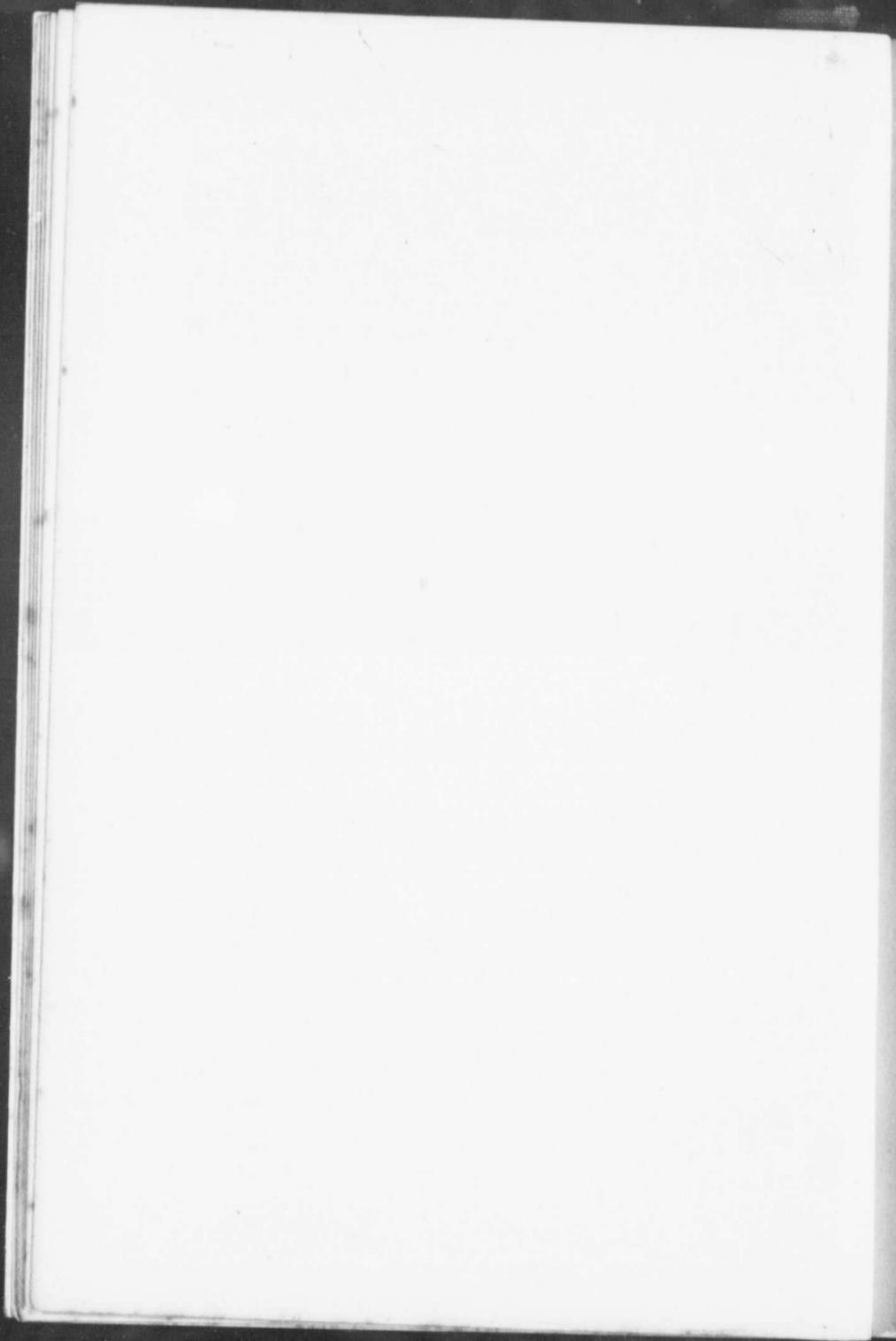
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INTRODUCTION

Be patient with the boys. Do not bad boys often make good men?

Believe in the boy and he will believe in you.

The boy who never did a foolish thing never did wise one.

The best way of avenging thyself is not to become like the wrong-doer.—MARCUS AURELIUS.

There is no man that imparteth his joys to his friend but he joyeth the more: and no man that imparteth his griefs to his friend, but he grieveth the less.—BACON.

I should like to meet a dozen men or women who could truthfully say that they had not at some time or other in their lives an intense desire to appropriate what was not theirs, to use bad language, or to eat and drink too much, or to slander their neighbours.—CLOUSTON.

Be charitable toward the boy.

CHAPTER I

INTRODUCTION

JUDGE LINDSEY says that the average parent seems to forget or overlook the fact that a boy has some inalienable rights—rights to do things which have been especially claimed by boys in all ages. These he sums up in part as follows: “Falling out of bed; imagining the window ledge of the third-storey front a river bank and fishing with a pin-hook in the street below; sliding down a banister without touching hands; learning to ride a bucking broncho; learning to swim in water that is above the head; learning to skate on thin ice; learning to be a fireman by climbing the water-spouts; learning to be a sailor by tatooing his arms with house paint. I do not think a boy should be put in jail for these things. Of course, he may be punished for them, but there would be no fun without some danger. But he should

not be considered a hopeless criminal for lugging pets into the house ; for eating with his fingers ; for asking fool questions ; for sniffing, whistling, taking the clock to pieces, coming in with muddy boots, loud talking, making faces, teasing the cat, breaking windows, walking over the garden, going swimming, wiping his shoes on the towel, cutting wire with the best scissors, scaring his little sister, going downstairs four steps at a time, hammering boards, smashing his sister's doll, getting on the roof of the barn ; and, of course, after these playing football, yelling, howling, and making all sorts of fuss on improper occasions. These are his inalienable and God-given rights."

Few will agree entirely with this view of the boy question, yet it is true that such pranks when committed by small boys are innocent and harmless. One thing it shows is, that every boy needs careful oversight and guidance. Most boys get into trouble, and some of them continually, but many of the things we think bad in the boys of to-day are, when compared with some of our own escapades, very tame indeed. I remember many years ago an aged man telling about some of the foolish and cruel things he did when a boy. When but a mere child his mother gave him some food for the

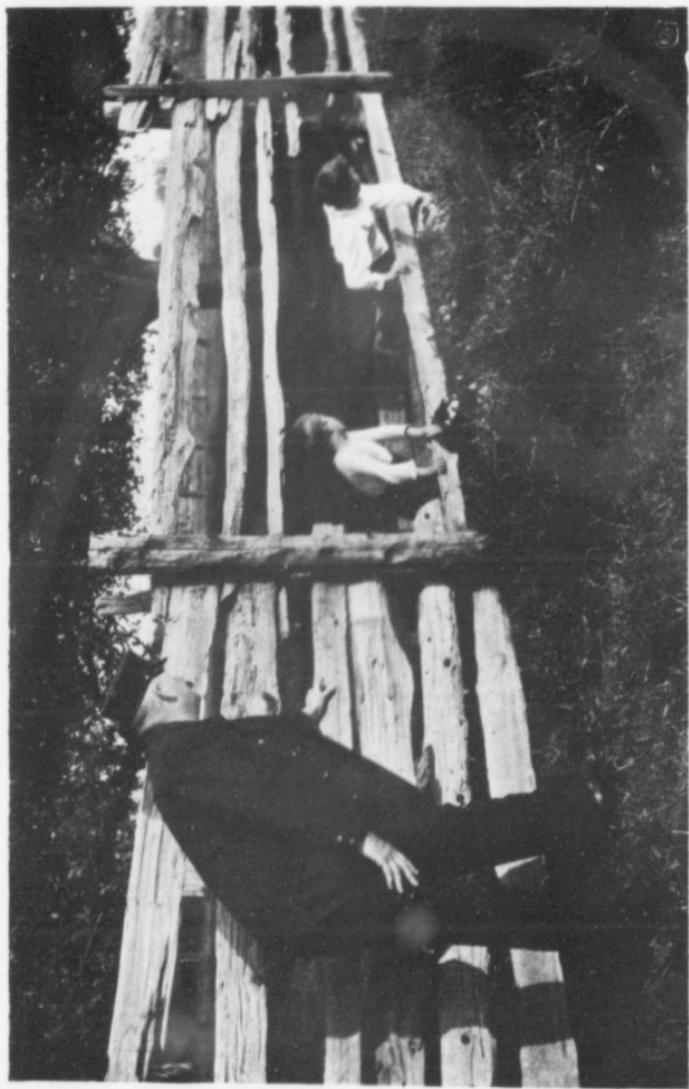
chickens and little ducks that were kept in a pen near the house; he took the food, and after scattering it around, he stood a moment looking at the little ones. While doing this he noticed that the chickens got but a small share of the food, the ducks, having the advantage of much larger bills, got nearly all of it; at this he was angry, this was not fair, so he got a sharp knife and as fast as he could catch the ducklings he pared down the bill of each to the size of that of the chicks. While busy at this he was surprised by his mother, his explanation that the ducks were getting all the food not being sufficient to save him from a whipping. I suppose the chastisement impressed the facts on his mind, however, young as he was; he clearly remembered all the circumstances, and did not again attempt to improve on the shape of ducks' bills. For doing this and many other naughty things he was nicknamed the "Little Savage." As a boy he was active and healthy, at times very stubborn, wilful, disobedient, and harsh, but he always had a strong sense of right. As a man he was strong, stern, straightforward, and bluff, very honest, and he lived a useful, active life. Such a story of boyhood days, if not just so bad, could be told by many a man.

In reading the life-story of many good men

we find that in youth they were often quarrelsome, obstinate, selfish, disobedient, and thoughtless. This to me seemed peculiar—bad boys make such good men—so I set about to find a reason for what at first sight seemed strange. I was also surprised at the bold statement of some writers that there were no bad boys, and the equally emphatic and opposite one that all are born with the sins of Adam in their nature. This conundrum I have tried to solve.

I began studying character and trying to find out what were the strong natural desires of boyhood.

Human character is determined by characteristics which are natural to mankind in general, and by peculiar tendencies which are inherited from ancestors. These ancestral traits give a disposition to the mind which in many cases shape the whole life-conduct. But we find that food, climate, education, occupation, opportunity, and in fact every other condition of environment, acts upon the natural characteristics and the inherited traits in various ways, changing, extending, retarding, and disciplining them—so that character may be said to be “heredity and environment in combination.”



“Boys get into trouble continually” (page 4).

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THE ELEMENTS OF CHARACTER

If it were not that all mankind has a desire to better his condition, there would be little progress toward civilisation.

Fat is to the body what fun is to the mind—an indicator of spare power.—CLOUSTON.

Do too much for a boy, and he will do nothing for himself.

Harshness begets harshness—only the lover should chastise.

The human mind receives nothing that does not suit it.—DE BRATH.

Trust a boy and let him understand that in cheating and lying at school he alone suffers, and there is not one boy in a hundred who will lie or cheat. So says a veteran school teacher. Truth and trust gravitate to him who is worthy of it.

CHAPTER II

THE ELEMENTS OF CHARACTER

THE SENSES.

OF all the faculties of which a human being is possessed, the senses are the most essential, hence they are the first to functionate; they are active in early infancy and perfect in youth.

They convey impressions to the brain elements. They are the only portal to the mind, the heart, the emotions. Man becomes cognisant of the things about only by aid of the sense-organs. Through them he enjoys life. Through them all knowledge of whatever nature is obtained, all the feelings—love, hate, fear, jealousy, patriotism, &c.—are aroused.

They develop and become active in the order of their relative importance to the individual. The great value of the sense of touch is seen in its being the first to become

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active, after which come sight, taste, smell, and hearing in the order named.

SELF-PRESERVATION.

The strongest and first instinct possessed is the desire to live—self-preservation—so it is that the feelings upon which this instinct depends are active in early infancy. They impel the individual to maintain life and protect himself. Of these the *desire for food* is the strongest, and is manifest at birth. It acts involuntarily, and, like all the early instincts, is blind—that is to say, it is active long before the child knows rightly how to satisfy its cravings. On account of this ignorance misuse is common and a fruitful source of misconduct in life.

Boys are punished for gratifying a perverted appetite due to bad habits formed in infancy or caused by unsuitable food or patent medicines given by ignorant parents. A craving for spices, salads, and highly seasoned foods often leads to wine-drinking and cigarette-smoking, and these may in turn lead to vice and crime.

FOOD.

Man has digestive organs suited for the assimilation of meat and other foods; he is

THE ELEMENTS OF CHARACTER 11

endowed with an instinct which prompts him to kill animals, destroy plants and secure sustenance. But man may go further than this and kill animals for the mere pleasure of killing—this is cruel. He may kill his fellow-man—this is murder. No faint-hearted person can take life; it requires force, determination, and feelings akin to passion or anger in order to take the life of even an animal.

Many people, especially women, are so tender-hearted that they shudder at the sight of blood; many think the trade of a butcher is detestable. On the other hand, some are very destructive, boys especially delight to kill animals, fish, hunt, &c. The anger, determination, and temper often noticed in childhood is but a manifestation of the uncontrolled activity of this feeling.

Savages, the lower strata of society, and those who are revengeful, cruel, harsh, and murderous, exercise this instinct to kill in a way that does not harmonise with man's higher self. There are still men who hunt, fish, and kill for pleasure, but civilised man as a general rule never wantonly takes life; he does not kill for the mere sake of killing, he, in the great majority of cases, exercises this instinct from necessity with good sense and kindness.

Remember

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This element of man's nature is most essential for his existence, it gives energy to exterminate the noxious or injurious, determination to win against the impediments of nature, energy to subdue and domesticate animals, and will to take life if necessary to preserve his own. To exercise this instinct against one of the same species is murder and is repulsive to the laws of nature. The sixth commandment is engraven deeply on the human heart, and Ernest Thompson Seton says that it is observed as strictly in the animal world as it is by man. Murder and cannibalism, it is true, do occasionally happen among the animals, as among men, but these are the exceptions which prove the rule. No race or species could multiply and prosper under such practices, if universal; to do so would mean extinction.

SELF-PROTECTION.

Allied with the instinct which prompts man to obtain food is one that gives energy to oppose that which threatens life or interests.

Courage is strong in those animals that are noted fighters; they defend themselves, their homes, their young with the greatest vigour and fearlessness. In man this instinct

is strong in those who follow an active, hardy life—soldiers, sailors, pioneers, railwaymen, &c.—or in those who live in a rigorous climate where they have to fight adverse conditions of nature.

Moral courage is very necessary. If this fighting is strong in the ignorant or immoral it then leads to contention and boisterousness; they fight for the mere pleasure of fighting.

A boy who has the courage to defend himself against a fellow larger than himself, or one who takes a small boy's part, should not be greatly blamed if he goes beyond the point where protection ceases and becomes an aggressor.

Is fighting in youth a sign of moral depravity? Is it an evidence of the doctrine of original sin? Healthy, active young animals are often seen mauling each other—chickens from the time they first learn to crow fight and try to master each other. Is this not a sign of energy, health, and pluck in the chicken, and in the case of a boy an evidence of the possession of similar energies which, when guided by moral sense and when properly employed in manhood, will go to make the best type of citizen?

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PROPERTY.

The instinct of ownership is manifest in infancy. In all countries and climates it is necessary to preserve for future use food and necessaries for those times of life when man is incapacitated through age, illness, or disability. This feeling is the foundation of frugality and industry, the essence of civilisation.

Having no correct idea of value, children who have this instinct very strong misuse it by hoarding up all sorts of useless odds and ends.

Like the preceding instincts, the sense of ownership is "blind," it must be guided by good sense and virtue or it leads to avarice and larceny.

Youth in whom it is strong often steal, especially if they are deprived of the opportunity to earn and to own things for themselves.

Ownership should be sacred. Ernest Thompson Seton in the *Century* magazine for November, 1907, tells us that it is generally recognised between animals of the same species just as it is among men—a beautiful doctrine to believe.

He who violates the eighth commandment

with impunity brings punishment on himself for his own misconduct. For stealing is just as much opposed to the laws of nature as is murder, and he who practises either against one of his own kind must suffer.

PRUDENCE.

The desire to conceal is perhaps more noticeable in human character than any other trait. There seems to be no human being who does not conceal something which he feels, designs, or does—he suppresses a laugh when levity would be out of place, he withholds a word when to speak would wound a feeling, he is silent on business matters when necessity requires—in these cases concealment is called management or prudence. “The fool uttereth all his mind, but the wise man keepeth it till afterwards.”

Boys in whom this instinct is strong invariably answer a stranger with an “I don’t know.” Those who prevaricate or conceal that which does not concern or belong to them, or those who lie for the mere pleasure that deception gives, show a lack of moral sense and a perversion of this most necessary element of human character.

WATCHFULNESS.

Dangers and difficulties are everywhere met by both man and beast. It seems natural for one species of animal to prey upon another. To escape evil man is endowed with a watching instinct.

“A child at about four months old or so will not do over again many times an act through which it has suffered pain. Showing the contrast between man and some of the lower fishes, a grown-up pike dashed his head and stunned himself repeatedly for three whole months against a glass partition which separated him from some minnows” (Clouston).

The obstacles and the trials which man encounters in any avocation excite the watching instinct. Responsibility and work are the very best means of making a boy careful and helpful—Nature inflicts her own punishment on man for ignorance or carelessness. How helpless, careless, and devoid of moral stamina would not a man be if as a boy he had been brought up in a sinless environment, away from all viciousness, away from all dangers, trials, and difficulties! How else can a boy learn to watch and fight sin except by fighting it? Some misery, some vice, seems to be necessary for

educative purposes. After all, the world seems to be constituted about right.

Corporal punishment may act as an incentive to good conduct by arousing a feeling of impending danger. But too often it fails, especially in the careless and in those who are stubborn and insensitive. In these it usually arouses feelings of deceit and revenge, and makes them more crafty and determined in the pursuit of wrong.

does

SOCIAL SENSE.

The social sense is a very important part of man's nature. It is necessary for the perpetuation of the race; man's knowledge, happiness, and conduct are bound up closely with these interests.

Parental love is noticed in the few-weeks-old infant, and before the end of the second month is reached the smile of contentment and affection appears. Love of home, friends, and country come later in childhood, and the instinct to mate is first active about puberty.

Love underlies all the social interests, and love, whether connubial, parental, filial, friendly, patriotic, or domestic, is one of the most powerful forces of human nature. Love

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dominates both reason and moral emotions. He who loves and loves rightly is an ideal person. Unselfish, pure love is at the bottom of all good. On the other hand, misdirected love is a great cause of vice, misery, and crime. Clannishness, improper relations between the sexes, pampering and spoiling children through inordinate love for them, and blind patriotism, are common sins of society.

SELF-IMPROVEMENT.

If it were not that man has a natural desire to better his condition in life there would be little progress toward civilisation. Every one wishes to improve, and as a child he does or tries to do the things he sees others do; he imitates speech and manners, he copies habits and in almost every way conforms to the ways of associates. It is natural to do this, and it is easy to see that conduct in life in great measure depends upon this instinct.

This instinctive disposition to imitate is first active between the fourth and the eighth month of infancy, but is very marked in youth. Associated with this inborn tendency is a desire to find out for one's self; even some of the animals show this curiosity and anxiety to examine

things that are unusual—a marked trait of some monkeys.

All children respond naturally to the influences of others, they try to pattern after any copy that is presented to them. They are anxious and curious to see, feel, hear, and know.

In the infant, imitation is sub-conscious, and most children and the majority of adolescents do the things they see others do, whether right or wrong. Healthy children invariably respond to the expressions of the persons they encounter, whether these expressions are good or bad. From a lack of discrimination and good judgment boys copy vices as well as virtues, they mock, make faces, build boats, make kites, play ball, hop, skip, repeat sayings, blaspheme, and do a thousand other things, be they right or wrong, simply because others do these things.

All children, and nearly all youth, adopt the religious and other opinions of parent or teacher without hesitation or conscientious scruple.

FUN.

The infant, often as early as the age of three months, shows feelings of amusement—boyhood is the age of fun and lightheartedness.

Man is said to be the only laughing animal—

the savage seldom smiles. To laugh at the ill-timed and unbecoming is boylike and human. The youth who jokes on solemn occasions or he who laughs where there is nothing at which to laugh is not necessarily bad, he is thoughtless. There is always hope for the jolly, boyish boy, if in manhood he knows when to laugh and when to keep silent.

Man was never intended to die of melancholia. There is nothing more divinely human and health-giving than the laugh. Risibility is one of the greatest preventatives of senility and arterio-sclerosis known; it has saved many a man from a premature grave. Fat and fun are among the best antidotes to sin and sickness. Nothing in the world so quickly shows the boy that a man is whole-souled and sympathetic than a laugh. One of the easiest ways to a boy's confidence, esteem, and love—to his heart—is through an innocent, hearty laugh.

We should be slow to chastise the lad for indulging so humanly divine an instinct. Just for fun and in a moment of thoughtlessness boys do many things which in after years or on reflection they are ashamed. Give every boy ample opportunity to haw! haw! let him laugh, and laugh heartily—he need not be always laughing—and if perchance he occasion-

ally oversteps the rules of dignity, remember he is only an impulsive, immature being.

SELF-RELIANCE.

Healthy children like to dress themselves, feed themselves, make their playthings, care for their pets, and so on, until they have learned how. Then they like the assistance of others, while they look for fresh experiences. As early as the age of two years the feeling of independence is noticeable in children.

Some boys have this feeling so strong that it makes them tyrannical and forward; if at the same time the boy be not very bright, and if he lack that respect which is due to those in authority, he needs very careful management. He may want to do for himself and be so independent, rash, and defiant that wise counsels have little effect. Such a lad has the aspirations and energies of a man but the wisdom of a boy. Great tact, kindness, and calmness are the qualities very necessary to be exercised by those who would undertake his management. Independence is a good quality—in the majority of cases such a boy will turn out all right. Be patient and give him a chance.

PRAISE.

Sensibility to the praise and blame of others is a human trait. How often boys, and even men, are led into good and bad habits in order to please or to escape the censure of companions! In some the anxiety to please is so strong that justice and right are forgotten.

