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The nature and solution of the community boy problem

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THE NATURE AND SOLUTION OF THE COMMUNITY BOX PROBLEM

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THE NATURE AND SOLUTION OF THE COMMUNITY BOY PROBLEM.

Introduction.

1. The Problem Stated. Every boy is a real problem. This is a statement that will be accepted without question by everyone whose knowledge of boys is derived from an intimate association with them. The boy is a problem first and foremost in his own home. If he is understood there and properly trained, he becomes, after due process of time, a noble man and a worthy citizen. If, for any reason, the home fails, it is likely that the community will find itself involved in the problem of this particular boy; and if the community fails, the State takes up the task and retires the boy from circulation, as it were.

There are, therefore, two major divisions of any adequate discussion of the Boy Problem; viz., first, the boy problem in the home; second, the boy problem in the community. The one is of supreme interest to parents; the other grips the heart and stirs the mind of every man and woman whose interest lies in the realm of civic progress and social betterment.

2. Scope of Thesis. The scope of this thesis is limited to that phase of the boy problem which gives the community vital concern. To this end, it will be necessary to examine certain phases of the boy problem in the home. The usual discussion of the boy problem in the home aims to assist parents to a better understanding of boy nature and its training—an elementary discussion of child psychology, in other words. This examination of the home life of the boy will be for the purpose of assisting the community in the solution of its problem by revealing the environmental conditions.
out of which this problem springs. The home is the basic institution, the major factor, the dominant influence, which inexorably determines the slant of the boy's life.

3. Terms defined. As a further limitation to the scope of this thesis, a word must be said with reference to the size of the Community. It is obvious that both the problem and its solution would be quite different in a community whose population is 500 than it would be in a community whose population is 500,000. Aside from the factors of leadership and finance, the very forces which function as causes of the Community Boy Problem are not at all the same in such widely diversified populations. It is however, possible to fix upon a rough minimum population and maintain with reasonable accuracy that variations in the Community Boy Problem will be in the matters of size and intensity rather than in causes and nature. This rough minimum population will be set at 10,000. That is to say that this discussion of the Community Boy Problem in its nature and solution is applicable to communities of 10,000 population and over. That it may apply to smaller communities is possible; that it does apply to communities of this size and larger is certain.
Part 1.

THE NATURE OF THE COMMUNITY BOY PROBLEM.

1. Sociological Backgrounds.

A. Congestion of population.

It is an interesting phenomenon that in any city there will be a given section which is conspicuous by reason of its congestion of population. Here the economically weak gather. Here, too, the gregarious instinct of man rides with a loosened rein. It is, also, the general impression that over this area of dense population, the spirit of vice and crime hovers and broods with a sort of eternal vigilance that precludes its presence in the more remote, and supposedly more "respectable" quarters of the city. This is not true. What is true, perhaps, is that the ability to conceal and to refine evil is greater in the more remote quarters than in the slum section.

Furthermore, the perpetuation of this congestion of population seems provided for in the unrestrained fecundity of these dwellers in the crowded areas of our cities. This excess of children over desire or need for them constitutes one of the great factors in the problem now being considered.

While the fact must never be lost sight of that a Community Boy Problem exists wherever a boy has gotten beyond the control of the home--regardless of the location of that home--nevertheless it centers as a rule in those areas where cross the crowded ways of life. It is in the centres of population in our cities that we are to observe the boy problem in all its amazing intricacies.

B. Poverty

It is often supposed that poverty is the chief cause of the
Community Boy Problem. This theory is scarcely tenable in view of the facts. That it is a contributory cause none can deny. The boy who must needs battle for success under the handicap of extreme financial need must certainly over-ride an obstacle of which his more affluent brother knows nothing of. But that poverty per se thrusts the boy out of his home and into the lap of the community as a "problem" is a gratuitous assumption. It does nothing of the kind. It needs to be said over and over again that the basis of the Community Boy Problem lies chiefly in an unfortunate home environment. The boy who emerges from a palatial house--wherein the father is so much occupied in making money in the business world, and the mother is so enamoured with the spending of it in the social world, as to necessitate leaving the boy's upbringing to the servants--is far more apt to become a problem to the community than is the boy whose home is pervaded by poverty, fellowship and love.

