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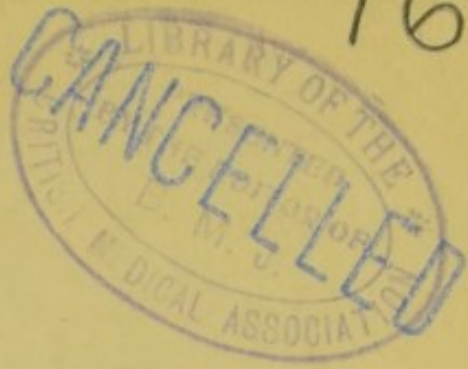
WHAT A BOY
SHOULD KNOW

DR. A. J. SCHOFIELD
AND DR. PERCY
VAUGHAN-JACKSON



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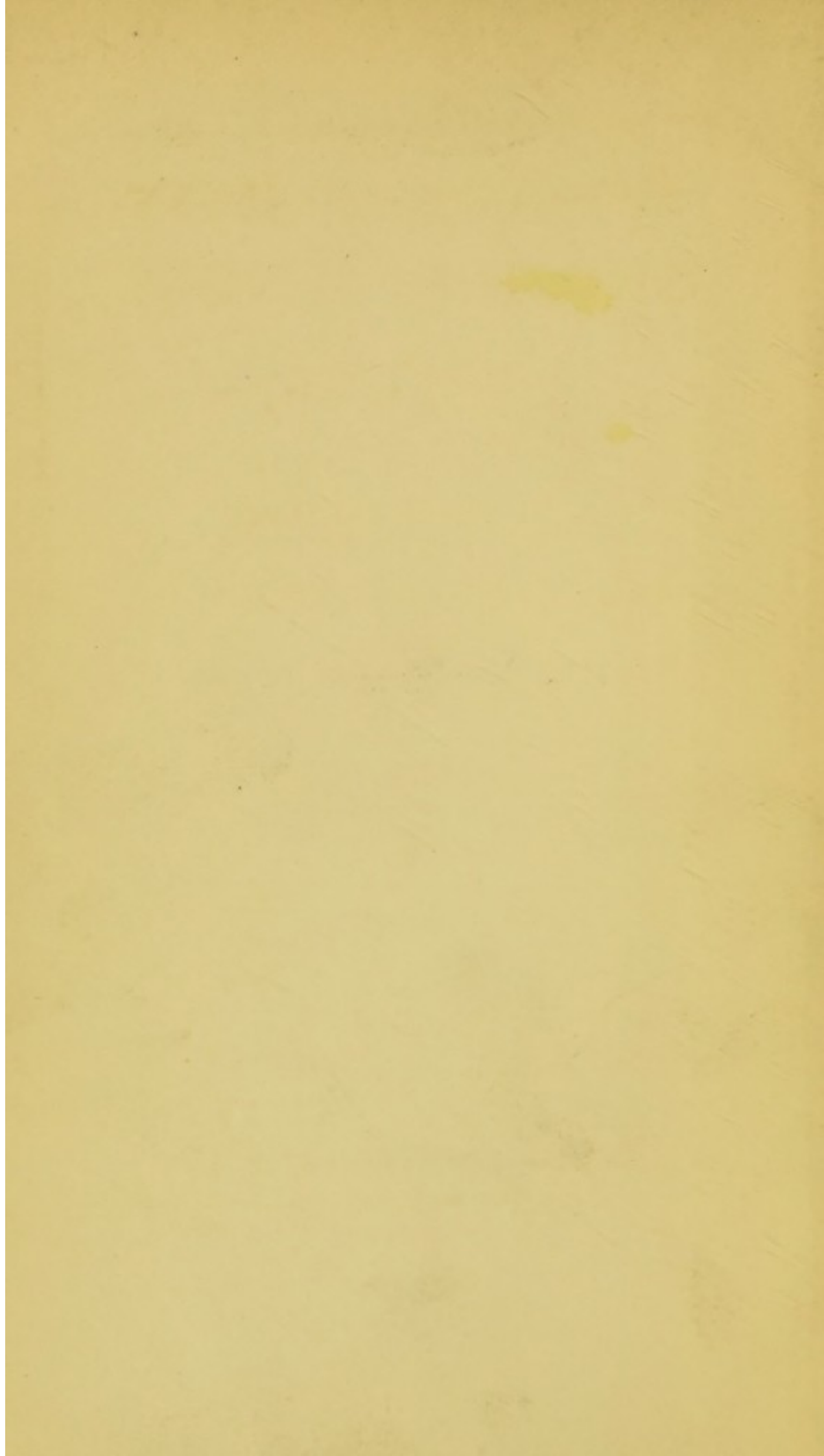


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QUESTIONS OF SEX



What a Boy Should Know



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WHAT A BOY SHOULD KNOW

BY

A. T. SCHOFIELD, M.D.

AND

PERCY VAUGHAN-JACKSON, M.D.



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London, New York, Toronto and Melbourne
1913

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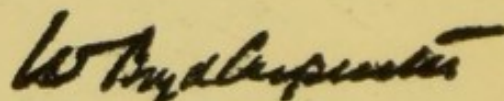
PREFACE

BY BISHOP BOYD CARPENTER

THE Rev. Dr. Meyer has written a kind and sympathetic general introduction to these books on the difficult and delicate question of sex. No one can doubt the importance of the subject, and most people will agree with Dr. Meyer in his contention that right guidance in early years is more likely to be of service than repressive measures afterwards.

Knowledge, wisely imparted, may protect innocence ; while knowledge withheld may provoke contaminating curiosity. The authors of the

books for which Dr. Meyer's general introduction has been written are responsible severally for the views advanced, but, whatever differences of opinion may exist on this question, all will recognise the spirit of conscientious courage which pervades the books and the general introduction alike.



*President of the National Council of
Public Morals.*

GENERAL INTRODUCTION

BY F. B. MEYER, B.A.

GENERATION after generation, as from a fountain, the fresh and crystal streams of new young life are rising from the depths of Being, and pouring over the world. If only we, whose experience has made us sadly wise, could preserve these streams from being fouled, we should deserve and win the thanks of coming time. The prisons and reformatories, the vast apparatus of repressive and counteractive agencies, on which we now expend our resources, would be reduced to a minimum, and the light of a happier

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age would gild the mountain summits and steal down to the valleys of the world.

They say that this is a vain dream, that the poison enters the springs at too low a depth for us to reach, and that the force of inherited tendency is too subtle and pervasive for us to neutralise. But even if that be partially true, surely our critics must confess that we who are directing our energies towards the young life of the age are more likely to accomplish lasting results than those who deal with the poisoned streams when in their full strength.

There is no peril more insidious and fatal than that which "walketh in the darkness" of ignorance concerning sex. The policy of evading,

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with silly and misleading answers, the natural curiosity of young people about their origin has been tried for generations with disastrous results. What has been the result of this policy of silence about the primal facts of life? What are the fruits that have resulted from the reticence of parents, teachers, and others? The vast accumulation of quackery, of bad literature, of dishonoured lives, wrecked homes, and untimely graves, must answer! On the other hand, we have yet to learn of instances where the tactful presentation of the facts and laws of race-continuance, as given by pure and wise lips, has resulted in evil.

These considerations have led to the publication of this series of books on

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Questions of Sex. It will be noticed, first, that they are carefully graded ; secondly, that they are written by experts in a plain and wholesome manner ; thirdly, if they err at all, it is on the side of saying too little. But that is a wholesome defect, and it can always be left to the wise parent or teacher to add whatever else may seem desirable.

These books form a series, and are complementary. It is very desirable that this should be borne in mind, and that they should be viewed as the successive steps by which young boys or girls may be led forward respectively. Other books will be issued subsequently to take the young people still further.

The allusions to plant life and to

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the lower forms of animal life are not only extremely fascinating, but in a perfectly chaste and simple manner introduce those great secrets which seem to excite no wonder in the young mind, and certainly no prurient curiosity. To the pure all things are pure. To the child all things are full of wonder, beauty, and God. How much better to let the young mind become familiarised with these great laws before the sexual instincts awake, which may invest them with lower associations, as viewed from the selfish and sensual standpoint.

The wonderful results of scientific research, which have been unfolded in the recent medical congress, suggest the near advent of a time when science will be able to

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cope with one of the most terrible foes of human, and especially of domestic, happiness. What effect will be wrought on the continence of the community when the further advances, now foreshadowed, have been made, we cannot forecast ; but the great principle remains unchallengeable, that our nation will be saved, not alone by hygiene or segregation, not by notification or palliative remedies, but by beginning with the springs, as it is recorded of the ancient prophet, who went forth unto the spring of the waters, and cast salt therein, and they were healed.

F B Meyer

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WHAT A BOY SHOULD KNOW

INTRODUCTION

THE primary object of this booklet is to place before boys in a form that will be beneficial to them, a knowledge of certain facts concerning themselves—their origin, birth, growth, and development.

As, however, it is the justly exercised right of those who are responsible for the physical and moral welfare of the young, to adopt a strict censorship over the literature which finds its way into boys' hands, and especially over any books which

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deal with such matters as these, a few words to parents or those acting *in loco parentis* are deemed advisable by us.