Prosperity and happiness are in great measure dependent on the approbation of others, but how often success turns the head, making man vain and eager for applause!

This feeling is very active in childhood, and it may be unnaturally stimulated by indiscriminate praising, so that the child forms a very poor idea of real worth, no proper estimate of his own or other people's ability, and maybe, worse still, little respect for those less fortunate than himself. Thus feelings of jealousy, inordinate ambition, and vanity may be indulged by thoughtless parents or teachers.

UNSELFISHNESS.

Sympathy is universal; the child cries for a doll or a pet and in many other ways shows kindly, unselfish feelings; without hope of reward, without thought of self, for the

pleasure of doing good, man helps the sick and needy.

One who does good grows in goodness—this is his reward—he is happy. He soon feels it a duty to be kind and just. Out of pure love have grown feelings of equality and a reverence and respect for the rights of others.

All human beings, whether good or bad, respond naturally to feelings of love. But that strong moral impulse which makes man just for the mere love of right, and that feeling which gives faith in mankind, one for another, and which gives hopes for the hereafter, and which makes man unselfish and devout, comes only in late, enlightened, and more mature years.

WISDOM.

Wisdom makes man an accountable, responsible being, able to judge of the future by the past, able to secure future reward and to avert evil by present action, foresight to choose the right, and knowledge to oppose the wrong. These powers give man a standing above all other creatures.

A rudimentary faculty of understanding and reason is seen in the mere infant, but full power of comprehension, comparison, and

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judgment is possessed only by the enlightened mature adult. A great awakening of the understanding takes place at the beginning of adolescence, at which time there is also a quickening of the religious and moral feelings, those attributes which make man the only worshipping being.

We have seen that man is possessed of a number of instincts and activities, and that these unfold and functionate in a regular order. The majority of these faculties are in some degree common to the higher animals; they are all good and necessary, but all, even the most god-like elements of man's nature, may be misused—the barbarian bows before a tree or an idol; in the name of religion he sacrifices a friend; the kind-hearted man often neglects health and home to do a kind act. Man is often generous and unjust at the same time. In the haste for knowledge health and happiness are often forgotten.

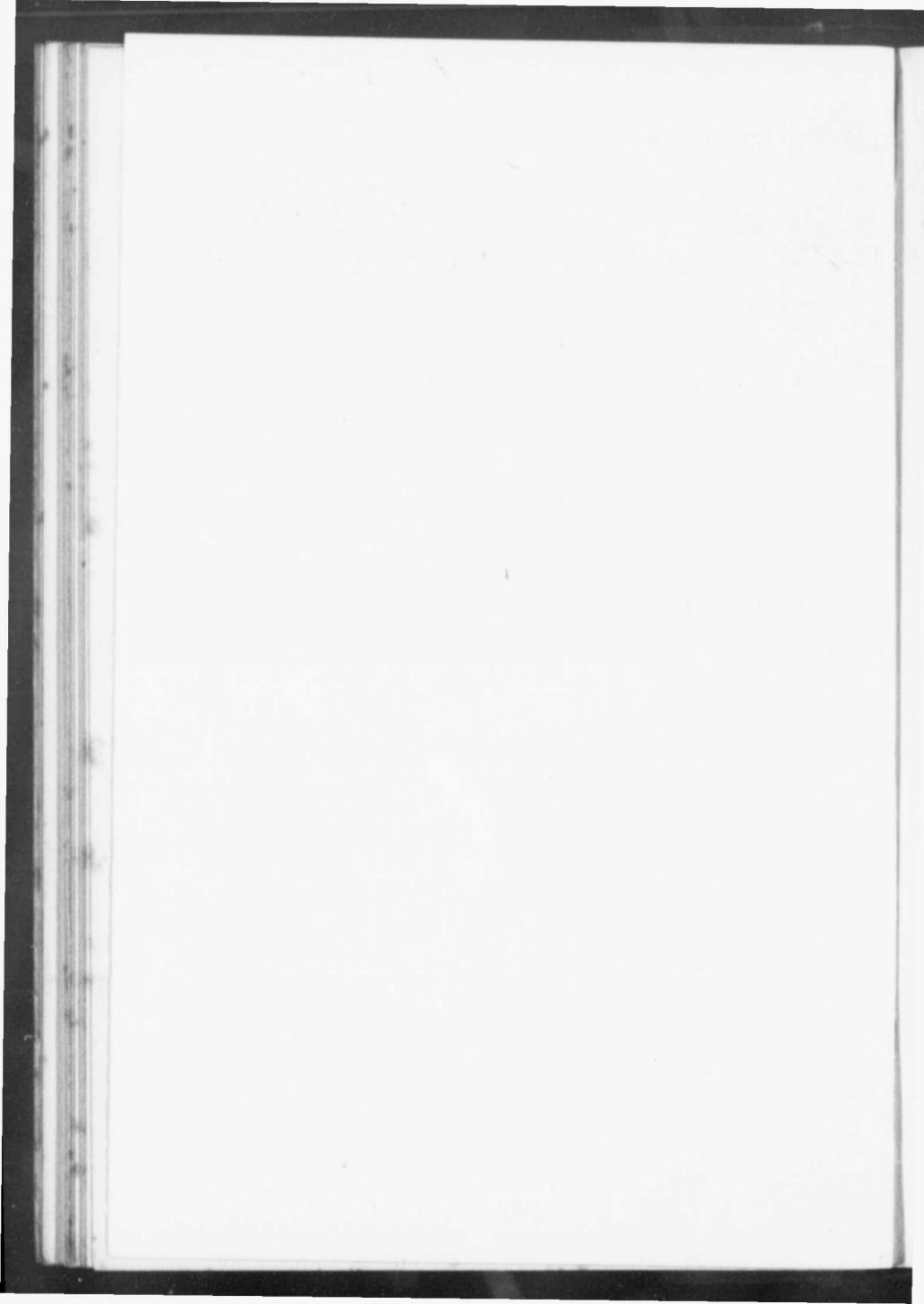
Moral sense and wisdom are the most humanising elements of man's nature; they should be the guiding principles of his conduct. They come, as it were, to crown and exalt his nature, to guide and to regulate his conduct, and to secure the harmonious, healthy activity of all his endowments.



"A seat fastened to a floor is ill-suited to a boy's nature and needs; when he is kept in it a large part of his time his mind grows but slowly and imperfectly, and he suffers injury to his whole nature" (O'Shea).
(page 31).



"There is no well-behaved child who will refuse to work when all around him are full of emulation and eagerness in their work"
(page 42).



WHY IS A BOY "BAD"?

The juvenile courts are trying to solve the problems of these boys who are not one whit worse than some of us were a few years back.—MERRILL.

We can no more compel a child's mind than his digestion.—COE.

Act the smart "Alec" toward a boy and he has for ever lost confidence in you.

If a teacher has the scrapping-habit he is sure to find some one to scrap with.

The boy is a being in process of development, he can hardly be said to be either good or bad.

If we change a boy's activities the habits will change. The bad will waste and die from disuse and the good will take its place.

It is doubtful if a boy under twelve years can be taught anything by fault-finding, scolding, or counseling; we can, however, teach him most emphatically by example, but the most impressive way to gain knowledge by experience.

CHAPTER III

WHY IS A BOY "BAD"?

A BOY is not a man—he is not like him either mentally, morally, socially, or physically. If we remember the differences already enumerated and consider what are the sources of conduct, we can easily understand why boys are said to be bad.

Conduct depends upon health, fatigue, nutrition, use of alcohol, tobacco, upon surrounding influences, and not only upon reason, but upon the activity and strength of the feelings and emotions—love, pride, ambition, fear, respect, the social and sexual instincts, &c.—all of which are quite distinct from reason. Good sense and reason are never the sole source of conduct; even in the adult the feelings prompt to action before one would have sufficient time to think of the best course to pursue; but in any person with a well balanced and enlight-

ened mind—where love and justice are sufficiently strong—the feelings rarely lead to improper conduct, to an act that would not be approved by good sense and reason.

The feelings and the motor centres—those parts of the brain which give energy, impulse, and action—are the first to be organised, so that in conduct and action the boy is impulsive, venturesome, thoughtless, and active—he acquires character by first doing and then knowing; he acts first and thinks afterwards. Is it any wonder that he often does that which is wrong—or what an adult would say was wrong? Boyhood is the time for action, and it seems that after this will be time enough for reflection.

A normal boy only gains the full control of his activities and emotions when his moral nature and intellect are developed in adolescence.

In the progress of mankind a great development of man's higher nature has taken place, so that forethought and virtue are to some extent present in every child, and often their behaviour is better than could be expected. Nevertheless, the boyish traits are uppermost; the baby in the cradle when cramped kicks and cries for freedom, it struggles for liberty of action and often

screams and kicks with "temper." Older boys show their undisciplined activities and their uncontrolled natures — their outbursts of temper on little provocation, obstinacy, passion—often the actions of a class of school-boys during play-hour, yelling, running, and quarrelling, would lead an adult, if he had never been a boy, to call them savages.

Boys lack adult understanding in hoarding up that which is useless; they show a want of moral sense in taking that which does not belong to them, in thoughtlessly indulging their appetites, in not having due respect for age and authority, in want of reverence and devotion, and in their determined, destructive ways.

Youth is full of energy and power; these powers the boy must possess before he really knows how to check or to use them, so it is that the conduct during late boyhood and early adolescence, from twelve to sixteen, is two or three times as bad as at any other age. At this age the boy lacks the good sense and moral poise that develops very rapidly at seventeen or eighteen.

So we say a boy is "bad" simply because he lacks understanding and moral sense. Should we call him bad for this reason?

In the same class with the so-called "bad" boy can be placed the fool, the criminal, the insane, the rogue, the savage, and the drunkard; their inactive, diseased, or undeveloped higher nature is seen—their conduct is not guided by kindness or consideration, and in each case they suffer accordingly.

As every normal human being is created with the same instincts and faculties, there should not be a very great difference between them, if reared under proper conditions.

Many of the human instincts are the same as those possessed by the higher animals, and when these energies are not under the guidance of man's higher self, conduct is then similar to the animal. It is not a question whether man should or should not possess faculties the same as an animal, neither is it a question of their suppression; in various stages of development and activity they are present in every healthy lad, and they are his by right, and the boy in whom they are strong, provided that in manhood they be blended with moral and mental virtue, will make the highest type of man.

Few will agree with that eminent friend of the boy, Judge Lindsey, that the pranks which most boys play are his by right, but if we

understand boy nature nothing will be gained by arguing this point. Boys always did and always will do hasty and what appears to adults unreasonable things, and in doing these things they gain experience that should be of great value in after life. In their pranks they show their boyish ways. They certainly have a right to self-expression and to play, but they need not be allowed to spend a great part of their time in pranks and sport, nor should they be always hampered by fine clothes and velvet carpets or cushioned seats. "A seat fastened to a floor is ill-suited to a boy's nature and needs. When he is kept in it a large part of his time his mind grows but slowly and imperfectly, and he suffers injury to his whole nature" (O'Shea).

Allow a boy considerable freedom, shoulder him with some responsibility, provide him material to use his activities, and keep him under proper control till he becomes responsible.

It is not natural for a boy at fifteen or sixteen to be a man—he has a sense of right and wrong in process of development, and in time he will be a man.

If we could only know the meaning that a boy in the early teens takes out of certain

acts—if we could see, feel, and think as a child does, oh! how innocent would not many of a boy's pranks appear! Who can say that a boy in late childhood or early adolescence understands the moral nature of a lie? Is not this one of the things he has to learn?

Boys do many things that are said to be cruel, but who would be so bold as to say that they fully realise what cruelty means, or that they understand what they do?

They must learn, they crave for experience, and if they do not cause suffering in another, and if they do not suffer themselves, how can they fully understand? To bring trouble on himself is to gain experience, is to fully grasp the consequence of his act; the boy is thus led to abstain from such acts in the future. Hence anger, passion, envy, and many other actions in the child are self-correcting, self-arresting.

If a boy were reared under such conditions that he never saw a fight, never was in one, and he never suffered from his own foolishness, what sort of a man would he make? The very best way to sharpen a boy's wits and to cure him from wanting to ride every fractious horse that his father owns is to let

him ride. Life is in living, it is an indefinite struggle and fight, and the boy who never did a foolish thing never did a wise one.

What would be called bad in an adult can not always be considered such in a child. The child is a being in process of development, and can hardly be said to be either good or bad; he, it is true, will become either one or the other.

The laws of many countries do not look upon boys as being responsible, morally, politically, or financially—this is right.



ENVIRONMENT

The air we breathe, the house in which we dwell, the very way in which it fronts the sun, the degree of light and of shade that falls upon us with the flying hours, all weave their delicate influence into the tissues of our being.—CHAPIN.

God's way of building character and making good men is through good men.

There is no doubt that if a child with a vicious temper be placed in an environment of peace and quiet, the temper will change.—LUTHER BURBANK.

It always takes two to make a quarrel—don't be one of them.

*By those whom we frequent we're ever led :
Example is a law by all obeyed.
Thus with the good we are to good inclined,
But vicious company corrupts the mind.*—
SOCRATES.

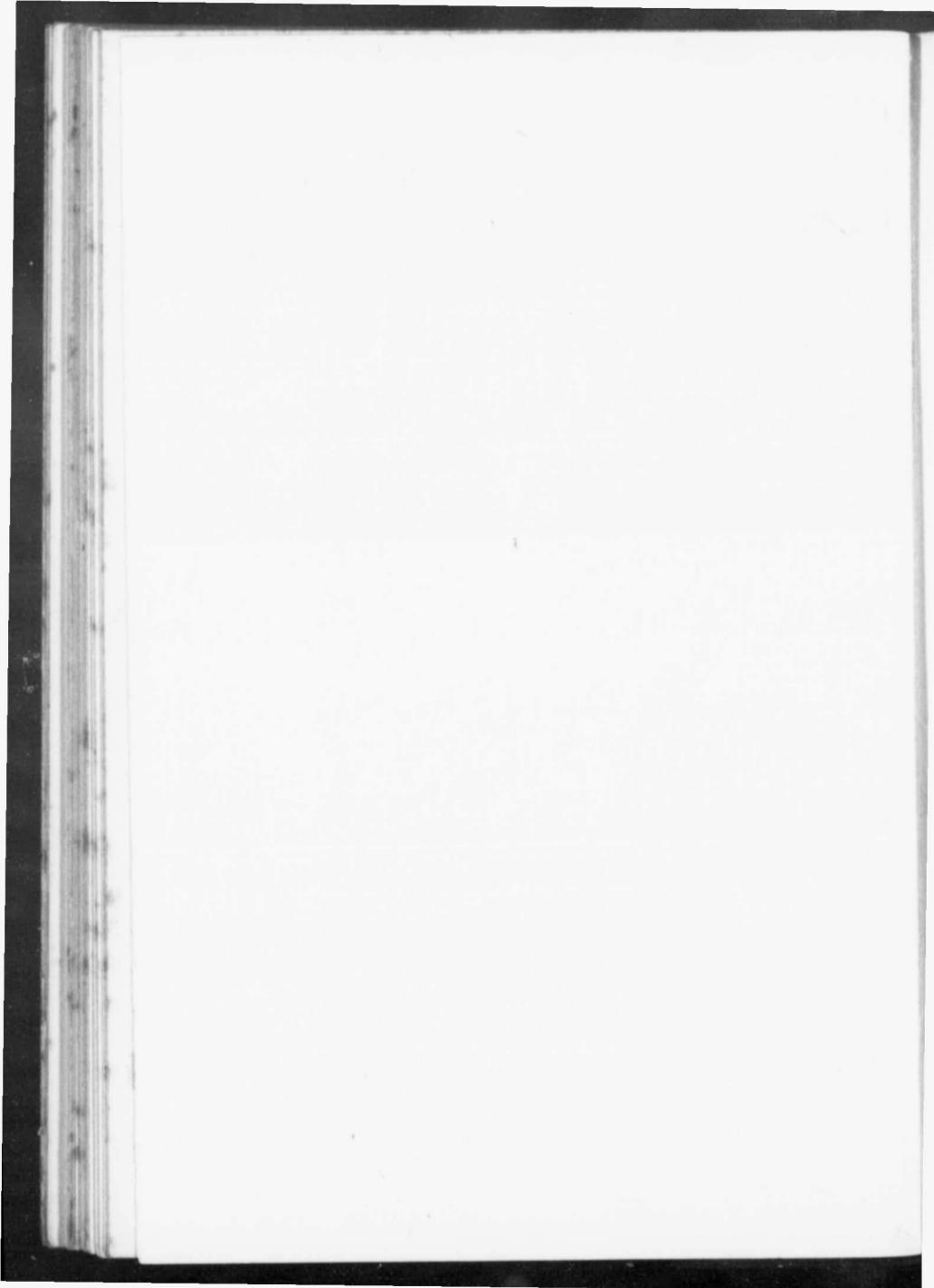
He who smiles and says, "The world is what we make it, friendship exists for those who desire it, and love begets love," that man floats with the current, and all things assist him to his goal, however distant it may be.
—WILCOX.



“Boys try to do things they read about or the things they see others do” (page 18).



“Boys like to make their own boxes, kites, and playthings” (page 19).



CHAPTER IV

ENVIRONMENT

CHARACTER and conduct are so dependent on the conditions under which one lives and is reared that it is well to consider briefly the subject of environment.

Heredity is a powerful factor in the determination of character, but there is strong reason to believe that the effects of a bad heredity can be overcome by proper environment. Man is born mindless, ignorant of everything in the world, so we may say that the formation of character begins at birth. Through the senses as they develop man receives impressions of all that passes around, and through the natural instincts is enabled to learn all that is necessary for future welfare.

In early life the brain is very plastic, the mind is then "wax to receive and marble to retain." Impressions received by the brain if

repeated become indelibly fixed, and in time actions corresponding to the impressions received are produced; action becomes habit, and a number of habits make up character.

Every child is thus an unconscious imitator, and having no power to choose between good and bad—no moral scruples—a bias is given to the mind and a stamp to the character long before the child can exercise any power of discrimination; hence the child is to a great extent a product and a creation of the circumstances and conditions under which it is reared.

Who has not noticed how the emotions of a few weeks' old infant respond to the expressions of a mother's kindness—how her smiles cause a ray of sunshine and happiness on the baby's face, or how an acrimonious discussion between mother and nurse makes the baby uneasy and sad?

The germinal brain cells which when mature make the child a responsible being are present in every normal infant, but they do not mature until long after those parts of the brain which give impulse and feeling.

It is said, "all men are born free and equal," which in great measure is true, but soon after birth they become unequal; sunshine, food,

soil, climate, and every other hygienic, physical as well as mental, moral, and social condition, have an effect in moulding the character. So marked is the effect of environment that observers say, "If a child of white parents be adopted into an Indian home before the age of two years and reared among savages it becomes so like them in thoughts, feelings, actions, likes, dislikes, and prejudices as to be indistinguishable from the savage; on the other hand, an Indian babe adopted and reared in the home and under the same conditions as the white child simply becomes one."

So equally balanced are good and bad habits, and so unstable is character that even in adults conduct is often determined by trivial circumstances. Perhaps no more striking example of what appears to be the effect of an environment of civilisation upon conduct can be found than that of the case of the 35,000 Sioux Indians whom Governor Gear, of Iowa, a few years ago characterised as the most warlike and treacherous of all the tribes which have at any time had their homes in the State of Iowa. In June, 1906, one-half of these 35,000 Indians were enrolled as members of Christian Churches. The Des Moines *Register and Leader* says: "Nor does the civilised Sioux content

himself with quiescent membership in Church. The following is given as some of the matters discussed by the Congregational and Presbyterian Sioux. How may our Sabbath schools be improved? Is the custom of making presents to the dead a good one? What can be done to prevent Church members from backsliding at 4th of July celebrations? Should one engage in heathen and Christian practices at the same time? How may politics and religion help each other? When is the keeping of money a good or evil thing? The evils of dancing? Imagine the Sioux warriors who massacred nearly the entire settlement at Spirit Lake, Okoboji, and Springfield in 1857, and those who in 1862 murdered nearly two thousand unarmed men, women, and children in Minnesota, gravely discussing such questions as these" ("Scrap Book," June, 1906).

If a child of vicious temper be kept in an environment of pure air, where peace, cheerfulness, sunshine, and quiet prevail, there can be no doubt, as Burbank says, that the temper will change.

The elementary principles of mind and body are the same in all mankind, and it is mainly through the effects of environment that such

a great variety of constitution and difference in character prevail, so that in millions of people no two are found exactly alike. In this world of diversity all are necessary—the workers, the thinkers, the superior and the inferior—each for all, and all for each.

If Hunter, by keeping a seagull in confinement and feeding it on a grain diet, could modify the stomach which was normally adapted to a fish diet, so that it came to resemble in structure the gizzard of an ordinary grain-feeder, such as a pigeon; and if Holmgren, by reversing the experiment and feeding a pigeon on a meat diet, could transform the grain-digesting gizzard of the pigeon into a carnivorous stomach (Drummond's "Natural Law in the Spiritual World")—if we believe these statements and consider that the human brain is the most highly organised and easily influenced structure to be found in all creation, we have no need to stretch the imagination to believe Burbank's statement that "The functions of the brain in the child are far more sensitive to impressions for good or evil than the finest chronometer is to heat, cold, magnetism, and a score of their exterior influences," and his declaration that "heredity can be absolutely changed by environment."

