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# THE QUEST OF THE BOY

A STUDY OF THE PSYCHOLOGY  
OF CHARACTER TRAINING

BY

F. W. W. GRIFFIN, M.A., M.D., ETC.

*Assistant County Commissioner (London) Boy Scouts,  
Late Lieutenant Southwark Regiment C.L.B.*



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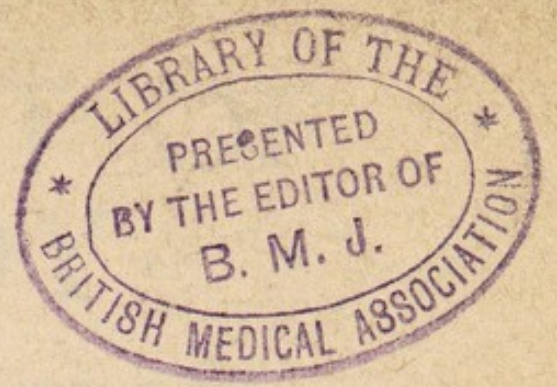
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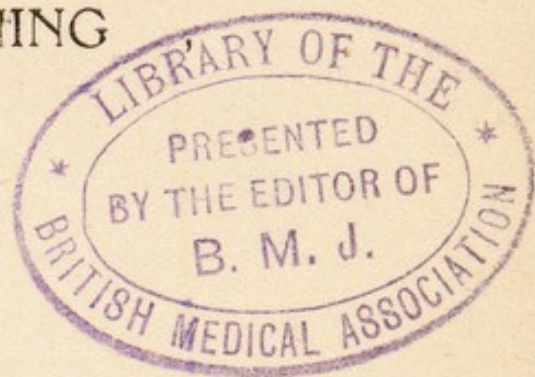
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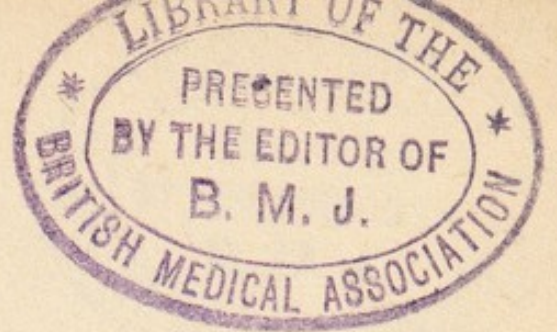
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TO MY MOTHER.


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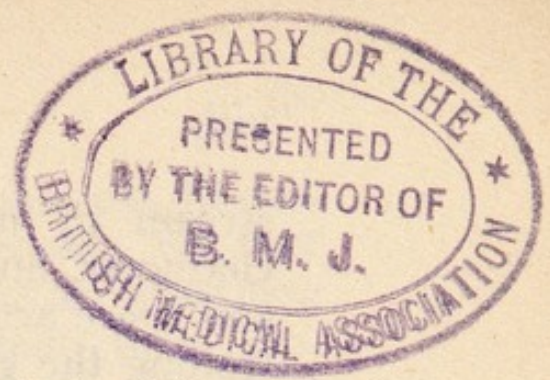
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## INTRODUCTION.

HUMAN character, like some great river, is derived from many sources. It expands as it winds onwards through changing scenes; it alters in nature as it receives modifying influences; it takes temporary form and colour from its surroundings, leaving in its turn more or less permanent effects upon them; until, growing greater and stronger, it rolls on to its hidden destination in the ocean of Eternity.

He who would mould aright his own character, or take up the service and privilege of influencing another, must learn, therefore, where the initial springs arise; what soils form the bed of the bubbling brook of childhood; whence come the tributaries, from spotless mountain snows of Divine inspiration or foul swamps of human origin; what processes of purification occur naturally, or can be applied, so that the river may run full and clean between its lawful banks, and perform its allotted task of serving humanity, according to the half-revealed plan of its Divine Author.

As the initial rivulet is never annihilated, but only merged in later tributaries, so does infancy still live on in boyhood, though for the most part hidden. Many boyish faults are traceable to infantile errors, arrests of growth, or a slipping back on the ladder which leads to manhood. The boy lives on in the man, and adult failings are often the consequences of childish misfortunes and mistakes. Yet, on the other hand, the boy's ideals may be expected to live on also, and ennoble his after life. The currents in the stream of youth are strong, and enduring; they run too deeply to be much affected by the veering winds which blow over the surface of the character in later life.

A man who is called to serve the boyhood of his generation must first remember that, while he may occasionally have to trace back faults to their origin so as to cure them, it is primarily his duty to see that the

stream of noble ideals is running freely into the character, and that the life is growing fuller, nobler, and more active. He, who realises his power of controlling the growth of a character destined to endure longer than life itself, must inevitably be filled with a reverence too deep for words, with an optimism which looks beyond the disappointment of the moment, and with a determination to acquit himself ever more worthily in one of the noblest quests that man can conceive. He will, therefore, fire his life with the Good, the Beautiful, and the True, so that another may catch the torch from him, and illumine a little more brilliantly the darkness of this troubled world which realises as yet but dimly its need of light. He will study untiringly so that his knowledge may grow and wisdom develop. He will train himself patiently so that his increasing abilities may be directed by an enlightened will. He will wrestle joyfully with difficulties so that his power may increase. He will dream in spirit so that his highest ideals may ever be yielding place to others still more lofty, and in this labour of love for others he will realise what is for him a great part of his service to God.

He must do more than remove the beam from his own eye that he may see clearly to extract the mote from the eye of some younger brother. He must be a never-failing source of spiritual melody which shall charm to harmlessness the wild beasts of ignoble earthly lusts; he must be a trumpet call to noble thoughts and deeds. Like some mighty oak, with its roots buried deep in the earth and its upper branches reaching out towards Heaven, he must provide shade for the weary, food for the hungry, a resting place for fledglings in their struggle to master with weak wings a puzzling world, a foothold for the climber, and an example for the fainthearted. If this seem too high an ideal for any man, so sadly conscious of his own failings, well, anyway, "the oak was once an acorn," and no one is entitled to "shoot at the musician who is doing his best."

Psychological teachings and definitions are, to-day, as numerous and various as religious creeds, yet they are necessarily fluid because their authors are searching for the truth and cannot rest content with less. Character training cannot be haphazard; it must take account of psychology—the science of living as well as of thinking and feeling. As a respite from considering the present welter of psychological facts and fancies it is interesting to recall that three thousand years ago Hindu teachers were postulating a threefold manifestation of Divinity as Wisdom, Power, and Will. They taught, moreover, in accordance with the tenet “As above, so below” that the manifestation in activity of humanity was similarly triple. It seems, however, to have been left to a later age to discover the tremendous fact that Love is a form of Power, and also transcends it, so that the whole Divine Triplicity of Wisdom, Power, and Will, viewed as one, becomes Love. In the human reflection of this Triplicity, the same has been found to apply, and to-day we are familiar with aspirations for greater brotherhood of individuals and nations, with the yoking together of the planets and planetary systems by some mysterious attraction, and with a similar union of the myriad electrons in the atoms which make up what we call solid matter.

So the consideration in this book of human personality under the three aspects of Wisdom, Power, and Will, while not necessarily in complete accordance with the psychological theories of to-day, or even of to-morrow, has, at any rate, this to commend it that it dives deeply beneath all these theories, and has been accepted in one form or another for thousands of years. The obvious test of its applicability is whether the building of character, so based, can stand the shock of the blowing winds and beating storms of those adventures and accidents which constitute life. This may be pragmatism, but it is certainly practical.

Like the three points of the Scout Badge, the three great components—Wisdom, Power, and Will,—stand out boldly in any vision of character, and must receive

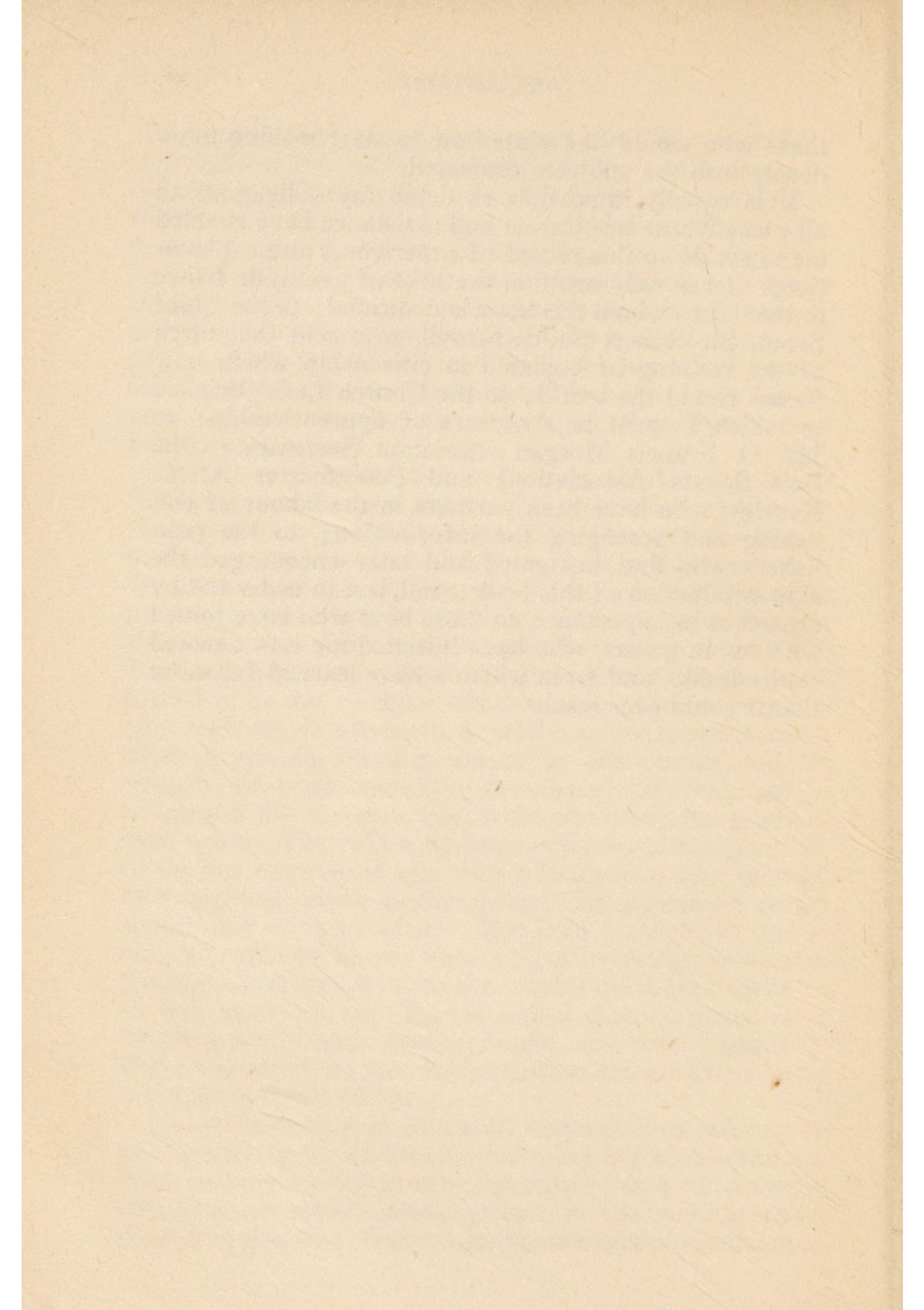
full consideration in any training scheme. They include such subsidiaries as the training of the special senses, deduction and reasoning, self-knowledge, the development and control of power, self-discipline, which is usually another word for discipleship unless the boy is very unlucky, obedience to lawful authority, and the ready reception of high ideals. All these, and more, are to be considered simply and briefly in the following pages, which are offered humbly in the hope that here and there some idea or practice may be helpful to someone who is following the Gleam of this Quest of Service to Boyhood.

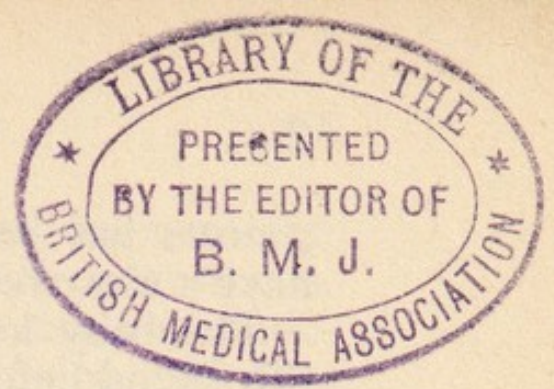
Let no reader fear that such hard thinking as the following pages may exact will make his work of character training harder also. This Quest of the boy in discovering himself and the world around him is not the preserve of the intellectual. Living is a complicated process indeed, but it is not so complex as writing about it, nor so difficult, sometimes, as reading about it! This little elementary book about a part of life is intended to be one of those treatises which he who runs may read, or, in other words, to be an explanation of what is already being practised by the reader, consciously or unconsciously; the theory of character training is for the man who is already doing the practical work. The following pages deal with the Quest of the boy in growing up; they embody also the Quest into boyhood which is the joyous and privileged responsibility of many of us. The Lore of boyhood can only be explored by the lover of boyhood who, in this Quest, is prepared to take the trouble to think a little as well as feel a lot, who recognises that the game is worth a really high quality candle, and who realises that he is never more a student himself than when he is trying to teach others.

In such a book it is obviously impossible to refer to all the sources of information of a literary kind which have been consulted during the many years of study and practice which have resulted in the writing of these few chapters. A bibliography is supplied to direct

those who would like hints how to start looking more deeply into the subjects discussed.

It is equally impossible to detail my obligations to all those whose inspiration and assistance have enabled me to set down this record of experiences and explanations. I can only mention the debt of gratitude I owe to the one to whom this book is dedicated; to the Chief Scout, Sir Robert Baden-Powell, who relit that torch of the training of boyhood in citizenship which now flames round the world; to the Church Lads' Brigade in which I spent happy years of apprenticeship; to Mr. D. Francis Morgan (Assistant Secretary to the Boy Scouts Association) and Scoutmaster A. C. Kearley, who have been partners in the labour of collecting and arranging the information; to the publishers who first instigated and later encouraged the slow production of this book; and, last in order but by no means in importance, to those boys who have joined with me in quests, who have initiated me into devoted comradeship, and from whom I have learned far more than I could ever teach.





## CHAPTER I.

### THE SPECIAL SENSES.

WISDOM is defined in a dictionary as "the right use of knowledge," which implies that he who would be wise must both gain knowledge and also learn how to use it. Since our special senses are the means whereby we obtain information about our surroundings, these senses must be considered first. Next will come the question how to estimate correctly the nature and implications of the evidence provided by our special senses, and also the process of recalling past impressions for present use. Finally comes the still more subtle problem how to employ this knowledge rightly—a problem to be solved only in life by trial and error followed by trial and success.

In order to reduce the mental machinery to its simplest form I will take the case of a baby.

The baby opens its eyes and sees the sun for the first time. The light vibrations stimulate the nerve endings in the eye, the visual sense organ, and a message is sent through a nerve to the visual sensory area in the brain. It is relayed thence to what may, perhaps, be described as an "association exchange," a kind of cabinet for filing records. This message, being "the first that ever burst into that sunless sea," finds nothing with which it can be associated. It makes a slight and indefinite record, and is stored in the memory as cards are stored in a card index. The next sight of the sun causes another message to travel to the visual sensory area, and to be relayed to the association exchange, incidentally facilitating the passage of future impressions. This time it arouses the previous impression, is compared with it, and, so to speak, filed with it; the idea of the sun becomes more definite. When this



process has been repeated many times the baby will have a clear record of the sun in its "visual memory."

The baby hears the cat mew; it has never heard this sound before. The sound vibrations stimulate the nerve endings in the ear, the aural sense organ, and a message is sent to the aural sensory area in the brain. It is relayed to the association exchange, and finds itself the first arrival of its own group of sensory impressions. It can awaken no memories, for there are none to awake; like the visual stimulus it makes a slight and indefinite record, and is filed away in the memory cabinet. The next time that the cat mews in the baby's hearing the sound vibrations cause another current to flow to the auditory sensory area, and to be relayed to the association exchange, deepening the channel concerned. It awakens the previous memory of the mew, pulls the corresponding card out of the index, so to speak, and is compared with it, thus making the impression more distinct. Perhaps the second mew was more prolonged or more highly pitched than the first; the baby's association exchange registers the differences as well as the similarities, and the record is more complete. So, in corresponding ways, the baby stores up memories of tastes, smells, warmth or cold, and touch. It may at first trace resemblances between things which are not really similar but, as more impressions are received, such "filing errors" are corrected, discrimination is learned, and the conclusions drawn become more correct.

The gain of experience will not always be so comparatively uneventful as this, unfortunately!

Perhaps one day a loud noise will cause a violent auditory impression; a frantic message is flung at the auditory centre and the association exchange. Something has happened beyond anything previously experienced. The strength of the stimulus carries it further than ever before, and it raps on the door of Fear, a light sleeper, who has never wakened before—an instinct inherited but hitherto dormant. The child cries and runs to its mother. From this time onwards,

such a noise, or anything like it, awakens the same unpleasant sensation, and has the same effect on action. Yet, as time passes, the baby realises, either automatically or, more probably, as a result of being told, that nothing terrible happens, and so the "fear association" of such a noise weakens and seems to disappear. Sometimes, however, the sensitiveness to that particular kind of noise may persist throughout the rest of life in some degree or shape, possibly under a disguise.

The noise may, perhaps, be accompanied by another startling occurrence; the child is simultaneously hit by something. The violent aural stimulus is now reinforced by sharp stimulation of the sense of feeling. Both pass as messages through their corresponding sensory areas and bang loudly on the door behind which Fear is lurking; this double excitement of Fear may cause him to emerge in the enhanced degree of terror, and a shock may follow which may endure throughout life.

The simultaneous, or almost simultaneous, occurrence of these stimuli, even if neither is very violent itself, causes them to be linked together, or associated; a communicating track between them has been opened. A noise similar to that connected with the painful feelings will not only waken memories of such noises but will also arouse memories of being struck on other occasions, and their particular associated feelings.

Thus mental life continues. The sense organs—eyes, ears, nose, tongue, skin, and muscles—in respect of their ability to detect sensations of weight and resistance, receive impressions from the outside world. These are conveyed to the sensory areas of the brain as messages, which are in turn relayed to the association and storage mechanism, where they awaken related memories, and are themselves stored. Comparison of the new with the old intensifies the recognition of similarities or differences, and judgment develops. So the senses become more acute as they are utilised; association renders their reports more accurate, and more readily accessible subsequently. Action follows,

but not always in accordance with the mental judgment, for some stronger agent may arise from the emotional nature, present or past, to modify or prohibit the course advised by the mental mechanism.

### *Seeing and Looking.*

An infant is born with the power of "seeing" things, and later develops the power of "looking" at them. The eyes of the healthy can see, but it takes a trained attention to look. Seeing implies the passive reception of visual impressions; looking denotes the operation of an active mental process which uses the eyes for this special purpose.

As I walk down a country lane I "see" a profusion of grasses and flowers, a changing panorama of hedges, trees, and gates, a winding stretch of dusty road with scattered stones here and there, and so on. A vague memory of all this remains at the end of my walk. On my way, however, a flashing movement arrested my attention. I focused my gaze on it, I ignored all else for the moment, and I "looked" at a brilliant dragon-fly darting quickly from flower to flower, and then, as if disgusted, floating over the hedge towards the river near by. That remains the one clear memory of my walk. Why? Because my attention was caught and I "looked." What I "saw," I saw but dimly; what I "looked" at, that I distinguished clearly. Such "looking" may be either automatic, and induced by the interest of an occurrence, or it may be due to the deliberate concentration of the attention. In the case of young children their attention is only a will-of-the-wisp, irresponsible and uncontrolled, save by the interest of the moment. The adult, however, should acquire the ability to concentrate and direct his attention at will. The boy must, therefore, be helped to acquire this ability, and no scheme of character training which omits purposive observation or help in developing attentive control is likely to have very permanent value.

*Purposive Training of the Senses.*

As with "seeing" and "looking," so with "hearing" and "listening." It might be said loosely that our ears hear but our minds listen. Listening must, therefore, be taught.

It is a sad comment on our neglect of the olfactory sense that one word "smelling" is considered sufficient to carry the intransitive meaning—as in "this rose smells sweet," and the transitive—"I believe I can smell escaping gas." The distinction between "smelling" and "scenting" is rarely observed, the latter word being most frequently used only in the case of animals who are wiser in the use of this faculty than are men. It cannot be denied that our mental make-up is none the better for this neglect of one of our talents. G. K. Chesterton in *The song of Quoodle* (a dog) sadly states :

"They haven't got no noses,  
The fallen sons of Eve;  
Even the smell of roses  
Is not what they supposes;  
But more than mind discloses  
And more than men believe.

"The brilliant smell of water,  
The brave smell of a stone,  
The smell of dew and thunder,  
The old bones buried under,  
Are things in which they blunder  
And err, if left alone.

"The wind from winter forests,  
The scent of scentless flowers,  
The breath of brides' adorning,  
The smell of snare and warning,  
The smell of Sunday morning,  
God gave to us for ours.

"And Quoodle here discloses  
All things that Quoodle can,  
They haven't got no noses,  
They haven't got no noses,  
And goodness only knowses  
The noselessness of man."

Then there is the sense of touch, so little used

ordinarily, so marvellously developed in the case of the blind. Within the term "touch," to avoid complications, I include all tactile impressions such as the recognition of hot and cold, the appreciation of rough and smooth, or flat and angular, and the estimation of weight and resistance, really a muscle sense probably.

The sense of taste for some reason has never ranked so high as the other senses, and yet it is by no means without value from the pleasure standpoint, as any boy will admit, or without financial advantage, as tea tasters can testify.

Observation includes the use of all these faculties, actively rather than passively, and, therefore, observation as a vital part of character training should include exercises in them all. It should be remembered also that the repeated application of the mind to any of these active uses of the senses leads to the formation of a habit, if such application is not mechanical, but is a consciously directed effort. In habit formation there must be an active desire, a fact overlooked by those futile educators and moralisers who think that compulsory attendance at classes will later on breed a "good habit"; it often results in the opposite, namely, discontinuance at the earliest possible moment. Repeated pleasurable mental application soon changes a difficult and tiring task into an automatic ability; a new power is gained as the result of conscious effort, functioning then as an almost unconscious process, and with very little fatigue.

We have traded our inborn talent of "seeing," and now we have gained an additional talent, "looking," with all its great endowment of enhanced abilities for future trading in other directions.

The exercises which follow in the next chapter are varied so as to increase the acuteness of different senses without incurring any risk of monotony; it may be noted that the practising of any of them will also strengthen the power of attentive control which is one of the chief factors in self-control, a virtue which has to be studied before it can be practised.

## CHAPTER II.

### GAMES AND TESTS.

OBSERVATION demands a keen and critical attention, while recalling involves a subsequent drawing upon the impressions received and stored. Recollection may be effected by "visualising," or conjuring up before the "mental eye" the objects previously looked at; this is imagination in its primary sense, namely, the making of an image by the mind. Another method of recollecting depends on the use of "association" which is dealt with in the next chapter.

#### *Observation of a number of Objects.*

(1.) KIM'S GAME. Place 24 well assorted small articles on a table or tray and cover them with a cloth. Allow the boys to look at them for one minute, and then let them write down as many of them as they can remember. This may be varied by increasing the number of objects or decreasing the time. Other variants are as follows :

- (a) Place the articles widely apart over the floor of a room instead of on a table.
- (b) Place them on a tablecloth with a highly variegated pattern.
- (c) Place them on a large tray which is kept turning round.
- (d) Include some articles unusual in appearance or size; the boys tend to look too long at these. Since they would be remembered in any case, the boys must be taught to look more carefully at the commoner objects.
- (e) Let the boys file slowly past the table on which the articles are placed while distracting noises are provided by other boys.
- (f) Each patrol or section looks at the articles for

one minute; then each group in turn is called upon to mention one object. The leader of the group alone may speak, but he may be advised by the other boys in the group. The instructor is provided with a list of all the articles, and strikes off each one as it is mentioned. He counts up to ten slowly for each group in turn, and each time a group fails to name an object, not already mentioned, it loses a point. Moreover, if desired, each group mentioning an already struck off object loses a point.

- (g) Boys sit in a large circle, and a number of objects are passed round it. A list is then to be made by the boys of the objects in order.

(2.) VARIATIONS OF KIM'S GAME.

- (a) *Advertisements.* Select a suitable advertisement hoarding, or two or three printed pages of advertisements, and test the boys similarly, after allowing them one minute for observation.
- (b) *Advertisement Picture Gallery.* Cut off the distinguishing titles, etc., from twenty pictorial advertisements; show the pictures for the boys to write down the names of the firms after a short time for thought. This exercise, repeated from time to time, has the additional advantage that it makes the boys observe during the day. Illustrations of celebrities may be used in the same way.
- (c) *Shop Windows.* Select a suitable shop window; allow the boys one minute to observe it, and then get them to write down all the objects they can remember. In this, as in Kim's Game, it is advisable for the instructor to read the original account of the game in *Kim* by Rudyard Kipling, so that he may be able to award extra marks to those who add such descriptions of colour and shape as was done in this story. Most instructors will find it advisable to pay a previous visit to the shop, and to study the

articles for longer than one minute, so as to be fully aware of all the articles likely to be named!

- (d) *Contents of a Room.* Take the boys into a room strange to them, and let them examine and memorise either the general arrangement of the furniture, or the pictures on the walls if not too numerous, etc. As in the other exercises, it is important to make the game fairly easy at first, increasing the difficulty as the boys grow more proficient. Variations can be introduced by giving them illustrations from magazines showing room interiors, and then getting them to write down all the details shown in the picture.
- (e) *Memorising Playing Cards.* Place half a dozen playing cards face downwards without looking at them; then turn them upwards and examine them for one minute, reversing them subsequently. After an interval of not less than half an hour write down the cards in order. Continue the practice on subsequent days, adding one extra card as soon as the number used can easily be remembered; in this way, gradually, a very large number can be memorised. This exercise should only be tried once each day to avoid confusing the memorising process. It may well be continued as a daily exercise. The post card illustrations published by the Natural History Museum (South Kensington) are particularly useful for this game.
- (f) *Memories or Pelmanism.* Cut each of 20 post cards into three equal parts. Number them respectively from 1 to 30 so that two series of numbered cards are obtained, that is to say, there are two pieces each numbered 4, two 23, and so on. Place them face downwards. Each boy in order turns up two cards; if they form a pair, for example, the two numbered 4, he keeps them, and has another turn. If they are not a pair, he shows them to the other boys, and



then replaces them face downwards, as before. The next boy carries on similarly. After a certain number of cards have been turned up and replaced, it begins to be possible to remember where any special number is, and so pairs can be selected. When all the cards have been picked up in pairs, the boy with the greatest number of pairs wins the game.

(3.) **STREET MEMORISING GAME.** Select a well known local street, and invite the boys to make a list of the shops on one side of it. This is a good game for repetition, since it trains the boys to keep "looking" when out of doors. Other out-door exercises in vision testing are given in *How to run a Troop*, by Ernest Young.

(4.) **SPOTTING CHANGES.**

- (a) After the boys have observed a room, as in (2)d, let them leave it while a few minor changes are made in the arrangement of the furniture or pictures. Then let them re-enter, and make a list of the changes they detect. In some rooms it will be easier at first to limit the changes to one part of the room mentioned to the boys. Then let them watch while the instructor replaces the moved objects and so check their own records. This game can also be played very well in a camp by selecting part of it, and making such changes as moving towels, closing previously opened tent doors, etc. When they are getting fairly good at this, proceed as before by letting them observe a portion of the camp, turning them round, and then making no change, but waiting and producing such noises as hitting buckets gently, etc., to convey ideas of movement. Then turn them round again to make their list of changes, which, in many cases, will be found to be a fertile source of amusement.
- (b) *Who's Moved?* The boys all sit down in a circle. One goes out of the room, and then two or more

of the others change places. The one who has gone out returns, and has to point out those who have moved. Alternatively, one of those left in the room may hide; the boy who has gone out of the room has to say who is missing from the circle.

- (c) *Changes in Dress.* Certain members of the group arrange some inaccuracies in dress or uniform, such as hat put on back to front, bootlace undone, one trouser leg turned up, or, in Scout uniform, slight changes in detachable badges can be made. The others try to discover how many changes have been made.
- (d) *On the Look-out.* A simple catch is provided by the instructor wearing a distinctive tie, but not too aggressive; after being with the boys for an hour or so he covers his tie with his hand, and invites descriptions of it. Or he may wear some pin or unusual badge, and proceed as before. The advantage of such games tried repeatedly without previous warning is that, without any particular effort, the boys drop easily into the habit of being on the look-out, and carry this into their daily lives.

(5.) **RECOGNITION OF HANDS AND FEET.** Divide the boys into two parties, one of which goes behind a curtain, sheet, or large piece of paper which is hung up so that the bottom edge just misses the ground. The members of this party, one by one, put a foot under the curtain, and those of the other party have to guess who is the owner of the foot. When a foot is recognised the parties change places. One hand can be used similarly. If an old curtain is employed, a small hole can be made in it, and noses poked through for identification, or two holes be made for eyes.

(6.) **WHOSE BOOTS?** A variation of the last game is for one group of not less than six boys to sit down and show the soles of their boots or shoes for one minute to other boys, who later go outside the room.

