

GUIDING
BOYS
OVER
FOOL HILL

A. H. McKINNEY

By A. H. McKinney, Ph.D.

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Fool Hill**

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*The James Sprunt Lectures delivered at
Union Theological Seminary in Virginia*

Guiding Boys Over Fool Hill

Studies in Adolescence

By

A. H. MCKINNEY, Ph. D., D. D.

*Author of "The Child for Christ," "The Sunday
School Teacher at His Best," etc.*



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To my teacher and friend

DR. A. F. SCHAUFFLER

*who has wisely guided many boys,
this volume is affectionately dedicated*

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THE JAMES SPRUNT LECTURES

IN nineteen hundred and eleven Mr. James Sprunt of Wilmington, North Carolina, gave to the Trustees of Union Theological Seminary in Virginia the sum of thirty thousand dollars, for the purpose of establishing a perpetual lectureship, which would enable the institution to secure from time to time the services of distinguished ministers and authoritative scholars, outside the regular Faculty, as special lecturers on subjects connected with various departments of Christian thought and Christian work. The lecturers are chosen by the Faculty of the Seminary and a committee of the Board of Trustees, and the lectures are published after their delivery in accordance with a contract between the lecturer and these representatives of the institution. The seventh series of lectures on this foundation is presented in this volume.

W. W. MOORE.

*President Union Theological
Seminary in Virginia.*

Foreword

IT is most difficult to deal with human nature. Adolescence is human nature in the crude. Any one who expects to find in this volume suggestions of easy methods for guiding boys over Fool Hill would better not waste his time reading it. The world over search is being made for easy ways of doing things. This search has resulted in the discovery of numberless appliances for saving time, labor and money. So far as material things are concerned life is much more comfortable than formerly. But what of life in its intellectual, social and spiritual phases? Living to-day is very complex and exacting. Why? Because human beings have to deal with one another. It is men and women about whom we are thinking and with whom we have to do. The difficulties of the situation have reacted in opposite results; there are those who are devoting themselves solely to the material development of the race; but many others are toiling also for man's social, moral and spiritual advancement.

These latter do not find their work easy, but they persist because of apparent and expected results. He who will study these pages for the purpose of getting hints that may be put into practice for the benefit of boys who are soon to be men may find therein much that will be helpful in his work for

humanity. The boys described or referred to are not from books but from real life. Many of the illustrations given are from the author's own dealings with boys. Some of them have been published in such periodicals as *The Westminster Teacher*, *The New Century Teacher's Monthly*, *The Sunday School Times*, *The Sunday School World* and *The Homiletic Review* and are reprinted here by permission. Our hearty thanks are extended for this permission to reprint.

A. H. MCK.

New York City.

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LECTURE I

Fool Hill

INT.: WILLIE AND HIS BROTHER.

I. AT THE FOOT OF THE HILL.

1. When ?
2. Boys or Buttons ?
3. Four Facts.

II. ON THE HILL.

1. A Hard Time ; For Whom ?
2. Pitfalls.
3. Tempters.

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2. Sunday-School Officers.
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1. Recognize the Hill.
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3. Get a Point of Contact With the Boy.
4. Sympathize With Him.
5. Handle Him Very Carefully.
6. Watch Him.
7. Command His Respect.
8. Give Teaching that Means Something.
9. Wait Patiently for Results.
10. Do Not Be Discouraged.

I

FOOL HILL

I WISH Willie would hurry and get over Fool Hill."

The speaker was a boy nine years old. The one spoken about was his brother, a youth in the interesting period of early adolescence. The one who reported the wish of the younger boy was the father of the two, an intelligent clergyman, deeply interested in the welfare of his sons. In answer to questions, he gave a description of his boys, substantially as follows:

The younger boy is very particular about his personal appearance. His hands and face must be clean, his hair neatly brushed, his linen spotless, his tie of approved shape and color, or he will not appear at Bible school, at church or in company. His conduct is in accord with his appearance. He knows what is right and proper, and tries to do it. His elder brother, on the contrary, cares little for his looks or his behavior. He thinks

Willie nothing of coming to church wearing his mud-covered rubber boots and an antiquated sweater, with his hair as unkempt as is a collegian's in a football game. If he can say or do something that will shock his elders he seems to delight in it. A few years ago, he was as neat

and as particular as his brother now is, but all that has changed.

The elder boy is going over Fool Hill. That tells the whole story to those who understand. There are boys just like him in every community, in every church school, in every church. For the consideration of their parents, pastors and teachers, the following is offered as introductory to the lectures that follow:

I. AT THE FOOT OF THE HILL

1. When does the boy come to the foot of Fool Hill? The age varies. Some arrive sooner than the average, and some later, but it may be said that the passage over the Hill is synchronous with the period of early adolescence—that is, from about twelve to about sixteen.

I recall the first time I talked in public about Fool Hill. After the address a man, apparently about sixty years, six feet one or two inches high, with very broad shoulders and very thick through the body beckoned to me to come into the corner where he was standing. I approached him with fear and trembling and inquired what I could do for him. "You said that a boy goes over Fool Hill when he is from twelve to sixteen years of age," he said.

"Yes."

"I think that is a mistake."

"Why?"

"Because I am sixty-one years old and I have not yet gotten over Fool Hill."

It was all right for this good man to say that of himself; had I said it, there probably would have been trouble. It simply illustrates a point that should always be borne in mind, namely, It is very difficult to fix exact age limitations when talking about characteristics of our young people.

On another occasion, after speaking on this subject I was approached by a lad who had as fine a face as I ever saw on one of his age. Grasping my hand he exclaimed heartily, "You are all right about Fool Hill."

Looking at him in astonishment, I said, "How do you know?"

His reply was: "I have just gotten over Fool Hill and know all about it." In answer to my questions he informed me that he was seventeen years of age and had been about three years in going over the Hill.

I said to him, "Now that you understand the subject and appreciate the difficulties encountered by those going over the Hill, what are you going to do?" His answer was given intelligently and just to the point: "I am going to help some other young fellow that is going over the Hill." The statement was ample reward for my effort put forth to enlighten those who heard me in reference to Fool Hill. My object in speaking upon this subject is to get those who listen to me not only to appreciate the facts, but to resolve that with God's help they will try and help boys over the Hill with

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the least possible danger to those who are making the perilous journey.

2. Boys or buttons.¹ Lying on my desk are two objects which I desire to look at often and to think about whenever any one complains to me of the difficulties connected with Sunday-school work. One is a vegetable ivory nut, the other is a black vest-button, such as may be purchased for a few cents a dozen.

But what have these two objects to do with each other? That is just the point. Once I visited a great button factory, and as I beheld the manifold, marvelous operations going on therein, I could not refrain from saying to myself, "All this to make a button! All this for the sake of buttons!" "Yes," my guide informed me, "all this and much more." What we looked upon were but parts of what had to be done in order to have a card of buttons made ready for the retail counter.

Years and years of experiments were behind what we saw. A keen intellect had made use of much that has been learned in the past and had improved upon it. Complicated machinery, manned by brawn and brains, had been devised and was in operation. Intricate processes had been so systematized and mastered that many of the workers could perform their tasks almost automatically. In other departments, ceaseless vigilance had to be exercised and endless pains taken,—all for a button.

Yes, all for a button! For, given the required

¹ From *The Sunday School Times*, by permission.

degree of excellence for one button, many millions of buttons are possible. Brain, muscle, patience and perseverance properly directed had resulted in the manufacture of buttons from that which had formerly been considered a waste product.

Does God intend anything to be wasted? How about that boy that you cannot get into your Sunday school? Oh! he's no good, some one says.

That is just what men, if they
 "No Good" thought about it at all, once said
 concerning the vegetable ivory.

But this beautiful button lying before me shows how untrue to facts were such thoughts. If the same amount of brain, muscle, patience, perseverance and system were devoted to the apparently useless boy, what would be the result? But vest-buttons are worth money. True, and what would a dozen redeemed boys be worth?

Fair questions in many localities would be: If the same amount of brains, muscle, system, patience and perseverance were put into our Sunday-school work as are put into the making of a vest-button worth about a cent, would we have so much trouble with our boys? If the same amount of brains, muscle, system, patience and perseverance were expended in the formation of our boys' characters as are devoted to the making of a vest-button, would not the finished product of the Sunday school be much better than it now is?

3. There are at least four facts to be considered and remembered in this connection:

(a) All boys come to Fool Hill.

(b) A few pass around it without going over it, but the number of such is very small.

(c) Very many young adolescents make excursions on the Hill and remain there for periods varying in length.

(d) The great majority of boys spend three or four years going over the Hill.

II. ON THE HILL

1. When the youth is on the Hill it is a hard time—a hard time for his parents, a hard time for his pastor, a hard time for his Sunday-school superintendent, a hard time for his teacher, but by far the hardest time of all for the boy. At this point in the boy's life he is a veritable battle-ground, for conflicting forces are at play within him, and he is subjected to many temptations from without. One force will urge him to do something that is wrong, another force will impel him to remorse and better resolve, which resolve may be overcome completely by the ascendancy of a conflicting force. The superficial observer judging merely from appearances and not understanding the difficult time that the young adolescent is having with himself, is apt to judge harshly and to act severely. The lad does not need to be reminded of his condition, he knows it only too well. There are times when he puts on a bold front and so brazens it out

A Bold Front that one who takes a cursory view of things imagines that he is without feelings, while really he is so provoked at himself

that he feels like going off into a quiet place and kicking himself. At these very times, however, let some one ask him if he is not sorry for being such a bad boy, and if he will not try to do better, his mood will change instantly, and he will proceed to do something that is more outrageous, if possible, than anything he has ever yet done. The boy is indeed having a difficult time with himself and others.

2. Scattered all over Fool Hill are pitfalls into which the young traveler is liable to tumble at any time. There are also numbers of by-paths which branch from the main road over the Hill, into which the boy may stray and thus become lost for a long time in the forests and marshes into which they lead. All along the way there are lying in wait those who are ready to help the fool in his foolishness, those who are waiting to tempt him to do those things which are worse than foolish, and those who, for the sake of gain, are ready to drag him into the way that leads to the abyss. Alas! alas! for the boy who is going over Fool Hill! That one is to be pitied even more than is his teacher or parent.

III. AT THE OTHER SIDE OF THE HILL

Several things may occur when the young travelers arrive at the foot of the Hill opposite to the one at which they began the ascent.

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1. Some seem to have lost their foolishness; they develop rapidly into such sensible young men that those who know them best can
Development scarcely believe that they are the same persons who acted so unreasonably but a short time before.

2. Others wander aimlessly about for a time, seemingly not decided as to whether they should go back on the Hill or go forward on the road which leads to noble endeavor. While the boy on the Hill is to be pitied, those at the bottom thereof should be more pitied. They are
Indecision understood by but a very few, and every one's voice seems to be raised against them either in condemnation or in ridicule.

IV. THE PARTIES CONCERNED WITH THE HILL

There is no advantage to be gained by saying anything about their condition to those on the Hill. They would most likely indignantly resent the insinuation that there is anything wrong with them.

Above all, they will make every
Five Classes endeavor to keep one from knowing what they think of themselves.

Notwithstanding this fact, there are at least five classes of persons that should be not merely deeply, but also intelligently interested in the facts relating to the Hill. They are:

1. Parents.
2. Sunday-school Officers.

3. **Teachers.** (Those in secular schools as well as those in church schools.)

4. **Pastors.**

5. **Church Officials.**

V. WHAT IS TO BE DONE IN REFERENCE TO THE HILL

1. **Recognize its existence.** It is a very decided gain and a great help in dealing with the boy when the existence of the Fool Hill period is taken into account. There is immense advantage for the one dealing with the boy going over the Hill to understand that his condition is normal and that his experiences are not very different from those of other boys of his age. What intelligence, what effort, what patience, what perseverance,

Typhoid Fever

what love, are expended upon a dear one stricken with typhoid fever!

Why? Is it not because the disease and its possible outcomes are so clearly recognized? The same degree of intelligence, effort, patience, perseverance and love will be put into efforts for the welfare of the youth who is going over Fool Hill when his condition is understood and when the possibilities in one direction or in the other at the foot of the Hill are recognized.

2. **Get the boy in good condition before he comes to the Hill.** Years ago I had a brother dangerously ill with typhoid fever. Night and day he was carefully nursed and everything possible was done to help him pass the crises in the

disease. As the result of excellent work by physicians and nurses and in answer to much prayer that the great Physician would help, he recovered. In some respects he was better because he had had the disease; much poison had been eliminated from his system and for years he was well.

Suppose that mother, when my brother was a little boy, had had reasonable assurance that at about a certain age in his physical development he would have an attack of typhoid; what think you she would have done? You answer,

A Supposition She would have put forth every effort within her power to prepare her boy for the disease. Then, perhaps, when the time arrived he would be in such good physical condition that he would not have the disease.

I need not draw the lesson. It is self-evident. One may say with almost absolute assurance that for most of those who are now children in our church schools and homes there will be a Fool Hill period. If a mother is wise in preparing her child for the possible disease that may attack him, shall not we who are to deal with the spiritual welfare of the little ones be equally wise in putting forth every effort in our power to prepare them for the moral and spiritual crises through which ordinarily and naturally they are to pass?

Wisdom If I knew that my boy was to pass through a severe mental experience would I not do all in my power to bring him up to that experience in the very best possible mental condition? Likewise,

every possible effort should be put forth for the boy, to get him into first-class moral and spiritual condition before he arrives at the bottom of Fool Hill.

(a) Where shall we begin? Away back in the infancy of the boy. The Primary teacher should know something about Fool Hill, and should try to prepare her pupils for it. The Junior teacher, the one who handles pupils from nine Golden Opportunity to twelve years of age, has a golden opportunity in which to prepare those in her class for the experiences of this dangerous hill.

(b) How prepare for Fool Hill? The child should be very early brought into vital relation with Jesus Christ so as to have the life which he came to give to all who will receive it. He should be instructed, encouraged and helped to abide more and more in the living Christ, so that Christ may abide in him. Bring the Child to Christ

Learn as much as possible about the characteristics of boys in general and of boys on the Hill in particular. As we are to deal with these characteristics in detail in lectures that follow we need but refer to them here. Characteristics of Boys

Study the boys you are to deal with not only in classes but also as individuals. Do not let them even suspect that they are the objects of study, for if they do they will so deceive you that you will conclude Study Individuals

that you are on Fool Hill. The following may be of more practical value than any theorizing or dogmatizing:

An illustration of what may be done: He certainly was a nuisance. Those who knew him best called him "a crooked stick." Some went so far as to say, "He is crazy." He was a perpetual torment to his teacher. The sexton declared to the superintendent, "If he does not behave himself, I'll thrash him." The situation

A Crisis was becoming acute. The crisis would soon be reached. What then? The pastor dreaded to think of it. The result of his praying seemed to come about accidentally, but the Lord must certainly have had much to do with it. One day he met the crooked stick, and the inspiration of the moment led to the following dialogue:

"How are you, Fred?"

"All right."

"Would you not like to come up to my house and spend an evening with me?"

"Sure."

"When can you come?"

"Any night."

"Will you come a week from next Thursday evening?"

"Sure."

"All right; I'll expect you about seven o'clock, and we'll spend the evening together. Good-bye."

"I'll be there. Good-bye."

The pastor told his wife she was to disappear

when Fred came, and that no one was to come into the room unless invited to do so. No preparations would be made for entertaining Fred, because previous attempts in this line in connection with class socials had demonstrated the fact that Fred would understand such preparations, and in his own odd way resent them. This attitude of resentment towards those who planned for his good was a part of his crookedness. So the pastor gave himself up to much prayer for wisdom, that he might know just what to do and have grace to do it when Fred came.

The much-anticipated, and at the same time somewhat dreaded, evening arrived, and with it, promptly on time, came the crooked stick. He was cordially received and soon was seated by the parlor stove, whose glow and heat produced an atmosphere in marked contrast to that outside. Under its influence, helped by the friendly manner of the superintendent, Fred thawed out quickly and began to talk as he had very rarely talked before.

By a series of well-timed questions,
A Revelation he was led to speak of himself.

What a revelation his conversation was to his listener! This odd character, who seemed to care for nothing and for nobody, uncovered his heart. He showed that he had very large ideals and was dreaming wondrous dreams. His ideal of a man was the great Napoleon, whose military genius and indomitable will appealed very strongly to the youth who was considered good-for-nothing, and who was accustomed to be found

fault with on all sides. He was dreaming of the time when he, too, should perform wonders of military skill and, like the Little Corporal, see conquered nations at his feet.

The parlor was abandoned for the library. Books on Napoleon were produced, and magazine articles on his hero were hunted up for the delighted youth. He expressed surprise that his newly found friend knew so much about the Conqueror. An hour and three-quarters passed like a few minutes, so absorbed were the two in the subject that they were considering.

When they were again seated, one on each side of the stove, as confidential as two old cronies, the younger man questioned the elder as to why he had never lectured on Napoleon nor said much about him in public. He was satisfied with the answer to the effect that Jesus Christ was so much greater in every way, that in the Bible school, where he was to be held up, but little time could be given to the claims of any one else. Then, naturally, to a deeply interested auditor, the pastor showed how superior Jesus as a man was to Napoleon, and very quietly but very earnestly the claims of Christ the Saviour were presented.

When the pastor's wife was called and she appeared with cocoa and crackers, it was a seemingly transformed youth who met her. His shyness, his awkwardness, his oddity had disappeared, and he talked with her as friend converses with friend. For years afterwards Napoleon formed a bond of

Christ or
Napoleon

union and sympathy between the youth and the man.

The lessons learned that night have not been lost on the lecturer. He has often in the light thereof asked himself, What is the chief truth to be impressed upon those who have to deal with the adolescents? The answer has come time and

**Put Yourself
in His Place** time again: Put yourself in his place. Until quite recently teachers of

adolescents viewed everything from their own standpoint. To-day, the effective teacher puts himself in imagination in the place occupied by the pupil, and from that view-point looks at things. In other words, the successful instructor sees things through the eyes of those who are to be instructed.

3. Again it is necessary to get a point of contact with the adolescent. Much has been well written, more has been excellently said, concerning the necessity of getting the point of contact in teaching, that is, between what the pupil knows and what is to be taught. Of far greater importance

Point of Contact than this in dealing with the adolescent is the necessity for getting the point of contact between him and her and the one who is to do them good. Patience, perseverance, ingenuity, the avoidance of anything that savors of pity or patronage will be required, but the result will repay every effort put forth and every restraint exercised.

The evening spent with the "crooked stick" suggests another hint that cannot be overlooked

by those who are dealing with young people. Much is gained by inviting the members of a class to a social meeting in the teacher's or pastor's home. Class socials held in the Sunday-school building, in the homes of members of the class or elsewhere, have been known to work wonders. But, occasionally, there are found young people, both male and female, who are not influenced by such functions. In them the social instinct lies dormant. Attempts to reach it in public only

cause irritation. Harm instead of

Harm Done

good results, because those to be benefited resent such attempts,

either by becoming more self-centered or by outward manifestations that are generally misunderstood. Such persons, however, will respond to the personal touch (commonly called tact) exerted in a quiet, loving manner. It will pay the pastor who has to deal with a seemingly unresponsive pupil to invite that one to his home, to endeavor to discover what pleases him and to sympathize with him in his pleasures. It will take some time, but, oh! how it will pay. It will require some praying, but, oh! how blessed and how useful will be the lessons learned.

4. **Sympathize with the boy on Fool Hill.** Let the sympathy be real, deep, but unexpressed. The

Sympathy

Unexpressed

traveler over the Hill is very apt to have a very exalted opinion of himself and a rather contemptuous

feeling towards most other persons. Therefore, he resents all words of sympathy which imply that he is not the first class personage which he

imagines himself to be. The foolish, tactless person by his expressions of sympathy puts a fence between himself and the young adolescent. The wise helper sympathizes without expressing the sympathy in words.

5. **Handle the boy on Fool Hill very carefully.** Scores of parents have asked advice as to what to do in particular cases, but no advice could be given, because the clash had come. Father said, You must. Boy said, I won't. Who can advise under such conditions? It is better to remember that wilfulness and stubbornness are characteristics of the Fool Hill period. Compulsion will amount to little. Said an intelligent mother who had successfully brought her three sons through this period, when questioned as to her methods, "I gave my boys a long rope, but I always kept the end in my hand." A backbone of steel and hands covered

with sealskin gloves are needed in **Steel and Sealskin** dealing with the youth in this period.

No formula can be devised, no prescription can be written, no rules can be laid down that will cover all, or even a number of cases. Each individual must be treated separately. Divine grace and wisdom must be asked for constantly. Patience, perseverance and love must be exercised continuously. One principle may be laid down: The traveler over Fool Hill must be led without his knowing that he is being led.

6. **Watch the boy as he approaches the bottom of Fool Hill.** Perhaps the most critical time is just as the traveler is about to leave the Hill. There

are worse places than Fool Hill. When the boy reaches the bottom of the other side of the Hill, he may be driven by injudicious handling to one of these places or he may be received and welcomed into the path that leads to noble Christian manhood. When the youth leaves the Hill, let by-

Let Bygones bygones be bygones, let there be no
Be Bygones nagging, no reminding of what he
 once was. Take it for granted that
 he intends to do what is right. Show him how to
 do it by being his example and not by being his
 tormentor. Help him to do it by leading him and
 not by trying to drive him.

There comes to the sympathetic student of boy nature what may be called an intuition as to when a boy may be led in certain directions. For example, as a pastor, I have watched boys and been able to put out my hand at the proper time and lead them away from Fool Hill into the path along which they should go.

Intuition Having put such a boy to work in
 order to show that I had confidence in him, very likely some good person would come to me and say, "Do you not know what a bad boy John is?"

The answer would be: "John is no longer a bad boy."

"How do you know that?"

"I cannot tell you just how I know it, but it is a fact that he has gotten over his badness; please let me take care of him for a little while and you will recognize the truth of what I say."

It might be a year or it might be two years after

this conversation when the same person who thought John was such a bad boy would come to me and say, "Did you ever imagine that John would turn out to be such a fine young man as he is?"

"Yes," was the answer, "I did believe that John would turn out as well as he has turned out."

Had I been mean I could have said, "If you had had your way John would not have turned out as he has, because you would have so nagged him by reminding him of his misdeeds of the past that you

Worse Places would have driven him to worse places than Fool Hill." The thought here is: When the boy gets off

Fool Hill and is amenable to the proper kind of leading, lead him but say nothing about the past. He knows what that was better than you do and does not at present care to be reminded of it. In a few years he will talk of it freely, telling how foolish he was, and perhaps how sorry he is for his foolishness.

The pastor as teacher of his Sunday-school workers must be able to encourage them in their work. To the teacher of big boys he may say with conviction many things. To help him thus speak is the object of much that follows in these lectures. Here are four truths to be considered seriously by one who would be a leader in the ever-developing work for boys:

7. **The pastor and teacher must command the respect of the adolescent.** In order to do this there must be character. The young adolescent may do

things that shock the beholders, but his teacher must not do these things. The young people may be anything but ethical models, but the one who is to influence them must be the very incarnation of all the moral and ethical attributes. If the one who poses as leader is not up to their very high ideals of what a leader should be,

A Model they will make no pretense of following. If he is to accomplish anything, he must be respected. Although they may be very base metal themselves, they will not even pretend to respect him if he is not pure gold.

8. **The pastor and teacher must give the pupils teaching that means something.** "In my study of boy nature, boys, and not books, have been my teacher. I have learned that boys have tremendous appetites, and that when I furnished food that would satisfy them I could always gain their attention. I mean by this that boys have hungry minds and hungry hearts, as well as stom-

Boys Are Hungry achs. With this hungry creature in view, I have always laid my plans and prepared my talks. I have learned, also, that, however effective a sermon void of ideas might be to grown people, it might as well be delivered to frogs as to boys. For a long time I had the idea that boys could not understand religious teachings, and that circumlocution must be made in order to adapt a talk to boys; but I learned afterwards that boys wanted more ideas and less talk about them, and that they could absorb a great deal of truth in a very short time."—*Rev. A. A. Kidder.*

This is true in a large degree of female adolescents. One of the most troublesome of these with which the writer ever had to do was able to take the very best instruction that her teacher could give her, make it her own intellectually, and still have plenty of time to think of mean things to say and exasperating things to do.

9. **The pastor and teacher must wait patiently for results.** President G. Stanley Hall cautions teachers thus: "Let us not make intemperate haste for immediate results of reaping without sowing. Paidologists declare, Just as young people enter the social period they are the most impressionable." Therefore, there should be prayerful, continuous sowing accompanied with patient waiting for results. The impression is being made, even though nothing now seems to come from it.

Adolescents
Impressionable

" Not so in haste my heart;
Have faith in God and wait;
Although he linger long,
He never comes too late."

10. **The teacher of adolescents must not become discouraged.** "There is a face that is very familiar. Where have I seen it? Oh! yes. It reminds me of Will Feller, but Will could never develop into such a fine-looking and well-behaved gentleman as this one is," I said to myself as I watched the actions of the young man opposite as he sat talking to a boy by his side.

A Gentleman

I thought that I had dismissed the subject, but on the platform where we stood waiting to change trains, the young man came up, called me by name and inquired whether I remembered him. After telling him that he had grown almost beyond recognition, in answer to my questions I got him to tell his story. Two years ago he was converted, joined the church, and at once became a worker in church and Bible school. Now he is a student in a preparatory school getting ready for college, with the intention of becoming a preacher of the gospel of Christ.

"Nothing very wonderful about that story," some one exclaims. No, not unless you knew Will as I was acquainted with him a few years ago. A more troublesome boy was never enrolled as a member of the Bible school of which I was superintendent. He was always in hot water, always annoying his classmates and his playmates, always irritating his teacher by causing disorder in the class. From the minister to the sexton, the various officers of the school constantly made complaints against him. Had those best qualified to judge been asked to pick out a boy who would develop into a Christian worker and become a preacher of righteousness, of the members of that large church school, Will would have been the last one selected. When the lady who was then his teacher was told of the change in him and of his plans, the story seemed incredible.

The worst boys do not always make the best

men. The time has gone when sensible people believed that a young man must sow his wild oats. As a rule, the best boys make the best men. Every wild oat that is sown yields a crop of evil. While this is true, the teacher should never get discouraged with his so-called bad boys. There may be many reasons for their badness or seeming badness. The teacher should keep fast

No Wild Oats hold of such boys with the thought that, if he can help them through the trying experiences of early adolescence, they will come out of those experiences God-fearing and God-serving young men. Whenever he is inclined to give up and say, "I have done all I can with that boy; there is no use in my trying any longer;" then is the time that he should take a new grip by prayer and faith. Above all, the teacher should never give place to the thought: That boy will never be a Christian.

Keep Fast Hold

Among the many surprises of a long pastorate none were more frequent or more pleasant than to find those who had apparently closed their hearts to the Gospel suddenly so change that they eagerly accepted its truths. Blessed is the teacher who can hold on to his troublesome boys, who can frequently take a fresh grip, who is not discouraged by seeming indifference or hardness.

LECTURE II

Self-Consciousness

INT.: CHILDREN'S DAY.
YOUTHFUL ORATORS.
SIX YEARS LATER.

I. ADOLESCENT TYPES OF SELF-CONSCIOUSNESS.

1. Bashful, Timid.
2. Self-Centered, Wilful.
3. Variations.

II. DIFFICULTIES CONNECTED WITH.

1. Where to Find Some Boys.
2. To Be Just to Some Boys.
3. To Get the Boy to Be Just.

III. CAUSES OF.

1. Result of a Situation.
2. Sense of Personal Importance.
3. Feeling of Inferiority.
4. The Past.

IV. HOW TO HELP.

1. Recognize Self-Consciousness.
2. Be Patient With It.
3. Use Self-Consciousness.
4. Respect Self-Consciousness.

V. SUGGESTIONS.

1. Organize the Boys.
2. Give Them a Leader.
3. Permit Them to Plan.
4. Deal With Them as a Group.
5. Provide a Classroom.

CON.: PERSONAL REPULSION.
NO FORCING.

II

SELF-CONSCIOUSNESS

CHILDREN'S DAY is approaching. A committee has been appointed to arrange the program for the services to be held in the church on the afternoon of that happy day. The different departments of the school are to meet together and all the parents and friends of the members are to be invited to attend. As one of the many features planned to make the occasion pleasant and profitable, a member of the committee goes to Miss Brown, the Superintendent of the Primary Department, and asks her to select ten of her best boys to be trained to take part in an exercise which is intended to demonstrate what the Sunday school does for its pupils. The boys are accordingly carefully selected and well trained.