As a sociological factor in producing the Community Boy Problem, poverty is more a remote influence than an immediate cause. That is to say, poverty necessitates a huddling together of many persons as a rule, with inadequate facilities for the suitable training and development of child life and, because of this, it is easier to involve the community than would ordinarily be the case with a home environment not faced with the inevitable necessity of clutching after the last cent.

Parental Ignorance and Indifference.

Herein lies the major cause of the Community Boy Problem, in so far as it involves the home atmosphere and environment. One of the tragedies of our modern civilization lies in the decline of the element of authority in the life of the home.
Parental control of children is approaching the negligible in vast numbers of homes in every city. This is due in part to the spirit of the times, and in part to parental ignorance. In the day in which we live, we are witnessing a decline of authority in every realm of life. The spirit of unrestrained liberty is in the air. But, with the spirit of liberty, there is a deplorable absence of the disciplines of liberty. Sheer independence, uncontrolled and ungoverned, is quite as dangerous to the world as is complete subserviency. It is only when individual liberty is controlled by personal loyalty to the greater needs of the world that we may lay any claim to it as advantageous to the progress of civilization.

It is at precisely this point that the weakness of our home life is to be found. A freedom heretofore unheard of is assumed as a right by the boy and tolerated by the parent. Home becomes a hotel, the streets his playground, and the pursuit of pleasure and excitement the main object of life. Any attempt to limit this independence is resented as an infringement of his inalienable rights; and, since it is easier to yield than to battle for a principle, the parent relinquishes control and bemoans the times. The boy pursues the uneven tenor of his way, uncontrolled by mature judgment, until at length he is justly reckoned a community problem. So it is to be seen that this new freedom that is in the air becomes a menace, if with it there is not discipline and the introduction of control in conduct.

In the main, parental ignorance is of two kinds:— (1) an actual disparity of intellectual attainment between parents and the children; and, (2) an ignorance of the psychological and physiological backgrounds that enables parents to understand
what is going on in the unfolding and developing personality of the child. The first of these is almost universal in foreign-born parents. It is becoming more and more evident in other parents as the movement to place the level of intelligence of the masses of the people at the point of graduation from a standard high school progresses. As time goes on, more and more boys and girls will complete a high school course. The trend of the times is constantly on the increase. In this connection Prof. W. C. Bagley has this to say:

"The enrolment in public high schools has increased nearly thirty-five percent within a period of five years, and the rate of growth in the latest years for which statistics are furnished in the present report (of the Commissioner of Education) was substantially higher than the average rate of the fifteen preceding years. There is every reason to expect that, by 1925 the high schools will have doubled the enrollment they had in 1910. If this rate of growth continues for still another decade and a half, our secondary schools will enroll by 1940 no fewer than 3,500,000 pupils. If present tendencies are not seriously retarded, secondary education will be as nearly universal by 1950 as is elementary education to-day."

This means that a generation hence the educational level of parents will not ordinarily be surpassed by that of children. But, for the present, the distinction is well marked and constitutes a factor in the problem we are considering. The boy knows more than his parents. And, furthermore, he realizes it. This is an almost inevitable cause of trouble. Respect for parental opinion decreases, discipline is weakened, and the very foundations of the most sacred American Institution--the home--are undermined.

Parental ignorance of the genetic processes, likewise, causes storms and difficulties in the family circle. Control must be exercised in accordance with the developing instincts and

natural reactions. For example, there comes a time in the life of the boy when it is not sufficient to demand unquestioning obedience to parental authority. In herent in the very nature of his being, there flows the instinct of freedom of personality. The boy realizes that he is not a chattel. His father does not own him. He is a living soul with rights that must be respected. The father, who now demands that the boy do something, with no explanation other than that he must do it because his father says so, has run counter to a deep-rooted law of nature, and the result is rebellion on the part of the boy. Ignorance of the law has not excused the father. So, at every stage of the boy's life, there are differing and fundamental physiological and psychological laws of development which must be known and respected by those whose sober task it is to build men out of boys. Failure to recognize these laws, or training not in accord with them, produces discord in the home. And failure in the home is what makes the problem for the community.