The boot owners now change places, and are concealed by going behind a curtain or being covered by coats, etc. The other boys re-enter the room, and write down the new order of the boot owners by name. This can be made harder by increasing the number of boots examined or decreasing the time for examination of them.

(7.) **DIAMOND HUNTING.** Cut up small pieces of differently coloured cards; omnibus tickets do well. Place them all over the room on backgrounds of a similar colour when possible. The boys hunt for them by patrols or sections, as a competition. The more difficult colours can be allotted higher marks than the easier.

(8.) **PATTERNS.** Arrange five white and five black draughtsmen on a board, and give to each boy a piece of paper ruled into 64 squares. Let them observe the board for twenty seconds, and then try to show on their paper how the draughtsmen were arranged. This can be done either by having small circles of brown and white paper, or by making pencil marks.

(9.) **SPOTTING THE SPOT.** Show the boys a number of sketches or photographs of local scenes, not too well known, or drawn from an unusual angle. Portions of churches and houses often present some characteristic details assisting their recognition by observant boys.

(10.) **POLICE DESCRIPTIONS.** Boys sit in two rows facing each other. Each boy writes down a description of the one opposite to him, the colour of his eyes and hair, clothes, etc. Papers are handed in to the leader who then reads out the descriptions, and the boys have to write down the name of the boy described in each case. Care is taken that the boys cannot see each other while the writing down of the names is in progress.

(11.) **WHAT PLACE IS THIS?** Each boy writes down a careful description of some building in the neighbourhood, leaving out any absolutely distinctive features. He adds his name and that of the building. The leader

then reads out the description, and all have to identify and write down the names of the buildings.

*Observation of Details in an Object.*

(1.) **SNAPSHOT DRAWING.** Show the boys for a moment a simple object such as a plant, ornamented flower pot, lantern, or clock. Then let them draw it from memory, marks being given for inclusion of essential details rather than for excellence of drawing. A humiliating example of this is for each boy to be set to draw from memory, and without previous warning, some familiar object such as his own door knocker. Many people have no idea until they test themselves in this way how hazy is their impression of such commonly seen objects.

(2.) **ARTIST'S EYE-VIEW GAME.** Let the boys look for one minute at a simple picture, for instance—a picture post card of a small cottage on the far side of a broad stream which is crossed by a distant bridge. Then let each boy make from memory a rough sketch of the main details on a blank card. Marks are not awarded for artistic achievement, but only for recording the important features of the scene.

(3.) **RECOGNITION OF CRIMINAL.** The boys are shown a person not previously known to them, and they are subsequently asked to give, or write, a full description of his appearance, of his clothes, etc. An amusing variation is for someone (a boy disguised will do) to rush suddenly into the room, interfere with what is going on, utter one or two pre-arranged sentences, and then dash out again. The other boys have to write down an account of the incident with full details of the appearance of the intruder, so that, presumably, the local sleuths may track him.

(4.) **ALL ABOUT IT.** Get the boys to write down from memory a detailed description of a postage stamp, or a penny, or other object with some detail in it. At the end of two or three minutes tell them to draw a line

underneath what they have written. Give them the object in question, and allow another two minutes for them to write down further details. Then let each read out his results so that all may hear what they have left out. This is one of the most valuable ways of training in concentrated observation, and can be the basis of interesting competitions.

#### *Visual Estimations.*

Train the boys to obtain, and then to retain in their memory, visual "units" of measurement to serve as standards by which they can estimate length, height, area, and number. Thus, on a road, distances of one hundred yards, one quarter, and one half of a mile are measured off between obvious landmarks, and care is taken that the boys remember these distances and are able to use them as standards on unknown roads. With a little practice this becomes easy. Extend this to areas such as open spaces, football fields, and with heights using lamp posts, telegraph posts, and houses. Let them judge the number of books on a shelf, lines on a page of print, and words on a page, by the same use of standards. Quick estimates can also be made of the number in a large photographic group, of people in a small crowd or procession, of windows in a house, birds in a flock, and so on. As the boys grow proficient, shorten the time of observation.

#### *Games to train the Sense of Hearing.*

(1.) **THE FARMYARD AT MIDNIGHT.** To each of a number of boys in line at the end of a room is given the name of a different animal or bird. Another similar line is arranged at the other end; the boys are given the same animals, etc., but in a different order, so that no pairs are opposite. Both lines advance with their eyes closed, each boy making the appropriate sound of his animal, and trying to find his "opposite number" by its call. When two similar "animals" have

found each other they open their eyes, link arms, and report to the instructor.

(2.) The instructor writes numerical figures on a blackboard with chalk so as to make a noise. The boys with their backs to the board have to judge by the sounds what the figures are, and write them down.

(3.) Send one boy behind a screen to make various noises, such as pouring water into a glass or tin, tearing paper, striking a match, dropping a penny into a glass, bouncing a tennis ball, and so on. Choose about twenty such sounds, and let the other boys write down what they think the sounds represent.

(4.) SQUEAK, PIGGY SQUEAK (modified). Place the boys in a circle. One who is blindfolded stands in the centre holding out a stick in front of him. He slowly revolves, then stops, and the boy, towards whom the stick is pointing, takes hold of it. The blindfolded boy then makes a noise which the other one must imitate, and the first has to guess the name of the other. If successful, the boys change places.

(5.) The instructor starts at a distance from the boys, all of whom are blindfolded. He blows a whistle from time to time, and the boys have to catch him. This can later be made more difficult by having two people with whistles of slightly different notes, only one of whom has to be caught.

(6.) DEERSTALKING. Two blindfolded boys, the "stalker" and the "deer," are placed at opposite ends of a table round which they start to move at a signal. Neither player may leave the table. If the stalker does not catch the deer within a specified time, the latter wins.

(7.) One player, blindfolded, sits on the floor at the centre of a large circle. The rest try to creep in from the circle to touch him. When he hears any sound he points in its direction, and anyone pointed at is "dead," or, if preferred, he must go back to his starting point.

(8.) Two groups of boys with two or three layers of crape over their eyes, so that they can only very dimly

distinguish each other when near, take up position at opposite ends of a long room. At a signal they advance towards each other, crawling to avoid detection. Their intention is to reach the original position of their opponents without being touched. If touched, they remove the crape and retire from the game. Since each side may accidentally put some of its own members out of action, this game involves a good deal of skill in planning, and quiet in moving, as well as in keeping an accurate direction.

(9.) Place a ticking watch on the floor, and try which of two blindfolded boys can reach it first.

(10.) One group of boys goes behind a screen. Each boy in turn speaks one or two words; another group has to identify each speaker. The Scouts vary this by making different patrol calls for similar identification.

#### *Training the Senses of Smell and Taste.*

(1.) SCOUT'S NOSE. In a number of similar paper bags different smelling substances such as chopped onion, tea, tan, orange peel, mint, aniseed, etc., are placed. Each boy is allowed five seconds in which to smell each one, and then has to make a list of substances from memory in their correct order. Starting with a small number, such as six different smells, the total may be increased with benefit both to the olfactory and memorising abilities.

A variety of this is to let the boys smell an unusual odour such as that of oil of sandal wood, and then identify it in a series containing other oils such as those of cedar wood, cloves, and aniseed. Memory comes in here.

(2.) Touch certain objects in a room with onion juice; the boys have to smell these out and make a list of them.

(3.) Blindfolded boys take sips from cups containing different liquids such as tea, coffee, cocoa, lemonade, milk, water, water containing salt or sugar, etc. They then have to make a list of them in order from memory.

*Games to train the Sense of Touch, etc.*

(1.) RECOGNITION OF SMALL OBJECTS. A number of small objects such as tea, sugar, matches, pen nibs, are put into small bags and passed round to boys who have to identify the contents by touch.

(2.) SCULPTORS. One player is blindfolded and given two spoons with which he has to identify a boy by passing them over his face.

(3.) Articles of different weights are handed round for estimation of their weight.

(4.) A boy is blindfolded and allowed to feel the left boots of four or five other boys. The owner of each is named while the boot is being touched. The order of boys is then changed, and the boy has to tell the names by the feel of the boots.

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## CHAPTER III.

### ASSOCIATION AND MENTAL CONCENTRATION.

ASSOCIATIONS link together impressions and ideas.

Thus the word "lion" suggests other words such as "roars," "strength," "tawny," "mane"; it may also be associated with a rhyming word like "scion," or with derived ideas such as "prey," "India," "unicorn," "Royal Standard," "circus," and "Zoological Gardens." The following classes of associations will be readily recognised and used. (1.) Contrasts such as black—white, wet—dry, hot—cold. (2.) Similarity of sound, for example, train—grain, shade—afraid. (3.) Whole and part, as in the case of house—window, cat—paw. (4.) Cause and effect, as in rain—wet, fire—burns. (5.) Similarity of meaning, for example, rules—governs, wanders—strays. (6.) Similarity of function, as for instance, sponge—soap, knife—fork. (7.) Members of a common group such as lions—tigers (animals), Brigades—Scouts (character training organisations).

It is not necessary to mention all the classes of associations, but it is important to realise that an association, once made, is very long lived though often inactive until re-called. Thus, when we playfully associate "work" and "trouble," we have formed an association which may have undesirable effects later on. Associations, like marriages, should not be arranged without some forethought.

Such associations, once formed and allowed to drop out of the memory, can be re-called at will, if not unpleasant, and subject to the existence of certain physical conditions such as good health and the absence of fatigue. The forming of them is, therefore, one of the ways of learning to "look."

Suppose, for instance, that we meet a man called Williamson, and we wish to store his name in our memory. We might form a silent association based on the fact that his face was a little yellow. Williamson—William's son—Bill's son—bilious! We then ram the mental memory home by enquiring after his health, or letting the conversation dwell on health generally. When later on we try to recall that forgotten name, all we remember at first is that there was some talk about health, and, in a flash, up to our conscious mind springs "bilious," and, probably skipping the intermediate links, Williamson. The more fanciful the association the better it will serve, but it must be a genuine association so far as we are concerned. Each must invent his own associations for his own needs and in his own way. Moreover, if after a great deal of effort we have failed to associate two words together, we can, nevertheless, dismiss the matter happily, for the effort itself will have formed a link, and so the two words will tend to associate themselves.

The following associations will show how words can be linked; with practice the number of intermediate links can be considerably shortened, and the process of associating be quickened and made less laborious. We wish to associate bootlace and butter; we have, perchance, to buy both on our way home to tea. Well, our return will be "bootless" without butter! Do not disdain the pun, it has its uses, and the more atrocious it is, the better for our present purpose. Or again, to associate "book" and "pump"; we might try "book"—"pages" (in book, and also in attendance at some royal ceremony)—"court"—"courtyard"—"pump." This can be accomplished also in many other ways. Having worked out such a chain you will be able to associate again the two words at will, or to skip the intervening links, if you so desire.

So boys should be taught to associate, and a competition can be arranged by giving out two words and testing the power of the boys to associate them in the shortest time and using the fewest links. After a little

practice they will soon get the idea of associating rapidly. Then such practices as the following can be tried.

**KIM'S GAME** (modified). Take a number of assorted articles, a dozen or more, and place them on a table beneath a covering. Allow three or four boys to look at them for one minute, and then replace the covering. Engage in idle chatter with the boys for a minute or two, and then tell them to write down all they can remember of the articles. Next remove the covering again, and take one article at a time in a previously determined order, associating each one with the next as humorously as possible. Then ask the boys to start with the first article and to write down the correct order. If your associations have been good, and have been accepted as associations by the boys, they will be able to do this without difficulty. Now give them another set of articles, and let each boy be given time to make his own order of selection, writing it down. Take the notes from them, and let them have another half-minute to look at the articles; after this get them to write out the list from memory. The boys who have associated well will give a full list; do not criticise their ideas of links, however feeble you think them. The associations have worked, and that shows that, for the boys, they were quite good enough. But go over the lists of the boys who have failed, note which associations have broken down, and get the boys to prepare new and stronger associations. Make it clear to them that an important principle is the selecting of a definite starting point to which the other articles are to be linked by association; in the process of recollecting they will write down the starting point first, and the remainder can then be added easily. In later practices the boys will do their own associating without help.

As an example, you might take the following articles: bootlace, pencil, piece of rubber tubing, fragment of wood, bandage, bootbutton, notebook, pipe (for smoking), a piece of a tin, a reel of cotton, india rubber,

matches, a tin opener, scissors, and a knife. After the boys have had a try at this you suggest the associations as follows: bootlace—bootbutton—cotton (to sew it on)—scissors (to cut the cotton)—knife—pencil (sharpened by knife)—notebook (pencil makes notes in it)—india rubber (for erasing faulty notes)—rubber tubing—pipe (rubber pipe and smoker's pipe)—matches—piece of wood—piece of a tin (the association being piece)—tin opener—bandage (to deal with consequences of using tin opener!)

In succeeding practices be careful to avoid using the same articles repeatedly at short intervals; after a lapse of days the associations get buried sufficiently deeply so as to allow the formation of new ones. Which set emerges when a call is made later on for such an idea which has had several associations will depend on a sort of trial, the different associations being rapidly tested, and the wrong ones buried again automatically.

SHOP WINDOWS' GAME (modified). Select a shop window, and let the boys have two minutes for making a mental list on the lines just laid down. At first choose a good article for them to place first on their list; a good initial selection is half the business. Goodness depends on there being something striking about the article, and upon there being a good clear line of associations to form a "scent" for subsequent tracking.

### *Mental Concentration.*

It is obvious that the impressions received by the sense organs are not mayflies with lives lasting only a day. There are psychological as well as anatomical reasons for the fact that sounds cannot pass into one ear and out at the other. Sense impressions create mental memories, and these are stored away in a kind of mental card index, from which they can be recovered again, if certain conditions are observed. They are not filed away separately, but they are linked together by associations of which we are very often unconscious.

We see, perhaps, a Rambler rose in full bloom over a cottage porch, and many months later the sound of the word "Rambler" brings up an impression of deep blue sky. Why is this? Because, when we saw the cottage porch, it was on a gloriously sunny day, with a deep blue sky forming a background for the cottage. So the word "Rambler" conjures up more than the Rambler rose; it brings to the memory the deep blue of the sky also, because this was associated with the cottage originally. Conversely, also, a deep blue sky may remind us of the Rambler rose. Therefore, in the effort to recall a specific memory, the recollection of an association will often serve to draw the right card out of the mental card index.

Great stress has been laid in previous chapters on the importance of training boys systematically to receive clear and unmuddled impressions through their sense organs, as a habit. This ensures that the mental index cards are well filled in, quickly identifiable, and well associated; most of them should then be easily recoverable at a later date.

But the desire to remember is not always so real as it pretends to be. Memories associated with pain, fear, or dislike are not easy to recover. When we find ourselves unable to remember a face or a name, despite great effort, it is not infrequently the case that we have associated the person with something unpleasant, not always justly, and not always intentionally, for associations can be, seemingly, though not really, irresponsible.

Then, again, fatigue, ill health, prolonged mental concentration, and anxiety may paralyse temporarily the mechanism for digging out memories. When a lecturer, after delivering a lengthy discourse, say on memory training, goes off with a hat belonging to someone else, it does not necessarily follow that he is an unconscious kleptomaniac, or that his "absentmindedness" indicates the uselessness of his teaching! He may be merely suffering from "absence of mind," or, in other words, his attentive control, after the long strain put upon it, has gone on strike, so to speak, with-

out warning, thus signalling the urgent need of relaxation and rest. Such a "down tools" policy of the attentive control is quite common in lesser degrees than this; it may affect the actions of the present and also the recollection of the past. It is a danger signal rather than a permanent defect, but it should be regarded with some seriousness.

This, however, is not always the reason for a failure in attentive control; a more common cause is the existence of inadequate training previously. Such systematic training in recalling memories should, then, form an important part of the training of boys, and the excuse "I've got such a bad memory" be taken as a stern warning to start remedial treatment before it is too late to prevent the permanent crippling of a life. When a boy aged fourteen complains about his bad memory, something energetic ought to be done in the way of training; no Brigade officer, schoolmaster, or Scoutmaster, who passes over such a remark indifferently, is doing his duty to the boy.

The practice of keeping a notebook record of hikes and country walks, though valuable in its way, is a poor substitute for the far more useful accomplishment of keeping a good mental record. The frequent use of notetaking insults and damages the memory, which grows slack and unresponsive if it is despised, untrusted, and untrained. Moreover, the value of the written notes is inferior to that of the mental notes made after a little training, because written notes, even in shorthand, cannot include the mental associations. The dividing of the attention between listening or observing and writing down notes leaves the amount of the attention available for associating much reduced. It is easier and more pleasant to acquire efficiency in mental notetaking than in shorthand; the results of training are much more lasting and generally useful, while, in the process of recollecting at a later period, the speed of the thought process employed is far faster than that of reading.

Such mental notetaking may be learned as follows.

A walk is taken, and some hours later the mind recalls the various incidents, starting from the beginning of the walk, and continuing to the end. Notes on paper may be made on the first few occasions so as to serve as a check, and the gaps in memory detected. After a short rest the notes are taken up again, and these gaps are re-examined. A mental "cast" is made round the last clear incident, so as to pick up associations, and these quickly bring to light the forgotten details. With but little regular practice of this kind the art of recalling is quickly learned. Boys like competitions arranged on such lines, and the training value is very great.

The next stage is to reverse the process, starting at the end of the walk, and going back to the beginning; this seems very difficult at first, but is a most valuable practice. It has a double effect, stimulating the power of recalling impressions, and increasing mental control in a far higher degree than many other practices. Its difficulty should not be allowed to cause discouragement. Mental concentration is well worth acquiring, since it remedies that form of laziness implied in the phrase "I couldn't be bothered to . . ." which is the cause of so much serious failure in later life.

Such mental concentration ceases to be an effort after a time, and becomes a habit. It can be directed as easily as a beam of light from an electric torch, focusing sharply the selected point, as compared with a candle flame which flickers in every breath of wind, casts but an uncertain light, and is of lesser intensity. Various exercises may be devised, and the following are given as simple examples.

(1.) On the next day after visiting a theatre or picture palace try to recall the story slowly from the beginning to the end. Speaking it aloud, or writing it down is a good practice for some people; corrections and additions can be introduced at a revision a few hours later.

(2.) Get the boys to write down what happened at the previous parade or club meeting. This, like other practices, lends itself to competitions.

*Deduction.*

There is still something to be added before passing from the consideration of the sense organs. Correct observation does not always result in correct conclusions being drawn, and, therefore, it is necessary to add a word or two about deduction, from a purely practical standpoint.

It is quite easy to teach boys not to jump at conclusions, and they need this teaching because defective logical reasoning is a very common cause of trouble at all ages, even in adults. Practice in interpreting "tracks" and in reasoning about the meaning of "clues" is a pleasant approach to the road a boy must travel if he is to learn, without too sad an experience, that evidence cannot always be taken at its face value, and that a dogmatic statement is not necessarily true.

As a start, such a trick as the following may be played. A Scoutmaster tucks up one of his stocking garters so that the green tabs shall not show. Later in the evening he challenges the boys to mention what is wrong with his uniform. The answer quickly comes: "You haven't got your left garter on!" The Scoutmaster retorts sternly that the truth is not in the hasty speakers, and proceeds to turn the garter down into view. He explains that the only legitimate reply of the boys would have been: "There is no garter tab visible on your left leg." Their observation was correct, their deduction wrong, and this incident makes a useful peg on which to hang a valuable yarn.

Similar traps can be designed in other ways, and should be practised until the boys learn to adopt a critical attitude about their own observations. Another illustration commonly used in this connection is the apparent converging of railway lines, as viewed from the platform of the railway station; to the eyes they seem to meet and fuse, but the truth is otherwise.

Tracks of different kinds afford a most valuable field for practising observation and deduction. In addition to tracks made by animals and birds in the country, or



wheelmarks on the roads, it is a good plan to provide a sand track for the boys. This is merely a patch of sand, not less than four inches deep, and as long and broad as possible. On this the footprints of boys running, walking, hopping, and carrying heavy weights can be made and studied, also the prints of cats and dogs. The next stage is to invent some simple incident and record it on the sand; the boys are subsequently required to interpret the tracks. The story might include, for example, a cripple on crutches meeting a friend and stopping to talk; one lights a cigarette (slightly burnt match dropped) or a pipe (match burnt longer and a few shreds of tobacco left lying near). Both go off together, the friend having relieved the cripple of a heavy bag he was trying to carry. The tracking of the footsteps and the reconstruction of the story will be found very interesting, and, as usual, competitions can be based on this line of character training. The sand is then lightly raked over and is ready for the next problem. It is advisable to start with simple tracks and stories and to work up gradually to the more difficult. The difference between a wheelbarrow moving and at rest and a bicycle is one such simple picture, and ingenuity is stimulated by getting the boys to design episodes for each other.

The present craze for detective stories can similarly be turned to good account in teaching deduction, and simple plays can be staged with misleading clues to be thought over and discarded. As an example, the story might deal with a man found with a dagger through his heart, but without any sign of bleeding. (This shows that the dagger must have been inserted after death, and was, therefore, not the cause of death.) Finger prints found on the dagger may be traced to a perfectly innocent person, who was persuaded by the murderer to handle the weapon. The murderer later, with gloved hands, avoiding the actual handle, inserted the dagger into the already dead person, and so provided a false clue. Such a story can easily be worked up into a dramatic sketch which, in addition to providing interest

for both performers and audience, will teach the importance of deducing rightly from observed facts. Further, some may like to try this as a means of raising money; the play is given in two acts, the first being devoted to expounding the clues, the second to clearing up the mystery. In the interval between the two acts the longsuffering audience which attends so faithfully such concerts and displays, may be given a little excitement by being invited to consider the clues and to submit their explanations of the mystery, prizes of the usual handsome nature being awarded to the winners. This will put the designer of the plot on his mettle!

From such beginnings it is not a very long step to teaching simple logic in arguments, clothed in the form of debates. Older boys enjoy watching carefully prepared and ingenious fallacies exposed by critical analysis, and soon develop the habit of cautious judgment, much to the future detriment of thimble riggers, card sharpers, and impostors of every kind. They learn the valuable, but little known fact, that there is a vast gulf between the plausible and the credible. They also obtain a preliminary idea of the procedure of diagnosis which will serve them well in ambulance and first aid work.

Induction, the next step in reasoning, which has been described as the inverse process of deduction, will follow in its turn, of course in the simplest manner:—Framing a hypothesis, assumed to be true; deducing conclusions from it; and then, by comparing these conclusions with the original data, verifying or disproving the truth of the hypothesis. This is only mentioned as one of several hints that the lines of training suggested in this book lead further than it is necessary to examine here. It will be obvious that systematic instruction ranging from observation to induction provides boys with a real chance of bringing into expression and activity their latent talents, but it does not follow that every Scoutmaster has to be acquainted with Mill's *Logic!* However, a little more knowledge of logic would do no harm to anyone. For the want of it many

sound arguments in favour of good conduct or religion are badly expressed, and entirely unappreciated by those to whom they are addressed. Teachers are too often content with appeals either to "authority" or to the emotions, and this ignoring of the mental and logical aspects leaves certain temperaments stone cold so far as the appeals are concerned. The complaint that so and so "won't understand" is often unfair, the truth being that the culprit has never been taught to understand, but only to swallow or reject what is offered. He is indeed to be pitied rather than blamed.

If the excuse is put forward that in the present rush of work there is no time for training boys on these systematic lines, the answer must be that time must be made by reducing the number of boys to be taught. The worst wasters of time are those who try to teach too many, and they can be recognised by the scantiness of the fruit of their labours. Scout training, for example, will be judged in the long last by the number of Scouts and Rovers who continue through their lives to keep in touch with the Movement, and to live the Scout life; religious training will be judged similarly. When boys grow up and fall away from organisations in large numbers, like untimely fruits off a tree, it shows that there is imperfect life or rottenness in that organisation, however popular or successful it may seem, and it will often be found that there is lack of systematic training combined with faulty presentation of ideals. So it will be as well for those who are leaders to keep an observant eye and a deductive mind open for such possibilities while they instil into the boys the importance of observation, mental concentration, and deduction.

#### BOOKS.

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*Boy Scouts' Woodcraft.* A B.P. Scout. Gale and Polden. 1/-.  
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## CHAPTER IV.

### THE UNCONSCIOUS SELF.

POWER, the second member of the triplicity of character, may be taken to be the driving force within us; some have spoken of an "urge," Bergson has conceived an *élan vital*, while others have used similar figures of speech to express what is, for the purpose of this book at any rate, sufficiently summed up in the first word of this chapter. In considering this driving force we have to include such puzzling subjects as the "unconscious self," the two nerve systems, and the endocrine or ductless gland system of the physical body. Verbal illustrations will be used, as far as possible, to bring into prominence salient points, but the comparisons used must not be pushed too far nor be examined too minutely.

Certain activities have always been known to exist below the level of consciousness, though the importance of such "unconscious" factors in determining human behaviour has only been recognised in recent years as the result of scientific research. We see "consciously," we think "consciously," we decide some course of action "consciously," and then, sometimes, we find ourselves finally taking quite a different course from the one planned, in consequence of an impulse which cannot be correctly classed as an element of consciousness in the ordinary sense of the term. This "unconscious" part of the human personality is found to be far reaching in its scope, but very difficult to define in words. Into the finer shades of academic meaning implied in such modifications as "foreconscious" and "subconscious" I do not think it necessary to go, but the bibliography provided will enable those who so desire to obtain a more detailed understanding of this subject. A series of illustrations will, perhaps, sufficiently indicate its nature and mode of action.

From the deck of a liner crossing the Atlantic from Liverpool to Halifax in the spring, a passenger sees a great iceberg travelling southwards, impelled by a northerly wind. For a time it holds its course, but then, without apparent reason, it changes it, and now proceeds in a south-westerly direction, no longer solely in obedience to the directing force of the wind which has not altered. What has caused this change of direction? That sparkling mass of ice above the water level is not the whole iceberg; it is not even the greater part of it. One ninth of the berg towers above the water; eight ninths lurk below the surface, occasionally brought to view for a moment when the trough between two waves lowers the level of the water. Below the waves which change in size, shape, and direction with veering winds run great ocean currents, careless of these superficial conditions. The submerged portion of the iceberg is caught in such a current, and is driven in a new direction despite the influence of its small upper portion on which the wind now plays in vain.

So, it may be said, is much, though not all, of human conduct governed by hidden currents. The conscious self feels the force of impulses surging up into it and impelling it, often in a different direction from that prescribed by the brain. ("For the good that I would I do not: but the evil which I would not, that I do.") It must not be thought that this upward rush is always evil, however. Thus, for example, the brain and eyes may be occupied in contemplating a summer sunset, when, suddenly, there comes an uprush of uplifting emotions, too subtle for thought, but of immense soul-stirring power. Although the unconscious self is so forceful, it must not be concluded that life was intended to be eight ninths fatalism and one ninth free-will, using the proportions of the visible and invisible portions of the iceberg. It is regrettably true that such a high proportion of obvious automatism in human beings is by no means uncommon, and may be most easily detected in those who, by ignoring the unconscious self, display some of the finest illustrations of

its existence, since they let it have its own way with them. There resides, however, in the conscious part of the human personality the ability to study these unconscious currents, and from the knowledge so gained to draw the power of setting and maintaining the course of the human vessel. Moreover, by using our power of selecting those currents for our habitual environment which will best serve our higher purposes, we can undo the faulty drifting of the past, and render easier the steering towards some definite purpose in the future. Be it understood that these impulses are present all the time; they are not created by study of the unconscious. Those who refuse to study it, on the contrary, drift more blindly than others; they make more mistakes themselves, and fewer allowances for their friends and neighbours.

Another illustration will give a different but equally instructive idea of this unconscious self. It is like a deep pool in some mountain hollow, fed by hidden springs, and receiving all that may chance to drop into it from the air and the surrounding earthy slopes. Its bed is covered with the debris of what has fallen into it; its waters may be fouled by decomposing substances. Something falls into this pool, and bides awhile on the surface before sinking into the depths out of sight, now to influence in some way or another the water in which it merges.

So fall into the pool that is a human consciousness, impressions and thoughts, good, bad, or indifferent. They float for a time on the surface of consciousness and memory before sinking down into the darkness of the unconscious, though not into isolation and inactivity; they are linked to other impressions and thoughts by "associations," and are, therefore, recoverable.

It may be that a dead animal falls into the mountain pool of our illustration, but this pool supplied previously pure drinking water to the inhabitants of a village near by. The corpse decays, the waters are poisoned, the villagers sicken. The sickness is traced

to the water supply. The wise villagers do not abuse the pool nor lash its surface waters with rods to exorcise the foulness which has taken possession. Grappling irons are fetched, and the cause of the trouble is removed. The waters are then purified—it would have been useless to do this before the removal of the cause of the impurity—and the pool is restored to its former usefulness in the world. Such is the case with many a boy to-day in his home, his school, or his Scout Troop, where those who value him are observant, and have taken the trouble to prepare themselves by study and practice for the privilege of helping him. The proof that this illustration is applicable to an evil influence in a human life is the great success that attends treatment based on analogous lines.

Human activities are energised and directed by many impulses which are classed as good or bad from the point of view of the individual, the general community, or because of their essential nature. Such impulses require to be controlled and directed, for “no man liveth unto himself,” and it is pitiable that so little attention is still being given generally to this essential part of the science and art of living.