On the afternoon of the second Sunday of June, the church is filled with members of the school and invited guests. Many interesting features of the program have been listened to when we come to the one with which we have to do more particularly. The ten boys from Miss Brown's class come forward, proceed with the parts and retire. Everybody is highly pleased. The mothers of some of the boys sit among the audience. Oh, how their bosoms swell with pride! What rosy dreams

they are indulging in as to the future greatness of their boys. Patrick Henry, Charles Sumner, Daniel Webster, Wendell Phillips, Henry Ward Beecher and the other noted orators of our land were nothing compared to what these youthful speakers are to be. For boys of seven and eight years of age, they did remarkably well. It is no wonder that the mothers are so proud of them. If a boy can do so splendidly before he is ten, what may he not do after he is thirty?

Six years pass. Some of these boys are still in the Sunday school. Preparations are being made for a Rally Day service. The superintendent desires to have big boys take part. He talks with Mr. Adams, in whose class are some of the boys who did themselves such credit at the Children's Day services in the past. He wants the teacher to get several of them to help in the coming Rally Day services. Mr. Adams has been having some experiences with his class lately and expresses his doubt as to his ability to enlist any of them. However, he makes the attempt, and is met with an emphatic refusal.

"But, boys, why will you not take part in the services?" he asks.

"Ah! do you think I want to make a fool of myself?"

"Who wants to go up there and be laughed at?"

"Do you think we are kids?"

These are some of the answers he receives, and he diplomatically lets the matter drop for the

present. Being of a determined disposition and knowing that he has great influence over his boys, he approaches them privately and individually during the week and succeeds in getting three of them to promise to take part on Rally Day.

The mothers of the boys are on hand, all expectancy. How disappointed they are! They keep asking themselves, Where is the boy who did so well six years ago? There is now no com-

**Humiliated
Mothers**

parison of their sons with national orators. Chagrined and humiliated the mothers go home saying to themselves over and over again, What has gotten into him? Nothing had gotten into the boys. They had gotten into something, namely, the period of adolescence. One of the most marked characteristics of early adolescence is self-consciousness. It was this that made most of the boys refuse to take part in the services. It was this that led those who did take part to do so so awkwardly and so wretchedly that the superintendent resolved, I'll never ask those boys to do anything again in public.

It would require a volume to discuss in detail all the manifestations of self-consciousness. For our purposes it will be sufficient to look at

I. GROUPS OF SELF-CONSCIOUS ADOLESCENTS

1. **Bashful, timid, diffident, shy, reticent** are some of the adjectives that have been applied by

various writers to the representatives of one group of adolescents. To this class very many of our Sunday-school boys belong. When the bashfulness, timidity or other trait is traced to its source it is in a very large majority of cases found to be rooted in self-consciousness.

Willie blushes, shrinks from you and is self-centered. When one studies him, one is very likely to attribute a wrong cause for the blushing and consequently to misjudge the boy. He is simply self-conscious and he manifests his self-consciousness in this way. Perhaps the extreme of bashfulness was that vouched for by a public-school principal who declared that he once had in his school a boy so bashful that he would not come into the classroom with his shoes polished, for fear that their appearance might attract attention to himself. He always managed to step in mud or in some other way to remove the polish before he reached the school building.

2. Self-centered, wilful, stubborn, impudent, daring, boastful and brazen are specimens of another class of epithets applied to young adolescents of both sexes. Nor are these terms improperly or untruthfully employed. There are very many young people that may be characterized by one or more of them. There is the boy who when asked to do something looks you coolly in the face and declares, "I won't." Worse than he is the one who says nothing, but "won't" anyhow. There may at

Misjudged

I Won't

times be other causes for the attitudes assumed by these boys, but many of them may be accounted for by the fact that those who exhibit them are self-conscious. They simply will not let you get at them. These outward manifestations are the shields which boys put up to keep you away from their real selves.

3. Variations of self-consciousness are common. Strangest of all perhaps is John. His mother came to me to weep over the fact that now she was unable to do anything with him. She declared that somehow a wall had been reared
A Wall between her son and herself; that she could not get behind that wall.

I told her of some of the changes that were taking place in her boy and advised her to study him so that she could sympathize with and help him. In a few weeks she returned in worse perplexity than ever. This is a summary of her report: I took your advice. I studied my boy and was just congratulating myself that I was beginning to understand him and could soon help him, when I discovered that I was not near him at all. He seemed suddenly to become a different character entirely. Then I began to study him again and after a while I was beginning to know him and to get close to him, when he changed once more and was back where he had been weeks before. Thus it has been going on. One day he is one thing; the next day he is something quite different. When I got beside him he was somewhere else and when I got to the other place he had gone.

This mother had learned through a trying experience that her adolescent boy was a bundle of self-contradictions (see page 154), but she had to be informed that many of his self-contradictory manifestations, strange as it seemed, had one root, namely, self-consciousness. Her boy simply would not allow even his beloved mother to get a good view of his real self.

II. DIFFICULTIES CONNECTED WITH SELF-CONSCIOUSNESS

The difficulties connected with self-conscious adolescents are so many and varied that those who know most about them are the least willing to enumerate them. The best course is to deal with individuals, but even here the individual may not show his real self. Here are some of the most ordinary difficulties:

1. It is very difficult to know just where to find certain types of boys in their attitude concerning any given question. It is almost impossible to decide upon any course of action which is based on past experience with the ever-changing boy.

2. It is difficult to be just to a self-conscious boy. The reason for his doing a certain thing or for refusing to do something else may be quite different from the one attributed to him. To pass judgment on him according to his assumed attitude may be to do him great injustice. A boy in his embarrassment at being suddenly addressed made

a misstatement which led to his being accused of telling a lie. So sensitive and so proud was he that he did not attempt to clear himself of the charge although he felt keenly the injustice of it. Another boy who was the guilty one put on a bold front and so brazened the thing out that he was declared innocent. He took that attitude not because he would gain anything by it but because he did not wish to expose his real self to the one who made the investigation.

3. It is difficult to get the self-conscious boy to be just to himself. He has very strict ideas of what justice is, but those ideas are based on what he considers his rights. His experience is so small and his knowledge so limited that he, very likely, has distorted standards of justice. Everything must be judged according to his standard, which omits much that ought to be included. He is the victim of an hallucination that all things were and shall be just as they are now and exactly as he sees them. Hence, an appeal made to him based on what he is to be some day or what he ought to be makes little impression. He often does himself an injustice because his *ego* stands in the way of his understanding what is best for him.

III. CAUSES OF SELF-CONSCIOUSNESS

As is the fact in reference to other characteristics of adolescence the roots of self-consciousness are

so many that we cannot consider them at all in detail. Here are some of them:

1. **Self-consciousness** may be the result of a situation in which one finds himself. A boy is called upon suddenly to do something in an unaccustomed place or in an unusual way. He becomes confused and awkward and is unable to do that which was very easy for him to do under different circumstances. Stage fright is an illustration of this sort of self-consciousness.

Confused

2. **The sense of personal importance** is another source of self-consciousness. The adolescent's exalted opinion of himself tends to make him self-conscious. Unless one is willing deliberately to make allowance for this exaggerated opinion of his importance it will be most difficult to get behind the boy's self-consciousness. He is perfectly at home, when as the leader of his group, he is allowed to assume the position which he thinks belongs to him by right. He is quite another personage when some one who does not realize his importance attempts to get him to understand just where he belongs.

Make Allowance

3. **On the other hand**, some boys are self-conscious because they have an exaggerated feeling of inferiority. It would be worth while for any pastor or teacher to spend hours watching adolescent boys at their sports, provided he could do so without being observed by the boys. He would see and hear the natural boy, perfectly at home because

of his feeling of equality with his companions. Put the same boy into close relationship with those who are richer or more cultivated or more clever than he and he is so self-conscious that it is difficult to believe that he is the same boy who made such a fine showing when at play with his equals. Watch him make a home run and afterwards look at him coming down the aisle of the church to the family pew. Listen to him as he yells out commands on the ball field and behold him as his Sunday-school teacher tries in vain to get him to answer an easy question or to express his opinion on a matter that ought to be of interest to every boy. Is this the same individual that was so free of foot and of tongue on the ball field? Yes and no. It is the same physical form, but on the ball field the real boy ran and spoke; this awkward, silent one is the self-conscious boy.

4. Self-consciousness may have its roots in the past. This is how *Bruce* states this fact: "Self-consciousness sometimes has its roots in a complex emotional state associated with forgotten experiences that have profoundly disturbed the psychic organism. A sensitive child, for example, has some experience that greatly shocks him, perhaps giving rise to mingled feelings of fear and shame. In course of time the experience is forgotten. But extreme self-consciousness may remain."

IV. HELPING SELF-CONSCIOUS BOYS

Is the pastor or teacher of self-conscious boys

helpless and hopeless? Must he simply let them go on as they are without any attempt to help them? We answer emphatically, No. He must not, however, let them know that he is trying to help them. There are some principles that may be recalled for his guidance. He should

1. **Recognize the existence of self-consciousness.**
This necessity is of course true in reference to all the characteristics of adolescence.

Ignorant Fathers Ignorant fathers have said, "The devil has gotten into my boy." Some of them proceeded to try to "club" the devil out. The result was that they drove their boys from them. "My boy has entered the period of adolescence, and in consequence is self-conscious," is what the teacher ought to say. His recognition of this fact will enable him to account for many strange words and actions on the part of boys which otherwise might remain incomprehensible.

2. **Be patient with the self-conscious youth.**
When the writer was a lad of thirteen, one Sunday during the school session he was called to the desk of the superintendent, who asked him some questions in order to ascertain whether he ought to be transferred to another class. Imagining that the eyes of many in the school were upon him as he stood facing the superintendent his self-consciousness asserted itself in a form of

Nervousness nervousness, which resulted in his deliberately striking the bell, which was the signal for the school to cease study and

come to order. To this day he does not know why he struck the bell; he does know, however, that he has never ceased to be grateful to the superintendent who took in the situation and without looking at the confused boy in front of him said very quietly to the astonished members of the school, "The bell was rung by mistake; it will be rung again in ten minutes. Please proceed with your lessons." Then as if nothing had occurred he resumed his conversation with the boy and the incident of the bell was never referred to. That man did not know anything about psychology but he did know how to treat a self-conscious youth.

When self-consciousness asserts itself in such a way that the boy is a general nuisance, patience should be exercised even then. This does not preclude firmness nor the exercise of proper methods of discipline. What ought to be done must be decided for each case, but nothing should be done hastily or in anger.

3. **Use the pupil's self-consciousness for character building.** Of the many excellent hints which *Roark* has given to teachers none is better said nor more worthy of serious consideration than the following: "It should be the effort of every teacher to relieve and tone down these feelings of timidity and of self-conceit in his pupils, but not to eliminate them. Morbid self-sensitiveness may be made to ripen into modesty, correct deportment and a watchful imitation of the polite usages of society. Abounding self-conceit may be turned into a sound

Tone Down

self-consciousness, a faith in one's self that marks the leader of men and the doer of things."

4. **Respect the pupil's self-consciousness.** For the Sunday-school teacher three methods are suggested:

(a) **In the assignment of work.** When it is found that a boy has a decided disinclination to do a certain thing because in the doing of it he will be made the cynosure of all eyes, do not insist on his doing it. For example: Instead of insisting on young adolescents taking part in various public exercises plan for them work that they may do in groups where they will not be brought into public notice.

Boys' Work A group of boys would rather put in a ton of coal for a poor widow round the corner than take part in a missionary exercise for the benefit of the widows of India. Big boys will have more joy in taking food to a starving family down town than in making a public appeal for the war-sufferers of Belgium. Enthusiastic activity may be inspired without making spectacles of the enthusiasts.

(b) **In the seating of the class.** A few years ago a clergyman at a convention of Bible-school workers called attention to the fact that many of the large department stores in our great cities have their gents' furnishing goods on the ground floor near the door. The reason for this is that the managers have learned that young men prefer to slip into the store, make their purchases and slip out without attracting attention. On the contrary there are certain types of young women who would

just as soon as not go to the seventh floor to purchase a yard of ribbon, and they are not averse to attracting much attention as they go. Moral: Seat big boys where they will attract the least possible attention.

(c) **In the treatment of individuals.** The boys characterized under group two (page 38) should not be allowed to monopolize time and attention to the hurt of these described in group one (page 37). There are some boys who "It" think they are "it." They put themselves forward on all possible occasions. What they need most of all is to be made to realize that they are not as important as they imagine themselves to be. How this realization is to come is most difficult to determine, for it is easy so to alienate the boy that little or no good can be done to him. At the same time no boy must be allowed to monopolize time or attention that rightly belongs to others. Here is an indication of what may be done:

A very bright boy was accustomed to attract attention to himself during the lesson period in Sunday school. He was so clever in his devices that it was difficult for the teacher to give him the attention his ingenuity demanded without spending most of his time on him. There was no use in asking him questions for he was always ready with an answer. Giving him something to do but furnished additional opportunities for him to be the center of attraction. This was the teacher's treatment: He invited all the members of the class ex-

cept the irrepressible one to meet him in his home. He put the case up to the boys and asked them to decide what should be done so that they might not be deprived of what was due them in the way of class instruction and study. To his great delight

one of the boys said, "Suppose we
Let Him Alone let Al alone; don't laugh when he is funny; don't pay any attention to him when he tries to be smart." This was just the suggestion the teacher wanted, but he did not wish it adopted unless the boys were willing to stand behind it. Accordingly he encouraged them to discuss the plan, giving a hint now and then or asking a question. The result of the discussion was that the boys promised to ignore Al, no matter what he said or did in the class.

Al was not prepared for what he had to face next Sunday afternoon. On his arrival at school he was greeted most cordially by his teacher and the boys of the class received him in their usual fashion. His would-be witty remarks in response to the greetings were received with polite indifference. Whatever he said and did was utterly ignored by both teacher and pupils, who devoted themselves quietly but whole-heartedly to the lesson of the hour. His questions, framed to startle his hearers out of their indifference, were received with significant smiles, but they remained unanswered. Thus
 passed the study period. It was the
Amazed same afterwards. Amazed and chagrined Al informed his teacher that he wished to have a talk with him alone. The

teacher, usually delighted to have a chat with any of his boys, asked to be excused on the ground that he wanted to walk home with Joe and talk with him alone.

The second Sunday was a repetition of the first, only a little more emphatic. The boys, elated over the success of their plan, had consulted together during the week and were a little better prepared to carry out their program. Al, not to be vanquished so easily after so many unmistakable victories, brought all his resources into play, but all in vain. The more he talked, the worse he acted, the meaner his questions, the less affected were the members of the class and the more interested did they seem to be in what the teacher was saying.

On the third Sunday, Al changed his **Tactics Changed** tactics. He sulked during the study period. Had he been in China, he could not have been more isolated from his former comrades, who seemed utterly oblivious of his presence. The fourth and fifth Sundays he was absent, but no one from the class or the school paid the least attention to him. On the sixth Sunday he was at school early and, with some show of anger, demanded of the superintendent that he be put into another class. Imagine his feelings when the latter informed him that he must consult his teacher before he could transfer him. As there were too many other things to attend to that day, the superintendent suggested that he visit one of the elementary classrooms where there were seats for visitors. The necessary preliminaries having

been gone through, on the next Sunday Al was transferred to another class. Here his conduct was not angelic, but he had learned his lesson and behaved himself fairly well until he got off Fool Hill, when his new teacher, who had proven himself to be his friend, was able to guide him to better things.

The one who gave this illustration on being asked *when* and *where* this took place, replied, It never really took place, but it is what ought to have taken place in the treatment of many self-conscious boys. Something like it will take place when we begin to be just in our Sunday-school work; when our desire to help the boy overcomes our fear.

The discriminating pastor or teacher will apply some of the many suggestions that have been made concerning the treatment of self-conscious adolescents. He will employ the things suggested as helps in the solution of the boy problem. He will not depend on them fully, for he knows that what will cure one may kill another. His dependence will

A Helper be on the personal touch of a consecrated helper of the boy, working under the direction of the Spirit of God. He may be that helper, but his unselfish love for the boy may lead him to understand that some one else may do better than he. Here are

V. SOME SUGGESTIONS

1. **Organize the boys**, so that they may study, work and play together. This will tend to minimize self-consciousness.

2. **Give them a leader who will not be a boss.** Such a leader will bear with the manifestations of self-consciousness without much show of irritation, while he leads the boys to become interested in those things which will help them to forget themselves.

3. **Permit the boys to do much of the planning for their class activities,** but be prepared to have a number of them shirk responsibility when things are to be done. There will be reasons for this shirking which the one who is studying the boys will come to know. Because of this knowledge he will be able to assign work, so that the boys will more and more do their part.

4. **So far as possible deal with the boys as a group.** The word they prefer is "bunch." The term "gang" has been overworked. The boys collectively, if tactfully directed, will accomplish much more than the aggregate of what they will do individually. In working together, peculiarities are not much in evidence, while the best that is in each one is brought into action. Every one knows what team work accomplishes on the baseball field or on the football gridiron. This principle applies also in the training of soldiers.

5. **Give them a classroom which they may consider their own.** This is not always possible because of the architecture of many church buildings, but as its importance is recognized there will be more rooms available for boys. The money that is now put into stained-glass windows that keep the light out of churches and into steeples or

towers in which are hung bells that serve no practical purpose, will be used for classrooms when boys and girls are appraised at their true value.

Not every person can helpfully deal with every self-conscious boy. There is what is known as personal magnetism; certain persons are blessed with marked attractive power. Like-

**Personal
Repulsion**

wise there is personal repulsion.

Some persons repel others. Sometimes the repulsion is physical, sometimes intellectual, sometimes moral. There are some persons whose physical presence you "just cannot tolerate." You have schooled yourself to be polite or even loving to them. In a measure you have succeeded, so that there is no outward evidence of the effect produced on you by their presence. Other persons repel you because of their mental processes. If they would only keep quiet and let others do the talking you could get on very well with them. Let them begin talking and your mind at once is in antagonism to them. You may have such self-control as to make no betrayal of what is in your mind, but you are relieved when the repellent one departs or stops talking, for you were on the point of saying things which you know you would regret later on. Then there is the person whose moral view-point antagonizes you, or whose expressed view-point may agree with yours but whose morality in action makes you wonder why you feel so bitterly towards him, until you recall Jesus' attitude towards and denunciation of the hypocrites of his day.

We cannot here go into the psychology of the repulsion some persons exert on others. It is impossible to enumerate the causes of it or to suggest a cure. It is mentioned so that we may have clearly in mind that some persons exert a repellent force on adolescents. This is especially true when the latter's self-consciousness is most in evidence. "I hate that man," said a boy of one who repelled him.

"Why?"

"I don't know why, I just hate him."

The boy may have been entirely at fault; it is the fact that he was repelled by a certain man that is emphasized. When a pastor or teacher finds that he repels a self-conscious adolescent,
No Forcing he ought not to force himself on the boy. On the contrary he will show his wisdom by letting some one else deal with the repelled one. He will make no direct effort to win the boy to himself, for that will only make matters worse. He will live such a life and be so true to the highest ideals that later on the boy will realize that he has been mistaken in his estimate of him. A successful Sunday-school superintendent made it his practice to get some one else to deal with any boy who seemed to be repelled by him.

LECTURE III

Day-Dreaming

INT.: A DREAMING BOY.

I. FACTS CONCERNING DAY DREAMING.

1. It Is Natural.
2. It Has Its Proper Place.
3. It Must Be Reckoned With.

II. EFFECTS OF DAY-DREAMING.

The Day-Dreamer's Attitude Towards

1. Himself.
2. His Elders.
3. The Preacher or Teacher.
4. Commonplace Duties.
5. The Present.

III. HOW TO HELP THE DAY-DREAMER.

1. Recall Your Boyhood.
2. Do Not Laugh at the Dreamer.
3. Consider His Estimate of Others.
4. Sympathize With Him.
5. Turn His Dreams Into Activity.

IV. FOUR PRINCIPLES.

1. The Boy's Individuality.
2. The Personal Touch.
3. Influence and Confidence.
4. The Easiest Not the Best.

CON.: DAY-DREAMING AND LYING.

1. A Victim of Hysteria.
2. Air Castles.
3. His Dream.

III

DAY-DREAMING

MCDONALD, what are you doing?"
"Dreaming, Miss Brown." As the boy of fifteen gave this answer to his teacher he blushed crimson.

McDonald is an exception to most adolescent day-dreamers in two particulars: (1) He knows when he is dreaming; (2) he makes confession without that indignant look and tone which characterize many boys of his age when questioned as to their motives or actions. For a boy and his teacher to realize that he is day-dreaming makes life comparatively easy for both. If either is aware of the fact the problem of getting along together with some comfort is not so difficult. When, however, both are unconscious of the facts then there is trouble. It is, therefore, helpful to consider

I. FACTS CONCERNING DAY-DREAMS

1. Day-dreaming is natural and normal. It is an exceptional boy who has not great day-dreams. This is true, also, of girls, but we are now dealing with boys. The ordinary time for day-dreams to dominate a boy most completely is during the early adolescent period. There are those who

dream earlier and others whose greatest dreams come later. The writer once met a man of thirty-six who declared that he had not had a day-dream until he was nineteen years old. He stated this fact because he knew that he was an exception to the rule. Day-dreaming ordinarily comes in be-

between the literal age of preadolescence when the boy's imagination deals with facts and the time when the constructive imagination is beginning to assert itself with power in the middle or the late adolescent period. A boy who passes through the Fool Hill period without dreaming day-dreams is either retarded in development or so handicapped that he misses much that rightly belongs to his mental make-up.

2. Day-dreaming has its proper place in a boy's development. He who, for any reason, is deprived of this experience may come to adult life lacking in that which is essential to success in any undertaking—a well-developed imagination. Recall the men of eminence in any sphere of life and you think of those in whose success the use of the imagination has played a large part. *Walt Mason* in his inimitable style puts a great truth thus:

“When I was young I had no doubt that I was destined to be great; I'd distance every other scout and be the land's chief magistrate. I knew I'd leave a deathless name when I pulled out for t'other shore, and in the world's great hall of fame my chromo'd hang above the door. I thought not of

the ways and means, of how I should put up the grass; I only knew that kings and queens would be the people in my class. I jeered at obstacles, forsooth! My upward way I'd bravely keep, for in the golden days of youth the toil of Hercules looks cheap. I sit beneath my vine and tree, and backward look across the years, and all my busted dreams I see, and bellow like a brace of steers. I never reached a dazzling height—what boot the wherefores and the whys? And every time I made a fight, the other fellow got the prize. The prizes of this world increase, but none is added to my store; I've run for justice of the peace three times, and goose eggs were my score. I sit beneath my tree and vine and see the buoyant youths go by, with golden visions just like mine, with dreams of heights that reach the sky. From me they hear no caterwaul, no dreary wail of wasted beans; for if boys didn't dream at all they'd be old men while in their teens."

3. **Day-dreaming must be reckoned with.** The pastor or the teacher who is ignorant of a boy's day-dreams will have little influence on his life. Too late, many parents have awakened to the fact that they have lost their hold on their growing children because they insisted that the developing boys and girls should be content with the prosaic, practical world in which their elders were carrying on the ceaseless struggle of every-day routine. The young people rebelled against such an existence; parents insisted; first came estrangement, then more rebellion, finally alienation. Years

passed before the reconciliation really took place.

In many cases the true parental and filial relationship never was resumed.

A Break

Now we are holding our big boys in the Sunday school in far larger numbers than ever before because pastors and teachers have learned many things about the boys of which workers of preceding generations were ignorant. Not the least valuable information passed along by specialists in boy study are the facts in reference to day-dreaming. These facts are now being reckoned with and they will be made use of more and more for the benefit of the boy.

II. EFFECTS OF DAY-DREAMING

These are many and, of course, differ according to other peculiarities of the individual. Here, as elsewhere, statements may be made in general terms only. After the student of boys knows the facts he must get acquainted with individuals if he is to make any effective use of his knowledge. Concerning most boys it may be predicated:

1. **The day-dreamer has an exalted opinion of himself.** It is not merely that he dreams but he is obsessed with the character of his dreams. He dreams, for example, that he is a great general. Imagine, then, what a jolt it is to his pride when some one, who is not in the secret, commands him to do something that ought to be done by a private.

Mr. John Blank is a lover of boys. He is a conscientious teacher, who makes ample preparation for instructing his pupils. A few years ago,

he was about to resign his position as the leader of a class of adolescent boys because he thought that his pupils did not respect him nor pay any attention to his endeavors at instructing them in vital truth. His resolution to give up his boys was laid aside at the suggestion of one who urged him to take pains to ascertain why his boys seemed to treat with indifference his well-meaning attempts at interesting and instructing them. Wise counsel prevailed and Mr. Blank read up on the general subject of adolescents. He resolved, as one result

**Boys Studied
Individually**

of his reading, to study his boys individually along two lines. He first endeavored to ascertain their estimation of themselves as over against their valuation of others. Then he sought to discover something of their day-dreaming and the effect of this dreaming on their seeming indifference to the teachings and work of the Sunday school.

His careful study of the members of his class led Mr. Blank to conclude that the boys' feelings in regard to their own importance so far exceeded anything that he had imagined, that if he was to influence them he must not only change his treatment of them but also revise his thinking concerning them.

While discovering the very high opinions which the members of his class had formed of themselves the thoroughly aroused teacher also learned that they were dreaming great big day-dreams. Not merely was every youngster dreaming, but his dreams were so real to him that they had become

a very part of himself. While debating within himself what was best to be done, Mr. Blank listened to a lecture on adolescents in which the speaker described a class composed of boys of about the ages of those whom he faced Sunday after Sunday. The lecturer told of some of the things about which the boys were dreaming, but which had become so real to the dreamers that they could neither be laughed nor argued out of them.

One picture, among others, Mr. Blank carried in his mind and in his practice for years. It was of a young adolescent who saw in a trolley car an advertisement of a recent novel of which a very large number of copies had been sold. As the boy read the advertisement, he smiled, for the first

**A Million
Copies Sold**

novel written by him had had a sale of one million copies, and he was now engaged in the composition of a second novel whose circulation was bound to reach two millions. After describing the reality of this day-dream to the young dreamer, the lecturer went on to say that it produced little effect upon him, that only last week his father had received a letter from his teacher stating that he was deficient in composition, that he could not paragraph, capitalize, punctuate nor spell properly. Mr. Blank was particularly impressed with the speaker's question: "What difference do such small things as punctuation and spelling make to a great author whose first book has had a sale of a million copies and whose second book is to have a circulation of two millions?" Absurd as this query

seemed, it was so pertinent to many things which Mr. Blank had observed among his boys that he went home to plan prayerfully and intelligently to make good use of his boys' day-dreams.

2. **The day-dreamer puts a low valuation on his elders.** When Mr. Blank began to study his boys he had a difficult task, for he dare not let them know that they were the subjects of investigation. He persevered, however, and by degrees was able to formulate some conclusions which he worked out in detail in class and elsewhere.

As a preliminary conclusion, there gradually dawned upon the teacher the truth, that notwithstanding his zeal and earnestness, his preparation for teaching and his laudable efforts to impress his pupils, they did not set a high valuation upon either him or his instruction. So thoroughly were they engrossed with the thought of their own importance that they did not regard their teacher as worthy of serious consideration. So convinced were they that they knew about all there was to be known that they believed their instructor had not much of value to impart to them. So big was each one of them in his own estimation that Mr. Blank was to him a very little teacher indeed. Why should he make such a fuss about getting their attention and why did he work so hard in trying to teach things, which were after all of such little importance to them? might be a fair summary of their thoughts when they did think it worth while to consider their teacher at all.

Teacher of
No Importance

3. The day-dreamer does not pay much attention to the preacher or the teacher. Why? Because the great things he is doing make ordinary teaching seem trivial. A boy who really believes, as does the day-dreamer, that he is swaying multitudes by the eloquence of his appeal and the force of the truth that he is presenting, must have something out of the ordinary to attract and hold his attention. The boy, who yesterday "received the plaudits of the assembled multitudes for his unexcelled pitching which won the victory for the Giants

by a score of 7 to 0," is apt to be **Baseball Pitching** looking off into space with a self-satisfied smile on his face while his teacher is vainly endeavoring to get him interested in his description of the call of Zacchæus. Must these boys be given up as hopeless? Not at all. We shall see how they may be interested and instructed.

4. The day-dreamer despises commonplace duties. Why should William stop to help his father doctor the cow when he is hastening to the hospital to perform operations that will restore to health many eminent persons? It may be that the nearest approach to a surgical instrument he possesses is his rusty penknife. But what difference does that make to him? He has already performed operations that have made him famous throughout the land. He is now considering an urgent appeal to cross the ocean so that he may direct the operation that is to save the life of the crown prince. True the cow is ill and must have

special feed, but what is that to one who holds the fate of so many persons in his hand?