The harm which results from ignorance of these subjects is appalling and too manifest to be overlooked.

One of the few things which may be called certain in life is that knowledge of this description comes to all boys sooner or later, and this leads directly to the question: "By whom should it be imparted if it is to have a beneficial and not a prejudicial effect upon their future welfare?"

By common consent it is the duty of parents to the best of their ability to equip their children for their journey through life; for their obligation does not end with feed-

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ing them and clothing them and giving them an education in the generally accepted sense. Something more is required before a father can say, "I have done my best for my boy."

But though parents may die, or their diffidence and modesty may overcome them, that is no reason why boys should be left in ignorance of facts which it is essential they should know if they are to evade successfully what may otherwise prove in after-life to have been sources of weakness and disease. Knowledge of themselves and of sex must come to boys, and it will not come unattended. With it is sure to come the impulse to act upon the knowledge gained, and here the very core of our subject is laid bare,

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and may be viewed from at least three standpoints.

(1) If knowledge has been instilled into a boy's mind in a healthy manner by his father or guardian or schoolmaster or others so that it has *grown naturally with him*, he is at least prepared for eventualities, and confronted with the necessity of making a decision as to how he will act. The realisation in his individual experience of what he has been taught to *expect*, and to *respect*, is then no novelty suddenly sprung upon him, threatening to swamp him before he has time to think.

(2) *If nothing* has been told to the boy, he may at first be perplexed and even frightened—possibly sufficiently so to ask for explanation; and here the chances are

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dead against him. It may safely be granted that in a large number of cases a father who has failed to impart this knowledge to his son will also have failed to establish that intimate relationship which should instantly make him the chosen recipient of his boy's confidence and questionings. But why pursue this reasoning?

(3) The agents of evil never fail to do their part, and it is not too much to say that "no boy has been told *nothing*."

So it comes to this: Shall we tell boys what they must *expect* as they develop, and why they must *respect* these changes and new occurrences?

Or shall we renounce for ever our parental right to do so, and let it become the pleasure of prurient

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minds, both young and old, to remove the bandage from the eyes of youth?

It is by the desire of men whose position in life entitles their opinions to respect; men of established character and men of the "large-brained" type who can think imperially that this task is now undertaken, and it is sent forth with their approval and hopeful commendation.

NOTE.—It does not appear practicable to the writers to draw an artificial line at the age of twelve years. The sexual development of boys is gradual, and it is an unfortunate fact that habits of abuse are begun and constantly practised at a much younger age. If safety lies in the adage that "to be fore-

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warned is to be fore-armed," then boys must be told what is coming to them, for the critical period of puberty lies close ahead of them, and no boy should be allowed to reach it in ignorance.

CHAPTER I

SEX DIFFERENCES

I WANT all boys who read this book to understand clearly the reasons why it is written.

In the first place, it is written for your good, and to be helpful to you not only as boys, but also through every year that passes as you grow to manhood—and, indeed, throughout your life.

In the second place, it is written because what is here told to you is *true*, and for that reason you will be able to decide for yourselves whether all you may already have been told about these subjects is true, and whether anything you may in the future be told by

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others is true. We want to impress this on your minds, as we are sure you will easily understand that the knowledge and experience of a doctor who gives you his promise that what he tells you is true should be believed sooner than anything you may learn from other boys or books.

Another reason why this book is written for you is because so large a number of the finest, bravest, and best men who have ever lived have come to the conclusion that boys should be told about the changes which occur in their bodies and minds as they grow up, and that it is better that they should be told the truth in a proper way than that they should learn about themselves what may be quite untrue,

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and learn it in an underhand manner.

The chief reason of all that has led to the writing of this book is this: Every day for thirty years the writer has seen proof of the harm which comes to boys by allowing them to remain in ignorance of themselves and the changes which occur as they grow from boyhood to manhood.

It is not too much to say that a large amount of the ill-health, suffering, and failure to succeed which exist in the world was first caused by ignorance of the facts which we are going to tell you.

All doctors know this, but it is specially forced into the notice of a doctor who treats nervous diseases, because the effects of ignorance show

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themselves more on the nerves and mind than on the body.

We say most earnestly to any boy who reads this book that if you want to make the most of your life, if you want to be a success in all you try to do, if you want to grow to the fullest size of body and of mind, if you want to have ambition and will-power, and to excel in work and games, if you want to be the leader in your school and captain of your team, then we say that what has been written here for you will help you—more than you have any idea of.

Now, we will begin to tell you what you should know about yourself, and know to be true. You are a boy now. Very shortly you will be called a youth, and after that a

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young man. That is what you look forward to.

Your memories will tell you that a few years ago you were a child, and before that a baby. What you were before you reached the stage of "baby" you will learn as you read further into this book.

You have learned many things since you were a baby, and you will learn many more things before you become a man. It is very important that you should learn these things properly and well.

All animals and plants which live in this world are divided into male and female animals and plants. Males of all kinds are always different from females, just as men are always different from women. In many cases it is quite easy to

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see at a glance which is male and which is female. For instance, you can tell the cock (male) in a poultry yard from the hen (female) by his different plumage and comb. You can tell a male lion at the Zoo by his mane, which the female has not got ; and when you know a little more you will be able to see the difference between the male and female parts of a flower. At any rate, you must know and remember that the whole world of living things consists of males and females. You are going to grow into a man ; you will grow hair on your face, your voice will become different, you will probably be stronger in bone and muscle, and your mind will gradually become a man's mind, which is different from a woman's.

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You will become conscious of a very great difference in yourself when you are about thirteen or fourteen years old. Perhaps you are already beginning to wonder why this should be, and what it all means.

In few words, it means that you are undergoing certain natural changes which are the first stages of development into full, vigorous manhood.

It is because some of the most important of these changes will take place in what you know as the private parts that we wish you to understand something of their meaning.

There is nothing to be afraid of or ashamed of in these changes. They come to every boy as he grows older, and show that he is

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becoming a man—with a man's wish to be honourable, and good and true, not to be persuaded out of curiosity to do that which he *feels* is unworthy or wrong.

God has given to every male these parts, and in His wisdom has ordained them for a great purpose when full manhood is reached.

You must not mind our telling you this, and we feel sure, too, that you, on your part, will understand that if this little book is to help you it must speak plainly, though in perfect purity.

Now, if you are to understand how it is that you became a baby and were born, and how the babies of all animals are born, you must read carefully what we are going to tell you.

What a Boy should Know

First of all you must learn that every living thing commences as a germ-cell or egg, which is formed in the female. But this egg will not start to grow unless it comes in contact with certain cells which are formed in the body of the male.

When these male and female cells come together, changes begin to occur at once in the female egg, and these changes keep going on until the body of a living plant or animal is formed. The change which begins when the male and female cells come together is called fertilisation.

In all living things these male and female cells are formed within the parents.

There is a great difference in the size of the female egg of the

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different kinds of animals. Birds' eggs, such as those of hens, ducks, and geese, are large. Small birds' eggs are much smaller; frogs' eggs are smaller still; and the eggs of fishes are almost the smallest that you could see without a magnifying glass.

It will seem very strange to you when we tell you that the female egg from which you grew was much smaller than any of these; so small was it, that more than a hundred could be laid side by side in a line within the length of one inch. Yet once this tiny egg was fertilised it changed and grew within your mother during nine long months, until at last a baby's body and head and arms and legs were formed, and then you were born into the world

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and drew your first breath and cried.

This is the way in which men and women come into the world as babies, and it is just the same with most animals. In birds and snakes and tortoises and fishes and some other animals, what happens is different. Before or after the female egg has been fertilised by the male cells the egg is laid by the mother. Birds make a nest, and to keep them warm the mother sits for a few days or weeks on the eggs that she has laid; the chicks grow inside the eggs until it is time for them to come out and be born. The snakes and tortoises lay their eggs in dry, sandy places, and they are kept warm by the sun until the baby snakes and tortoises are hatched out.

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In fishes and frogs the female or mother forms a very large number of eggs inside her, and when they are ready for laying she allows them to escape from an opening called the vent, which can be seen if you look at the under part of the body.

These eggs escape from her body into the water, and there they would remain as eggs but for a very curious fact, which we will tell you. Just as men and women marry, so do the males and females of all animals marry, only it is not called marrying in their case, but mating. Now, before the mother fish lays her eggs in the water, she has already "mated" with a male fish, and as soon as the eggs are laid he swims about over the place where they are and allows a milky fluid to escape

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from his body into the water over the eggs.

This milky fluid is formed by the testicles of the male fish, and contains those male cells which we have told you about. As soon as it comes in contact with the eggs the latter begin to change at once, and if you could watch what happens, you would see within a few minutes that the eggs looked different. This change is caused by the contact of the male cells and cannot take place without them. From the moment it starts it goes on and on until after some weeks or months the eggs all begin to take the shape of little fishes.

This will help you to understand the beginning of a fish's life, and it is the same with frogs, as

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perhaps you will see for yourself.

These are examples of cases where the female eggs are fertilised and started into growth by the male cells *after* the eggs have been laid by the female.