The general practice may be summed up in another illustration, at once more fantastic and yet, really, even more illuminating.

A large house in a busy suburb contains numerous residents. Some travel daily to and from their work in the neighbouring town, others find pleasurable and useful activities locally. One day, however, the ordinary routine ceases abruptly; an alarm is sounded, and the doors are shut. Through the windows come murmurs of alarm and the clashings of strife. The occupants abandon their duties outside the house, or only perform them half-heartedly, and erratically, returning home as soon as possible to engage in some difficult and distressed task. In answer to enquiry we receive the extraordinary reply that the basement of this most desirable and apparently respectable residence is occupied by a menagerie of apes, tigers, snakes, etc.; between

these and the rest of the house there is only a thin flooring, through which one or other of the animals escapes from time to time when the watcher is off his guard, and has to be recaptured and imprisoned again before the normal routine of the house can be resumed. Attempts are repeatedly made to strengthen the floors with but little success. The abolition of the menagerie is stated to be impossible because the animals, when under control, are very useful to the household; indeed, their maintenance is found to be one of the conditions of a most amazing lease which governs the tenants. Let me emphasise the point that this is an allegorical representation of the common practice with regard to certain impulses; we shall see that this practice is both unnecessary and unwise.

The interpretation of this allegory is easy. Human nature contains many components of which (with all necessary apologies to the animals concerned) apish sensuality, tigerish ferocity, and reptilian crookedness are associated with the gentler virtues of the dove, the patient service of the horse, and the loyal friendship of the dog. It is one of the conditions of our leasehold of our human tenement that we shall be co-dwellers with these impulses which spring from instincts. Yet, on the face of it, it is obvious that we need not adopt the pessimistic attitude that our lives must be interminably harassed by uncontrollable impulses. The savage wolf ancestor of the dog was eventually taught to use his strength and courage for, and not against, man. Monkeys can learn useful as well as mischievous tricks, and even snakes have been trained to have good as well as bad points. So, it seems, we are compelled to harbour in our human tenement various impulses in order that we may learn to direct, control, and sanctify them, "sublimating" them, that is—lifting them up to more social and more noble uses—until our whole self, gaining strength by such hard exercise, is yoked to the service of God and humanity, and life becomes a thousand times more full of joy, adventure, and peace.



Suppression of these instincts is akin to the burying of talents rebuked in the Parable. Ignoring them is an ostrich policy that invites disaster. The only right attitude is to take them for all they are worth, which is very much indeed, and then to train and use them worthily. Neither here nor elsewhere in this book will any suggestion be found that the animals should be let loose, so to speak, or that all instincts should be gratified in the most primitive ways, which has seemed to be the tendency of some psychological teaching. To take the animals out for exercise is not the same thing as letting them loose to follow their own sweet will. Moreover, such a course of licence is inherently absurd, since the instincts, when uncontrolled, are largely anti-social in their tendencies, and it is certain that one of the duties of human existence is the development of mutual relations with others. It cannot be emphasised too strongly that neglect of these instincts spells feebleness and confusion of direction in life, while repression invites revolutionary outbreaks. When these forces have been trained they serve us well, passing from being enemies or slaves to becoming partners in the act of living.

What, then, is the outcome? I, myself, whatever this "I" may be, am required to bring these forces under control, but not into repression, that they may serve me and not I them. By so doing, my "character" is trained, grows stronger, and more fitted for some ultimate purpose beyond my present comprehension. The training of boyhood means that boys must be helped to understand their duties in this respect, and to perform them with joy, courage, and success.

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## CHAPTER V.

### THE INSTINCTS.

LIKE the unconscious infant in that very ancient story, *The Sleeping Beauty*, humanity is dowered at birth, the gifts being the instincts which by some are said to number twelve. Instincts have been defined as innate specific tendencies of the mind which determine the ends of all activities, and supply the driving power by which all mental operations are sustained (McDougall). They fall into four main divisions: (1) nutritive; (2) self-preservative, including self-advancement; (3) sexual; and (4) the society or herd instinct. (Tansley.) Without making any attempt to set out a scientific classification, or to define these instincts further, a few may be mentioned to illustrate their mode of action.

When one man aims a sudden blow at the head of another, the threatened one will "instinctively," as a rule, duck down, while his fists adopt some kind of defensive or aggressive position. Self-preservation is well known as one of the most primary and fundamental instincts, and, in this case, there are seen to be two forms of reaction to a threatened attack, namely, fear (ducking down) and pugnacity (clenched fists). Herd preservation or gregariousness is thought by some to be also a primary instinct, and to appear in such manifestations as patriotism and the "patrol system" of the Scouts which makes use of the well known "gang spirit" of boyhood. Race preservation, again, appears as a dominant instinct in the lives of most lads and men, and, in its various manifestations, is receiving more attention generally than has been the case hitherto. Other instincts to be mentioned are the instinct of flight which is manifested as fear; curiosity, which is found on the lower level of a Paul Pry, and

reaches up to energise such men as Aristotle and Darwin, Copernicus and Edison; acquisition, which drives a miser to hoard money for himself, or a Cecil Rhodes to collect territories for his country; repulsion, which governs some of the work-shy and inspires some social reformers; the parental instinct, which, with tender affection, may spend itself in helping boys to develop their character, or again, exceeding its lawful scope, may chain them within the narrow circle of the home when duty calls them to play their part in the world; and the constructive instinct, which manifests in architecture, sculpture, authorship, engineering, building up a business, and organising generally. The instinct of self-advancement deserves more consideration than it usually receives. It drives us on to gain knowledge and power; it can be deliberately used to correct errors in the functioning of other instincts, and it is one of the most important of these influences from a practical point of view. For, as will be shown later, these instincts do not work in watertight compartments. The abnormal activity of one instinct affects that of others, and two or more instincts often co-operate in a common objective. A man who is wholeheartedly devoted to self-preservation will offer little scope for the play of the herd preservation instinct.

One way of reforming a selfish individual is to get him to feel that he can realise himself more completely in service for others, thus bringing in the herd instinct. So, by increasing his understanding of what is meant by "brotherhood," and by service to it, the boy whose natural instinct of "self first" has been the dominant factor in his conduct, learns that the true growth of self for which he has been unconsciously pining springs only out of service to others.

There is a right and a wrong way of dealing with the faulty functioning of an instinct which is too domineering. Take the case of a boy who is overstressing the natural instinct of self-advancement, and who is becoming a social nuisance by his arrogance and his tendency to belittle others. An attempt may be made

at repression ; he may be told that he must not swank so much, and that he is really not so good as others. The usual result of this treatment is that the boy revolts ; he resents the attack on his natural growth. If, however, this excessive activity of the growth impulse is turned to fuller use, as, for example, in tackling the difficulties of other people, the boy can co-operate in his own treatment, and does not feel himself unfairly and unnaturally repressed.

These practical points may, perhaps, be made more comprehensible if we return once more to the realm of imagination, and try to see the mechanism in an allegorical guise.

Imagine a reservoir of paraffin oil under pressure, from which pass twelve automatically dilatable pipes to twelve jets in a steam engine of a rather fanciful type. The oil burns at the jets, and by heating water in a series of twelve boilers produces steam under pressure to drive some machinery. The machinery is complicated because it has to serve a variety of functions which are not regular but continually change. First one boiler has to increase its pressure to drive one bit of machinery, and then it has to reduce its pressure, or even to close down temporarily, while another bit of the machinery comes into action. The whole engine has to be very adjustable, and it is obvious that the delivery of oil through each pipe must be under careful control so that the steam production in each boiler is just right for the work which has to be done by it. The oil represents the instincts, which have already been defined as supplying the motivating force of the whole personality. If one pipe is partly choked, the supply of oil through it is diminished, and part of the engine will function feebly or stop. So we can understand how certain faulty actions in ourselves are really due to faults in the free supply of the instincts. To this it may be added that the machinery of activity is sentient, and calls upon first this boiler and then that one to rise to the occasion ; if through faulty supply of the required instinct the steam pressure of feeling

is inadequate the machinery suffers, and, so to speak, groans at the failure in itself. But treatment directed to the machine part, where the fault is manifested though not situated, will be valueless. The trouble must be located before it can be treated. Too often this is not done, and the faults of a boy are regarded as though they were sins of thought or of will when they arise really from defective power. Naturally, such clumsy attempts at cure must fail, and may even make the mischief worse by damaging some part of the whole organism which previously was perfectly sound.

It is a curious feature of this allegorical engine that, as the result of such a blocking in one pipe, other pipes may increase in size in an attempt to compensate. This is obviously not likely to be a quite satisfactory kind of compensation, for a different boiler is brought into action, and a different part of the machinery begins to operate with, perhaps, regrettable consequences. So, it sometimes happens that wrong actions by a boy or man are due to the fact that, owing to interference with the free functioning of one instinct, another instinct is brought into play and causes trouble.

In such a case, obviously, the correct treatment is to ignore for the time being that instinct which is causing trouble by acting wrongly, and to tackle the other instinct which is obstructed. A boy may be pugnacious to an unpleasant extent in the club room because his home conditions have impeded his self-advancement there; his legitimate struggle is being carried on in the wrong arena. If he is treated by being preached at, and told to emulate the harmlessness of the dove, he will be unresponsive. He will, then, probably, be rejected as hopeless by the instructor to whom his pugnacity ought to have come as an appeal for help and not as an occasion for finding fault, thereby accentuating the primary misfortune.

Again, there may be some faulty connection of one jet in the engine so that one boiler has two jets, and another none; or there may be a leak in a pipe. An instinct, primarily designed for one activity, may run

to waste through such a faulty connection, or interfere otherwise with the proper working of the machine. When trouble is caused by such an error in the directing of an instinct, rectification will only be achieved by dealing with the particular twist involved.

Instincts play upon some part of the human organism like the flames of burning oil upon boilers full of water. A "pressure" is generated in each case, as the result of which "work" is done. In one instance, the pressure generated takes the form of emotion, in the other, of steam. Steam makes the wheels go round, and its work is done. Emotions also result in physical activity; fear, in moderation, makes our leg muscles work, and we run away from the threatening enemy. There is an intermediate stage between instinct and action which must next be considered. From some unknown source instincts enter the body; they play upon something and emotions result. What is this something? There is good reason to believe that the ductless glands of the body constitute this something, and that the instincts play upon them through the intermediary of the sympathetic division of the nervous system. We need not discuss the exact nature of this process, but it will be interesting to study in a simple way how the activity of these ductless glands is associated with the appearance of the emotions.

Once again let me plead that such study does not make character training unnecessarily difficult; all that is being attempted is to offer explanations of difficulties which arise in practice. In some respects, this book, small though it is, should be considered a reference book for those who are anxious to solve practical problems. It should, therefore, make the actual work easier, if it is not swallowed at a gulp.

#### BOOKS.

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## CHAPTER VI.

### THE EMOTIONS.

EMOTIONS rule conduct far more than most people realise. We sometimes say "I think this thing is wrong" when the truth really is that we feel repugnance to it first, and then, unconsciously, determine to think out reasons for disliking it. Many people cannot distinguish clearly between thinking and feeling, and, indeed, thoughts and feelings are very closely linked in practice. It is doubtful whether "pure thought"—thought unmixed with feeling—exists outside mathematics, and it is by no means always present in that science. The close association of emotion with the activity of the ductless glands (endocrine glands, or glands of internal secretion) is one of the most surprising scientific discoveries of modern times. These glands which include the pancreas, thyroid, pituitary body, suprarenals, and generative organs secrete substances which are passed into the blood stream, and do not escape to the exterior of the body or into any of its cavities. The production of some of these substances is associated with the sensation of emotion, and so may instigate action. Without accepting the extreme view of some who hold that "man is the creature of his glands of internal secretion," it may, at any rate, be admitted that these glands are very much concerned in human behaviour, and, indeed, that a balanced life is only possible when there is a balanced output of their secretions into the blood stream. The converse possibility that by balancing properly the activities of life, as the result of good planning and strong determination, we may influence the output of these secretions, contains a measure of truth, and its obvious importance in practice should not be overlooked. Without going

into too much detail it will be possible to indicate how some of these glands act. The whole subject of this endocrine action is still in its infancy, and much research has yet to be undertaken before the full extent and the limits of their influence on the physical body and on character can be defined.

The THYMUS GLAND, situated in front of the windpipe, may be termed the gland of childhood, since it is concerned with the growth and development of children. When its action is defective it may cause lethargy, a flabby fatness, and poor development of nails and hair; when it is excessive a fragile, delicate physique associated with an alert mind is present. Perhaps the characters of Dickens, the Fat Boy in *The Pickwick Papers*, and Paul Dombey, will serve to illustrate these two types. With later childhood the gland activity diminishes. There seems to be an acute antagonism between it and the developing generative glands. It retards their growth, perhaps in order to allow individuality to develop, and then, retiring from the unequal battle, shrinks and almost disappears about the time of puberty in the normal individual. When it gives way too soon, or survives too long, physical, mental, and moral abnormalities appear. This antagonism of the activities of different endocrine glands is one of the most vital factors in determining human behaviour; in the case of glands which function simultaneously, a balance has to be obtained, and adjusted day by day, and even hour by hour.

The PINEAL GLAND in the brain, like the thymus, inhibits the action of the generative glands until puberty, and promotes the growth and development of the child. It does not, however, disappear at puberty.

The THYROID GLAND, situated in front of the windpipe, is concerned with the speed at which life is lived; its secretion, by making the sugar in the body more combustible, has an accelerator effect on the life. It has been named the "keystone of the endocrine arch," and, in addition to its general close relation with the other endocrine activities, it is intimately associated



with the generative glands, particularly those of the female. It stimulates all forms of development, including the mental and moral, and quickens life, sometimes excessively. When its secretion is defective there is apathy, lethargy, and loss of memory; when it is excessive there is loss of self-control, and the person becomes excitable and emotional. Such an emotional boy cannot adjust himself easily to varying fortunes and circumstances; he may reach puberty earlier than the normal for his social position and environment.

The PANCREAS has an internal secretion, "insulin," which regulates the passage into the blood of sugar from the liver, the great sugar storehouse of the body. This sugar is, so to speak, the petrol supply of human activity; by its combustion in the body, energy is provided.

The PITUITARY GLAND in the brain is concerned with raising and keeping up the blood pressure in the body, an important factor in thought and action. It assists mental activity, and, if diseased, it causes various unhealthy mental and emotional, as well as physical, disturbances. It is also concerned, probably, with the development and maintenance of self control. The difference, for example, between men who are brilliantly clever and deep thinkers but, nevertheless, cannot regulate satisfactorily the details of their own lives, and the practical genius who can dream, plan, and translate his ideals into action, seems to be related to the balancing of the pituitary and suprarenal glands.

The SUPRARENAL GLANDS, situated above the kidneys, have been called the "glands of combat and emergency," and endow the "Sons of Martha," of whom Kipling has written:—

"They say to mountains 'Be ye removed.' They say to the  
 lesser floods 'Be dry.'  
 Under their rods are the rocks reprov'd—they are not afraid  
 of that which is high.  
 Then do the hill-tops shake to the summit—then is the bed  
 of the deep laid bare  
 That the Sons of Mary may overcome it, pleasantly sleeping  
 and unaware."

These glands are closely associated with the sympathetic division of the central nervous system, a network of nerve fibres and cells placed along the front of the vertebral column. The solar plexus is a well known part of this, and the importance of this system is illustrated by the knock-out effect of a blow in the pit of the stomach, just in front of this plexus. The suprarenals pass into the blood an internal secretion which is concerned with the control of the circulation, disposing it in the muscles to the best advantage for flight or fight. The secretion also unlocks the gate barring back sugar from the blood, and so, again, aids in combat. Fatigue is compensated by it, and the blood is enabled to clot more rapidly, an useful accomplishment in a sanguinary encounter! The suprarenal glands assist in growth and development, and work in close association with the generative glands. When their action is imperfect there is loss of tone in the circulation, muscular relaxation, mental and emotional irritability, and worrying. The easily tired and lazy boy is sometimes a victim of suprarenal deficiency.

The GENERATIVE GLANDS pass into the blood an internal secretion, and, in the male, produce in association with the pituitary body and the suprarenal glands the various attributes summed up in the term manliness or virility. They play a very important part in the physical, mental, and emotional activities during and after puberty.

The balancing of these endocrine activities results in a kind of team work. The thyroid gland hastens puberty, and helps the generative glands; the thymus and pineal glands hold back the advent of puberty, so that it develops slowly and without undue shock to the body generally. The pituitary and suprarenal glands work together in maintaining a healthy state of the brain and generative organs. The pancreas and thyroid glands oppose each other; the first locks up energy, the second releases it; by careful balancing of these glands the body obtains the exact amount of energy required for any particular purpose. If the thyroid action is

too weak the pituitary gland can reinforce it to a certain limited extent.

Enough has been said to indicate the vital part played by these endocrine glands in that great composite known as character, and it will have been perceived that if any one of them is damaged, as, for example, by mumps, measles, or certain forms of catarrh in childhood, the balance is abnormal, and the character of the individual may be profoundly altered during the remainder of his life. Such a disaster is relatively very uncommon, fortunately, but there are lesser disturbances, and so it may well be remembered that moral faults sometimes need medical treatment, and, in such cases, the unspared rod will not cure the child.

Moreover, if the balance of the secreting functions of these glands is not maintained and adjusted to the varying vicissitudes of life, there will be temperamental failures and errors. This is not to say that moral discipline has no part to play in influencing aright the development of character; it has a great and important share in this task, but it cannot cure all evils. The instructor, however, is not called upon to cure endocrine deficiencies; that is a medical problem. He must allow for this factor in conduct, especially during the difficult time of puberty when the thymus and the generative glands are fighting out their battle. He will thus be able to temper his judgment with mercy which, in these cases, at any rate, is often the truest justice.

The close linking of all these endocrine glands with the sympathetic nervous system, and also with the spinal cord and the brain, suggests that these glands receive orders, so to speak, through the nerves to provide the emotions and power for actions which the will and the thoughts have commanded. Indeed, according to some, the brain is only the organ which makes us aware of things; it is the servant, not the master, of the sympathetic nervous system, and consciousness is closely associated with states of tension or relaxation of the latter. If this seems a very extreme

view, it must be realised that something like it is about as near conscious volition as some thoughtless people ever reach. Life, for them, is very largely automatic, a response to stimuli arising in the body or provided by the environment. In others, strength of character wins, through combat, the control of the instincts and emotions, and the leader who wishes to help wisely in such a combat must understand its nature. It has been shown now how the endocrine glands enable the instincts to give rise to actions; using the illustration of the engine in the last chapter these glands appear as the pipes of water which are heated by the flames of the oil jets representing the instincts.

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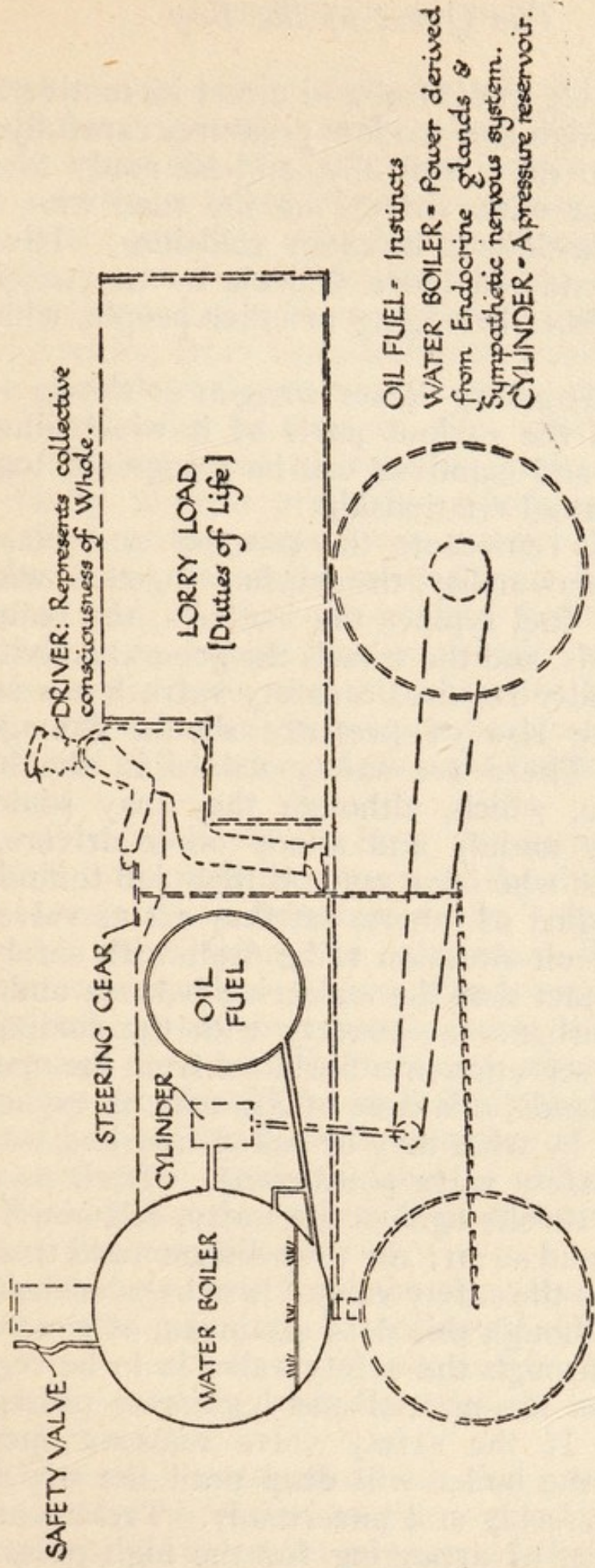
## CHAPTER VII.

### THE HUMAN VEHICLE.

LIFE is a journey through time with a destination in eternity. Along its road pass the vehicles that are human personalities, each with its own objective, its own load of duties, and its own motive power. In the course of the journey, the driver of each human waggon is required to gain knowledge of himself and his environment, wisdom by the right use of this faculty, control of his vehicle, recognition of the similar position of others and their right to his sympathy and help, out of all which will grow naturally a clearer view of his ultimate goal, so long as he makes progress. He has, in short, to avoid drifting through life, ignorant of its meaning; he must track out his own course, and reach his journey's end eventually with a far greater equipment of character than was his when he started out.

We may now sum up the processes of character training which have been considered, and, in so doing, a return to allegory will be useful.

Imagine a steam waggon with a driver and a load of heavy goods which he has to convey, for example, through such a crowded city as London. In his engine the power is developed by the heating of water in tubes by the flames of burning oil supplied by pipes from a reservoir under pressure. From the boiler a small pipe might conduct steam to the oil feed, and so increase the heating effect of the burning oil. The steam from the boiler passes under pressure into a cylinder and makes the wheels of the lorry go round. The driver must know his destination, or at any rate its direction, and the way there; he must learn the traffic rules and be willing to obey them. He must also know enough about his engine to be able to detect and repair minor faults.



OIL FUEL = Instincts  
 WATER BOILER = Power derived from Endocrine glands & Sympathetic nervous system.  
 CYLINDER = A pressure reservoir.

He must be able to control and direct its motive force, avoiding too high and too low pressures carefully. He must learn to drive skilfully, and be ready to make allowances for other drivers on the road who, being careless or unskilled, threaten collisions. His own steering is rendered more difficult by the weight of goods, sometimes belonging to other people, which he has to carry.

Such an imaginary steam waggon is shown in the diagram, and the various parts of it which illustrate the instincts and emotions can be recognised together with their mutual relationship.

The driver represents the purpose and reasoning elements in personality, the wisdom together with the will; the oil fuel typifies the instincts, the boiler the ductless glands, and the wheels the general activities of life. The boiler requires a safety valve lest a sudden and excessive rise of pressure should damage the machinery. There are safety valves in the human make-up also, which, although they may sometimes waste energy unduly and annoy other drivers, particularly those who have made it their job to find fault with the conduct of others, yet they act as valves and enable a difficult situation to be dealt with safely. In view of the fact that the endocrine balance undergoes a great disturbance at puberty with the coming into action of the secretion into the blood from the maturing generative glands, this time of life may be expected to be signalled by what may be called, and had better be treated as, safety valve phenomena. Such may take the form of revolts against authority, self-abuse, irresponsibility, and so on; the time dishonoured treatment by "sitting on the safety valve" is to be wholeheartedly condemned, though this does not mean, of course, that the escape through the safety valve is to be regarded henceforth as the normal and legitimate passage for the steam. If the safety valve remains open, the pressure in the boiler will drop until the wheels can only revolve feebly and uncertainly. Treatment must take the form of arranging for the high pressure to

find new outlets into useful channels of activity, and instead of saying to the safety valve "Thou shalt not," the right incantation "Thou shalt" must be addressed to the new boiler tubes which, by taking up the extra pressure are not only relieving an emergency but are also adding a new and valuable activity. In this connection it must always be remembered that the ductless gland activities, from a psychological point of view, are connected with feelings, not thoughts, and, therefore, advice must take account of the emotions. Moral defects will not yield to lecturing, unless they result from faulty thought primarily, which is exceedingly rare; they usually come from misdirected emotions, and, therefore, the language used must be that of the emotions, and of the correct and healthy emotions moreover, a language that is usually voiceless, and depends on example, and attraction for its eloquence. Athletic exercises will help some people to gain moral control, and will hinder others; the treatment must be individual.

The illustration shows how the instincts develop "pressure" through the means of the ductless glands, but it reveals also a new factor, the "steam" passing back and intensifying the instincts. So, excessive action of one or other of these glands may result in an instinct bulking too prominently in the life. Thus the pugnacity or the sexual instinct may stimulate the corresponding gland unduly, and, in its turn, the gland may react upon the instinct, allowing it to work still more excessively, forming what is called a "vicious circle" which has to be broken if the normal balance of life is to be regained.

Difficulty may arise from the pipes leading from the boiler to the cylinders becoming choked; in other words, some instinct is not allowed to express itself sufficiently in action, and disturbances follow in conduct and character.

The practical implications of the preceding paragraphs are by no means so grave as might appear at first sight, from the point of view of the Scoutmaster



or Brigade Officer. For instance, serious troubles in the oil feed (instincts) necessitate the summoning of an expert psychologist, while faulty construction of the boiler (endocrine glands) calls for medical treatment. What is left for a leader of boys is relatively simple, but yet of the greatest importance. He has to deal with relatively healthy "steam waggons" for the most part, the drivers of which have only to be helped to grasp the nature and purpose of their journey through life, to learn the traffic laws, to gain an elementary knowledge of their engine mechanism, and to develop their own control of it. In cases where there is trouble, the first thought of the leader should be whether the boiler power is being rightly directed, or whether some different uses have to be found for it. The Badge System of the Scouts, by providing some sixty hobbies, is a most valuable aid in this respect. It is sometimes difficult to connect a new cylinder with a refractory boiler, but "Romance," which—as will be shown later—is the exact opposite of "make believe" is one of the strongest cementing materials known.

Any Brigade Officer, teacher, or Scoutmaster must, however, have some knowledge of the remainder of the "machinery" of the boy, if he is to be a real and valuable friend in need. If an engine becomes erratic—for example, owing to undue opening of the safety valve—it is no use lecturing or punishing the driver, although that is the easiest and most usual course. What has got to be done is to help the driver to realise what has gone wrong, and how it may best be put right. The instructor must, therefore, know something about the whole conveyance, and have a rough idea about the way in which the various irregularities arise. General knowledge will be the first essential, but he will then find that each different vehicle has its own individuality, and requires special treatment. This can only be learned in the school of practical experience; it is a long study, but one of the most fascinating that the universe contains. Each boy brings something fresh to consider, to admire, and, sometimes, to rectify.

## CHAPTER VIII.

### EXPANDING HORIZONS.

ADAPTATION to changing surroundings is a necessity of healthy mental and moral growth; its consideration here may be simplified by an illustration from traffic laws and difficulties. Our driver on his allegorical waggon must learn the laws governing his conduct on the road; he must design and enforce a working agreement between the demands of the engine part of his nature, his pursuit of his own objective, and the laws laid down to enable him to join the traffic stream of life without causing harm, suffering injury, or losing his way. Since the many legitimate objectives in life differ, relatively, more in direction than do the vehicles entering Trafalgar Square, some clashing is inevitable, and some traffic control, therefore, becomes necessary. Many of the greatest successes in character training spring from these clashings which teach the need of reacting rightly.

The best course for any individual is not always the best course for the community. By means of its laws and conventions the community prescribes the main lines to be taken by individuals, just as another form of community authority commands that London vehicles shall proceed in a circular direction in Trafalgar Square. This seems by no means convenient at first sight for some conveyances dashing from West to East, for example, with a train to catch; the individual driver, however, must comply with the rules, and go out of his way, even though he sustains loss thereby. That in the long run the traffic is speeded up by such submission to rules is undeniable, and the same is true of the analogous sacrifices in life. Civilisation has brought with it many regulations which may cause actual harm to individual growth, and yet they cannot be ignored without damage to the community.

This is one of the painful lessons of adolescence. A man who does not understand the working of a steam waggon does not ordinarily drive it along crowded roads; but before the boy is competent to drive his own unruly vehicle he is flung into the traffic of life, and has to pick up the rules as he goes along. With his interest rightly centred on himself and on his own life, he, naturally, thinks many restrictions are stupid and old-fashioned; he feels that some are actually harmful to him personally, and he is not always wrong in this.