A Great Surgeon Why should he turn aside from his great work for the sake of a cow? His father is silly to make such a fuss over an old cow. This is all so real to the adolescent that the entreaties of his mother and the commands of his father alike fall on heedless ears. Should the father lose his head and thrash the boy, the punishment would be borne with the fortitude of a martyr of old. Day-dreams lift the dreamers so far above the commonplace that they must be excused for forgetting the work that they might do to relieve their overburdened elders. If you do not understand this, it is because you have forgotten how you thought and acted when you were a boy.

5. **The day-dreamer may be wasting precious time.** There are many cases on record where it is very evident that the adolescent's dreams were in the line of his future career and in a very vital way were a preparation for his success. It is equally true, however, that many boys in dreaming that they are something great have neglected to prepare themselves for what they are to be. It is

just here that the great value of **Guidance Needed** proper direction comes in. The dreamer may be treated by his elders so that his dreams will result in harm to himself and others or he may be so tactfully helped that his dreams may lead to marvelous realities.

III. HELPING THE DAY-DREAMER

What shall be the attitude of pastor and teacher to the day-dreamer? Of course the attitude is to be a helpful one. Then the value of a number of suggestions must be appreciated and earnest efforts made to carry them out. For the consideration of the one who would help the boy the following hints are given:

1. **Recall your own boyhood.** What were you in imagination when you were fourteen years of age? About what were you dreaming when you were fifteen? What marvelous things had you accomplished before you were sixteen years old? It does not help matters for you to say, "I was only a kid then; I had no sense." You are speaking now out of your wisdom and experience of thirty, forty or fifty years. You did not so think and so estimate yourself when you were in your teens. What you once were the boy is now. As you once thought, dreamed and acted the boy is now thinking, dreaming, acting. Give him the benefit of your present wisdom by putting yourself in imagination in his place and making allowances for him.

2. **Do not laugh at the day-dreamer.** No one really enjoys being laughed at. The adolescent may be supersensitive. If he has let you a little into his confidence so that you get an idea of the content of his dreaming and you laugh at him or ridicule him you may imagine that you have accomplished your object. But you are greatly mistaken;

Mistaken

instead of putting an end to the boy's dreaming you have put an end to your intimacy with him. The glimpse that you had of his real self is the last one you will get if the boy can keep you away. You may be deluded enough to suppose that you are helping him, but you are not. He is dreaming his dreams, but you do not know anything about them. You do not know the boy. He has put up a shield between himself and you. The real boy has gotten away from you and you are dealing with a counterfeit.

3. Consider the dreamer's estimate of others. If you have lost the boy's confidence, he probably takes great delight in fooling you as regards his real self. If you have never gained his confidence, remember that he puts a very low valuation on you and your efforts on his behalf. Dignity destroys your influence. You might just as well realize that you are a very little preacher or a very little teacher in the adolescent's estimation. But you are not alone in this respect; there are many others whom the boy regards as being very small indeed. When you have seriously faced the situation, you will be prepared to come to the boy's level, not by going down to him, but by reaching out to him. You will lay aside your superior wisdom; you will tumble out of your mind the preconceived notions of what a boy ought to be and to do; as a
Notions Must Go student you will begin to learn what the boy thinks of himself; then you will discover a point of contact with the real boy and you will begin to be able to help him. You

must know yourself as the boy knows you and you must know the boy as he imagines himself to be, if you are to help him in any vital way.

4. **Sympathize with the dreamer.** Whether it be parent, pastor, teacher or friend who allows the day-dreamer to get the impression that his dreams are considered of no importance, that one cannot have any influence in moulding the boy's character and in developing his life in the right way. On the other hand, whoever enters sympathetically into the spirit of his dreams will be taken into the boy's confidence and will play an important part in his development. This point is of such supreme

importance that it may be considered

The Crux the crux of the whole question of an elder person's relation to a boy's day-dreaming.

In the opening chapter of his fascinating volume, "The Hero of Manila," *Rossiter Johnson* gives an account of a dialogue between George Dewey and his father.

The boy had been gazing into clouds tinged by a beautiful sunset when his father asked him what he was looking at. He replied by asking his father if he did not see the ships that were in the clouds. Then follows an account of how the boy, day-dreamer that he was, enabled his father to see the various vessels that were in the clouds. Dewey, who afterwards became the hero of Manila, the great admiral, was dreaming his day-dreams. They were about fighting and ships. His father entered into the spirit of the boy's dreams and

thus kept hold of the boy, wise doctor that he was.

If the teacher is to keep hold of the dreaming adolescent, he must not by look, word or action give the boy the impression that he despises the dreams. He must rather manifest his interest in them in some way. This may be rather a difficult matter, for unless the boy has confidence in the teacher he will not confess to his day-dreaming.

5. **Turn the day-dreams into activity.** After he has manifested his interest in what the boy is dreaming about, the teacher should endeavor to turn the boy's day-dreams to advantage in his moral and spiritual development. This may be done by encouraging the boy to work out in his life those things about which he is dreaming. It may be that the youth is dreaming that he is to be a great fighter. Then the teacher should endeavor to show him how much heroism there is in fighting evil in all its forms. It may be that the boy is dreaming the impossible. The teacher should endeavor lovingly, but firmly, to show the boy that there is something better than that about which he is dreaming. From his larger outlook he may be able to show how impracticable are the things longed for. Difficult as this may seem, it may be done when the teacher is willing to enter into the boy's life sympathetically.

These are but illustrations of what may be done and confessedly very inadequate suggestions, for as we have learned in these studies boys differ so radically that a method that proves most effective

in helping one utterly fails when applied to another. The failure is not due to the method but to the wrong application of it. While we cannot formulate any definite rules for turning a boy's day-dreams into productive activity we need not be discouraged; we may learn by doing. In order to act so wisely that good results may follow let us consider:

IV. FOUR PRINCIPLES

1. **The boy's individuality must be considered.** In some cases we shall find that the boy's individuality has been developed along such wrong lines that there is nothing to do but to apply corrective measures so that the boy may begin all over again. What these measures should be no one familiar with boys dare assert without a patient, careful investigation of the courses which have resulted in his present abnormal condition. So many factors have contributed to his mental and moral make-up that even after careful investigation it is difficult to arrive at a conclusion upon which a course of treatment may be based.

On the other hand, the sincere student of day-dreamers has learned so much about cause and effect as applied to the dreams that he has come to respect the boy's individuality. He is, therefore, in the position to help the individual boy, for he comes to every new case without preconceived notions of what he intends to do but with the intention of

Methods Vary
Many Factors
Help the Individual

working along the lines of individuality. This very attitude, which the boy will sense, does much towards gaining the trust and confidence of the one who is to be helped. Every lover of boys will apply to his study of day-dreams and to his plan for turning these dreams into action these terse words of *Professor Edward L. Thorndyke*: "No competent thinker to-day doubts that every slightest feature of every man's individuality has a natural cause. Men and women are always what they are for some reason; and the reason is some fact in the real world. No mere chances, fairies, or demons impregnate a human mind with its peculiarities. Each comes as a result of natural law, and could be predicted by a perfect intelligence in possession of all the facts.

"Sex, remote ancestry or race, immediate ancestry or family, growth or maturity, and that total of forces operating on a man's nature which we call the environment, all contribute to explain why any one man is what he is."

2. **The personal touch counts for much.** It is not sufficient to say, There must be the personal touch between the boy and the one who is to help him. The personal touch must be based on a sympathetic appreciation of the individual boy, as we have seen in foregoing paragraphs. A reserved, sensitive adolescent was absorbed in his day-dreaming. He was employed in a large retail store where he had to work from early morning until late at night. His fellow workers were men who felt the bitter-

Sympathetic
Appreciation

ness of their lot and strove to convince the lad that there was no such thing as brotherhood or fair dealing in this hard, practical world where, as they said, "everybody is looking out for number one." The one bright day in the week for the boy was Sunday. At church he came into contact with persons and ideals which fitted into his day-dreams, for in imagination he was a successful minister doing marvelous things for the benefit of the poor in the crowded city. His Sunday-school teacher had been a very poor boy but was a successful, influential man. He was able to

A Wise Teacher surmise what the boy was dreaming, and wisely improving his opportunities he led the dreamer to confide in him. Under his direction the boy went from store to school, to college, to theological seminary, into the ministry of Jesus Christ. The teacher has passed to his reward, but the boy whom he understood and helped is one of the most influential clergymen of the state in which he lives, loves and labors.

A man who is eminent in his chosen profession, whose name is known throughout the land, often declared that he is what he is because at the right time he had the personal guidance of one who understood him and who knew how to give a suggestion in such a way that action resulted.

3. **There is a marked relationship between influence and confidence.** The guide's influence will increase in the ratio that the dreamer has confidence in him. This confidence is not based on what the one who would help says or does but upon the boy's

realization of what he really is. This is where so many would-be workers with boys fail. They endeavor to get the good-will of the boys by methods of which the boys take advantage because they furnish fun or enjoyment but which they soon or late repudiate because, to use their own expression, they "see through them." They realize that they were

employed not for their highest good
Wrong Methods but that the one employing them might "make himself solid with the boys." On the other hand, one who does not cater to the boys' love of fun and food will gain their confidence as they realize that he is unselfishly striving for their good. As this confidence develops the influence of the one in whom it is increases.

It is well worthy of consideration at this point that the worker who has confidence in the boys will have great influence over them. He who refuses to let a boy do as he pleases, who strongly objects to a boy being at his lowest or at his worst, who believes that the boy will do what is right when he knows what he ought to do, who, without counting the cost to himself, lovingly but firmly insists on the boy living up to his very best, will in the long run have the greatest influence over the dreamer and will be trusted when the time comes to turn the dreams into activity. This brings us to another principle:

4. **The easiest is not always the best.** This is a principle that is true everywhere, but most especially in dealing with day-dreamers. It is easiest to let the boy alone but it is not the best, for some

very evil things have resulted from day-dreaming which degenerated into vicious or criminal action. It is easiest to encourage a boy in day-dreaming that is wrong but it is not the best. For example, a boy may dream that he is a great personage and act so selfishly that others are deprived of their rights. One such boy encouraged by his mother is now an old man who disregards the rights of those nearest and dearest to him—this disregard of others has been his marked characteristic since

**Sorrowing
Parents**

adolescence. The world is full of sorrowing parents, who let their boys alone at the time when they should have been influencing them strongly for good; the time came when it was too late to exert any influence, when it was clearly apparent that "the easiest is not the best." Other parents who did the hard things, who strove earnestly to show their boys the evil that results from wrong day-dreaming, now rejoice that they were able to direct those boys into right ways.

The real student of boyology learns to distinguish between day-dreaming and habitual lying. Many

**Vivid
Imaginations**

boys between six and ten years of age have such vivid imaginations that it is easy for them to lie. They should not be punished for such lying, but they should be shown how foolish they are in imagining ridiculous things. The boy who said that he had seen a million cats on the back fence was compelled to acknowledge that he was exaggerating, until he declared that he had seen a hundred cats on the

fence. Further pressure on the child brought him finally to his senses, so that he was sure that he had seen his cat and another one on the fence. Such persevering treatment of the boy with an inflamed imagination will keep him from becoming an habitual liar. If boys are permitted to persist in telling "whoppers" they may become like the one whose story is told by *H. Addington Bruce*, as follows:

Some months ago there was committed to a Scotch asylum for the insane a young man of twenty, alleged to have attempted suicide while a patient in a general hospital. In giving his history to the asylum authorities he stated that he was the only surviving son of wealthy parents; that he had run away to Canada; that he had enlisted in a Canadian regiment, and had gone with his regiment to France. There, he continued, he had taken part in several important engagements and had eventually been "gassed." He had then been sent to London to recuperate, and from London to Aberdeen.

His story was coherent, circumstantial, and told with an air of candor. But on investigation it was found to be absolutely false. The young man had never been in either Canada or France. He was not the son of wealthy parents. On the contrary, he was the illegitimate son of a servant girl. He had been an errand boy and a hotel page. He had been unable to hold any position long. On the outbreak of the war he had tried to enlist in a British regiment, but had been rejected. Later he had

managed to secure acceptance by another regiment. But he was inefficient and insubordinate. Other soldiers teased him. Then he began to have convulsive attacks.

Taken to a hospital he was found one morning with the strings of his pajamas tied around his neck. This led to the belief that he had tried to kill himself, and his committal to the asylum followed. Yet in reality he was neither suicidal nor insane. He was merely a victim of hysteria. His convulsions, his seemingly suicidal attempt and
Rooted in Disease his pathological lying were all rooted in this disease. All had their origin in an abnormal craving to attract attention and gain sympathy.

They were what psychologists call "defense reactions," and were designed to help the poor fellow conceal, not only from others but from himself, his profound inferiority. Discovering this, the attending physicians soon were able to cure him by psychological means.

Many habitual liars—perhaps most habitual liars—are persons like this. What they need is not condemnation and punishment, but sympathy and medical treatment.—*The Globe and Commercial Advertiser*.

There are other kinds of habitual liars that need treatment different from that given in a hospital. The point to be emphasized here is this: Distinguish in thought and treatment between a day-dreamer and an habitual liar.

The one who builds "air castles" or has his

“castles in Spain” must be differentiated from the day-dreamer. There are hard-headed, practical women and men also, who are doing their part in the world’s work all the better because they are able to rest themselves by using their imagination. As recreation, to force from the minds the details of every-day routine, so that they may get to sleep, they live another life—the life of the imagination. They picture the time when they shall be “this or that” when they shall do “thus and so.” They know their dreams will never come true, they are not obsessed by them as the adolescent day-dreamer is, still they keep on dreaming. Sad is the life of one who cannot dream of something better yet to be. Moses “endured as seeing him that is invisible.” Many a lesser saint has made life endurable by seeing things that the eye could not see. This is not day-dreaming; this is exercising faith. But the one who dreams of those things which shall not be realized should not be found fault with nor deprived of his dream.

“He labored hard and failed at last,
His sails too weak to bear the blast,
The raging tempests tore away
And sent his bark astray.
But what cared he
For wind or sea?
He said, ‘The tempest will be short,
My bark will come to port,’
He saw through every cloud a gleam:
He had his dream.”—*Author unknown.*

LECTURE IV

Doubt

INT.: ILLUSTRATIONS OF DOUBT.

1. Charles Bradlaugh.
2. A Clergyman's Son.
3. Waiting for Forty-Seven Years.

I. CAUSES OF DOUBT.

1. Natural to Adolescence.
2. Improper Religious Training.
3. Development of Reasoning Power.
4. New Educational Environment.
5. Foolish Attempts to Stifle Natural Questionings.
6. Inconsistent Lives of Professors of Religion.

II. FACTS TO KEEP IN MIND.

1. Doubt Is Not Sin.
2. Doubt Cannot Be Forced Out.
3. Doubt Cannot Be Laughed Away.
4. Doubt May Be Turned Into Belief.

III. CURE OF DOUBT.

1. Sympathy.
2. Personality.
3. Information.
4. Example.
5. Reading.
6. Action.
7. The Personal Christ.

CON.: DIFFERENCE BETWEEN DOUBT AND UNBELIEF.

IV

DOUBT

CHARLES BRADLAUGH was born September 26, 1833. His early religious training was that of the ordinary boy in the Established Church of England. That he profited by it and gained the good-will of his ecclesiastical superiors is evident from the fact that at fourteen

**Sunday-School
Teacher**

years of age he was a teacher in the Sunday school. At this time his pastor, the Rev. John Graham

Packer, selected some of his best lads to form a confirmation class. Young Bradlaugh was among the number. As a part of his preparation for confirmation he carefully studied and compared the thirty-nine articles of the Church of England and the four gospels.¹ His study led him to the conclusion that they did not agree. With no other thought in mind than the desire to understand the reasons for the discrepancies he "ventured to write

Asking Aid

Mr. Packer a respectful letter asking him for his aid and explanation."

Had the earnest rector known anything about the relation of doubt and adolescence as it is known in these days he might have adopted a course of treatment for the boy that would have

¹ For these facts we are indebted to Bradlaugh's daughter, Mrs. Hypathia Bradlaugh Bonner, in "Charles Bradlaugh: His Life and Works."

had results far different from those which followed his handling of the questioning lad. As it was he was guilty of the very worst possible folly under the circumstances. He wrote to Mr. Bradlaugh senior denouncing his son's inquiries as atheistical and followed up his letter by suspending his promising pupil for three months from his duties of Sunday-school teacher.

Poor boy! Foolish man! Who can decide which was the more to be pitied? At any rate the suspension gave young Bradlaugh the opportunity to wander off to Bonner's Field where he listened to the discussions of a group of free thinkers. As may be imagined, his early training asserted itself and in the ardor of his youth he felt called upon to defend orthodoxy. This he did as well as he could, but his doubt and perplexity kept increasing all the time. These were not at all lessened nor clarified by the actions of his spiritual director. Among other things the latter had Bradlaugh's father hang mottoes on the walls of the sitting-room. One of these read

THE FOOL
HATH SAID IN HIS HEART
THERE IS NO GOD

This, of course, had a soothing effect on the ruffled

spirit of the high-strung boy. About two years passed and still in perplexity he submitted Robert Taylor's *Deigesis* to Mr. Packer. The latter induced Charles' father to threaten to withdraw the security which he had pledged to the firm that employed his son, who was given three days in which "to change his opinions or lose his situation." He promptly decided to give up his position rather than to submit to intellectual and spiritual tyranny. Thus a foolish rector backed up by a foolish father forced Charles Bradlaugh at sixteen years of age

to face the world not only penniless
Ostracized but ostracized by his orthodox friends and disgraced in the eyes of many. The world knows the rest. Anti-Christ gained a brilliant advocate while the Church lost one who might have been a stalwart defender.

A boy approached his father and asked him how he knew that such and such things are true.

"Why, my boy, I know they are true because the Bible says so."

The boy coolly looked his father in the eye and demanded, "How do you know the Bible is true?"

The crisis had come. The father realized it. A wrong sentence now might reap a sad harvest in days to come. The father's thoughts

A Wise Father moved like lightning as he said,
 "You know that I am to be very busy to-day, as it is Sunday, but if you will come to me any time during the week I'll explain why I know the Bible is true."

The father is a prominent clergyman. His son

has been brought up in the very best possible moral and spiritual atmosphere. Yet at fifteen he doubts the things that he has been taught since infancy, the truths his parents hold most dear. Why? He

Doubt Natural is in the period of early adolescence when it is as natural for him to doubt as to outgrow his clothes. Blessed

is he in the possession of a father who is wise enough to be willing to answer his questions rather than to try to force him to believe. How different might have been the life-work of Charles Bradlaugh had he had such a father! How different might have been the religious development of many of those who are now avowed unbelievers, if they had fallen into the hands of wise teachers during the period of adolescent doubt!

"I have been waiting for forty-seven years to hear these truths," said a Sunday-school superintendent sixty-six years of age to the writer after a conference on the doubts of young people. The fact that he had waited so long inclines one to sorrow. But sadder still is the thought

Harming that in the waiting he did not harm himself alone. As the superintendent of a Sunday school he did many things that he would not have done had he known the facts; and he failed to do many things that he would have done had he been correctly instructed in the early years of his superintendency. Here are some of the facts that he regretted not knowing sooner:

I. THE CAUSES OF DOUBT

Doubt is like disease; the larger one's experience in dealing with it the less inclined is one to dogmatize concerning it or to say that it is due to this or that particular cause. Those who have studied the causes of doubt from both the theoretical and the practical standpoints assign many reasons for it. Here are some of the causes of doubt:

1. **Doubt is natural to adolescence.** As this fact becomes more generally recognized and reckoned with in the training of children and youth results disastrous to the doubter are avoided. A Scotch professor in speaking on the doubts of young men frequently said, "I would not give six pence for a young fellow that had not
Before Eighteen knocked his head against doubt before he was eighteen years old." This statement implies that it is unnatural for a lad not to doubt and that he is all the better for his doubt.

Who never doubted, never half believed,
Where doubt, there truth is—'tis her shadow.—*Bailey.*

Statistically the average period of most acute doubt is at the age of nineteen. Doubt, however, generally begins far earlier in life than that. Benjamin Franklin, we are told, doubted 'everything at fifteen. If that is so, he must have begun to doubt long before he was fifteen. It is safe to say to religious educators, In early adolescence expect

to find doubt. Starbuck declares, "Doubt seems to belong to youth as its natural **Early Adolescence** heritage." Fifty-three per cent. of the women and seventy-nine per cent. of the men studied by him "have had a period of doubt which was generally violent and intense."

2. Doubt is frequently due to improper religious training in childhood. When a boy is in the Primary Department of the Sunday school is the proper time to give him impressions of moral and spiritual truth. In the Junior Department those impressions should be fixed, so that they become a part of the boy's very self. How important, then, is it to teach the developing child only those things which will bear the test of the natural doubt of adolescence! To say, He is only a child; teach him this or that now and when he is older he will learn better, is manifesting crass ignorance of the intellectual and spiritual dangers connected with the period of doubt; it is really providing the boy with material to justify himself in turning away from all religious truth. He may not have heard the saying: *Falsus in uno falsus in omnibus*, but he gives it a very practical application by reasoning thus: If those things I was taught as a child to believe to be absolutely true are false how do I know that there is any reality in religion? Who can blame him for thus reasoning with his limited experience and self-centered outlook upon life?

3. Doubt accompanies the development of the power of reasoning. The preadolescent is a liter-

alist, accepting what is taught him on the authority of the teacher, but as he enters the new world of adolescence he must satisfy the reasoning power within him which is acutely at work but which frequently has little proper material upon which to exercise itself. Hence there are questionings of religious truth hitherto accepted literally, then doubts concerning them and frequently rebellion against them. It is this state of mind that makes careful preparation for adolescence imperative and that calls for careful, judicious treatment of the adolescent.

William J. Thompson, writing concerning doubt in character building, says, Reason buds and blossoms about our twelfth year. It demands that the mental content be in unison and that all which seeks to enter will be in harmony with all that is within. We meet a stranger with "Where do you live?" in order to attach him to our own whereabouts, "Whom do you know?" in order to relate him with our acquaintances, "What is your business?" in order to link him to our own world of industry. Thus our reason aims to fuse him into the unit of our knowledge. This done, we rest satisfied, for we know him. Now into this motley aggregation of beliefs and opinions which are ours in our teens, reason stations doubt. Doubt summons all our opinions and beliefs before the judgment of the head with its logic and the heart with its affections. Doubt is from *duo*, meaning two.

It compares and contrasts our mental holdings with its standard of truth and right. Beliefs and opinions in discord it marks for eviction. Those in accord it marks "hold." Thus through the office of doubt our beliefs are unified. Sincere means "without foreign substance"; integrity means "oneness." Doubt makes for our sincerity and integrity in mind and heart.

4. Doubt is frequently caused by a new educational environment. The boy leaves grammar school for high school. He is introduced into what is to him a new realm of science.

Bewildered He is so bewildered that he cannot reconcile the things he is learning with those he was taught at home or in Sunday school. Instead of waiting patiently for the solution of his religious problems, his natural impetuosity leads him to conclusions which leave him nothing to do but to doubt the truths he formerly held as sacred and to question, if not the honesty, at least the intelligence of those who hold those truths.

5. Doubt is intensified by foolish attempts to stifle natural questionings. A high school lad lost all respect for his once-honored Sunday-school teacher because the latter became provoked at him for asking in class a question which was a natural outcome of the boy's studies. Another teacher gained the contempt of a bright boy because he was not man enough to acknowledge that he could not answer the boy's questions but gave him evasive answers or worse—answers that the boy

proved to his own satisfaction to be wrong. If that foolish teacher had offered to be a fellow student

**A Fellow
Student**

with the boy to learn the answers to the troublesome questions he would have held his pupil and greatly increased his own knowledge. Then there is the pastor or the teacher who is so lacking in appreciation of the enlarging intellectual world into which the lad has entered that he endeavors to stifle the boy's doubts by telling him that he is wicked; that he must believe what he has been taught. This is like an endeavor to put out a fire by throwing shavings on it or by pouring kerosene oil on it; the boy's doubts are fed by the attempts to stifle them.

6. Doubt is sometimes deepened by inconsistent lives of professors of religion. Probably overmuch has been made of this element in the cause of doubt. Adolescents, for one or more of the reasons given in the foregoing paragraphs, doubt even when they are in close touch with those whose lives are in harmony with their religious professions. While this fact must be taken into account when dealing with doubters, it must also be admitted that many boys are confirmed in their doubts concerning religion by the inconsistencies of those who profess religion and even of those who publicly commend

**A Boy and
an Elder**

it to others. A boy employed in a lawyer's office learned that an elder of the church he attended had squandered funds belonging to an estate of which he was executor. The boy, who had been a doubter for some time, boldly took his place as one who had no

use for religion, giving as his reason for so doing his knowledge of the wrong-doing of the man whom he had often heard speak in prayer-meeting and from whose hands he had received the bread and the wine at the celebration of the Lord's Supper.

Frequently no cause for the doubt can be found. In such cases there is generally a cause which is largely or wholly physiological. A physician or a surgeon will render more effective service than a paidologist in many cases.

"Pyrrho, a noted skeptic of the fourth century B. C., doubted what his ear heard and his eye saw; accordingly he doubted the sight and sound of an approaching vehicle and did not step aside. There is an insanity or doubt which, like other infirmities of the flesh, calls for medical treatment."

II. FACTS TO KEEP IN MIND

1. **Doubt is not sin.** In past times, many good persons looked upon doubt as sin, with the result that the honest doubter was unjustly branded as a sinner above others. *Roark* holds that doubt is not a bad sign.

2. **Doubt cannot be driven out.** A boy of seventeen was found in a Bowery lodging house at the end of his resources and utterly discouraged. He had run away from home because he and his father had quarreled about religion. Would he return if his father would receive him? Indeed he would! In a few days the missionary had the joy of witnessing the reconciliation, which ought not to have been necessary. The story told that night was a

long one. It is greatly condensed here and is typical of many stories:

Father and mother were God-fearing, old-fashioned Christians. Two sons had followed in the footsteps of their parents, but the third boy did not think in the same grooves as they did. From time to time there were arguments as to various items of belief. Mother tried to keep peace but father was sure he was right. One night the clash came. Father, in an angry mood, said, "You must believe that."

Son replied, "I can't believe it and I won't."

"Then you leave this house; I'll have no one under my roof who refuses to believe what God has said."

The boy was missing in the morning and was not heard of again until the New York missionary wrote to the father telling of his son's destitution on the Bowery and his willingness to return home.

Was it not splendid that this prodigal went home and was received by the father, as was the famous prodigal of old? But how much more splendid would it have been if the father had been wise enough to keep his son from becoming a prodigal.

The mistake of Bradlaugh's friends was that they tried to force the boy to believe; no parent, pastor nor teacher should be guilty of similar folly in these days when so much is known and published concerning the adolescent doubter.

3. **Doubt cannot be laughed away.** To the honest doubter his condition is a serious one. To be laughed at is not to be helped. The doubter

may even join in the laugh called forth at his expense; he may seem for a while to forget his doubts, but the probabilities are that they are still a force in his life. He must be helped or
Doubts his doubts will become crystallized
Crystallized into disbelief. Let no one, therefore, presume to treat an adolescent doubter with anything but serious consideration.

4. **Adolescent doubt may be turned into developing faith.** How? asks the person who wants a simple, easy process for doing a most difficult thing. To help answer the question let us consider

III. THE CURE FOR DOUBT

What is the cure for doubt? There is no one cure for doubt any more than there is one cure for fever. Every case must be treated by itself. I once had a fever which baffled the efforts of a skilful physician. After much experimenting he said, "Your fever is eccentric; it does not run according to any rule. We must find the cause of it and then we can effect a cure." And he did; the cure was permanent, but it took months of patient investigation and experimentation. And so it probably will be in the case of the adolescent doubter. Whoever
Cure is Difficult imagines that there is a "touch-a-button process" for curing doubt would better seek an easier job than that of helping the adolescent doubter to believe. On the other hand, he who is willing to take pains and spend time as did my good physician will be amply repaid for his efforts.

What is the cure for doubt? Here is a sevenfold answer. In some cases the cord that is gently to draw the adolescent doubter back to faith may be woven of two or three of the following strands; in other cases all of them, and perhaps others, may be necessary.

1. Sympathy. This implies not only the recognition of the four facts named in the foregoing but also the willingness on the part of the helper to study the doubter so as to ascertain the cause or causes for the doubt. Sympathy is not pity. The latter will never help a doubter. The former backed up with love will lead the one who is trying to turn doubt into belief to do many things that cannot be tabulated here, because they vary according to the personality of the doubter.