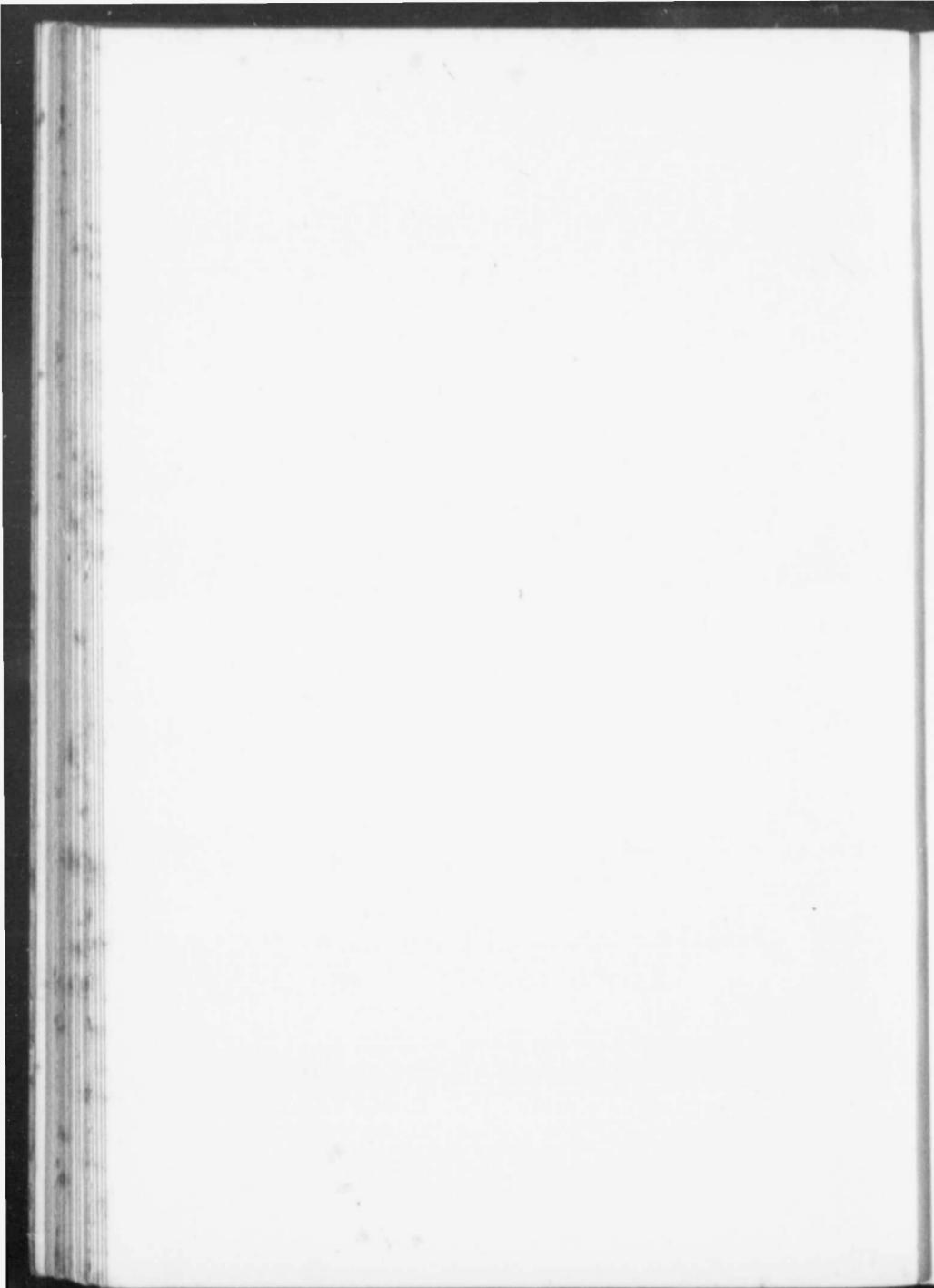
No one can escape the effects of environment ; without clearly intending to do so adults naturally follow the fashions and take up the "fads" of the times. In this and in innumerable other ways character is being formed or changed.

To be reared in an environment of civilisation makes the child civilised ; it is existing religion, whatever the particular kind, that makes the child grow in religion. God's way of building character and making good men is through the influence of good men. Is it not simply through the social intercourse of man with man that God is revealed to man ? Of course, man is naturally a moral and religious being, he has Divine impulses ; but how else can they grow and develop except it be through and by the stimulation of the good influences of the community in which he is reared ?

Amid the turmoil and struggles of life who could sit still and do nothing ? Hebart says, "There is no well-behaved child who will refuse to work when all around him are full of emulation and eagerness in their work." Indeed, in childhood environment exerts its greatest influence, diminishing in youth and throughout adolescence when the habits become fixed. Burbank says, "The world

will be uplifted by its work on children." More progress can be made in our work on one generation of children than can be made by working on many generations of adults—good food, pure air, useful activities, and the influence of pure homes being the most potent for good.

"God's greatest servants have universally come from the busy walks of life. Abel, Joseph, Moses, David, Amos were shepherds, called from their flocks to thrones on earth and in glory. Noah was a shipbuilder, Abraham and Jacob were stock-raisers; Isaac, Job, and Elisha were farmers; Peter, James, and John were fishermen; Matthew was a tax-collector, Luke a physician, and Christ a carpenter."—
W. F. CRAFTS.



WHAT THE BOY REQUIRES

If we could keep our lads and girls healthy in body, to a large extent the brain and mind would take care of themselves.—CLOUSTON.

Unselfish love is at the bottom of all good.

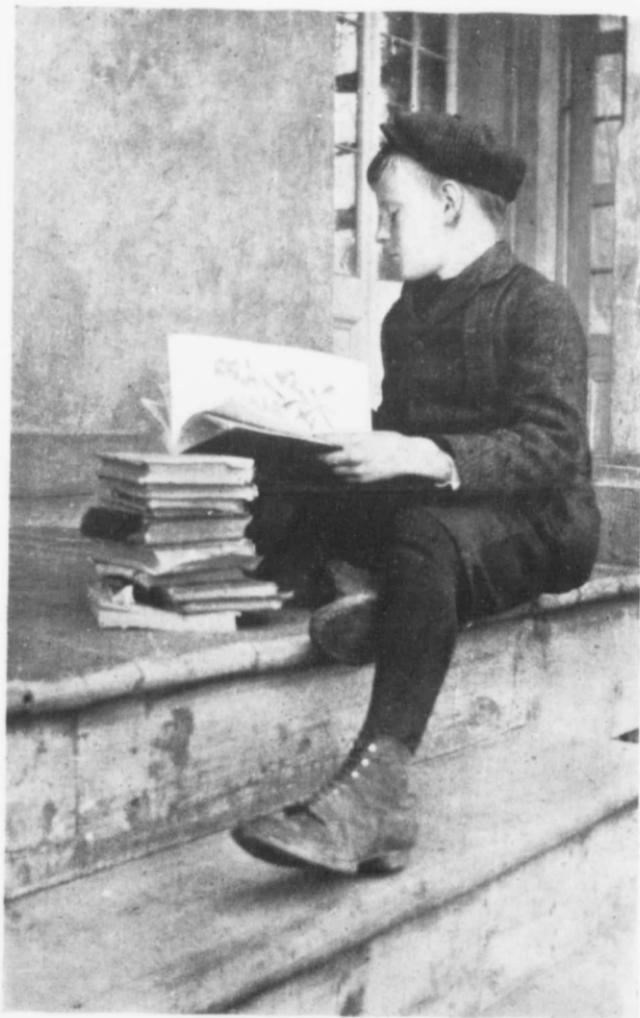
The child is the creature of environment and opportunity.

The duty of every parent is to train the child to do without him.

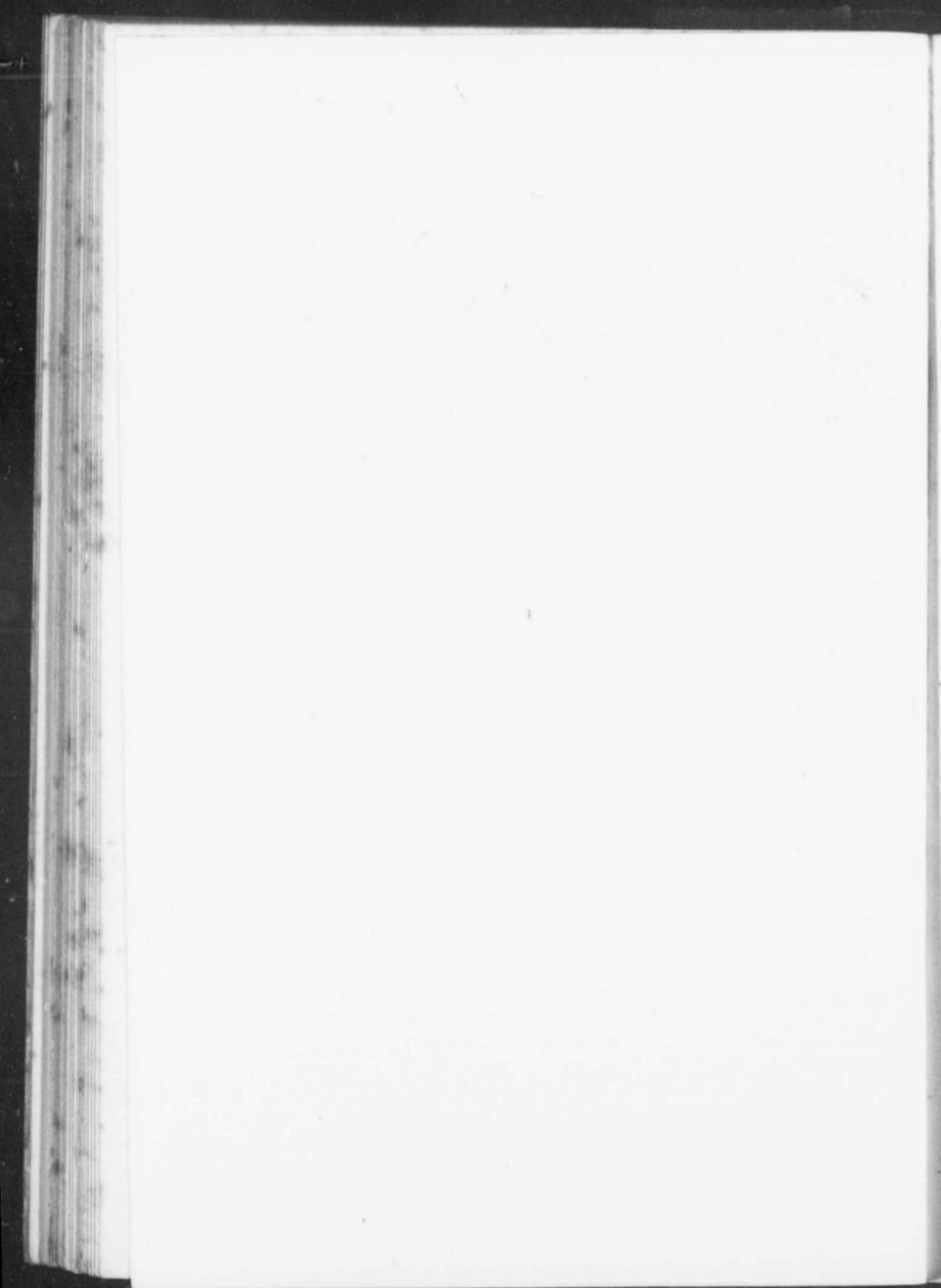
No one is ever any better than he wants to be. Every healthy boy wants to live his highest, noblest self. Give him a chance.

An imperious, scolding parent or pedagogue frightens the boys away, drives them into all manner of evasions and subterfuges, and brands their minds for ever with the memory of cruel and blistering words.

A truly kind and just teacher can remonstrate, counsel, and reprove with effect. To scold is to estrange, and with the estranged it is not possible to do any good.



“Wisdom makes man an accountable, responsible being” (page 23).



CHAPTER V

WHAT THE BOY REQUIRES

EVERY lad needs oversight and guidance and a chance to strengthen his natural capacities. To do this we must know his nature and his needs, his strength and his limitations, and we must consider his interests.

In character-building we should strive toward perfection; but if right conduct is that which is sanctioned and approved by the best endowed and most enlightened minds of a civilised community, we will not expect a boy's behaviour to be perfect.

While all boys need oversight, yet there are few so thoughtless that they cannot at some time and in some measure be trusted—the more we trust a boy the more resourcefulness and responsibility become a part of his nature. If we are always correcting, lecturing, and showing, the boy is made

wretched, his ingenuity and independence are not allowed their natural play.

In the choice of work or of play we should always consider the notions and feelings of the boy—these are in many ways so different to those of the adult—make this the main principle of our management, and so long as a boy is doing that which is proper or harmless—so long as his conduct is morally right—we should not interfere with him.

In a former chapter we have seen that the child is very sensitive to surroundings, it is very much a creature of the conditions under which it is reared; as food makes the body environment in great measure determines character.

It is said that parents receive from their children just what they give them—persecution, ill-temper, harshness come back with interest added; therefore whatever we wish our children to be we must strive to be before them in spirit and in truth. If we wish them to be moral, loving, just, and true, these qualities of mind must be the guiding principles of our conduct, not only toward them, but toward every one else in their presence. Children love, not because they are told to do so, but because they are loved. No one can

be made kind and true by threats. Love begets love; justice, right, and respect usually come to him who has earned them.

The conditions of environment must be such that health and vigour of both body and mind is secured. Every boy should also have an opportunity to use each and all of the faculties with which he is endowed. If he does not use them he loses them.

The boy who is reared where sunshine, cheerfulness, morality, health, and activity obtain will approach the ideal.



PRIZES AND PUNISHMENT

Children's actions are largely automatic. It would be as ridiculous and wrong to punish a child for such actions as to condemn your gun for going off when the trigger is pulled.—CLOUSTON.

The bestowal of a prize does little to stimulate exertion where it is really needed.

The practical aim is to make all punishments self-punishments, all restraints self-restraints.—COE.

There is no agent of school discipline so powerful or so effectual as the child's own desire to improve.—MARK.

Surely no more cunning device for making lessons abhorrent was ever devised than connecting them with punishment for ill-doing.—CLOUSTON.

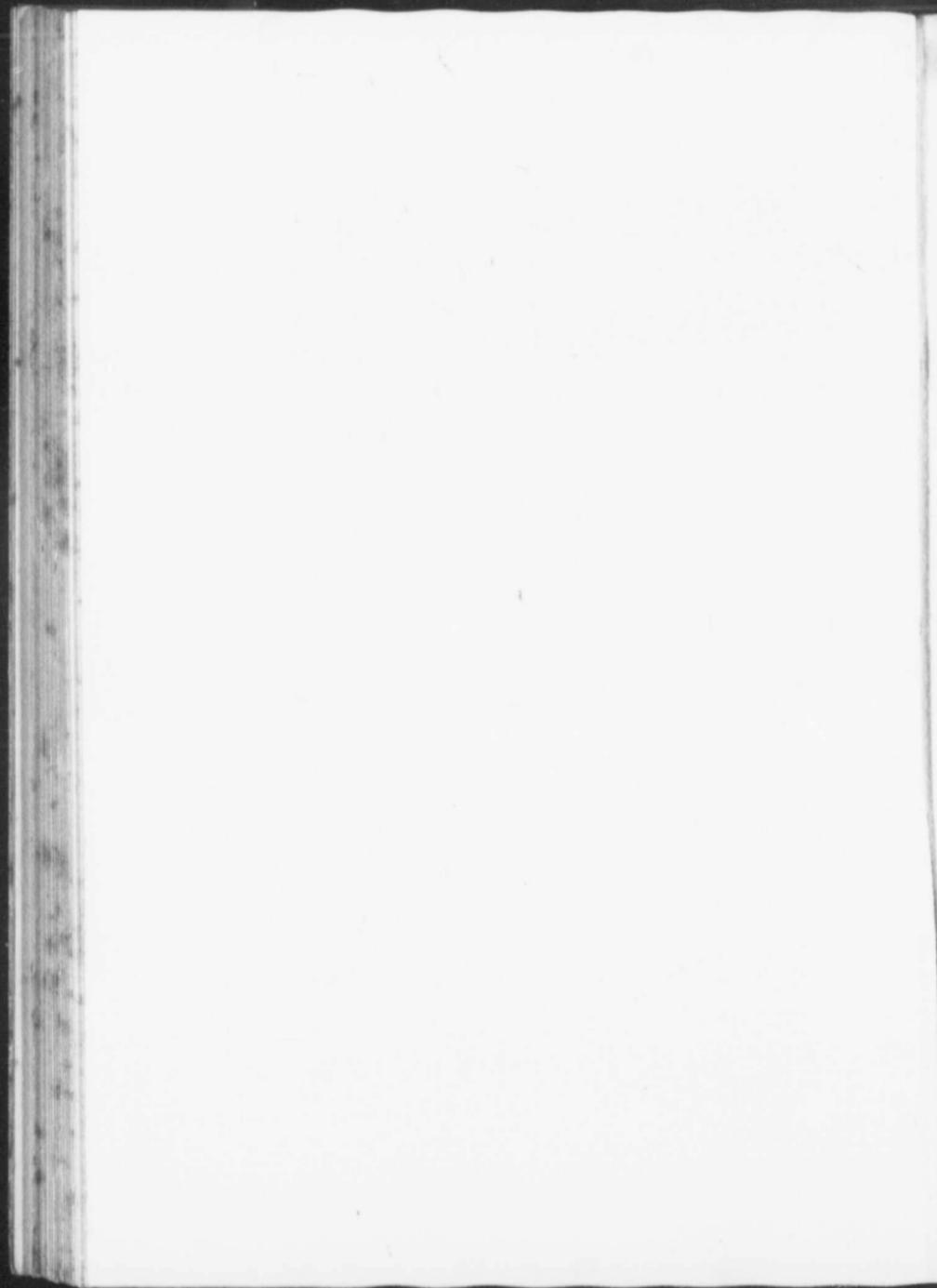
Not by threatenings and dont's, but through trust and by an appeal to pride and manliness, I have never had a boy pencil anything indecent on our school premises. So says a High School principal after twenty-six years' experience. Virtue grows in the presence of the pure and good.



"So long as a boy is doing that which is proper or harmless—so long as his conduct is morally right, we should not interfere with him" (page 48).



"Every healthy lad must use his energies and must do something . . ."
(page 56).



CHAPTER VI

PRIZES AND PUNISHMENTS

THE child's real interests should always be considered, and loving-kindness should never be wanting in one who inflicts pain; chastisement is for the parent. If discipline does not strengthen inhibition, augment the will power, increase self-control, and help the child to abstain from wrong, it is useless.

It is doubtful if harshness and severity have by themselves any good effect. It is a matter of observation, and the records of history give evidence, that punishment, no matter how severe, does not, and never did, deter from crime.

As no two boys are just alike, all discipline should be individual. If a boy be harsh and obstinate, whipping in most cases simply makes him more so—harshness begets harshness, and punishment incites revenge. If the boy be very diplomatic he may simulate sub-

mission in order to escape punishment, while at the same time quietly holding a grudge, waiting an opportunity for revenge.

Boys who are quarrelsome and severe in speech and action have those qualities of determination and pluck which, if properly directed and utilised, give strength of character and definiteness of purpose which tolerate no interference and know no failure; but if neglected until the improper use of these energies becomes a habit, they drift into carelessness and crime.

Irritability and bad temper are due to many causes; if from sickness or overwork, improve the health and guard against nervous excitement, avoid teasing, and strive to awaken a sense of right by acting justly toward the boy; appeal to reason, and by a quiet talk appease his passion.

If the boy be very stubborn it is necessary to be very firm and at the same time very calm.

Of various punishments, whipping is usual, and it cannot be denied that if administered by one who is not inclined to whip—by one who is kind, calm, and just—it has a good effect on many boys by awakening a sense of fear and appealing to caution. But it may

have but a temporary effect, as many boys are almost devoid of the caring instinct: they are fearless and reckless, and plunge headlong into trouble without a moment's thought. If he is also determined he may be able to endure much suffering without showing any sign of pain. I have seen little Indian boys undergo very painful operations without a cry; they showed no evidence of pain. I have known boys to be whipped so hard that good-sized swellings were seen on the head at the end of a week, and yet the whipping had no good effect.

Some lads glory in being punished; their playmates sympathise with them, call them men, and make heroes of them.

Whipping is often an incentive to the exercise of boyish ingenuity, and an excuse for planning ways for annoying those in authority.

A whipping should be thorough, and before its administration ample time—several hours at least—should be allowed for reflection. It should very rarely be used after the age of twelve, and if proper obedience has been insisted upon up to this age it will not be necessary.

Boys like to be trusted, and more can be done

with a vindictive headstrong boy by an appeal to pride and manliness—by a quiet talk all alone some hours after excitement and temper have abated—than by whipping. A revengeful, stubborn thirteen-year-old lad delighted in throwing pieces of plaster at the teacher and in making trouble generally; punishment had no effect on his conduct. One day he was detained after school-hours, and in a long talk—without threats or irritating remarks—he was kindly asked to be better. Before the teacher had finished the boy's heart was touched: he was so heartily ashamed that he could have cried. He would have preferred a whipping. The teacher was so good that the boy's conduct changed completely, and he never disobeyed his teacher again.

Every healthy lad must use his energies, he must do something—it is a physiological impossibility for him to remain idle—and the proper thing to do with a disobedient lad who hates book lessons is to find an outlet for his energies by giving him some other kind of work—suitable to his ability, his needs, and his strength; do this and he will be happy, and chastisement will not be necessary, because discipline is made a matter of self-activity. In work, in play, in the ordinary avocations of

life, one punishes himself for his own misconduct; so that punishment is usually self-punishment, and this should be the aim of all discipline.

The pleasure of finding out things for one's self, the gratification which the activity of the muscles affords, together with the fruits of labour and the material advantage which arises from useful effort, are always sufficient incentive for activity, whether manual or mental; and artificial stimulus in the shape of punishment for deficiency and prizes for success is rarely called for.

It is quite true that when a boy lacks the desire which is natural to one who has talent, we may in a measure succeed in getting work done by the administration of reward for efficiency and punishment for deficiency; and, providing the work which we require is necessary for the purpose of education, there may be some justification for our methods. But frequent chastisement and indiscriminate prize-giving are entirely wrong in principle.

The prize goes to the talented and bright; the pleasure these get out of work is sufficient incentive to render the mind active enough along these lines. The bestowal of a prize does little or nothing to stimulate exertion in the

careless, indolent, or stupid boy at the foot of a class—where it is really needed.