Must he, then, always give into the will of others? If he does this he will grow into a human jellyfish, at the mercy of changing tides, and be legitimately contemptible as a freak of nature. Must he, then, strengthen his own individuality and fight all and sundry who oppose him? If so, he incurs the unpopularity of a bull in a china shop, a mad dog in a crowded ball room, or a wasp in a picnic party, and is marked down for suppression.

Right adaptation to environment is a delicate matter at any age, but particularly for the adolescent, and, therefore, his friends and teachers must bring to his aid sympathy with him, and knowledge of his problems—those which arise out of his present circumstances and those which pursue him as an evil legacy from the past.

He must learn to distinguish between these two classes of circumstances, and know when to change his course. What was the right behaviour in boyhood is not always right in manhood. The circular course adopted by vehicles in Trafalgar Square will cause adverse comment, and ultimately confusion, if continued into a street leading out of it; there are no such guiding landmarks to mark the stages of growth in age as define the limits of Trafalgar Square and the Strand. Some defining is possible, however, and we may recognise the stages of infancy, childhood, boyhood, adolescence, and manhood.

In infancy there is total dependence on the outside

world, and the infant rightly expects to receive everything while giving nothing. The infant recognises no moral obligation to obey, and can only be governed by compulsion. He cannot even at first distinguish between his environment and himself, but with childhood this difference begins to be appreciated.

The child still regards his environment as existing mainly to supply him with satisfaction, but he has learned by sad experience that submission to seemingly arbitrary rules is advisable, and another form of compliance appears born of affection for others. There is need for a hedge of rules to safeguard the path through childhood, and he finds that these hedges contain thorns, nettles, and barbed wire.

The boy, however, detects gaps in these hedges through which new scenes are glimpsed; in order to gain a better view he braves the thorns and climbs up the hedge. Thought as a guide in life now appears; he learns how to avoid some of the thorns, and climbing over them he discovers a wider world outside his own narrow life.

With adolescence comes the urge to explore this wider world; his own narrow path becomes dreary, while boards threatening trespassers with prosecution are to him incentives rather than deterrents. He feels the call to live more fully and more dangerously. He sharpens his growing abilities on oppositions and difficulties like a cat improving its claws on tree trunks and chair legs; this educational process is not always welcomed by other people, particularly the other members of his family. Yet the young eagle cannot develop wing power while he remains in the home nest, and wise parents do not resent the painful struggles of puberty. The environment differs for different ages, and the process of adaptation must, therefore, vary also. Moreover, the physical body, the mind, and the character generally are changing, and the one utterly wrong thing is to expect the infant, child, boy, or adolescent to "keep quiet," even though such keeping quiet might make the world a much happier place for

adults! The "growing up" cannot be expected to think, feel, and behave like the "grown up," and appeals to them must be in a form which they understand. It is sadly obvious that many men exist who are still in the growing-up stage. Some, for example, like the infant, expect the world to give them much, if not everything, without any obligation on their part to make any return; such an infantile "fixation" will be relatively stronger in boyhood, and the boy sometimes needs help in breaking away from this fetter. This can best be done by helping him to see that he is no longer an infant, and not by using compulsion as though he really was an infant.

A perfect child, if such there be, fully adapted to the environment of childhood, will become a most imperfect boy if he does not move with the times and rebel against the limitations of childhood. Similarly, the boy must later rebel against the boyhood environment out of which he is growing. This is so difficult for adults to realise, because, while the child has grown, say from five to ten, and the boy from ten to fifteen, the parent has only grown, perhaps, from thirty to thirty-five, and from thirty-five to forty; during this time there has been little or no change in his outlook on the home environment, and this prevents him from realising that a new world has opened before the boy. So comes a breach in even a close pre-existing sympathy between child and parent.

Again, it must be remembered that the child's outlook bears a far more true relation to actual life than does the consciousness of the convention-ridden and sophisticated adult, who little realises while he trims his sails and alters his course, legitimately from his own point of view, that the child's verdict on him is at the best "not quite straight," while at the worst he is dismissed (tacitly, for fear of consequences!) as quite untrustworthy.

Such a chasm yawns also in such organisations for boys as the Scouts; the healthy Troop programme for a boy aged thirteen is poisonous for the same boy two

or three years later, because he has, or ought to have, grown out of it. It is very difficult for the Scoutmaster to change his view as the boy grows older unless he takes as his standard, not what the boy is at the moment, but what he is just becoming. The secret of the successful Scoutmaster is that he keeps on altering his appeal to each Scout, as the result of repeated observations of him as an individual and not as a member of an organisation; in this way he can grow with the boy in the matter of outlook on environment. Failing this, the older boys leave, usually rather disgruntled; the Scoutmaster feels that a sad change has come over a boy, once so promising. He is only half right; there is a change, but it is not a sad one. The old promises, in so far as they were legitimate, have been fulfilled, or the time limit has expired; fresh ones are now being made, and, if these are recognised and accepted by the Scoutmaster, the boy's affection and allegiance can be won permanently.

Every human being has at least two very different "personalities." There is, in the first place, a primitive and childishly dependent outlook on life, which is very ill adapted to the conditions of adult life, and there is, secondly, the more sophisticated and educated outlook, which can adapt itself to changes, can recognise the rights of others even though personal loss is entailed by so doing, and can accept the duties and distresses consequent upon membership of a community. Over the first personality the second has been built, just as a badly constructed brick building with jutting angles and awkward gaps may have plastered over it a cement "rendering"; this results in the building presenting to the world a smooth and even a polished face, though beneath the white superficial veneer the rough red bricks are still present. So may a plastering of acquired manners hide temporarily an undeveloped and ill-adjusted personality, though, if the plastering process has been bungled, sharp brick points protrude here and there to the discomfort of passers-by. If excessive strain is inflicted on the thin layer of acquired adapta-

tion it may break and peel off, leaving the primitive personality exposed in part to view.

Or, to put it in another way, a boy, finding himself exposed to an excessive strain in being required to adapt himself too suddenly to some adult point of view, takes to flight from the painful pressure of reality, and finds refuge and comfort in imagining himself, in more or less degree, as a child again, thus escaping responsibility. The cry of the indignant adult, "Don't be so childish" is reasonable, but, as a rule, it only makes the boy more obstinate in regression—slipping back a stage in development—unless very tactfully expressed.

There lives in all of us an earlier primitive personality who has been compared with a lusty caveman with barbaric cravings which cannot be satisfied by modern civilisation; he must, however, be appeased now and then by being given a sop of some sort. Starving him only brings about a revolt. So lives on the past in the present of all of us, but in some less than in others. Some throw themselves into life, the life of to-day, not of yesterday, and find in it scope for full activity and considerable satisfaction as well as some disappointment. Others withdraw into themselves; if they do not consciously brood over the past (idealised) they "feel" themselves back into some earlier, happier state of greater freedom, which need not have ever existed in fact but only in imagination. In this unreal world they indulge themselves in imaginary activity which contents them. This is a "flight from reality," and results in the expenditure of the power of emotion and thought on the unreal. It may even be pushed so far that a measure of dissociation of the personality results, and one part alone seems to function in the outward life, that part which can harmonise with the dream life which has replaced what was felt to be the unbearable strain of real life. At some time or another in our daily lives we are all guilty of this, slightly and temporarily, but most of us can distinguish sufficiently the unreal state from the real to conform to the requirements of the latter for the most part, though we are not

infrequently deceived when we think we are living in the present, or even dreaming about the future. The old Adam is not only strong but also wily!

The old Adam must not be considered, however, to be only an old dotard, living on unnaturally, and uselessly. He only appears so when the process of adaptation has been bungled; under happier circumstances he plays a very real and valuable part in life. The infant, for example, rejoices in freeing itself from clothes and in exposing itself unclad. This desire for self-exhibition (exhibitionism) lives on, but changed, and is found in the actor taking joy in thrilling a crowded theatre with his presentation of a Hamlet or a Parsifal, in the preacher filled with happiness as he urges on his congregation to nobler living by an eloquence which rises from the depths of his nature and lays bare his own ideals, in the lecturer delighting in his power of instructing by revealing to his audience his own instructed self. Each of these men makes himself one with his ideal, and then, stripping himself of covering modesty, he strives to manifest himself clearly. Of such stuff are great actors, preachers, and lecturers made. The instinct at work is that of the infant but it is "sublimated," that is, it is adapted to a new purpose felt to be legitimate; it therefore functions more freely and fully. It takes a new form with a wider and more unselfish purpose since it brings pleasure to the one and benefit to the community. Self-development is imperfect until employed in service to others.

From this it will be seen at once that the cure of the wrong employment of such a tendency as "exhibitionism" is not opposition ("don't do it!") but rather the alteration of the "exhibitionist's" outlook on his environment so that sublimation may become possible ("do this instead"). At present, in the correction of such wrongly directed tendencies, punitive rather than educational methods are popular; their employment calls for no great effort, but they must, necessarily, be unsuccessful in the end even though a temporary



appearance of suppression is obtained. The environment also is open to treatment, and any worker among boys can give illustrations, for example, of the benefit gained by introducing a boy with unfavourable home surroundings into a good Club, Troop, or Company. The next step is to help him to react rightly to the irritations or temptations of his unsatisfactory home, which may thus turn out in the end to have been a help to him and not a hindrance; without this difficulty he might never have gained the power of overcoming difficulty.

It is not always easy to get some people, men as well as boys, to accept a new environment. Some seem to be able to make themselves at home in it at once (extraverts); others have to undergo what appears to be an internal struggle first (introverts). The extravert is in close contact with the world; he feels this contact unconsciously and, therefore, the process of adapting himself is no effort, it just comes naturally. He easily adjusts himself to changes in his surroundings which he regards as providing him with adventures and quests. He can accept the current opinions, and has no doubt about the truth of his own beliefs; he can easily alter them, when necessary, and so conforming to social standards of conduct does not worry him. He is, so to speak, geared up to the gearing of others, and fits in automatically and comfortably with them. The introvert has to gear himself deliberately, and he makes contact by thinking. Adjustment is always an effort, and sometimes a torture. He is critical of current views, and also of his own. He tends, therefore, to be morbidly scrupulous, and fearful of what people say about him. Apart from some abnormal types, extraversion and introversion are blended in each individual, and each has its proper place in life, the balance swinging first in one direction and then in the other. The essential nature in this respect of the boy requires to be borne in mind; neglect of this is not an uncommon cause of failure. To illustrate this point, let us take as an example the way in which the problems of sex in-

struction should be considered before any steps are taken or inaction is adopted.

Around the sexual or creative instinct a "taboo" has developed, prohibiting certain thoughts and deeds without any satisfactory reason being given, and requiring a certain attitude to be publicly adopted in this matter under peril of exclusion from the community of the "respectable." Adults love "taboos"; they save such a lot of explaining; boys and adolescents despise them as being the outcome of laziness or cowardice. The extravert, and most boys when healthy are extraverts, enjoys the acquisition of the forbidden knowledge; he collects suggestive stories, and, generally speaking, comes through the experience without much mental harm at any rate. Reaching adult life, he again conforms to the prevailing social standard of his environment, and insists on sex knowledge being withheld from the immature. The introvert cannot accept this sex taboo; he thinks there must be something dreadful in this knowledge. He therefore turns a deaf ear to jests about the subject, but the creative instinct is not to be cheated so easily, and the ideas sink into the pool of his "unconscious," thereafter plaguing him with a sense of sin. Curiosity compels him to build up phantasies which are similarly repressed. When he becomes a parent he will know that his children ought to be trusted, but he will be afraid to trust them. The school child, it may be added, is mainly an extravert; introversion increases with age, and the introvert can always find justification for his worst fears in the persistence of the sex taboo. (M. Culpin, *The Lancet*, 1926, Vol. II.)

Such introverts at any age retreat as much as possible from the world they know and fear into a happier world of their own imagination. They deliberately shut their eyes to facts, and indulge themselves with fancies. Using the illustration of a boy with bad home surroundings for whom a healthy Brigade or Scout environment is being employed to aid him in shaking off evil habits, it will be seen that much depends on whether

he is an extravert or an introvert. If the first is the case the matter is simply one of making the new environment appeal so strongly to his emotions, and give so much scope to his growing powers, that the other bad environment is crowded out of his consciousness. If, however, the boy is an introvert, the problem is much more difficult. He will require more individual study, sympathy, and assistance to enable him to make contact with the new and healthier life, especially as he has already found some satisfaction by refusing to acknowledge reality and taking refuge in imaginary life. Reaction against his home life may have driven him into a phantasy life so strong that even Scout life cannot break the spell without personal treatment. For him the Scout life must be made so full and so appealing that he is enabled to express himself in it more happily even than in his phantasy life; this will be more easily achieved when the boy is induced to use his imagination in his Scout life. He can, for example, tell good Scout yarns, if encouraged, and invent quests. He will dream aloud if his audience is sympathetic and willing to become part of the dream; such dreaming is much more healthy than the silent self-centred dramatisation of otherwise unrealised longings.

It is essential that an environment to be beneficial must allow the full expression in activities of the boy's instincts. In the battle, for example, between a bad home environment and a good Scout environment, the victory goes not necessarily to the best, but rather to the one which enables the boy to express himself more fully, but not, perhaps, more beneficially as regards himself or the world at large. No fish are caught in the sea by good intentions alone, but only by the appropriate bait, a sharp hook, a strong line, some experience, and a slice of luck; it is wonderful what you can do sometimes with a bent pin in one case and an offhand remark in the other. When you are after one particular fish (or boy) you must study its habits, know what bait it will rise to, and develop sufficient skill, not only to hook it but also to land it.

An atmosphere of restraint and of a stern view of life, not altogether unknown in some organisations for boys, is not infrequently due to the leader or "authority" desiring unconsciously to exercise tyrannical tendencies traceable to his own suppression in childhood, and resulting in a kind of "inferiority complex" which compensates the unconscious sense of inferiority by conscious insistence on full rights as an "authority." Hence the psychological explanation of the fact that most bullies are cowards can be seen. Some sort of religious or other excuse is adopted as a veil, and hurt surprise is shown and felt when resistance follows. The boy rightly resents such an attitude which curbs unduly his growing powers. He also rebels, with less real reason, against any religious idea associated with the tyrant, as well as against the tyrant personally; hostility to a movement usually begins as hostility to a person. The right existence for the boy is one of activity in doing good, and not of being "jawed" into the morbid passivity of being good. Instruction must come in the form of suggestion rather than of compulsion, and "discipline" to the boy must mean the joy of learning from and following the lead of a beloved friend, rather than have its too common, but inaccurate, meaning of submitting to compulsion. The fallacy of compulsion is that the teaching does not last; as soon as the boy is "off parade" he rejoices in forgetting what he disliked being taught. A boy is not trained to be generous by sermons and admonitions half so quickly as by persuading him to get up a concert to provide Christmas comforts for poor people near his home; when he has taken the presents to the home himself he will have gained a taste of the true Christmas joy, and later on he will want to have more of it. Appetite comes from eating when the food is wisely chosen and served up tastily.

At this point some may complain that there seems to be no use for discipline, in the old sense of obedience to orders, in character training, and they will murmur an oft-quoted text, "It is good for a man that he bear

the yoke in his youth" (Lamentations iii. 27). The whole chapter gives a most interesting psychological description of the introvert who has been driven to self-introspection and self-pity by adversity, and is hardly at first sight a good testimonial to the policy recommended. But this text has to be read with the one before it, which speaks of hoping and quietly waiting, very different from the despair of the introvert. It is clear, therefore, that the policy of "yoking," or disciplinary coercing must be such as to result in patience and hope, but not in subjection, or it is wrong. Again, discipline is interpreted by some to mean the compulsory performance of certain acts such as "saying" prayers or attending Church in the hope that good habits will be formed. The fallacy that repetition creates habits, though less prevalent to-day than hitherto, still survives, and it cannot be too widely realised that repetition only produces habits when the emotional nature is enjoying the participation in such acts. Repetition without such enjoyment produces fatigue, boredom, and a distaste for the acts which may endure for the rest of life. On the other hand, when a boy enjoys doing something, and continues to enjoy doing it as he grows up, a lifelong habit will be formed. If compelled to repeat acts which bore or annoy him, his resentment slowly increases until it drives him to break away from the tyranny.

It has been the custom of some to denounce the organised exercises summed up in the word "drill," whether of a military nature or not, ignoring the fact that many boys enjoy the accompanying rhythm, the precision, the feeling of co-operation, the self-respect, and the self-control derived therefrom. Drill, with its associated ideas of smartness of dress, and care about behaviour, is a valuable aid in character training for many but not for all boys; some rebel against it, and, until the cause of their objecting to it has been removed, it hinders and does not help growth in character. An organisation for boys without discipline in this sense is ultimately despised by the boys, and it is

interesting to note how they will try to introduce some compulsion into it themselves, if allowed. But drill cannot be the only method, and is not even the chief method of character training. Discipline in this sense must come second to discipline in the sense of discipleship—its true meaning. Such discipline includes learning from an honoured teacher, submitting to a welcomed rule, sharing in a devoted comradeship, and aiming at an accepted ideal. When this kind of discipline is present, the other follows hard behind to serve it by drilling the body, mind, and emotions, the habitual performance of acts as expressions of ideals and emotions, bearing the yoke so that the plough may do its work, and voluntary self-subjection to others so that the self may grow greater in service. No morbidity is here, no unhealthy restrictions of growth, and no sense of inferiority, but rather the recognition of an environment to be accepted and even enjoyed, with a hope of a still better future. Life is seldom easy; its hardness has to be endured since it cannot be cured. There is thus born in all of us a dissatisfaction which is needed as a spur to activity; it should turn us into reformers and not be used as an excuse for inactivity or regression, a very real danger in boys and adolescents.

The difficulty of gaining money in real life by hard work must not be allowed to serve as an excuse for escaping by regression into the childish idea of gain without work, of which one form is gambling. There can be little doubt but that gambling represents a flight from reality, and can be a most ruinous factor in character deformation. The way to cure the vice of gambling in a boy is, then, to help him to realise the greater dignity and the fuller life which come from facing facts and not running away from them like a peevish child. The fascination of gambling grips us all to some extent, in one way or another, but as soon as we realise its "childishness" we can keep it under control, especially if we set to work to remedy that weakness in our relation to our real environment which

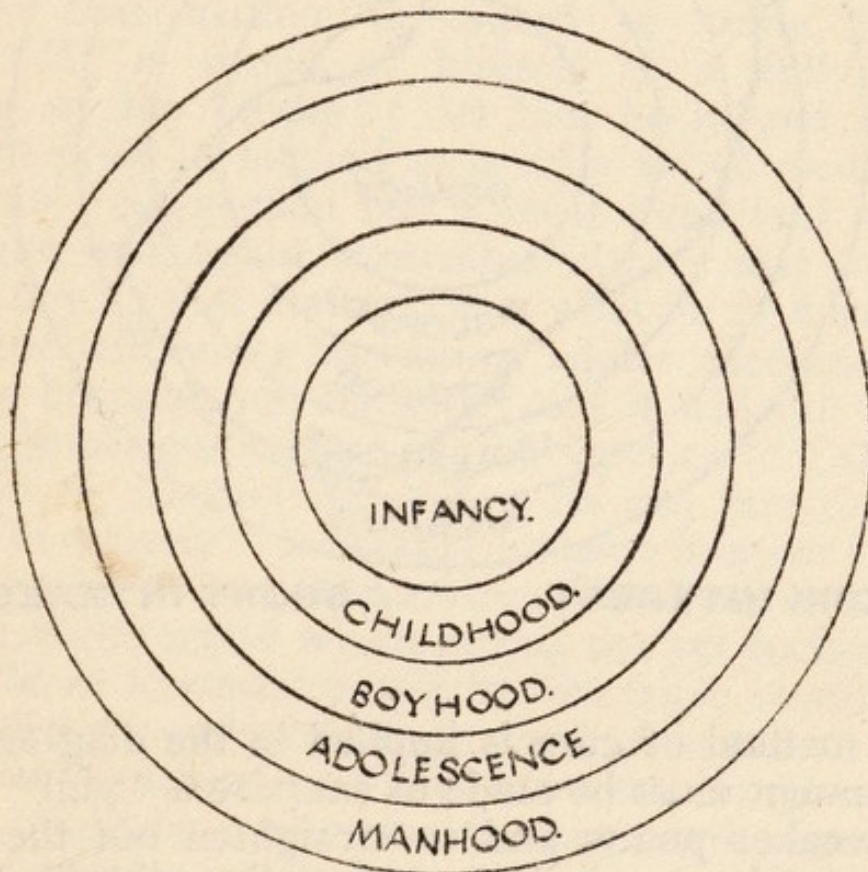
has given power to this vice to get a grip of us. "Something for next to nothing" is the slogan of gambling, and is the cry of a child, not of a man, and not even of a healthy boy. One line of prevention and cure is to teach first that what is given for nothing is worth no more, and, secondly, that growth is choked by indulgence in gambling. In so far as gambling is an adventure it appeals to the best in us. Whatever may be wise in the streets, the slogan "Safety First" is by no means always so good as the advice "Burn your boats," a plan of action which has often before now wrenched victory from defeat, and enabled character to grow greater. This element in gambling is one of the chief reasons for its popularity, and, therefore, gambling appeals most strongly to those who cannot find their adventures in daily life. He who lives his life as a series of quests and adventures has no use for gambling; the cure for it, therefore, is to open the eyes to the romance in daily life.

A few other examples of faulty adaptation deserve mention since they are due to personal deficiencies. Feebleness and helplessness spell the locking up of energy, the clogging of the pipes from a high pressure supply. As a general rule the cure is more easily and more usually found by altering the outlook on the environment, rather than by strained efforts at reform. We never feel feeble when we are doing what we love to do. Indecision indicates conflict; the boy who cannot make up his mind is a battle-ground already, and is not going to be helped by bullying or by kindness, until his conflicts have been abolished. Chronic fault-finders are glaring examples of self-dissatisfaction, though they are usually the last to realise it. Give a boy self-respect, and he can, and will, respect others. While he hates himself, unconsciously, he compensates by hating others consciously; hatred, like charity, begins very much at home.

So, it will be obvious, we ourselves are part of our environment; or, if this is too epigrammatic for some, we may say that we are the cause of our own outlook

on our environment. The bilious man looks through jaundiced eyes, but the world is not so yellow as he thinks. This is one of the greatest lessons which a boy can learn, for, until he realises his own share in determining his own outlook on his environment, he cannot control his reactions to it, and is, therefore, the slave of himself and of his circumstances. Many of the boy's would-be advisers have to learn this lesson, for the blind cannot lead the blind.

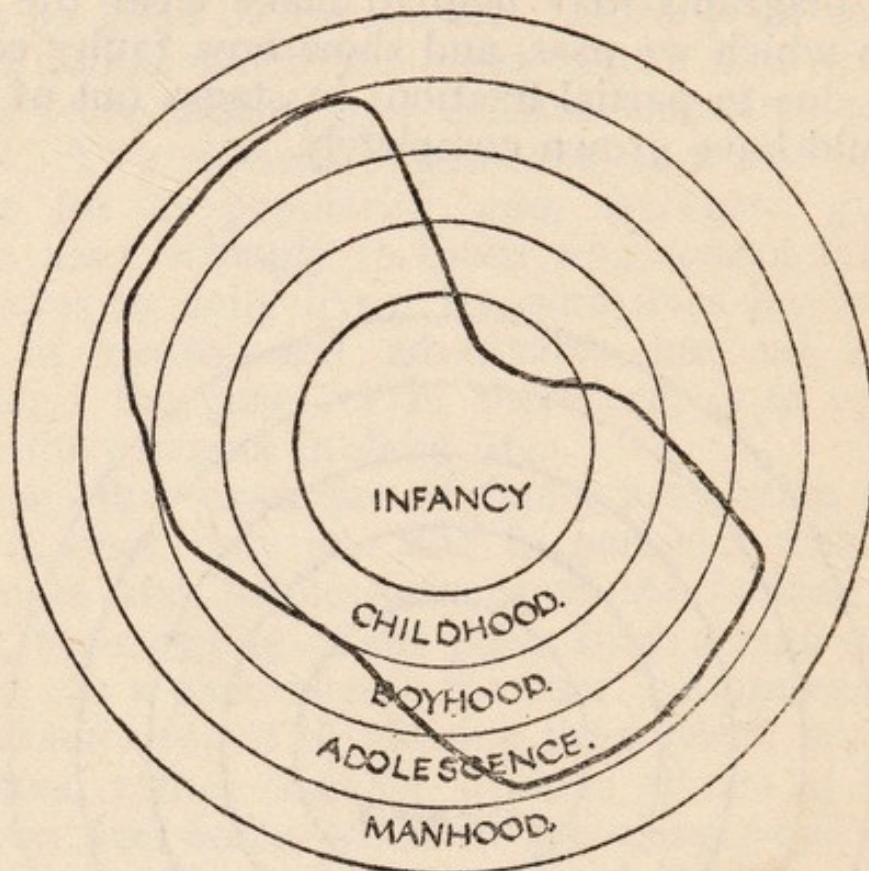
Two diagrams may help to make clear the stages through which we pass, and show how faulty conduct may be due to partial fixations in stages out of which we should have grown completely.



The horizons of the various personalities in the adult are shown as circles. The perfect being of each stage would be represented by a perfect circle reaching con-



tact with its legitimate horizon at all points. Let us take the case of an imaginary boy aged sixteen. He is disinclined for steady work but has pronounced gambling tendencies; he is normal for his age as regards girls, has many friends of his own sex, but at home wants everything done for him. His chart would be something like this :

**GANG INTEREST.****HOME INTEREST.****WORK INTEREST.****SPORT INTEREST.**

The method of cure is implied in the diagram; the environment must be made to exercise a "pull" on the boy's weaker points and so straighten out the kinks. His home life must be brought into line with his "gang" life, which will itself gain thereby, being released from a certain strain on it, due to the faulty balance of the whole character. When he is helped to realise the home circle as a comradeship in which he can employ his "gang" interest, when he can take a sporting interest

in "shooting the goals" of good turns, or in "running up a good score" at work, the line of his character expands towards its horizon. So the appeal must be made through strength to weakness, and the emphasis be laid on success and not on failure; he must have pointed out to him what he can do, not what he is not doing. He climbs from one success to another, not from one failure to the next, which is what is likely if his instructor concentrates on the faults.

Be it noted, moreover, that the homelife horizon which was correct for him as a child, is quite wrong for him as an adolescent. He must not have the same old dependent position at home, he must be treated as a more responsible member of the family. His duties must be greater; they must be allowed to harmonise with the energies he is expending on his "gang" life, so that neither is caused to suffer by the other. He is proud of himself as a fully active member of his "gang"; let him be helped to take as much pride in himself as a fully active member of his home. Suggestion has a most important part to play here, and, again, remember always that it is not what a boy is that matters, it is what he IS BECOMING.

Let the still wider horizon of adolescence and manhood be brought into his view, and it will call to him with as imperious a voice as did America to Columbus or India to Alexander. When he can find no more worlds to conquer it is because he has a fixation in some earlier stage, as had Alexander. The cure is to show him the wider world which he has not yet focused. So will he learn to train himself for the triple requirement of manhood:—adaptation to God, adaptation to his general environment, and adaptation to his mate. Many a book might be written on the last alone; ignorance of the necessity of studying this adaptation seriously is the cause of many of the world's troubles to-day. The first, on the other hand, would fill more books than the world could hold, for each individual has to write his own. Each has to find his own way to God, and may not "crib" from another's chart, or rely too much

upon another's log-book without grave danger of losing his sense of direction, and then ceasing to progress. You cannot advise rightly or judge correctly by looking at a boy, nor is it always advisable to study what he has been; you must look ahead of him, and you must travel with him. The silent cry of the boy is that of Rabbi Ben Ezra, "Grow old along with me: the best is yet to be."

## BOOKS.

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- Introduction to Social Psychology.* W. McDougall. Methuen and Co. 8/6.
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- An Introduction to Psychology.* S. S. Brierley. Methuen. 5/-.

## CHAPTER IX.

### IDEALISM AND STRENGTH OF PURPOSE.

WILL, the third member of the triplicity of character, is as important as wisdom and power, but it is even less susceptible of dogmatic description. In some measure it evolves from and is compounded of both wisdom and power, but it is something more, for it can use these two for its own ends. It may at times become the slave of either, but it can, nevertheless, exist and function independently of them. A recent psychological definition of will approaches the position taken in this book, however. Passing from McDougall's "self regarding sentiment," W. Brown calls it "the entire mind in action in its most complete development as a harmonising working unity," with the levels of instinct and appetite, intellectualism including wishes, and eventually becoming more self-determined, thus winning its freedom. So, for example, in a case of "difficult choice" he conceives one or other of the lower levels struggling against this higher organisation. (*Journal of Neurology and Psychopathology*, July, 1926.) Perhaps illustrating will be an easier and more practical policy than labouring to define a conception of will. We may take Kipling's picture first :

"If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them 'Hold On.'"

Then there is the Greek poem in bronze, the Ephebos, which stands in the National Museum in Athens, and may well be taken as the model of the Rover in the Scout Movement. He stands, humble and yet commanding, in the first flush of manhood, free now from the limitations of boyhood, and conqueror of the turbulent dictates of adolescence. Conscious of

physical and mental fitness he has just caught the sounds of the Divine call to play that great part which only he may take up; he is just in the act of focusing the whole of his being upon the recognition and realisation of the great ideal which has come into his life.