2. Personality. In dealing with the doubts of adolescents very much depends upon the teacher that is assigned to the doubter. Enough has been said in the foregoing to indicate what kind of a teacher ought not to be put in charge of young people. The writer appreciates the difficulty of getting the proper kinds of teachers for the various grades of the Sunday school, but he is hopeless of any great success in holding the young people unless the church can furnish teachers who are willing and able intelligently to study and patiently to deal with the question of doubt. One reason why the adolescent should have a young man teacher is because

Sevenfold
Not Pity
Young Man
Teacher

such a teacher is likely to remember his own doubting period. Since he has come through his doubts to an intelligent faith he is better able to help the struggling one than is a teacher whose doubts have been forgotten. The personality of the teacher should be such that he will not only attract the boy but also hold him by his sterling intellectual qualities and simple but absolutely sincere spiritual life.

3. **Information.** The young adolescent as a rule thinks he knows nearly everything, whereas the fact is he knows very little. Therefore, for some kinds of doubt the most effective remedy is information. A young friend of the writer who declared his intention of giving up Christianity for

A Change of Mind Theosophy was led to change his mind on receiving more information concerning both systems of belief.

The youth who had come to the conclusion that Napoleon was greater than Jesus changed his conclusion when he received additional facts concerning both personages.

The person who is to lead the adolescent doubter to believe must accept the dictum of the professor who said over and over again,

Do Not Argue "There is nothing gained by arguing with an infidel." To be helpful

to the doubter one must shower him with information—information especially concerning those things which he doubts. What was Jesus' message to the doubting Baptist? Tell John the things you see and hear. John's messengers were to go back with information. The adolescent doubts, not be-

cause he knows so much, but because he forms wrong conclusions from the little he knows. Therefore, pour into his mind information; give him more, and more, and still more facts from which to form conclusions, but be absolutely certain that they are facts. Hearsays, guesses, conjectures, surmises only feed doubts. Facts are stubborn things; even the adolescent is impressed with them. The pastor and the teacher should seriously ponder these words of *Professor March*: "The great

thinker is seldom a disputant. He answers other men's arguments by stating the truth as he sees it." This means the teacher of big boys must keep constantly increasing his hold on truth and his knowledge of those things which form the background of truth.

4. **Example.** Should a young person doubt some truth concerning which it is not possible to furnish facts, the proper course is for those who wish him to believe the truth to live their belief in the present. For example, a life of absolute honesty will do more to convince a boy of the truth of the adage: Honesty is the best policy, than will fifty sermons on the subject. So of truthfulness, purity, forgiveness, love or anything else the value of which the youth questions. A pastor has preached about the immortality of the spirit, about heaven, about the joy of meeting our loved ones there. Some of his young people are sceptical on the subject. His wife dies and he acts like one who has no expectation of ever meeting his be-

loved again. The scepticism of the doubters concerning immortality is turned into absolute unbelief. On the other hand, notwithstanding the natural sorrow which crushes him, the pastor shows by his life that he fully expects, and is confidently looking forward to the meeting in the land where all tears are wiped away. "He believes what he preaches,"

say the sceptics and they begin to believe as he does. The power of example is marvelous when one is dealing with doubts. It is a power within the reach of every one who has to deal with the sceptical or doubting adolescent. If pastors and teachers would really believe that they are "epistles known and read" by adolescent doubters they would depend less and less on their talking and more and more on their living.

5. **Reading.** The biographies of those who have passed through doubt to faith and devoted life should be put into the hands of adolescents. A knowledge of the reason for the young person's doubt is essential, as it enables the one who desires

to help to select the proper biography. The reading of the works of Christian apologists has been recommended as a corrective for adolescent doubt, but great care is necessary in the selection of the books to be put into the doubter's hands. A defence of Christianity that would be read with keen appreciation and much pleasure by a mature Christian will often repel a troubled adolescent.

As a specimen of the kind of information that is

furnished the adolescent the following is clipped from a popular magazine:

"We note the passing of the Ten Commandments with something of regret. While they were with us for a considerable period of years, they did excellent service. Moses was a great man. The fact that he copied the commandments from the Book of the Dead is nothing against him. Almost every great writer has copied the ideas of others. Moses knew his public. It was a stroke of supreme genius on his part to have recognized instantly the value of the Ten Commandments for his day and generation, and to have advertised them in the way that he did. In mentioning now the fact that they have passed we feel that much credit should be given to Moses. The fact that the commandments have gone out and are no longer in use need not necessarily detract from their virtues. While they lasted they did good work. Now that they are no longer considered in our modern life, while we need not necessarily look back upon them with regret, we can at least give them the credit that is due."

**Commandments
Ridiculed**

How much information will it be necessary to furnish a boy in order to counteract the influence of such a fling at Moses and the Ten Commandments?

6. **Action.** By all means put the doubter to work, but see to it that what is planned for him is neither trifling nor trivial. Pitching beans may be good for the digestive system, but it will have no

marked effect on the heart or the will. Apron and necktie socials and similar functions in which our young people are prone to engage, may be helpful from the social and matrimonial standpoints but may be very injurious from the spiritual viewpoint. Plan for the young doubter

Work for Others some work that has to do with the moral improvement of others. Begin with those things that he knows and believes, and, standing on them for a foundation, have him unselfishly go to work for the welfare of others. Teach him that he has a right to expect to know more only as he is willing to live up to the light that he now has. "If any man willeth to do his will, he shall know of the teaching whether it be of God or whether I speak from myself" (John 7:17). Do not ask a boy to do anything inconsistent with what he says he believes, but take him just where he stands firmly and put him to do what he can do in accordance with his belief. Soon he will be doing other things, not because you have insisted on his believing but because in doing what is right he has discovered that he believes much more than he thought he did. Doubt is never cured by thinking about it but it often vanishes in the doing of one's duty.

7. The Personal Christ. Never teach a child anything that he will turn away from in after years. Many children taught to put their faith in dogma, creed or ceremony have turned from these things in the adolescent period. To prevent such a revolt from the earliest years present the living, present

Christ to the child.¹ If, however, the storm and stress of adolescence have overtaken the youth without his knowing and trusting the personal Christ, every endeavor should be put forth to bring him into vital touch with this living Saviour. Do not insist on his belief in the Bible nor on his intellectual acceptance of some teaching

Know Christ concerning Jesus, but lead him to know him whom to know is everlasting life. How can a person who only knows *about* Christ lead a boy to know Christ?

Finally the teacher should discriminate. Perhaps nothing is more pertinent to the whole subject than the words of *Henry Drummond*. They certainly apply to the position of young Bradlaugh and may apply to many with whom we have to deal.

Doubt Not "Doubt is *can't* believe; unbelief is
Unbelief *won't* believe. Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness." The teacher should diagnose the disease before he attempts to supply the medicine.

¹ See "The Child for Christ."

LECTURE V

Conscienceless

I. A STUDY OF THE BOY'S CONSCIENCE.

1. John.
2. A Principal's Advice.
3. Suggestions.

II. THE STUDY CONTINUED.

1. A Judgment.
2. An Illustration.
3. An Undecided Point.
4. A Danger.

III. WHAT DO BOYS NEED?

Ans. : Physiological Explosions.

IV. PERIODICS.

1. He's Off To-Day.
2. Thrashed Every Six Weeks.

V. CONSCIENCELESS BOYS.

1. A Confessed Burglar.
2. A Knife Wielder.
3. Fire Fiends.

VI. PERSISTENT NUISANCES.

1. A Victim of Heart Trouble.
2. Moral Defectives.
3. Remedies Suggested.

VII. TWO METHODS OF TREATMENT.

1. Minimize the Boy's Offences.
 2. Help the Boy See Himself.
- Illustration : Fool Hill Discipline.

CONCLUSIONS.

V

CONSCIENCELESS

I. A STUDY

HOW is John?"

"John is a puzzle to me. He was once a good boy; but now he seems to be getting very bad."

"How old is he?"

"He is almost fifteen years old."

"Well, never mind; he will be better soon. He has reached that stage of physical development when he has no conscience."

The speaker was a Sunday-school superintendent, and his listener was a father who was much troubled with the actions of his boy, who seemed suddenly to become possessed with a foul fiend.

On the father asking what was meant by this statement that his boy had lost his conscience, the explanation was given as follows:

For many years I have been dealing with boys. I have found that when they come to a certain age, which varies according to constitution and heredity, they seem to lose their moral nature. A few years ago I was much troubled over the actions of some of the boys in my Sunday school. I went to a public-school principal, a man of large experience in handling boys, and a father who had several boys of his own. Upon my stating my difficulties

to him, he smiled, and said quietly, "Don't be alarmed; those boys have lost their
Lost Consciences consciences. They will regain them in a few years, and will be all right. Your duty is to try to hold on to them during this stage of development through which they are passing."

I thought much of this statement, and could readily recall many cases of boys who, up to a certain age, seemed to be perfect gentlemen and even earnest Christians, but who suddenly seemed to lose not only their Christianity but their gentlemanly instincts, and who became veritable outlaws so far as any intention of doing right on their part was concerned.

In order to have another judgment on the question, I went to another day-school principal, who was also a Sunday-school superintendent, told him what his brother principal had said, and asked him what he thought of it. He replied substantially: "While I would not say that boys at the age you mention have lost their consciences, I do know that there are tremendous physical forces at work in boys of that age, and that for a time they seem to be lost to all sense of shame or regard for law and order." "What shall I do with such boys when I come across them?" I asked him. He replied, "Hold on to them; do not let them go, but do the
Period of best you can to tide them over this
Lawlessness period of lawlessness, and you will find that, in many cases, when it has passed the boy will be all right." I said to myself,

I will try that plan; and I have followed it for years with marked success.

Even before I knew that boys passed through such experiences I had a case which illustrated the truth of what has been said in the foregoing paragraph. In a class of boys of which I was the teacher there was one whose brother had been hung for murdering a man in cold-blood; and he had much of his brother's disposition in his make-up. Moreover, he had come to the conclusion that because his brother had been bad, there was no use for him to try to do right. In a very serious conversation which I had with this boy I showed him

Taken at the
Right Time

that he could do right, and that I would help him to do it. I took him at the right time, just as he was emerging from his conscienceless stage. For months while he remained in my class he was a model boy; and for years afterwards he was the wonder of those who had formerly known him as a candidate for state prison, if not for the gallows.

Frequently a superintendent or a teacher comes to me and says, "What shall I do with So-and-So?" Then he goes on to tell me of this or of that boy who suddenly becomes possessed with a species of mania, who up to a certain age was a model of propriety, but who in time seemed to lose all ideas of right and wrong and all regard for decency. I have helped many such workers by telling them my experience; and for the benefit of others I make the following suggestions:

(a) By all means, if possible, try to lead the boy

to accept Jesus Christ as his Saviour and King before the conscienceless period arrives. Even the Christian boy may go through this experience and seem to backslide; but if he has
Christ as Master really accepted Christ as Master he will come out of it perhaps all the better for having gone through it. At any rate, the symptoms will not be as bad as they are in the case of unconverted boys at the same age.

(b) Study the boy's individuality, so as to be able to manage him during this period. A lady once went to an instructor of boys to ask him what she should do with her boy, who in spite of the fact that he had every luxury that wealth could afford, and that no proper wish was denied him, seemed to take delight in acting as one would expect a hoodlum or a street arab to act. She was told the following story:

"When I was a boy I slept in a room outside the kitchen. My bed was in such a position that I could look at a shelf over which was a stovepipe hole and arranged on which was a number of pie tins. One night I awoke, and looking through the open door saw a glimmer of light shining directly below the stove-hole upon something which looked to me like the pictures of little devils that I had seen in my picture books. The light shining on this object gave it a dazzling look, and it rocked to and fro as if possessed. I would shut my eyes hoping that I was mistaken, only to open them and find the little imp rocking itself from side to side. I tried to move so that I would not see the ray of

light; but somehow or other it attracted me so that I could not take my eyes from it. In my anger I arose, seized the poker, demolished the imp with one blow, shut the door and retired to sleep. Next morning, on going to the kitchen to see the imp of the night before, I found it to be a tin Chinaman, in whose body had been put some lead in such a

way that it was very easy to make him lose his centre of gravity. I suppose that during the night the wind had blown down the chimney through the stove-hole and had struck the Chinaman so that he began rocking. Once he began, there was no chance of his stopping until he regained his centre of gravity. Now, madam, your boy has lost his centre of gravity. Find out what there is in him that has caused him to lose this; remove the cause of disturbance to another place, or so engage his mind that he will forget the cause of disturbance, and in a few years you will find that he will be all that you wish him to be."

(c) **Hold on to the boy.** Yes, hold on to the boy. Do not let him go, no matter how bad he seems to be, but hold on to him tightly until the dangerous period has been passed.

II. THE STUDY CONTINUED

The foregoing is a reprint of an article published in *The Sunday School World* of November, 1895, and is reproduced here by permission. Since its first publication its writer has availed himself of

numerous opportunities to study boys and girls as well as to talk on the subject with many who have had much experience in dealing with young people.

His studies have strengthened the judgment formed long ago, namely:
A Judgment *Most boys and girls pass through a period of development during which the conscience lies dormant.* This thought is quite different from holding that these young people have no consciences.

I go out into the woods in winter. Many of the trees are bare and seemingly lifeless. How foolish would I be to have them cut down because of their present condition! The trees are

An Illustration hibernating. Their life is dormant. So is it with the consciences of many of the young people with whom we have to deal. The conscience is there, but it is asleep; it is inert. Patient waiting until it reasserts itself, followed by skilful treatment then, will result in wonders.

On one very important point there is, as yet, no consensus of opinion, namely, as to the time limits of the dormant conscience. Some who have had

wide experience claim that it is for
Undecided Point about two years preceding early adolescence and that with the advent of adolescence there is a reawakening of conscience. Others, just as worthy of respect, hold that the dormant conscience is synchronous with early adolescence and that the reassertion of conscience begins towards the end of that period or when the boy is about sixteen years of age. Cases have been

noted in which the conscience seemed to be absolutely unresponsive until the possessors thereof reached the ages of eighteen to twenty years.

I incline to this opinion: The period of early adolescence is the time when it is most difficult to reach the conscience of the majority of boys. Without dogmatizing, for practical purposes it is enough for pastors and teachers to be prepared for such a phase of development in the boys whom they wish to help. They should be treated as those who will one day come to themselves. The danger is that unless those handling the youths are on the

lookout for the reawakening of conscience they will give up at the very time when there is most need of persistence in holding on until the appeal may be made to the reawakened conscience.

A Danger

III. WHAT DO BOYS NEED?

Here is an answer given by *Edwin J. Houston, Ph. D.*, before The General Alliance of Workers with Boys: "To all to whom the growing boy is a sealed book—either by reason of unwillingness to take the trouble or inability to comprehend him—the noisy and apparently savage condition in which this boy appears in much of his out-of-door hours, is proof positive of pure wickedness. The boy is stigmatized by such careless observers as a holy terror who needs to be promptly extinguished.

"But when examined from a physiological standpoint, his savagery becomes but apparent, and so

far from indicating unmitigated wickedness, in reality gives the brightest promise for the future; for such outbursts are but efforts on the part of nature to permit the boy rapidly to throw off or expend some of that bottled up or surplus energy which he has been prevented from spending through the supposed necessities of schoolroom discipline. If we would get the best out of the growing boy, these opportunities for thus exploding or throw-

ing off superfluous energy, or, as I have ventured to style them, physiological explosions, should by no means be suppressed, but intelligently provided for.

As far as the boy himself is concerned, he finds such opportunities in his games and out-of-door sports generally. In a more systematized way, the gymnasium, the swimming pool or athletic grounds afford excellent opportunities for this need. Any work for boys that fails to provide for this must of necessity be greatly handicapped."

This may be taken as a partial answer; it will not cover all cases.

IV. PERIODICS

It must not be overlooked that occasionally the very best of adults are below par morally or spiritually as well as physically. The same is true of boys. Two high-school teachers met during school hours, and while they were conversing, a lad of fifteen passed them. Ordinarily he was a fine looking lad, who paid great attention to his

appearance. To-day, he was just the reverse. With soiled hands and face, hair disheveled and rumpled clothes, he looked as if he had just come from a tussle in the cellar. As he passed, the teachers exchanged glances, and one said to the other, "He's off to-day."

Each had had to do with the boy in the classroom, and each knew that Fred was subject to these off days. He would go well for a while, for he was trying to do right, then suddenly, without any apparent reason, he would drop from the high standard he was endeavoring to maintain and nothing could be done with him. His deterioration was marked in his personal appearance, for he became careless. Then a wicked look came into his face, and his manner was offensive in the extreme. He did just as he pleased, and this meant that he would not attend to his studies, nor manifest the high degree of intelligence which ordinarily marked his recitations and school work.

Fred's instructors had learned that the best thing to do on these days was to let him alone, so far as possible. There came times, however, when he was so offensively aggressive that nothing could be done with him, and then he had to be sent into a corner of the room to sulk by himself. More than once the sulking had ended in a fit of weeping, and the boy acted as if he were the most unjustly treated individual in the world. This would have been most discouraging had not his teachers

learned that the fit would soon pass. Ordinarily, on the morrow, he appeared at school with his personal appearance vastly improved, a smile on his face and a ready response to all the demands made upon him.

The teachers were wise in letting Fred alone on his off day. Sunday-school teachers may learn something from their action. Boys, especially young adolescents, have their off days, the causes for which could be traced and enumerated, but as they vary in different individuals it is not wise to generalize. The point is: There are days when the teacher or pastor can do nothing with some boys. Sometimes it happens that a number of boys are off at the same time; then the

Teacher Suffers teacher must suffer. If he knows the facts, and is willing to bear patiently with them, he will hold himself in during these trying times, and endeavor to pass the day as easily as possible, knowing that for next Sunday better things are in store.

Do not resign at the end of one of these days, for what has taken place is usual among adolescents. Go home to pray and get ready for better things on the following Sunday.

In my early experimentation with and for boys I found a night-school pupil whose teacher thrashed him because he could no longer endure the boy's manifested intentions to disturb the class. Afterwards, the teacher repenting of his action and feeling ashamed of himself for acting as he thought unmanly, sought the boy's father and confessed

what he had done. To his amazement the man received the confession without any apparent emotion and said quietly,

"That's right; you will have to do that once every six weeks."

And so it proved. The boy, about sixteen years old, had a period of aberration about every six weeks. His teacher learned to know when the aberration was due and was obliged to treat the poor boy as irresponsible. The outbreak soon passed and the boy would be normal for about a month, then he would begin to be disorderly. The disorder reached its height in about five weeks and would pass away in the sixth week.

**Thrashed Every
Six Weeks**

V. CONSCIENCELESS BOYS

There are many authenticated cases of adolescents, both male and female, who seem to be utterly devoid of conscience. For example, in a New York

City court a youth of nineteen confessed to thirty burglaries, forty bomb outrages, thirty horse and wagon thefts and one murderous assault. He began his criminal career when he was fifteen years old. Granted that his case is exceptional it is worthy of consideration in any serious study of the conscienceless boy.

From time to time items like the following appear in newspapers: Complaints have been received the past week by the police of the East 104th

A Burglar

Street Police Station of a tall boy who has been going about the east side of Harlem with a long-bladed penknife sharpened to a razor's edge with which he has been stabbing other boys, inflicting upon them painful if not dangerous wounds. On the complaint of two boys, Detective of the East 104th Street Police Station at ten o'clock last night went to a pool-room at Street and First Avenue and arrested fifteen years old of He stands almost six feet in height. He said he was a peddler. When he was searched a black penknife with a long sharp blade was found upon him.

..... fifteen years old and fifteen years old were two boys who had gone to the station house earlier in the evening to complain of him. said he was with at one o'clock yesterday afternoon when drew a knife, and after boasting of the sharpness of the blade, cut him in the wrist. Dr. of the Harlem Hospital sewed up wound. said that cut him last Saturday on the left arm, and it required three stitches to sew up the wound. The

police heard yesterday morning that
A Knife Wielder another boy had been stabbed by a tall boy with a long-bladed knife. When asked why he had stabbed the boys replied that they were his friends, and refused to say more. He will be arraigned in court to-day.

Here are two, others: Harry Blank, twelve years old, of to-day was arraigned before

Justice in the Children's Court, Brooklyn, and pleaded guilty to having caused
A Fire Fiend a fire in last Friday when the lives of 1,100 pupils were endangered. "I wanted to have some fun with my teacher," said the boy, referring to

On his admission that he had set fire to a pile of rubbish in the attic of the Infants' Hospital of the New York Children's Hospital and Home on Randall's Island, sixteen years old, an inmate of the hospital, was held in \$1,500 bail yesterday in the Harlem court for trial. Two
Another hundred children were eating lunch down-stairs when he started the fire, which was put out without much loss. "I was sore because they accused me of stealing a knife," said "They transferred me from one ward to another, too, and I didn't like it."

Illustrations of this kind might easily be multiplied. They undoubtedly indicate that there are boys whose consciences are not in working order. The apostle of boyhood who declares, "There are no bad boys," is short on facts.

VI. PERSISTENT NUISANCES

There are boys, at home and abroad, who insist on having their own way. What shall be done with such boys? It is most difficult to answer the question. When teaching day school I had a boy in my class who made a nuisance of himself and did his best to keep others from receiving the benefit

of the instruction given. One day I spoke sharply to him and gave him to understand that he must behave himself. The next morning I received a note from his mother in which she stated that her

son had heart trouble and that under
Heart Trouble no circumstances must he be excited;
 in other words, the note meant that

I was to allow the boy to do as he pleased. As soon as the note was received I asked the boy to step out into the hall. There I read to him his mother's words and told him that I was very sorry that he had heart trouble, but that he must behave himself in the classroom. Moreover, he was told that any time his heart troubled him he could leave the room without asking permission. Two hours after this conversation, the boy began to disturb the class. I motioned for him to leave the room. He continued his disorder. I then quietly said, "Please go outside." He paid no attention. I told him to leave the room and he defied me to send him from the room. I then took him by the collar of his coat and the seat of his trousers and made him walk Spanish until I had him in the principal's office. I told my story and left him there. The next morning he returned to the classroom. No questions were asked or comments made. I heard no more of heart trouble. The boy behaved himself well during the remainder of the term.

Here is a clipping from *The New York Times*, which is so suggestive that no comments need be made on it: The daily increasing statistics regarding defective children in this country is beginning

to get on my nerves and I feel obliged to risk the fury of the Uplifters by suggesting a remedy for defectiveness that I know from long observation to be most effective.

In the medical world, where one must discover the close relationship of mental and physical defects and adjust each to up-to-date standards, it has been learned that much so-called defectiveness is but a reflex of parental shortcomings, and that a little discipline, applied first to the parent, results in some startling recoveries.

As a method, therefore, for blocking, if not decreasing said statistics, I would like to suggest, first, the fining of parents for the misdemeanors against the municipality of their offspring and, second, the judicious spanking of certain supposedly defective children by proper persons.

What medical practitioner in asylums and hospitals has not received and treated patients, both young and adult, for a defectiveness for which the common name is "temper"? In the old days, when spanking was not a crime, the bad boy reformed and grew up to respectable manhood. Now he goes to the reformatory and comes out a "crook," because there are no responsible spankers who dare to question the new status of the "defective." Children are treated as incorrigibles who really need nothing but intelligent spanking. Young girls are incarcerated in asylums who need only to

Moral Defectives

Fine the Parents

**Spank the
Offender**

be convinced that there is some one whom they must respect.

Because a child has big ears and a wart on its nose; because it is squint eyed or its toes turn in; because its father is dead or its mother has consumption—these are not reasons for letting it run the universe—or locking it up—which seems to be the alternative.

A twenty-four-hour return to old-fashioned arguments might relieve the congestion in the various institutions, and even if we went down in history as brute atavists, the results in decreased statistics would obliterate the stigma of our present growing crop of abnormalities.

VII. TWO METHODS OF TREATMENT

1. **Minimize the boy's offences.** In order that full justice may be accorded the boys we take pleasure in quoting from the *New York Tribune* the following:

Every bad boy who has reached mature years—and who save the mollicoddles was not a bad boy at one time or another?—will be glad to read the kind words applied to mischief makers by a judge of the Portland Juvenile Court. Speaking to the National Conference of Charities and Correction held in Seattle, he uttered these thoughts:

Give them a chance.

A boy isn't necessarily all bad because he tells a fib or loots an orchard.

A boy is not necessarily morally or mentally deficient because he tells a lie.

A child may steal and still not be defective.

It is a mistake, in my opinion, to treat a minor offender as a defective because of some petty offence. I've robbed many a cherry orchard myself.

There is not only wisdom for courts of correction but cheer for nervous parents in these frank remarks. Small boy badness crops out behind the most saintly, boy-choir faces and despite the most utter perfection of parental character. It ought, perhaps, to damn and blight and destroy beyond repair. But it doesn't. To the contrary, it seems to have a certain wholesomeness as of the earth itself, and the boy who is never bad is almost as unhealthy and unsound a product as the boy who has never had his clothes mussed beyond recognition or covered himself with dirt.

You can put it either way you please—that there is no such thing as a bad boy, or that all boys are bad. But the truth is clear. Badness in the genus "boy" is a deceptive and artificial term used to describe a perfectly normal habit of life—as normal as measles, whooping cough or marbles or falling in love.

2. Help the boy see himself as he really is. Here is the lecturer's position:

He was on Fool Hill;¹ there could be no serious questioning of that fact. "I should worry," was his favorite, oft-repeated response to suggestions

¹ "A Question of Fool Hill Discipline." Reprinted by permission from *The Homiletic Review*, June, 1915.

that he should behave himself. If he did not worry or pretended not to worry, he caused much anxiety to those who had his welfare at heart. He was a confessed follower of Christ, a member of the Sunday school and connected with various church organizations. When he entered the early adolescent period he began to be careless and indifferent; then he became disorderly and defiant. All attempts to urge him to do better and to get him to act like a sane youth were met with the vapid, senseless, "I should worry." From bad to worse the young adolescent went until it became a matter of serious questioning as to whether he should be allowed to make a nuisance of himself in such a way as not only to disturb whatever gathering or class he was in, but also to lead others into disorder.

An expert on the teen age was consulted. Naturally, after hearing the story of the boy's delinquency and disorder, his first question was: "How old is he?" On being informed that Blank was fifteen years old, the specialist next inquired, "How long has he been acting as you describe?" The answer was substantially as follows: His really outrageous conduct is a matter of but a few weeks. For about two years he has been gradually getting worse, but lately he has become boldly and offensively defiant of all authority and suggestion.

"He is on Fool Hill and will get off it in a year or two," said the one consulted.

"But what are we to do in the meanwhile? Are we to allow him to disturb whatever group he is in

and prevent those present getting the benefit of whatever is going on? ”

After stating some general truths as to the difficult experiences through which a boy on Fool Hill is passing and giving some advice as to the treatment such boys ought to receive, the lover of boys said, “ I am quite sure that we would be doing a real unkindness to Blank if we allowed him to continue in his present course of action unchecked. As you have exhausted all your resources so far as kind treatment is concerned, you must discipline him a little.”

“ But how? ” was the eager inquiry.

“ That depends. No two individuals on Fool Hill can be treated exactly alike. What would help one, might tend to ruin another. We must carefully study Blank and then adapt the discipline to his needs and administer it not to punish him, but to help him become better.”

Then followed a long investigation. What was known about the boy was recalled by one and another; his various acts of misconduct were carefully considered; his reasons or motives for doing certain things were conjectured and the possible effects of suggested lines of discipline were canvassed. The result of the long study was a decision agreed to by all concerned, that Blank should be denied the privileges of the church and the various organizations connected therewith until he expressed regret at his conduct and promised to try to do better.

Discipline

When the announcement of what was decided upon was made to Blank, he said, "I should worry." Then he was left entirely to himself. With the exception of one worker, no one would advise him or condemn him. "You know what you must do," was the statement with which he was greeted when he uttered a defiance or made a complaint. He was not allowed to attend any of the services nor take part in any of the activities of the church.

For a while he enjoyed himself, but
Let Alone as he realized that he was let alone, that no one was paying any attention to him, he began to be restive. This state of mind led him to send messages to the effect that he would never enter the church building again. No notice was taken of him or of his intentions. About this time he was discharged from his position in a large establishment. He endeavored to get some of the church workers to intercede for him. When informed that his former friends could no longer recommend him, he began to realize that it was time for him to begin to worry.

A sojourner on Fool Hill needs most of all to think. Blank began to think. He was helped in his thinking by a friend who knew all about his present condition and his former actions. This friend was in no haste and therefore gave but a hint here or made a suggestion there. An appropriate question now and then did much towards getting Blank to look at things in their proper perspective. He began to see himself as others had seen him. The result did not come at once, but it

was marvelous when it was reached. Blank made amends for his past conduct and He Saw Himself gave assurances for the future.