A prize-winner is not necessarily proficient: he has simply succeeded, it may be by accident, in coming out ahead. Getting a prize is often looked upon by the winner as a triumph over stupidity, and it too often panders to pride. This may engender in the less fortunate a feeling of hatred or jealousy. The prize-winner, being gifted, may make no effort to win; yet he is rewarded, while the meritorious worker, who has really been faithful according to his ability, is without recognition.

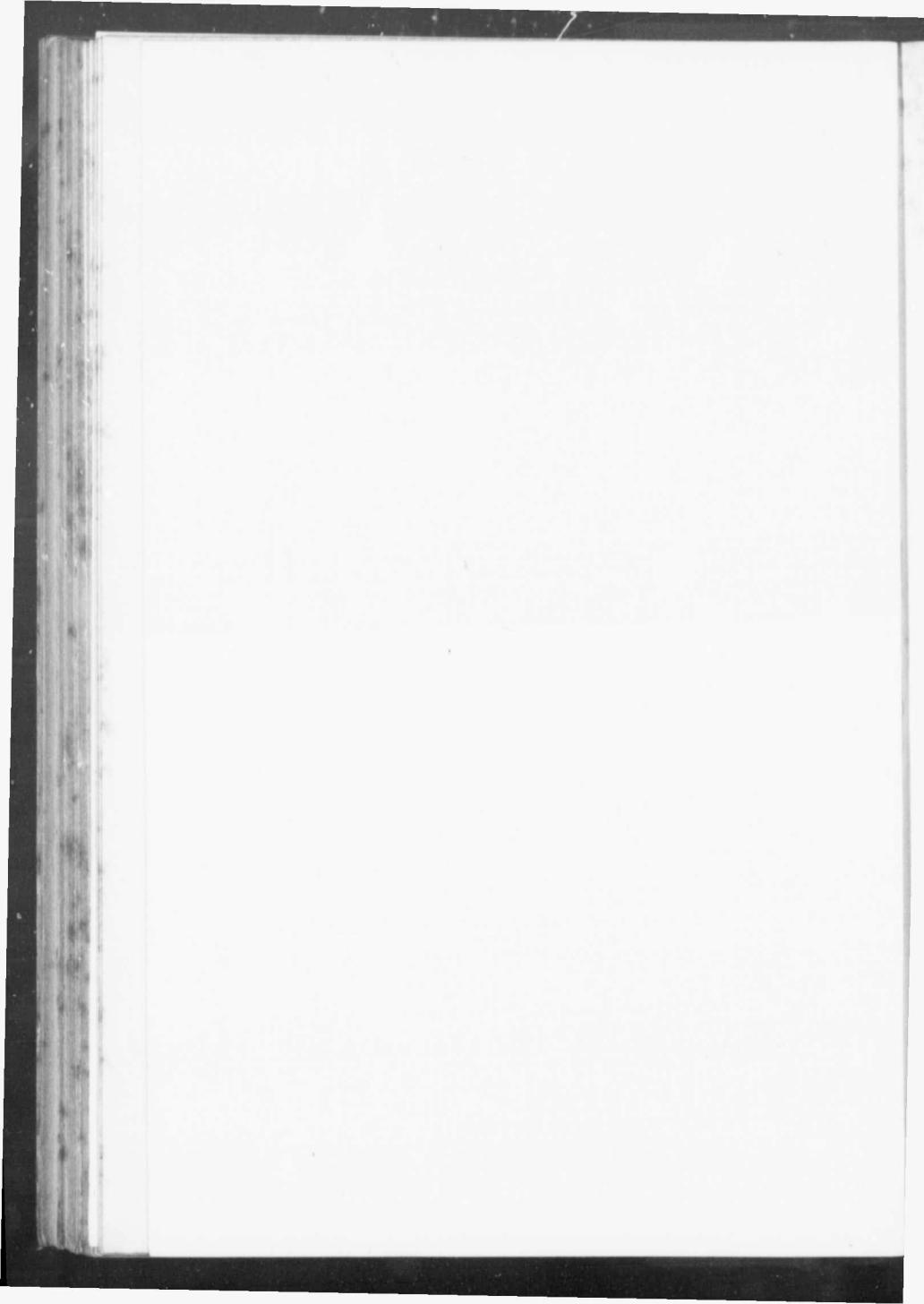
Prolonging school-hours, increasing work and giving lines for failure at lessons and for disobedience, giving prizes, praising the clever, place-taking and shortening tasks for success at lessons and good conduct, are practices which in the majority of cases should be condemned. They make the school a place of chastisement, and give it the character of a reformatory or prison, which the boys are not slow to recognise. It is not uncommon to hear the pupils call the school a prison and the teachers old fogies or other unbecoming names. If there is anything that will do more to make school hateful and books detestable than to use them as a means of punishment, I do not know what it is.



"Boyhood is the age for fun" (*page 19*).



"Most boys delight to kill animals, hunt, fish, &c." (*page 11*).



PLAY AND PROGRESS

The boy without a playground will become the father without a job.

If we succeed in giving the love of learning, the learning itself is sure to follow.—LUBBOCK.

One of the easiest ways to a boy's heart is through a good laugh.

Those who do not find time for exercise will have to find time for illness.—LORD DERBY.

Children love not because they are told to love, but because they are loved.

Play is an index of character. Children generally play at the thing which later in life they are to do well.

Without enthusiasm little was ever accomplished in the world. Enthusiasm means heart and health.

CHAPTER VII

PLAY AND PROGRESS

FROM early infancy up to the age at which formal schooling commences the child is being educated and character is being formed through the play instinct. Play is an organic necessity, it is the birthright of every child. Play does more than anything else to co-ordinate and organise the physical and mental energies, and if it were not for this organisation, and "for this muscular movement, people would not have any brains worth talking about," so says Sir John Cockburn.

A healthy child plays all day long, but as age advances the time thus spent becomes less and less, until in old age it reaches the minimum. The boy does in play, or tries to do, nearly everything he sees others do, and if in the early teens a boy is very quiet and good, and does not play when he has a chance, there is

something wrong with him: he is silly or sick, and such a lad can neither work nor study without overdrawing his vital energies. There is always hope of the boyish, boisterous boy.

No matter how hard a thing is, interest makes it easy, and a boy tires much quicker when helping mother or sawing wood than he does at the harder and more violent exercise of playing football.

Play is a child's real work, and as a rule the value of play is the amount of work there is in it. It is a sure sign of health and intelligence. The brain cells must energise, the faculties must act, in a way that is interesting to the boy, and as they will act right or wrong, the boy during play-hours should always be under the oversight of parent. And play should be utilised and should always form a considerable part of every boy's education.

The boy that plays in the sand and makes a collection of pebbles from the beach is learning elementary lessons in geology. He who has a garden of flowers and discusses the beauty, care, and habits of plants is beginning the study of botany. The boy who makes windmills, boxes, boats, carts, and kites, is beginning a course in mechanics. The boy who has a dog and trains him to docility and usefulness is in the way

of mental progress: he is doing the things that make for patience and prudence. Moreover, play is a sure index of character, and as a general rule children play at the thing which later in life they are to do well.

Play develops and strengthens the muscles, increases the appetite, aids digestion, allays nervous irritability, strengthens the heart, and in many other ways means much for the physical well-being of every child.

In a mental way it develops self-control, perfects the co-ordination of the activities, strengthens inhibition, disciplines the temper, soothes the passions, increases the intelligence, satisfies the social interests and aids in will-culture.

The properly organised playground should be a most important part of every educational institution. It is there that many of the higher virtues are awakened. Under the oversight of teacher, through contact with him, and through the unconscious influence of his good example, the boy should receive enduring lessons in morals. The various games should develop self-control, self-government, leadership, co-operation, manliness, truth, and right. They should give a stamp of dignity, ambition, and independence to the character.

Boys are never slow to see that their greatest happiness and welfare are dependent on fidelity and fair dealing, so that regard for the thoughts, feelings, and rights of playmates becomes a leading principle of their character.

The cheat, the bully, the booby and the blow-hard invite the scorn of the school. Play does just as much for a boy in a moral way as it does for him mentally and physically, and the moral lessons learnt on the playground are a very important part of the good which play does for the growing youth. There should be no antagonism, no break between the education of the playground, the home, the shop, the school, and the church.

“A happy man or woman is a better thing to find than a five-pound note.”—STEVENSON.

SCHOOLS AND MORALS

Youthful crime, we ought to confess, is an expression of educational failure.—HALL.

What benefit does a boy who is dragged to school get out of attendance?

The ideal school is one where the whole boy can be educated—the hand, the head, and the heart.

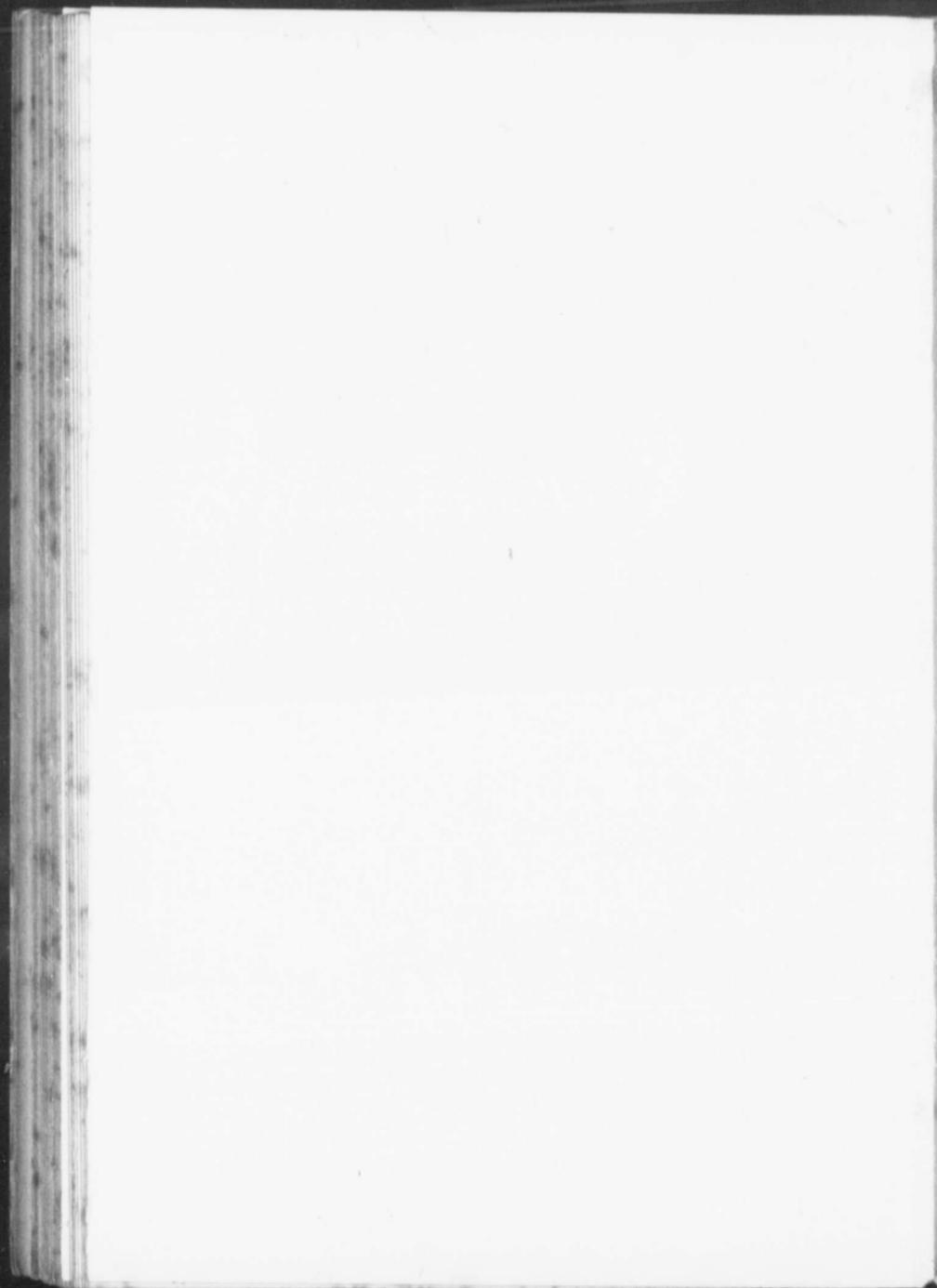
You can lead a horse to water, but you cannot make him drink. You can drive a boy to school, but you cannot make him think.

*A profound belief in a good side to the worst boy's character must be our starting-point. If we don't like a boy we can't possibly make a good boy of him.
—MARK.*

A school principal who had grown white in his work said that in the initial stages of all the troubles he had ever seen with pupils, the teacher was more to blame than the pupil. Good order, and love, and truth always come to the teacher who has earned them.



"Every boy craves for betterment, for education of some kind, but why should these good things be forced upon him?" (page 68).



CHAPTER VIII

SCHOOLS AND MORALS

DR. HALL, President of Clark University and Professor of Psychology and Pedagogy, says: "Although pedagogues make vast claims for the moralizing effect of schooling, I cannot find a single criminologist who is satisfied with the modern school, while most bring the severest indictments against it for the blind and ignorant assumption that the three R's or any merely intellectual training can moralise." It would be hard to find many trustees or teachers who would believe this statement; it is nevertheless near the truth. "Merely intellectual training does not moralise," as any one knows who fully understands psychology, but then it is a most important aid to morality. It was doubtless for this reason that law-makers, thinking the boys could not get too much of a good thing,

made school attendance compulsory. They did not ask themselves if any one was ever educated to good citizenship or reformed through compulsory school laws.

Imperfect as it is, the public school is doing a good work, but as the conditions of life change, so should the school curriculum; the school should be progressive. The trouble is often a case of mental indigestion, requiring a fast or a change of mental pabulum to increase the desire for good things.

Every healthy boy craves for betterment, for education of some kind: this is inborn in his nature; and why should these good things be forced upon him? Is it any wonder his mental appetite becomes cloy? What benefit does a boy who is dragged to school get out of attendance? It is doubtful if he gets any. Compulsion is odious; it induces contempt for school and teachers.

The boy whose brain is not poisoned by nicotine or muddled by breathing impure air or impaired by want of wholesome food is all right—the boy is all right—he does not know why, but he longs for knowledge of some kind; he is active, courageous; he is musical, mechanical, or he has some other good trait that fits him for an avocation of some kind,

although he may not be able to profit from the instruction which the public school offers him.

He may, when judged by the arbitrary standard set up by the school, be found wanting and be branded a dunce. No life can possibly be wasted, no healthy lad is useless: there is work for all to do. The limited scope allowed in the ordinary school may be too restricted for a boy's nature, and at the active youthful time of life he may become restless under restraint, and in search of more interesting activities leave school or become a truant.

In the majority of cases the truant is an energetic, healthy lad, suited for an active life; he can work with his hands if he cannot with his tongue. And according to the best authority the great need of Canada to-day is hand-workers—not men who are looking for a soft snap, or for men who through education are trying to escape honest labour—the kind needed are those who are able and willing to do things with their hands that count. We must not forget that one condition on which Nature lets man live is that he uses all his activities, physical as well as moral and mental.

The ideal school is one where the whole boy can be educated, the hand, the head, and the heart—where every faculty and activity can be exercised. That is life—and what is education but life?

The time will come when matters of education will not be left to the ordinary layman, who is usually totally ignorant of the elementary principles of mental hygiene and pedagogy. In the well managed and properly constituted school of the future, in any case where a pupil fails to profit by the usual lessons, where there is lack of interest and restlessness, the teacher, instead of straightway devising more effective means of compulsion, will seek the cause of the apathy or restlessness and will immediately adapt the work to the needs of his pupil.

An enumeration of the many famous men who by the schools were declared dunces may be surprising; but it is not at all so when we know how imperfect the school is. Among famous soldiers, the beloved General Gordon was said to be a terror to his superiors; Lord Kitchener was just as bad as a boy, and Napoleon had a most violent temper. Sir Hiram Maxim got a leather medal for always being at the foot of his class. Wellington gave

little promise in youth, and the boyhood of Lord Clive was even less promising. Both General Grant and Stonewall Jackson were slow and dull. Among other great men, Goldsmith was a "stupid, heavy blockhead," and Brinsley Sheridan was very inferior to many of his school-fellows. Newton showed a great distaste for learning, and the great artist, Sir David Wilkie, was a dull boy at school. But why extend the list? To do so we might include Darwin, Huxley, Lyell, Humboldt, Davy, Byron, Swift, Irving, Wagner, James Russell Lowell, Anthony Trollope, and a great many other distinguished men in almost every avocation.

Ordinarily the boy is all right. All the dunce and the truant need is another kind of school—one to which he does not have to be driven, one without truant officers. Extend, enlarge, and reform the public school curriculum, so that scope be given for exercise of all the boy's activities and legitimate interests, and the boy will be formed and not need reformation.

No boy was ever reformed by compulsion; give the boy a chance, start him right and he will reform himself.

No one would undervalue the good of the

subjects taught in the public school, and the good effect of the discipline, order, punctuality, regularity, and system which therein obtains in regard to play, work, and meals, and the elevating effect of association with young men and women teachers, who are, as a rule, superior in intelligence, conduct, and morals. To meet together, if only for a few hours each day, under such conditions in a school where fresh air, cheerful companionship, and wholesomeness obtain, is excellent as far as it goes.

When, in the management of the school, love of the scholar, affection for the teacher, impartiality, love of lessons for their own sake, good-humour and respect are leading principles, a great point is gained. And when whipping, scolding, and other improper efforts to arouse in children the study-habit are abolished, and manual training, cooking and sewing classes, school gardens, music and singing, care of small animals or pets are introduced, and in other ways the school is made life-like and home-like, we shall see how quickly the attitude of the slothful, stupid, inattentive, bad boy will change.

Devote no more than half the day to books ; give the rest of the day to practical work, so

that information as soon as acquired can be put to use and made creative, as it were. Or rather, that expression may be made a means of acquisition. All real education consists in the use of facts rather than their accumulation—

“The mind is not a garden to be filled,
But a garden to be tilled.”

DIET AND DEPRAVITY

The boy whose breath always smells of nicotine is fit for little but the scrap-heap.

Strong men have strong wills; weak ones have only wishes.

Weakness is very near to wickedness.

Impaired digestion means impaired thought.

An education obtained at the expense of health is of little use.

A man with twenty-six years' experience in teaching declared that he never had a pupil who did wrong out of revenge or hate. Why? Because he trusted and loved his pupils. No parent or pedagogue ever received from a boy hate in return for love.



"Play is a boy's real work, and as a rule the value of play is the amount of work there is in it" (*page 62*).



"The strong can do, the weak can only wish" (*page 78*).



CHAPTER IX

DIET AND DEPRAVITY

PROPER guidance is most necessary in the training of that strong instinct, the desire for food. When bad habits in regard to eating and drinking are acquired in youth they are very hard to correct in later life; restraint and scoldings rarely lead to reform.

Health and happiness in great measure depend upon the right gratification of this desire. To have a big head and a big body, and to get much out of them, means vitality and good digestion. Physical and moral vigour depend upon good food and good health.

Professor Fischer, of Yale, asserts that well-masticated food increases man's efficiency two or three fold. How very important is the formation of right habits in this respect.

Sir Lauder Brunton says that an ill-nourished and lymphatic individual is harder to reform

than an energetic ruffian. When once the latter gets into the right groove he is not likely to leave it, but the sluggish nature is liable to relapse if left to itself or if placed within reach of bad influences.

Success and right living depend more upon moral will and pluck than upon knowledge—will, to accomplish anything, must have force behind it. "The strong can do, the weak can only wish."

It is the duty of the state to see that nourishment, education, and proper rearing of children are provided for not only dependent and neglected ones, but all. In some parts of France it is said that every person asking for a marriage-license is given a pamphlet of instructions on the care and feeding of infants.

If it is necessary and if it pays to establish schools, farmers' institutes, and supply literature to those who rear farm stock, why not supply information on the education, rearing, and care of our greatest national asset—children? Healthy, vigorous, educated children mean a progressive, powerful, pure state.

In proper hygienic conditions, pure foods, and physical activity we have the most effective ethico-religious culture.