A more subtle and perhaps more prolific factor in producing the Community Boy Problem than parental ignorance is parental indifference. No one needs to be told to-day that the crowded sections of our cities swarm with unwanted children. Through ignorance and lust they were brought into the world; and, unloved and untended, they cling feverishly to life. Undesired in the home, they become burdens upon the community. They struggle for existence from the outset; they do battle with an environment that would crush them; with the streets as their playground and the gang for a teacher, they grow up to become the voters of the nation. They are rough and tough; but, indeed, they must needs be, to survive.
This heartless indifference on the part of parents is a sinister note in the life of our times. It is a contributory factor in the rise of the Community Boy Problem which bulks large and demands recognition.

D. Race Prejudice.

Little needs to be said of race prejudice as a factor in producing the Community Boy Problem save that it is an acquired characteristic on the part of the boy. The spirit of democracy is a dominant trait in the boy who has not yet surrendered his birthright. Such a boy is in the best sense of the word a pragmatist. He judges his associates on the basis of their inherent qualities and good works. When a boy is stigmatized or ostracized by his companions for no other reason than that he is a Jew, or an Italian, a German or a Swede, or some other race or nationality, we are witness to an act that is unwholesome in itself and un-natural in the boys who do it. For the welfare of society it is the business of the community to ruthlessly stamp out such un-American and undemocratic ideas from the minds of the boys who are guilty of them. For race prejudice is a menace to civilization for which there can be no excuse. To this end Mr. H. G. Wells says:—" 

"I am convinced myself that there is no more evil thing in this present world than Race Prejudice; none at all. I write deliberately--it is the worst single thing in life now. It justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world."

When found in boys, it is easily eradicable, and, for the welfare
of society, the community must initiate the attack upon it.

II. Physiological Backgrounds.

A. Physical Fitness.

1. Revelation of the Army Camps. The physical development of the boyhood of the land has long been known to be inadequate. Just how inadequate was not revealed until the conscription of youth in the world war. Then it was discovered that 29% of the drafted men from 21-31 years of age were physically unfit for general military service because of physical ailments contracted in times of peace. "This is an indictment directly of the society in which these men had grown to maturity, and indirectly of the health service which has been offered in our Public Health System."'

The community efforts on behalf of physical welfare of our boys and girls as administered through the public school system have been insufficient and unsatisfactory. Quoting again from "The Classroom Teacher," :-"It is common practice to write on a card the defects found in the children who are examined and then, after giving advice, which is often unheeded, to file the card until a year later when, upon re-examination, the card and the child with all his defects, reappears."'

Never again can we evade the responsibility of fortifying the bodies of our boys against the strain and stress of life in the world as it is. It is a problem of the community for the welfare of the nation. Not that there is going to be another war, and thus it is wise to adopt preparatory measures, but because the problems of peace lay quite as much stress and strain upon the physical fitness of the manhood of America as

'Stryer and Englehart, "The Classroom Teacher," P. 17
does the carnage of war.

2. Malnutrition. Closely akin to this theme is the subject of malnutrition—a condition which is vastly prevalent in our crowded community life to-day. It is perhaps the basic disaster which threatens the whole physical life of the boy. Malnutrition means not only an insufficient amount of food; it means also a lack of the right kind of food, or badly prepared food; or an unbalanced diet, or an over-supply of candy, highly seasoned foods in excess, coffee or other stimulants.

The visible symptoms of malnutrition are many. The boy may be either listless and dull, or nervous and highly excitable. He is usually thin and pale, although there are some cases in which the face is well-filled out but flabby, with dark circles under the eyes. Poor teeth, a weak digestive system, and high susceptibility to numerous diseases are likewise signs pointing in the general direction of malnutrition.

The need of community endeavor to relieve this great evil cannot be over-stressed. The physical fitness of the childhood of the nation is a vital problem. It is one of the many angles from which the boy problem must be observed, especially that phase of the boy problem which most concerns the community.