Then he was received back into his former fellowship and at once was put to work. The past, so far as any reference to it was concerned, was forgotten and the future was faced confidently by those who had the guidance of Blank. One year after his "discipline" he was a quiet, dignified worker in the Sunday school where he had once been such a nuisance that the officers did not know what to do with him. It was a pleasure to watch him and note how thoroughly he enjoyed the confidence reposed in him.

When those who have to do with boys in the early adolescent period listen to addresses or read essays on how to deal with youths on Fool Hill, they may reach the wrong conclusion that the troublesome boy must be allowed to go his own way unchecked no matter how much he interferes with the rights of others. To be guided or influenced by such a conclusion would be a grievous mistake, harmful not only to the one concerning whom it is made but also to others whose sense of justice is acute.

The discipline of Blank suggests two conclusions well known but needing repeated emphasis. One inference is this! While great patience and unfeigned love should be exercised in
Doing the Best dealing with boys who are passing through "the period of storm and stress," the best is not done for such lads if they are

allowed to overstep the bounds of propriety. A discipline that brings a conceited young adolescent to think soberly is very helpful. What that discipline should be cannot be decided by any rule or formula. Every individual must be treated according to his characteristics and peculiarities. The very worst that can take place is for such a one to be allowed to harbor the thought that he can do as he pleases.

The other conclusion is this: Just as soon as the trouble-maker realizes his true condition and manifests a genuine desire to do better, the past should be forgotten. To remind
Forget him of what he once was or to seem to be reluctant to trust him may have the effect of hardening him against helpful influences or of sending him to places worse than Fool Hill. The best way to hold him to what is for his good is to put him to work, so that his great energy may find expression in that kind of enthusiastic activity which will require much from his developing powers while it is benefiting others. If properly guided he will greatly astonish those who predicted that he would never amount to anything.

CONCLUSIONS

From the foregoing studies and illustrations the following conclusions may be reached:

No two boys are alike in manifestation of consciencelessness.

No one should pass judgment on a boy without

first sympathetically studying all available facts in connection with him.

The treatment of a boy should be based on such a study and not on sentiment, caprice nor fear of what may take place.

The one who has to do with the boy should be on the alert to note changes in his actions and act accordingly.

Be tolerant with boys who seem to be without a conscience without allowing them to do those things which would hurt themselves or others. Treat them as those who are not really responsible at the present time, but who will soon come to themselves.

Above all, no boy should be despaired of as being wholly bad.

LECTURE VI

Some Other Characteristics

I. CONSCIENTIOUSNESS.

1. Would Not Lie About Himself.
2. Willing to Be Punished.
3. Anxious to Speak Exact Truth.

II. SELF-CONFIDENCE.

Manifested In :

1. Self-Assertion.
2. Foolhardiness.
3. Smartness.
4. Pugnacity.

III. LOYALTY. THE BOY IS LOYAL

1. To His Friends.
2. To the "Bunch."
The "gang instinct."
3. To His Hero.
(a) The boy's reading.
(b) The Hero, Jesus Christ.

IV. COURAGE.

1. More Than Physical Bravery.
2. An Illustration : "I Won't."

V. LOVE.

1. Not Demonstration.
2. Sometimes Abnormal.
(a) A suicide.
(b) A duel.
3. Often True.

CON.: LEADERSHIP NEEDED.

ROBERT E. SPEER'S ILLUSTRATION.

VI

SOME OTHER CHARACTERISTICS

WE have considered in detail some of the outstanding characteristics of adolescence which are most likely to be met with by those who are endeavoring to guide the boy over Fool Hill. These are self-consciousness, day-dreaming, doubt and the inactive conscience. In addition to these there are many other traits worthy of the study of him who desires to help the boy. We will consider a few of these characteristics.

I. CONSCIENTIOUSNESS

To say that a boy is conscientious during the Fool Hill period may seem a flat contradiction of what has already been said. But bear in mind two facts: Not all boys are alike. No boy is the same all the time. Every boy differs not only from other boys but also from what he himself is at times. Hence some boys who are really on Fool Hill are conscientious; some are abnormally so, that is they will strain at a gnat while they swallow a camel. They will excuse much in themselves and their fellows on the ground that it is perfectly right, while they will not tolerate the same in others, especially in those who are trying to help them.

One of the meanest boys that ever ascended Fool Hill had this characteristic: He would never lie about himself. No matter how grave his offence—no matter how outrageous his conduct, when he was taken to task for it he would tell the truth. He was too conscientious to lie, but in almost every other respect his conscience was dormant. It must not be forgotten that there are some boys in the early adolescent period whose consciences are very sensitive. When they do wrong they know it; if there is any question of taking punishment for wrong-doing they are willing to be punished.

A boy of fourteen was questioned by his school-teacher as to the part he had taken in a classroom disorder. He may or may not have been a participant; on that point he was not clear in his mind. But he was sure that he had laughed at the boys who had led in the disorder. Of this he informed his teacher and declared that since there was doubt as to his innocence, he was willing to take his punishment with the boys who were clearly guilty. There was nothing of the mock heroic in this attitude, for it was truly characteristic of the boy. Once when a group of boys were discussing the matter of guilt and innocence, he maintained that there are times when, if a boy wants to do a thing, he is just as guilty as if he really did it.

Another boy at times was so slow of speech that his friends were beginning to be apprehensive of his mental development. One who made a close

study of him came to the conclusion that his hesitancy in answering questions was due to the fact that he was so anxious to speak the exact truth that he often changed his words for fear that he might say something not in accordance with fact. Subsequent observations confirmed this conclusion. The boy, now a young man, has a fine mind and, when he is among his comrades, he talks as if his tongue were hung at the middle. He is an illustration of a boy whose conscience was never dormant.

II. SELF-CONFIDENCE

This is a characteristic of adolescence that should not be overlooked. The self-confident boy is ubiquitous. The problem is to direct his self-confidence so that beneficial results will flow from it. This self-confidence takes many forms in different individuals, such as

1. **Self-assertion.** There is a kind of self-consciousness (see page 35) which finds expression in many disagreeable ways. There are boys who are self-assertive among certain persons and at particular times; there are others who are self-assertive everywhere and all the time; still others are intermittent in their exhibition of self; to-day they put themselves forward, to-morrow they are normal or even unduly retiring. These peculiarities and changes may be accounted for by the forces at play within the boy.

2. **Foolhardiness.** One kind of manifestation

of self-confidence is that which leads the boy to take risks, to attempt things that are hazardous. He is especially prone to do this when in the company of other boys who give him a "dare" or to whom he gives a challenge.

One Sunday afternoon in January about three-thirty o'clock, while walking on Riverside Drive, I saw what I supposed were three men afloat on an ice floe about two-thirds across the Hudson River. On my return, I saw a tugboat steam up to where the men were and stop. After a while the boat turned and went down-stream, evidently with the men on board. The following day the newspapers contained items like the following:

Three boys, sons of business men living in Edgewater, N. J., set out in a skiff yesterday with the idea of navigating the icy Hudson River as far as the lower bay. They were	
13, 14, 15 Years Old	fifteen years old, of Hudson Terrace,
	, fourteen, of Hudson Place,
and	thirteen, of Valley Place, Edgewater.

The boat belonged to young who used a bed sheet for a sail. An hour after the boys had cast off from Edgewater, persons on the Manhattan side at 159th Street saw the little boat ice-bound in midstream and in danger of being capsized by the heavy floes. The boys, spray soaked, were shouting for help and exercising their muscles to the extent that their frozen clothing permitted. The sail had gone by the board. Several attempts were made to reach them, but the ice prevented. Finally Sergeant, commanding the police

launch patrol, was notified at Harbor A. Men and women on shore put in many anxious moments while the police launch was running full speed from the Battery. It took several minutes after reaching the boys to transfer them to the launch. The boys said they had set out to see what Coney Island looked like in winter. All three were sent home.—*The Times*.

This escapade is so thoroughly characteristic of a type of foolhardy boys that with variations it has a general application. The declaration of the fifteen-year-old leader, while urging the other two boys to accompany him, tells the whole story: "I ain't afraid. I've had her out when it was a million times worse than this."

3. **Smartness.** Another form of self-assertion is the well-known "smartness" of some boys.

Teacher: "Johnny, please give the plural of tomato."

Johnny (very promptly): "Ketchup."

This may be a joke, but it is true nevertheless, for boys without number have tried to be just as smart as Johnny thought himself to be.

Within two blocks of where this lecture was written a class was asked to write a comparison of the adjective dead.

A boy wrote, Dead, more or less dead, most or least dead.

Another boy wrote, Dead, deader, deadeast.

The teacher does not know whether they were stupid or funny; they were marked in accordance with what they wrote.

Here is an illustration of another kind of adolescent smartness which is the outgrowth of self-confidence:

The boy was dressed in football costume, and, with a jaunty air, he walked into the local newspaper office and handed to the editor a scrap of paper. On the paper was a brief account of a juvenile football match which had taken place that afternoon.

Glancing at the report, the editorial eye caught the words: "Jones kicked a magnificent goal, the finest ever seen on the ground."

"Who is Jones?" asked the editor.

The youngster turned the thumb of his right hand proudly to his breast.

"I'm Jones," he said calmly.—*The American Boy*.

The only cure for the smartness of adolescence is a dose of time and experience. There are

**Time and
Experience**

"smarties" who continue to be nuisances all through life, because they really have not brains enough

to enable them to perceive how little they actually know. With most boys, however, time works wonders. When put into contact with persons who really know much, they soon begin to appreciate how little they know, and if there is any gumption in them they set themselves to acquire the knowledge and skill necessary to take them successfully through life. When a pastor or a teacher has to deal with a self-assertive adolescent who tries to be smart, he should smile at him, as he endeavors to give him more and more and still

more information; for the more information the average boy has the less smart he is.

4. **Pugnacity.** Perhaps the worst specimen of the self-assertive boy is the fighter. There are boys who "just can't help fighting." They seek for excuses to use their fists. But all the boys who fight should not be too severely condemned. This is what *Barclay Gilman* writes concerning the fighting boy:

Boys who are worth their salt are likely to get into fights at frequent intervals. Their mothers deplore this tendency but they cannot change the nature of the boys. . . .

Not so very many years ago four boys lived in a city street. The houses were set in uninterrupted rows on both sides. Their many windows made baseball practically impossible, and the cobbled street made a poor ball field, anyway. It was in the days before public playgrounds were thought of. But there was an open lot near by, although it was too small for anything but marbles.

One day after every one of the limited forms of amusement had been exhausted of all interest, the four sat languidly in the shade of the fence. No one spoke for ten minutes or more—always a sign of trouble in boys. Finally one of the four jumped to his feet.

"I can lick anybody in the crowd!" he shouted.

In five minutes a circle had been drawn in the dirt and, one by one, the other three faced him. With bare knuckles the bouts were continued until it was time to go home and wash for supper. Then

four horrified mothers soundly whipped four already badly battered sons for the crime of fighting. Next day the boys were as good friends as ever.

These boys were not ruffians. With but one exception they have grown to be good and useful citizens. And the single exception was not the boy who proposed the fighting.

No parent in the world was ever able to beat the love of conflict out of a boy. The best that can be expected is that he will fight fair and take a licking with good grace. If he will do that his character is in no danger, at least so far as the fighting is concerned.—*The Evening Mail*.

If taken early in life and properly instructed by his father, a boy could be brought up so that he would never fight for fighting's sake. He could be inspired to believe that the world needs fighters, fighters against injustice, oppression and unrighteousness. Such a boy would never use force except in defence of some one that was being abused or in behalf of justice and righteousness. In such a cause he would fight to the death. It may be that there is something of this thought in the sentiment of the poem by *Edgar A. Guest*, entitled

MY BIG BROTHER

My big brother will git you fer that,
 He'll shine up your eye and he'll step on your hat:
 You'd better watch out in the mornin', for he
 Will be lookin' fer you, jes' for pickin' on me.

You can slap me an' cuff me
An' bully an' bluff me,
But I ain't alone in this world,
There's another
That you've got to meet
When you're out in the street
Who will fix you fer certain, an' that's my big brother.

My big brother can clean up with two
Or sixteen or eighteen big cowards like you!
An' you'd better be careful, coz when he's around
With only one hand he'll knock you to the ground.
When I tell what you did
He'll say, "That's all right, kid,
I'll just send him bawling back home to his mother."
If you're looking for fight
You will get it all right
The very next time that you meet my big brother.

'My big brother!' I heard it to-day as I passed down
the street,
And it brought back to me many memories sweet
Of the days long ago when my big brother, too,
Did for me what he threatened his brother would do.
When he finished my fights,
And he stood for my rights,
With a strength I believed that no rival could smother.
And I chuckled with joy,
And I thought: "Lucky boy!"
For I know what it means to possess a big brother.
—*The North American.*

III. LOYALTY

The big brother's loyalty to the younger boy and *vice versa* is thoroughly characteristic. An adolescent may not be loyal to the person or things, which his elders insist he shall be devoted to, but that fact is neither evidence nor proof that he is not loyal.

1. To those whom he really regards as his friends the big boy is intensely loyal. He may not be free in his expressions of loyalty, but when occasions present themselves he does not hesitate to show where he stands. A regrettable fact is that so few adults are considered by boys to be their friends. By the boy, the adult is generally considered to be working for some selfish, ulterior motive, when he is really endeavoring to be helpful. For example, some types of adolescents believe that the advances made by older persons are based on fear rather than on friendliness. Other kinds of boys imagine that the efforts put forth on their behalf are simply devices to get them to be good.

Let a pastor or teacher speak a good word for a boy who is not present and he has so proven his friendship for him that he may depend on the boy being loyal to him. Let one get a job for a poor boy, help him out of a difficult position or give him a real good boost into a place for which he is longing, that one will not lack a loyal friend who is willing to do anything in his power for his benefactor.

2. To his bunch the boy is most loyal. Much

could be said concerning the so-called gang. Not every boy has the gang instinct.

"The Gang" Fewer boys will have recourse to the gang when we understand them better and deal with them more skilfully in the pre-adolescent and early adolescent periods. The boy is understood and appreciated by the "bunch"; with them he is able to express himself in many natural ways. When boys in the Junior Departments of Sunday schools are properly organized and provision is intelligently made for group activities, the gang will not be so attractive to them. This organization, varied to suit the developing boy, and activities, enlarged or modified as the demands of the Fool Hill require, are the best corrective for the gang. It is absurd to regret or denounce the boys' loyalty to the gang unless it is proven conclusively that that loyalty cannot be transferred to something better. It is worse than absurd to expect fruitful results from organizations formed according to the adult's view-point of what should be or according to his idea of how things could be done. The ideal leader must know the boy's view-point while he does not for an instant forget what is best for the boy. He must be willing to sacrifice himself while he stands ready with suggestions. If these suggestions are not carried out, he must patiently await other opportunities. Meanwhile the "bunch" will come to realize that the leader is not working for his own interests but for theirs. By degrees his help will be accepted and in time he will be able to mould the desires of

the boys, not because he gets them to do what he wants them to do but because he is showing them to do what is best. To his knowledge of boys in general and to the boys with whom he is dealing he must needs add grit and gumption while he lets patience do its perfect work. Oh, for such trained, unselfish leaders of boys! Their number is increasing all the time but the ranks are not yet overcrowded.

3. **To his hero the boy is loyal.** Hero-worship is another fact in a boy's life that is closely linked with this characteristic of loyalty. The developing boy has not only great ideas but also lofty ideals. He is longing, longing, longing; for what? He does not know. His father may later on in life become to him a hero or his mother may become a saint. But not now; father and mother are too near; their faults are too apparent; they are engrossed with what the boy imagines are trivial details of life while he is reaching up and off for the high, the noble. True he appears very mundane in his tastes, appetites and actions, but that is only because his elders do not understand him. They do not know the great thoughts that fill his soul.

The gleams and glooms that dart
 Across the schoolboy's brain,
 The song and silence in the heart
 That in part are prophecies, and in part
 Are longings wild and vain.—*Longfellow.*

No, his parents do not know these things; they

only know how untidy he is; how much unnecessary work he makes for them; how he saddens their hearts by his unseemly conduct. They speak to him and act according to their knowledge of him, not according to the great thoughts of his heart, and so they are not at all heroic to him but just commonplace faultfinders. But there is the hero—he may be far away in time or distance or he may be close at hand—who has a most loyal devotee in the boy just before and during a part of early adolescence. The hero may be one

Heroes Differ

worthy of devotion or he may be just the contrary. He may be worshipped with an intense adoration or he may have a slight hold on the loyalty of the boy.

Much depends on the number and character of the boy's interests as well as upon his temperament. A very mild case of hero worship was that of a boy just in his teens who thought that no one in this world quite equalled the milkman who served the family. Cautious questioning of the boy elicited these facts: He was very fond of white horses. This milkman drove a white horse. Any one who had such a privilege must be something out of the ordinary. Hence

The Milkman a Hero

the milkman became a hero. Life held nothing higher nor nobler than the possibility of getting a position such as the milkman occupied. When a boy's worship goes out to a prize-fighter or to the villain of a blood-curdling dime novel, what shall we do for the boy?

Two facts may be noted as most significant: In

the first place, the boy reads for himself at the beginning of the Junior period, or at about nine years of age. In the second place, he becomes a hero-worshipper towards the end of this period. Hence, when leaders of boys are as wise as they should be they will pay more attention to the boy's reading from the very beginning. This attention will be along two lines: Suitable books will be provided; care will be taken that these books will be put where the boy will find them and have ample

Opportunity opportunity to devour them, as he
to Read will, if he is not forced to read them.

In this way he will be provided with the hero or the heroes, in worshipping whom only good will come to him.

But best of all will it be to introduce the boy in his hero-worshipping period to *the* Hero. Jesus Christ, as the greatest, noblest and best of men, should be set before the boy with the fixed, definite purpose of getting him to accept him as his hero. We do not decry the manual work now so much urged for the Junior Department of the Sunday school nor do we belittle the study of the geography of the Holy Land, but we do urge, most strongly, that Jesus the Hero be presented to the pupils at the time when they are best prepared for such a presentation.

Every lover of boys, every one who would have a boy ready for Fool Hill should read and reread these words of *Weigle*:

Heroism, like the kingdom of God, "cometh not with observation." He soonest becomes a hero

who thinks least of it, but most of the thing he is set to do. The principle tells us, too, how to present Jesus to our pupils. It must be as a hero, in the sheer strength of his manhood and his achievements. Talk of what he *did*, not of what he was. At this age, children will not love him for his goodness, but they will learn to love goodness because they honor him and his deeds. Do not talk much, however, about his being a hero; and certainly do not ask your pupils to call him one. There are some things in life that cannot stand much talking about—heroism and loyalty are among them. Simply present his life and its deeds so vividly and concretely that the strength and power of his personality cannot help but shine through.

IV. COURAGE

There is in adolescent boys of certain types a kind of courage which impels them to do things foolish or absurd in the sight of their more level-headed seniors. We have discussed this sort of courage under the term foolhardiness.

But there is in the recesses of the heart of many a big boy a courage quite different from this. In many it is in a chaotic condition. In others it may be traced in their day-dreaming. If the pastor or teacher could look through and behind the conditions and even the reprehensible things in the make-up of many boys he would find there not merely a physical bravery which impels to heroic

actions but also a genuine moral courage which may be developed and brought into play for the advancement of unselfish righteousness. There is greatly needed the discerning, magnetic leader who can perceive as well as see, who can inspire as well as inform. The following illustration may help to indicate the possibilities:

One day at the entrance to a Sunday school a big boy was caught punching a smaller boy. The superintendent of the school talked to the boy kindly but in no uncertain terms. He endeavored to show him the meanness of the act and to point out how a big boy degraded himself by using physical force against one smaller and weaker than himself. But that was not all; the superintendent without preaching a sermon or indulging in any of that "goody-goody" talk which a boy despises indicated to the culprit how he might use his strength and courage in fighting those things which hurt people. For about six months the boy by his actions indicated that he resented the advice which his friend had given him in connection with his treatment of the younger boy. Afterwards he seemed to forget it and behaved himself well.

One Sunday afternoon the superintendent was on his way home discouraged because of some things that had taken place in school. His head was lowered as he rapidly walked up the avenue. Suddenly he became conscious that some boys just ahead of him were talking in loud tones. As he

stopped to listen, he recognized them as a group of adolescents belonging to his school. One of the boys stamped his foot angrily on the sidewalk and jerked out as if he did not care who heard it:

"I tell you I won't. It's wrong. I won't do it, I won't." With every sentence the boy's shoe hit the sidewalk as if to give emphasis to his words.

The superintendent's head was raised. A smile was on his face. As if he had not noticed nor heard anything unusual he passed the group with a "good-afternoon, boys." The discouragement was gone from his heart. If he could hope for such results as his boy had manifested when he had the moral courage to withstand his companions in their wrong-doing, he could continue working. That evening he faced the congregation hopefully and courageously for he knew that his labor was not in vain.

V. LOVE

An adolescent's love affairs are extremely interesting. It would require a large-sized volume to consider them adequately. Here we may glance at only a few facts:

1. **The adolescent wants no demonstration of affection.** A brother and sister had been play-mates from infancy. When the boy was fourteen years old, his sister, two or three years older than he, went from home on a visit. Her brother accompanied her to the train. As it approached she leaned over to kiss him good-bye. The boy stepped back out of reach and said, "Ah! folks would think you were going to die." For years the sister

carried in her heart the pain of this rebuff, for she concluded that her brother whom
Heart Pain she loved so much did not love her.
 Later in life she learned her mistake.
 The boy was at the age when he wanted no demonstration of affection.

There are ways in which love for a boy may be proved, but he wants no hugging, no kissing, no endearing epithets. Somebody says, "John is the worst boy in town." You reply, "Oh, no, John is a pretty good fellow; there are many worse than he." John has no difficulty in deciding which of the speakers loves him. You did not expect that John would hear of what you said, but John heard of it and has given you a big white mark in his boy's heart, while the one who told you how bad he is has received a big mark also but it is black. It will take much more than talk to erase it from John's mind.

2. **The adolescent's love is sometimes abnormal.**
 The boy who has so little chivalry in his make-up that he delights to annoy his day-school teacher, will suddenly fall in love with her and become her devoted slave, notwithstanding the fact that she is five or even ten years older than he is. To realize to what extremes a boy's love will carry him one has but to scan the daily newspapers. Here are two typical extracts:

(a) A suicide. Three hours after he put a bullet through his head in the presence of the mother of the girl he loved fifteen years old, of Flatbush Avenue, Brooklyn, died in the Holy

Family Hospital to-day the victim of a schoolboy infatuation. He had been in love with fourteen-year-old a pretty little schoolgirl who lives with her mother, at Atlantic Avenue and it was at this home that the tragedy occurred. Young who was an overgrown lad, weighing about 175 pounds, had attended public school with who was a chum of his sister, who is now dead. He had long been in-

Infatuated fatuated with the girl, who is small for her age but very attractive. She, however, did not return his affection, and expressed fear at his attentions.—*The Globe*.

(b) A duel. Two office boys, Wm. C—— of East 122nd Street and Wm. M—— of Fifth Avenue, both fifteen years old, went to 123rd Street and Second Avenue late last night to settle their rival case of "puppy love." Both are in bad to-day. Young C—— is in charge of the Children's Society for his alleged boyish prowess in attempting to shoot his rival with a 32-calibre revolver, and Master M—— is being kept close indoors and subjected to a drill in juvenile ethics at the hands of his parents.

The youngsters were rival claimants for the hand of fifteen-year-old E—— T—— of West 125th Street. C—— told the police after his arrest that he had supplanted his rival in the affections of the girl by his alacrity in buying bonbons and street car rides, and that green-eyed jealousy had sprung up between them as the result.

On Tuesday night of last week, it seems, the boys

met by appointment and endeavored to settle their difficulties with their fists. C——

A Fist Fight apparently got the worst of this argument, and when they met for a return engagement last night he carried a tiny revolver. He not only carried the diminutive weapon, but the police say that he used it. Young M—— affirms their allegations and affirmations are backed up by a slight flesh wound which he bears on his right arm, and which he says was inflicted by one of the two bullets fired by C——. —*Selected.*

3. The adolescent's love is often true. As we have seen, he does not naturally love the things and the persons which the adult loves. But he can and does love unselfishly, devotedly. He loves the "bunch" although he may have many fights with them. He loves his dog although he may let some one else attend to the dog's needs. He loves his friend when he has really found one although he may offend that friend in many ways. He loves some one whom he had adopted as his ideal although he may not live up to his ideal. Since these things are so, it is the preacher's and the teacher's duty as well as their priceless privilege to endeavor above everything else to get the boy to find an object for his love that will stand every test and that will never be found wanting no matter what may be the emergency or the crises. What or who

**An Object
for His Love** can this be but Jesus Christ? Many men have an affectionate regard for Christ but they do not love him.

One cause for this is found in the fact that in

adolescence they missed the great Object for their affection. Boys who are led to love Jesus truly will come to love what he loves.

What is needed to make the most of the characteristics of the boy considered in this lecture as well as to put the boy where he will be useful as a boy while he is preparing for a manhood that will

Leadership be blessed to himself and others, is
Needed leadership. Just how this leader-

ship is to be developed and manifested depends on many things which we have been calling to the attention of would-be leaders. There is no cut and dried method. There is no list of rules. Perhaps the following may be suggestive:

Mr. Robert E. Speer tells this incident of the Southern Appalachian Mountains: A friend called my attention to a neighborhood of over seven hundred people without a church or a Sunday school. I asked him if there were any Christians. He said, "No—oh, yes. There is one man down there who makes enough profession for a whole town-ship."

Looking around, I saw a boy on horseback. I asked, "Who is that boy?" The man gave me his name, saying, "He is the meanest boy in all this country."

By this time the boy rode up. I reached out my hand and said, "Hello, Jim! Come up here; I want to shake hands with you." I gave him a good hearty shake, told him I was going to have a meeting at the schoolhouse, and asked him where I could get a boy to go around and tell the people.

He said, "Will I do?" "First-rate if you will go."
 "All right; I am the boy you need."

We had hardly concluded our bargain before the boy put his hands upon his hips, turned to the old man who had been standing by, and said, "I might as well commence now. Going to be a meeting at the schoolhouse next Sunday. Bring the old woman and all the kids along."

Sunday morning I drove to the schoolhouse a little early. To my surprise it was crowded, and a number of boys stood around the door. I said, "Boys, I would like to get in." One of them spoke up, saying, "So'd we." "Let me in and you can follow me." "No we can't; it's full clear up." "Nothing can be done until I get in." "You can't get in here."

I was obliged to go around and crawl in through the window. There sat my Jim on the front seat. He looked up with a smile and said,
Jim Fetched "I fetched 'em." After my address,
Them we organized the Sunday school.

We went to a house near by for dinner. When we were seated, the lady began to laugh. She said she was thinking about Jim. I asked what about him. "Well, he rode into our front yard, never looked to see if any one was around, and began to yell, 'Going to be a meeting down to the schoolhouse next Sunday morning at ten o'clock. Funniest fellow you ever see in your life will be thar! If you don't come you'll miss the biggest thing ever come to this part of the country!'"—*The Canadian Epworth Era*.

LECTURE VII

Misunderstanding

INT.: WHAT IS CULTURE.

I. ILLUSTRATIONS OF.

1. He Never Smiled.
2. He Always Laughed.
3. Some Junior Boys.
4. Another Factor.

II. CAUSES OF.

1. The Boy's View-Point.
2. The Adult's View-Point.
3. The Boy's Self-Consciousness.
4. His Overestimation of Himself.
5. His Make-Up.
6. Dealing With Groups.

III. CURE OF.

- ### 1. Knowledge of the Boy.

Illustration : A Monkey.
Mule.
Man.

2. Allowances Made.
3. Spirit of Comradeship.
4. Proof That the Boy is Understood.
5. Help the Boy Understand Himself.

CON.: A TACK IN A HORSE'S MOUTH.

VII

MISUNDERSTANDING

ANOTHER caption for this chapter might be The Valley of Humiliation, for the one who persistently misunderstands the big boy is sure to be deeply humiliated soon or late. The boy who is misunderstood is humiliated, although he would be the last person to acknowledge this fact. Conversations with scores of men, who have been able to recall vividly their mental processes when they were misunderstood at the time of their adolescent struggles, confirm this statement. Any thoughtful student of boys may find testimony to its reality by recalling his own boyhood and by talking with those who have not forgotten how they thought, spoke and acted when they were experiencing some of their darkest moments.