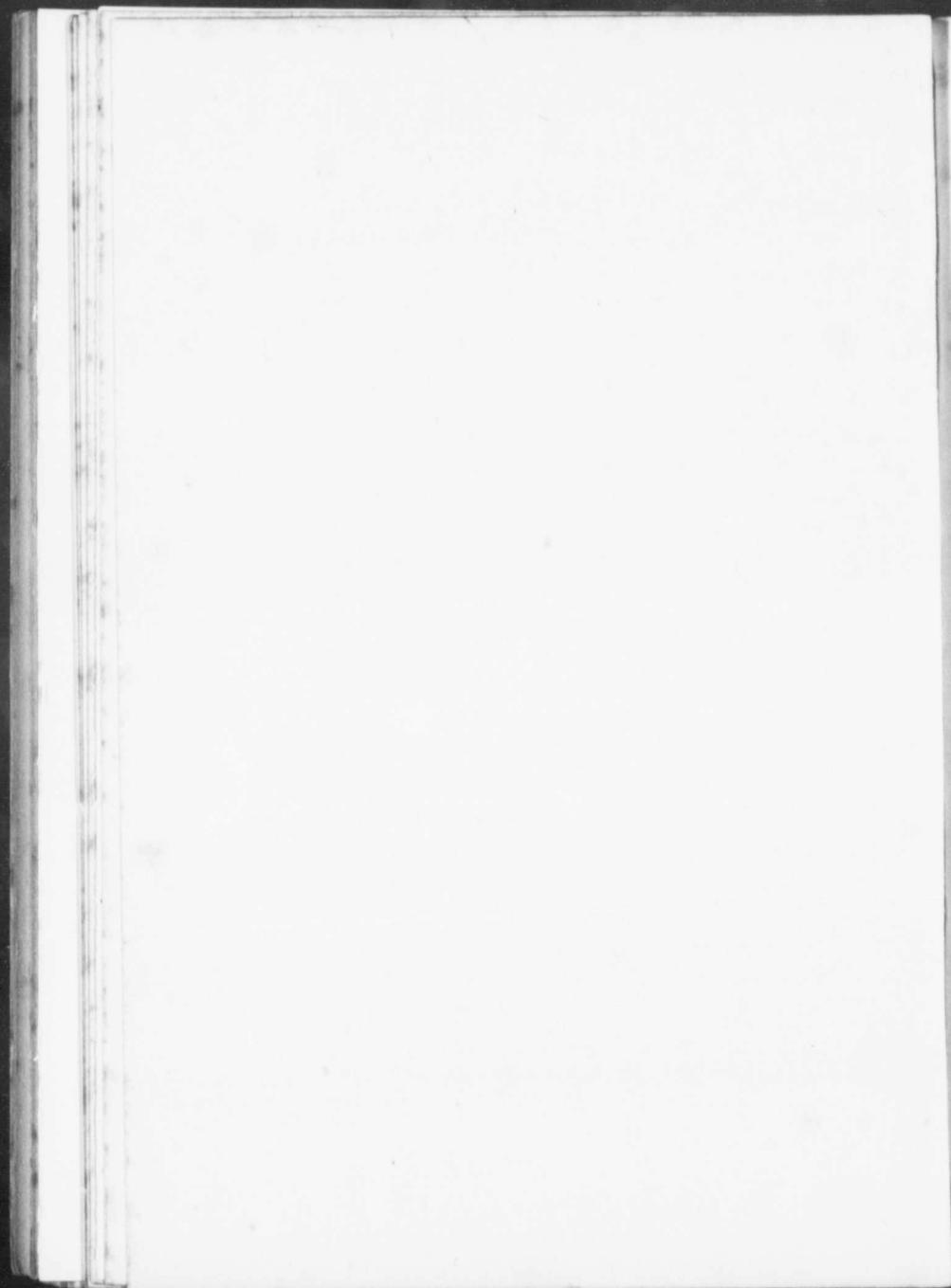
Cigarette-smoking retards development,

poisons the nerves, dulls the intellect, and blunts the moral sense. The boy steeped in nicotine is untruthful, untrustworthy, lazy, selfish, and demoralised; he is fit for little save the reformatory.

If three-fourths of the preventable crime, as it is asserted, be due to spirit-drinking, what is more necessary than reform along these lines? Physicians know that alcohol poisons the brain, so that an inebriate is irresponsible. A drunkard cannot make a binding contract; he is not responsible financially, neither is he accountable morally for his acts.

A perversion of the appetite for food is a great cause of vice, misery, and crime, while a want of proper and sufficient food is also a cause of mental and moral imbecility. The declaration of John Spargo—that “the badly fed and under-fed baby quickly departs from the normal; imbecility, crime, pauperism, are all directly or indirectly due to lack of food or its poor quality during the plastic years”—is no flight of the imagination.

“The man or the woman who falls into the way of a universal censure of all their neighbours' faults and failings is not only devoid of Christian charity, but is probably in an unhealthy condition of brain, which accounts for this physiological uncharitableness.”—CLOUSTON.



COURAGE AND CONDUCT

Bad as is over-pugnacity, a scrapping boy is better than one who funks a fight.—HALL.

Look after the children and the state will look after itself.

Knowledge is all right, but it takes will to win. Without will knowledge is well-nigh worthless.

If we are not frightened by explosive energy, we will find somewhere in every rollicking, hilarious, tamed or untamed boy a big, tender, loving heart.—MERRILL.

Act harshly toward a child and he copies your manner, scold him and he copies your language; and very shortly he visits on pet or playmate both your manner and language.

Necessity, deprivation, and difficulty are the things that make a boy hunger and thirst for knowledge.



"Satan finds some mischief still for idle hands to do" (page 85).



CHAPTER X

COURAGE AND CONDUCT

GENERALLY there is something wrong with a boy who has never been in a fight. In the so-called incorrigible the fighting instinct is very marked. It is quite necessary that every one should have the energy to fight and the courage to take his own part. And every lad should be given an opportunity to exercise and discipline this activity in a legitimate and educative way. No one can put up a good fight without training.

We all know there are good fighters and bad fighters; some there are who leave a trail of devastation and bitterness behind them, while others fight to befriend, fight to live, fight to overcome obstacles, fight to subdue and tame animals, to elevate and to improve mankind. There are those who are deter-

mined in the pursuit of wrong ; so there are those who persistently pursue the right and fight to uphold the just.

Every faculty possessed by man has a legitimate use, and real lasting happiness lies only in a right use of the faculties. But man is a free-will agent and may use his energies in a right or wrong way.

Opportunity and oversight are leading principles in the management of boys. Opportunity should be given every lad for the exercise of all the activities, but more especially for those energies which are uppermost in his nature, so that he may express himself. Every boy needs oversight, so that correct habits may be formed, correct habits especially in the exercise of his strong activities.

Character varies very much : some boys are artistic, mechanical, or of a scientific turn of mind, others like animals, while others are active, aggressive, determined, and obstinate. If provision be not made and a proper chance provided for a boy of this latter class to use his energies in educative ways, trouble is almost sure to ensue, alike for the boy, the parent, and the state.

Good behaviour, like an education, is very much a habit, a growth, a development ; it

cannot be purchased by money, it can only be got by doing, by expression. We may give a boy impulses that will lead him to ways of wisdom, but character cannot be pounded or preached into him.

A healthy lad will and must express himself—the brain cells and the mental mechanism are so constituted that they cannot cease to be active, at least during waking hours—of course they act according to circumstances, slowly or vigorously, but they must energise, they must turn their stored-up energy into action.

A boy who is in the habit of teasing his sister, kicking shins, or tormenting a neighbour shows that he has vigour and power; such a lad should be given a chance to measure his strength, to use his muscles, to work off and to discipline his energies in a right way. If this be not done, what is more natural than for him to use his energies on a school-fellow? A boy can only learn to do by doing, to fight by fighting, to will by willing. Was there ever a really good man without courage and a strong will?

The old saying, "Satan finds some mischief still for idle hands to do," is near the truth, and if a youth's energies are not employed in

useful, educative ways they are sure to be spent in useless and perhaps harmful ways.

The best way to sober and quiet a quarrelsome lad is to employ him at manual work of some kind. The right way to discipline the will is by hand-work; literary work is almost useless for will-culture. Work requiring muscular effort will do more to discipline temper, to overcome bad habits, and soothe a nervous and irritable lad than any other thing. It educates the boy in useful activities, and through work he acquires self-control.

Sudden fury, passion, vengeance, in a healthy lad, are but a manifestation of uncontrolled feelings due to the activity of those instincts which, when rightly employed, give will, determination, courage, and stability to character. Bad temper, revenge, passion, anger, and cruelty lead to crime, and as we have no sure way of controlling these feelings in another, the important question is, How will the boy learn to control them? As he alone can do so, control must come from within. Force, suppression, and chastisement have in themselves little controlling and no reformative effect, but we know that if we furnish a legitimate way for the boy to use his activities, if we change the boy's activities, the habits will in

time change; the bad habits will waste and die from disuse, and the good habits will take their place. So it is that every criminal, every so-called bad boy, must reform himself; that is the only way that any one can be reformed. We can and must supply the opportunity—oversight and opportunity are the key to a solution of the criminal problem.

The so-called incorrigible is full of dash, courage, and will, and is often apparently hardened and heartless. But give such a boy a chance to exercise his higher nature, his kindly feelings, it may be in caring for a comrade, in looking after a poor dependent animal, a pet, and you will find no boy so wayward or so harsh that there is not still a very tender spot in his heart. So-called bad boys are often surprised into thoughtfulness and kindness, and their heart melted into tears when kindly touched. If such boys are schooled into good habits during their youthful days they will very rarely, probably never, go wrong. Such boys should and will be a credit to themselves and to society. If neglected for a few years by parent or state they become life-long criminals.

There are many educative ways that a boy may use these instincts which give dash and

determination, and which impel man to kill animals and obtain food and other necessaries. Let the boy fight to overcome obstacles encountered in cultivating, growing, and preparing grain for market, in rearing and training domestic animals. Let him exercise his will and determination in surmounting difficulties encountered in any kind of hard work. Fighting these, the obstacles of nature, gives control of will; it satisfies the fighting instinct and is far better than kicking shins and mauling his companions.

This morning's paper (December 17, 1907) gives an account of two boys, fourteen years old, who, in imitation of Western desperadoes, equipped themselves with revolvers, masks, &c., and held up a lady on a street in Toronto. No one could say that these boys were lacking in energy and pluck; they certainly had both courage and will, but they did not use them rightly. These most valuable and necessary energies should have been put to proper and better use by either parent, guardian, or state. Such qualities, if judiciously trained and schooled in right ways for sufficient time, would mean success in almost any avocation. Who was to blame for delinquency on the part of these boys?

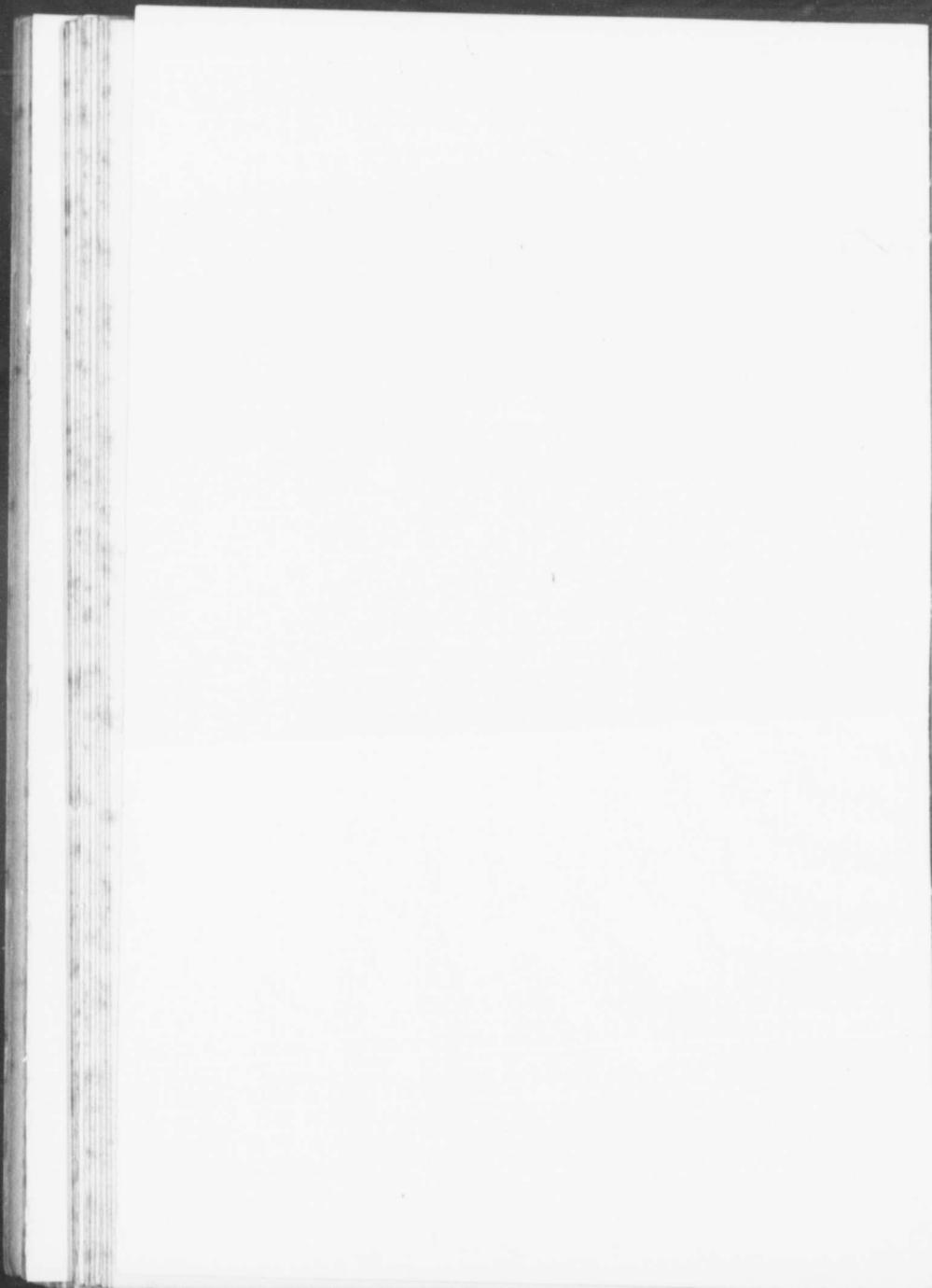
"Anything you do for a boy will do more for yourself."—
MERRILL.



"The easiest way to mentality, morality, and physical well-being is through intelligent hand-work" (page 93).



"If we wish a boy to be weak in mind, morals, and muscles, there is no surer way than to keep him from manual labour and relieve him of all responsibility" (page 107).



MONEY AND MORALS

The invariable condition of safety for riches is that you shall have earned them by an equivalent, and by such patience as involves discipline and education.—
BECHER.

All the dunce and the truant need is the right kind of a school.

A man on half rations, or one hopelessly in debt, cannot tell the truth.

*The important thing is not so much that every child should be taught, as that every child should be given the wish to learn.—*LUBBOCK.

*The graduate of a university who cannot take care of himself—no matter how much he may have studied—is not an educated man.—*INGERSOLL.

Deal justly with a boy and he will stand any amount of correction and afterward in his heart thank you for it. So says a teacher of over a quarter of a century's experience. Justice always begets justice.

CHAPTER XI

MONEY AND MORALS

EVERY one must be supplied with the necessities of life, and the desire to own things is very near to every one's heart. Over 75 per cent. of the children like something they can call their own, and often their wants are so great it is hard to satisfy them.

As man's strongest instinct is to live—self-preservation—it follows, as John Stuart Mill has said, his first duty is to make a living: and there appears to be only one way that this can be done and the universal desire for property be legitimately satisfied—by each person exercising his own energies to satisfy it. Every boy should learn to get his living. In doing this he need not neglect his education; indeed, in getting a living he is at the same time getting a very necessary education.

A boy only knows the real value of that

which he has earned ; he thinks more of a mere toy if he has worked for it than he does of something of much greater value that has cost him nothing. In this respect man is much like a child : "easy come, easy go" seems to be his way ; how often he squanders a fortune he did not earn !—one left by a relative who could not take it away.

Property is often a curse to one who gets it without giving honest value in exchange. "Any new set of conditions," says Ray Lankester, "occurring in an animal which renders its food and safety very easily attained, seems to lead, as a rule, to degeneration ; just as an active, healthy man sometimes degenerates when he becomes suddenly possessed of a fortune ; or as Rome degenerated when possessed of the riches of the ancient world" ("Natural Law in the Spiritual World," by Drummond). The receiver loses more than the giver. How few can afford to accept gifts ! What costs nothing is valued at about the same price.

Property is a great blessing, but, like most things, an education included, the real value lies more in the discipline of the mind, the exercise of the muscles, the good and useful habits formed in getting it, than in the thing itself.

A bank account has a good effect on any youth. Booker Washington says, "The people who kill and are killed, nine times out of ten, whether they are white or black, are people who do not own a home, who do not have money in the bank. They are people who live in their grip-sacks." A man who earns a living by honest labour rises in diligence; he becomes a better man, he need not steal. A great stride towards civilisation was taken when man began to cultivate the soil, build houses, and engage in commerce.

In the past the majority of the people have been workers; this will doubtless always be the case, and well it is if they are talented and efficient. And for the mass of mankind the easiest way to morality, mentality, and physical well-being is through intelligent hand-work. If a man be pinched by want and distracted by the needs of self or family—this comes to many a man, especially to him who lacks shrewdness, dexterity, and thrift—how is such a man to live? Although he may not be covetous or immoral, it seems natural for him to steal. In the winter of 1906 and 1907 we read of men, leaders in society and the churches, in the towns out West, forcibly taking coal from the railways in order to keep them-

selves from distress and want—this was stealing. Love and care for little ones make a man do that which he knows to be wrong. If the great army of workers knew the need of thrift, and were able to do some one thing well and make a living, much would be accomplished toward making them moral.

I believe a majority of the working classes live beyond their means, and often spend before they earn. The usual talk in many homes is about matters of dress, decoration, and show. Before they are able to buy things they spend their time talking about what they want.

Many people have very poor ideas of value; they sacrifice worth for looks, the nice and showy is bought in preference to the substantial and useful. Booker Washington says of the negroes in the plantation districts: "I found large families, including visitors when they appeared, living and sleeping in a single room; I found them living on fat pork and corn bread, and yet not infrequently I discovered in these cabins sewing-machines which no one knew how to use, which cost as much as sixty dollars, or showy clocks which cost as much as ten or twelve dollars but which never told the time. I remember a cabin where there was but one fork on the table for the use of five

members and myself, while in the opposite corner was an organ, for which the family was paying sixty dollars in monthly instalments."

This state of affairs could in some measure be overcome if the rage for book-learning which obtains in most schools—where boys read and talk about things, and acquire a lot of information, much of which will be perfectly useless in time of stress and need—if this were changed, and instead of spending all the school day with books and theories, part were devoted to practical lessons in domestic science, household duties, commercial and manual work, and an opportunity given to get practical lessons in industry and real values. The school curriculum could be remodelled and extended so as to give time for these subjects without in any way preventing a boy from obtaining a literary education sufficient for his needs.

Learning is often sought in a fashionable school or college, and a foolish endeavour is made to annex a thousand-dollar education to a hundred-dollar boy. An education has to be earned, and he who is worth one will usually find a way to obtain it. The desire to know, the desire for self-advancement and

self-improvement, is a human instinct; it is strong in every healthy lad, but by improper methods and mistaken ideas of parents and educators it may be rendered inactive. And this very easily by taking away the need for exertion, by supplying the boy's wants and relieving him of all responsibility.

The one effective way to increase the desire for knowledge is to let a boy understand that he has to earn his own living; give him a chance to learn how to do this and become useful, he will then learn the value of time, money, morals, and education.

The more you help most people the less they help themselves; a schoolboy is no exception to this rule. To keep a healthy lad in school the greater part of his time between the age of ten and eighteen, supply all his wants and let him spend before he earns, is in many cases to make him a dependent, useless parasite. Drummond, in speaking of the animals, says: "Any principle which secures food to the individual without the expenditure of work is injurious, and accompanied by the degeneration and loss of parts." He further remarks: "All nations which have prematurely passed away, buried in graves dug by their own effeminacy; all those individuals who have secured a hasty

wealth by the chances of speculation; all children of fortune; all victims of inheritance; all social sponges; all satellites of the Court; all beggars of the market-place—all these are living and unlying witnesses to the unalterable retributions of the law of parasitism."

Keep a boy for three or four years in a college where there is a neglect of all hand-work—where he can at all times be nice and fashionably dressed—and the tendency of the education therein received is such that it has the effect of greatly increasing the boy's love for the beautiful and the refined. This is all very good, but then does it not often—yes, too often—increase the boy's wants in far greater proportion than it does his ability to supply them? To keep up appearances and to gratify refined and educated tastes, does not many a so-called fashionable college graduate run into debt or use questionable means to balance accounts?

The main ambition of many such graduates is to get beyond manual labour. In their desire to be clean and nice they shun the dirt that comes from honest labour. If they work they like to become salesmen or clerks, because the work is not hard, and at the same time they can always have clean clothes and look nice.

checked
Sto things

The man who dons a pair of overalls and works in grit and grease, his face begrimed with coal-dust beyond recognition, need not leave the dirt there always, nor need he be deprived of any of the traits which entitle him to be regarded as a gentleman. His heart may be loving, kind, and true; and does not labour teach him lessons of equality, humility, and sympathy? Labour should improve the bad and make the good better, and in so far as it does this, is it not divine?

differentiation
Book-learning is all right; there is no comparison between two workers, one who combines book knowledge with practical knowledge and one who has only that which is got by experience. But the main idea to remember is that hand-work in itself is one of the best and easiest ways to intelligence, while at the same time it improves a man physically and elevates him morally.

bas.
Booker Washington says that no man can be what he ought, either morally or religiously, unless he be supplied with some of the comforts of life. This brings to mind the saying that "It's hard for an empty purse to stand upright." A man on half rations or one hopelessly in debt cannot tell the truth. Those who have the oversight of prisons say that

not more than 2 per cent. of the prisoners have learnt a trade, and of the trades of these 50 per cent. are of the commoner and unproductive kind.

The majority of crimes committed—90 per cent.—are against property, and they are committed by young men, in the great majority of cases, between the ages of eighteen and twenty-six—young men who have neither the skill nor the application or industry to obtain an honest living. If a boy has a strong desire to own things—and the majority of healthy lads have—it is human instinct. If such be kept at an ordinary school and not be given a chance to earn and to get things, does it seem unreasonable, when we consider that many boys take little interest in ordinary school-work and few boys are strong morally—does it seem unreasonable for such a lad to steal in order to satisfy his craving for property?

Boys need not be deprived of a public-school training, nor need they labour in a factory where work is a matter of routine, but under healthful, wholesome conditions let them earn a living, and in doing this they will earn so much education; intelligence, culture, and morality will follow in due course. There is much truth in Herbert Spencer's words:

“Morality comes only after physical self-preservation is secure.”

Booker Washington declares that of the thousands of negroes, drawn from the most criminal population of the Southern States, who pass through Tuskegee Institute—where more than a score of trades are taught, where physical, moral, and mental training obtains, where careful estimation makes it appear that every student who finishes his course at Tuskegee increases thereby his capacity for earning money on an average about 300 per cent.—nearly all do well, and no graduate has been confined to gaol or penitentiary.



"Work is not man's punishment, it is his reward and strength, his glory and pleasure" (*page 107*).



"The boy or girl who owns a garden, who cultivates and cares for it, is doing that which leads to progress, peace, and piety" (*page 112*).



MIND, MUSCLES, AND MORALS

Man must use his faculties or lose them—he must work or degenerate.

A very important part of one's education comes through getting food and raiment.