The way in which the female eggs are fertilised by the male cells *before* they are laid by the mother in the case of birds, etc., we cannot now attempt to explain to you. What we have told you is very mysterious and very interesting. No one can tell exactly what life is and how it is implanted in us. No one can tell you why the female egg begins to grow when the male cells come in contact with it. Some unseen and unknown power causes the changes which occur and which end

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in the formation of a baby animal. You may read in the Bible that in the Beginning God "created" man, male and female created He them. You must accept this as all that is known, and you must accept what we have told you about the way in which all life is handed on from parents to children as being all that you can know about it.

But we want you to think about it as a marvellous and sacred thing. Countless ages ago life began, and it has never been allowed to lapse. In all the different races of men, and in every kind of living thing, the male and female are necessary for the continuance of living creatures, and in order to ensure that the lamp of life shall not be extinguished, and that opportunity shall

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occur for the coming together of males and females, God in His infinite wisdom has made Love a power to attract one to the other. You will do well to think of it in this light.

CHAPTER II

THE ORGANS OF GENERATION

As we have already told you enough to let you know how the babies of all animals are formed and born, we must tell you something more about the time when you will become a man.

Before doing so, we are going to ask you to take for granted that what we have already told you is true, and we do not want you to start wondering about all these things. As you grow older you will gradually learn and understand things which you could not understand now ; and when you become aware of changes taking place in your body and mind,

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if there is anything that perplexes you and that you want to know the meaning of, then your father is the proper person to ask, and if you have no father you should ask your schoolmaster, or some doctor or clergyman. These subjects are not easy for boys to talk about, and if you mention them to other boys you will probably find that they either do not know enough to explain to you what you want to know, or they may pass on to you something which they have learned and which is not true.

We have already mentioned to you the changes which take place as you grow older, and the most important of these occurs at the age of about fourteen years. It is at this age that you emerge from boyhood, and

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the change which takes place in you is associated with an increased activity of the private parts, or organs of generation, as they are called. Already you may have become conscious of certain feelings in these parts. In you, and even in young children, the part through which you pass water will sometimes attract your attention by the fact that it becomes large and projects. This is quite natural, and you will understand why this is so when you get older.

If you want to be strong and well, smart at your work, and good at games, you must remember never to touch this part out of idle curiosity or to play with it. You will be obliged to touch it when you want to pass water, and you must

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also be careful to wash it and keep it clean.

And will you remember that all these parts which we have described to you are called the private parts? You must regard them as private. No one should see them but yourself, and no one but you should ever touch them. You must be modest in this respect, and you should know that if any other person should touch you there, that person is indecent and nasty-minded. No matter who it is, you should say to him, "That belongs to me; you have no right to touch it."

Neither should you speak about these subjects; nor should you listen to other boys speaking about them. You should look upon them as being worthy of your respect and care.

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Among your boy friends you may know some who have been taught to regard these things in a proper way ; but we are sorry to say you will be more likely to meet boys who have never been taught the importance of what we have told you. If you speak with them on these matters they will surely tell you what they happen to have learned, and this is generally untrue, and will be harmful to you if you pay any attention to what they say. You cannot expect to go through your school-days without seeing and hearing things ; other boys will talk to you, and as they are generally sure they are right, they may laugh at you for not wanting to talk with them about these subjects.

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For this reason we want to remind you again that you have the promise of a doctor that he has told you the truth, and if boys laugh at you you have the satisfaction of knowing that *you* are right and *they* are wrong. If you think you can get them to believe the truth you may talk to them. Never mind if they laugh at you. It cannot hurt you, for you are in the right and they are the foolish ones ; but, as the matter is a serious one, you will not laugh at them.

If by chance, before reading this book or being told by your parents, you have learned something about these things, you must now decide whether what you know is true or not. If you have already experienced those feelings of excitement and have

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begun to encourage them by touching yourself, you must now realise that it is wrong to do so, because it is harmful to you.

Handling these parts so as to produce and encourage a pleasurable feeling is known as "self-abuse." It is harmful to you from the first, and becomes more and more harmful as you grow older.

Boys who have been allowed to remain ignorant of its harm injure themselves in this way, and some who know it to be wrong and harmful to them wickedly continue to do it. No boy who reads this book can plead ignorance of these facts, and it is the hope of the writer that many may be saved from viciously commencing or continuing so hurtful a practice.

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We have referred several times to the harmful nature of self-abuse, and as you are probably beginning to wonder what harm it does, we must tell you at once. Harm comes to you in two ways :

- (1) Harm to your body.
- (2) Harm to your mind.

In explaining to you how your body suffers from this habit of self-abuse, we must begin by telling you that everything that is going to make you a man and give you all your man-like—and, we hope, manly—characteristics depends upon the healthy and natural growth and development of the organs of generation.

Now you will want to know how it is that these private parts are so important. It is for this reason : we have told you already that it is

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in certain of them that there are formed those male cells which must come in contact with the female egg before it can start to grow into the young of any animal. In boys below the age of about fourteen years, these male cells are not formed to any great extent, or at least not perfectly. After that age the functions become more active, and produce these cells in large numbers, so much so that they float about in a milky looking fluid which is called the semen, or seed of man.

The semen is being constantly formed, and as it is produced it is passed along through a small tube which goes inside the body and opens out into two little bags which lie behind the bladder, or bag in which the urine collects, and each of these

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little bladders has a tube leading from it into the pipe through which you pass water.

These small bladders are reservoirs in which the semen is stored up. After the age of thirteen to fourteen years, which is known as the age of puberty, if these bladders become too full a natural escape of the semen occurs through the urethra or pipe through which you pass water. This escape is known as an "emission of semen," and generally occurs during sleep at night, especially when the urinary bladder is full. These emissions are natural in boys over fourteen, and may occur once in a week or fortnight without doing any harm. If they should occur a little oftener no harm results ; but if they occur every night or every second night,

What a Boy should Know

it is too much, and you should mention the fact to your father, or ask to see a doctor about it.

It is important that you should know that occasional emissions are natural to all boys over fourteen and men, so that you need not be alarmed by their occurrence. It is only when they occur too often, as we have mentioned, that any notice need be taken of them. And you must know also that these natural emissions are always accompanied by strange feelings in the private parts.

Now we must tell you that there are such things as unnatural emissions, and that they are produced by encouraging these strange feelings by handling the private parts, or, in other words, by self-abuse.

Organs of Generation

We have told you that this very easily becomes a habit in boys, either from ignorance of its evil, or from viciousness in continuing to practice it when the harm it does is known.

We have said it does harm to both the body and the mind, and this is what we mean :—

In all animals not only is semen formed, but also another substance of a different nature, which is vitally important to the health and welfare of the body. The semen is called the *external secretion*, because it eventually comes out of the body. The other substance is called the *internal secretion*, because it never leaves the body so as to be seen. These two substances are closely associated, and it is enough

What a Boy should Know

for you to know of their existence without trying to understand all about them.

What you must know and fully understand is this : Nature intended—and this is absolutely true—that the semen should only escape from the body occasionally and under certain conditions. This may sound strange to you, because we have said before that the body is constantly forming it and storing it up ; but you will understand what happens when we tell you that although it is continually being formed, part of it is also continually being re-absorbed into the body. By this we mean that it is soaked up by the blood-vessels and circulated all over the body in the blood, and this is what makes a boy healthy and

Organs of Generation

strong and finally makes him a vigorous, quick-thinking man.

So now perhaps you can see the great importance to your body of allowing the semen to accumulate and to be partly re-absorbed into your blood. Whenever natural emissions occur too frequently, the body suffers. And whenever unnatural emissions are produced, the body suffers still more, because the loss of semen cannot so well be spared.

As the direct result of either of these causes, the body becomes "slack." A boy will not feel so vigorous and springy; he will be more easily tired; he will not have so good "an eye" for games. He will probably look pale and pasty, and he is lucky if he escapes indigestion and getting his bowels

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confined, both of which will probably give him spots and pimples on his face.

These are some of the ways in which the body suffers from self-abuse or from too frequent "natural" emissions, but you must not forget that the general results of too frequent losses of semen, however produced, follow a boy into his life and make him more likely to contract diseases. It is not too much for a doctor to say that a large number of boys and men are delicate for the reasons we have explained to you, and it is quite certain that a very large number of nervous people attribute their ailments to former self-abuse.

Having told you very briefly how the body suffers, we must now go on

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to tell you how the mind suffers if, from either of the causes we have described, the body—and especially the brain—is deprived of the healthy effect which is produced by the storing up of semen. Nature meant us to be healthy in body and mind, and one of Nature's methods of making us and keeping us healthy is by the effect of this stored-up semen. When it escapes from the body the body suffers, and so does the mind.

The results upon the mind are the more severe and more easily recognised.

It is comparatively seldom that natural emissions are sufficient to produce much effect on a boy's mind. But if from the habit of self-abuse the semen is never allowed

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to collect and produce its healthy effect, the brain and mind suffer severely.

A boy who practises this habit can never be the best that Nature intended him to be. His wits are not so sharp. His memory is not so good. His power of fixing his attention on whatever he is doing is lessened. His mind will wander from his work or go "wool-gathering," as it is called. His decision, or the power of making up his mind, is diminished, and his self-confidence and reliance leave him. Instead of being alert, quick-witted, and attentive, his mind becomes slow and slack. His thoughts are undetermined and have no grip. A boy like this is a poor thing to look at.