We are living in an age of culture. Any one who earnestly seeks true culture may profitably consider the following:

At a dinner gathering, of which Jane Addams of Hull House was the honored guest, the conversation turned to the subject of culture. One notable person and another was named as embodying different guests' ideas of culture. At length a hitherto silent guest spoke up, "I think our ideas differ a lot as to

what culture is." Then, turning to Miss Addams, "How would you define culture, Miss Addams?"

Miss Addams was thoughtful for a moment.

"That person is most cultivated," she said, at last, "who is able to put herself in the place of the greatest number of other persons."

In other words, to be cultured is to understand.—*S. C. R.*

Human nature is such a complexity that to understand it is indeed a great acquirement. If to this understanding is joined the willingness to put one's self, not only in imagination but also in action, in the place of other people there is culture of the highest order. Hence the pastor or the teacher

**The Guide
Benefited**

who deliberately prepares to guide boys out of the valley of misunderstanding will benefit himself as well as those helped. His powers of observation will be quickened; his fund of information will be enlarged; his ability to form correct judgments and to arrive at quick decisions will be developed; his sympathies will be broadened; his love for others will become greater. Surely all this is worth striving for! In the line of this development, let us look at

I. ILLUSTRATIONS OF MISUNDERSTANDING

1. Recently the daily papers contained accounts of a boy, sixteen years of age, who was known among his friends as "the boy who never smiled in his life." One day he sat on a bench in Central

Park, shot himself in the forehead with a revolver which he had ready for the deed and,

Shot Himself a few hours later, died in the Presbyterian Hospital. A short time before

the shooting a passing officer had noted the dejected expression on the lad's face. When the father received the report of his son's shooting he said, "I am not surprised. He had an habitual grouch. I tried thousands of ways and thousands of times to cheer him up and make him smile, but it was useless." The points to be noted in this present study are: This boy had been in his melancholy condition for a long while; no one really knew what was the cause of his condition. Pertinent questions are these: Did any one ever really endeavor to understand the smileless boy? If he had been understood, could he have been saved from his untimely death? What may we learn from his sad life?

2. By way of contrast was the case of a **Chicago boy who always laughed when he heard a funny story**. One day one of the boys in his class at high school whispered something that seemed funny to him. He laughed until his teacher called him to the desk and reprimanded him. Soon thereafter the boy disappeared from home and, a few hours later, his body was found in the lake.

Body in the Lake That the deed was deliberated is evidenced by a picture of a fifteen-year-old girl found in the sixteen-year-old boy's pocket. On the reverse of the photograph he had written, "We shall meet again in the great here-

after." Of course a boy ought not to disturb a class, but in view of the serious effect of the reprimand, may we not ask, If the teacher had really understood the boy might there not have been a different method of dealing with his peculiarity?

Lest the foregoing illustrations may seem to be extreme for our studies this one is quoted:

3. **Some Junior Department boys.** "One day I was taken through a large Sunday school by one of the superintendents. When we came to the Junior Department a class of eight or ten boys about ready to go into the Intermediate room was pointed out in this language: 'There **The Worst Class** is the worst class of boys I ever saw; I tell you it is a problem.' At once my mind became very active as I looked at that fine bunch of bright fellows, only this one big word, *misunderstood*, rang throughout my soul."—*Selected*.

4. **Another factor in the problem of misunderstanding** is stated by the *Young People's Weekly* in these words: "One of the mistakes young people often make is to suppose that nobody understands them. They have an idea that they are different from others, and if their elders treat them in a way they do not like, they set it down to the fact that they are misunderstood. But while it is true that no two people are exactly alike, the fact remains that often the father of the youth who thinks his case so unique understands him considerably better than he understands himself, and the girl who is

so impressed with her unlikeness to other people is not in the least a problem to her mother."

This desire to be considered superior to the rest of mankind is not confined to adolescents; the world contains many such persons. They demand extraordinary consideration and peculiar treatment. They cannot be dismissed as unworthy of thought but their demands are so many that we cannot here discuss them or the remedies therefor. In many cases all that can be done is to bear patiently with them, difficult as this is.

Those who desire to help misunderstood boys must consider

II. CAUSES OF MISUNDERSTANDING

These, of course, are many; often two or more causes are operating at once, so that the difficulty of the situation is increased. Frequently others than the boy are to blame, which fact makes a diagnosis of the case difficult. Here are some of the common causes of misunderstanding:

1. **The boy's view-point.** One Sunday afternoon a teacher came to the superintendent of a large Sunday school and asked that John Blank be removed from her class. On being asked the reason for her request, she declared that John had been impudent and had insulted her. It so happened that the superintendent for months had been making a very careful, personal study of this particular John, who had expressed a desire to study for the Gospel ministry; so he asked the

teacher to give particulars of John's misbehavior.

**A Teacher's
Grievances**

From her long recital of grievances against the boy, these facts were made clear: Three times during the teaching (talking) period that afternoon, John had sought an opportunity to express his opinion concerning the lesson facts. Every time the teacher endeavored to suppress her outspoken pupil, with the result that he had become provoked and at the close of class had spoken his mind very vigorously to his teacher, who took the ground that she had been insulted.

As gently as possible, so as to calm her ruffled feelings, the superintendent endeavored to get the angry teacher to perceive that from the view-point of a boy of fifteen John had a perfect right to express his opinion on the lesson. The ignorant teacher would not grant this nor would she accept the superintendent's suggestion that she ought to rejoice when a member of her class had something to say concerning the lesson, for thus she could ascertain how her pupils were thinking and could correct their thinking if it was wrong or confirm it when it was right. After a long conversation her

An Ultimatum

ultimatum was: "John must be removed from my class or I shall leave the school." As a compromise she was offered a class of young girls, for it was quite evident that she could not help adolescent boys. This offer she refused and withdrew from the school.

An illustration of an entirely different kind is given in *The Youth's Companion*, as follows:

Alfred went to a party under instruction from his father not to walk home, but to take a cab if it rained. It did rain and great was the father's surprise when the son arrived home drenched to the skin.

"Why didn't you take a cab, as I told you?" asked the father sternly.

"Oh, I did," was the ready reply. "But when I ride with you you always make me ride inside. This time I went on top with the driver. Say, dad, it was grand!"

We may form our own conclusion of the boy; say he was foolish; or even proceed to denounce him, but that does not change matters a mite. He had a royal good time according to his conception. Of course, to his father, the experience would have been quite the reverse of having a good time. This only emphasizes the truth that father and son differ materially in their view-point.

2. **The adult's view-point.** In the foregoing paragraphs are illustrations of how the adult is liable to misunderstand the boy because of the latter's view-point being so different from that of the adult. The shoe is just as likely to be on the other foot. The adolescent is frequently unable to appreciate the view-point of the person of experience. It was after his second child was born

**A Man's
Confession**

that a man went to his mother and confessed that as a boy he had failed utterly to understand or appreciate her view-point in her attempts to help him. What she had intended for her son's best interests, he had regarded as interferences with his rights and,

while there had been no serious breaks between mother and son, the latter had silently and often stubbornly resented the attempts to keep him in the right way, for he had marked out a course for himself which, in his lack of experience, he was sure was the proper one. As a father, however, he could realize what his mother had been endeavoring to do and how foolish he had been in not accepting her view-point. There is an immense difference between fifteen and thirty in the matter of view-points; but what of the difference between fifteen and forty-five?

3. **The boy's self-consciousness.** We here but touch on a characteristic of early adolescence which has many ramifications and which plays a large part in the make-up of a boy on Fool Hill. (See page 35.) In many a boy self-consciousness is so sensitively in evidence that it causes him deliberately to put up a shield between himself and his would-be instructor or guide, so that the latter is not only unable to touch the real boy but he is not permitted to get acquainted with that boy. The crooked stick referred to on page 22 is an illustration of this fact. He was misjudged because no one really understood him. He was misunderstood because he would not allow his elders to get at his real self. When he was led to talk about Napoleon he began to show himself. A fair question to ask before passing judgment on a boy is this: Do I really know that boy? If the boy is not adequately known, the judgment is apt to be based on insufficient data.

4. **The boy's overestimation of himself.** One of the most persistently unhappy boys developed into an unhappy man. No one—not even the boy specialist who was consulted concerning him—ever really understood him because he had such an overweening confidence in himself and his greatness that he so disgusted others that they left him to his conceit. The difficulty of doing anything to enlighten him was due to the fact that from infancy he had been so sickly that his parents were not willing to deny him anything or to reprimand him lest their doing so might affect him seriously. This case is not typical, but it suggests one of the reasons why boys are misunderstood.

5. **The boy's make-up.** It may be his self-consciousness, his self-esteem or some other characteristic that makes the boy difficult of understanding. More than once the writer has been approached by a mother who has realized that a great change has taken place in her boy. The little fellow that she called her baby suddenly emerged into a condition that made the mother's heart go all a-trembling. She thought she had lost her boy. He had changed so completely that she could scarcely realize it was the same one who so short a time before had been her baby.

"What shall I do?" was the question. The anxious mother was told that her boy had now reached a stage of development which made him quite a different individual from the one which she had in her mind; that unless she studied her boy and got acquainted with him again she would, in-

deed, lose him. She was sent away to form a new acquaintance with this individuality that had somehow or other outgrown her. In a short time she returned. This, in substance, was her story:

"I did what you told me; I studied my boy, found traits in him I had not dreamed of, was beginning to get acquainted with him, and was getting close to him, when, all of a sudden, I found that he had left me again, and all my study seemed to be in vain. I thought I knew him, and was congratulating myself on this fact, when he got away from me again. Then I began to study him anew, and was getting close to him once more, when, suddenly, he left me again. I do not know what to make of it. One day he seems to be one thing and another day another thing, and the third day quite the reverse. It keeps me on the go all the time to keep up with him. If I only knew what to do, I would do it, for I don't want to lose my boy."

This mother had found out what the student of boy nature knows, namely: A young adolescent is a bundle of self-contradictions. (See page 40.) It is very difficult to know just what he is. In fact,

Self-Contradictions he does not know himself, for, as the mother expressed it, to-day he is one thing and to-morrow he is another.

This makes dealing with the boy all the more difficult, for just as the parent or instructor has completed his study and has made up his mind what to do, the boy surprises him by appearing in a new rôle. This is not a case for discouragement, for if we know the facts we are

prepared for them. The teacher should not give up, but should endeavor to get better acquainted with the boy. More than this, he should make up his mind that the apparent freakishness of the young adolescent is an indication of the turmoil through which he is passing. He needs help. It is well to give this help, because of the boy himself. It will be given in the ratio that the one who sympathizes with him understands that he is not the same for any long period of time, but that he is constantly changing.

6. **Dealing with boys in groups.** A young student, teaching adolescent boys of many types, found that if he was to have discipline he must deal with them individually. Whenever he accused a group of boys collectively, even though the culprit was in the group, the whole class resented the injustice of the accusation and made the teacher pay for his folly. When, however, he waited patiently until he had found the one who ought to be blamed, the moral sense of even the roughest boys in the class was enlisted on his side and the class as a whole upheld him, no matter how severe was the punishment inflicted. By degrees a warm friendship was developed between teacher and class, for he and the boys came to understand one another. So much has been said in these lectures concerning the necessity of knowing boys as individuals that we shall never again be guilty of the crime of treating boys other than individually. This thought naturally suggests a consideration of

Injustice

III. THE CURE OF MISUNDERSTANDING

Just as the cause of misunderstanding may consist of more than one factor, so the cure. The pastor and the teacher are asked to consider the following very seriously and then decide as to what is necessary. To remove the causes of misunderstanding the big boy there must be

1. **Real knowledge of the boy.** The guide must know the boy not only as he appears to him and to others but also as he really is. How shall this knowledge be obtained? Here is a suggestion:

One Sunday afternoon the superintendent of a large Sunday school stood on the platform arranging the details of the devotional service. Glancing at one of the classes he noticed a boy who was acting so that he had the other members of the class laughing and others in the neighborhood were watching his antics. He had evidently been to the circus the night before and was showing his classmates how the monkeys had performed. The superintendent's first thought was: It is too bad that that boy's teacher did not get here before the boy arrived. The day is lost for that class because the teacher allowed the boy to become master of the situation. His second thought was that he ought to try to help the teacher before it was too late. He went to the class and got the boys to come to order. On the way back to the platform, he could not help smiling, for there

A Monkey was floating before his eyes the word **MONKEY**. The boy who had amused the others was a veritable monkey.

After the devotional services the superintendent, as usual, looked over the school to note how the work of teaching was progressing. As his eyes fell on the class of boys in which had been the monkey, he saw him, transformed, sitting very rigid in a corner, with a defiant look on his face, while his teacher was talking to him earnestly. She was evidently striving to get the boy to do something, which his look and attitude proclaimed he was determined not to do. The superintendent, taking in the situation, said to himself, No use, that teacher cannot budge that boy; whatever has

taken place the monkey has departed
A Mule and there is a MULE in his place. If the teacher is wise, the mule will be ignored for the present and the teaching proceeded with. Going to the secretary's room the superintendent ascertained the boy's address and made a note to interview his mother.

It was ten o'clock Monday morning when the superintendent ascended to the top floor of a rear tenement in a densely settled district of the great city. His knock at the door called forth a "come in." On the way from his home he had carefully prepared a speech that he was to make to the mother of the monkey-mule boy. But that speech evaporated into thin air when he entered the room. Standing there at the wash-tub with his sleeves rolled up was the boy rubbing clothes with the vim of an expert washwoman. After the usual salutations, the superintendent said to the mother, "I want to talk to you alone." Handing the boy some

money she sent him out to make a purchase. As he clattered noisily down the stairs the visitor said to the woman, "Does your boy often do that?" While he lives here and perhaps into the ages of eternity he will not forget the expression on the mother's face as she looked up into his eyes and said, "I've the best boy in New York." The best boy in New York—that was the monkey and mule of yesterday.

In answer to his questions the superintendent got the woman's story. She was a widow with only one child. At first she had gone through the struggle for existence successfully, but by degrees her hard work told on her. Her back had given out and now she was unequal to her daily tasks. Her boy helped her in every possible way and at times, as on this Monday morning, when he found she was unable to do the washing for her patrons he remained at home and, under her direction, washed the clothes, hung them on the lines on the roof, brought them in when dry and helped her prepare them for ironing. How this mother praised her boy! How she thanked God for giving her such a son! How small the listener became in his own estimation when he realized how he had misjudged the boy!

He went along the street thinking, Yes; he was a monkey, he was a mule, but he is a man. My business is to bear with the monkey and the mule, that I may reach the man and bring him into vital relationship with Christ so that the very best he is

A Man

capable of may be realized in his life. When he reached home he printed in large letters on a card to be kept for reference these words:

A MONKEY MULE MAN

Then he carefully and prayerfully thought about the boy. He came to the conclusion that he knew and therefore understood the boy in part because he had seen him under three aspects. If he had seen him under other circumstances he would have known him better. His resolve was: I will never pass judgment on a boy until I have studied him from every possible standpoint. What say you? Was this a sensible resolve? Is it worthy of imitation?

2. **Willingness to make allowances for the boy.**
This should be a natural outcome of real knowledge of a boy. But is it? "Should a boy of fourteen make allowances for a man of forty?" This question was received with laughter when it was asked in all seriousness at an institute for Sunday-school workers. After the one who had asked it had backed up his reason for asking with illustrations from real life there was no laughter, for some of the earnest students of boyhood to whom it had been addressed realized keenly that they had been making serious mistakes. They perceived plainly that they had been demanding much from boys in

Fourteen
and Forty

the way of tolerance with their preconceived notions, imperfect knowledge of boys
Unjust Demands and unjust requirements. Many a weak, ignorant boy of fourteen is more tolerant of the foibles of his learned, strong pastor or teacher of forty than the latter is of him. This ought not so to be.

3. **Cultivation of the spirit of comradeship.** Let us make no mistake here. The pastor or teacher that descends to the boy's level in things that are foolish, frivolous, off color or lawless, is simply making it easy for the well-merited contempt that the boy will manifest towards him soon or late. On the contrary, he who impresses the boy with his superiority to things that are low, mean or wrong, without endeavoring to do so but simply because it is so, and manifests a sincere desire to be one with him in the endeavor to be right and to do many things, will find the boy more and more exposing his true self and yielding to the influence of him whom he considers his friend.

The "terror" of a large public
A "Terror " school was won by a teacher who first demonstrated to him that in every sense of the term he was able to be his master but who gave unmistakable evidence that he preferred to be his friend. The terror realized that the kindness shown by his comrade was not a bribe to keep him good for the time being, but that it sprang from a real desire to help him amount to something. From the very beginning "the expulsive power of a new affection" acted powerfully in

driving the evil out of the boy and in impelling him to his friend who had no difficulty in understanding him or in making himself understood. It was the comrade and not the teacher who was able to guide the boy to the heights. The fact that he was a trained teacher enabled him to be all the more helpful comrade.

4. **Proof given to the boy that he is understood.**

A young man five years after graduation from a public school applied to the principal of that school for an opportunity to act as substitute teacher. The principal at first refused the request on the ground that the boys would not respect the applicant and therefore he would have a disorderly class. The young man persisted in his appeal that he be given a trial, and was put in charge of a class of adolescents whose teacher was absent on sick leave. A short time after the new teacher had entered the classroom the principal heard peals of laughter coming from it. Hastening to ascertain the cause of the laughter he entered the room to find the young teacher with his hands in his trousers pockets, sitting in a most undignified posture, laughing as if he were having the greatest enjoyment. To his stern, "What does this mean?" the principal received this reply:

"Oh! Mr. Blank, it's too funny for anything. These boys have been trying some of their monkey tricks to get me rattled. I have been telling them that those are just the things the boys did to annoy their teacher when I was a kid. Don't you

think that it is awfully funny that these boys are trying on me the same old chestnuts that the fellows tried on their teachers years ago?" And again the room rang with the peals of laughter of the most boyish teacher that had ever been in charge of a graduating class in that school.

The principal was so astounded that he had nothing to say, but noting that the new teacher was master of the situation he withdrew to his desk to think. The result of his thinking was the conclusion that the laughing teacher had found his own way of getting on with boys. Whenever a class of boys in that school was without a teacher, this young man was put in as substitute, until he received an appointment as regular teacher. He simply brought to naught all attempts to annoy him by proving to the annoyers that he understood them completely and was not disturbed by what they did, but rather enjoyed it.

A big boy in Sunday school so annoyed his teacher that she sent him to the superintendent. The latter told the boy to sit by himself and endeavor to realize what was the matter with him. In about twenty minutes the superintendent came to the boy and said, "John, I know what is the matter with you. Go back to your class and try to behave yourself." The boy did so, and was so chagrined at what the superintendent said, that he behaved himself for several weeks. To another disorderly boy, that superintendent said quietly, so that no one else could overhear his words, "I could bring to

Chagrined

this school a monkey that could do more tricks than you do and that could be much funnier than you are." The boy perceived that he was understood. He never forgot these words and, as a man, now speaks of them. When boys are understood it is sometimes helpful to inform them of the fact, but as a general rule it is better to say nothing and use the knowledge as a basis of helpfulness.

5. **Determination to help the boy understand himself.** This point is discussed on pages 113-116.

It is cruel and unjust to punish an animal for acting strangely, until we have made a determined effort to find out what is the reason for the change that puzzles or annoys us. An incident told in the *Humane Journal* shows how easy it may often be to find and remove the cause.

A family horse that had been considered perfectly gentle and safe, suddenly, without any apparent cause, took to running away when harnessed to the buggy. The owner tried various punishments as a means of curing him, but not succeeding, finally sold him, though with many regrets. The new owner was a thoughtful man, and at once looked the animal over carefully, hoping to find some reason for the habit. Opening the horse's

mouth, he discovered that a tack,
A Tack evidently picked up with his oats,
was wedged between the teeth in
such a way that the pressure of the bit must have
been agony to the animal. The tack was removed
and the horse at once became gentle and docile
again.

LECTURE VIII

Preparation for the Hill

INT.: PREPARATION FOR ADOLESCENCE.

WILD OATS.

I. PHYSICAL.

1. Handicaps Removed.
2. Trained for Health.
3. Activities.

II. INTELLECTUAL.

1. Intellectual Honesty.
2. Nothing to Be Unlearned Later.
3. Intellectuality Respected.
4. Truth Will Persist.

III. SOCIAL.

A Boy Should :

1. Have His Place in Society.
2. Do His Part of the World's Work.
3. Respect Rights of Others.
4. Assume Responsibility.
5. Be a Burden Bearer.

IV. ETHICAL.

1. What Is an Ethical Man ?
2. To Him That Will.
3. Ethics Cannot Be Taught.
4. A Few Questions.

V. SPIRITUAL—WHERE.

1. Home.
2. Cradle Roll.
3. Beginners' Department.
4. Primary Department.
5. Junior Department.
6. Church.

VI. SUMMING UP.

VIII

PREPARATION FOR THE HILL

THE statement that a child's education should be begun a hundred years before his birth is so trite that one scarcely dare repeat it. Biology, psychology and theology, however, unite in unanswerable testimony to its truthfulness. Therefore we may assume this postulate: *Preparation for adolescence cannot be begun too early in life.* The home, the church, the Sunday school and the day school should be allied in active, vigilant coöperation in the effort to bring the boy to the foot of Fool Hill in the very best condition—physically, intellectually, socially, morally and spiritually.

Perhaps the most reprehensible twaddle uttered concerning boys is that which declares that "they must sow their wild oats." This teaching is nonsense. It is no more necessary for a boy to sow wild oats than it is for his sister to do so. It would be just as sensible to hold that the boy must have yellow fever or typhus fever in order to physical development as to maintain that he must sow wild oats in order to be morally or ethically strong. "Be not deceived; God is not mocked; for whatsoever a

man soweth, that shall he also reap." Every wild oat a boy—or any one else—sows will have a reaping time; the wilder the oat the worse the harvest.

For years psychologists taught that the natural time for a boy's religious awakening was at about the end of the early adolescent period. Now many paidologists say that religious awakening may come much earlier than the sixteenth year. The fact is that many children are truly religious from very early life. What has seemed to be a religious awakening at sixteen or eighteen years of age, has in reality been a reawakening. Proper treatment in childhood will result in larger numbers awakening to their spiritual birthright when very young.

In order to save the boy from much that he might otherwise be called upon to endure and to prepare him to pass easily through the Fool Hill period and on to the heights beyond there should be

I. PHYSICAL PREPARATION

In this preparation the physician and sometimes the surgeon have important work to do.

1. **Physical handicaps should be removed.** A heart-broken father after his son's latest and worst escapade declared, "If I ever get him home again, I shall have him examined to learn whether his brain is all right." This was a sensible resolve of the father, but if it had been made and acted upon years before he probably would have been saved much deep sorrow and bitter shame.

Criminals cured by the knife, is the heading of

an article that suggests this question: If criminals can be cured by the surgeon's skill, why could not their criminality have been prevented by that same expertness exercised earlier in life? In other words: Why not prevent instead of cure? Very few persons have smallpox now because we know how to prevent the dreaded disease. In the case of our boys why not adopt the maxim: "Prevention is better than cure"? Why not have regular physical examinations in order to prepare the youth for the trying experiences through which he is to pass?

The value of a sound body should be emphasized. Every year more and more instruction is given concerning the care of the body. All that is pleaded for here is that such instruction begin very early in life. Parents should be instructed so that they may train their children in health. Since the body is intended to be "a temple of the Holy Spirit," this matter assumes a religious aspect which cannot be ignored by pastors and Sunday-school workers.

2. **The boy should be trained in order to healthfulness.** The day is coming when there will be such a close and intelligent correlation of the boy's instruction in righteousness and his training in healthfulness that one will react upon the other to the great advantage of both. Home, church, Sunday school, day school and the agencies which have to do with the boy's recreational life should be in such accord in preparing him for future usefulness

Temple of
the Spirit

that his training in health will go hand in hand with his training in intellect and his training in religion. All this is commonplace in theory, but it is far from ordinary in practice.

3. **The boy must have activities that allow the natural expression of the forces within him.** What these activities are can be determined only by those who know the boy in his environment. For example: the boy living in a crowded tenement, shut up for a large part of the day in a public-school building, with little or no opportunity to engage in boyish games on the street, is in an environment quite different from the boy on a farm or even from the boy in a village. Perhaps one reason for sowing wild oats is because so many boys have so few opportunities for naturalness.

Naturalness This matter has such a marked relationship to the boy's future weal or woe that no one really interested in him dare ignore it.

II. INTELLECTUAL PREPARATION

It is, of course, understood that we are considering only those phases of intellectual preparation that have to do with the boy's moral and spiritual life. To the school-teacher has been assigned the necessary, if sometimes difficult, task of furnishing the boy with those elements of knowledge which form the bases of his mental equipment. But he needs much more than knowledge. If he is to face the crises of life confidently and come off victorious in the search for truth he must have an

intellectual equipment other than facts. His instructors should coöperate in furnishing him an intellectual preparation that will stand the stress and storm of life. Here are just a few hints:

1. **A boy is entitled to absolute intellectual honesty.** Better say to a child, "I do not know" than to tell him something that is a half truth or worse. Better say, "I do not understand that," than to try to explain that which is not clear to your own mind. In other words, treat the child as if you were a seeker after the same truth for which he is searching. Many a miserable, pious Sunday-school teacher, because of his intellectual dishonesty, has lost the respect or even gained the contempt of a child. A boy in the preadolescent

**A Teacher
Scorned**

period had only scorn for his Sunday-school teacher who answered the boy's questions incorrectly. The boy would ask a question, receive an answer and, during the week, would look up the correct answer, often to find that his teacher had given him wrong information. The teacher thought that he was fooling the boy but he was not.

2. **A boy should not be taught anything that must be unlearned in later life.** A wise grandmother had to deal with a questioning boy. She welcomed his questions and answered them truthfully whenever she could. When her boy asked her a question that she could not truthfully answer in a way that the boy could understand, she would say to him something like this: "I cannot explain this to you now. Wait until you get older; then

you will be able to understand it." If the boy insisted on an answer, grandma would say, "Do I not always tell you the truth? You must trust me in this, for you know I would not ask you to wait for an answer if it were not best for you to do so." The result was that the boy's confidence in his adviser increased from year to year. During his mature life he never had to unlearn a truth taught him by his grandmother. Moreover, her teaching,

Prepared for Later Life	simple and comprehensible as it was, prepared him to receive much truth in later life. He has never experienced those intellectual shocks and revulsions, often leading to upheavals, so common to those who were mistaught in childhood and youth. If you would prepare boys for the intellectual stress of adolescence adopt and live up to this rule: Never teach a boy anything that he will have to unlearn in later life.
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3. **A boy's intellectuality should be respected.** Never excuse yourself for slipshod methods, for misleading statements, for concealment or perversion of truth by saying, "He is only a boy." No matter how young he is, he is entitled to your respect and consideration. It is true

Only a Boy	that he is only a boy, but because he is only a boy, he ought to have the very best. He must not be taught everything; he need not be taught all there is to be known about many things; but he should be taught more carefully than if he were a mature man, for what he is to be depends on what and how he is now taught.
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For him, because he is only a child, the teacher should

"Build to-day, then, firm and sure with a broad and ample base,
And, ascending and secure shall to-morrow find its place."

4. **A boy should be led to believe that truth will persist.** There is no conflict between true science and real religion. The God of nature is the God of grace. There is no truth that the boy ought to know and accept now that will not always be the truth. Therefore, the paramount question that he should always ask is: Is this the truth? If it is not the truth, he ought not to be asked to accept it. If it is the truth it will last forever, no matter how few or how many persons accept or reject it. A boy should not be asked to believe something because it is in the Bible but because it is true. He should not be asked to accept a doctrine because his church accepts it or his parents believe it or his teacher defends it, but because it is true. The men who declare, "I had too much religion when I was a boy," probably had too little truth presented to them. A boy may turn away from false teachings when he reaches manhood but can **Truth is Eternal** never get too much truth, for truth is eternal. Hence a very important part of a boy's intellectual preparation for Fool Hill is the conviction on his part that truth will survive no matter what changes or falls. To help him form such a conviction his teachers must insist on

fundamentals, while they are willing to wait for acceptances of those things which grow out of these fundamentals. "Truth cannot be destroyed; what can be destroyed is not truth."

III. SOCIAL PREPARATION

We are having it dinned into our ears that this is the age of democracy. Have you ever listened to an eloquent plea for the brotherhood of man and shortly after it was made seen or heard the one who made it act or talk like a senseless snob? One reason why men's practices differ so much from their theory is because they were not well trained before they reached Fool Hill.

1. **The boy should be helped to occupy his place in society.** There is a place for every one; many persons are in wrong places. From childhood up such persons have been allowed to think incorrectly and to act wrongly with respect to their relationship to others.