The very best way to help a boy is to give him a chance to help himself.

The best way to manage a school is not to be like the impulsive, thoughtless boy.

If education means anything at all, it means putting brains into the common affairs of life and making something of them.—BOOKER WASHINGTON.

If you only want a thing and do not really need it, is it not better to economise and get along without it?

He who does wrong does wrong against himself. He who acts unjustly, acts unjustly to himself, because he makes himself bad.—MARCUS AURELIUS.

CHAPTER XII

MIND, MUSCLES, AND MORALS

AS no occupation can be, strictly speaking, purely mental or manual, we must use these terms in a general way.

It seems that manual work usually does more to satisfy man's primitive wants, his strongest instincts, than does any avocation that is mainly mental. In the past the public school curriculum was apparently designed to impart book knowledge—knowledge that satisfies mental cravings to the neglect of the more practical manual activities.

Man must use all his faculties or lose them: he must use his muscles, he must work or degenerate; work is inborn in his nature, it is a blessed privilege, it has an effect for good on every element of his character. Carlyle says: "It is the grand cure for all the maladies and miseries that ever beset mankind." The

highest civilisation is found in those countries that lead in agriculture, manufactures, and commercial enterprise.

Success and right-living depend upon health, strength of character, will, pluck, self-reliance, moral sense, and sociability, all of which are developed and strengthened by hand-work in the "University of Hard Knocks," by battling with difficulties in youth rather than by having the head filled with abstract information.

The men who are loved and remembered, the men who have come to greatness in any of the walks of life, were men who, in their youth, laboured. Professor Robertson says: "They played or they wrought, they fished or they fought, and did all sorts of things with their hands when they were growing." The youth that escapes the training that comes from hand-work is not half educated. An ancient writer said that in households where servants were engaged to do all the housework the children were deprived of much training and responsibility, and were cheated out of their rightful education. To be trained to do ordinary work around a home is a splendid education for any boy or girl.

Hand-work of many kinds—agricultural, commercial, mechanical—affords an opportunity for

the exercise of imitation, initiative, ingenuity, constructive and artistic ability; the cultivation of taste, style; exercise of the refining, elevating, and conforming elements of character. It gives a chance to train the sense organs without which dexterity and the greatest mentality is impossible. There is truth in Sir John Cockburn's statement: "Our whole knowledge of the world comes to us through the muscles and is remembered by them." "But for muscular movement people would never have any brains worth talking about."

All legitimate work needs some thought and some love for its execution, so that all hand-work has mental qualities and moral qualities. Of course, labour requiring the same muscular movements and an exercise of the same desires day after day becomes automatic, and may soon become a mere drudgery; it does little to increase the intelligence and little to inspire to better things. The more design and purpose there is in work, the more thought, ingenuity, love, justice; the greater the number of faculties, feelings, and activities required in its execution, the more it leads to mentality and morality. Any work that promotes mental growth increases morality, but the work that requires the harmonious exercise of

the hand, the head, and the heart is the most civilising.

The sense organs are the gateways of knowledge, and it is through that paramount sense—touch—that we obtain the greatest variety of important knowledge, probably more than through all the other senses combined. If a child were deprived of taste, smell, sight, and hearing, it could live and obtain much knowledge; to destroy touch would be to destroy life itself. Impressions received through touch are lasting; knowledge acquired by work of hand is enduring—it is fixed in the mind. “The facts we get out of work have glue on them; the facts we get out of books are greased.” Suitable hand-work is absolutely necessary for the growing youth to attain the greatest mental growth.

The delinquent is mentally and morally backward; in the great majority of cases there is no way that such a lad can be enlightened intellectually and uplifted morally except by hand-work. Indeed, for any boy, dull or bright, intelligent hand-work is the easiest and surest way to mentality. As for those other qualities—self-reliance, resolution, prudence, watchfulness, &c.—which give such strength to character, what literary training,

useful as it is, would do so much to build up a character in which these were strong, as to be reared in a locality such as the dykelands of Holland, where a continuous fight must be waged to keep back the sea ?

If we wish a boy to be weak in mind, muscles, and morals, there is no surer way that this can be accomplished than by keeping him away from manual labour and relieving him of all responsibility. How true the saying of George Sand : "Work is not man's punishment ; it is his reward and strength, his glory and pleasure." "Work is not a curse, but a blessing, a positive means of grace."

"We are always in these days endeavouring to separate intellect from manual labour ; we want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operative ; whereas the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, and the other despising his brother ; and the mass of society is made up of morbid thinkers and miserable workers !"—JOHN RUSKIN.



LESSONS FROM LIFE

The man fitted to take care of himself in all conditions in which he may be placed is, in a very important sense, an educated man.—INGERSOLL.

The boy in the country home is from the start an active member of the firm.

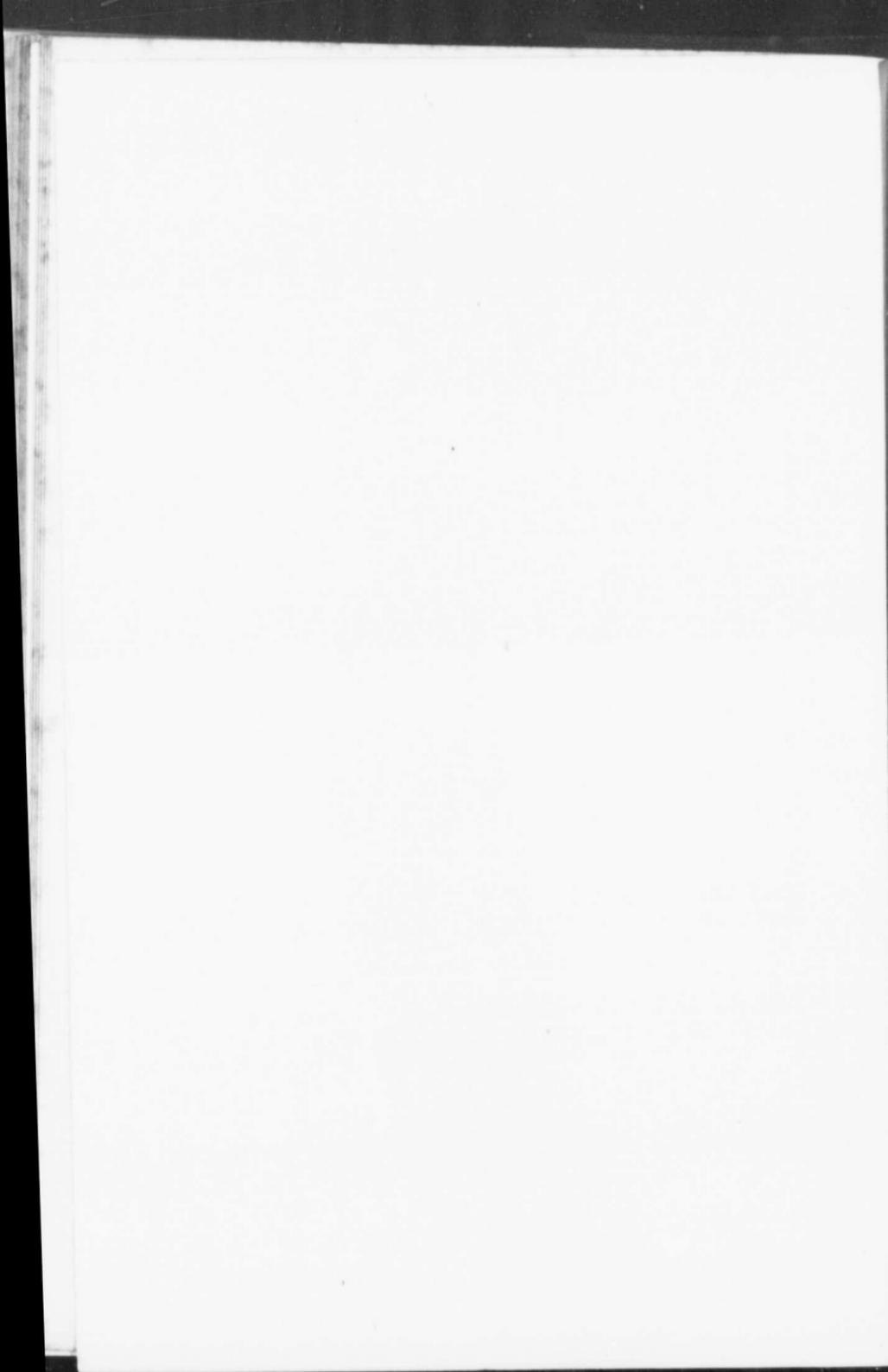
Kindness does not become a vital part of a boy's nature until he has done a kind act. Give him a chance.

A man cannot have a moral character unless he has something to wear, and something to eat three hundred and sixty-five days in a year. He cannot have any religion either.—BOOKER WASHINGTON.

You cannot make a rose-bush blossom. You can however, plant it in the rich brown earth amid the sunshine and the rain and nature will do the rest. So it is with the human plant; all that can be done is to supply the child with food and raiment, comply with the conditions of healthy growth, and God will do the rest.



"Man's progress in peace, in war, and in sports is bound up with this noble animal, the horse" (*page 116*).



CHAPTER XIII

LESSONS FROM LIFE

I BELIEVE it was the great Humboldt who said that man and the animals were just as much a product of the soil as were the fruits and the flowers. Variety of soil and climate under which man lives have a marked effect on the constitution, and man's disposition changes as we go from one region to another, just as do the plants and the animals. Man's interests, too—social, domestic, and commercial—help to form his character; by these, the fruits of the soil, man is bound to the earth.

Man must fraternise with men in order to exercise the moral virtues; he may show love, justice, reverence, and respect also toward either animal or vegetable life.

The insane are markedly a-social. Can any man be moral who is not sociable? Tilling,

sowing, reaping, domesticating animals, improving, gathering, and marketing the fruits and flowers, have had nearly all to do in promoting man's social and moral progress.

The nomad of the plains is little removed from barbarism, but as soon as he begins to raise flocks and herds, to till the ground, build houses, and have a fixed abode, he quickly becomes civilised. If in the past these things did so much for the savage, will they not do just as much to uplift the little savages of to-day? They will.

The boy who owns a garden, who cultivates and cares for it, and enjoys the product of his labour, is doing that which leads to progress, peace, and piety. He learns to love the fruits and to look upon the animals, even the birds, toads, and snakes, as his friends, and just as long as he does this he will love and respect them and all mankind.

"To him who in the love of Nature holds
Communion with her various forms, she speaks
A various language."

Books are of great value, but, then, can we not overdo a good thing? As a rule it is not books that the majority of town children need. They need the great moral and invaluable

lessons that are learnt almost unconsciously from the things of nature. There is a unity between all life, and is it not a spiritual unity at that? The fruits and the flowers are very near to the heart of every child, as that great lover of children, Longfellow, says :—

“And Nature, the old Nurse, took
The child upon her knee,
Saying, ‘Here is a story-book
Thy Father has written for thee.

‘Come wander with me,’ she said,
‘Into regions yet untrod,
And read what is still unread
In the manuscripts of God.’

And he wandered away and away
With Nature, the dear old Nurse,
Who sang to him night and day
The rhymes of the universe.”

He who goes to the city and he that becomes a wanderer, he and his descendants are on the road that leads to degeneracy. “Mr. Cantlie, after a prolonged and careful search, could not find a single person whose ancestors, from their grandfathers downwards, had been born and bred in London” (Sir James Crichton-Browne). Statistics also show that criminality, which is a form of degeneracy,

is many times more prevalent in the cities than it is in the country.

Dr. Lilburn Merrill, in his very readable little book "Winning the Boy," says: "A 'hike' across fields is frequently a speedway to God, for in His good land of clean air, fragrant fields, mountains, and water, the soul of a normal vigorous boy will vibrate in tune with the heart of God, whom he has found in fellowship and learned to love as his Father. Let us not hesitate to sacrifice devotional solitude, so long as taking the boys into the open or bringing them in touch with wholesome secular stimuli will exert a formative influence which shall be conducive to Christian character and good citizenship."

Any one who has noticed how hard a boy will work to make a pigeon-house or a rabbit-box, and how fondly the boy will care for a poor helpless animal, must be struck with the humanising effect the animals have on his nature. If, in the education of children, the parent and the teacher do not make use of the natural boyish love for pet animals, a great civilising power is lost.

I have seen boys who were revengeful, hardened, and apparently heartless in their

actions towards other boys, show the greatest kindness and tender feeling for a pet animal. Boys who are thought to be vicious often become very attached to pets; on the death of a favourite they have been known to go through a form of burial, weep at the grave, and erect a tombstone.

No boy is so bad that he is without sympathy and tenderness. When a boy's heart is rightly and kindly touched every boy shows these feelings.

The boy who takes an interest in pets or domestic animals—there are few who do not—he who owns one, cares for it, and enjoys its companionship, grows in intelligence by learning lessons in practical zoology; he grows in morality by learning more valuable lessons in thoughtfulness, kindness, and humility.

The training and care of a spirited and well-bred young horse gives any youth a grand chance to exercise patience, ingenuity, and grit. The management of domestic animals gives the lad a chance to learn nearly all—the habits, disposition, ailments, care, &c.—that is really worth knowing about animals. How really practical and interesting are such lessons, as compared with the study of dead animals or the dry bones of book zoology!

The domestication of the horse has probably had a greater effect in the civilisation of mankind than the training of any other animal; man's progress in peace, in war, and in sport is bound up with this noble animal.

It is a moral duty to treat the dumb brute with consideration and kindness, and the boy who loves the horse and makes a pet of the dog, and trains them to docility and usefulness, will rarely be harsh toward either man or beast.

“Farewell, farewell, but this I tell
To thee, thou Wedding-Guest—
He prayeth well who loveth well
Both man and bird and beast.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.”

COLERIDGE.



“Work is as indispensable to moral vigour and purity as it is for health and strength” (page 124).



SEXUAL SENSE AND SIN

Work of every honest kind is Nature's antidote to half the sex evils and dangers that weaken the body and mind.
—CLOUSTON.

Strong desires require strong and pure feelings to guide them.

The boy or girl who is not social is not healthy.
—CLOUSTON.

The Devil finds work for those who do not make it for themselves.

Control over sex thoughts, imagination, and desire is best helped by diverting attention to other things, or by transforming the sex energy into the forces of work and thought.—CLOUSTON.

Having a hard time, running up against difficulties here and there, helps to make an individual strong, helps to make him powerful.—BOOKER WASHINGTON.

CHAPTER XIV

SEXUAL SENSE AND SIN

"The worst evils that man is guilty of are really perversions of the best good."

THE first and strongest instinct in nature is self-preservation; second in importance and power comes that instinct which has for its function the perpetuation of the race. It is essential that the reproductive instinct should be strong, and, being strong, it is very liable to improper use, unless it be guided by a strong will and pure feelings.

Promiscuity and impurity being wrong, they naturally lead to debauchery, degeneracy, and vice in its worst forms. The ideal matrimonial relation among human beings and with the higher animals is doubtless monogamy. Naturalists say that as a rule the monogamous animals are more vigorous, healthy, and prolific than are the polygamous ones. This is

especially the case with the wild pigeons and the grey wolves—two species of animals that, in spite of adverse conditions of civilisation, multiply and increase in numbers.

The seventh Commandment is instinctively recognised by the great majority of the higher animals when in their natural state, just as it is among the civilised races of mankind; it is a part of the natural law, a violation of which brings its own punishment.

The premature exercise of the connubial instinct causes weakness and loss of health, just as does the premature use of any other instinct or faculty. Experience and reason both teach us that this function should not be exercised until the organism is fully developed, mentally and physically. As like begets like, we could not expect our greatest national wealth—vigorous, healthy children—to be the product of the union of individuals who are immature in body or in mind.

There is no power in human nature that requires more careful parental oversight and guidance than does the sexual sense in youth. Of all the instincts, that which means and secures the perpetuation of the species and the prolongation of the life of a nation is

of greatest importance; such an instinct is very near to life.

It is so necessary and powerful that all the other feelings are more or less mixed up with it, and more or less subordinate to it; for what would courage, chivalry, character, honour, truth, poetry, imagination, art, ambition, and beauty be without love, and connubial love at that! Respect, right living, reverence, even religion itself, are so closely related to it as to be almost inseparable. Without sex, what a barren, joyless place the world would be!

This instinct becomes naturally active about adolescence, but it may be prematurely developed and become unnaturally excited, and this is the dangerous thing to happen, especially if the power of self-control, will, and the sense of right be not developed in strength sufficient to control and regulate it, or if the moral environment under which a youth is reared be not sufficient to restrain undue activity.

Irritation and over-excitement may result from certain bodily ailments familiar to every physician. These conditions can generally be easily remedied.

The immoderate use of highly-seasoned foods, the too early use of tea, coffee, and

other stimulating beverages, are causes of over-excitement, but the most pernicious and common excitant is cigarette-smoking and wine-tipping. These do more to dull the moral sense, weaken the intellect, undermine the health, stunt the growth, weaken the will, lessen the power of self-control, and so allow the lower feelings unrestrained activity, than any other cause.

Evil companionship, lewd conversation and improper conduct before children are also exciting causes.

The sensationalism of the lower class newspaper, immorality of many of the cheap novels, keeping late hours, excessive reading, and the pursuit of literary work exclusively, and an inactive indoor life—these lead to nervous excitement, impairment of health and the formation of sedentary habits, all of which tend to excite licentious feelings, and in the growing youth, when pursued to immoderation, are very liable to be an important factor in the formation of bad habits.

Much can be done to reform bad habits and strengthen the morals by looking to the health, by removing any local cause of irritation, by the use of baths, proper physical exercise, ventilation, and other hygienic measures.

Let the diet for growing children be plain, wholesome, simple, and unstimulating; especially avoid giving tea and coffee to a child as a regular part of diet until after fifteen years of age, and then only in very moderate quantities until after twenty.

Prohibit the use of tobacco in any form—cigarettes are especially injurious—avoid the use of wine and spirits also.

Good companions, good books, good moral influences will do much to remedy existing evil. To allay undue excitement cold baths are especially useful, but of all the remedial measures there is none that can be compared to physical activities in the form of healthy out-of-door games, baseball, football, &c., or hand-work of some kind suitable to the age and strength, as a means of permanent cure. There is no more prolific cause of impure desires than a sedentary life. Idleness tends to licentiousness; the men and women of leisure, the idlers, the lazy rich, those who do not labour, are, as a rule, the ones who are troubled with unclean desires, depraved imaginations, and impure thoughts. In the healthy young the vital energies and the physical powers must accumulate, and they do accumulate, so there is always a

margin of surplus that can and should be worked off in educative physical activities. Work not only uses up this accumulated energy, but it diverts the proper amount of energy to the physical activities. It strengthens body, mind, and will, so that the worker is the better able to control his feelings and passions.

Work is as indispensable to moral purity and vigour as it is for health and strength.



"The religion of Christ has room in it for play as well as work" (page 140).



THE CHURCH, THE HOME, THE SCHOOL
AND THE BOY

To enable a man to fulfil the purposes for which he was sent into the world, his education must have reference to his whole nature.—COMBE.

Nature herself is the best disciplinarian—if she is too kind, man degenerates.

It is harder to cheat in a school with a teacher who is liked.—HALL.

I learned that the bad boy is what I am, except for a friend and the grace of God.—MERRILL.

A teacher who cannot manage the aggregation under his own hat cannot manage a school.

The personality of a boy must never be forgotten. We must forget our addition table and stop seeing our boys as flocks.—FORBUSH.

We cannot learn anything of a man we do not like.—SOCRATES.

Great teachers are necessarily very kind and courteous.

CHAPTER XV

THE CHURCH, THE HOME, THE SCHOOL, AND THE BOY

TO go fully into the subject of the education of those qualities for which the Church stands—the highest and noblest elements of human nature — would be quite beyond the object of this paper, even if the writer felt himself competent.

In this chapter we will try to make a few points already mentioned clearer; to do this some repetition and a little amplification will be necessary.

To be complete and have the greatest effect for good, any system of education should take into consideration all the varieties of human nature and every circumstance—heredity, environment, health, personality—in fact, everything that in any way determines character.

THE WHOLENESS OF LIFE.

The whole boy goes to work or to play; he takes with him his peculiarities, his strength, and his weakness, whether of body, mind, or morals. In the school likewise all the boy's nature is there: his good habits, his bad habits, his passions, his likes and his dislikes, and any system of education that fails to take cognizance of these things is radically unsound and incomplete.

The boy who goes to Sunday school or church takes his whole self, and the impossibility of making a moral citizen of a boy of evil parentage, who spends six days of the week in an environment of misery and vice, is only too plain to need mention.

To the student of mental hygiene the physical basis of morality is plain. In proper care of the body—pure air, good food, suitable clothing, hygienic surroundings, the prevention and cure of disease—he sees the most effective moral culture.

The uncertainty of making a healthy moral citizen of a boy who is poorly nourished, or of one whose blood is vitiated by bad air or alcoholic liquors, or of one whose nerves are poisoned by cigarette-smoking, without removing these evils, is plainly manifest.

To keep a boy at work in an industrial establishment where he may have his system saturated with the fumes of lead, mercury, copper, or other deleterious substance, or to allow him to perform severe work of body or mind during those periods of rapid growth in youth, is but to dwarf or cause a partial development by robbing of its nutrition one or more of the bodily organs—lungs, heart, stomach, brain, or muscles—and in this way weaken the strength, the will, and the moral stamina.

So the problem of making ideal citizens is a very large question: it touches life in every phase and at every age; it is a matter that involves all the great social, political, industrial, economic, moral, and educational problems with which the State has to deal. "Look after the boy and the State will look after itself." How true!

EDUCATION AND RELIGION.

"I believe," says Dewey, "that education is a process of living, and not a preparation for future living." In this we see the idea of the wholeness of life. The child is a unit, and from the educational standpoint boy-life must be considered in its entirety.