B. Menace of Child Labor in City Streets.

1. Newsboys. Everyone is amazed, appalled and angry to learn of the infamous practices of industry in regard to the employment of child labor. Figures from the U.S. Government reports for 1920 indicate that "over a million children between ten and sixteen years of age—one child of every 12 of those ages in the entire country, and a much higher proportion in certain sections"—are gainfully employed, and we feel the horror of it all.
And it is indeed, a horrible thing. That young boys should be tied to a task beyond their strength, and denied the right to exercise their social impulses and cultivate their gregarious instinct, is a crime.

But, the ranks of what is technically known as "Industry" do not hold all the victims of child labor. On the streets of our cities, uncounted numbers of young lives are hardened by contacts they ought not to have; forced to view life in the raw; and battle with an environment that exerts only the downward pull.

Meditate for a moment upon the army of newsboys that invades--one might almost say infests--our cities. What a radiancy, almost halo-like surrounds them, in the sentimental mind of the general public. Little merchant princes are they. Valiant supporters of an impo- cunious family it is generally supposed. And, in later years, when, in due course of events, they have written their names high in the realm of business or in the professional world, some industrious newspaper man will attribute their rise from obscurity to the experience accumulated on the city streets long ago. But all this is the glamor of fiction. What is the real situation? What are the actual facts?

The evidence accumulated from surveys, reports and other sources is sinister enough. So far as newsboys are concerned it reveals the menace of the trade from almost every conceivable angle. Among the conclusions reached by the process of investigation are the following:-

"The ordinary newsboy is surrounded by influences that
are extremely bad, because (1) of the desultory nature of his work; (2) of the character of street life; and (3) of the lack of discipline or restraint in this work.

The occupation is characterized by (1) rush hours, during which the boy will work himself into exhaustion trying to keep pace with his trade; and (2) by long hours in which there is little or nothing to do, during which the boy has unlimited opportunities to make such use of the street freedom as he sees fit. During these light hours, newsboys congregate in the streets and commit many acts of vandalism. They learn all forms of petty theft and are usually accomplished in most of the vices of the street. In building up their routes, the boys often include places of the most degrading and detrimental character. On the economic side, the loss is due to failure of the occupation to furnish any training for industrial careers."

Aside from the atrocious hours of the street trade—hours which, in many instances, either call upon the boy to be up all night or to arise before daybreak—is the detrimental effect of this form of occupation upon the physical well-being of the boy. That cigarette smoking is almost universal, even among the youngest representatives of the trade, needs no demonstration. Equally disastrous, however, are the irregular hours of eating, and the unwise selection of food. Great quantities of coffee and doughnuts are consumed; hot dogs and mince pie from the alley counters and grimy lunch carts allay the pangs of hunger.
at all hours until stomach trouble and malnutrition take
their certain toll.

Again, and even more insidious, is the break-down in the
realm of morals. The reference here is not to the grosser
passions and their accompanying vices, though these are likely
to be given full sway, both in word and deed. What is meant
is the more subtle trickery that finds expression in the boys
attitude toward life. It is the outlook on life that is
expressed in the thought that a criminal is punished not for
breaking the law, but for being caught. A premium is placed
on cleverness. Dr. Clopper has made specific reference to
this evil in these words:—

"There are tricks in newspaper selling as well as in
other trades, and children are not slow to learn them.
A careful observer cannot fail to note that certain news-
boys seem always to be without change. Their patrons
are generally in a hurry and willingly sacrifice the change
from a nickel, even priding themselves on their unselfish-
ness in thus helping to relieve the supposed poverty of
the newsboys. As a matter of fact, such an act does
real harm, for it arouses the cupidity of boys, and leads
them to believe that honesty is not the best policy.
The temptation for newsboys to develop into "short change"
artists is an ever present one, for the bustle of the
streets creates a most favorable condition for the practice
of such frauds. Yet in spite of the many temptations
which assail them, numbers of newsboys are scrupulously
exact in the matter of making change, even under the most
trying circumstances. Another common form of deceit,
used to play upon the sympathy of passers by, is practiced
after nightfall by boys of all ages in offering a solitary
newspaper for sale, and crying in a plaintive tone, "Please,
mister, buy my last paper?" A kind-hearted person
readily falls a victim to this ruse, and as soon as he
has passed the newsboy draws another copy from his hidden
supply, and repeats his importuning. Commenting upon
these features of street trade, Dr. Charles P. Neill, U.S.
Commissioner of Labor, has said:— "Unless the child is cast
in the mold of heroic virtue, the newsboy trade is a
training in either knavery or mendicancy. Nowhere else
are the wits so sharpened to look for the unfair advantage,
nowhere else is the unfortunate lesson so learned in youth that dishonesty and trickery are more profitable than honesty, and that sympathy coins more pennies than does industry.” 1