**A Place
for Every One**

2. **Every boy should be obliged to do his part of the world's work.** His part may be very small and his work may be inconspicuous but because of what is coming the boy must be taught early that he has something to do not merely for himself, for his friends and for his home, but also for society at large. The foolishness of parents often keeps the boy from any conception of his duty towards the great social units of which he is a part until there are made upon him demands against which he rebels

Duty to Society

not because he is wicked but because he was wrongly instructed and trained. The Sunday school and allied agencies are now being organized for social service. When the home is similarly organized it will not be so difficult to lead boys around Fool Hill to the heights beyond.

3. Every boy should be compelled to respect the rights of others. Compelled is a harsh word but what better one can be employed in this connection? Very little children are encouraged by unthinking parents to ignore or even usurp the rights of others. Is it any wonder, **A Grave Problem** then, that one of the gravest problems connected with Fool Hill is to get boys to recognize that others have rights and to act accordingly?

4. Every boy should be taught to assume a proper amount of responsibility. One of the most suave, most polite impossibilities that was ever graduated from a badly-managed home, is what he is for two reasons: In the first place, he inherited his tendencies to irresponsibility from his father. In the second place, those inherited tendencies became habits which are now interwoven into his moral (or immoral) nature because he was allowed to shirk responsibility in his childhood and youth.

He was excused on the ground that **Always Queer** "he was always queer." It is too late to do much with him now for his "queerness" has persisted. Those who know him best dread to think of what it will lead to. In a near-by home there lived a boy who was trained

to assume his share of responsibility in every circle in which he moved. To-day, as a man, he is willing and ready to do more than his share wherever he may be. Early training will do more for our country and the world than any laws that can be enacted in favor of social betterment.

5. **Every boy should be trained to help bear the burdens of others.** There is the very essence of sociology. As soon as men realize that any burden should be a common burden, we shall have the only kind of socialism that amounts to anything. But the majority of men cannot see this. Why? Because they have been brought up in an atmosphere of competition at home, at school, on the street. Sunday schools and church have been conducted in the spirit of competition even while they ranked high as charitable institutions. But a better day is dawning; our boys are being taught to fulfil the law of Christ by bearing the burdens of others. When they reach Fool Hill they themselves will not be such burdens as boys of other generations were.

Competition
Wrong

IV. ETHICAL PREPARATION

1. **What is an ethical man?** The Confucian Classis answer this question in minute detail; other systems of ethics give their answers. Jesus Christ was an ethical man, *sin generis*. From his teachings have been evolved the highest ethics of the world. Perhaps a present day portrait will answer the question which begins this paragraph.

He came from an ethical home. He studied and worked in an unethical atmosphere. When he was suddenly called to his reward, here are some of the things that his colleagues wrote about him:

"He was a conscientious student. The central quality of his life was integrity. He was honest. He was noted for earnest truthfulness. He was courageous. He believed in thoroughness as a matter of principle. He was intolerant of inexactitude, of slovenliness, of slouchiness, of dishonesty, of indolence."

At the basis of his remarkable ethical life were two qualities, namely, clearness of observation and accuracy of expression. Here is the necessary suggestion for those who are willing to pay the price that must be paid by those who really resolve to train boys so that they will come up to Fool Hill in first class ethical condition. Boys must be taught to observe clearly and to speak accurately. The boy who is taught to take imperfect views of persons and things and then to be satisfied with saying that he or it was "about so much" will never be an ethical man. He will join the large number of those who will tell you that the average attendance at a series of meetings was about so much, when that probable figure stands for the largest number present at any of the meetings.

2. "Nothing in the way of right is impossible to him that will." This pregnant sentence is worthy the serious, prayerful consideration of

every one who wishes to prepare boys for the Fool Hill period. If the teacher wills to be an ethical standard for the boy he may be such, for when he sets himself with determination to be right and to do right God will help him, just as he helped Levi the publican, the moment that he willed to follow Jesus. When the teacher has learned this lesson himself and experiences the satisfaction that comes from putting it into practice, he is in the position

where he can appeal to the boy to

Will to Be Right will to be right no matter what others are or what they do. Only let the appeal be made early in the boy's development. If it is delayed until the boy has entered the conscienceless slough it will be unheeded. The teacher who has not made the appeal at the proper time will be obliged to wait until the conscience reawakens.

3. It is doubtful if ethics can be taught; it can, however, be caught. The best ethical preparation for Fool Hill, therefore, is to bring

Ethical Atmosphere up a boy in an ethical atmosphere—at home, in Sunday school, in church, if possible in day school. Why are so many of our Fool Hill boys lacking in the true ethical spirit? Who can tell? Who dare judge others?

4. A few questions may clarify the atmosphere a little. A Sunday-school superintendent urged his boys to be honest. How were they influenced when they learned that by a little, mean trick he was accustomed to cheat a railroad company out of ten cents daily? A Sunday-school teacher made a

strong plea for total abstinence. What effect was produced on his pupils' ethical development when they learned that their teacher had a well-stocked wine cellar? A Christian worker condemned smoking. What happened when one who heard his condemnation found him smoking in a place where he imagined he was unknown?

"Integrity, the integrity that permeates brain as well as heart is a rare quality, and gives to its possessor a distinction which those he deals with are compelled to remark." Is it not just this integrity that is needed in those who would prepare boys for Fool Hill? A boy may wobble ethically, but he wants those who would be his leaders to walk a straight line. A word to the wise is sufficient.

V. SPIRITUAL PREPARATION

Why is it that some intelligent people take great pains in having their children very early in life taught the correct use of language and refuse to have those children instructed in things spiritual on the plea that they do not wish to influence unduly their little ones? Many children are allowed to grow up without any distinctive religious teaching in the hope that when they come to the years of discretion they will decide for what is right. In many cases the decision is irrevocably made but it is against righteousness instead of for it. A bright boy of fourteen brought up in a home which was

neutral on the subject of religion informed his pastor that he had made up his mind as to what he ought to believe and do. That boy has developed into a non-religious man. On the other hand, multitudes of children, influenced towards the truth as it is in Christ Jesus, have become splendid Christian men and women. The instruction and training of children in spiritual religion cannot be begun too early. A very young child can comprehend high spiritual truths if they are communicated to him in language which he understands and with illustrations along the plane of his experience. Learn a child's language and know where he lives and you may teach him the most necessary spiritual truths with such effectiveness that he may carry them through life and develop them as his horizon broadens and his experience deepens. Where should these spiritual truths be taught?

1. **In the home.** If the home of to-day is what it should be "the big boy problem" and "the giggling girl question" of ten years hence will not be so difficult of solution as at present. Too much cannot by any possibility be said concerning the necessity for proper home training. No language is too strong to be employed in condemnation of the folly of those parents who delegate to the Sunday school the work of moral and religious instruction that ought to be done in the home. While the Sunday school may do much to supplement proper

Foolish Parents

home training, it cannot ever altogether make up for the lack thereof.

2. **The Cradle Roll** should be utilized to anchor the child in the Bible school. As soon as he is named, if not as soon as he is born, a boy should be regularly enrolled as a member of the Cradle Roll Department of the church to which his parents belong.

3. **The Beginners' Department.** From the Cradle Roll to this branch of the Sunday school should be an easy and natural transition for the little boy whose parents are coöperating with the Sunday school for his spiritual preparation for life. The teacher of this department should know and love little children, but far more than this she should know and love God—not in an abstract or formal way but with all her powers. Then and only then will she be able to create a spiritual atmosphere for the little ones, who cannot be taught religion but who can catch it. This teacher's thoughts, prayers, words and actions will all coöperate in the great effort to help her pupils get acquainted with God. She should understand the significance of this saying: "The wise master builder will put his best work into laying foundations, rather than decorating attics."

4. **The Primary Department.** There is a well-grounded protest against thinking of little children in connection with what they are to be at some future time instead of as they really are at the present. The very best treatment of little boys

has regard to their present individuality. At the same time an understanding in a general way at least of the changes incident to adolescence should be sought for by every teacher of the Primary grade for the purpose of helping to prepare the pupils for what is before them. The teacher should make use of this knowledge so that the child will be led to love, trust and obey God as revealed by

The Child
and Christ

Christ. This love, trust and obedience, simple and childlike though they may be, may be so real that the big boy cannot get far away from them. One thus instructed in the Primary Department will never declare in after life, "I had too much religion when I was young."

5. **The Junior Department.**¹ This department of the Sunday school, in which are trained boys ranging in age from nine to twelve years, is in many respects the most important division of the school. Here the wise, skilful teacher can perform wonders in the way of preparing her young pupils for the trying times ahead of them. More and more attention is being paid to this part of the school. As trained teachers are secured for it, and as many now well-known pedagogical principles are applied therein, the work of the teachers of adolescents will become less difficult.

If the boy has been led to love and obey God through the right instruction and proper atmosphere in the home and the Beginners' and Primary

¹For a discussion of this department see, "After the Primary, What?"

Departments, in the Junior Department he should be led to take a definite stand for **A Stand for God** God. In other words, he should be ready to make a public confession of faith in Christ and of his determination to obey God and serve his fellows. Too often has the confession of faith been involved with questions of church membership. The writer is convinced that boys who have been properly instructed, who understand the step they are taking would better unite with the church before they come to the Fool Hill period.

6. **The Church.** Until the last few years pastors and people alike were altogether too unmindful of their opportunities and privileges in reference to the preadolescent period. With very few exceptions the thought, the prayers and the labors of those who are the leaders were for adults. Golden opportunities were neglected, blessed **Mistakes** privileges ignored and afterwards almost superhuman efforts were put forth for the conversion and spiritual upbuilding of those who were neglected in childhood. In many quarters evidences of more rational procedure are evident.

But what shall be done with the boy in the church? Here is a suggestive although not an altogether comprehensive answer: Do not ask the boy to support the church. That is to say, Instead of the church officials shrewdly calculating how much they may get out of the boy for the financial support of the church, they should pray, plan and

labor to help him through the Fool Hill period. This task will not be easy but it will be very blessed to the church, for it will give to the church young men who will be loyal to it and in days to come take the place of those who are now bearing its burdens.

A father is anxiously pacing the floor. He hears a footstep and pauses to listen to the nurse say, "All is well; it is a boy." She hastens away. Later the physician grasps his hand, saying, "It's a fine boy." Suppose after the departure of the doctor that the father of the new-born boy were to call the nurse and say, "Doctor says, 'It's a boy,' but I cannot believe that the boy is what he represents it to be. Wrap the child in a blanket and put it on the lounge and when it

Proof Asked for proves that it is alive and well, I'll believe what the doctor says," what

do you suppose would take place? Nurse would call up the doctor. He would bring in other physicians and in due course that father would be put where he could not do harm.

No, that is not the way we act when a child is born. Parents, uncles, aunts, grandparents and other interested persons do all they possibly can for the physical well-being of the newcomer. Little by little there is development, the child grows, he becomes stronger and stronger.

One day the father is standing in the street with a friend, as a big boy comes along. "That's my boy," says the father with pride in his tone and love in his eyes. He had much to do with helping the

boy come to his present condition and he is happy at the thought of what he has done. He has been a fellow laborer with God for the boy's physical development and he thanks his heavenly Father for what he has been permitted to do.

What the father and friends of the boy have done for his physical welfare is a picture of what should be done for his moral and spiritual development. In the case of the body nothing was left to chance or circumstance; from day to day unwearied vigilance was exercised, the very best results of science were gladly made use of, no trouble nor expense was spared in "bringing up our boy." Why should all this not be done for the boy's spiritual life? From the very moment of his birth through infancy, childhood, preadolescence and adolescence the same intelligence, patience and labor should be employed that he may be spiritually strong as that he may be physically developed. Is this asking too much? Are not the issues of time and of eternity dependent on what is done for the boy's spiritual life?

Let us sum up the whole matter very concretely thus:

Very early in life bring the boy into touch with the personal living God as he is revealed in and by Jesus Christ. From infancy up train him to know, love and obey his heavenly Father.

During the period just preceding adolescence, that is when the boy is about ten years old, bring

him into the church of the living God as a confessed follower of the Lord Jesus Christ.

Then let the membership of the church exert itself to train the boy not merely in the knowledge but also in the practice of righteousness, while they safeguard him from the dangers that come from within himself as well as from without.

They were both under four years of age. One of them was in a trolley car which was stopped because of a block up the line. A rough-looking man stood near the car. The little boy stood on a seat looking through the window. When he caught sight of the man he cried out in as harsh a voice as he could command, "Get to hell, out of here." This command was uttered three times, while the boy's father sitting on the other side of the car smiled approval.

The other child was walking with her parents. In a most natural, childlike way she spoke of "our heavenly Father" as if he were present in visible form making one of the company on the street. This reference to God was in perfect harmony with the conversation that the little girl hears every day in her home.

Which of the two children is getting the proper preparation for the years to come?

LECTURE IX

At the Other Side of the Hill

INT.: ILLUSTRATIONS.

GUM-DROP CURE.

THE GIRL CURE.

I. PERIOD OF READJUSTMENT.

1. The Self-Conscious Boy.
2. The Day-Dreamer.
3. That Conscienceless Boy.

II. THE AWAKENED BOY SHOULD BE GUIDED.

1. By Whom?
2. What Is to be Done?

III. WORSE PLACES THAN FOOL HILL.

Illustrations.

IV. ELEMENTS IN THE TREATMENT OF THE BOY.

1. Friendship.
 - (a) Father.
 - (b) Mother.
 - (c) Sunday-school teacher.
 - (d) A big brother.
 - (e) Pastor.
 - (f) Older boys.
2. Organization.
3. Training.
4. Service.

CON.: WHY CAPTAIN BLANK FAILED.

IX

AT THE OTHER SIDE OF THE HILL

WE are frequently asked for information as to what to do with boys of certain ages or those possessing peculiar characteristics. One difficulty in reference to the inquiries made is that those making them seem to have the impression that methods of dealing with boys may be formulated and reduced to rules. There are, of course, some great fundamental principles which pastors and Sunday-school teachers should endeavor to comprehend. Those, however, who grasp these basal principles must deduce from them their own rules, which will be according to individual cases and circumstances. There is no stereotyped way of dealing with boys, as parents and teachers who have tried to follow the example of others have found to their chagrin. What is needed is an understanding of boys and a determination to be willing to face emergencies as they arise if there is to be successful treatment of boys. The following incident narrated by the *Newark Star* is an illuminating illustration of **Ingenuity Needed** that kind of ingenuity and adaptability needed by him who would prove the equal of adolescents:

A long-legged, lantern-jawed boy of sixteen sat snugly in the corner of a subway car whistling persistently though untunefully. Men glared at him over their newspapers; several said harsh things; one got up and moved into the next car. Women glanced at him nervously in growing distress. But he whistled on blissfully oblivious of the pain inflicted.

A benevolent looking old man who sat next to the boy reached into his coat pocket, drew forth a dozen green gum-drops and tendered them to the whistler.

"They're good, son," he said; "try them."

The youth took them. One promptly disappeared in his mouth. The whistling ceased. The old man nudged his neighbor on the other side.

"That's better than getting mad," he said, *sotto voce*. "It's too hot."

For a certain kind of young men, who have passed through the Fool Hill period and are headed in a wrong direction, *Edna K. Wooley* suggests THE GIRL CURE in the following article:

The Boy was feeling his oats.

He was past twenty and earning his own money, and he naturally thought the Old Man, sometimes called Dad, was a bit passé.

There was a bunch of jolly, devil-may-care fellows about his own age populating the poolrooms thereabouts.

The Boy thought they were some stuff and that the morals he had learned at home were faded things good enough for a past generation, but not

up to snuff for anybody who was really up-to-date. He imbibed the philosophy that one is a long time dead and he was going to be a live one as long as his breath would let him.

After Mother had heard his latch-key working around 3 A. M. for several mornings, she spoke to Father.

"M-m-m—wild oats," mentioned Father.

"Looks like it," worried Mother, "but a stand of alfalfa will bring him better returns."

"I'm with you," declared Father.

"It's time for him to have the girl cure."

So Mother began inviting pretty girls to the house.

One evening the Boy happened to come home to dinner and the Girl was there. He knew she was the Girl the minute he saw her, and she knew he knew it.

The Girl

The Boy didn't desert the fellows, but he simply had to give a good deal of his time to the Girl.

Not enough, however.

"You can't run around with that gang and go with me too," said the Girl.

"I'm sick of that gang anyway," said the Boy. "I've been noticing about the only time they loosen up is when they've got some of my money to spend."

So he joined the church and the Bible Class (she's in it, too), and is going in for the kind of fun that doesn't damage his savings account in the bank. The Girl doesn't believe it's right to start house-

keeping with furniture bought on the instalment plan.

"Everybody married young when I was a boy," said the Old Man, "and everybody was respectable." Connect up your boy with the right sort of girl and he'll pass up the gang every time.

These illustrations recall the reiterated statement: Every adolescent must be dealt with individually. In dealing with individuals, however, there are some facts that may well be kept in mind.

I. THERE IS A PERIOD OF ADOLESCENT READJUSTMENT

This readjustment or reawakening comes to most adolescents at about the time they descend from Fool Hill; that is at about the seventeenth year. In this connection, however, the student of adolescence must remind himself again that exact age limitations cannot be predicated; all that may be affirmed is that the ordinary, average boy of about seventeen years of age enters another period of development.

1. **The self-conscious boy does not get entirely over his self-consciousness at this time. It may have a very marked influence over him for some years longer and in some individuals it persists into middle life. Other characteristics, however, are exerting themselves so as to overcome the offensive manifestations of self-consciousness. For example, the social instinct and the altruistic impulse may be so**

strong that the big boy will be willing and even eager to take part in enterprises for the benefit of others, especially for the welfare of the community. He will not hold back from taking part with others, especially if he has the proper leadership.

2. **The day-dreamer** likewise awakes from his abstraction at about seventeen years of age, not because his imagination is any less vivid than before, but because it becomes constructive in its output instead of self-centered. If the history of the achievements which had their origin in the imagination of men younger than twenty years is ever written, it will make a marvelous narrative in many volumes.

3. **That conscienceless boy** generally comes to himself at about the same time that the day-dreamer awakes. "The age at which boys come to think that laws and the recognized rules of right conduct should be voluntarily respected and obeyed is an interesting question for students of child life. The great majority of those included in this study say that they did not reach this age until after they were sixteen years old, and not a few were seventeen years of age or older."—*Edgar James Swift*.

When an eighteen-year-old youth in the New Jersey state prison confessed to six burglaries and admitted that up to the time of his arrest he had always carried a revolver, dagger, flash-light and complete kit of house-breaking tools, he but added to the great mass of evidence accumulated to prove that many boys have dormant consciences. When,

on the other hand, his promise to reform if liberated was considered but a subterfuge to escape the just

Reasserted Conscience	penalty of his misdeeds, the fact that his conscience might have reasserted itself was not taken into account.
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There are unnumbered cases where the reawakening has come so that the once bad boy has become a model in deportment.

II. THE AWAKENED BOY SHOULD BE GUIDED

When the awakening comes, if there is at hand some one who notes and understands the symptoms, the boy may be guided to the heights of sincere endeavor and noble achievement.

1. **Who is to be the guide?** Generally some one, who has been a friend to the boy while on Fool Hill, whom the boy trusts, is the one who, at the psychological moment, may put out his hand and guide the one coming to himself unto the path of duty as really as Saul of Tarsus when he came to himself was taken by the hand and led into Damascus. The erstwhile persecutor of Christians had much to learn but he had come to that place in his experience where he was willing to be told what to do. Thrice blessed is that father, pastor, teacher or friend who has kept in such sympathetic touch with the boy on Fool Hill that

Trusted by the Boy	when the latter gets to the bottom of the Hill he will be trusted by the one who so much needs guidance in the time of crisis.
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A boy on Fool Hill had gradually become so

blind to the results of his conduct that he was warned by his pastor who loved him very much. The warning had an effect quite different from what was intended. The headstrong boy declared that he had been unjustly and unkindly treated. He sought an occasion to quarrel with his friend. The latter kindly but firmly maintained his position, knowing that if he yielded for the sake of expediency, he might temporarily hold the boy but in the long run would lose his respect, for there was a principle at stake. The boy

In Anger

in anger left his pastor and for weeks would not speak to him even when he met him face to face. Mutual friends were told by the boy that he had had enough of religion, and would never come to church again. The pastor, of course, was duly informed of what the boy said concerning him and the church. He always returned a loving answer but never retreated from the position he had taken as to the right and wrong of the matters at issue between him and the boy.

Some months passed. One morning the first mail brought a letter written at midnight. It was from the boy, who asked the pastor's pardon for what he had said to and about him and also asked permission to return to church and take up his Christian life where he had lain it down. An explanation of the writer's change of mind was also given. So restless that he did not know what to do with himself, he had attended a meeting for boys and young men. The speaker of the evening

had so vividly portrayed the boy's mental and spiritual condition that at first he was inclined to feel provoked and leave the room, but he remained and by the time the speaker began to tell what a young fellow in the condition he was describing ought to do, he was ready to listen. After the meeting the boy, in his room, realized what he might become if he persisted in having his own way. On his knees, alone with God, he sought and obtained pardon. The midnight letter was the first of many steps taken to prove to his pastor and others the genuineness of his repentance and his determination to undo, so far as possible, the wrong of the past few months.

The pastor's hearty and cordial reply to the boy and the interview between the two assured the latter that he had a friend who had been real although misjudged. The friendship then renewed has continued through many years.

Here is an illustration of the truths we are endeavoring to impress: There comes a time of re-awakening; the one who has been truest to the boy's highest interest while he is on Fool Hill is the one who will be trusted by the reawakened adolescent.

2. What is to be done by the boy's guide? This is a most important question. No formula can be given. The one who takes the adolescent in charge as he leaves Fool Hill should be prepared to lead him to the heights of noble endeavor. The boy knows that he has been doing wrong; this is no

time to remind him of the past. He is longing for better things but he is neither strong nor wise. His guide must direct him to strength and wisdom; he must not only take him by the hand but also show him how to take hold of the outstretched hand of the omnipotent, omniscient, loving heavenly Father. It is one thing to give this advice, quite another thing to put it into practice. The difficulties are keenly appreciated. But it can be done because it has been done. To attempt to do it by rule would be the height of folly; to study and pray for the ability to do it will be the outcome of that wisdom which manifests itself in being a fellow laborer with God.

Take Him
by the Hand

A job big enough for an aspiring, ambitious adolescent to undertake is this: Know God and serve your fellow men. This is the task for the guide who meets the one who is coming off Fool Hill, who is to direct him to the heights beyond. To help the adolescent to undertake such a job is an endeavor great enough for any parent, pastor or teacher and one which will bring the highest possible rewards to the one who succeeds. How is it to be done? For years there has been passed along this statement: The pedagogy of adolescence is summed up in one sentence: *Inspire enthusiastic activity*. This is the principle; the carrying out of the principle depends on a number of things. All that the inspirer knows of human nature in general and of the one he is endeavoring to inspire in particular will come into play. His knowledge of what

ought to be done and of what may be done will stand him in good stead. His reserve of patience, perseverance and pluck will have heavy drafts. He will be often in prayer both for himself and for the one he is endeavoring to help. In a word all that he is and all that he has will be none too much for the work of so guiding the boy that he will go forward to a useful, triumphant manhood. There is no *how*; it is a question of what one is able and willing to do. No two of those to be guided are alike; any one of them will call forth the best that can be given. He who goes at his task in this spirit will succeed while he who depends on rules or formulæ will surely fail, for the most difficult thing in the world to deal with is human nature.

III. A BOY MAY GO TO A WORSE PLACE THAN FOOL HILL

One victim dead, two dying and trapped thief is killed by police, are the declarations that form the head-lines of a newspaper. Then follows this dramatic narrative: A youth of sixteen who, until his soprano voice broke, was a choir boy in church strolled from drug-store to drug-store on Sunday until he had an atomizer and in three vials enough chloroform to fill it. That evening he and two friends took stock. Besides the atomizer they had two automatic pistols, with cartridges, a blackjack, a jimmy and rubber gloves that leave no finger prints.

At 1:50 yesterday morning Harry and his wife were sleeping in the back bedroom of their home at the rear of their cigar and stationery store. In the next room lay their seven-year-old son and Samuel, brother of Harry. Samuel was spending the night with his relatives.

A window near the bed in the back room was silently opened. Two hands were stretched through the aperture and spray from an atomizer fell on the face of Harry. He moved in his sleep, but did not awake immediately. A moment or two later he opened his eyes, saw the window open and in the next instant discerned the figure of a man standing in the middle of the room. At the same time his wife awoke and jumped from bed screaming. She ran to the telephone to call the police. Bullets from an automatic pistol sped past her and then, just as she reached the 'phone, four of them in succession entered her breast and she fell.

Her husband, who had also sprung from bed, grabbed a baseball bat in a corner of the room. As he did so two bullets hit him in the breast and he tumbled to the floor. From the next room plunged Samuel, but as he leaped at the burglar he received three bullets—in the abdomen, the chest and along the scalp. He too fell.

The net result of this adventure in burglary is as follows:

Samuel died two hours later.

Harry and his wife are dying.

A stenographer, twenty years old, the youth who

is charged with doing most of the shooting, was himself shot by policemen when he refused to emerge from a dumb-waiter shaft in which he had hid, and died at eight o'clock last night.—*The Sun*.

The twenty-year-old stenographer planned a robbery of the cigar store because he had learned that the owner had four hundred dollars in a tin box. The former choir boy joined in the enterprise in the hope of sharing the plunder. He went to a worse place than Fool Hill and is now paying the penalty.

Another newspaper account of the actions of youths who have left Fool Hill is as follows:

Mounted patrolmen of the Westchester Police Station passed the Hotel just in time to see eight young rowdies smash two large plate glass windows and a large glass chandelier in the place with a shower of stones. The policemen charged the attacking party, and the latter fled to a wood near Cemetery, where all but one were rounded up and arrested. The eighth was caught in front of the police station, whither he had followed his companions.—*Selected*.

The ages of these rowdies are interesting from the standpoint of our studies in adolescence; three were eighteen years old, two sixteen to
 Sixteen to were eighteen years old, two sixteen to
 Twenty-one teen, the others twenty-one, nineteen and fifteen respectively. The
 glass smashing was the outcome of a dispute over the payment of checks at the hotel soda fountain.

Trying as is the condition of the boy on Fool Hill it is nothing in comparison with the wicked-

ness of those who have left the Hill for worse places. Our prisons are crowded with young criminals; hospital physicians know the unspeakable physical condition of many young men to whom they minister; our police are constantly on the alert lest the gangs that haunt our city streets should get the upper hand; our judges can tell of big boys and young men who have broken every commandment of the Decalogue; pastors can tell of those who were once in the Sunday school and church who are now far, far away from the paths of rectitude; parents are heart-broken because of the blasting of their hopes by the wickedness of their beloved sons.

While some of those who have left Fool Hill are in places where it seems hopeless to try to reach them, those who have to deal with boys should rejoice that modern investigations in boyology have thrown much light on the proper handling of the boy in order to be able to lead him in the right way when he is ready normally to leave Fool Hill. Here are some

IV. ELEMENTS IN THE TREATMENT OF THE BOY

1. **Friendship.** Every boy needs friends, the more friends he has and the more his friends are willing and able to act according to the ideals of real friendship the fewer are the possibilities of the boy going astray. There is a sentimental, namby-pamby ideal of friendship which is utterly at vari-

ance with the real thing. There are those who say, We must love a boy if we are to do him good. In order to manifest love such persons allow the boy to do just as he pleases. This is not love; it is folly. The true friend knows the boy's misdeeds and shortcomings, does not hesitate to point them out to him, to rebuke him for them, but sticks to him through thick and thin. A boy's real friend always tries to help him in the right way. Among his friends a boy should number

(a) **His Father.** So rare is it that the father is the sympathetic friend of his son, that where such a relationship really exists it is the subject of favorable comment because it is the exception rather than the rule. Most fathers are so busy or so overworked that they pay little or no attention to their boys. When the father is awakened by something that causes him shame or sorrow he generally finds it is too late for him to be a friend to the boy who had a right to his friendship all his days.

(b) **His Mother.** It is true that most mothers think much of their sons and are willing to sacrifice themselves for them, but this sacrifice is often a resultant of blind love rather than of intelligent friendship. What mother knows her young son's evil ways as well as the neighbors know them? What mother is willing to acknowledge that her little boy may be headed the wrong way and is courageous enough to endeavor to set him right? Such a mother may be a true friend to her son. The

mother who thinks her boy is better than other boys, who sees no evil in him, who is always making excuses for him, is not his friend; she is one of his most harmful enemies.