If any true effort be made to develop and train the physical activities, we at the same time promote the growth of the mental and moral nature. Likewise, any proper effort to train the religious and mental nature of a child can only succeed to the fullest by at the same time developing the physical activities. So that educators, whether they work in the school, the home, the church, or the workshop, must free themselves of the idea that a truly religious, or a purely mental or a wholly physical training, can be made to thrive to the fullest in a school by itself, away from the other activities that make up life as a whole.

The Rev. W. F. Crafts in his definition of religion—"the right use of a man's whole self"—also has the idea of the wholeness of life. So to secure full development in a religious way we must consider all the influences which affect life. "We employ the term 'religious education,'" says Coe, "to designate—not a part of general education—but the essential character of any truly general development of the human species." So in reality the terms "general education" and "religious education" mean the same. Dr. Balliet says that "Education is a life process, beginning at the cradle and continuing to the grave. It is, therefore, not

confined to schools and to books, but is the product of all the influences which affect body and mind." Education, religion, and life are as broad as human nature—they are one—and any pedagogical principle that applies to either applies to all.

Morality and religion, too, are closely related. There can be little religion without morality, and morality to be effective needs the support of religion. "Morality is certainly a test for religion—for most practical purposes the very best test," says Drummond.

It may be considered that it is not the duty of the Church to follow the boy to his home, the school, the shop, and the playground. It may not be, but then, as religion touches every side of life, the Church to do the best work in a religious sense must either by itself or in co-operation with other agencies consider every side of life and every circumstance that affects character. Those institutions that are doing the most to uplift mankind are very near to life: they provide means and material for the training of every activity.

In foregoing chapters we have seen that all proper education, however and wherever obtained—whether in public, industrial, agricultural, or other school, whether in the garden

*why not
in the
Public
Schools?*

or the field or the shop, whether in caring for pets or domestic animals, so long as it is purposeful—leads to intelligence and morality, and so long as it does this it is divine. And so long as a boy's legitimate interests are being ministered to, the boy is being educated, and the more of these activities and interests—agricultural, artistic, scientific, social, spiritual, commercial, mechanical, muscular, musical, or mental—we ply in the educational process, the nearer the school approaches the actual conditions of healthy life, the better will we succeed in character-building.

Most Sunday-school workers have doubtless felt that one hindrance to effective work is that they have but a slender hold of the boy, mainly, perhaps, from lack of interest and non-attendance. The boy is a religious being in development, he is not really immoral or irreligious, and the cause of non-attendance may at first sight not appear plain; but when we consider the boy's peculiarities and the fact that religion has to do with man's whole nature—not only with his spiritual side, but with every activity—the reason for this non-attendance and the reason why only 7 per cent. of the young men in the United States are in the Church, is evident—

the Church looks mainly after the spiritual cravings.

The public school, on the other hand, goes to the opposite, and appeals mainly to the mental cravings, and in so far as the school and the Church do these things, neither is in itself complete. Gulick says that the reason why most Church workers and members are women is that the qualities demanded are the feminine ones of love, rest, prayer, trust, desire for fortitude to endure, a sense of atonement—traits not involving ideals that most stir young men (Hall's "Youth: Its Education," &c.).

If it were not for compulsory school laws and truant officers, is it not reasonable to suppose that attendance at public school would not be any greater than it is at church or Sunday school?

INDIVIDUALITY.

Boys resemble each other in certain general ways, but as a result of heredity, prenatal influences, environment, and other factors, each boy has an individuality peculiar to himself. So the mind of each is such that it grows more along certain lines than in other ways—it, as it were, adds to itself after its own kind; new

ideas or new experiences are grasped by means of past experiences or ideas already possessed.

As a rule, the more a teacher understands the boy's personality, and the way a boy looks at things, and the meaning he takes out of words, the more a teacher can do for the boy.

One boy develops his mental and moral nature—he grows in manhood—in one kind of a school, while a boy of another stamp becomes just as moral and useful a citizen in a totally different kind of school. Notwithstanding this fact there are certain general things—nutrition, development, health, &c.—that apply to all boys.

On account of the great difference in personality there is no single method, no stereotyped plan, of saving boys—they cannot be redeemed to good citizenship in crowds. Any plan will suit a proportion, but if we judge a school as Bishop Spalding says it should be judged, “more by those it fails to improve than by those it helps,” we can the better see its incompleteness.

Every healthy boy loves the right kind of school or what it should stand for—moral, mental, and physical well-being—life—and any institution, ecclesiastical or secular, that fails to hold and to help a boy does so simply because it tries the wrong thing. It is too narrow for the

boy's interests, it does not satisfy his needs. Every healthy lad wants to live his highest, noblest, happiest, strongest life, to be all he possibly can; he longs for experience, he wants to love and be loved, he craves for companionship and sympathy; these things are inborn, a part of his nature divine. True, his ideals may be boyish, and not the highest, but they are good.

On account of personality boys' interests differ much, yet these interests can all be grouped in certain general classes. As interest is the only key to influence, we should study each individual interest. What each boy likes is the very best rule by which to judge of what we should do for him. Health, vigour, nutrition, development, &c., must always be taken into consideration, and, of course, what his nature actually needs and calls for can only be ascertained by noting what he willingly does, in the presence of abundant material for the play of his activities in self-expression.

Should we find a boy who is not interested in our work, in our effort to help him in a moral or any other way, he, above all other boys, should interest us most. For Search has with truth said: "There is not a boy or girl in all the world who cannot be touched by the right

teacher. He may be lost in the mechanical school, but in the presence of spirit and an encouraging smile the barren wastes of fruitless endeavour spring into vernal life, and the beginning is made for a richer realisation. The so-called bad boy needs some one to start the machinery of his life into operation" (*Educational Review*).

THE TEACHER.

Boys are helped most, and are always most easily managed, by those whom they like, by the teacher who to them is the best, than by any other. And as attendance at Sunday school and church is not by law compulsory, it is necessary to study the boy's likes and dislikes. In doing this we shall see that the boy is very human, he is a good judge of human nature, and after all his ideals are not low.

Dr. Hall investigated the subject from the public school point of view, but the facts obtained should be a help to all teachers. They showed that the teacher who was liked best above all others by 95 per cent. of the scholars was he who gave the most help and he who took a real personal interest in the welfare of his pupils. The teacher who in their opinion came next was he who gave

most encouragement, arousing ideals, inspiring confidence, and kindling ambitions. Those qualities in a teacher that were next most appreciated were, in order, kindness, integrity, justice, trust, honesty, athleticism, vigour, and personal beauty.

What the pupils disliked were in the main the very opposite of these qualities— injustice, severity, suspicion, want of integrity, &c. The teacher without a sense of humour and joviality is very apt to excite animosity and hatred. Hatred of a teacher engendered in the mind of a pupil may last the greater part of a lifetime.

It is quite unusual for a pupil to knowingly and wilfully cheat or disobey a teacher who is liked.

The best teacher, according to the scholars, is the all-round best man or woman, not only intelligent, high-minded, and moral, but healthy and vigorous.

Indeed, do not the boys and girls seem to know a good teacher just as well as their elders, who think themselves the wiser?

TRUANCY.

Investigation into the cause of truancy has, in a general way, shown wherein schools and

similar organisations for helping boys fail. There is one thing that the ordinary healthy boy hates above all others; that is, to sit still. In the truant, especially, the physical activities are uppermost; he as a rule is an active, alert, aggressive lad, fond of fresh air and sunshine and an out-of-door life. He likes to work with his hands instead of with his tongue. All honour to such a lad!—the world needs hand-workers. Give the truant a chance; there is room and work for all.

This ignoring of the physical activities and the lack of manual training are the main causes of truancy and the lack of interest in school and church. The love of pets and the passion that boys have for getting to the water, the love of the flowers and the fields which Hall mentions as a cause of truancy, are in a measure a desire for activity.

Hall also refers to the strikingly unconscious association between runaways and a bad dietary at home. It could not be otherwise. How could a lad fed on a starvation diet possibly profit from instruction of any kind—moral or mental? Thought, and in fact every activity of either body or mind, is but a manifestation of energy, and bears a direct relationship to the quality and quantity of

nourishment eaten. The mind must be properly fed or the moral, mental, and physical virtues cannot develop. The easiest way to many a lad's heart is by way of his stomach. In character-building, bun-feeds and pumpkin-pie socials have a place, and no insignificant one at that.

A study of the associations which boys organise for themselves shows that those which promote the physical nature predominate. Four out of five of these boys' clubs are predatory, athletic, or industrial. And when we consider the fact that four out of five of the successful men of a country is made up of those who in youth did all sorts of hand-work, does it not seem that the boys know best what is good for them, what they should do?

Below the teens the boys' club is usually predatory—hunting, fighting, and fishing. And “innocent though these predatory habits may be in small boys, if they are not naturally and normally reduced at the beginning of the teens, and the energy worked off in athletic sports [or hand-work of some kind.—G.A.D.], they become dangerous. The robber knight, the pirate chief, and the savage marauder become the real models” (Hall).

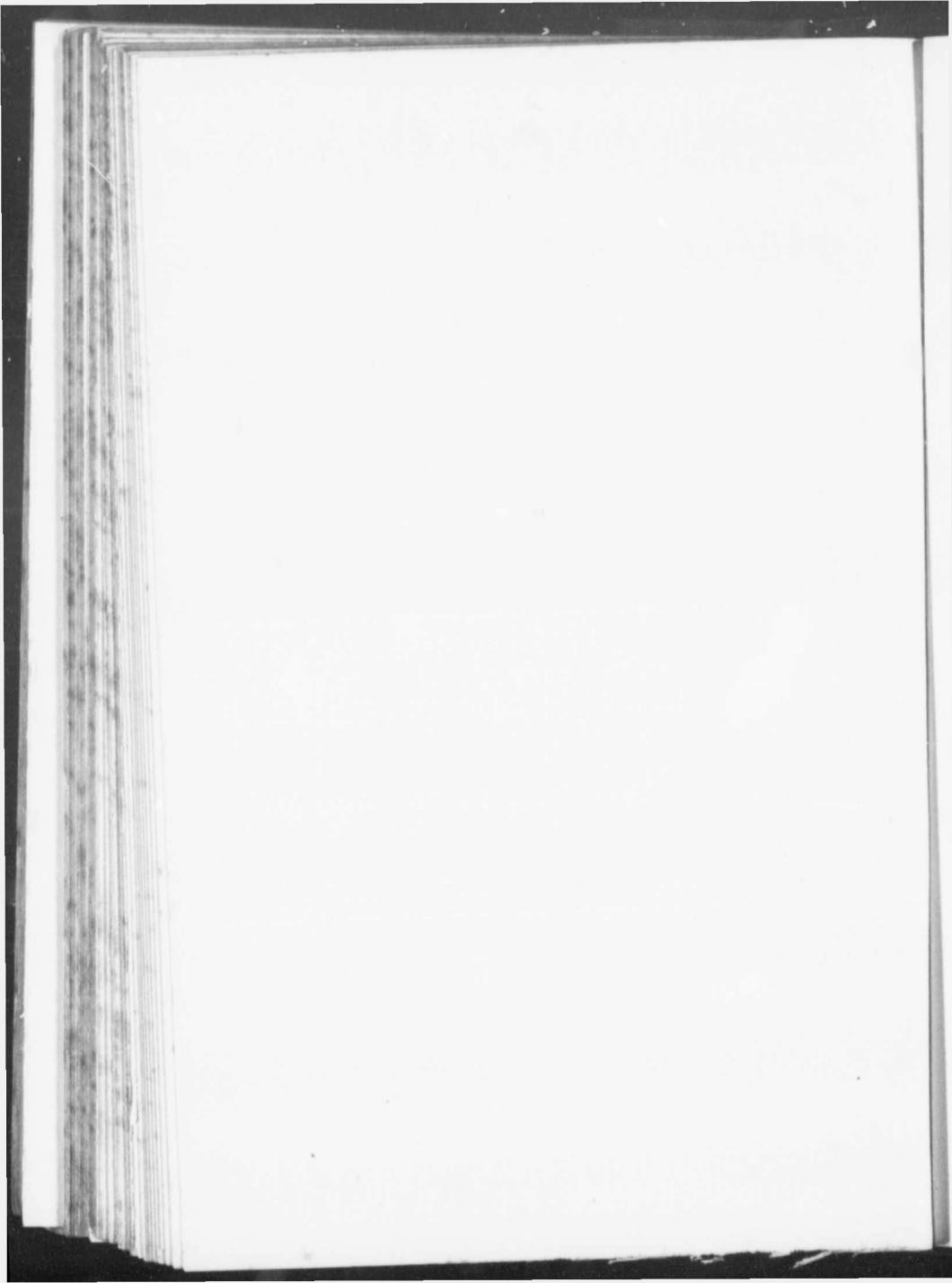
Love of the water, although a great cause of truancy, is a legitimate desire—bathing should be a matter of routine and every child should be taught to swim. Bathing is both invigorating and healthful, and cold baths are an excellent means for reducing excitement of the sex-organs.

A Sunday-school or other institution that wishes to uplift the boys should consider these interests. And while out-of-door games of all kinds are being encouraged, the more serious affairs of life need not be neglected. The boy must, as Forbush says, "be plied with religion of a physical sort, if that be possible," and, of course, it is possible and important. Physical virtue is just as necessary as mental or moral virtue. A wrong use of the muscular activities is quite as immoral as is a wrong use of the mental activities. The only way to learn how to use the physical activities rightly is to be educated in their proper use.

"The religion of Christ," as Mark says, "has room in it for play as well as work, for social pleasure as well as solemn worship and strenuous service. The social side of human nature is not more capable of divorce from the religious than the bodily is from the spiritual."

"The opposition between the play spirit and the religious spirit," says Coe, "is not real, but only fancied, just as that between play and schooling in general. Through our ignorance we have put asunder that which God has joined together. Here is the secret of much of the lack of power with young people. We teach children to think of their most free and spontaneous activities, their plays, as having no affinity for religion, and then we wonder why religion does not seem more attractive to them as they grow to maturity. We mask the joy of religion by our long faces, our perfunctory devotions, our whispers and reticences, and then we find it strange that young people are so inordinately fond of worldly pleasures. . . . As long as such notions prevail we should expect children to exclude God from their plays, think of religion as unnatural, and either grow up indifferent to religion or else reserve their reverence for the Lord's day and the Lord's house." There should certainly be no break between the education of the home, the school, the shop, and the church.

*There is
not any
in real
boys*



ALTRUISTIC FEELINGS

Love will win its way to the heart of a boy if the lover does more chumming than praying.—MERRILL.

No idle person is ever safe, whether he be rich or poor.—BOOKER WASHINGTON.

Learning is more useful than knowing.—HALL.

The only way to teach truth and love and goodness is to practise them.

There is nothing truly valuable that can be purchased without pains and labour.—SOCRATES.

The hateful and harsh things you do become a part of what you are.

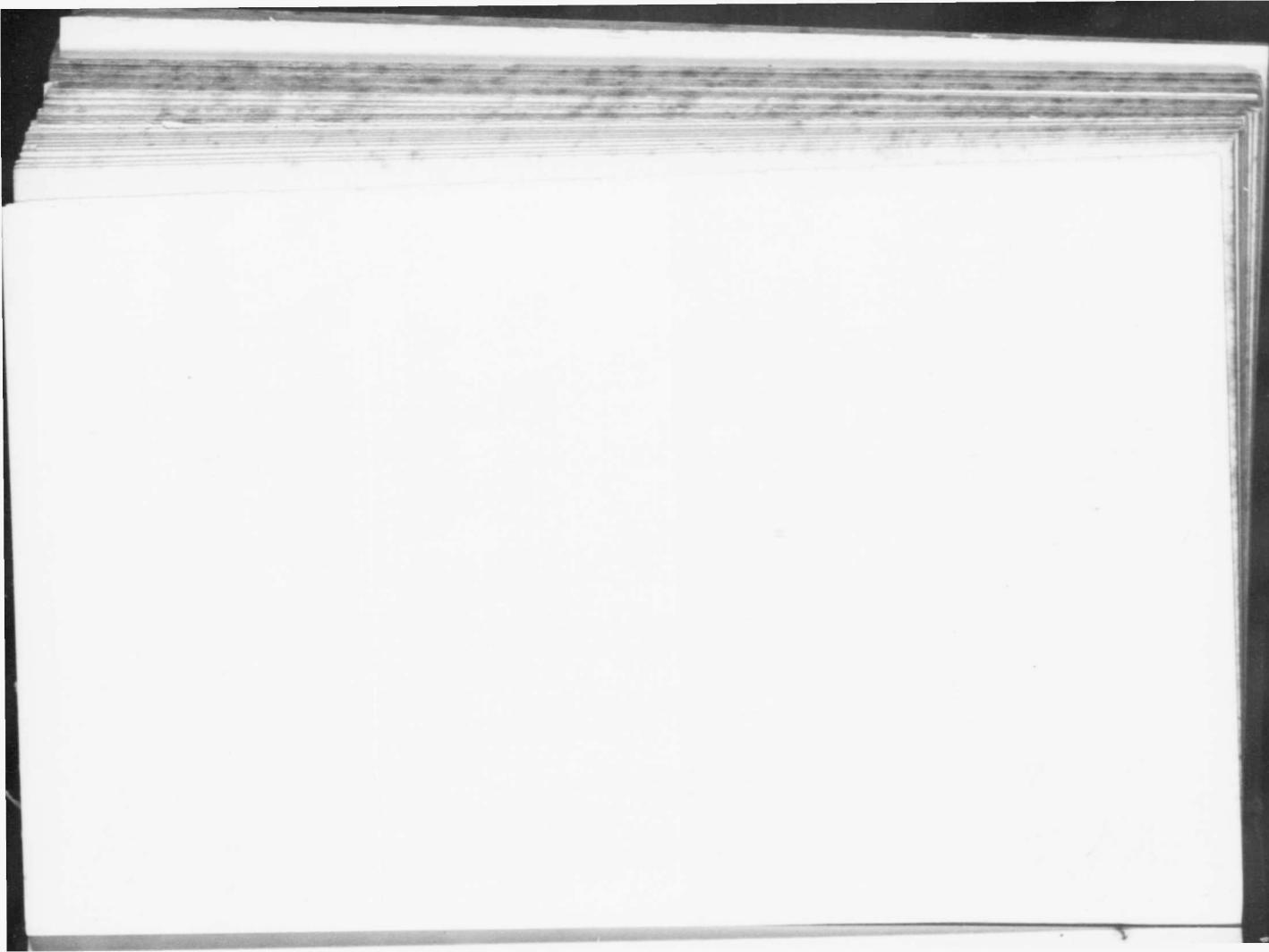
The teacher who believes he is hated will soon be hated in reality, as hatred begets hatred. And such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—MARCUS AURELIUS.



"In the love which most children have for pets there is an effective means of awakening kindly feelings" (page 152).



"Trouble sharpens the wits" (page 148).



CHAPTER XVI

ALTRUISTIC FEELINGS

OBEDIENCE.

TO induce a child to obey, and obey willingly and readily, is one of the main objects of moral training. As already mentioned, conduct depends upon a great many factors, an important one being understanding. It is well known that words, pictures, and symbols convey different ideas to different people, or we should rather say that people take very different meanings out of the same words, &c. How often we see children disobey through misunderstanding. So that commands given to children should be few, and such as they can readily and fully understand. The better the boy understands the more apt he is to obey.

Mental energy or will-power is also a necessary factor. To be able to go past a candy-shop without spending a nickel, to keep

a secret or to suppress a laugh, is usually but a matter of self-control. There are many things that ignorant or thoughtless parents expect children to do that are really beyond their power. To sit still or to keep silent when something funny happens is for a healthy child one as impossible as the other.

Overwork, or any condition that induces fatigue or lowers vitality, will dull the understanding, weaken the will and power of inhibition, and dispose a boy to do that which one in health and vigour would not think of doing.

A study of misconduct shows how various and apparently insignificant are some of the things that determine behaviour, and how poorly defined and unstable is the line which separates good from bad conduct, in many cases fog, or other slight climatic changes, or a slight and temporary impairment of health, being quite sufficient to change the whole line of conduct. This shows that in manhood as well as in boyhood weakness is very close to wickedness, and that sickness, sin, and Satan usually travel in the same boat.

Children's lies may be due to ignorance, inability to understand the real meaning of what they feel, hear, see, and say. Imagina-

tion, fear of punishment, love of fun, desire to imitate, wish to please, and a desire for revenge often play a part.

Intelligence and will-power usually mean obedience, but a strong will in a boy who lacks respect for those in authority, good sense, and sympathy may, by causing stubbornness, actually be a cause of disobedience. We should by all means admire and respect these qualities in a lad; these very traits will, when rightly directed, give steadfastness, even if they do make the lad obstinate and wilful in his foolish, thoughtless boyish days. They will make a man of him when he grows in wisdom. Let the boy know that he is trusted and loved, and that you see the good and better part of his nature. In a moral, or any other way, there is not much hope for a boy who hasn't enough "sand" to say "No!" and stick to it. The lad that any one can twist around a finger grows into the vacillating man, to be carried hither and thither by every breeze. Very often the stubborn lad, who is a terror to parent and teacher, makes the best man; indeed, he is more likely to make a strong-willed man than is the "goody-goody" boy who is so plastic, docile, and easy that he never says a naughty word or does a naughty deed. The

boy who never did anything that was wrong
never did anything that was right.

Discipline can, and should, always be made a matter of self-activity, and there is no better way of dealing with a lad who is disobedient from excess of will than to give him a chance to use up his surplus will, his energy, in work requiring muscular effort. This will train and discipline his will (see previous chapters). Whipping and other punishments administered to secure a stubborn boy's obedience are as ineffective as they are thoughtless.

*without
discrimination.*

Little is required of any child below the teens but obedience, implicit obedience, and this, in reason, should always be secured. But when a lad has reached the age of thirteen the idea of coercing him into docility should be abandoned by a teacher or any one else, except perhaps a parent, or one who is as near to the child as a parent.

If a boy knows that he is loved he will stand any amount of coercion, but in this case he does not need coercion. Of course, no wise parent would think of foregoing all punishment. If things are too easy—all love and no labour, all goodness and no gloom—there can be little will-building. Trouble always

sharpens the wits. But in any case, love, good sense, and firmness are a better means of will-culture than whippings.