Finally, it will be well to consider the plea of poverty that is made in behalf of the newsboys. Is it founded on fact? Are these bright-eyed, energetic little youngsters who so arouse our interest and sympathy, the main support of some family in desperate need? Not as a rule. Dr. Clopper further says:-

"One of the reasons why the public is so indulgent towards the street worker is that it takes for granted the fact that the child is making a manly effort to support a widowed mother and several starving little brothers and sisters. Mrs. Florence Kelley calls this 'perverted reasoning', and scores the public which unhesitatingly "places the burden of the decrepit adult's maintenance upon the slender shoulders of the child." Poverty has made an excuse for child labor from time immemorial by those who profit most from the system. Newspapers are not an exception to the rule; the newspapers extend their circulation through the efforts of the boys--hence they see nothing but good in the newsboys work, and fight lustily to defend what they claim to be the mainstay of the widows.2

It is to be noted that nothing has thus far been said against the paper route as an occupation for the boy. What is to be condemned is the physically and morally destructive street trading and competition. There is nothing objectionable in the mere delivery of papers by a boy, provided the hours are within reason, the load is not too great, and the route itself lies among homes that are above question. Indeed, the training thus received will probably be of undoubted worth to any boy.

1 Clopper, Edward N., Child Labor in City Streets., p.63
2 Ibid., p. 70
2. Messengers and Delivery Boys. It is pretty generally recognized that the job of messenger or delivery boy is a blind alley task; and as such, finds little approval in the public mind. Then, too, the average messenger boy, despite his uniform, has little about him that appeals to popular fancy. Not infrequently he is unkempt; often he is over-acting the "tough", and at times his slouching indifference is in marked contrast to the eager vivacity of his newsboy rival for public approval. But these facts alone reveal only surface conditions. Beneath the surface there is a grim menace lurking in this type of work that practically guarantees the moral collapse of the boy who undertakes it. This is more especially true of the night messenger and delivery boys.

Dr. Clopper's able investigation of this phase of the Community Boy Problem amply attests this fact. He says:—

"The delivery of telegrams forms but a small part of the boy's work at night, because few messages are dispatched after business hours. Instead, calls are sent to the office for messengers to go on errands. The boys wait upon the characters of the underworld and perform a surprising variety of simple tasks; they carry notes to and from the inmates of houses of prostitution and their patrons, take lunches, chop suey and chile con carne to bawdy-house women, procure liquor after the closing hour, purchase opium, cocaine and other drugs, go to drug stores for medicines and articles used in their trade, and perform other tasks that oblige them to cultivate their acquaintance with the worst side of human nature. Usually the brightest boys on the night force become the favorites of the prostitutes; the women take a fancy to particular boys because of their personal attractiveness, and show them many favors, so that the most promising boys in this work are the ones most liable to suffer complete moral degradation.

Messenger service not only gives boys the opportunity to learn what life is at night in "tenderloin" districts, but the character of the work actually forces them into contact with vilest conditions and subjects them to the fearful influences exerted by such associations." 1

1 Ibid, pp 102, 103.
Again, we have the testimony of Dr. Charles P. Neill, to the same effect, in these words:—

"The newsboys service is demoralizing, but the messenger service is debauching....and, saddest of all this service appeals strongly to the children. The prurient curiosity of the developing boy would itself incline him to like these calls to houses of prostitution, but they quickly learn also that women who live in these sections are more generous with their earnings in the way of tips than are the people in the more respectable sections of the city...... It can be said that all the boys who go into the messenger service do not go to the bad, but it can be said with equal truth that it ruins children by the dozens, and that is any boy comes out of the service without having suffered moral ship-wreck he can thank the mercy of God for it, and not the protecting arm of the community that stands idly by and makes no attempt to save him from temptation." 1

The only solution for this problem is to take boys out of the messenger service—at least at night. This, a number of States have done done by statute. New York forbids any person under twenty-one years of age to undertake this kind of work between the hours of ten o'clock at night and five o'clock in the morning. Massachusetts has the same law, save that newspaper offices may employ them. Utah, Michigan, New Jersey, New Hampshire, Tennessee, Ohio and other States have similar laws.