There is, again, the boy who turns resolutely away from many a pleasure so that by service and self-sacrifice he may lift out of poverty his fatherless family.

There is the man who patiently sets himself to conquer his own weaknesses, so that he may serve his countrymen more efficiently in peace and war.

There is the boy who in his Company, his Scout Troop, or his School, devotes himself unremittingly to its claims upon his loyal service.

In each of these cases there is a strong, deliberate, and sustained purpose, which is not a passive idealism, but an active and purposive response to idealism; a determined effort springing from a determined will, enlightened and directed by idealism.

The acquisition of this kind of will involves two processes: a recognition of ideals as a personal incentive and a self-devotion to their pursuit; the inculcation of high ideals by the teacher, promoting the development by the boy of the desire and determination to use them in deliberate activities. Now inculcation implies that the ideals really get inside to become part of the boy's nature; they are not merely plastered over its outside. In fact, it would be better to say that the boy constructs the ideals, himself, out of materials drawn from his environment, including his teacher. The failure to realise that a boy must form his own ideals lies at the root of the want of success which attends the work of many well-intentioned teachers and preachers. A genuine human being does not dress himself in second-hand ideals any more than the average man arrays himself in second-hand clothing. For the radiant, live, growing personality is more ill at ease in a suit of ready-made ideals and beliefs than a rapidly growing boy would be in a tightly-fitting Eton suit, cut

out and made up by a dogmatic theorist with his thoughts fixed on the fourth dimension to the exclusion of the other three.

Something of this kind is much of the religious and moral education that is current to-day, and the inevitability of its failure is apparent as soon as the boy's growing strength enables him to burst its buttons. Plastering a boy on Sunday afternoons with pious adjurations breeds in many a boy the growth of a later contempt for the associated idea of religious worship. "Take my religion and wear it yourself," which is what the teaching of many a pulpit and Sunday School amounts to to-day, is a far more detestable doctrine to the average healthy boy than the ordinary adult realises. "I want my own religion, not yours!" cried an earnest boy to me a few years ago. The warning was taken, and, though he is now almost a man, his interest in religion remains healthy and undiminished. The boy must form healthy ideals for himself, and his faculty of imitating others be turned to practical good. Lives of great men remind him that he can enjoy himself in following their example, and such stories as are found in *Stories of the Saints by Candlelight*, when told by the instructor, and not only read to the boy, can conjure up strong emotions and desires. Only one step at a time should be taken on this ladder of idealism. Men may hitch their waggons to stars, but young boys need to start by climbing easy trees, lest they overstrain themselves, grow weary in well willing, and lose interest. It is not the man's ideal of St. Martin or St. Patrick which needs to be transferred, but the boy's ideal which has to be created. The presentation of Christianity was originally individual, one spoke by the way to another; now-a-days it is collective, the size of meetings and congregations is a matter of great interest, and the loss of power in the teaching is notorious. So, if the work of inspiring boys is to be fruitful, there must be an individual appeal, phrased to suit the personal make-up of the character concerned, and correspondingly modified when his neighbour is addressed.

Ideals must be formed in the boy, by the boy. He may be induced to develop certain habits; he cannot be forced into them by outside pressure. In this word "induce" is the key to the mystery. When an electric current passes through a wire a magnetic current is created round it. If, now, another wire, unattached to any source of electrical supply is brought into this magnetic field, so as to cut its lines of force, an electric current is "induced" in it; on this principle is based the system of obtaining power for tramways, electric lighting, and wireless. It is only by a live current of ideals through the teacher that a similar flow can be induced in the taught. Nor can the teacher induce such a current in himself by reading alone, by thinking, or even by desiring, but only by living. Many a boy and man have developed ideals in themselves by living them before they recognised them.

This comparison of personality with magnetism, and of ideals with electricity is only an illustration and must not be pushed too far; yet there is something to be learned by studying it a little more.

The current of electricity induced in the second wire is only momentary, not continuous. So, be it remembered, one swiftly winged uplifting address, speeding like a swallow from the teacher will not introduce a summer of noble life in the taught; there must be a stream of stimuli. The fact that the teacher is, admittedly, full of faults as well as of virtues, is by no means entirely regrettable, because the very discontinuity of his "electric current" facilitates in some measure the induction of a "current" in those whom he would help.

Again, the direction of the current in the second wire is the reverse of that in the first, and the possible, and even probable, reaction of the pupil against a noble ideal presented to him must be taken into consideration. In teaching, it is very often the case that the expressing in words of a noble ideal results in the very opposite effect to what was intended, especially if there is any breath of priggishness in the atmosphere. On the other

hand, it is comforting to remember that a boy reacts quite often against the faults of his parent or teacher, so that this reversal process is sometimes beneficial.

Whereas the wire in the illustration is passive, at any rate relatively, the human "wires" are active, and have the power of selecting; the teacher must, therefore, realise at once that it is not the transference of his own ideals which is aimed at, but the incitement of the pupil to select the best ideals for himself. From the most well intentioned teacher there flows, from the boy's point of view, a stream of both good and bad ideals—rival candidates for the rulership of the boy's activities; it is for the boy himself to learn to choose whom he will serve, and such a process of selection will be his daily task so long as life lasts. He who is most conscious of his shortcomings as a teacher may take comfort and courage from the realisation that, so long as he respects the boy's right of selection, and does not presume to govern but only tries to inspire, so long will many of his actual mistakes turn out eventually to have been ministers of good.

An analogy will be found in "wireless," and such details as oscillations in the transmitting and receiving aerials, tuning in, and the "one way" crystal and valve will be found useful in visualising and explaining some points in the mechanism of transmission, or, more accurately, the reproduction of ideals.

Ideals are radiated more strongly from the life than from the speech; the personality of a man lives on longer in the memory than his words. When a boy forms his impressions, vague, but strong, of what a man is, the message of that man is being received; it is often very different from the message which the man thinks he is giving, sometimes greater, sometimes poorer. Hence it is not enough to rest content with the delivery of an ennobling message; the instructor has also to make sure that it is rightly received. There is also this saving grace in the matter, that the hero worship of the boy blinds him often to faults in the message the man is issuing, and so a strong and sound



idealism may spring from teaching which was deficient of these qualities. If this were not so, no one of us who is not totally blind to his own faults would dare to carry on.

In the next place the ideals to be inculcated must be of such a nature as to be capable of, at any rate, partial expression in the boy's daily life at the moment. The consequent actions may be little, but they must exist; take care of the pence and the pounds will take care of themselves. We must build well in the present if the future building is to be sound. Day dreams have their value in character moulding, but day doings are more potent. Yet the noblest act must still leave its energising ideal incompletely expressed if it is to be of the very highest service in character formation. Half a victory is often better than a complete one because it creates the yearning to do better, whereas full success too often brings boredom and laziness. So when some Scoutmaster or Company Officer has planned some noble quest, and meets with only partial success, let him take satisfaction from the fact that in so far as his disappointment is shared by the boys in the right spirit, so far is the real achievement in character formation greater than it appears at the time. Some future triumph needed just this reaction to failure to provide for it a solid foundation in a firmer determination than would otherwise have existed. It is, however, of the utmost importance that boys should not be allowed to suffer failure without being helped to react against it, and it must be remembered that they are often more thin-skinned in this way than are adults.

Young boys may indeed be seriously injured by being called upon to aim too high. For them, failure to live up to some ideal which they have recognised may start a life-long habit of self-disparagement which will lock up the instincts and lead to mental and moral troubles. Though the danger is greater below the age of twelve, yet it must not be entirely forgotten in the case of older boys who retain some of the emotional make-up of an earlier

period. In these earlier years the excessive stimulation of ambition and of the self-assertive instinct is more risky than later also; this is more generally realised than the corresponding danger of self-abasement, the sign of which is alternation of excessive self-assertion and exaggerated humility. Rebukes must be tempered to the individual need, and insistence on apologies for faulty behaviour can be sometimes very inadvisable, the real need of the boy being encouragement and not disparagement. Excessive stimulation of the instinct of self-abasement or self-depreciation in youth is the commonest cause of the inferiority complex in later life. The ambitions of a boy should not exceed those of his legitimate psychological horizon, and the unduly saint-like are in danger of becoming invalids later on, physically or morally.

Ideals, again, must be distinct and not vague; you cannot teach a boy to serve in the abstract, you must supply the occasions for self-expression in definite service. For the healthy boy there are no "solitary" virtues; even the ideal of purity and self-control presupposes the existence of other members of the community who are to be served the better by the greater power derived from the keeping of this ideal in view. Teaching on these lines is essential if morbidity is to be avoided. So with other ideals such as personal honour, at the lowest there is comparison with those who have a less noble standpoint, at the highest there is the joy of engaging in an activity which will benefit others on a more public stage than that of the conscience.

It follows, then, that in addition to individual tuition, there must be group tuition; hero worship must combine loyalty to an individual with the equally natural and healthy loyalty to a community. It is not enough to teach loyalty and service to the Company or Troop; it is vital to teach also loyalty and service to the Battalion or Regiment and the Scout Association or County. The Scoutmaster who has no time to look wider than his Troop will find in the end that his boys as they grow up cannot even look as wide as the Troop.

The Regimental Camp has saved many a failing Company. The wider horizon does not exclude the narrower, and boys can often see further than their leaders. There has never been such a time as the present in which brotherhood, in the sense of loyalty to large groups, was so easily roused in the boy's consciousness; it is the men, so often, who are short-sighted. If the men will not look wide enough the boys will abandon them as soon as the need for the wider outlook begins to be felt.

### *Some Practical Suggestions.*

There are many ways of inculcating ideals, and a few will be outlined as examples.

The study of historic characters and of imaginary persons is one of the most obvious and the most commonly used. There is an undeniable value in stories round the camp fire of great heroes and noble deeds, especially when the skill of the narrator uses the glamour of the past to inspire the present. So, once, rose "the Glory that was Greece" on the foundation laid by Homer the Story Teller; for such a great end as this lived the singers of Scandinavian sagas and mediæval minstrels. Surely, then, a vital part of the weekly programme of each Scout Troop or Brigade unit should be the "yarn," not a pi-jaw, a lecture, or a speech, but a romance, a song without music, a poem in reality though not in form.

Religious and ethical training should be devised on similar lines, and positive ideals be illustrated. Sinning by boys should be viewed and treated as errors of omission and not of commission, as a rule. The boy who steals is rarely cured by being told that he must not steal; the remedy is to help him to love his neighbour as himself. Love for Christ springs from love for Christians; the loss of interest in Church-going is not to be corrected by rebukes and exhortations but by inspiring interest in religion as the greatest of all ad-

ventures in which the boy's instincts can find active and joyful expression. Habitual Church-going without joyful fellowship in worship is simply blasphemy. Habitual attendance at parades without conscious fellowship in the ideals of the organisation is a form of insincerity which inevitably ends in boredom. Words are mischievous when they are not vehicles of thought, and speeches which do not embody ideals destroy them.

Boys should be trained to be "bards" so that the next generation may be more freely supplied than the present with effective teaching. A touch of symbolism will help in such training. Obtain a cheap coloured mat, and call it the "Flying Carpet," a reminiscence of the carpet in the old story which whisked those who sat on it to distant lands and activities. Encourage the spinning of yarns, and when a boy has told at least three really good ones, as judged by the spirit of the great romances of old, and has obviously got the power developing in him to tell more, then let him henceforth have the right to spin his yarns enthroned upon the "Carpet." Of course the officers of the party must win this privilege and honour in exactly the same way. It should, eventually, be immaterial whether additional aids to romance, such as an imitation or real camp fire is present for the audience to surround, or whether the lighting is altered. At first such aids are useful, but later on the story-teller must learn how to create the right "atmosphere" unaided. Other items of the programme will be group songs, rounds, choruses, and solos. The audience should not sit on forms or in rows, but, preferably, in the circle which not only symbolises but is in itself a great source of power. The meaning of the circle should be taught gradually in some measure, according to local circumstances.

The Circle of King Arthur's Table is here, with its band of brothers assembled for recreation or council; none greater or less than another, though each has his special sphere of service in the brotherhood and the outside world. The Circle is broken if there is one gap; so, each has his responsibility for himself and his

neighbour. Here, also, assembled in spirit, is the camp fire circle of the previous summer, with its memories of open air and adventure, of growing friendships, and of clearer realisation of the joy of life. May it even be also that some separated by distance or death are also present in some way, and take pleasure in the songs and talks? Whether in hall or meadow, the Circle is guarding the fire of the spiritual basis of the organisation itself, that mysteriously living flame of "Scouting" or the honour of the Company or the Club. The Circle has no end; it speaks of an eternal comradeship. The Circle has a Centre, real or invisible; a reminder of the Reality round which the line of life revolves. The Circle is one figure made up of many units; it only exists so long as its component parts keep in their assigned places.

Romance, used thus, is based on truth and not on make-believe. It is a matter of "intending," not of "pretending." For example, the Circle cannot represent the Table Round unless the boys sitting round are being trained individually to live as the best and noblest knights of old might be expected to live if they were boys to-day. Assuming that this training is in progress, the boys, as they form the Circle, will "intend" to renew their allegiance week by week, and to strengthen the Brotherhood of Service. From such Circles goes forth a power through the week that is quite recognisable. The romance of the Circle is partnered by the echoing romance in the boy's daily quests and good turns, and the ceremonial is the outward and visible sign of a fact which is more true and more potent than any fancy. It is not the Table Round of ancient days, veiled in mists of antiquity and speculation, but the Table Round of to-day, revealed in concrete acts and definite purpose. Without the true spirit there can be no reality, and formalism in such a ceremonial breeds only contempt. Let these and the other symbolic meanings be learned by the boys, and then, whenever the Circle is formed, the meaning of it all will come back, though no explanatory word is spoken, and the ideals

of service, brotherhood, and self-devotion will be silently instilled.

The introduction of "totems" into the Scout system of training has been found similarly to have great possibilities. It has failed where the essential psychological principles have been neglected. It is neither possible nor necessary to go deeply into detail in this book, but certain points may well be mentioned. The totem tells, symbolically, of aspirations and accomplishments; in designing it, therefore, both these sides must be remembered. A Scout Troop which selects an owl as its totem animal must train itself to be sharp in observation, to be the farmer's friend, to develop something of the noble qualities embodied in the old story of the City of Pallas Athene, whose sacred bird was the owl. So the owl on the staff, the woggle, or in the club-room, will serve as an eloquent, though silent, reminder of a manysided ideal.

In addition to the totem animal for the Troop, each boy should be encouraged to learn how to construct for himself his own totem to remind himself of his several objectives. He may carve the top of his staff into the head of an owl, his Troop totem bird, and allow a space on it much further down for a record of what he has already accomplished; a champion swimmer will adopt a water symbol, the swift runner will inscribe wings. Between these two main divisions on the staff will come a third, his resolutions for the future. He who looks forward to being an electrical engineer will carve the figure of a lightning flash, the budding author may prefer to inscribe a quill pen or a book as his emblem, the would-be athlete has a host of symbols of physical prowess and skill awaiting his choice. Other ideals and exploits will be similarly treated, and so will always be present to remind the boy of the obligations he has undertaken as regards the Troop and himself.

Much could be written in the way of suggestions in this respect, but, since the matter is intensely individual, it is better to leave it to the Scoutmaster and the individual boy to work out for themselves what their

circumstances justify and require. You cannot accept a second-hand totem unless you are a very second-hand person! This form of romance must be governed by essential truth; it is not a matter of inventing intriguing totem signs, it is a study of what is ethnologically and psychologically right followed by its application to definite circumstances of personal character and environment. This is emphatically a case of hitching waggons to stars, and the stars must not be pulled down in the process! No common ideal nor feeble aspiration is wanted here, and self-depreciation should be branded as treachery to the group ideal. Boys must be helped and trained systematically so that failures only make them more keen to climb higher.

Another important way of inculcating ideals is the use of music; songs have a lasting influence on character. So let the Scout Troop have its Troop Song, unashamedly expressing ideals of making the Troop come first among others, without any disparagement of other Troops, of course, for such depreciation is nearly as much a sign of inferiority as is false modesty. Add on to the first ideal the expression of an intention to place the welfare of the Troop before the individual's own interests, throw in the spice of humour, and serve up in a merry tune. The song must be written locally, for it must have the local spirit of the Troop; if it is not fully adequate, write another. Give all the songs a fair chance, and time and the boys will sort out the live ones. Other songs can be written to describe and enshrine events, or deal with special occasions.

The use of "Colours" by boys' organisations has long been popular, and is a very valuable fount of idealism if rightly employed. Two preliminary conditions must be satisfied if good results are to follow. The latent symbolism must be understood by all in the unit, and the treatment of the "Colours" must be invariably correct from this point of view. Two examples may be given briefly.

The well known Scout Flag, with its Pathfinder's

Badge in gold on a green ground has a galaxy of symbols hidden in it. The quest of the open-air life, and secondarily of the open-air character (honesty, vigour, independence, reliability) in ordinary daily life is trumpeted by the two colours of the sun and the fields. The three-pointed Badge speaks of the triple life vow, which makes the Scout as truly single in ultimate purpose as the needle of the mariner's compass which it also represents. The two starry eyes in the Badge speak of the duty of observation, while the up-turned ends of the motto signify the corners of the mouth belonging to the Scout who smiles through difficulties and defeats. The knot of the daily good turn, and the call for self-training in the words "Be prepared" are further beckonings to activity, while other meanings, more subtle, perhaps, though no less clearly traceable, can be identified by the imagination, and turned to great practical use.

With such a wealth of inspiration in it the "Colour" must never be treated as a mere ornament. When it is brought out it must be saluted, first by its bearer, and then by all present. Similarly, after use, it must not be rolled up anyhow, but must be "marched off" from the saluting Troop, saluted again by its bearer, cased in some sound cover, and then left in the club room, where possible, as a sign of a secret ideal, not now to be openly saluted lest formality stifle reality, but never to be forgotten. He who has not previously made such use of the Scout "Colour" will be amazed by the power of inspiration which it brings to the task of character training when it is rightly treated, and allowed to breathe out its own message.

The Union Jack, with its crosses, speaks of service even unto death in the three directions of God, the King, and the Human Brotherhood. The red implies a life's devotion, the white whispers of a purity of life and purpose, the blue demands truth in facing facts and valuing rightly creeds, ideals, and even fancies; all combined in one life purpose, as in one Flag, compose an ideal which may easily be made the inspiring power



in a boy's life. The cross tells also of a clash between two elements meeting at an angle of no compromise, and warns against the attempt to live other than dangerously. Yet the blending of all in one speaks of a higher harmonising of combatant tendencies and temperaments, and encourages hope.

Surely no more need be said to illustrate the enormous value of the right use of such aids in character training, but there must first come a careful, devoted, and continuous study of an almost inexhaustible subject.

Romance, the revival of ancient truth in latter days, is the opposite of make-believe and the sworn foe of the narrow outlook. It has an undying appeal to youth, and points from a great past to a grander future. Like Merlin's art, Romance can build a noble city inhabited by that deathless Order of Knighthood which reverences its Conscience as its King.

#### BOOKS.

*Stories of the Saints by Candlelight.* Vera C. Barclay. Faith Press, Ltd. 2/6 and 1/3.

*Sir Nigel.* Conan Doyle. John Murray. 2/-.

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## CHAPTER X.

### CONSCIENCE AND CONDUCT.

CONDUCT should be the expression in activity of conscience. Each nation and age has its own ethical code to guide those who are learning how to live, but hear as yet only dimly and irregularly the internal voice. A boy is taught by hearing and accepting some moral code to listen for and to welcome the higher whisper of conscience. By obeying the rules of this code he develops the power of fulfilling the behests of the inner authority. Much talk that is wasted on trying to bring conscience into a boy's consciousness, a psychological impossibility if the boy is healthy, would be more fruitfully employed in embodying ideals of the honour and adventure implicit in the code, the terms of which are otherwise unattractive and uninspiring. The code speaks in the language of the boy; with the coming of the introspection of adolescence, but not before, the inner voice of conscience takes its place in directing conduct.

In order to define the main principles of right conduct it will be most simple to take one such code, such as that of the British Scout Laws, in detail, and so avoid a rambling and theorising discussion. These Laws are taken from the system of chivalry which the early Plantagenet Kings, especially Henry II. and Richard I., derived from the legendary organisation of King Arthur. During the last eighteen years they have been found to have a compelling call for millions of modern boys and men of many nations, creeds, and languages; they include the lesser as well as the greater obligations of community life. For those who are ignorant of the Scout system of training, it may be added that obedience to this code of Laws in spirit and letter, forms the third part of a triple promise, the first

clause of which requires loyalty to God and the King, while the second entails helping other people at all times. "God first" is an essential condition of character training.

In considering the psychological basis of each Law, and its practical implications, it must not be forgotten that the whole system of training revives the ideals of the Round Table in order to develop the highest conceivable degree of citizenship. The old Laws reappear to link together a new knighthood, admission to which, and continuance in which, is dependent on loyalty to them. The Laws are applicable to all boys everywhere whether registered Scouts or not, and in the following exposition the words scout and boy will be found interchangeable. The Scout Laws are nobody's patent; they were intended by the Founder of the Scout Movement to be the property of any organisation for boys which cared to accept them. The right way of looking at such "laws" is to view them as "rules how to play the game," or "conditions of remaining a Scout." Laying down the law is never popular with those who are being overlaid, so to speak, and the harder and more stony the laws, the more likely they are to get broken. The rules of a game are quite different; they guide rather than repress activities, and the "thou shalt" of a legal system becomes "this is the right way" of playing the game. So in the Scout Laws there are ten positive statements, idealistic, but not impossible of realisation, which antedate the vogue of Coué in England, and bring continuous assertion to assist the formation of a right outlook and habit of thought. They are framed as precepts, but are so often and so easily found to be prayers. They are so apparently simple and yet so profound. The superficial observer, however, sees little in them, and has been known to express his preference openly for compulsory attendance at ceremonies and instruction in classes to the self-training which the Scout Laws invite. The folly of relying on compulsory moral sermonising is ultimately made manifest by the wholesale abandonment of the organ-

isation by the boys as soon as they can escape from its bribes or compulsion, and by the contempt or indifference they often show subsequently for its teaching. It is the excess of passivity in the programme, not faulty activity in the life, that drives the majority of such boys to rove. It has been recently remarked that it is no longer possible to maintain that religious progress results entirely and sufficiently from attendance at courses of theoretical instruction. Passive acquiescence in such attendance breeds, later, revolt against it. Bible study must go hand in hand with active Christian living which requires the directional tension of high ideals, the motivating force of strong emotions, and the basic energy derivable from unrepressed but rightly directed instincts.

The stern command "thou shalt not pass" to an instinct evokes outward rebellion or internal disorganisation; the affectionate invitation "this is the way, walk ye in it," releases activities which satisfy the needs both of the individual and of the community. The Scout Laws indicate the way; their appealing power springs from the romance which clothes them. No coach and four can be driven through them, as is said to be the case with some other laws; they are not prohibitions, but invitations which may be refused but cannot be resented since we needs must love the highest when we see it.

(1.) *A Scout's honour is to be trusted.*

Here is a picture of a boy or man straight and open-hearted, without secret treacheries, crookedness of motive, variableness, or shadow of turning. Truth is the first ideal of the Scout training. In all codes of ethics honour must be prominent, for without it there is no guarantee of permanence of any other virtue. In character formation, learning to steer a straight course is of paramount importance. If the individuality does not make contact with the full circle of the appropriate environment, as explained in the chapter which dealt

with expanding horizons, there will be kinks and curves in it, and there cannot be truthfulness of outlook or of conduct until these kinks are straightened out.

Honour is the recognition of certain obligations. It is just as much concerned with the small issues of life as with the great ones. It consequently requires clear vision of the appropriate horizon, whether that of the boy, the adolescent, or the man. The adolescent's honour includes the honour of a boy, but it is not the same, it is greater. A man can, and should, love honour for its own sake, but few adolescents and fewer boys can grasp this conception, and it is pitiable to hear well-intentioned adults trying to force it into them by pi-jaws.

The honour of a boy springs so often from his having trusted in others and found them true; a man's honour springs from his being able to trust himself, which enables others to put their trust in him. The position of the adolescent is intermediate, and his own internal struggle renders his honour shadowy, like a sunny landscape over which fleecy clouds are passing. So he has a harder fight to be honourable than either the man or the boy should have. The sense of honour is instinctive, and so the talk of "creating a sense of honour" is presumptuous. To this inborn honour, appeals can be made, but any appeal must itself be honourable, a fact so often overlooked by the careless. Thus, to ask a class of emotional boys to promise to give financial support to missionary work week by week, and then to upbraid them as dishonourable for breaking the promise after some months during which they have lost interest, is itself dishonourable, because it is taking an unfair advantage of a temporary emotional impulse, and treating it as though it were really permanent. This kind of appeal to honour is bound to fail, and in its failure the boy's sense of honour is itself degraded. Boys will promise almost anything if nicely asked, and adults take dishonourable advantage of this! To make such a promise honourably binding, the inciter of the emotion in the first instance

is, in honour bound, to make the emotional stimulus deep and lasting, and to reinforce it later by the developing process of thought. Neglect of this is one of the chief causes of the almost universal falling away from religious observances of boys within five years of being "confirmed."

Boys are frequently told that they are "in honour bound to," etc., but who bound them? Very often someone other than the boy. This is servitude, not honour which is essentially the character of a free man; the chains of slavery are there no matter though they be hidden by fine words. A boy may have definitely bound himself one day, and his fluid nature unbinds him on the next; what, then, is left to spur him to keep faith? His respect for himself as a fount of honour. Therefore, a boy must have self-respect before he can be honourable, and this is the first step in the educational process we are considering. He must be surrounded by an atmosphere of such thoughts as "I can not lower *myself* to tell this lie," "I should fall in *my own estimation* if I did not pay what I owe," "I should disgrace *myself* if I failed to keep this promise." In creating this atmosphere, others must help and give to the boy the well known message of Polonius:—

"to thine own self be true;  
And it must follow as the night the day,  
Thou canst not then be false to anyone."

In so doing, they must avoid the error of Polonius, who, by many words, darkened council and failed to be convincing. But what is this "own self"? It is not the imperfect self, with kinks in it, but it is the ideal self to which each is called to be true. So the training in honour must be twofold; in the first place the ideal is to be brought into the consciousness that it may later sink into the unconscious and govern the life, and in the second place, loyalty to this ideal must be afforded the practical exercises it needs in order that the habit may be created.

There are, however, some false ideals to be recog-

nised and rejected. One such is indicated in the following sentences: "I am a smart chap, I dodged paying my bus fare"; "I am more clever than Bill who swallowed that lie I told him"; "I should be a fool (and not wise) if I did not jump at every chance of getting on by fair means or foul." Here the ideal contains the element of self-assertion which is a good and healthy instinct, and also the element of injury to the community, which is essentially bad because it represses the herd instinct. One instinct cannot healthily function to the illegal detriment of another. Again, self-conceit is also excluded because this vice is the result of imperfect adaptation to the environment combined with excessive self-assertion. Pride, on the contrary, is a virtue which only comes before a fall when the balance of instincts is upset. A boy cannot be proud of his ideals when he is conceited about them; there is a psychological incompatibility. The virtues pride and humility often go hand in hand, pride looking at the goal, humility pleading for more rapid progress. Conceit and contempt for others are really expressions of one vice, psychologically speaking, namely, self-depreciation. So no teaching about honour can lead to conceit if the psychological requirements are conceded.

Talk about honour is often far too vague; the call to honour should ring out like the clarion notes of a trumpet sounded by a knight in gleaming silver armour, and undistorted by wordy explanations of the music. Let club rooms and camp fires hear the tales of Gordon keeping his promises to Chinese and Soudanese, of Jonathan, loyal in friendship though it cost him a throne, of Arthur, true to his life's ideal though treachery destroyed him, of that "very gallant gentleman" who wandered alone into the Arctic blizzard to keep his honour by throwing away his life. There are thousands of these tales which appeal to the latent honour in us all and strengthen it, but let them be told as simple tales, unconfused by comment and unspoilt by expounding.

The sentence "A Scout's honour is to be trusted" means also that a Scout's honour is to be taken on trust by those who are called to lead him, even though disappointments follow at first. In fact, the best way to teach it is to go on and on taking it for granted, and thus to create the atmosphere of honour. It grows like a tender plant, and is not at all benefited by being dug up periodically for examination. Deliberately planned tests of honour are harmful, and show, incidentally, that he who approves them has within himself a streak of dishonour. The leader must, himself, be scrupulously honourable in fulfilling obligations to boys, especially in small things such as punctuality in meeting them, and remembering to bring anything he has promised to show them. He must, himself, be a model of keeping his word, and of fair dealing. A boy who has been let down in even a small matter by his leader is, thereby, exposed to a strong temptation to get even by letting someone else down. The word "honour" should, in short, conjure up a picture of the knight with his watchword "man's word is God in man"; when the boy recognises himself in this vision the remainder of the Scout Laws follow naturally. Trifling details should never be allowed to serve as the basis of an appeal to honour; the remark, "On your honour, boys, only one bun," which I once heard on an occasion when the supply of buns was fully adequate to the demand, is an insult to honour and a degradation of the boy's serious quest of one of the noblest human ideals.