Oscar Strause, in speaking of the Jews, shows how persecution helps in character-making. "Were I to choose a family that would live, I would have it endure hardships and persecutions; were I to choose one to die, I would give it pleasure and luxury. The Jew, denied of his civil rights, despoiled of his property, scourged and murdered, has only been made tougher and longer-lived. His enemies have given him strength, and trained him most admirably for the battle of life, no matter what part of the world fortune may lead him." Kindness seems to be more enervating than cruelty.

Enemies are as necessary as friends, but then punishment and persecution are not the means that a loving, thoughtful person would use for strengthening will. All will-building must of necessity come from within, must come from the boy's own energies. "There are no really good men without strong wills, there are no strong wills without trained muscles. We learn to do by doing, we learn to will by willing" (Forbush).

Human punishments do little to strengthen

the muscles. Nature herself is the best disciplinarian; if she is too kind, man degenerates. The best way to strengthen the will is in fighting the obstacles of Nature, in taming and training animals, in overcoming difficulties in any avocation. It is not right that we should use the will to fight or oppose those we should love. Character is not made this way.

Word-work and catechetical methods are almost useless in training will. It is true that study is some aid, but very little as compared with activities requiring muscular effort. Then we must not forget that it is in getting knowledge and not in the knowledge itself, or as Hall so nicely puts it: "It is the way and not the goal, the work and not the product, the acquiring and not the acquisition, that educates will and character. . . . To teach great matters too easily or even as play, always to wind along the lines of least resistance into the child's mind, is simply to add another and most enervating luxury to the child's life."

LOVE AND KINDNESS.

Love is an element of morality that is all-powerful—without love there would be little

virtue. No other motive can be compared to love as an incentive to obedience and service. The young or the old, the good or the bad, will obey the entreaties of love when neither money, nor force nor any other object would induce them to obey. It is the great secret of power; if parent, preacher, politician, or pedagogue would wield a mighty influence for good, he must first love and so act that he be loved. Is there a boy so bad that he would not obey, believe, trust, and follow as far as able if he be loved?

The love that comes from true friendship, which should exist between pastor and people, pedagogue and pupil, is much like parental love; it is spontaneous and hearty, without reserve; it knows no ceremonious formality; it is earnest, it is sacred—quite unlike that diplomatic, very genteel, formal attitude that exists between strangers. No heart is so unresponsive that it can long resist the love of real friendship. It is the foundation of moral influence.

It is the environment of love and friendship—that is seen in the Sunday-school and church with their sweet music, clean literature; where children fraternise in cheerful companionship with earnest and devout men and women; where sunshine and solemnity prevail; where

the affectionate smile and the warm-hearted hand meeteth all—that has such a mighty influence for good. Love, humility, equality, and such conditions of heart appeal to all, good or bad. Humanity craves for companionship and sympathy. Man must love and be loved to commune with God.

At Sunday-school an eleven-year-old lad thoughtlessly put his foot on the bench in front. The lady teacher remarked that it was a very rude thing to do in the presence of ladies. The lad looked round and replied that he saw none present, and afterwards, when asked by his mother to explain, said that no lady would speak in that way. The boy's opposition and pride, instead of his love and respect, were aroused. Politeness begets politeness, rudeness begets rudeness—only the lover should chastise. Love and kindness govern the child, and long before the dawn of understanding the child can be led to love and respect others.

*It was the
method
and the
that
were the
fault.*

In the love which most boys have for pets and flowers there is an effective means of invigorating these feelings. And this should be always used, especially if the boy is harsh and severe in word or action.

It has been noted that youthful murderers are frequently very tender-hearted. Indeed, one

could not imagine any youth, even if he be a murderer, being without kindly feelings toward some one, for we know—

“That in all ages
Every human heart is human,
That in even the savage bosom
There are longings, yearnings, strivings
For the good they comprehend not.”

There is good in every lad, and we must believe in the lad and he will believe in us and grow better. The only way that we can help him is to trust and believe in the good that is never absent—do this rather than antagonise the wrong. No one grows by repression; we may try to stifle a boy's energies, but in any healthy lad energy will out—it is bound to expend itself in some way interesting to the boy. The teacher who does not love the lads can be of little help to them. To strengthen character one must have faith and hope and trust, and then the good that is a part of every boy's nature will grow.

Another way to increase this love and broaden it—this love which every lad has for parent, pet, or playfellow—is to give the boy a chance to do a kind act, a chance to help a comrade, to relieve suffering, care for a pet, or

bestow a gift. No other way of awakening sympathy is so effective.

Learning precepts on kindness, moralising, reading and talking about goodness, have some effect in arousing noble thoughts or they would not have been so long in use. Words may awaken good impulses, but then it is rarely from mere words that the good arises: it is from the fact that the words are usually spoken by a kind person—it is the environment of love that feeds the kindly feelings.

The truant has little interest in books, but there is no doubt that if we supply a boy who has the reading craze with clean literature much good can be done. Boys read for various reasons—to find out for themselves, to know, to satisfy the inquisitive instinct, and to have the feelings aroused. If we ask a boy what kind of a book he likes to read, he will quickly answer, but if we ask him why he likes a certain book, he cannot tell us; he will say "Because I like it," or give some other unsatisfactory answer.

I put these queries to an intelligent little lad, aged twelve, who spent much of his spare moments in reading English history, and he said, "I like to read history; I love it; but I don't like to be questioned about it. I hate it

at school." If we ask people in general why they read, we get various answers, as varied almost as human nature: each one reads for a certain reason, and each remembers certain parts of a book. Just as beauty is said to be in the eye of a beholder, so people seem to get out of a book just so much as they read into it. And if we reflect that most people read not for information but to have their feelings—love, wonder, imagination, revenge, sympathy, patriotism, pride, ambition, wit, humour, &c.—aroused, is it any wonder that few persons can explain why they love a book? Who can explain why he loves father, country, God, or friend? We do not think pride, ambition, patriotism, &c., but we feel them. So we come to the question, How is it possible by instruction or by examinations in literature—meaning, punctuation, grammar, long notes, &c.—to awaken love or moral feelings, to arouse a desire for good reading, or to show the real beauty of either poetry or prose? If examinations, long notes on syntax, meanings, &c., have any effect, one would think that they would cause a dislike for literature rather than awaken a love for it.

To the majority of the great army of readers the real beauty, the real pleasure of good books,

is that reading feeds the feelings: it arouses love, it awakens patriotism, it makes the face glow and the heart beat fast. It is near to life; we laugh or we cry; it awakens noble sentiments, it helps right thinking, it makes the heart glad and the hand warm.

CONSCIENCE.

Justice is an elemental principle of morality; it is the basis of equality and integrity. It was no doubt a deep sense of this feeling that prompted the saying "All men are born equal," meaning equality before God and in the sight of the law.

Justice makes up much of what we call conscience, and its full development is important.

In the chapter on play we have seen that honest dealing on the playground is essential; that in play the great majority of boys quickly see that integrity means happiness and peace of mind, and that honesty is the best policy in sport. Let a lad act as umpire or in a place where he can adjudicate a wrong, where he has to uphold the right and oppose the unjust, and he is in the very best position for strengthening his sense of honour that can be.

Boys are quick to notice meanness, and a boy who is not honest cannot long occupy a position of trust in any boys' organisation.

The observing lad who owns a garden quickly learns that the toad and other small animals who destroy myriads of insects are invaluable helpers, and that justice and friendship toward them pay—pay so well that some one has estimated the worth of a single toad at something like nineteen dollars in money. In the care of pigeons and other pets the boy also quickly sees that consideration for their welfare is advantageous.

To awaken altruistic feelings no abstract teaching, no knowledge of books, can possibly compare with these lessons from life. Catechisms no more find a place in moral education than they do in any other system of education. In the catechetical method words stand for deeds and reading is too often used as a substitute for thought. The child is naturally thoughtless, and above all other things it hates to think of abstract subjects. One of the great objects of training is to awaken thought, and nothing does so little to stimulate and so much to paralyse the power of thought as a stereotyped answer.

The child grows by doing, it grows morally

by doing moral acts. We keep only the knowledge we use. We double our joys by sharing them, we increase our knowledge by giving it away. The more hope, and love, and faith, and joy, and trust that the boy gives away, the more he has for himself.

This is one of the well recognised principles of pedagogy; there can be little impression without expression. Indeed, expression is a part of acquisition. The child must express an idea before it really becomes a vital possession. He must do a kind act and repeat the doing before kindness becomes a habit, a part of his nature. The child must have something or some one to love, and to trust, and hope for, before these virtues become a part of his highest self. Opportunity is one of the essential factors in character-building.

In the principle "No impression without expression," do we not find very good reason for the practical in moral education in preference to so much theory? There can be little in thinking good, but all in doing good. Indeed, "it may be demoralising," as Forbush says, "continually to impress moral principles and arouse noble sentiments and offer no chance to exercise them." Coe goes much further than this, and says, "A religious impression

that does not secure expression is worse than no impression at all. For it remains external, it seems unreal, and the repetition of such religious impressions leads finally to a habit of regarding religion itself as external and unrelated to one's real life."

In the fact that "the burden of knowledge may diminish the energy of action" we have another very important reason why the growing boy should always be given a chance to express himself, to do good instead of thinking about it.

REVERENCE.

Reverence and respect are, in a measure, but a manifestation of a feeling of adoration which the child has for a parent, or for a person whom, through age, authority, love, wisdom, greatness, goodness, or other circumstances, it adores. If those in authority be harsh, selfish, and unjust toward the boy, there is, on the part of the boy, a corresponding want of reverence shown to those in authority.

Much of this parental reverence of children is in later life transferred and exercised toward a being called God. A similar trans-

ference of most of the first religious impulses takes place. These impulses, under right education and proper circumstances, should be expected to move directly from attachment, adoration, and respect for parent, to a reverence for a Supreme Being.

NATURAL AND SUPERNATURAL.

During youth there is an unfolding of sentiments akin to curiosity which gives a consciousness of the grand and awe-inspiring sights of Nature. All youth love the green fields, wild and rugged landscapes, waterfalls, mountains, rocks, streams, and magnificent scenery.

At all ages the unknown arouses curiosity and wonder. This feeling of wonder, if not an element of religion, is at least very close to it—how natural to feel that the unknown and unknowable power is a divine power! In the child, wonder and curiosity are awakened by many ordinary experiences; in the adult, wonder in great measure is applied to the unknowable—the world beyond the skies.

From an admiration of the beauty of the scenery at hand is but a step to a contemplation of the vastness of space, the stars, the

moon, the glories of the heavens, and the supernatural and incomprehensible beyond.

School excursions and walks afield have a place in education, especially for a town or city lad. No amount of nature-study, so-called, from books and pictures in a classroom, can possibly compare with a ramble in the country, a trip to the woods or to the water. During these rambles is a very good time to awaken a real interest in nature-study, first-hand from nature, and if the teacher choose, he can easily impress on the boy his immediate dependence upon a Being more powerful, more noble, and wiser than any with which he has ever had immediate acquaintance.

HOPE AND TRUST.

Youth is the time for castle-building—the time when a lad lives in the future and enjoys things in anticipation more than those at hand. Boys believe in the glorious happy times to come; they long for manhood days with their harvest of rest and enjoyment. If the present is good the future will be better; this makes life easy: it is an unfailing source of enjoyment, it gives pleasure, light-heartedness, and glorious feelings of future hope.

Your Boy.

This feeling of faith and hope is not a submission to any external authority, to any rule, form, creed, or dogma; it is inborn, an element of the very nature of man. Man is never perfectly satisfied with himself or his condition; no matter what his age or circumstances, he always hopes for something higher and better. He never looks on the present as being really final.

Faith or trust is a self-assertion of the craving of the inmost self, it is an element of religion, and when transferred to the life hereafter it satisfies and feeds the soul-hunger and longings of multitudes of humanity.

Children naturally trust those who are nearest and dearest—parent, friend, teacher, or even a faithful animal. This dependence or trust with them is a devotion, if not a religion. In the adolescent it is applied to the unknown hereafter, and then it makes up much of that deeply religious feeling which relates to the things which are beyond human comprehension.

A boy brought up in an environment with no one to love, to trust, and to encourage him, where all things are apparently turned against him, can have little hope or faith in God.

THE IDEAL.

The farm near the wood—the green meadow, the fields of golden grain, the orchard and the vineyard, the garden of fruits and flowers, the sheep, swine, horses, cattle, the poultry and other animals, and the activities which sustain these things—makes the best work-school in the land. With the red school-house by the brook and the little church on the hill, the woods, the valleys, and the streams with their life and beauty, the pure air and sunshine make up an ideal environment—God's country—the only place in which to raise strong and loving boys (see "The Country Boy," William Briggs, 1907).

God in goodness and wisdom rules the world ; citizens can only be reared and ruled on the same principles.

No child is a criminal ; all are born mindless and ignorant.

If a boy break the law he is not responsible ; the parent, the guardian, or the state is to blame. On these rest the duty of raising good citizens.

No two children are just alike, but every healthy infant has the potentialities which through opportunity and under proper environ-

mental conditions will enable it to become a normal moral adult.

Good conduct depends upon opportunity for the right use of all the activities. The sanctions for conduct are physical as well as mental and moral.

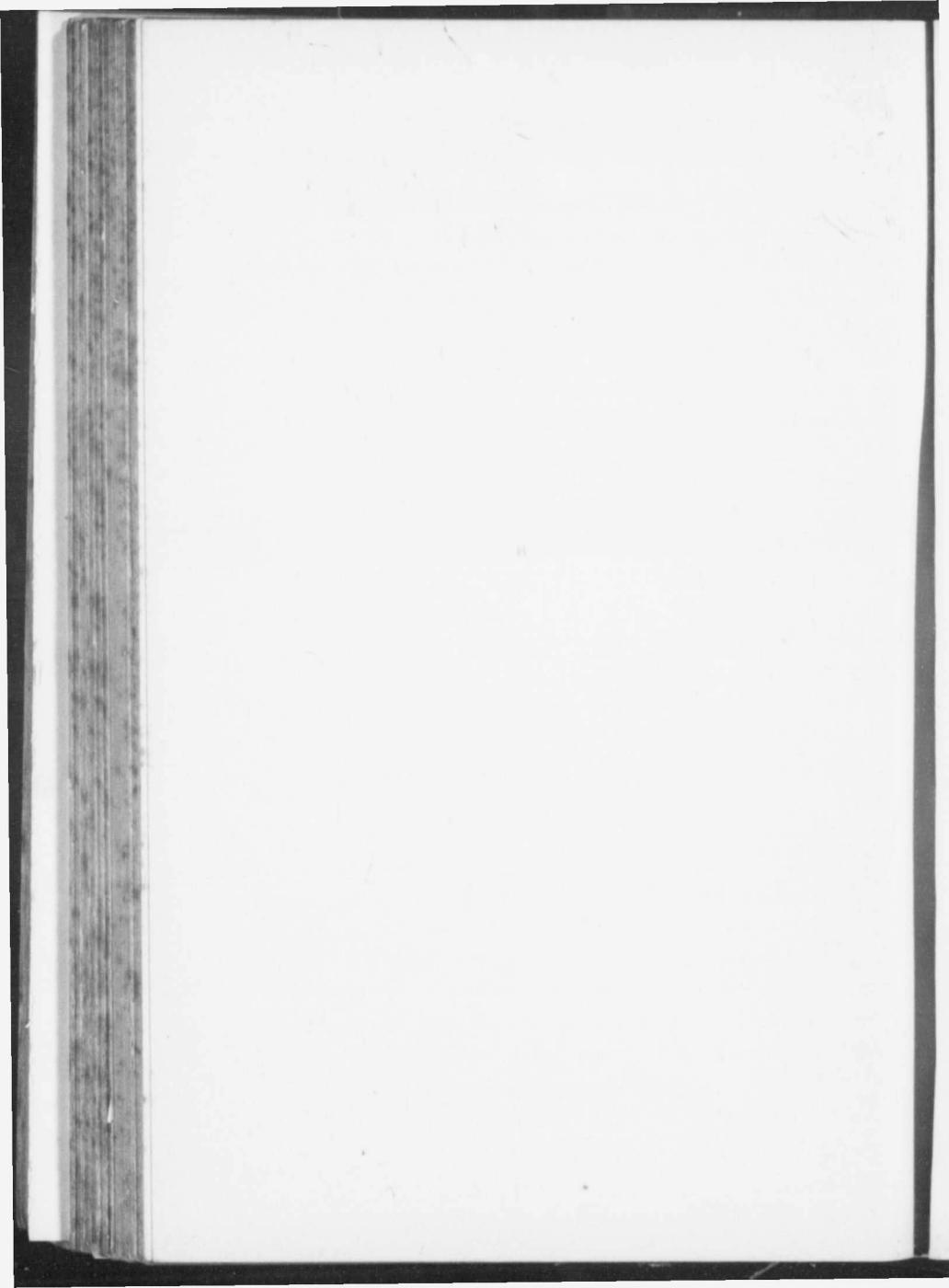
If the boy be so placed that he cannot use his endowments, his whole nature suffers, and under these conditions man in time degenerates.

No one can by compulsion of another be made a good citizen, but every healthy normal being born, by proper parental oversight—by good food, pure air; by education, in play, work, school, and shop; by song, music, good literature; through Sunday school, church, &c.—will grow up moral and intelligent.

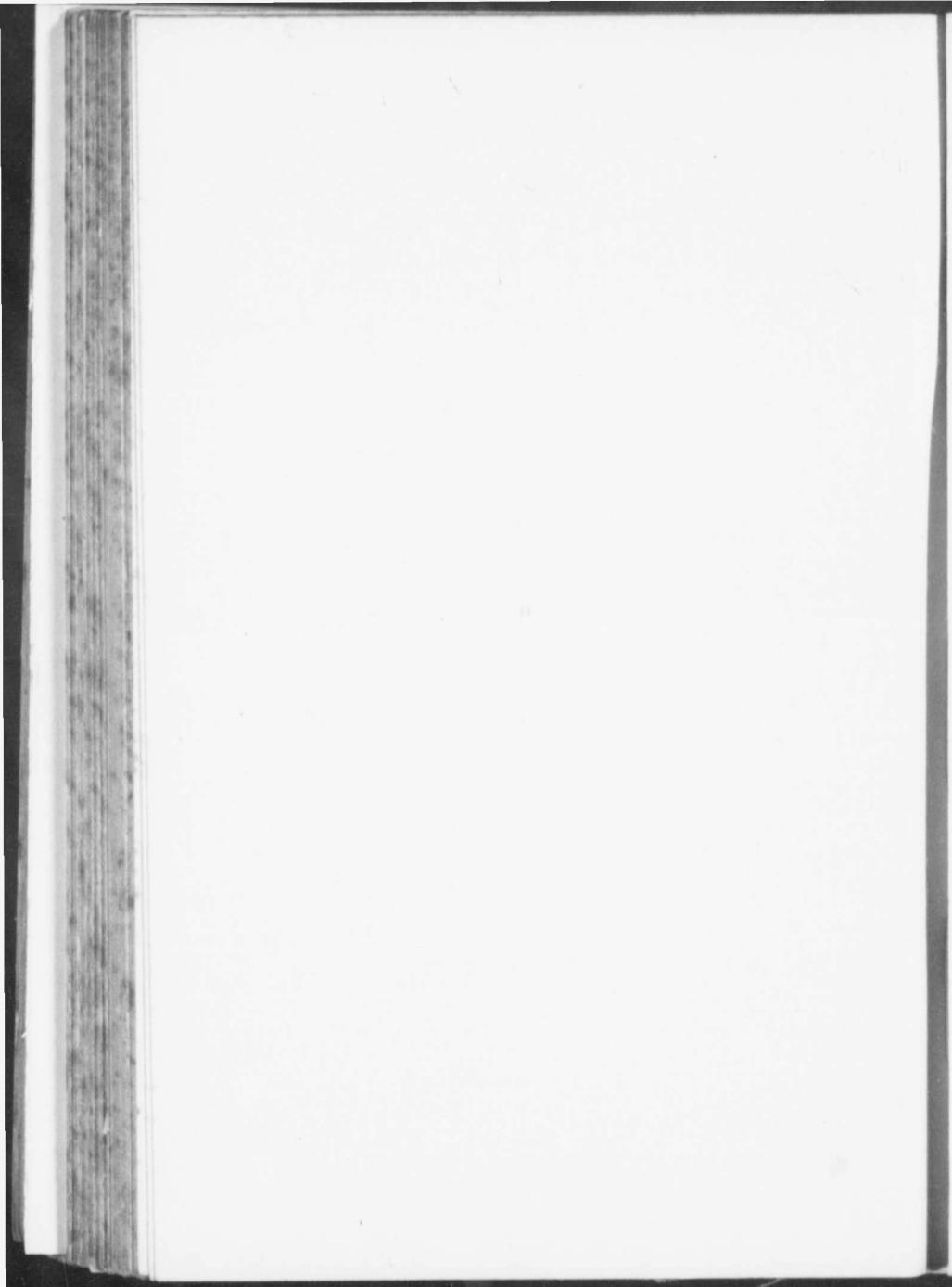
The criminal adult is in many ways mentally and morally but a boy. His habits are more or less fixed; we can improve his health, keep him in suitable environment with strong, kind, and true men; shoulder him with all the responsibility he can carry; supply congenial employment—let him till the soil, raise fruits, flowers, and vegetables, attend flocks and herds, do hand-work; uplift him by song, music, and good literature; let him share in the profit from his labour—do these things according to his need as if he were a boy. Pursue this

course for sufficient time, and this is all that can be done for his regeneration.

“Oh, woe to those who trample on the mind,
That deathless thing! They know not what they do,
Nor what they deal with. Man, perchance, may bind
The flower his step hath bruised; or light anew
The torch he quenches; or to music wind
Again the lyre-string from his touch that flew;
But for the soul, oh, tremble, and beware
To lay rude hands upon God's mysteries there!”



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