3. Influence on Delinquency. If child labor on city streets tends to force an unwholesome environment upon those who practice it, the logical expectation is that Juvenile Delinquency will be greater among boys who are so employed than among boys who are otherwise employed. The breaking down of restraint, the premium set upon dishonesty, the disastrous effects of irregular hours and improper food, the vitiating influences of sophisticated companions—all assist in giving the upward thrust to delinquency in the group subjected to these circumstances.
And the conclusion one would expect proves true in fact. Surveys and studies wherever made, have led always to the one conclusion—that Juvenile Delinquency is greater among boys engaged in street occupations than among boys not so engaged.

This fact is admirably indicated in a comprehensive study made under Government auspices in 1907, and based on the Juvenile Court records of a number of cities. This study shows that of the 4,839 delinquents considered, 2,767 had been employed. 8,797 offences were recorded, of which 5,471, or 62% were committed by those who had been employed, while 326 offences—38%—were committed by others. 1

There is but one conclusion to be drawn—i.e. that the crime sheets of the land demonstrate beyond a doubt the menace of child labor on our city streets.

111. Psychological Backgrounds.

While it is true that a third of all the boys who are brought before the Juvenile Courts of America are under 12 years of age, it is likewise true that the upward curve of juvenile crime begins at about ten years of age. At about this time there is born in the boy a new instinct—a new outlook upon life—a new reaction to environment. This new element is the rise of the social consciousness. It is the dawning of the gregarious instinct in his nature. Hitherto, he has taken his chief delight in playing much by himself. He has been an individualist. Now he wants to associate with others. He thinks in the terms of team play. He responds to the altruistic appeal. In short, he joins a "gang".

1 Senate Document No. 645, 61st Congress, 2d Session.
Unfortunately in the popular mind the word "gang" connotes something highly undesirable. It seems inevitably to be the agency of evil. To be a member of a gang is considered the worst that can be said of a boy. Now all this is quite a mistaken idea. Nothing could be farther from the truth.

To be sure, many gangs are evil, but that is not because of the gang instinct, but because of evil individuals within the gang. The gang instinct in and of itself, is entirely wholesome; and the gang may become the solution of our problem, if we but deal wisely with it. For the basis of the gang instinct is loyalty--and such loyalty as only the ardent nature of the boy can display. This loyalty is given primarily to an individual, but ultimately to an ideal. When the ideal is a worthy one and receives its full measure of devotion on the part of the boys, then the gang becomes the finest force for good in the boy's life. When the ideal is low, or vicious, and receives a like full measure of devotion on the part of the boys, then the gang becomes a menace and the situation becomes desperate.

Dr. William Byron Forbush describes the gang instinct as "the friendship making instinct", and refers to the gang as the most powerful single influence in the lives of most children between the ages of ten and seventeen. To the individual, the voice of the gang is the voice of public opinion. "The peril of the gang", says Dr. Forbush, "is not that the gang is bad, but that it is undecided; it never is sure of what it is going to do next. To ignore the gang is to let it go its own
That which must constantly be borne in mind, then, is that the gang is not to be feared or ignored. On the whole, it is on our side. It is not an instrument of evil by deliberate choice. No boy starts out by wanting to be bad deep down in his own soul. The solution of our problem lies in the direction of the utilization of the gang instinct. Direct its activities. Control its thinking. Set up its ideals. Bear in mind constantly that the gang can easily be guided, its fine qualities developed, and the gregarious instinct of which it is the expression, wholly and happily satisfied.