(2.) *A Scout is loyal to the King, his country, his officers, his parents, his employers, and to those under him.*

This is at once an extension and a reflection of the First Law. It is an extension in that the knight looks at the world; he takes up his duties to those above him, and to those under him. The self-contemplation of the First Law is reflected on the stage of the world and involves contemplation of others. Note also the



important psychological association of loyalty to those below with loyalty to those above him. While it is true that he who cannot obey cannot rightly command, it is also true that many people learn to obey as the result of being taught to command. Education in this Law must thus be twofold. The knight who served the king served also his squire, each in the appropriate way. Responsibility for others is sometimes the saviour of the boy who previously failed in his loyalty to those above him.

While younger boys are taught to feel the glory of service to their country and king, older boys must be guided systematically to think, simply at first, of what the king represents, of what the parents have a right to ask in the form of help and gratitude, of what is due to employers, of what the boy must be to younger boys who make him their leader. Loyalty is an expression of the "herd instinct," and is in universal demand. Even the most anarchical revolutionaries require loyalty to their cause and to those combined in working for it. In its evolution, loyalty to a person must precede loyalty to an idea; the boy starts from the concrete, and loyalty must often be practised before it can be understood. Reliance upon talks about loyalty leads to disappointment; opportunities for practising it must be devised, and failures be freely forgiven.

At the same time, the "clash of loyalties" must not be overlooked; it occurs in every walk of life, and confuses many a man who has not been taught in boyhood how to deal with it. When a boy is asked "who broke that window?" is he to betray his friend, or be disloyal to the leader who has asked the question? This clash tortures a sensitive, honourable boy more cruelly than an irate authority realises, and can do lasting harm. The wise officer dodges dilemmas of this kind, but, nevertheless, they arise from time to time, and the boy must be helped to be true, not only to the rules of the organisation but also to the promptings of honour in his own nature. Be it always remembered that the organisation, like religion, was made for the boy, and

not the boy for its rules. It has got to serve him, not *vice versa*. When boys are forced into such invidious dilemmas it indicates that there has been already some breach of honour in the incident, or in the previous training in honour. Solving these simpler difficulties, however, paves the way for the solution of the bigger ones, such as loyalty to employer and the trade union, or loyalty to parents and to self-advancement which is also a matter of personal honour. The moralist who talks glibly of loyalty without giving a lead how to deal with these clashes between rival honourable duties is failing in his loyalty to those under him. He must teach them how to distinguish between the greater and lesser loyalties, and when the boy has grasped this principle, he can be trusted to face his own problems. Disobedience to orders is often due to such a clash of loyalties, and obedience is not to be won by insistence and punishment, but by helping the boy to solve his problem. A little thought on the psychology of the particular difficulty will show which primary instincts are involved, what is the nature of the obstruction, and what is the suitable line of treatment.

This loyalty cannot be imposed from without; it must be desired and welcomed by the boy as being an honourable and true expression of his own personality. If forced on healthy boys it will inevitably be resented in some way or another, and it is a moot point whether a boy's character is not more injured by having to accept such a compulsory loyalty than by rebellion and rejection of it, even though it be really sound and good. In any club or organisation for boys the fewer and less strict the rules are, the better is the chance of securing a really high degree of true discipline; the cure for indiscipline is not stern compulsion but discipleship—the game of “Follow my leader”—which never loses its popularity while the Leader knows how to lead, and does not have to rely upon force. Disloyalty is treated by the removal of the stumbling-block which prevents the victim from expressing his herd instinct by conforming joyfully with the requirements of the organisa-

tion. Obedience, not disobedience, is the natural process in this respect, but the rival claims of the personal desires and the wishes of others have first to be reconciled. Another aspect of this clash of loyalties is considered in connection with the Seventh Law.

(3.) *A Scout's duty is to be useful and to help others.*

Good turns are the beginning of Knight Errantry. Self-consciousness must be lost in extraverting the interest, or focusing it on the needs of others and the way to help them, and so withdrawing it from the personal feelings and position of the helper. This Third Law takes the training in citizenship another stage further, and indicates the boy who is keen on getting things done, rather than the boy who craves primarily the limelight of his own approval (First Law) or that of others (Second Law). The whole intent of this Law is the expression of a spirit and a habit of usefulness; everything, however, must have a beginning, hence the Scout's "one good turn each day" which starts him off like a cross-country runner, the first stride being followed by many others of the same kind. The natural desire to gain and use power is sublimated into service for the community, thereby gaining both in intensity and scope. The badge system of the Scouts provides over sixty different suggestions for activity; a large number of these can be adopted as useful hobbies, and be turned to the benefit of other people. Winning these badges must be regarded seriously as implying greater responsibilities and privileges of service; those who pass lightly over this part of scouting are discarding unwisely, usually through forgetting the intention in the scheme, or from having seen the training misused. Badges are not won, and good turns are not done for swank, when the Scoutmaster knows his job. On the other hand, boys who never talk about their good turns have rarely any good turns to talk about; boys who boast can be taught that modesty is the sign of efficiency, and its reverse is, therefore, bad advertising.

This Law should be in the front of the consciousness of each boy, as a game to be played daily with increasing proficiency and sense of adventure. If this simple attitude were adopted by the majority of boys, as it would be if rightly put to them, the world would be transformed in a single generation, but good turns will never become popular while they are relegated to the limbo of things which "it isn't nice to talk about"! It is possible for a cricketer to watch his score mounting, and to count his runs without being a braggart; why not, then, encourage the counting of good turns? The surgeon may discuss his successes with other surgeons and get hints how to do better still, but the boy is hushed into silence about his good turns as though they were something shameful! False modesty serves as a cloak for inactivity. There is no more immodesty, necessarily, in a group of boys stimulating each other by talking over the day's good turns than there is in the gymnast discussing his abilities and achievements with his friends, or the swimmer using a stop-watch to record his improvement. It is the self-consciousness of the adult which makes him think that such talk is necessarily immodest. So in training boys in the Third Scout Law, put back the Spirit of the Table Round; let the knights gather together and tell of their successes and failures, both of which will be mentioned easily and naturally when it is realised that it is the quest which counts and not the glory, the effort and not the result. So let self-praise and criticism of others be excluded from this Round Table, and let the boys learn thus early in Kipling's words, to—

"meet with Triumph and Disaster  
And treat those two impostors just the same."

(4.) *A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.*

Out of the Round Table Romance comes the vision of a mighty castle on a hill, the home and refuge of a very active band of brothers in service, and the Fourth

Scout Law, echoing the words of Tennyson, depicts a tower foursquare to all the winds that blow. Each boy who is asked to devote himself to the service of others has the moral right to be himself protected and helped in his own time of need. Such protection is not always available in the home, quite apart from the inevitable psychological difficulties of growing up, and, therefore, the boy must be provided with a place of refuge; relying on this he can dare to be a fearless knight. This is where the essential difference between the Third and the Fourth Laws comes in; the former presents a programme and a training, the latter implies an alliance. Hence it comes that the Scout "salute" is the open recognition of kinship and not a tribute of respect; it is not idly that the Scout in his handshake uses the hand nearest the heart.

This Fourth Law is the great central shaft of the machinery of character training in boys, and its spirit is not necessarily restricted to the Scout Movement but inspires also such organisations as Boys' Brigades and Clubs, Masonry, and religious societies.

It is in a sense the chief of the ten Scout Laws, because each of the others can be shown to be aspects and examples of it. The herd instinct of which it is the expression is the great corrector of faulty functioning of most of the other instincts. While few boys have any interest in reforming themselves for their own sakes, there are still fewer who will not cheerfully undergo stern self-discipline when they realise its need as an essential part of their mutual fellowship. This brotherhood instinct is the great "philosopher's stone" of character training, and, rightly used, turns all its touches of the elements in character to the purest gold. Love of the brotherhood not only covers but also prevents and cures the multitude of sins, and, consequently, this Fourth Law and the principles involved in it are worth as much attention as the rest of the Laws added together.

The friendships of boys with each other constitute the first and most important field which requires tilling.

When two friends fall out seriously it may be a disaster for either or both, and so, often, the restoration of the friendship is a man's job, particularly when the man knows that "the least said the soonest mended" does not mean inactivity. Friendship is both a science and an art; it is one of the most vital needs in life. The knack of making friends is most easily acquired in boyhood, but boys often need and welcome expert help in directing and intensifying this expression of the herd instinct. The boy who is allowed to grow up without developing this talent will enter manhood crippled; it is a very hard task to acquire it in later life, however keenly the need of it is felt. Helping a boy to "love his brother also" is one of the grandest professions in life, and character training without it is of little worth.

In teaching this friendship and brotherhood the romantic side must come first, after which it will not be found difficult to get the obligations recognised. Parochialism is now unfashionable and unpopular, except in a few quarters; it rears up its ugly head only when the available energy of an organisation is barely adequate for its own needs, or the vision of its members is deficient. Training must include instruction in "looking wide," and this is aided by competitions with kindred groups of boys; in the case of such organisations as the Scout Movement and certain Brigades, attention can be directed most profitably to their extension throughout the world, and the activities of other members of the brotherhood in foreign lands. The practice of camping abroad is making great strides now, and the friendships so created between boys, separated by distinctions of nationality but united by a common ideal, have an enormous effect on the personal character which far exceeds the greatest eloquence of the lecturer on brotherhood. They begin to see their own unit as a leaf on a big tree; leaves, be it remembered, have a duty to perform in building up food supplies for the whole tree, as well as being decorative. This allegory the boy can easily understand, and enjoy the larger life of activity opened up for him.

No boy lives unto himself alone, or for his local unit alone, but all are members one of another; no Troop or Company can do its full work if it isolates itself from others, and the leader who is too busy to take part in co-operating with other leaders will, inevitably, be found to be starving his boys of an essential part of the training in citizenship. Unlike certain organisations which appear to pride themselves on their independence and exclusiveness, an organisation which makes any pretence of training boys must look wide if it is to have clearness of vision for its own affairs. No leader who does not mix frequently with others in joint friendship, discussion, and service, can teach his boys the spirit of this Law. Forsaking the assembling of ourselves together, as the manner of some is, lies at the root of the feebleness of which many feel conscious; this feebleness is partly due to the loss of power consequent upon the bottling up of the herd instinct.

Practical brotherhood certainly begins at home, with each boy looking after another; it results in special attention being paid at Christmas to the needs of others in the neighbourhood. No boy can be considered to have been trained as a Scout unless he has become exceptionally helpful to all he meets, and is always on the look-out for chances of proving himself a friend to all the world. The organisation of quests of helpfulness is better than talking about brotherhood, even though such joint efforts are no more dramatic than providing toys for poor children at Christmas.

A current and specious objection to internationalism is that it places the interests of other countries before those of the homeland; this is admittedly unnatural, and may be presumed, therefore, to be unusual. As a matter of fact, the true internationalist is a far keener patriot than the parochial fanatic; wider vision takes nothing from a man or a boy, it adds something to him. Not only does he play happily in his own backyard, but he can see other people playing in their yards also, and he learns new games while he realises that his game must not interfere with the games of others.

Neglect of home responsibilities and interests disqualifies from international service. But, in the training of boys, it is so often the shortness of vision and even the selfish laziness of the teacher which prevents the education from becoming the real preparation it should be for the world-wide brotherhood for which the world is waiting.

One last practical hint may be added. If the well known model of the three monkeys, "See no evil; hear no evil; speak no evil"; is put up in the club room, and the boys learn its significance, it will be easy, when an unkind bit of gossip is beginning to circulate, for the leader or another to point towards the model. The swift silence that falls stops the canker, and is itself an educational asset since it begins the habit of silence in such circumstances which will arrest many a trouble later on.

(5.) *A Scout is courteous.*

In *Scouting for Boys*, the Law of courtesy is illustrated by reference to Conan Doyle's *White Company* and the Arthurian legend, and education in this grace may well be based on the ideals of ancient chivalry. While it is true that the knights of old were particularly attentive in paying respect to women, it must be admitted that this was sometimes less observable when the woman was of lower social standing. Courtesy, irrespective of the social position, should be taught clearly to the modern knights; it may save the lad from throwing away his knighthood a few years later at the first clamorous call of the sex instinct. It is not enough to teach boys to stand up in crowded trains that ladies may find seats; it is better to help them to reverence the dignity of motherhood based on a life risked to create a life. The preservation of the innocence of maidenhood requires often that the lad shall fight the battle for both, and be able to save the other as well as himself; from the way some would-be reformers talk it might be imagined that the force of



the sexual instinct was a purely masculine depravity! Strength for the battles the lad must fight is to be drawn from the individual comradeships of boy and man, and of boy with boy. Lectures on this subject are as a reed upon which if a man lean it will go into his hand and pierce it. The white flower of a blameless life is worn with less difficulty in that fierce light which beats upon a throne, than when the assault of evil has to be beaten back under cover of darkness, with no spectators, and earth and air seeming only burning fire. For such a crisis, the Fifth Scout Law provides a weapon of defence, but only if the boy has been armed with it beforehand.

Courtesy to invalids, children, the aged, and all humanity must also be taught under this heading. That clever, cruel retort which wins an argument but betrays a cause must be shown to be a blot on the knight's shield. That unwillingness to stand back from a fallen foe must be stigmatised as cowardly, unsporting, and, above all, discourteous, the last and worst slur. The almost instinctive attempt by a boy to snatch some self-respect from the bitterness of a defeat by an abusive utterance must be dealt with by the leader, not at the time, never at the time, but later, when the shock and pain have passed, and the wound needs cleaning and binding up. Even a boy can learn the psychological fact that discourtesy to another is really a manifestation of self-contempt; all can appreciate the truth, when rightly taught, that one of the highest compliments to one's self is courtesy to another.

Courtesy, then, cannot be left out of the systematic training of a boy, for it is an essential part of human nature at its best. This Law acts as a fine corrective of the not unnatural tendency for boys to be rough and overbearing, but they must be taught to feel the better for keeping it, and not have it drummed into them in a lecture. Courtesy is not a varnish for the outward man; it is a purification of the inner spirit, and so has to be induced, and not splashed on by sermonising. Example is a vital part of the training, and

the leader must always be courteous in dealing with boys, however grossly they may try to provoke him. A misplaced apology does far more good, sometimes, than a hasty discourtesy does harm, and that is saying a very great deal!

(6.) *A Scout is a friend to animals.*

This Law is too often overlooked altogether in the consideration of character training, and yet it provides a most valuable opportunity for hastening the evolution of man to something higher still.

Hindu opponents of Christianity have called attention to the absence in Christian doctrine of that consideration for animals which has been more widely taught in India, but is, alas, not very conspicuously practised even there. Yet, surely, even in western lands the widespread interest aroused by the recent celebrations in connection with St. Francis of Assisi indicate a real sympathy with his well known friendship with animals, birds, and nature.

Mankind is obviously moving forward to a time when this Law of Friendship will be revered in a manner which would have amazed the knights of old. The sensitive nature of animals, and even of plants, is just beginning to be realised, and, in serving them, man himself becomes ennobled. The old idea that animals were only created to serve man is being replaced by the truer view that man and animals were created to co-operate with each other, each gaining in the process, though each may have to suffer.

In training boys, the first essential is to get them to study the habits of living animals. At sundown birds and animals play games, and, if the observer chooses a good hiding place, he can watch deer playing a sort of "touchlast," and seagulls obviously enjoying themselves in complicated swooping manœuvres. Those habits in cats and dogs which indicate their descent (or should it be ascent?) from uncivilised ancestors can be studied with profit both as regards the power

of observation and the sympathetic understanding of the boy are concerned. Practical good turns should be sought, such, for instance, as replacing the nosebag which has fallen from a horse's head, or helping to push a heavy cart up a hill when the horse is straining painfully. The division of the Scout Troop into Patrols named after animals and birds is designed to inculcate knowledge about the habits of the name givers; it is regrettable that there are still a few "beaver" Patrols who know nothing about their totem animal, and similarly even with such other Patrols as "owls," "seagulls," "bulldogs," and "otters."

Dogs and horses, properly treated, will respond both to the words and unspoken thoughts of their owners, and also to those of friendly strangers. Cats will walk to the house door to meet their returning friend, whose distant footsteps have not been detected by the duller ears of man. The habits of birds, their war against insects by which they preserve mankind from extermination, and their migratory instincts offer a most fascinating field of research for boys; even the common house sparrow will be found to possess very interesting characteristics. Animals in captivity, like men in prison, are a class apart, and nothing of the above is to be taken as condoning this abuse of power by man. Many other puzzling problems, such as those connected with the use of animals for food are concerned with the right relation of man to animals, and even if no general agreement can yet be reached in some cases, these problems offer a good scope for discussion, and help to exorcise the demon of cruelty which dwells too securely in all of us.

Cruelty is a psychological maldevelopment of more than one possible origin; it may be due to perversion of the self-assertive or sexual instincts, to an unconscious sense of inferiority, or to want of imagination. The cure of its cause is an essential part of the training of healthy character. Even if we cannot yet settle these controversies about the right treatment of animals, nothing but good can come out of our being repeatedly

reminded of their continued existence, provided, of course, that we do not think or speak cruelly of those who disagree with us! Indifference to the sufferings of animals is laziness wedded to cruelty.

The historic Scout who fused, rather than confused, the Fourth and Sixth Scout Laws, remarking that "a Scout is a friend of all and a brother to every other animal," may have been guilty of a zoological inexactitude, but he was certainly expressing the right spirit in which the animal kingdom should be treated. History does not relate, unfortunately, whether he lived up to his profession, and, if so, how?

(7.) *A Scout obeys orders of his Parents, Patrol Leader, or Scoutmaster, without question.*

Considerable misunderstanding still exists about this difficult Law in respect of the lawfulness of demanding unquestioning obedience, the danger of this power getting into unworthy hands, and the hindrance to the development by the boy of that discrimination which is so necessary in the complexities of modern life. Those accepting the present wording have a vision of the harmony in team work and the beauty in a loyalty to the whole which overrides individual preferences and prejudices. Those against it appreciate the risk of the character being moulded along less manly and more passive lines than is natural or healthy.

There are those in the present day who repeat the remarks made a century ago to the effect that the prevalence among the young of disobedience to authority and disrespect for the wisdom of the aged forboded grave national and moral disaster. Some of us would like to have met these alleged young rebels of one hundred years ago, and watched them while they performed the marvel of growing up into the vaunted respectability and sheep-like submissiveness of the Victorian era! So the present complaints against youth by people who admit that they do not understand it need not be taken too seriously by ourselves; it is our duty and privilege to study youth so that we

may help it to "build Jerusalem in England's green and pleasant land."

The appeal to force does not cure national and international disagreements; it is even more futile when it invades the moral sphere and intrudes into character training. The minister of religion who says "I insist that every boy in my Troop, Company, or Club shall be compelled to attend what Church services and classes I prescribe" is doing grievous harm to the conception of religion which is forming in the minds of the boys concerned. The fiery martinet who declares "You must knock the spirit out of these young rebels by strict rules and discipline" has no right to claim the support of the Seventh Scout Law for his tyrannical fallacies. Even the inexperienced idealist who cries "But, my dear old chap, unless you have rules which have got to be obeyed, you will never get boys to realise the value of playing the game according to the rules," has to learn by experience that there is already in boys an innate pleasure in certain forms of obedience, a manifestation of the "herd instinct," which can be appealed to but cannot be commanded. It can, alas, be exploited, and, therefore, for the preservation of the individuality against enslavement, a very vital part of character training, some reaction in the form of questioning is a necessity, and this involves the challenging of good rules as well as of dogmatic statements. Here is an inevitable conflict, authority against individual liberty; both are right in their way, both have a strong appeal for the boy however he may conceal this, and neither can be dethroned. Nor is it enough to say that only good rules are to be obeyed without question; how can a boy know, without questioning, whether a rule is good? This Law indicates the instantaneous obedience of a free will. Passive mechanical obedience is a poor thing, and a very low form of expression of the herd instinct from the human point of view; what this Law aims at securing is almost the exact opposite of this, namely, active discipleship.

The following suggested psychological solution of the dilemma is put forward humbly as being not obviously unsound, and as having a practical implication of some importance. Admitting that the Seventh Scout Law can be of real value in forming character, in spite of the puzzling issues it raises, we can, by examining the way it works out in good training, see how it supplies something to the make-up of the individual which will enable him later on to solve difficult problems of conduct.

The unquestioning obedience of a boy to other members and the rules of an organisation is his training for future obedience to the higher dictates of Something in that complex personality which is called man. "I am a man" is not a psychologically accurate assertion; "my name is Legion, for we are many" is, in a sense, more true. In *Dr. Jekyll and Mr. Hyde*, R. L. Stevenson has described a man with two sharply contrasted "personalities." Broadly speaking, we may be said to be a kind of mixture of such personalities, some higher and some lower, all struggling to gain a larger share of our conscious attention, and to be allowed to function more openly and more actively. Among them, and yet above them, is one greater, nobler Personality, Which some call Conscience, and others "God." The task of the individual "man" is to control these personalities and to compel them to act together in fulfilment of the dictates of the higher Personality, Which may not be questioned but only obeyed or disobeyed. From these lower personalities come impulses, which may or may not agree with the higher dictates. They do not always conform with each other, and, then, in a sort of quarrel, they try to dissociate themselves from each other. The man has to rule these personalities in the way that a driver in a chariot has to control his many furious steeds, directing them towards a common goal, steering round corners, and preserving his own equilibrium. No single horse may be allowed to follow its own inclinations, unless they correspond with the will of the driver. The horses may not separ-

ate (dissociate), and each go its way, because, by so doing, they would break up the chariot. Such separation or dissociation of the personality combination is a well recognised cause of nervous disease.

Now the case of the boy is similar. He also is a mixture of personalities, but the charioteer is not yet strong or skilled, and the voice of "Conscience" is to be heard only feebly and confusedly, as a rule. His case would be difficult indeed, were it not for the help he gets from outside. So he may join an organisation, for example, the Scouts or the Brigade. A new dominant voice is heard now, the voice of the Scoutmaster or Patrol Leader, of the Officer or Sergeant, and this voice reinforces the boy's Conscience. He has to learn to obey this voice without question, because it is, for the time being, one with the voice of Conscience. He gets the habit of unquestioning obedience to it, and then, horror! it is silenced. The boy is growing up, and, henceforth, Conscience must rule alone. If he has learned the art of unquestioning obedience to the human voice he will have developed the faculty of responding swiftly to the bidding of the inner voice, and while he questions the lower personalities, when they command, he will yield himself happily to obedience to the Highest.

The primary condition of training in the Seventh Scout Law is that the orders of the parents, of the Scoutmaster, and of the Patrol Leader must be in accord with the boy's own Conscience; otherwise, they cannot escape being questioned. The responsibility involved is immense, and it is astonishing that a man will lightly undertake to be the voice of Conscience to as many as sixty boys at once. The charge of two or three boys is not difficult, and a few more may be added, but it is easily obvious that even the man who lives and speaks most in accord with his own Conscience, and is thus in tune with the Infinite behind all Consciences, has limitations of brain and physical power which prevent him from co-operating fully and rightly with more than a few boys.

There is a story told that when the Devil heard of the founding of the Scout Movement, he was, for a moment, seriously perturbed. A bright thought, however, came to him, and he said to his satellites, "Send as many boys as possible to the Troops, and puff up the Scoutmasters with the idea that they cannot afford to lose a single boy from the Movement. In this way the activities of the leaders will be so widely spread that they will thin out and be ineffective, individual training will go by the board, and the rest of the job we can easily polish off in our spare time."

In the Brigade, as in the Scouts, the devotion of too much attention to the machine involves neglect of the boy, and the results, though showy, are neither long-lived nor satisfying. The man who takes on too many boys certainly finds his orders questioned, sometimes rightly, and thus there will be produced in the boy some degree of dissociation. Occasional lapses are of little significance, otherwise the task would be too hard for any of us. Behind all, moreover, is the Divine Designer, Who planned this scheme and guides its working, so far as He is permitted by those to whom it has been entrusted. There is, therefore, no need for anyone to fear to take up the responsibility, if he does not go beyond the number of boys he can deal with.

The Fourth Scout Law is now seen to blaze into spiritual light in the Seventh Scout Law which speaks of a Brotherhood of Conscience between the Scoutmaster, the Patrol Leader, and the Scout, between the Brigade Officer, the Sergeant, and the Cadet; a Brotherhood issuing orders which cannot be questioned, but which invite obedience, in order that the lower personalities may be unified, controlled, and directed into that Service which is perfect Freedom.

(8.) *A Scout smiles and whistles under all difficulties.*

Smiling and whistling denote a boy at peace with himself and the world, unhampered by thoughts of



failure or fear, feeling merry and sociable, and ready for any pleasant invitation. The sort of cheery mood, in fact, in which the knights of old rode out in search of adventures, and met them with the smile that was more than half the battle. The power of suggestion is well known, and its applicability here is obvious. "The happier you are, the more you smile," is to be read reversed also; "The more you smile, the happier you and others will find yourselves." The Eighth Scout Law recalls to the boy the spirit in which adventures (a better word than difficulties) are to be met, as he follows through life the trail blazed by the Knights, and breathed into his soul by his leader.

The habit of smiling and whistling is acquired by practice. Small successes at first lead on to bigger ones later, until the time comes when the smile is habitual, and brightens life also for others than the smiler. The boy learns to school himself into smiling as much as into bearing pain without flinching. He learns to smile, not only when he feels like smiling, but at all times, because he wants to feel like it. The smile is often the finest remedy in illness, and the best preventive of faulty action. The old Irish saying may be parodied and run, "If you can't be happy, look as happy as you can." Neglect of the Eighth Scout Law indicates that others are being broken; its observance makes it easier for the others to be kept. Example in this case requires reinforcement by encouragement, and the leader has to learn to look at mountains as though they were molehills; this is not self-deception, but self-respect, arising out of confident trust in the Power behind all life and in the human soul.

The psychological point of importance in teaching this Law is to see that the boys get an increasingly cheerful outlook as time goes on, not on life as a whole only, but particularly on the difficulties and disappointments of living. It is the thoughtful, not the thoughtless smile which is not washed away by tears. In dealing with troubles with boys, an inch of smile stretches further than a mile of jaw. Many a soul

can be saved with a jest when a sermon would cast it into outer darkness. So each trouble must be recognised as an opportunity for gaining proficiency in this Law.

Teach the boys then by example and precept that smiling is a muscular action which needs the dumb-bells of disappointments to bring it to perfection. Help them to realise that the smile is an assertion of faith, a victory of hope, and an act of charity. When they have been led to recognise it as the hallmark of unselfishness they will try to smile through pain and trouble so that others may escape the infection of gloom or sorrow. True manliness requires that we strive to chain up our troubles jealously as personal belongings while our joy, like air and light, is for universal distribution. Just as in the case of the widow's cruse of oil, in the story of Elijah, joy is increased by being shared with others, and the smile blesses both the giver and receiver. A boy's merry whistle may often carry the healthy message of the text "Let us make a merry noise to the rock of our salvation," and breathe comfort into sad hearts. A whistle with a smile behind it is always tuneful to the soul whatever it may be to the ear. Therefore, let inspiring melodies be taught at the camp fire and on the march.

If the first-fruit of the training of boys is love, as it ought to be, the second must be joy; given these two primary conditions, there will follow all the other virtues. A religion without joy is a religion without the Spirit of God, and, as such, is rightly rejected by healthy youth. The apostles of religion must have joy in their hearts, show it on their faces, and radiate it through their lives, or they are false to their Gospel and will be despised as hypocrites.

The boy who comes up smiling lives to fight another round in the boxing match of life. He knows that "It's nothing against you to fall down flat, but, to lie there, that's disgrace." He realises that "It isn't the fact that you're beat that counts, but,—how did you fight, and why?" These quotations from the fine poem

"How did you die," by Edmund Vance Cooke, have helped many a boy and man to fight on a little more courageously and smilingly through failure and disappointment; some may be glad to know that the whole poem has been set to music and may be obtained from Messrs. Keith Prowse.

(9.) *A Scout is thrifty.*

The Ninth Scout Law brings up the picture of the Knights living economical lives in order that they might have money and food to give to the distressed. The first essential in teaching thrift is to remember the old Latin motto which tells us to "keep the end in sight." Without this, the average boy finds saving dull, and economy burdensome; he may, on the other hand, acquire a miser's view of life, and so annul the whole intention of the Law. The habit of certain organisations of relying on bazaars and concerts to supply them with money, instead of training people to give personally, has a very degrading effect on the characters of its individual members. The essential implication of the bazaar is that the cause for which money is required is not sufficiently important to justify asking for financial support; it is, therefore, necessary to give something tangible in exchange for money. People soon act on this and refuse to give help without getting something in exchange. This is training in selfishness! An organisation for boys usually depends partly on weekly subscriptions by the boys, whatever they need in excess of this being supplied by friends. There is, obviously, a danger here of the boys developing the "dole" habit, and missing the joy of saving up to buy the holiday and other things they want. So, again, at Christmas it is better for boys to club together, and to spend their savings on bringing Christmas joy into a poor home or two, rather than for a concert to be organised, and the proceeds to be devoted for this purpose. In the first case the boys share in the Christmas joy to a greater extent, and it seems, somehow, as though the money stretches further.

As to saving itself, the fixing of a definite proportion of his pocket-money for each boy to be put into the Troop or Company bank, or into the Post Office Savings Bank induces a systematic practice which has a permanent value. Boys similarly save up for camps. It is not the small saving for the specific object that is really important. The virtue of the practice lies in the suggestion to the boys of the principle of saving which will be very valuable later on in life. A mere spasmodic interest in this line of training is not enough. It is up to every leader of boys to do his best to see that each boy is provided with good ideals for the future, clearly defined and appealing to the emotions, so that he may be kept from getting tired of saving up.