If his condition is the result of

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ignorance he is to be pitied. If his condition is not due to ignorance, but simply because he has become the victim of a habit, he is still to be pitied if he fails to overcome it. But if he wilfully persists in doing what he knows is harmful just for the sake of the pleasure it gives him—well, he deserves all he gets. He will probably be bottom of his class and get many a licking. He will surely be a duffer at games, and it is a hundred to one he gets laughed at more than any boy in the school for his blundering stupidity.

Here, again, you must not forget that these disastrous conditions follow him into life, and as we have already impressed on you that what we have told you is true, you must

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now know the harm that "self-abuse" does to the body and mind.

But we have still to tell you that besides your mind your whole character will depend very largely upon the amount of care you take of yourself with respect to these important organs of generation.

If you abuse them you will suffer in body, mind, and character. If you respect them you will be better in these three ways both as a boy and as a man. Perhaps you are wondering what we mean by the effect of abuse upon character. It is this: First of all you must understand that by a boy's character we mean everything about him that should make him honest, truthful, outspoken, generous, straightforward, trustworthy, and so on. In

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fact, all his "good qualities," if he is a good character. If, on the other hand, he is not a good character, he will probably be dishonest, untruthful, untrustworthy, and so on.

Now, the effect of self-abuse on a boy's character always tends to weaken it, and, in fact, to make him untrustworthy, unreliable, untruthful, and probably even dishonest. This effect is due to what we have already told you, and that is, to the loss which the body and mind suffer by the excessive emissions which prevent the storing up of semen.

In addition to this there is the harm which comes from giving in to temptation instead of conquering it. What you must try to under-

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stand is this : Every time you gain a victory over any temptation you strengthen your character ; and every time you give in to a temptation you weaken your character. This is the way in which “ habits ” are formed—either good ones or bad ; and if you have read attentively what we have written for you, you must now make up your mind which course you will follow.

We have warned you of the danger and harm of actual emissions, but you must not think that excitement and abuse do no harm before you reach the age when they can occur.

Even in young boys it is harmful to encourage excitement. It is injurious to the body and mind, and is the first step in the formation of an unhealthy habit—a habit which

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makes a victim of a boy if he persists in practising it. So from the very first, if you are to avoid this habit, you must resist the desire to encourage or prolong any natural excitement which may occur.

CHAPTER III

THE NECESSITY FOR CARE AND THE DANGERS WHICH OTHERS WILL PUT IN YOUR WAY

IN the preceding chapters we have tried to tell you in a true and straightforward manner some of the facts concerning the origin of the young ones of all animals; and in doing so we have pointed out the part which is played by the organs of generation, or racial organs.

If you have read attentively what we have written for you, you will now fully understand how important these organs are. The very existence of life on this earth depends upon them, and, more than that, it depends upon their being properly

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cared for. This care is needed from early boyhood, and the need for it increases as you grow older and become men.

You may perhaps be wondering what we mean when we write about taking care of these parts. You are probably asking yourself why you should take any more care of them than of the rest of your body. The reason why they are so much more important is because the health of the rest of your body depends so largely upon them. It is true that you have parts of your body which are called vital organs because you cannot live without them. No one can live without a brain, or heart, or lungs, or liver, or kidneys; but there is this difference between the vital organs and the organs of genera-

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tion; no one would wilfully damage his brain or heart, for he knows it could give him no pleasure, and would probably kill him, but very many do harm to their organs of generation from ignorance, and also from viciousness, because of the feelings which accompany excitement of these parts.

This sensation is called lust, or passion, or desire. It is right that you should know that it naturally occurs with excitement. We have already told you that it is harmful to you to encourage this excitement, and we have explained how the harm is done. If any boy who knows of this harm persists in encouraging this state of excitement just for the pleasure it gives him, he is both foolish and vicious. For

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it is sure to injure him in his body, mind, and character. He will discover this later on, when it is too late, and he will have to regret it all his life.

To some boys this knowledge of themselves comes by accident. They become conscious of their feelings, and, out of pure ignorance, they encourage them and do themselves harm. Most boys, however, learn these things from other boys, sometimes from their brothers—sometimes from their schoolfellows. It is right that you should know this, so that you may be saved from harm, and also so that you may be able to help them to see that they are harming themselves. And here we must remind you again that what you learn from this book is

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true, so that you can be positive in what you say to them.

It is also right that you should know that there are men who take an evil delight in telling young boys about themselves, and telling them in such a manner as to encourage them to commence or to continue the injurious habit. They will say, "It will do you no harm," or "It will make a man of you," or make some such untrue remark.

They are wickedly wrong, and you must be on your guard against any man who ever speaks to you about such things, or who, by any remark or gesture, may lead you to think that such thoughts are in his mind. It is unfortunately too true that such men exist, and if you have anything whatever to do with

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them they will lead you further, and towards more injurious and disgusting practices. What you must remember is that you are likely to meet other boys and men—both old and young—who will make suggestions of this sort to you, and that you must look on them as indecent and evil-minded.

Now, we don't want you to be always looking out for this kind of person, or thinking about these things. What we do want is this. Having been warned of the danger you are likely to meet, if you meet it, for goodness sake be resolute. Be alert and awake to the danger, and shun it. Your future happiness and health will largely depend upon your instant decision. You cannot stand still and do nothing. Whatever you

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do will be a step in either the right or the wrong direction. You ought to be disgusted at the idea of anyone daring to make such suggestions to you. You must "show fight" by your reply. So be ready with it. In your own words you ought to "punch his head" if you can.

Anyhow, you must be prepared to act, and if you could only know what doctors see of the harm of taking the wrong step, it would surely help you to decide instantly to take the right one.

It may seem very strange to you that we should have to warn you even about girls and women, but what has already been said about boys and men, and the way they may lead you into danger, applies to women too. Harm is done to

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very young boys sometimes by their nurses, who teach them habits of abuse. Like many other truths, it is not nice to think that this can be the case, but it is so, and it is right that you should know it, for it is one of the dangers which you may already have met or may yet meet.

For many reasons you will find it harder to resist a temptation which comes to you from a woman in this way, and when you are older it will be harder still. So you will need to have your mind well made up, and to be determined, if you are to save yourself from much harm and trouble. No boy ought ever to forget that if any of the dangers we have mentioned come to him it is his duty to go to his parents for help and advice. It is no good to go

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blundering along in ignorance or taking your chance. The chances are too much against you. You must know where danger exists if you are to avoid it, and much depends upon how well you succeed in avoiding it.

You have been warned in this chapter of some of the dangers which are likely to come across your path from others. Now that you are aware of them you must make up your mind how to meet them. Your mind should be made up from this moment. You should say to yourself, "My body is my own and I will take good care of it." It is with the object of helping you to do this that we have been asked to write this book for you, and it is our lifelong experience of the harm,

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and evil, and regrets, that come from ignorance of these things in boys that has made us consent to undertake the task of enlightening you.

You can hardly expect to escape being called upon to decide during your school life, so have your answer ready and let us hope it will be a right one.

CHAPTER IV

THE DANGERS WHICH COME FROM YOURSELF

ALL that has been written in the former chapter refers to the pitfalls and dangers which others may place in your way ; but there is something more to be said. Possibly your greatest enemy of all will be your own thoughts. This is a little difficult to explain to you, for you may wonder what thoughts have to do with all this. You must be told some facts about thoughts before you can quite understand.

Thoughts " come into our heads " when our brains are awake and working. A thought which has once passed through our mind can be

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recalled again by will. The oftener a thought passes through our mind the easier it is to recall it again. Thoughts seem to wear a sort of path in our brains, which gets deeper and deeper. Whatever we think about most produces most effect on our actions and lives. For these reasons it is most important that your thoughts should be good, and clean, and wholesome, if you want your body, and actions, and in fact your whole life, to be the same.

If the thoughts which are most often in your mind are mean, dirty, and unwholesome, then your whole life will be mean, dirty, and unwholesome. What a person thinks makes him what he is. If his thoughts are all right he is all right. If his

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thoughts are wrong thoughts, he is all wrong.

Now there is a very important reason why we have explained this about your thoughts. If they dwell on the sensations of excitement of your organs, you will encourage that excitement, which is injurious to you ; and the more you allow yourself to think about it the more it occurs, until it becomes a habit which you will find it very hard to stop.

A person's thoughts often become regular bullies, and, if they gain power over him, he finds it difficult to keep them in order. So from the first you must be careful not to allow yourself to think about excitement, for it will easily become a habit, and every habit becomes

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stronger and stronger the longer it exists. But habits, like other bullies, are generally cowards, too, and if you face them and defy them they will turn tail and run away. We think we have told you enough to let you see where trouble is likely to come from in your boyhood. It comes from your own ignorance, or from other boys or persons, and it comes from your own thoughts if you allow them. If you keep clear of these dangers in the way we have explained, you will be the better for doing so. If you do not or will not keep clear of them you will suffer from boyhood to manhood, and later in life.