One of the most furiously angry women I ever talked to was a mother whom I had told that her boy had been deceiving her; that he had been deliberately lying to her in order to have his own way. She gave me a tongue-thrashing that I shall never forget. When she stopped for breath, I said to her very quietly,

"Unless your boy changes his ways, some one will shed tears about him. That some one will not be I, for I have done my duty. Good-day."

It was six months after this interview when I next talked with this woman. She called to apologize for her harsh words, to acknowledge that she had been mistaken in her estimate of her boy and to ask me to pray for her that she might have

wisdom and strength for her difficult task of guiding her boy aright.

In the heart-to-heart talk that followed, the mother told how my words to her had set her thinking, how she had learned that her son had lied to her in the matter about which I had spoken and how she discovered other evidences of wrong-doing on his part that shocked her into the determination to do her duty. She saved her boy by becoming his friend; she could not have helped him had she continued under the influence of that unreasoning and unreasonable sentimentality mis-called love.

The whole case against mistaken mother love is strongly stated by *Mary E. Walter*, under the caption **WHEN MOTHER LOVE FORGETS**:

At last she has found the eternal blessed sleep that has soothed and quieted her. Her five sons and daughters look sadly on her face now as calm and peaceful beneath its filmy shroud as the lilies on her breast.

Those five sons and daughters she nursed devotedly through babyhood. She gave the utmost sympathy to the griefs and joys of their childhood. She took an intimate, impassioned part in all their growing interests.

Her children were her idols, but they all went wrong. . . . "Poor mother," exclaimed one of her sons, "all her life she couldn't see that her kids were just human and full of faults like any other mother's kids. Even in her death she hasn't understood."

Like any other mother's kids, human and full of faults! None the less lovable, none the less full of

possibilities! Suppose that mother
 Suppose who now lies so calm under her
 bride-like veil could have dealt with

these facts from the start! Suppose, with all her high standards and high ideals for those she had borne and whom she worshipped, she had taken into account their liability, common with all humans, to err and make mistakes. How vastly more able she would have been to prevent that erring that through her own blindness brought her unwarranted disappointment in each child in turn and

finally broke her heart!—*The Globe and Commercial Advertiser*.

(c) **His Sunday-school Teacher.** More and more is the Sunday-school teacher taking the place of the parent as the friend of the developing boy. Of course this should not be so; but is it not better thus than for the boy to hasten towards dangerous places without the warning plea or the restraining rebuke of a friend? Where the Sunday-school teacher knows the facts and is near enough in thought and imagination, he may be of unmeasured service to the boy who is on Fool Hill and especially as he approaches the foot of the Hill, when he ought to be helped into a better way. So much is being said and written on the subject of the boy's friends that many teachers are becoming qualified to act the part of a friend intelligently and effectively.

(d) **A Big Brother.** The big brother movement is spreading over our land. It is to be commended and encouraged, but there are dangers connected with it as there are dangers connected with every public movement. In the first place, there is the possibility of faddism or professionalism. In the second place, many of the boys who are brothered belong to the totally neglected class or to the type of boys who are near-criminals. Thus great masses of boys are of necessity outside the thought and influence of the big brother idea. All hail to the big brothers; may their tribe never decrease! But what of the boys whom they pass over on the supposition that they are being cared for? These

Boys Brothered

boys must be tided over their troublous times by the Church. This brings us to another friend of boys, namely:

(e) **His Pastor.** Not every pastor knows enough about big boys to be their friend. There is, however, a rapidly increasing number of pastors who are so intelligently informed and sympathetically interested that they can indeed be what the boy needs. They realize that "A friend should bear his friend's infirmities." They are persistent with the boy while they persevere in the endeavor to get him to be and to do his best. But there are limitations of time and strength. It is impossible to do all that needs to be done. So

Every-Day Work the wise pastor makes it a part of his every-day work to find those who will assist him in his effort to befriend the boys of his congregation. In many places the pastor has succeeded in obtaining a paid worker for boys who is fitted by instinct and training to do for boys many things that the pastor cannot attempt because of his limitations. Where the finances do not permit of the employment of such a trained worker, the pastor who is really interested in boys may devote some of his time and energy to the enlisting and training of others to look after the boys. Among these are

(f) **Older Boys**, who may take as their especial charges younger boys to whom they may be real brothers. The selection of the older boys requires much knowledge on the part of the pastor and their assignment to work with particular boys calls

for rare judgment. When, however, they accept the appointment and have the benefit of the loving, sympathetic suggestions of the pastor, they make excellent friends for those whom they seek to help, for they are not so far away from the younger boys in age and experience that they cannot sympathize with them and make due allowance for their impetuosity which often means lack of stability.

Excellent Friends 2. **Organization.** The proper organization of boys' classes accomplishes many things. Among these are two worthy of serious consideration in this connection: First, the organized class helps to hold the boy during the Fool Hill period. Second, it prepares him for the work that he should be put to do when the time of readjustment comes. Other organizations may likewise be very helpful, provided they are properly correlated under the direction of some one who understands what is best for the boy as he now is and as he will develop. Here is a field from which may be reaped a glorious harvest by the pastor who is willing to do the necessary sowing and cultivating.

Helpful Organizations 3. **Training.** The middle adolescent period is one of great ideas and high ideals for the average youth. He wants to do something grand but he does not know exactly what to do and if he did know he would not be prepared to do it. The wise pastor, alive to the possibilities of the situation, will form a teacher training class to prepare his awakened boys to become workers in the Sunday school.

This class will call forth the very best the leader has of natural ability and acquired power, but it will amply repay all that is done for it. If the boy will not enter the class for the training of Sunday-school workers, he should be urged to begin training for some other form of Christian service. At this critical period he should not be allowed to drift along so as to be a recruit for the already overcrowded ranks of inefficient Christian workers.

4. **Service.** While the boy is in training for especial forms of service, he should be encouraged to serve his fellow men and he should be directed as to how to do so. Perhaps the greatest difficulty will be in settling on the best form of service. Little time should be lost in talking about some far-off good to be accomplished while the opportunity for service lies all about. Here is where knowledge of conditions backed by good judgment and joined to initiative comes in. The writer has little respect for the man who says, "It is better to set ten men to work than to do ten men's work." There are too many persons quite willing to let some one else do it. But to plan work for boys that will keep them active while they serve their fellow men merits the very highest commendation, especially when the planner becomes one with the boys in their work. He who does this will meet many disappointments; he will often be allowed to bear the burden of the toil or alone face the emergency which he had thought provided for. He will find

Work Planned

out that the adolescent is sometimes lazy, sometimes unreliable, sometimes inefficient, but he will also find many responses to his suggestions and much to encourage him. If the results of the work planned are not as great as he had expected, he will have the consciousness of keeping his big boys from many evil things and of helping them on a little farther to the time when they have passed some of the most dangerous places in life.

Captain Blank had some excellent ideas as to what should be done for big boys. He was willing to spend much time in helping them. His friends could not understand why one so enthusiastic and unselfish was such a failure. The boys, however, knew just what was the matter with the good captain. One of them with a sneer expressed the sentiment of "the bunch" when he said, "He's *so* superior." That was what kept the captain from gaining the good-will of the boys. He did not fail to show them, in many ways, how superior he was to them. Hence, they would have nothing to do with him. They were unresponsive in his presence; behind his back they mimicked him and ridiculed his efforts. Let the one who would deal with boys coming off Fool Hill beware. If he cannot be one with the boys just where they are he will not help them upwards. At the same time his superiority must be such that the boys will sense it without any effort on his part to impress it upon them. Genuine, sincere manhood, sterling honesty, unfeigned spirituality need no advertising.

So Superior

LECTURE X

Looking Back

INT.: GOD'S PATIENCE.

I. EIGHTEEN YEARS.

Boys Snoring.

II. AFTER MANY DAYS.

A Vice-Moderator.

III. NO LOST EFFORT.

Boy—Man.

IV. A BOY INFLUENCED.

He Knew Right But Did Wrong.

V. AFTER THIRTY YEARS.

The Use of an Illustration.

VI. RECAPITULATION.

1. Know Boys.

2. Sympathize.

3. Discriminate.

4. Stand for the Best.

(a) For Yourself.

(b) For the Boys.

(c) For Others.

5. Pray for the Boy.

6. Lead Him to Know God and Serve Others.

VII. IN THE HOMELAND.

1. Your Reward.

2. Your Master Seen.

3. Your Cup Overflowing.

CON.: BE YE STEADFAST.

X

LOOKING BACK

GOD'S patience is infinite. If we were more like God we would be able better to do our work and wait quietly for results. What is difficult now may seem a blessing as we look back at it ten, twenty or thirty years hence. What seems to be an impossibility to-day may be found to be a blessed reality in days to come. To encourage ourselves to believe that in due time we shall reap if we faint not let us consider some facts illustrative of what God hath wrought,

I. EIGHTEEN YEARS AFTERWARDS

A group of young adolescents were gathered outside the Sunday-school building on a beautiful Sunday afternoon. On the preceding Sunday they had made things very disagreeable for their teacher, and now they gathered, according to agreement, to plan some mischief that would make the afternoon difficult for her. After various schemes had been suggested and discussed, one of the boys proposed that they all should pretend to go to sleep during the time of lesson study, and that they snore as loudly as they could.

After the school session, the teacher of the boys

waited to see the superintendent and, in the interview that followed, she informed him that it was impossible for her to do anything with the members of her class. In answer to his inquiry as to why this was so, she declared that during the lesson period, just closed, the boys had

Boys Snoring all fallen asleep and snored so that the pupils about could hear the noise. Into the superintendent's face there came a look of surprise and wonderment, which the teacher interpreted as meaning that she was not much of a teacher to allow such things to occur in her class. That afternoon when the teacher went home she had a long hour of crying, and came to the conclusion that she was a failure as a teacher.

Eighteen years after that bright Sunday afternoon, the teacher was sitting one evening on her door-step, when she was accosted by a young gentleman who asked her if she remembered him. Upon her confessing that she did not, he recalled the fact that once he was a pupil in her Sunday-school class, and asked her if she did not remember the afternoon when her boys fell asleep and snored while she attempted to teach the lesson. Of course she remembered it, and, to her

A Confession astonishment, the young gentleman confessed not only that he was one of the boys, but that the whole thing was a scheme on the part of the boys to annoy the teacher. He then told her of the meeting in front of the Sunday-school building, as we have narrated, and of the plot which resulted in the pretended sleep.

When the young man departed, the teacher went up-stairs and, from a hook in her room, took down a pressed brass whisk-broom holder. With tears in her eyes she looked at it, and recalled the Christmas gathering of the Sunday school, at which one of those boys had handed

Us Fellows her a package, with these words:

"Us fellows wanted to buy you somethin', but we didn't know what to git, so we got my sister to buy it, and here it is." The "it" was the whisk-broom holder, from which the original broom had been removed and worn out long ago, but which had been preserved as a precious memento of the class of boys. Then the teacher went to a bookstand and took from it an old scrap-book, which contained programs, etc., of the Sunday school. As she opened the old book, she found recorded, on one of the pages, a list of the names of her boys and their birthdays.

As she studied this list, she recalled the pranks of the boys, and then looked in imagination again at the face of the young gentleman who had accosted her down-stairs, and tried to picture the other members of her class, as he had described them to her. Afterwards, in narrating the story to her pastor, she declared that perhaps all her efforts for the boys had not been in vain, although one afternoon they did annoy her by pretending to sleep and snore in the Sunday school. Then the two sat and wondered what would be the teacher's feelings when she would meet her boys in heaven.

II. AFTER MANY DAYS

Synod was in session. The moderator had given place to the vice moderator, who presided with dignity and force.

"I never expected to live to see this day," said one of the delegates.

"How is that?"

"I remember when the presiding officer of this gathering was one of the worst boys in our Sunday school. Many times I was obliged to restrain myself when I beheld his pranks. He was, indeed, one of the worst, and now look at him."

"Aren't you glad that you held on to him?"

"Indeed I am, and it gives me courage to go on in dealing with other boys."

III. NO LOST EFFORT

A young Sunday-school teacher in Boston had in her class a boy who seemed fairly incorrigible. Still she clung to him. She prayed for him every day, and often a dozen times a day. She had moments of discouragement when she heard how he was going from bad to worse in his daily life. Finally he was arrested as an accomplice in a burglary, and sent to prison for two years. She

did not give him up then, but visited
 In Prison him often in prison, always finding
 him hard, sullen and defiant. After
 his release from prison he disappeared, and no one
 knew where he went, but every one was confident

that he had gone to destruction. Years passed; the teacher married and went far from her native town to live. She had grown children of her own when she and her husband went to the Pacific slope to visit relatives and friends. They found the town or city in which one of their friends lived greatly agitated over the liquor question.

"We are trying to elect a 'no license' mayor," said the gentleman they were visiting. "He is coming to dinner this evening, and I'll be glad to have you meet him."

When he came she saw a tall, fine-looking man, whom she would have said at once she had never met before.

"Why," he said, as he grasped her hand, "are you not Miss M——?"

"I was Miss M——," she replied.

"And you lived in Boston?"

"Yes, I did."

"And you taught a class in a Sunday school called the West End Mission?"

"Yes."

"And there was a bad boy in the class named Roger Martin."

"There was a boy of that name in the class. I have never forgotten him."

"And yet you don't know when he stands before you, for I am that same Roger Martin."

Miss M——'s unceasing prayers had been heard and answered.

"I tried to forget you and all your teachings," said Mr. Martin. "I tried to forget God. I lived

a wicked life for fifteen years after I left my home, but in all those years of sinfulness I
Not Forgotten could not forget your loving patience, nor some of the things you had said to me. I feel that I owe my final conversion and acceptance of God to you. I wrote and told you so when I was converted, but the letter came back to me through the dead-letter office. I wanted you to know that after many days and years God had answered your prayers for me, and that none of your efforts in my behalf were lost."

"I never felt that they were lost," said Mrs. H——, "and I have been praying for you all these years."—*The Parish Visitor*.

IV. A MAN WHO INFLUENCED A BOY

In the days before there were directors of religious education or trained leaders of boys, a pastor of a large church was also superintendent of the church school. He took an especial interest in the boys of the parish. A group of adolescents who were on Fool Hill gave him much trouble and caused him great anxiety. They were coming to that crucial age in development when it was a very acute question whether he could hold them or others would lead them to places worse than Fool Hill. Among those who were operating boldly and
Forceful openly against the influences for
Aggressive good was a boy—forceful, influential, aggressive, determined, looking for leadership. Not only did he endeavor to draw the boys into evil ways by exerting his

influence on them outside the church building but he would come into the church and endeavor to persuade them to go with him to take part in some foolishness or worse thing that he had prepared for outside. Often failing in this endeavor, he would attend the meetings for boys and strive to nullify the influence of the leader by his disorderly conduct or even try to break up the meeting.

After a very careful study of the whole situation and prayerful consideration of what ought to be done, the pastor concluded that justice to the boys under his care demanded that drastic action be taken. Accordingly one Sunday evening when the aggressor was endeavoring to persuade a boy to stay away from the boys' meeting and join him in some frolic outside, the pastor took issue with him. He told him in language that by no means could be mistaken that he had a perfect right to do wrong if he wanted to; that he could go on in his evil ways and take the consequences but that he would not be permitted to lead astray the boys of the church. At first the boy was belligerent but he soon became convinced that the pastor was ready to go to extremes. From that time on the pastor was relentlessly on the boy's track. Whenever and wherever he learned that he was endeavoring to influence for evil any of the boys of the church he went to him and repeated the declaration that he could do as he pleased with himself but that he could not lead others with him. This was kept up for months. Never once did the pastor retreat from the position he had taken. Never once did the boy give an

indication that he considered himself to be in the wrong. He, however, withdrew his attentions to other boys so that the pastor and his boys were left in peace.

The pastor left that church and entered another field of service. Years afterwards, at a social gathering of his former parishioners, he was walking along an aisle when he heard a man say to another man, "There comes the man

A Life Influenced that has had the greatest influence over my life." Great was his amazement on being greeted by the speaker to learn that he had been the boy whom the pastor had refused to allow to influence the church boys for evil. That evening many of those boys, active church and Sunday-school workers, were present. The memories of the past were reviewed and the blessings of the present were recounted, but not a word was said about bad boys past or present. Since that occasion, the pastor has learned from various sources that his one-time antagonist gives him credit for having influenced his life mightily for good. All of which indicates that boys know what is right although they may not acknowledge it when they are on Fool Hill.

V. AFTER THIRTY YEARS

A theological student was endeavoring to interest a group of adolescents in the Sunday-school lesson of the day. It was not easy to do this, for their minds were upon many things other than the truths which this teacher was endeavoring to impress. In

order to gain and hold the attention of the boys the teacher drew a rough outline of a fish. He then wrote one under another the Greek letters that spell the word representing fish (ichthus) in that language. He then proceeded to explain to the now interested students that these letters are the initials of five words signifying Jesus Christ, Son of God, Saviour. He then urged the boys to accept Jesus as their Saviour and to be true to him as were the early Christians who were accustomed to engrave the form of a fish on their tombs, seals, etc., as a tacit confession of their faith in Christ.

More than thirty years passed. One evening at a church gathering a minister of the Gospel of Christ related the story given in the foregoing paragraph. He was one of the boys that the teacher had tried to lead to Christ on that Sunday afternoon of the long-ago. He said that the lesson on the symbolism of the fish among the early Christians had made such an impression on him that its influence has remained with

A Testimony him during the years. The teacher who sat in the audience and heard the story of the lesson long-forgotten by him was made glad, for he sometimes thinks that his efforts bring little fruitage. But here after thirty years was evidence that his teaching was not in vain. So shall it be with the earnest efforts now being made to lead boys to Christ; they may seem fruitless but in the years to come there will be many evidences that they were not in vain.

VI. RECAPITULATION

The parent, pastor or teacher who will have the privilege of looking back with joy upon his work for and with boys and who will meet the fruitage of that labor in this world and learn its blessed results in the world to come must make up his mind to certain inevitable things. His work will not be easy, his best intentions will sometimes be misunderstood, his most earnest efforts will at times seem to be without results. On the other hand he may be assured that his labor will not be in vain and that some time he will receive his reward. Let us, then, recall some of the things essential to this successful work. The worker with and for boys must

1. **Know boys.** There is no easy method of becoming acquainted with boys, especially with those near or on Fool Hill. Boys are elusive, self-contradictory, one may almost say self-deceptive. Their elders do not know them; sometimes a boy does not know himself. This makes it very difficult for the student of adolescents to form just conclusions concerning them. There are, however, compensations. Boys are everywhere; opportunities to study them are without limit. Much is already known about big boys and more is being learned every day. Best of all, this knowledge is being made available for all those who will accept it. Many books have been written, professorships and lectureships have been established, institutes and conventions are held for the purpose of passing

Knowledge
Available

along the latest scientific and practical knowledge of boyology. He who remains ignorant on this subject does so because he loves darkness rather than light. But multitudes are rejoicing in the light, accepting it and living up to it. One caution must be given: Only the knowledge that finds expression in daily life is helpful to the boy. There are great psychologists who write about the boy in the abstract who really know nothing about boys in the concrete. There are learned paidologists who are helpless when confronted with the boy problem incarnated. Such great personages need ordinary people to put into life the things they have learned. Let him who can really touch the boy rejoice in his high calling. While he makes use of the erudition of others let him study the boy at first hand for the purpose of so knowing him that he can help him not only to nobility of life here but also to acquaintanceship with Him whom to know is life eternal.

2. **Sympathize with boys.** The foolish prater pities a bad boy—and his mother. This pity is expressed on all possible occasions. The lover of boys who has really studied them so as to know them sympathizes with them, but his sympathy is never proffered verbally; it is manifested in ways which the boy appreciates. The one who is to guide a boy enters into his joys and hopes, into his ambitions and dreams, into his disappointments and sorrows. But this sympathy takes long looks ahead; while it appreciates what the boy now is and how

Long Looks

he is handicapped by forces within and without, it never loses sight of what he may become and what he ought to be. Therefore, while this sympathy is based on love, and is tinged with sentiment it is practical to the extreme. While it bears with a boy's lack of perspective and forethought and is not easily provoked at his misdeeds, it neither overlooks what is wrong nor puts the stamp of approval on anything that is harmful to the boy or unjust to others. In other words, sympathy, unlike sentiment, is open-eyed, clear-minded and just. While it always extends the helping hand to the boy, that hand never drags him downward, even for present advantage, but always guides him upward. Oh sympathy, how hast thy name been abused by those who do not think! How mighty thou art when appreciated and rightly applied!

3. **Discriminate in dealing with boys.** For boys may be substituted a term that stands for any class of persons, for he who has not learned to discriminate will not accomplish anything that is helpful and uplifting. There is such a thing as the psychology of the mob, but dealing with a mob is very hazardous. The mob, as a rule, is destructive rather than constructive. We are studying about boys for the purpose of learning how to do them good. Our object is constructive. Therefore we say, Discriminate; differentiate. Never classify boys except for the purpose of study. Always think about, pray for and work with individuals. Discriminate not only between individuals but also between what a boy is at one time and what he is

at another time; between what he is in this mood and what he is in that mood. This discrimination means on the part of the boy's guide varied resources, fertility of invention and ability to change quickly to meet his varying moods. Is not this yielding too much to the boy? asks some one who thinks that overmuch is required of the leader. The answer to this question depends on the viewpoint. For what are you striving? At what are you aiming? If your endeavor is to help make men, Christian men—men who will love God and stand for righteousness, while they serve their fellows—is anything too hard?

4. **Stand for the best.** For whom? For yourself, for the boy with whom you have especial dealings at the time, for others. It is as easy to utter these simple words as it is difficult to put them into practice. What is the best? The easiest is not always the best; the expedient thing for the time being is not always the best in the long run. What is the best? The answer is not easy, for there are many things to be considered. It is easy to ignore some things but the future is not far off. It is easy to throw away evil things, but what of the reaping time?

He who would really help a boy over Fool Hill must be a standard for that boy. He must be one to whom the boy can look up as his
A Standard standard of right and wrong. No matter how far the boy may deviate from the path of rectitude, no matter how far short he may come of measuring up to the highest and

noblest, he will allow little latitude to the one whom he will accept as his guide.

In addition to being right himself and standing for all things that are right, the guide and keeper of boys must stand for the right on the part of the boys. This does not mean that he must expect or even hope to get his boys always to be right and to do right. There will be many, many times when they will do wrong; there will be occasions when those who are most willing and best prepared to help them will be helpless to keep them from foolish and harmful acts. But there are other times, many of them, when the leader must insist on what is the best for the boy. He must have it clearly understood that he will stand for nothing short of or less than the best, even if it is impossible for him to attain to that for which he stands. By doing this he will not only put himself on record, but he will also be preparing for the time when the erring or thoughtless boy seeks advice or direction, or at least wants it, even if he will not seek it. It will not be to the one whom he cannot trust nor to the compromiser that he will then turn but to the one who has made it clear that he is standing for the best regardless of consequences.

Then there are others to be considered. The leader who, to gain some temporary advantage, has allowed boys to be unjust or unfair to others need not expect to exercise influence over either the boys or those who have been unfairly treated by them or by others for the boys' sake. For example: The question arose whether a group of noisy, selfish

adolescents should be permitted to disturb and annoy others in a large church school.

**A School
Disturbed**

One who mistakenly considered himself to be a friend of the boys pleaded that the boys' misconduct be borne with on the ground that by condoning their actions the school officers might win them to the right. To this plea the reply was made that the boys had been lovingly and patiently dealt with for a long while, that the more kindness they received the more impudent they became. The decision finally arrived at was that it would not be right to allow the boys to act as they had been acting. Accordingly they were informed that they must behave like gentlemen or remain away from the school. They chose to do the latter, but the school profited greatly because of their absence. The question may be asked: Could not something better be done for the boys than requesting them to remain away from Sunday school? The answer is: The best thing was done for the Sunday school. The rights of hundreds were more important than leniency to half a dozen boys.

5. Pray for the boy. There are boys who do not pray for themselves; there are those who do pray for themselves who do not give any indication that they want you to pray for them or care for your prayers. He is, however, a very unusual boy who does not, down in the recesses of his being, appreciate that kind of interest in him which finds expression in prayer for him. If said kindly and by one who stands for the best, it will be a hardened

boy indeed who resents the statement: I am praying for you. The average boy, careless and thoughtless though he may seem, will be grateful to the one who prays for him. In his heart he will have not only kindly feelings but also great respect for the one who talks to God in his behalf. The memory of mother's prayers or of father's prayers has brought many a prodigal to himself and has kept multitudes of boys from wandering into the far country. Many a man has confessed that at the time he was most foolish or most rebellious as a boy, the knowledge that a parent, a pastor or a teacher was praying for him was the restraining force that kept him from going to the extreme, from which it would not be easy to draw back. Then pray for your boy, if you wish to look back with joy, but do not make a parade of the praying. When the opportune time comes let him know that you are holding him up to God. Let your prayers be so to the point that if God indicates that he is ready to use you as his agent for answering them, you will not fail him. To his father, to his pastor, to his teacher the boy may well say in the words of *Tennyson* :

More things are wrought by prayer
 Than this world dreams of. Wherefore, let thy voice
 Rise like a fountain for me night and day,
 For what are men better than sheep or goats
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of prayer
 Both for themselves and those that call them friend?

6. **Help the boy to get acquainted with God and to serve others.** What does this sentence mean? It means that you know your boy, that you know your Bible, that you know about God—but much more. It means that you know God. The greatest endeavor in which any one can engage is the endeavor to know God and serve men. The biggest, most profitable task which any one can undertake is the work of helping others to know God and serve their fellows. Who can point another to God unless he knows God? Who can inspire others to service for men unless he himself is a servant of others? Is it not just at this point that the chief cause of failure in guiding boys over Fool Hill may be found? Many things, good in themselves, are substituted for the greatest essential, knowledge of God, because the one who is acting as leader does not himself know God. A leader endeavors to know a boy's interests in order to hold the boy and lead him over Fool Hill to the heights. This is good, but better than this, next to helping a boy to become acquainted with God, is to inspire a boy to serve others. Many shrink from this job because it is so difficult. The only thing that really holds men is service. He who does not serve God soon forgets him. He who does not serve his fellows soon becomes indifferent to them. Look at the matter of service from another view-point. Who knows God best and loves him most? Is it not he who serves him most? Who is most blessed in his own life? Is it not he

who brings the most blessings into the lives of others?

After serious, prayerful consideration this is my conclusion: The chief requisite for successfully guiding boys over Fool Hill is for the guide to know God. The next requisite in importance is for the guide to be a servant of men. But some one exclaims, I was taught to believe that the most essential thing is love. Paul says, The greatest of these is love. True. Another asks, What did Jesus teach in reference to the supremacy of love? Here are St. Mark's words:

And one of the scribes came, and having heard them reasoning together and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

Here is a fair question: Can one truly love another whom he does not know? We venerate the memory of this or that saint or hero, but do we love him? If we do love him it is because we have come to know him through what we have learned about him. We may say we love God because we

know about him as he is revealed in the Bible, in nature, in the lives of his servants, but to love him with all our powers requires more than knowledge about him. The one who thus loves God must know him. Let us grasp the thought: To guide boys over Fool Hill successfully the guide must know God, for no one can really love God without knowing him. Then the guide must serve his fellows, for no one can love his neighbor as himself and not serve him.

What possibilities are before us who are endeavoring to solve the boy problem! Knowledge of the Bible, of one's self, of psychology, of pedagogy, of methods of teaching and training. What a curriculum! Then comes the greatest of all—knowing God and serving men. What a high calling is this!

VII. IN THE HOMELAND

Whether or not you live to know in this world the results of your labor for boys, you will surely get your reward hereafter if you are faithful to the trust committed to you. Think of that scene as you enter the homeland. Your Lord will say unto you, Well done good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

Over there you will see the Master for whom you have toiled and labored and you will be satisfied. But I think your cup of blessing will overflow when you meet over there those whom you

have influenced for good here, those whom you have pointed to Christ as "the Lamb of God that taketh away the sin of the world," those whom you have guided over Fool Hill to the heights beyond. Imagine meeting in the homeland one of those for whom you prayed and worked on earth and listening to his words of gratitude to you for what you did for him here. You will forget the headaches, the backaches, the heartaches; as nothing will seem to you the sacrifices you made, the time you spent. Those cold Sundays and those hot Sundays, those sad hours and those hard hours spent in the seemingly useless endeavor to help others, will all be forgotten as you realize that you were instrumental in guiding the soul into the way that led to eternal life.

Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. You may if you will have your reward here; you will surely have it hereafter if you are faithful unto death.

"Perchance in heaven one day to me some blessed saint
 will come and say,
 All hail, beloved, but for thee
 My soul to death had fallen a prey,
 And Oh! what rapture in the thought—
 One soul to glory to have brought."—*Author unknown.*

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