The boy should learn to save so that in future years he may be independent of "charity" from others. In the present day he sees people receiving money without working for it, and is liable to think that there is nothing wrong in this. He cannot be expected to understand how his character will be deformed by continued dependence on strangers, but he can learn to prize the fruit of his own labour, and to be too proud to rob the orchards of other people. Willingness to live on others is a regression into childhood, and in the adult is a sign of disease. But it is no good teaching this individually and then allowing the Troop or Company to draw their funds mainly from the gifts of others in return for what is euphemistically called a concert.

This Law is one of the hardest to teach or to keep in these days, because there is a very strong passive trend of public opinion against it. It should, therefore, be discussed from time to time, and a vision of sturdy independence be fostered in the minds of the boys, both as regards themselves personally, and the organisation to which they belong. The tragedy of unemployment to-day with its degradation of personal character should spur on leaders in organisations for boys to arm them against the peril, and to ensure thus a healthier national future.

(10.) *A Scout is clean in thought, word, and deed.*

One difficulty in teaching the spirit of the Tenth Scout Law is traceable to the fact that the boy has no clear vision of the modern Order of the Table Round, and his energies are not fully occupied in joyfully keeping the other nine Laws. His excess of energy seeks an undesirable outlet and Satan finds the mischief for idle thoughts, tongues, and hands. Another difficulty springs from a divorce of love from sex, or, in other words, the interest is devoted to self-love, thus reducing love for others. Again, the unhealthy prudery and morbidity which cling like ivy to the sturdy tree trunk of the Creative function conceal its outlines and poison its life. The tree looks like some ugly and mysterious monster in the dim irreligious light in which alone it is allowed to be seen by the boys. The result is that far too many approach the consideration of purity with their minds directed only to what must not be thought, spoken, or done; they overlook the fact that this Law, like the other nine, is taken from the code of the Knights, and speaks only of what boys and men must be in order to be fit for Knightly activities. This positive side must be presented in teaching, and will be found sufficiently elastic for all requirements. The boy who has first been helped to grasp the Knightly spirit of the other nine Laws is now led to picture himself, not as the Knight with the spotless shield, a picture so dear to the purblind and unpractical, but rather as the Knight who wants so much room on his shield for the record of his chivalrous activities that he cannot spare any space for blemishes.

The obvious objection to this healthy way of looking at the Law is that, in spite of good intentions, faults are made, and made often, perhaps; they take up much of the boy's attention since they seem to deface the shield so hopelessly, an impression deepened by some of the stupid talks on the subject which are designed to frighten boys into morality, a psychological absurdity. Discouragement ensues and is followed by callousness or serious morbidity. The boy broods over

what are really trifles, which are magnified in his eyes by the well-meant but very injudicious and usually untrue "warnings" which adults are so prone to administer. The boy comes to size up the moralisers as hypocrites, or to despise them for their apparent ignorance and Pharisaic conceit, or, again, to fear that his nature is radically different from theirs, and, therefore, that it is no good his trying to reform. Errors are not cured or prevented thus. For Christians, the following true story will have a deep meaning in this connection, and will suggest the line of approach in some cases.

Many years ago, a Scoutmaster, engaged in preparing a large shield with St. George's Cross on it, and in the usual haste before a Scout Display, was drawing on the white surface the lines for the scarlet cross. The drawing was accurately done, but, as the Scoutmaster rose from his chair to survey his work, he saw, to his horror, that the white paint had not been quite dry, and that, during his drawing, he had removed some flakes of it, leaving very disfiguring marks, and ruining the shield. There was no time for another coat of white paint to be applied, and the Scoutmaster was heartbroken, for the shield was the central pivot of the play. The patrol leader, however, who was in charge of the painting, said, "Give me your shield, and get on with your part of the work." With a sad heart the Scoutmaster went on with the rehearsal, feeling hopelessly that through his own great fault the deep inspiring message of the play would be imperfectly delivered. Later on the patrol leader invited the Scoutmaster to come to another room to see the shield again. On the floor there stood the shield, now a perfect scarlet cross on a spotlessly white ground. In response to the Scoutmaster's gasping enquiry as to how the miracle had been performed, came the quiet reply, "The Cross has covered all your faults." It was lucky that the cross on the shield was broad enough to efface the damage, but it is far more fortunate that another Cross cannot fail to be broad enough for the needs of

the Knight who has sworn himself into the Service of the Table Round. Let the instructor see that every boy grasps this message, and then he can turn with a light heart to the prevention of future disasters.

It is well known that some instructors shrink from giving any sex instruction at all, while others are unwise in what they give, and how they give it, perhaps the more grievous error. Such hints as follow are offered only to those who desire them, and are to be used only as suitable occasions arise. Many will feel, rightly, that such occasions should be neither deliberately made, nor overlooked when they occur; this cautious attitude is safer than rushing in to assume difficulties, thereby creating them sometimes. But, when the crisis comes, it must be met with common sense, knowledge derived from previous preparation, and sympathy.

If the circulating sap in a young tree escapes in large quantity through a wound, there is weakening of the vitality. Similarly, frequent breaches of the Tenth Scout Law in thought as well as in deed, drain away the vitality of the mind and body. With such diminution of strength of ideals, as well as of physique, the young Knight cannot carry on his quests so ably as before, and a certain amount of loss of interest results, with irritability, neither of which is likely to be remedied by rebukes which only add to the stress of the conflict in the boy's nature. One hopeful line of cure is to draw off more of his interest and energy into his quests; he will then have less energy to waste. To go beyond this, and to hint, as some do, at the terrible evils which result from self-abuse, for example, is to speak what is utterly untrue; such talk may, however, easily lead to a condition of worry, which may cause a sensitive boy to suffer torments, and to become seriously dissociated, all because of a falsehood uttered, doubtless, with the best intentions. Patient encouragement, following a fair facing of the difficulty along lines similar to those indicated will have a much happier result, even if the victory is long in coming. The

instructor will know also that he is doing no harm, which is not the case with those who dare presumptuously to use the weapons of fear, punishment, and ostracism. The Pharisaic attitude with regard to this Law is particularly unwise since to some ancient moralisers of this breed the stern warning was given that moral defaulters will, nevertheless, enter the Kingdom of Heaven before the Scribes and Pharisees; psychologists do not find anything in this for surprise.

Another illustration to use in this connection is that of the "engine," dealt with in detail in chapters five and seven. Without explaining all the argument to a boy in difficulty he can quickly get a grasp of the principle that with safety valves open the boiler pressure drops. He can even be led to appreciate the difference between the pressure which seems to lift the valves automatically, as, for example, in dreams, and the lifting of them by himself for his own gratification. In one case there was need for a drop in pressure, in the other it was unnecessary, and, therefore, unwise. Such instruction must be given in a matter of fact way, and unemotionally; if there is a conflict in the leader in this respect, conscious or unconscious, this must be resolved first.

Again, the boy can easily appreciate the point of there being a difference between indulging in self-centred gratification (love of himself, so to speak) and love and service for others. He may even be led further to see that he must turn a little more of his attention away from himself and his own feelings in order to direct his interest and affection to others. Exactly the opposite result follows rebukes and allusions to "sin," which force back the boy's attention still further into himself, and make him still more self-interested, and more likely to repeat the fault.

Beyond this the study of this instinct begins to enter the sphere of medicine; interest in morbidity is neither necessary in character training nor in healthy life, even though veiled in the specious excuses of a "Purity crusade." The only true and healthy crusade for Purity is to serve it by nurturing it, not by railing



against its absence. There is, perhaps, an application also in the Scriptural injunction about letting wheat and tares grow together until the harvest; this does not preclude very energetic steps being taken to encourage the growth of the wheat. Help in this stimulation of growth may be expected from those clergy who have dared to face the issues fairly, unblinded by the personal prejudices, one way or the other, which we all have, and free from the sin of condemnation of a brother which springs from latent Phariseism. They will have learnt by experience that no one prescription, not even their own, will cure all cases. It is pathetic to hear people advocating boxing, athletics, or boating as treatment for a moral conflict on the grounds that they, themselves, were saved by it. Such treatment, not infrequently, aggravates the weakness, and must in any case be reinforced by, and even be secondary to, sympathetic, moral and spiritual confirming of the feeble knees. In trying to "sublimate" this instinct, moreover, it must be remembered that the new channel through which the energy is to flow must appeal strongly to the emotional interest of the boy. The new activity must excite enjoyment if it is to be effective. The right channel cannot be guessed in a moment, looked up in a text-book, or prescribed without careful personal study, but cleanliness of body may be used as a parable of purity of soul.

This Law is to be treated like the rest of the Laws; it is a summons to positive action, and not a warning against disaster. Perhaps an illustration from cricket will help to make this clear.

A boy who is batting in the nets faces a bowler who is sending down all varieties of bowling. A ball or two is played well by the batsman, and then, crash! down go the stumps. Is the batsman punished? Is he branded as an outcast? Certainly not. He hammers his stumps in again, receives a friendly hint or two about the way he was holding his bat, and then he takes his stand again, and waits for the next ball. So grows his skill in batting, none the worse but much better for

having encountered disaster and risen over it. Possibly something of this kind is implied in the well known text which mentions the ninety and nine who need no repentance; they might be expected to excite less interest and joy among the angels than the indomitable batsman in the nets of morality. If the boy begins to lose heart (and who does not at some time or another?), cheer him up with the hint that the stiffest bowling is always reserved for the most promising batsman, and so, whatever he may think, he is being singled out as someone worthy of such hard training because of the greatness that is in him. If he finds his boiler pressure too high tell him that high pressure engines were made for high powered work, and that his future knightly service will be glorious if he can win control of himself, not all at once, but gradually. So turn his attention away from his high boiler pressure to high ideals, but make sure first that they are his high ideals and not yours. He must feel his ideals burning within him, and not just think about them; the instructor must, therefore, find out what these ideals are, and use them. The leader who tries to transfer his own ideals to a boy is wasting the time of two people.

The instinct concerned in this Law has other names such as "Racial" and "Creative"; these also suggest lines of instruction for suitable occasions. Self-control acquired by the boy will safeguard the adolescent and adult from venereal disease which is such a curse of the race as well as of the family, and the individual. Each individual is a trustee for the future of the race. Or, again, the Creative instinct was given to enable us to create; it is not only concerned with new physical bodies, but also with new inventions and new forms of service. He who is endowed with the Creative instinct is expected to co-operate with his Creator, and cannot afford to waste his creative ability on selfish indulgence which creates nothing. New inventions in engineering, new ideas in business, and new activities in the Brigade Company or Scout Troop are ways in which this instinct can function, and this turning

outwards of the attention from the self to the environment is also an important point in the treatment.

The Tenth Scout Law completes and crowns the whole code. It invests the knight with power, the outcome of fights and victories; it clothes him with humility and sympathy for others, the result of fights and defeats. The Creative instinct challenges and torments, it defies repression and mocks at moralising, it haunts the life, and tests most ruthlessly the strongest, but, at last, perhaps only at long last, the battle ends in victory; out of the combat rides a very perfect, gentle knight.

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\* Both books definitely Freudian.

## CHAPTER XI.

### THE DAWN OF MANHOOD.

A MAN'S horizon is to a large extent described by the word "citizenship," and no training of the boy's character can be considered complete which does not definitely help him to prepare for all his duties as a citizen.

Citizenship spells service, and its honourable distinction cannot be conferred upon a man by the prayers or words of others; he must, himself, be led to desire it and to win it. The Freedom of this City is not given; it is taken by the force of character which springs from the growth of widening vision and diminishing selfishness, involving the sublimation of the claims of the body with its emotions. Training in citizenship requires the co-operation of the adult, but the teacher who accepts the task must realise that his path will be strewn with surprises and disappointments, with defeats and unexpected successes; he will not emerge from the undertaking without many scars. Yet no teacher can decline the ordeal without depriving himself of one of the noblest gifts of life. Some are content to befriend and instruct the pliable boy until he reaches the "awkward age" when they let him cut himself adrift from them, and flounder along as best he may. Whatever gain in the way of peace there may be in the avoidance of the personal annoyance and disquiet which are special gifts of adolescence to the world, yet, it is surely more than counterbalanced by the loss of what might have been a life-long comradeship in as great a quest as was ever welcomed by Arthur's knights.

In the Scout Movement, a special section created itself for lads of about 17 and upwards, who are termed "Rovers"; this designation includes the statement of the problem of adolescence and the key to its solution. At about this age lads begin to rove away from the externally imposed restraints of childhood

and boyhood, and begin to rove into the apparent freedom of manhood which, however, reaches its fullness only when it is realised that the freedom of one man ends where that of another commences. They are roving out of an old world of dependence on others into a new world where others will be dependent on them. They are roving out of a kaleidoscopic life coloured by ever changing emotions, and they are entering a new existence, the patterns of which are formed to a greater extent by thought, and are more potent for good or evil. From the relatively stationary environments of home and school they are roving into the changing scenes of work in factory or office, and their eyes are opening to the first beams of the rising sun of love for the mate. From a dogmatic crystallised conception of religion, they are roving into an arena where religious difficulties and differences clash in unending conflict. From relative stability they are roving into instability, and they have to face the new experience with a changing body confused by newly-functioning organs which are forcing upon them new powers, new joys, new responsibilities, and new tragedies.

How can such a human being, at such a critical age, be other than a problem? How can he be expected to realise the value of peace? He can have none in himself; he can, therefore, see none in the world; where he is, there can be little peace for others. But peace is not the highest virtue; it is only a reward, and cannot be enjoyed except as the successful issue of a struggle. Roving adolescents must, therefore, be taken for what they are; young knights whose difficulties must be met with sympathy, whose faults must be forgiven even though by the very nature of things forgiveness is not recognised by them as required, whose growing powers must be afforded opportunity to function. They must be loved and honoured, not for the memory of what they were as lovable boys, not for the promise of what they will be as noble men, but for the reality of what they are now, restless, discontented warriors engaged in winning the victory over themselves and over their

own difficulties. Such sympathy can come only from understanding, and, therefore, a brief summary of the psychological content of adolescence is necessary; to avoid the ugly word "adolescent" I will, henceforth, use the word "Rover."

Now the first characteristic of the healthy Rover is his endowment of energy, and his desire to be forceful and active. Passivity strikes him as being an unhealthy state, and so it is for him. The average Rover does not yet know that there are such virtues as gentleness and tact; the one he privately labels weakness, the other trickery, despising them both. What he has not yet got in himself he cannot see and respect in others; the defects he possesses, but refuses to admit, he is quick to attribute to others. Thus a Rover engaged in some slightly underhand plotting against a foe, will feel the subconscious conflict between this and his idealism, and will transfer the guilt felt to his innocent opponent, accusing him openly of being underhand! It is for the adult to learn that what he hates most in another is really the transferred weakness in himself. "Judge not, that ye be not judged," was said originally to adults, and is a psychological maxim of great importance. The man who is judging another harshly is worth hearing, he is delineating his own character; we see so often only that which we are. But such wisdom is not born in the infant, nor to be expected from the Rover who, in his righteous struggle to lay the world open before himself, is laying himself open to the world. His landmarks are disappearing as his panorama of life expands with receding horizons; he cannot help feeling rather lost and resentful at times.

Thus the religious beliefs and observances of childhood, accepted previously to adolescence without much difficulty, now seem to the Rover very childish; there are not many who will try to help him to put away these childish things and to take instead the whole armour of God. The Scoutmaster shrinks curiously, and is felt to be much less heroic and admirable than once he was; the Brigade Officer is thought to be the

exponent of a system of training to which boys but not men can reasonably submit, even though there be the inducements of club life and sport. Yet neither of these teachers is going to surrender lightly the relationship to the boy he has served hitherto and would like to help still more, and so the Rover feels that he must escape from them or fight for the freedom which is his vital need if growth is to be healthy. So, as a general rule, organisations for boys lose most of their members, and rejoice over the two or three they can sometimes retain; they may even congratulate themselves on the large number of boys who have passed through their hands, as though such passing through was creditable. Anglers similarly tell tales of the fish which have passed through their hands, so to speak, back into the sea! It is not enough to regard such training for boys as being a temporary stage of preparation for life, this is particularly true of religious organisations of this kind; there is a better possibility open to all who will abide by the conditions, and that is the formation of a fellowship of service which will withstand the shocks of time, and endure through eternity. On the other hand, it is pleasant to reflect that, whereas in the old days it was impossible to retain boys of 14, various organisations have now come into existence, and the critical age has now been advanced to about 17. Comradeship is the key to nearly every problem of adolescence, but the leader finds it very difficult to resign his command and to accept the apparently inferior rank of comrade; it requires keen vision to see that this is really a promotion. The Rover, then, rebels against his old horizons and limitations, and so there commences a conflict which neither party understands, and both parties resent. The Rover considers the leader foolish and arbitrary, the leader thinks the Rover is ungrateful and rebellious; both are wrong, and know it, when they find themselves side by side in some great quest of comradeship.

Defeat to a Rover spells disgrace in an intensity of which the adult is quite unconscious as a rule. The

Rover nature needs success and applause as much as the growing plant requires water; if he does not get them there is a real danger of his after life being crippled by a permanent feeling of inferiority. Of course there is the counter danger of his head being turned by too much success, but, on the whole, the world takes these Rovers in hand, correcting and helping them, whereas it afflicts still more cruelly those whose sense of inferiority causes them to shrink from its rough discipline. The Rover has to learn to welcome rebuffs, and obedience to orders is part of his training for citizenship. He can accept orders from his captain in a football match without loss of self-respect, while he is in duty bound to turn a deaf ear to those coming from spectators on the touch line. So, in every Rover organisation, the leader must always make sure that he has won recognition as a fellow player in the Rover's game, before he can expect his orders to be obeyed.

The Rover in a battle of words or wits with an adult usually loses, or, when he wins, he finds himself robbed of full victory; the adult's stronger self-control and skill in wounding and destructive phrase making confounds the Rover, most unfairly, as he feels. The Rover loves a noisy row, but is cut to the heart by sarcasm which, as a rule, he cannot distinguish from maliciousness, so frequently its opposite. Sarcasm is often the gentle laughing at something or someone loved and admired. The Rover has yet to learn this, and in the meantime he becomes resentful; since he has suffered from individual defeat he joins with others in plots against authority. There is an appealing touch of romance about these plots which the adult so often does not appreciate; when he does, however, the conflict becomes at once, much safer, more likely to be fruitful in good, more pleasant to both sides, and sometimes quite funny.

Now religion is, by many Rovers, regarded as a matter of authority, because they have drawn wrong conclusions from past dogmatic teaching which tried to make up by insistence what it lacked in argument,



and still more frequently from the dogmatic bearing of their religious instructors. So when their natural growth drives them into rebellion against one authority for example, the limitations of the home, they resent the restriction simultaneously which they suspect in religion. If forced to conform outwardly in religious observances they may submit outwardly, but they compensate inwardly by disparaging religion and its representatives until such time as they can break away from it without suffering from the loss of Church Clubs and such benefits. It is an obvious sign of weakness when a religious body tries to compel those whom it has failed to persuade, and persuasion must not take the form of bribery. As the Church Lads' Brigade points out in its Pocket-book, "To attract a lad by the offer of amusements and recreation, and then to attempt to lead him on to religion is dishonest and disastrous. The C.L.B. believes in holding out religion as the attraction to the lad's soul, and then letting all the rest follow after." The combination of bribery with compulsion, for in many places religious organisations for the young are no less and no more, is turning the hearts of Rovers away from the true religion which may be defined as the expansion of the horizon of the growing Rover until it reaches God.

The revolt against authority, like the rudeness of the Rover, which so distresses our moralisers, and is, it must be admitted, a bit irritating, springs from two sources at least, namely, real contempt for what appears unworthy from the Rover's point of view, and fear of limitation. So rebukes are useless as a curative measure, and there remains the clearing of the tangle of false standards of comparison and the, sometimes, very real danger of a soul destroying domination by others. If the revolt is victorious, the "authority" loses the respect due to it, and its capacity for guidance; if the revolt is crushed the vanquished Rovers clear out, or retire into a long lasting sullenness which is due to damaged self-esteem. The process of being taken down a peg or two is by no means always harm-

ful for adults; Rovers feel instinctively and truly that such a catastrophe is nearly always bad for them. Neither victory nor defeat brings gain in the fight of Rovers with "authority"; what, then, is left for either to hope for? Active comradeship, the uniting in a joint enterprise.

Again, the Rover with his bubbling energies and his new interests in life cannot be expected to be as faithful for long periods to routine duties as is the boy or man. His promises are more fragile than they were, or than they will be, and this gives rise to pi-jaws and quarrels. A new stunt has a strong appeal for him, and he gambles in adventures and girls; change of outlook being a natural consequence of growth. So he appears to be "polygamous" in his outlook on the other sex rather than "monogamous," or, to put it better perhaps, his bias in the direction of any one girl is not too permanent; such a transient variability of temperament is, for him, healthy. Finally he becomes aware of the rivalry of other males in many ways, which is one cause of the characteristic irritability of adolescence; from this come further rebuffs to his self-esteem.

It cannot be realised too clearly that the Rover of to-day is handicapped in a way none of his predecessors were; he has to take in a short time a much longer step forward than did the adolescent of some thirty years ago. The world's programme of activities is longer now than then; life is more full and fast, and though the education of childhood has enormously improved, yet the demands made to-day on Roverhood are far greater than they were at the end of last century. Parents and teachers ought to consider this far more seriously than they appear to do; when they appreciate the strain the Rover has to take, unconsciously though it may be, pulpit and press diatribes will become less frequent and less silly. The man the present day Rover is becoming is called to be a very different being from the man of the past; he has got to carry a heavier load of responsibility, and to help the world up a steeper hill. His preparation for his future

is, therefore, much more intense than was that of those who now have to advise and be patient with him.

The "selfishness" of the Rover is a frequent cause of complaint until it is realised that what is mistaken for selfishness is a natural phase in his growth. He is more self-conscious than the boy or man, because the process of developing self-control, which is one of his primary duties, necessitates self-observation, nor is there anything particularly morbid in this so long as he does not lose sight of his environment. Narcissus, in the old Greek story, fell in love with a reflection of himself to the exclusion from interest of his not unpleasing companions; he fled from reality into introspection, and his subsequent life was purely vegetable! Narcissism in moderation is a necessary process in Rovers, though in adults it involves the locking up of energies of which the world has need. So in groups of Rovers, self-interest is sometimes manifest to a degree which alarms the adult, and may cause controversy, as, for instance, when a parish hall is required by senior and junior clubs on the same night. Rovers cannot yet recognise fully the needs of others, that is a later stage of development, nor do they yet know that self-sacrifice leads to self-expansion, because this does not hold good always for the Rover. There is a wrong kind of self-sacrifice which spends on others what should be saved for future and greater personal service. The callousness which every Rover shows at some time or another is often necessary; the adult who tries to force his own brand of altruism on the non-adult is an enemy to the growth of the latter, and the Rover needs to be protected from him. When adults can abandon the idea that Rovers are men, and ought to be judged as such, there will be less friction between them. Rovers are not immature men nor are they overgrown boys, yet they are often expected to behave like men and at the same time to put up with the scheme of dogmatic orders which to many people seems the ideal discipline for boys. Rovers have their own place to fill in the world, and it is a very good one. They have their own

duties to themselves, as well as to their legitimate neighbours, and they can serve both boys and men if they are given a fair chance of using their special gifts in the appropriate ways. Their frequent complaint of being misunderstood is painfully justifiable; they do not understand themselves, and need all the more that others should understand them. They are often called ungrateful because they do not seem to appreciate the sacrifices that have been made for them in the past; they are not living in the past, as their critic is in such cases, they are living in the present and its needs are paramount in their consciousness. It is only to the more superficial observer that Rovers as a whole appear to be ungrateful beings; they have a real difficulty, however, in expressing the gratitude they feel. This is often overlooked by the censorious adult who finds it a good deal easier to say "thank you" than does the Rover, and a good deal harder to mean it.

Rovers are not outlaws though they often act, and are treated, as such, but the laws they ought to obey are not those of men or of boys, nor should they be so. The Rover is as much, and no more, a law unto himself, as is the man or boy, and the so-called critical age of adolescence is not to be criticised as though it were criminal. In the general community, the Rover is not a possible liability but a realisable asset, not a trial but an opportunity; if treated rightly he will more than pay his own way. He demands much from the world in the form of patient forbearance, study, tactful council, and friendship; he will repay these with a fiery enthusiasm, a contempt for shams, and a joyous comradeship which, when carried into the world of men, will overcome many of the obstacles which still retard its progress. The Rover has very much to learn, but he has still more to teach.

## BOOKS.

*Difficulties.* Seymour Hicks. Duckworth & Co. 10/6. (An ideal gift book for Rovers.)

*Edgar.* Ivor Gatty. Andrew Melrose, Ltd. (A novel; very strongly recommended to Rovers and adults.)

*Sonia.* Stephen McKenna. Methuen and Co.

## CHAPTER XII.

### THE JOYOUS QUEST OF LIFE.

COMRADESHIP is the key to the solution of the problem of the adolescent, but two cannot walk together unless they are agreed on their destination, the route to be taken, the rate of progress, and such additional contingencies as straying, getting lost, and stopping to rest. This is an obvious allegory. Many think it impossible for a man of some experience in the world to share an intimate friendship with Rovers who are only just beginning to learn about life; this quest of comradeship is not for such a man. Others have tried, and know that, although there may be many failures and imperfect successes, yet there arise somehow such devoted comradeships as more than compensate for all the disappointments encountered.

Comradeship is a personal matter, and demands mutual personal sympathy and co-operation. It is only a very brief and flimsy link that is forged by membership of organisations such as social and athletic clubs, and yet the first (and usually also the last) thing done by those curious people who talk so glibly about the need for "keeping on our older boys" is to found a club of some kind for them. Such an institution loses its novelty and power of attraction after a time, and the organising authority tries to comfort itself for the loss of old members by getting in "new blood." Organisations are useful and even necessary, but, without personal comradeship in some active and worthy undertaking outside the bounds of the club or society, they cannot be really effective. Their value, moreover, depends usually on their being kept small, thereby promoting intimacy, and yet there are many people foolish enough to pride themselves on the large size of their clubs or guilds. The prevalent tendency to rely on

such clubs to hold the older boys is very regrettable, but persists in spite of its futility which is repeatedly demonstrated; a better and far more fruitful line would be the advertising of quests and adventures in service which would afford them opportunities of understanding each other better as they fight on side by side. Such quests must appeal to both parties strongly, but not necessarily in the same way; as a rule, the man takes more interest in planning, the Rover in working. Each appreciates the value of the contribution of the other, and the joint endeavour deepens the mutual comradeship.

It is obvious that the objective of such an endeavour must be real and vital; shadowy ideals and ill-defined purposes are worse than useless because they dissipate friendship. Each comrade must share a vivid, passionate desire to win some victory, to build some worthy structure, to produce some positive result, and the effort must tax highly the abilities of both. In the sixth century before Christ, the Persian menace to Europe called forth such co-operation between Rovers and men in the city states of Greece, though, alas, the danger disappeared before it could initiate a permanent comradeship of cities. The reality of mediæval quests similarly bound together in the order of chivalry the veteran knights and the ambitious squires. In each case there was born something still nobler even than patriotism or philanthropy; comradeship at its highest is greater than these, for there is no greater love than laying down life for a friend. The Rover needs the warm friendship of a man who will stand by him, unchanging and uncritical, but not unhelpful, while the Rover reacts to one new impression after another. No man can be a friend of this kind to more than three or four Rovers, and in a lesser degree to a few others. Such a comradeship implies close study, real affection, unending patience, much time, high ideals, and a strong sense of humour safeguarded by tact. Consequently, efforts to deal with Rovers on these lines in large numbers are doomed to failure. Each Rover needs and

deserves individual treatment, and there are, quite rightly, limits to the extent to which he will be willing to share his friends with others; it is a shallow friendship that stretches widely.

In true comradeship, again, the idea of one side being the benefactor and the other the grateful recipient must, necessarily, be entirely absent, not only because it is repellent to any healthy minded Rover, but also because it is false. The benefit is mutual, and the life of both parties becomes fuller; the Rover more than pays his way, though the goods he trades may be different. That vesture of patriarchal wisdom and benevolence adopted by some would-be guides of youth is a bar to success, especially as it is usually rather self-conscious. "Curse your Charity" would be a useful phrase for some well-meaning adults to keep pinned up in their rooms, or attached to their shaving glasses, to remind them that the opportunity for active service, not the passive reception of assistance, is what the Rover needs, even though at times he pretends laziness to evade opportunities of work which do not appeal to him so much as could, perhaps, be wished!

He looks with justifiable suspicion on people who offer him gifts of cheap billiards, and is usually sufficiently smart to secure them without getting himself caught on the particular hook which is hidden therein. "Most unfair and ungrateful," says the disappointed adult; "one up to me," is the unspoken retort of the Rover. Until the adult allows to the Rover the right to distinguish between the sugar and the pill, no lasting good can come of their association. The only honourable and unmasked gift which the adult can make to the Rover is opportunity for service; with comradeship comes a community of possessions in which both parties can give and take without thought and without shame.