Now, the mischief of it all is that after a time not only does the

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excitement cause the sensations and thoughts about them, but the thoughts begin to cause the excitement. As we have already told you that to encourage excitement by touch is harmful to you, you must now understand that it is also harmful to encourage it by thoughts. So you will see that for this reason it is equally important for you not to allow your thoughts to become a source of danger to you.

You must understand that if most of your thoughts are about such things as books and learning you will probably become what is called "a scholar." If they are mostly about sport and adventure you will become "a sportsman"—most likely. So it is with regard to thoughts about your body. If

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you are always thinking about your health, and wondering whether you are well or ill, you will probably become ill in some way. If you do not think too much about your body and health you will probably remain healthy. You should take it for granted that you are well unless anything should happen to make you know you are ill.

If your thoughts are frequently fixed on your organs of generation, you will not only encourage excitement of them, but most likely make yourself ill in some way. If you allow yourself to think much about these parts, you will certainly become what is called sensuous, and add to the troubles which come into the lives of all of us. By doing so you develop a habit of thought, and this

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will almost surely lead you to act on what you think, which means that you will develop the habit of self-abuse.

Purity of thought and act is a possession of great price in anybody, for it helps him to be his best. This is the reason why we told you at the beginning of this book that if you want to be always "at your best" and to succeed in all you try to do, you should pay attention to what we were going to write for you.

Now that you know something about yourself that you may never have heard of, or thought of, before, we hope you will act on the advice you have been given. You know what is natural and what is un-natural. You know what is help-

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ful and what is harmful. You know what is right and what is wrong. You know at least some of the dangers, and also why they will harm you.

Having told you how important it is to take proper care of these organs, we cannot leave you in ignorance of one danger of a very serious nature, which comes by accident. It is a very common sight to see boys at play trying to walk along a rail or the top of a gate. This is always a dangerous thing to do, because, if a boy falls astride of the rail, so that it comes right up between his legs, he will most likely injure himself severely.

What happens when this accident occurs is that he bruises or tears the pipe through which the urine comes,

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and this is not only dangerous at the time, but its effects will most likely remain throughout his whole life, and probably cause his life to be a misery to him.

CHAPTER V

THE CHANGES OF PUBERTY

WE have referred once or twice to the changes which occur in the body and mind of a boy as he grows older, and have mentioned that the most noticeable change occurs at about the age of fourteen. As some of you boys who read this book may be getting on towards that age you should know something about what you are to expect.

This is known as the age of puberty, and the changes which occur are caused by, and depend upon, the development of the organs of generation. They affect your body and your mind.

As regards your body the notice-

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able changes are: The growth of hair round the private parts and under the arms. This commences gradually, and continues to increase, and it is followed later on by the appearance of hair on the face. The voice undergoes a change which is known as "breaking." This means that it loses its boyish sound, becomes deeper in tone, and before the change is complete the voice will sometimes break from one sound into another. Later, when the voice has "broken" and is deeper sounding, you will have your man's voice.

At this time of puberty the organs of generation become larger, and any excitement of them, whether it occurs naturally or has been produced by handling them, causes sensations which are different from

Changes of Puberty

what you may have felt before, and are likely to be followed by what we have described as an emission of semen.

More care than ever is now needed on your part not to encourage any excitement, either by touching the parts or by letting your mind and thoughts dwell on them. This is of all times the one of greatest temptation to abuse, and if you have had to try hard to resist it before you will have to try harder now. It is your plain duty to try ; and it is your duty to succeed. Upon your success will depend much of your health and happiness. Your failure will bring with it much trouble in many ways.

The changes which occur in your mind are not so easy to describe in words which you will understand.

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Boys tend to become shy, and this is especially the case when they are in the company of girls. They also begin to have youthful affections for girls, and may even "fall in love." These are instincts which God has given to us all. If you remember, we told you in a former chapter that He had made love to be the power which attracts the males of all classes of animals to the females. We cannot describe many other changes which will occur in your mind. You must simply take it for granted that they come because you are growing older, but we have told you enough to let you know that they chiefly concern your attitude and behaviour towards girls. If at this time you find yourself "blushing furiously" you may take

Changes of Puberty

comfort from knowing that it happens naturally to most boys. But there is this to be said: impure thoughts and self-abuse will cause you to blush more than ever, for they deprive you of your proper nervous control over yourself. Here once more we must remind you of the importance of keeping your thoughts under control, as well as your actions, if you want to be able to look every one you meet straight in the face. The eyes have been fancifully called "the windows of the soul." You see out of them, and others see into them. Keep these windows clean; when people see dirty windows they naturally conclude that the interior of the house is dirty, and its occupants too. Your mind and your

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soul are almost the same thing, and a dirty mind or soul does not bear thinking about. It is not a nice thing for anybody to see looking out of a boy's eyes.

CHAPTER VI

RIGHT AND WRONG

So far we have told you of some of the changes which take place as you grow up, and have warned you of the dangers you are likely to meet. We have explained how the dangers arise, and why they are harmful. We have said very little about their being right or wrong—moral or immoral. As doctors we have tried to show you the harm that comes both from ignorance or viciousness to your body and to your mind.

But the question of right or wrong cannot be left out. Everything you do is either right or wrong. Nothing which you do can be right if it is

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harmful to you, for Nature and God meant you to be your best. For the same reason nothing which you do can be right when it is harmful to others. If you were just recovering from measles or scarlet fever it might be good for you to go for a ride in an omnibus, but it would be wrong to do it because it would endanger others.

Perhaps you think you have a right to do what you like with your own body. Do not imagine it. If you harm it secretly you are wrong in God's eyes ; and if you harm it publicly you are wrong in the eyes of men and of the law. If you try to destroy it utterly, by attempting to commit suicide, and fail, the police will bring you before a magistrate who can punish you. If you

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succeed in your attempt to destroy it utterly you are still more wrong. To harm it is contrary to God's will, and to destroy it is to offer Him an insult.

What we have just said about your body also applies to your mind or soul. You must take care not to harm it by allowing impure and unwholesome thoughts to take possession of it. You would not willingly give your body unwholesome food to live upon, neither must you give your mind unwholesome food. Your thoughts arise from what your mind feeds on. See that you give it wholesome food. You must exercise control over your own silent thinking ; you must govern your ideas when you put them into words. Your language should be pure and

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free from any taint of what is called "nastiness"—in fact, you should be wholesome in your thoughts and words and deeds.

If you are, you will be respected by your elders and looked up to by your juniors. Those boys whose respect and admiration are worth having will be your companions and friends. The companionship of the other sort is not worth having, either in boyhood or in after life. Remember that there is a right and wrong way of speaking of these things; the first of which is helpful and the latter harmful to you and to others.

The choice of your companions is a most important thing for you. You must remember this and give it thought. So far as you are con-

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cerned you must see that those whom you choose as your companions are of the right sort. You will soon know whether a boy is nice-minded and has those larger qualities about him which go to show that he will grow into an honourable, straightforward and good man. There is, however, another point to bear in mind, and that is that you must take great care as to what other boys choose you as a companion. This applies very specially to boys who are older than yourself.

In most large schools, there are some of the older boys who have learned vicious habits of thought, of conversation, and of acts. As senior boys they exercise a certain amount of power, and even of au-

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thority, over the juniors. They can "fag" them in many ways, and actually bully them into obedience. No matter how much the masters may be on the watch for this sort of thing, in order to prevent it, some of it always goes on in schools. A young boy will often submit to doing things for these older boys, which he knows to be wrong, simply because he is afraid. He dare not tell anyone about it, and submits in order to save himself. The older boys will choose him ; and this is one of the dangers of school life of which we want to warn you.

Some of these boys are thoroughly vicious and evil-minded. They will take an actual delight in corrupting your mind if you allow them to do so. They will teach you foul habits

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of thought and conversation. They will teach you the habit of abuse, and poison your thoughts and actions in other ways. They will positively "fag" you in these things, making you listen to their filthy talk, and making you do things which are shamefully wrong. Once they have gained a hold over you, you stand in the position of an accomplice. If their evil doings are discovered by the masters they will certainly be dismissed from the school in disgrace, *and*—you will be dismissed too. Here let us tell you that the news of a boy's dismissal from a big school very soon reaches all the other big schools, and the nature of his offence soon becomes known. If a boy has once been dismissed, he has practically no chance of getting

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into any other large school, and it is a most extraordinary and most unjust thing that the young boy who has been "fagged" in this way, against his will and better feelings, has a worse chance than the older boy who "fagged" him.

This is enough to let you see that there is a right and wrong in the choice of companions, and a right and wrong in letting others choose you as a companion. You must be very careful in both these respects, for your honour, your peace of mind, your safety, and in fact your whole career may be sacrificed by a single false step.

A very wise old man once said that "it is only when a man has to leave this world, at the end of a good long life, that he has sense

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enough to come into it." As a boy you cannot be expected to know the evils and dangers which lie close ahead of you, and therefore this book is written for you.

In the ordinary doings of your everyday life it would be sufficient for you to know of the existence of danger to make you avoid it. Suppose you were riding a bicycle and came to the top of a dangerous hill down which you wanted to go. If you knew that your brake was broken, your instinct of self-preservation would make you get off the machine and walk down the hill. Or, suppose you were going by rail and knew that someone had placed an obstacle on the line, with the object of wrecking the train, your instinct of self-preservation

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would stop you from entering that train.