Concurrent with the rise of the social instinct in the life of the boy appears that interesting phenomenon which we are to discuss under its popular cognomen "hero worship".

2. Hero Worship. When the dawn of this instinct breaks the mental life of the boy has reached the stage of the formation of ideals; but, as yet, he is unable to think in the realm of abstractions. Ideals as such, have no independent existence for him; they must be tied to a personality. So the boy takes his ideal of courage, of physical prowess, of virtue, of strength, and attributes them, and a host of others, to some older boy or man who becomes for him a hero.

Whatever else may be said of this individual at whose shrine the boy is now paying homage, he is a doer of deeds. The ability to achieve results is a prime essential in the one who is thrust into the role of hero.

Whoever this individual may be—whether his influence is cast on the side of right or wrong—the point to be remem-

1. Forbush, William B., Boy Problem in the Home, p. 144
bered is that his influence is dominant in the life of the boy. A single personality may now make or mar his whole career.

For the boy in the home of culture and refinement, this problem finds an easy solution. But the instinct of hero worship is no less masterful in the boys who are to be found roaming our city streets. They too have their heroes. That these spring from the haunts of vice and crime makes them rather more than less attractive.

The gang leader frequently fills the role most acceptably to the members of the gang. Thus it is that out of this normally helpful agency of the gang; and this unquestionably masterful instinct to personify his ideals in an individual whom he knows or knows of; we have two potent factors in the production of the Community Boy Problem.

It is the unquestioned duty of every community to provide a suitable solution to this distressing problem. It is a duty on the basis of the highest ethical standards and social service ideals; it is a duty on the low plane of self-protection. These boys of the city streets whose environment is such as to make one shudder, are schoolboys, too. They are virile; they are splendid "mixers"; they associate freely with the boy from the finer home environment. As a rule, the downward pull of their influence is greater than the upward pull of the more privileged boy. In self-defense, the thoughtful parent will sponsor any plan that will tend to turn their hero worship instinct in the direction of a worthy ideal. It is the duty of awakened citizens to arouse the sleeping conscience of the great masses of thoughtful people who realize that something is wrong, but who do not know what it is.
B. Factors Developing the Emotions.

1. The moving picture. The moving picture show becomes a factor in our consideration of the boy problem, not because it is inherently good or bad, but because the great majority of boys, from an exceedingly youthful stage, go to the movies. In the psychic nature of things, no boy attends a performance without some sort of an emotional reaction. It is not the purpose of this discussion to enter into a debate on the virtues or the view of the present order of things in this field of amusement, nor to suggest the solution of the problem. What it is intended to do is to indicate the features of the situation which make the moving picture a factor in the life of the boyhood of the nation.

Consider first the economic factor. It is obvious that, from the point of view of the boy, the house which offers entertainment at the lowest rate is the most desirable establishment, and the one most frequently patronized. Our cities are filled with ill-conducted houses charging ten or fifteen cents admission, and into which pour uncounted numbers of children in search of happiness or thrills or brief forgetfulness.

From the producers point of view, that type of picture that will draw the greatest crowd is the type of picture for him to produce. He is in business essentially for profit—not service, nor education, nor yet moral uplift. "Business is business" is his motto. He has decided that pictures displaying life in the raw, wild, brutal, physical and sensuous are the type that have the greatest pulling power. Hence,
the market is flooded with these unhealthy and revolting misconceptions of life for these unsuspecting children to gloat over.

Now, let us consider the factors lying within the scope of our interest. Recognizing the type of picture that is calling boys from the streets to the shows, how often do they go? Many of these houses change the bill daily, others every two days. This is done solely because the same people patronize the show every day or every other day. It is not unusual for boys to go four and five times every week. Naturally imitative, and exceedingly susceptible to suggestion it is to be expected that their conduct will be motivated by these events which they have witnessed. And it is. No accurate statistics as to how general this practice is, are available; but it is reasonable to suppose that much of the early vice and crime now becoming so prevalent, is fostered by an attempt on the part of the children to reproduce the scenes in actual life, which they have witnessed on the silver screen.