Quests are then vital; they soon spring to view if there is a right atmosphere in the organisation or comradeship combined with "imagination," used in its original sense to express the production of a true image

or picture of an unseen but vividly felt ideal. If the atmosphere is wrong such quests become harder to find, but when found and carried into activity they correct and introduce a bracing tang into the atmosphere. The right atmosphere creates the desire for quests and the power to devise them; quests, on the other hand, waft ocean breezes into the torpid streets of the well known hamlet of Boredom-in-the-Marsh, and the adjoining village of Little Bickerings, where idle hands so easily find stones to throw at other people.

One vitally important group of quests comes under the general heading of "delegation of authority." Because he is inexperienced and impetuous the Rover needs to have responsibility conferred upon him so that he may learn. Difficulties and disasters may follow, but must be tolerated cheerfully. There is, however, no more fruitful source of present and future setbacks than the retention of responsibility by one man, who acts as though he felt himself to be the only capable person, thus selfishly or fearfully depriving some Rover of a great chance to do well and to learn much. Good staff work is an essential in most enterprises, and its lack is the cause of many disasters and disappointments. The man, for example, who insists on retaining the control of the general organisation, discipline, and catering of a camp is not only providing a host of troubles for himself and others, but is also defrauding his junior colleagues of a great opportunity. The first duty of a leader is to lead his subordinates so that they may learn, by practice, to be able to lead. So in its Pocket-book, the Church Lads' Brigade remarks of itself, "Most of all, it believes in delegating authority. A one man show is fatal. The C.O. of a unit should always provide a *definite sphere* (C.L.B. italics) for his subalterns; in this they should dilute authority to the N.C.O's, and the live principles of authority should awaken responsibility in every member." Rovers are driven into revolt by being distrusted, and the greater the emergency the greater is the need that the leader should divest himself of every minor responsibility, so



that he may direct all his energies to general supervision of the work of others, co-ordinating them, and inspiring all. He cannot do this if he is engaged in details. This is indeed the acid test of leadership; many a leader fails at first and so loses his power to lead. Later he recovers his lost leadership by realising that his loyalty to those under him demands that they shall be given the heaviest available responsibility, even though some risks are necessarily taken; mistakes have to be remedied cheerily.

To the question, "What am I to do with my Rovers?" one straight answer can be given at once, namely, "Get to know them," which means, study them, make a list of their good qualities (the bad can look after themselves) and special talents. Find out what they think, not about life as a whole, for they do not think much about it, nor is their want of experience, as yet, a good basis for forming opinions about general questions; obtain their views on themselves and their own relation to life, which is a much more practical and acceptable enquiry. So temperamental differences will be recorded, and unexpected capabilities be disclosed. As the result of such personal interest Rovers will be found to fall into three classes:—those you like, those who like you, and the rest. The classes have no sharp limits, and Rovers stray at times from one to another, or may even, if you are lucky, be found in the first two at once. This is a practical classification for comradeship, and not a separation of the sheep from the goats, the wise from the foolish, or even the wheat from the tares! Quite a number of those you do not like, or even dislike, will turn out to have much finer characters than those whom you prefer personally. Comradeship confers no right of despising others; it is the forgetting of this point that has so often led to accusations of favouritism. This liking which I have used to signify the first stage of friendship is really a summons to comradeship, and it is sheer folly and cowardice to resist it or ignore it for fear of incurring the charge of favouritism, which, anyhow, is universally made,

whether fairly or not! It is often amusing to find out what is really being said about those happy blind people who assert that they never lay themselves open to such a charge. The curse of favouritism, for it is a curse, is not that somebody is being favoured; it is that somebody else is not getting what is due to him: some of the most unfair people are those who boast of their strict impartiality. Their talk about being scrupulously just to all is idle, for such freedom from bias is humanly impossible; the best preventive of unfair treatment is to recognise this and to do more for those who are least liked. Justice is a rather over-rated virtue, anyhow; it is terribly rare on earth, and we should all, probably, have some cause for regret if it turned out to be a sort of climatic condition of Heaven! Not justice, but generosity is what most of us ask for ourselves, when our eyes are opened to the facts of our own imperfections, and, therefore, we should give as we should like to receive. Rovers, indeed, not only desire but deserve such generosity which is more than can be said of some of their adult critics.

So in looking for opportunities of knightly service in comradeship with Rovers it must be remembered that there is no short cut, and no complete list of quests. When study is made of the requirements of the Rover the quests have a way of dropping in unexpectedly; the reason why they are so seldom recognised is that they are allowed to pass by until the adult, realising the special need of a Rover, can seize some opportunity and say "Here is 'the' (not 'a') job for 'the' man."

### *The Quest of Training Others.*

Training others is by no means the most important quest for Rovers to consider first, but it is dealt with now because the primary demand made upon senior lads in organisations is that they shall lend a hand in teaching the youngsters. The Sunday School boy is expected to grow into the teacher, and the "Rover" in the Scout Movement is looked upon as the coming

founder of a new troop. This drives out, indirectly, quite a large number of boys for whom there is no place because they do not show capacity of this kind. Yet it is undeniable that the spread of such movements should be the prime interest of those who have received benefit by their training, and that such training can best be given by those who have passed through it themselves, if they can find forms of work suitable for their capacities and temperaments. All the various organisations clamour alike for more workers in cultivating the garden of boyhood, and ignore the fact too often that such gardening is a skilled operation requiring wisdom and enthusiasm. It should not be thrust haphazard on all and sundry, or disappointment will be felt when all do not hurry forward at once to take it up. Yet, as Kipling has written in another connection, which is not, however, really different :—

“ And some can pot begonias and some can bud a rose,  
And some are scarcely fit to trust with anything that grows ;  
But they can roll and trim the lawns and sift the sand and  
For the Glory of the Garden occupieth all who come.” [loam,

The first condition of success in educational work is the realisation of the “ Glory of the Garden ” in which the Rovers are to be occupied ; this is not appreciated spontaneously by all, it has to be taught. Neglect to emphasise during training the missionary obligations of those who are being trained lies at the root of the relative want of support of organisations for boys, the matter being only considered seriously when some special need is felt. The right spirit of enthusiasm and determination to help the organisation to greater heights is what is wanted. There should be no implication that this only means teaching boys ; a little imagination will show many other ways of giving active assistance. Next comes the selection of the right people for the right jobs, the special qualities required being, as a rule, inborn rather than inbred. Thirdly, training is required for those who are more or less fitted and willing to play their part in this way. What

usually happens, however, is that a volunteer is pitchforked into the garden anywhere, given any sort of job that is crying to be done, regardless of whether he can be expected to tackle it successfully, and, when he abandons it, fed to the teeth, someone else is tried in the hope of better luck! It is amazing under the circumstances what successes are being obtained, though it is galling to think what chances are being missed by the adoption of such an unbusinesslike attitude.

Quite apart from the Rover who is not a born gardener, the young plant has a voice in the matter, and sometimes a loud one. It must be remembered that the boy, whose horizon includes hero worship and loyalty, has a tendency to dislike and despise the Rover's assault on authority, and his apparent neglect, sometimes, of the interests of the organisation as a whole. To the boy, the Rover seems often to be so selfish and conceited, while the Rover regards the boy as a silly kid, and dislikes having to associate with him. How, then, can it be maintained that the Rovers are fit people to train boys? Some Rovers, we all know, do this job well, and like doing it; it would take too long to go into the psychological nature of such a Rover, but it may be said that he has passed beyond his boyhood horizon without such a painful struggle as would make him forget his boyish outlook now that his vision is wider. In short, he remains a boy at heart with a Rover's head, and for this his own education, and those responsible for it, including himself, deserve full credit. The man who has lost his boyish horizon altogether is like a longsighted person who cannot see objects near at hand; he who has not properly grown up remains shortsighted, the distant horizons being out of focus. The ideal is the man who can see clearly and without distortion the details which are near at hand as well as those which are distant. The Rover who can remember happily the past, realise the needs of the present, and glimpse the changing horizon of the future is the ideal trainer for boys, and is by no means uncommon in the present day. Half the people who are

crying out so loudly for more help for boys' organisations would do better to shut their mouths and open their eyes; there are boys growing up round them into the very men they want but are overlooking! The Rover or adult who is conscious of having to stoop when he works with boys is unfitted for his job; the ideals and occupations of boyhood are not a whit less noble, relatively, than those of manhood. Some of us know this in our hearts; some of us even feel that the ideals of boyhood were higher than those of manhood, and in striving to recapture them as a condition of working with boys we realise that our own life is being ennobled and made more practical. It is not the adult who is still plagued by his boyhood's limitations who makes the best friend of boys; it is the man who has risen above boyhood, but not out of sight of it. A Londoner can see London as a whole better from an aeroplane, but the air above London is still part of London, especially in foggy weather, and the Londoner does not lose his citizenship because he is not treading its streets. He will indeed be a better guide to its main roads when he has seen for himself where they lead, and so he descends from the upper regions of manhood to help his younger brothers to travel safely, avoiding blind alleys and wrong turnings. The analogy might be pushed further, and the Rover's indulgence in such vagaries as are comparable with "spinning nose dives" and "looping the loop" be rightly attributed to an unconscious or conscious desire to try out his machine and perfect his skill, so gaining further knowledge and wisdom. "Crashes" require sympathy, although it is annoying to have the nice house of a club for boys, for example, set alight by some Rover "crash"; still houses can be re-built, and are sometimes the better for it. When the Rover "stunting" goes too far, and becomes too frequent, it is not because such exploits spring from unworthy motives at bottom, and are, therefore, to be rebuked; it is because the Rover has not yet realised his own special mission in life, and, once again, we are back at quests.

This quest of educating others is, then, not for all, and, before inviting a Rover to take it up, assurance must be gained that he is temperamentally suitable. Skill will come with experience and after failures, if the right psychological make-up is there. It is foolish to the verge of criminality to try to impress Rovers into such a service, even though the need of their help is admittedly great. It is better to leave the boys untrained than to have them wrongly trained; untaught boys will have a better chance of growing up into good citizens than those who have been mismanaged by an illtempered, crooked, or self-serving leader.

There is, of course, the other side of the question, namely, that the Rover who trains others is, by so doing, training himself in a very high degree. The importance of this can hardly be over-estimated. Indeed, in some cases where Rovers have tried to teach, and have apparently failed, the looker-on can see that the experiment was well worth while because of the benefit of experience which the Rover has gained. Such failures are often really less than they seem to be, and the disappointment is much less also when it is borne, not by a single Rover but by two in comradeship, which halves the sorrow. Rovers like to dominate, and are sometimes quite eager to try their hand on boys; this will lead to trouble unless the right ideals are colouring the Rover's life. It is an obvious confession of failure when a man after training boys for a few years cannot point to his Rovers as having the right ideals, whatever their capabilities may be.

Assuming, however, that the right ideals are possessed by the Rover, he must, of course, work in comradeship with his leader; this does not suggest detailed instruction, but, rather, encouragement. No real comrade can say, "I told you so!" to another who has failed and knows it; the only right remark to him is, "I think *we* can get some real good out of this, in spite of the misfortune." No crying over spilt milk; only looking forward to better work. Since admitting failure is hard for adults, and doubly so for Rovers, it

will often be best to take the admission of failure for granted, and not to insist on its being made in words. The demand for an apology wrecks many a friendship which might have brought in rich profits; spoken apologies are really worth very little indeed in actual fact.

Ideals are to be dreamed, not discussed, to be hinted and implied but not impressed; the adult who thinks advice is helpful to the Rover had better learn that more ideals have been shattered by words than were ever built up by them. Nothing annoys the sensitive Rover more than to have such ideals as "Rover spirit" mouthed by the voluble tongue of a moralising adult. A jest will help some Rovers and stop others; sympathy, however well meant, and however well expressed, can sometimes be intensely irritating. But, above all, the Rover must catch from his adult comrade that joyous torchlight thrill of high responsibility and privilege in helping a boy to dedicate himself to the love of the highest as he sees it. When inspired by such an impulse there is no nobler quest than that of educating others. The boy, by making a hero for himself of his Rover instructor, has all unknowingly kept very often many a Rover straight, and led him to aim higher. "For their sakes also I purify myself" has been frequently repeated down the ages since it was first written.

### *The Quest of Social Service.*

In Sherwood Forest some say that Robin Hood and his merry men may yet be seen, still engaged in adventures to benefit the poor and oppressed. The idea that relief of the sorrowful and suffering may well be conducted as an adventure lives on to-day, in spite of the modern craze for organising charity, and its consequent capture by government departments and public societies. The purpose of doing at least one good turn each day is not limited to the Scouts, and many a Rover, outside as well as inside this Movement, thinks

out some plan as Christmas draws near to bring happiness into the lives of sick people or poor children. Many would find life transformed if they joined the ranks of those who occupy the place once filled by the knights of the Court of King Arthur.

Our modern knights can do better than their predecessors, for they can, and do, keep on shedding their blood to help others! The blood transfusion scheme in London whereby Rovers are holding themselves daily in readiness to give their blood to save the lives of patients in hospitals has more than a touch of old romance in it, and is, undoubtedly, more generally useful than shedding that of other people. With the extension of the scheme through the large provincial towns, a form of real service to the community will be at the disposal of Rovers.

Then there is the high task of fighting to make life in factory and office, in coal mine and commercial establishment, cleaner and healthier for the young. Desperately hard this quest? Yes. Requiring an amazingly high courage? Yes. Many failures to be lived down? Yes. Often a single-handed fight? Yes. In fact, just like the old days of knighthood, though the fight is now against the rulers of the darkness of this world, against spiritual wickedness in high places, rather than against the old more friendly foe—a mere mortal in a metal overcoat. Many a Rover feels the thrill of such a high quest, but he cannot always fight alone; he needs a comrade to advise, to congratulate, and to comfort him. He needs the Table Round of a small society of Rovers, to which he can go to remind himself that others are also out adventuring in this way. This is roving in a very real sense, and so long as the Rover remembers that a failure or two is of no importance, but is, indeed, rather helpful, if the ideal is kept in view, he can go forward gaily into one of the hardest fights there ever has been, himself no plaster saint, but only a determined and cheery warrior.

Such quests are being taken up daily, and some of us



who are looking on see these Rovers of ours shining out more nobly than the heroes of the past or the moralisers of the present. Any man who is the fortunate partner in a comradeship with such a Rover has surely a foretaste of the joy of heaven. What a tragedy it is that so many Rovers are allowed to slide along blindly with the crowd of humanity without being helped to see the gateway of adventure at first hand. No adult leader in charge of Rovers should fail to teach this as one of the quests to be taken up by his own Round Table, so that his young pioneers may be helped to build up the better world of to-morrow. To provide social clubs for such young knights is the happy privilege and duty of those who have the means, but such provision is a very different thing from tying together in some Church membership, or rule of life, those who otherwise would see no reason why they should not break away. First the quest, then the club. The club follows as the natural sequel of the quest; if it is put first, it may so confuse the issue for the Rover that he never detects the quest at all. So the Rover leader must first inspire his Rovers, showing them such high adventure that they will join together naturally in it, and thus form their club. With an existing club, and little spirit of questing, the remedy is "spade work"; the patient continued discovery of quests, both large and small, until the "quest habit" is formed, and the club ceases to be a club, being now advanced to the high dignity of becoming a "Round Table."

Then there are those who keep on the look out for chances to relieve or prevent sickness or accidents, training themselves in first aid and home nursing in the same spirit of knight errantry. The number of these is increasing, and the value of their work is very great. Others, again, watch for cases of poverty and distress, and relieve them, either by bringing the difficulty to the knowledge of such helpful societies as the Charity Organisation Society, or by tackling the job themselves, with the help of their brother Rovers. How the horizons widen for these Rovers! Their field of vision

extends far beyond that of the average adult, and, in helping others, they are themselves helped, the kinks in their own characters being straightened out by the blessed pull of the needs of others. If it is objected that such Rovers are exceptional and hard to find, the blame must be laid at the door of the adults who have not blazed the trail, who have not joined the comradeship of adventure, who have so often been content with vague suggestions, pious admonitions, and irritating criticisms.

### *The Quest of Self-knowledge.*

It is a mistake to limit the word "quest" to the going out to do something for somebody; there is also the quest of knowledge, whether for its own sake, or for advantages to be derived from the search. In the case of the Rover, such a quest must not be passive, the knowledge being poured into him, but it must be active, that is, he must go out and get it for himself, so to speak. He will require to be told about the way to set out, and he must have an idea of what he wants to get, but apart from these considerations it is for him to be the active student, otherwise there is no quest.

The Rover is particularly sensitive to the appeal of the old Greek sentence "Know Thyself," and much good may follow his investigation of the springs of the river of human character, both as regards his own conduct and that of others whom he influences. Such introspection may be quite healthy, and indeed forms a very useful corrective to any excessive extraversion of interest. Healthy human life depends on a just balance being kept between the two natural processes of introversion and extraversion; the too common neglect of psychological training results in Rovers being allowed to grow up with insufficient knowledge and control of their own vehicles, and, consequently, insufficient recognition of the legitimate claims of others. Short lectures in simple language, and starting from the elements of psychology will be bound to produce inter-

esting discussions, and still more valuable private conversations. Rovers who wish to organise classes of this kind may find the suggestions about books given at the end of these chapters useful, but all dogmatic statements should be verified by individual and general experience before being accepted. Psychology is not a dogma to be swallowed, uncritically, but a science of life to be studied and tested practically. With a watchful instructor, tendencies to morbidity can be detected early, and be corrected; not by harping on the wrong attitude, but by emphasising the right one. All Rovers can contribute their own experience, slight as it may be, to the discussion, and so the class itself becomes a text-book of life in which there are many writers under the editorial direction of the general opinion of the whole. The points selected for discussion should be concise and be clearly stated at the beginning; the discussion will range very widely, and need not be too sharply controlled. If any corrective is wanted to excess in emphasising one point at the expense of others or of common-sense, it may be found in reiterating, whenever required, the cardinal Greek principle, "Nothing too much," or anglicised, "The happy mean."

The whole sphere of temperance in all things comes under this head, and such temperance in thought, speech, and action is one of the most difficult, and yet most important lessons of Roverhood. When those who wish to teach good conduct to others are not too lazy, or too impatient to study psychology, they find that their appeals are more fruitful. Thus, for example, a tendency to alcoholic excess is frequently created in an introvert by his painful preoccupation with himself; under the influence of alcohol the strain is lessened, he forgets his troubles, and so he feels better at first for the indulgence, whatever the sequel may be. Those who do not scorn psychology will recognise the real cause of the "weakness for alcohol," and can apply the right treatment, namely, the correction of the introspection. This will not only abolish the danger of enslavement to drink, but will enhance the victim's joy in

living. He will no longer need to forget his troubles because he will have cured them. A commencing morbid sexual impulse can be dealt with on similar lines. The ability of honest but not exaggerated self-criticism, a necessary factor in living rightly, appears late in the evolution of character, and in some adults is, unfortunately, absent. Psychological study helps the Rover to acquire this valuable faculty and to gain self-control; in one form or another it is an essential part of any Rover curriculum which aims at being useful.

### *The Quest of Religion.*

The query of the old agnostic, Zophar, "Can'st thou by searching find out God?" received an affirmative answer in the New Testament from the final Authority. Here is a quest for Rovers which could fill as many books as it fills lives. There are so many roads of approach, and so many varieties of "tracking" into religion that no more than a suggestion of the possibilities can be given. The presentation of religion to-day is to a very large extent directed to the conscious self alone, which is unwise and inadequate. Appeals are made mainly to the thoughts, and even the emotions are considered rather inferior parts of the character, and to be used only by and for the relatively feeble-minded. Sermons bulk large and bore many; emotional appeals irritate some while gratifying others. Repeated emphasis on "sin" is welcomed by those who by damning faults they're not inclined to are able to compensate in their unconscious self for those they have a mind to! Such emphasis repels many healthy Rovers who are concentrating on doing progressively better in living, and wish to use the stepping stones of their dead selves without lingering on them. They are only delayed by repeated reminders of what they must not be. On the other hand, some appreciate the warnings about temptations and can make practical use of the very utterances which irritate their neighbours. Directing

attention to the sufferings of martyrs repels many, though some identify themselves in feeling with the tortured and extract gratification thereby, an unhealthy practice and by no means uncommon.

Symbols and ceremonies help some and distract others. So, to the Rover, the quest of religion resolves itself into an individual effort with a secondary grouping of kindred souls in united activities, which may arise out of Church membership but must not be replaced by it. His interest in it is easily aroused when he finds that it provides adventure and exploration, is practical, and enables him to grow greater consciously. He does not understand why he should be expected to find pleasure in despising himself or in asserting that he is miserable, when he is really out to do the very best he possibly can. He is just beginning to hear an Inner Voice which summons to service and promises Spiritual help.

In the fascinating realm of comparative religion the groping after God of differing racial temperaments is expressed in different creeds and practices. There is Bible study in its psychological, historical, prophetic, and ethical forms. The mystical element of religion attracts him more than is generally suspected; but he shrinks from provoking the cheap ridicule of those who do not know its charm and practical value; it is better taught by parable than precept. There is the study of the Divine purpose in nature, art, and science. Some travel along the simple road of Messianic expectation and preparation, finding an absorbing interest in collecting evidence of the approaching abolition of sin and death, and the coming of a new Heaven and earth. Meditation on the principle "As above, so below," leads others to trace the laws of the spiritual by raising those of the material to a higher plane. The tracking of spiritual manifestations in mundane occurrences is yet another line which has an increasing number of followers to-day.

Rovers can be awakened to the adventurous interest in these and other studies of religion, selecting the path

that suits them best. They differ from each other in their preferences but, for the most part, they agree together in disliking the presentation of religion as a process of moulding to which they must conform. Too many adults preach religion as though they thought the Rover character was a kind of warm gelatinous fluid which must be poured into a mould of some specified shape, and be held in it until it becomes solid. The Rovers react by flowing over the edges. To them truth is more sacred than tradition, and a good deal less delicate; they need help in finding the truth in tradition. Fluidity spells life to them, and they think that rigidity of religious outlook and progress indicates death; they are sometimes right. The clash of creeds intrigues them, and the zeal of partisans is found amusing; sometimes they have an idea that perhaps these warring beliefs may be complementary to each other rather than mutually destructive. Faith is erroneously thought to be a kind of imagination which deceives its possessor, and blunts his critical faculty, thereby diminishing his value as an adviser about life.

So it is obvious that any great Rover organisation is always at bottom a religious movement; when this is realised the task of leading individual Rovers to take an interest in the quest of religion is relatively easy, so long as it is remembered that they, as a body, more than adults, feel religion to be a personal matter which calls for personal activity rather than for corporate acquiescence. Their honest doubts are misinterpreted by some ignorant adults as being sinful preference for self-indulgence, and the ridiculous statement is sometimes still encountered that the general falling away of Rovers from Church membership is due to the fact that, at this age, sensual considerations are paramount. Such a libel on Roverhood disqualifies him who accepts it from the privilege of understanding and serving those whose outlook on natural and spiritual life is healthier and more true. He who can only see this evil in the Rover has a rather big beam in his own eye.

*The Quest of Organising.*

The Cinderella work of organising a club, a society, an athletic team, a concert, a "social," and all the other things that give pleasure to others is welcomed by some Rovers who find in it openings for expression of their herd and creative instincts. This is their chief reward, and in many cases the only return they get for much hard and patient toil. Yet, ability to organise spells success in later life, even in a small office, and, therefore, the fullest opportunity should be given to Rovers to realise the pleasure and future profit of this quest. The gratitude of the rest of a club to its organisers does not often travel beyond words, even when it gets so far, but, as in other quests, the value is in the adventure and struggle, not in the success.

Organisations of Rovers, run by Rovers, are like some volcanoes; the only thing certain about them is that there will be an eruption sooner or later. This is annoying at times, but is usually good in the long run, if not for the club, certainly for the Rovers. The proverbial cat walking on hot bricks had an easy time in comparison with the leaders and responsible Rovers in such situations. Curb the irresponsible revolters and an explosion follows; give them full liberty and they blow themselves up. He who tries to follow the happy mean pursues his way staggering from side to side, and, if he has got a reasonable amount of humour, he escapes, sometimes, out of humiliating positions with a chuckle. The Rovers who enter on this quest learn the rules of organising to avoid trouble, and to ensure success. The magic phrase "staff work" reveals its meaning to them and its power of overcoming insurmountable difficulties. Tact becomes a necessity, and kindly, honest craftiness grows into a habit. Steady, hard work, without hope of adequate acknowledgment, is accepted as a form of Service. The power of recovering after disaster becomes automatic. These are worth paying for, as many Rovers know. Apart from this, the organisers win that great joy of creating something

new for the brotherhood, and learn some valuable lessons of practical psychology.

### *Quests Generally.*

Rovers can detect shams, and dislike sloppy sentimentality even more than do healthy-minded adults. One sentence from Stephen McKenna's *Saviours of Society* puts this tersely. "I believe our elders and betters, without meaning it, are sentimental hypocrites; they say a thing's solemn because they think it ought to be solemn to us, not because they felt it was solemn when they were our age." No man can induce in others a spirit of high adventure in service unless he, himself, is fired by it. He must be young enough in heart to feel his spiritual pulses quicken as he sees a chance of knight errantry for himself, as well as for his Rover comrades.

Other examples of quests include that of general knowledge, and some form of study circle is generally welcomed, provided that it does not deal with a subject better treated elsewhere, as in evening classes. The subject must, however, be of real practical interest, and not theoretical. So it is again obviously necessary to know the individual natures and needs of the Rovers themselves before choosing subjects which may include such diversities as chemistry, philosophy, foreign languages, and occupations in general. In the last case it is quite a useful plan to get each Rover of a group to describe his own work in detail, including how to get started at it, the prospects of promotion, and so on. This will bring to light, inevitably, some blind alley occupation; warnings can then be given, and the first steps taken to escape.

Some Rovers will take a still wider view, and will like to interest themselves in national matters, such as local government, prevention of disease in the towns and in the nation generally, parliamentary government, international peace, and the various ways in which Rovers can train themselves to take part in the different



crusades associated with these. It is hardly realised yet what an improvement in the national health would result from the systematic training of Rovers in the prevention of disease of all kinds; the knowledge is easily accessible, and there are many opportunities for active work, such as co-operation in "health weeks." Then there is the roving out in search of adventure from which may come increase of wisdom, power, and health. Roaming from place to place on foot, and sleeping out in hike tents, can be a cheap, healthy, happy, and useful holiday. Foreign towns can be visited by groups of Rovers, and mountains climbed in Switzerland. The border line between quests and pastimes is now obviously becoming thin, and it is time to remark that, while many a Rover starts one of the above forms of activity as a pastime and later turns it into a quest, the greatest care should be taken to prevent a quest from being turned into a pastime, so destroying its soul.

The secondary grouping of individual comradeships into groups prevents morbidity, provides variety of outlook, and strengthens by union the force of the comradeship spirit which inspires this alliance of the power of youth with the wisdom of age.

### *Conclusion.*

In the old days the knights played the game of life with jousting and jesting, with banquets and battles; they did not think themselves over-good, and they were hardly to be called over-wise. Yet a great and inspiring legend has grown up around their memories. Nothing previously set out in this book must be taken to imply that the Rover knights of to-day are less merry or more self-conscious. They will, if healthy, treat life as a game, which, like all other games, requires that its rules be kept scrupulously if the spirit of the game is to manifest itself. They will sally forth to save a soul and laugh away the memory of the victory, even though hardly won. They will listen with barely con-

cealed impatience to solemn advice but absorb its principles gratefully when put to them in the guise of hints about roving to success, particularly if the nourishing meat is rendered savoury by pickled humour. Grave and reverend seniors, full of ancient and even musty maxims, may label them as thoughtless and selfish beings, bent only on having a good time. There is, however, a shrewd touch of psychological observation in the tale of the *Scarlet Pimpernel* whose strenuous and exciting activities were at times concealed so well under a mask of lazy indifference, because the latter, being the other limit of the swing of his character pendulum, was not assumed, but real, while he so chose, and, therefore, deceived all who did not know him intimately. He did not pretend to be idle; he was idle, when he chose to be. Rovers will similarly laugh at times at their leader, and be brutal in dealing with any incapacity he may show, but, if the Rover leader knows and loves his job of leading, he will see through the mockery to the sensitive idealistic nature which it so often conceals. When the day of the great adventure dawns, the leader and his Rovers will be found as closely linked as were the three hundred Spartan men and boys in the pass at Thermopylae, defying death as light-heartedly as they had laughed through life, but immovable in their determination to fulfil their destiny, faithful to their comradeship and to the great ideal which lay behind it.

So the Rover of to-day stretches out his hands in secret, and, like the Ephebos at Athens, stands ready to take upon his shoulders the burden of the responsibility of manhood. Within him stirs the power to force him far above the ordinary ideals of the present time, if only a man will lead. Yet is he no paragon of inhuman merit; he is just a Rover, impatient with himself and with others, full of that Divine discontent from which alone can progress be born.

As the child lives on in the boy, and the boy in the Rover, so the undying Rover confers on manhood its vision, strength, and desire to travel still higher. The

final stage when these combined beings rise high enough to glimpse a yet more glorious view is beyond the scope of this little book.

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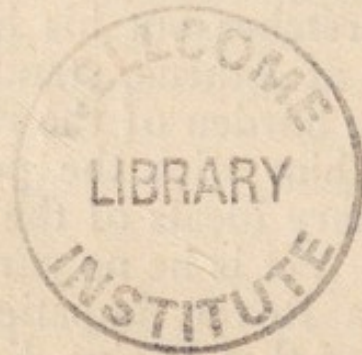
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