Nor is this all. The sense of what is right would compel you to warn the guard or driver so that a dreadful accident and loss of life might be prevented.

The instinct of self-preservation is the strongest of all our feelings, and the sense of what is right towards the safety of others is probably the next strongest—at least so far as safety to life is concerned. Everybody has the self-preserving instinct, and most people, but not all, have the safety of others at heart. There are very many instances of heroic deeds done by men and women for the saving of others from danger and death. Alas! there are instances, too common by far, where

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dastardly acts have been performed for the sake of plunder. Think what it would mean to put out the light in a lighthouse, so that ships might be wrecked and plundered. It is hard to imagine anyone capable of such an act, yet it has been done, and even on remote parts of our own coasts the inhabitants have been heard to lament the building of a lighthouse because it would prevent the occurrence of wrecks, which they desired, so that they could pillage them. It is not pleasant to think that human beings could have such thoughts, and thank God their number is small, so far as life and death are concerned.

A very different picture appears before our eyes when we reflect on the wreckage of the minds and souls

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and careers of men and women. Here right and wrong are struggling for the mastery, and it is war to the knife. No matter what his age no one is exempt. The wreckage of a boy's life may begin almost at infancy, and a man is hardly free from attack until he is doting in his second childhood.

You must fight on one side or other. It is not enough for you to "save your own neck" by avoiding a danger. You must shout out to others who are coming on. If you know there are thieves ready to plunder you if you fall into their ambush, then your sense of self-preservation should make you keep clear of them, and your sense of right should make you give the sign of warning to others. We have told

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you that there are often among the elder boys some who will choose you as a companion and make you do what they want. They will do this deliberately, and even bully you into it. They make no attempt at disguising their intentions.

There are others whose methods are more insidious. They will lead you on step by step, until there is no escape, and they will proceed to rob you of your purity of mind and body. For you to find yourself in the enemy's camp will prove a rude awakening. To feel that you are being robbed and pillaged of your purity, and that the chances of escape are diminishing as each moment passes by, may make you long to call out for help.

When you realise the position

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into which you have fallen you will be sorely pressed by doubts as to what you should do. You will know that unless you escape you will lose all that is good and clean and wholesome. You will know, too, that you will suffer in your body and mind and character.

On the other hand, you will know that if you call out for help, by telling your master, you may be regarded as being just as bad as those into whose hands you have fallen. So what are you to do? You must get out. If you have the pluck to do it off your own bat, then do it, and stand the consequences. Just drop the evil companions and refuse to associate with them. They may give you a "hiding" and taunt you for a while; but hidings do

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not go on for ever, and taunts cannot hurt you when you know you are right. If you do not get out, you must know that you will suffer in body, mind, and character, not only during boyhood, but right on into manhood. We have known many a boy take "half-a-dozen" with the cane in preference to having to write a hundred lines or go through some other punishment. A hiding and a few jeers from evil companions would be a short, sharp suffering, compared with one which affected you in many ways and followed you for many years. Of course, if your companions "make it too hot for you" you may have to tell your master, but certainly you should go to your parents and confide in them. They ought to help you with kindness

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and encouragement, and you will do well to listen to their counsel.

There is only one way to avoid having to take your chance, and the consequences, in getting out of this difficult position, and that is by taking good care that you never get into it. You know what the dangers are, and you know where they lie. You know what is right and what is wrong. You know the necessity for care in choosing a companion, or being chosen as one, for either of these may land you into a difficult position.

Do not get into it. This is the best advice we can give you, and we have kept it to the last so that you may best remember it.

CHAPTER VII

RULES OF HEALTH : HOW TO BE FIT FOR THE RACE OF LIFE

WE have now given you some knowledge of yourself and of others. We have pointed out where you are likely to meet with difficulties and dangers, and we have held out warnings to you of which we hope you will take good notice. We trust you will not think that we have dangled them over your head to frighten you into behaving properly. This is not so. Our aim and object have been to tell you frankly what you must expect as you grow up, and why you should respect yourself sufficiently to prevent you from doing or thinking anything that

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will keep you from "being your best."

If you are a young boy to whom much of what we have said is brand new, we can but ask you to lay this knowledge and advice by in your mind for use at the proper time. If you have already learned things about these subjects, you must compare what you know with what we have told you. If it is not true you should forsake it. Do not forget that if a thing is worth doing at all it is worth doing well, and that if you understand, and try to act upon, what we have said, your effort should be not only earnest, but made with determination to succeed. In order to help you to make your efforts successful we are now going to give you some broad rules which will

Rules of Health

help you to keep healthy in body and mind.

From what we have already told you, you should by now realise fully the importance of your organs of generation in keeping up the vigorous health of the body and of the mind. Speaking generally, the rules of health relate to food, exercise, and rest. In all wild animals these factors are regulated naturally. The beasts have to seek their food, and in doing so get exercise. When they have found and eaten sufficient, they rest. In domestic animals and man things are not quite the same. Food has to be provided for them and exercise and rest arranged for. If you want an example of the necessity of the food and exercise which are required to make them "at their

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best" you have only to think of what happens when a man or a horse "goes into training" for a race.

The object here is to get them what is called "physically fit." They are too fat, and their muscles are too soft. It is necessary to get most of the fat off and to harden up the muscles. The fat is reduced by special feeding and by exercise. The muscles are developed and hardened by work. The result is that their whole bodies are improved and made fitter for the effort which they will be called upon to exert when the day of the race comes. Their wind is improved and their strength is increased. Given the necessary speed, that horse or man who is most "at his best" will be the winner.

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In this life of ours it is not possible for every man to be always "physically fit" in the sense we have mentioned above, nor is it indeed necessary; people are not always in training for races. It is a fact, however, that the nearer a man's body is to being "fit," the better he will be for it. Now, what you must get hold of and fully realise is this :

Although it is not always possible or necessary for a man's body to be fit, it is always possible and always necessary for a man's mind to be fit. Every man in this world has to run against all comers in the race of mind. This race starts at a young age. You have long ago left the starting post—and it continues at a hot pace until the winning

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post is reached. The winning post is called "Success." From this you will see that you must keep your mind "fit" if you are ever to reach the post "Success" and reach it in good time. There are lots of prizes to be won, and the fitter you are the bigger will be the prize. So keep your minds fit, for there are loud cheers and much clapping of hands for the winner.

Probably there will be cheers of a different sort—derisive cheers—for the one who passes the post last, and only a very few will bother their heads about, or even give a thought to, those that never finish the course.

What you must know and remember is this: our bodies and minds depend upon each other so much that if you are to have a

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healthy body you must have a healthy mind, and if you are to have a good, wholesome, healthy mind you must keep your body wholesome and healthy.

We have told you that for your body the great essentials are food, exercise, and rest. It is the same for your mind. The food of your mind consists of your thoughts. As in the food which you eat there are the good plain dishes and the dainties, so it is with your mind. The ordinary study and work at lessons constitute the plain fare : everybody has to have it. Your silent thoughts, your imaginations, your conversations, and your story-books make up the dainties. They should be wholesome, too, if your mind is to draw good nourishment from them.

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Exercise also comes to your mind by thoughts. Thinking of anything is mental exercise. As in the care of our bodies we choose suitable exercises in sufficient amount in order to get "physically fit," so we should choose suitable and sufficient mental exercise to render our brains and minds "fit."

Rest for your body you probably know enough about for ordinary purposes. If you are tired you will naturally rest when opportunity occurs. What was written long ago about "Early to bed and early to rise," is still true to-day, and you should follow it. So, too, is there truth in that other wise saying, "All work and no play makes Jack a dull boy."

Rest consists in cessation of effort,

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and there are some people who teach that using a set of muscles with an opposite action adds to the resting of the tired muscles. According to them, if you have been pulling yourself up on a horizontal bar till your arms are tired, it should rest them more quickly to push yourself up on the parallels. Anyhow, it is sufficient for you to know that when you cease from effort you rest naturally ; and this applies to your mind as well as your body.

For most of you the question of food, exercise, and rest is decided by your parents or schoolmasters, but it is right that you should have some idea of the reason why this is done for you. What is done for you and what you are made to do are the result of long experience in

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parents and masters, and you must accept them as being for your good. In the work given to your body and mind the amount is graduated—which means that it is gradually increased according to the ability you show and the progress you make.

You cannot know these things for yourself, and you must take it for granted that your teachers are right. You may find it somewhat hard to believe this at times, when school work is not of the kind which interests you. Perhaps you cannot see the use of doing a lot of arithmetic or algebra or euclid or of learning a whole string of historical dates. The fact is that all these things are good mental gymnastics, and your teachers know this, so do not rebel against it all. Moreover, mathe-

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matics and dates are and will be useful to you, and your teachers know this too.

There is one other great essential to your health which you must be told about, and that is the necessity for plenty of fresh air. Without it your body cannot thrive, and your mind will be clouded.

Here you must learn at once that the greatest danger to you from impure air is more likely to occur during cold weather than during hot. It does not follow that because a room is cold the air in it is pure, nor because a room is hot that the air in it must be impure. At any rate, you should know how important it is to have plenty of fresh air coming into your room when you are at work, and also when asleep.

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Exercise in the open air is always good for you, and if the weather is wet and you cannot go out, you should exercise your body every morning and evening by some means or other. You may use dumb-bells or a skipping-rope for ten minutes at a time, if possible with the windows open. If you have companions who will join with you, put on the boxing gloves and have a set to. If you are at school you will probably have a covered gymnasium or some place where you and your schoolfellows can play games which will set your blood going faster and fill your lungs with fresh air.

All these things will help to keep you fit and well, and there are many others that you should be told about briefly.

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To go back for a moment to the question of food, you must know how important it is that it should be eaten properly. You should eat slowly and chew well. Remember that even liquids such as water and milk are "digested." It is always better to take them a few mouthfuls at a time than to take a long draught of them. It is better to take a drink a quarter of an hour before a meal than to drink a quantity during or just after a meal. Your mind should be at rest while you eat. If you are thinking hard or are reading a book while you eat it will interfere with digestion. If you eat while you are "worried" you will most likely get indigestion.

Remember that all the nourishment which your food contains is,

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after it is digested, passed straight into your blood and circulated round your body for its use and upkeep. If it has not been digested completely and properly from any reason, it is not sufficiently prepared for the various uses of the body, and may be actually harmful to you.

If you eat or drink injurious things they will do direct harm to you. Wines or spirits or beer are directly injurious both to your body and mind. Much tea or coffee is bad for you. Overeating is thoroughly bad, and greed always leads to ill-health. All these things are important for you to know.

Another thing bearing on your health is cleanliness. The moisture which is called sweat or perspiration is always escaping from your body,

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even though your skin may feel dry. Many pints of perspiration come out through your skin during a day in warm weather, and this perspiration is not only water. It contains most deadly poisons. So you will see that it is most necessary to keep the skin clean by baths and washing. This is specially so in the case of those parts which perspire most freely, such as the armpits and between the thighs.

Do not be afraid of plenty of water. It is good for you, both inside and outside.

The care of your teeth is another important thing. They, too, should be washed regularly in the morning and at night. If you see any sign of their decaying go straight to your parents or master and say so. More

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trouble and sickness are caused by bad teeth than you can possibly be aware of.

Another health rule is that you must keep the organs of generation clean, and this applies specially to the part which is covered by the foreskin, if it ever becomes irritable or sore.

Remember that your mind must be kept clean as well as your body. The best rule we can give you for this purpose is never to allow any thoughts to enter or remain in it which can possibly soil it.

We have kept the question of smoking to the last because it is the thing we want you most to remember as being bad for you. It is an undoubted fact that smoking, and especially cigarette smoking, has an

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injurious effect upon growing boys. It retards or stunts their growth, and injures them in other ways.

If you want to know why and how it does this we will tell you. It is because it upsets their digestion in many ways, so that their food does not do them all the good it is meant to. Besides this, it affects the heart, and most directly and distinctly makes the brain dull and the mind stupid.

If a boy's digestion goes wrong through smoking, he will most likely become constipated, which means that his bowels will not act properly.

Whether it is caused by smoking or not, constipation is most harmful. Everybody's bowels ought to act at least once each day. What comes

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away when the bowels act is the remnant of the food which has been eaten, and for which the body has no use. If it is not got rid of it acts as a sort of poison. You must see to it that you do not get constipated or you will have other troubles too. If it should happen to you, tell your parents or ask to see a doctor. If it has come on because you have started cigarette smoking the remedy is to leave tobacco alone.

There are so many things which concern a boy's health that it is impossible to go into them all here, but it may help you to have a summary of what we have written for you on this subject.

In order to have a healthy body and to keep it healthy you need :—

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1. Wholesome plain food.
2. Wholesome dainties in moderation.
3. Abundance of exercise
4. Sufficient rest.
5. Abundance of fresh air.
6. Constant cleanliness.
7. Care of the teeth.
8. Food well chewed and eaten slowly.
9. Avoidance of rich foods and alcoholic drinks.
10. Regular action of bowels.
11. No smoking.
12. A clean and healthy mind.
13. Avoidance of harmful habits.

In order to have a healthy *mind* you need :—

1. Wholesome food for your mind, which consists in good thoughts, conversations and books.

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2. Regular exercise for your mind in the shape of study and work.

3. Sufficient rest for your mind, which comes during sleep and recreation.

4. Good companions and surroundings, which make the "fresh air" of your mind.

5. A healthy body for your mind to dwell in.

It is the plain duty of your parents, or whoever has the charge of bringing you up, to supply you with these necessities as far as possible. If they cannot, or do not, supply you with them all, you must make the best of what you get and try to obtain the others for yourself. If they do supply you with them it is your duty to take them and make the most of them. Under any cir-

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cumstances it is your duty to avoid what you have been told are, and must now know to be, harmful to you. Do not forget that the more "physically fit" you are, the better you will be mentally for it. Do not forget that your body and your mind depend upon each other largely for their "fitness," and remember that your mind must be continually "fit," and never "out of training," if you are to be amongst the winners at the post called "Success."

Perhaps you have not a very clear idea of what is meant by "Success in life." It means a great deal, and we cannot tell you all. Very briefly, it means that you attain to, or reach, whatever high ideal you set your heart upon.

Every boy ought to think about

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what he would like to be when he is a man. He is sure to change his mind many times. Still, it does him good to think about these things, provided he sets himself a high ideal. It is better to form an ideal for yourself than to let others do all the thinking for you, or for you to drift aimlessly into some position or calling.

As a boy you will surely think of all sorts of things you would like to be. May be you think you would like to be a soldier or a sailor, a clergyman or a doctor, an engine-driver or a jockey, or a hundred other different things. You will change your mind about most of them. That is certain. When you are older you will speak with your parents about your future, and the

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time will come when under their guidance and direction you will make your choice.

This is a great step and requires much careful thinking out. Once you have taken it you have an object in life. Suppose you decide to be a doctor. If you are to be a "success in life" you must not be content with passing your examinations and practising your calling, you must not be content with earning enough money to keep you from year to year while you are able to work. Your heart must be in your work, and you must give full value for the fees you receive. You must give to your profession your best qualities without any stint.

People will soon recognise that you are in earnest. Your reputation

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will spread, your purse become full, independence will come to you and will bring with it freedom from petty cares.

Whatever calling you may have chosen, when you have reached independence people will tell you you have been "a success"—but we want to tell you this: To be a success in life you must have reached a state of independence by fair and proper means; been honest and diligent in your work, in fact given to your calling the best that was in you. If you can ever say these things truly to yourself then you are entitled to be called a success in life. You certainly ought to be able to say, "I have tried to do as much good and as little harm as possible."

Now in order that you may give

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your best to your life's work you must first of all be your best, and this is why we have taken pains to explain to you how to be your best in your body and mind. The rules of health which we have given you will help you towards this. They all say either "do" or "don't." The "don'ts" are more important to you, because obedience to them is more in your own power to carry out.

Do not forget that you have started in the race of life. The ease with which you reach success will depend on your being successful from start to finish. Life is just like an "obstacle race." If you make a good start and reach the obstacles ahead of the others you have your choice of all the ways of

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getting over them. What chance have you of climbing a pole or a rope if there is someone above you who cannot get on, and is kicking your knuckles as you try to climb?

But you may try and avoid an obstacle by knocking a gap in the hurdles. This is despicable. If you see others are going to jump through a gap, you know what to think of them! The hurdles are small obstacles after all, and must not be shirked. The great point is to reach the obstacle soonest; and if you are there first, the choice and chance are yours. So be first if you can from start to finish, but you must be "fit" to do it; and don't forget to use your head, or, in other words, "keep your wits about you."

All the obstacles must be got

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over somehow, but there is a right and a wrong way of doing it. In every difficulty think for yourself, and make up your mind what you are going to do. Have ideas of your own, but, as your experience is very limited, do not hesitate to ask and take the advice of your parents or those who are interested in your welfare.

In every race of this kind there are obstacles which require strength and others which require skill. There are also some which require chance or luck as well. When sailors have their sports they make one of the obstacles by laying on the grass tubes of canvas about ten yards long called "wind-sails." They are used as ventilators in ships and are big enough for a man to crawl

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through. Half a dozen of these are laid down flat on the ground, and as each of the runners comes to them he has to stoop down, pull the end of one of the tubes over his head, and crawl through. It is like getting your head through a shirt ten yards long—all this needs strength and skill, but the sailor adds the element of chance by putting into all but one of them some soot, or flour, or blue, or ochre, and he takes care that this cannot be seen at the entrance.

There are some funny sights to be seen as the competitors emerge, and the bystanders laugh heartily, but this does not make the runners stop to look at themselves or clean themselves. Their object is to win the race. What matter if their com-

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panions do call out as they run "Well done, Baker!" or "Run it out, Sootie!" It's no use waiting to see who comes out of the clean windsail. Sometimes the one who has had the chance of getting through it cannot get farther than his head and chest, and has to be pulled out by the heels. Chance it they must, and besides they know the sailors do not put in tin-tacks, or broken-glass, or anything that will hurt them. They know, too, that the dirt will wash off. The whole thing is done for fun. The onlookers laugh and the performers laugh. The onlookers do not laugh at the performers, but laugh with them—which is a very different thing—and nobody loses his temper. Still you must remember that the windsail is an

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obstacle, and "fitness" of body and of mind are required to overcome it.

We have used this simile of an obstacle race to illustrate what happens in our lives, and what will surely happen in yours, but you must notice and remember this great difference: In an ordinary obstacle race care is taken to avoid danger to the runners. In the race of life many, if not all, the obstacles are actual dangers in themselves. It is bad enough to have barbed wire in your hurdles to tear you if you touch, or tin-tacks in your windsails, and broken bottles in the grass, but when there are rotten ropes and poles to climb, and half-sawn planks over your pitfalls, the race becomes a desperate one. Then, too, many

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of the runners wear spiked shoes, and woe betide you if you fall and get trod upon.

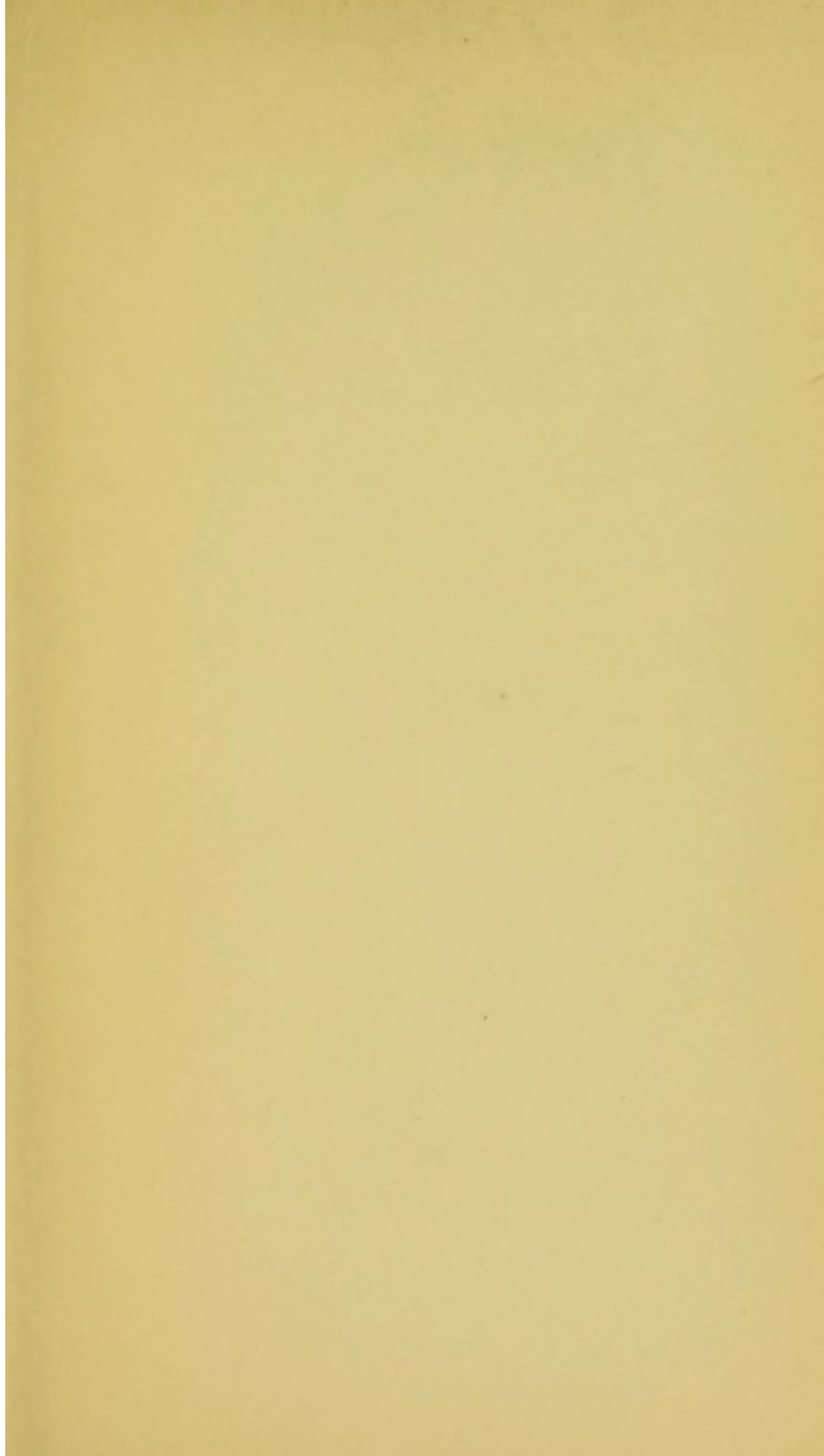
Nor is this all. The runner who puts his spiked shoe into your back after you have fallen may laugh at you, but, as you won't be laughing then, he cannot laugh *with* you. Many of the onlookers will taunt you, and you will get lots of wrong advice; but the winning of the race recompenses for all! Thank God, there are some who will come to your help, but you must know how to distinguish good advice from bad.

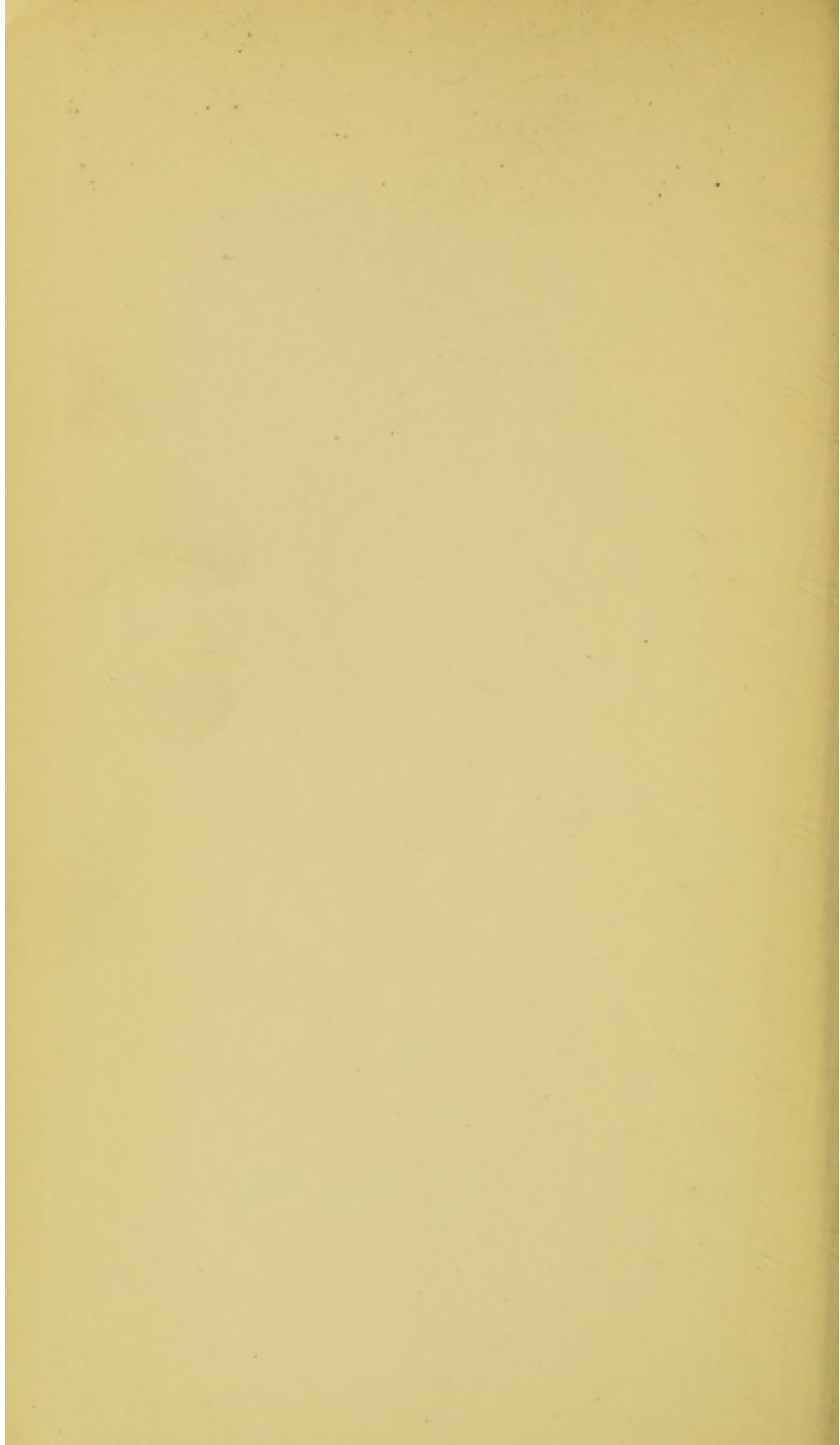
In these chapters we have given you advice which we genuinely believe to be good. We have told you something, but not everything, about yourself, we have pointed out



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the necessity for keeping your body and mind wholesome and “fit” for this great race of life, and what we have told you—is true.





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