Finally, it is certainly bad, from a psychological point of view, for these young lives to have their emotions wrought to high pitch day after day, only to have them die down again without legitimate utilization of this emotional energy. We must not forget the basic principle of psychology that "every impression must have a corresponding expression."

The moving picture, then, must be recognized as a real and prominent factor in the life of the boy who is considered as a community problem.
2. Other factors. There are two other factors which
bulk large in the development of the emotional life, and thus
constitute psychological backgrounds of the Community Boy
Problem. The one is the dawn of the sex life; the other
is the awakening of the religious life.

There is no more important physio-psychological factor
in the life of the growing boy than that of sex.
The Sex
Instinct. The traditional attitude of silence on this subject
by parents; or the vague, veiled and whispered references
to it when discussion has been permitted, has resulted in
a deplorable situation. This fact is now recognized, and
the immediate danger is that the pendulum will swing to the
opposite extreme. The Freudian school represents this
excessive liberalism, even eroticism, and the most charitable
commentary that can be offered on its teachings is that the
little nugget of truth that is revealed in them is gained at
too great a price of wallowing in filth.

There are certain salient facts regarding the sex life
that need to be borne in mind in arriving at a sane position
between the extremes of silence and garrulousness on the
subject. The first is that early knowledge is practically
universal. When one speaks to a six or seven year old boy
of sex matters, he is not talking on an unknown theme, though
it is quite likely he makes use of unknown terms. The second
fact to be borne in mind is that the phrase 'sex-life' includes
far more to-day than it did years ago. It was formerly
thought that sex development and adolescence were concomitant
terms phenomena. It is now known that the sex instinct
begins its development before eight years of age and that its and that its physiological aspect is only one phase of this development. Accompanying this, are psychic phenomena previously unassociated with the sex instinct, but now recognized as truly a part of it. The outward manifestations of these phenomena are to be found in the strong attachments for other children, or for adults, expressed

"by taking every chance to see, be with, touch kiss, or embrace the person who is for the time being the one beloved, or even in a sort of fetishism, any article belonging to, or touched by that one.

Romantic dreams, blind jealousy mingled with passionate devotion, often produce most erratic conduct, from slavish imitation to outbursts of wild display. Cases of "self love" and "crushes" are illustrations of these complexes. All this does not mean to imply that every case of enthusiastic friendship is a manifestation of the sex instinct, either in this period or the succeeding one; but that, frequently the incompletely developed instinct does show itself for a while in this form."

A third fact to be kept in mind is that sex instruction must be given early; and, if at all possible, by the parents. The best substitute for parental instruction is the friend whom the child loves and respects. It is hardly conceivable that the information cannot be imparted to the average child from one of these two sources. There are other methods to be sure, but they are all bad in varying degree. Among the worst is mass instruction in any form. This subject is not one that lends itself to mass discussion. Such discussion arouses morbid curiosity and leads to vicious experimentation. Sex control is not a resultant of factual knowledge. The stressing of physical damage is no longer considered scientific. Control is engendered not through fear of evil reulsts, but through the

1 Norworthy and Whitley, Psychology of Childhood, p. 76
sublimation of impulse, the recognition of the higher worth of the ethical, moral, and spiritual things. This appreciation of, and loyalty to, the higher life calls for personal dealing and individual training.

The sex instinct, then, constitutes a vital psychological factor in the consideration of the community boy problem. How to deal with it is a hotly debated subject, but, that it must be successfully dealt with in the rising generation, allows of little dispute among those who know the appalling abuse of this instinct now current.

Twenty-seven million persons under twenty-five years of age in America receive no religious training whatsoever. Religious Training. The 16,000,000 in our Sunday Schools receive on the average, a scant thirty minutes a week from untrained and uninform ed teachers. Of every four children in the Sunday School of twelve years of age, three will have dropped out of both Church and School by the age of seventeen.

Crime has increased in America 400% in the last fifty years—a larger percentage increase than in any civilized nation in the world. The age of criminals has decreased from the late teens to the early teens. The crime wave is sweeping the nation and gaining in numbers and intensity. 1

There is a definite and specific relation between this lack of religious training and the increase of crime. The moral fibre of the nation is breaking under the stress and strain of modern life. The one thing that will check the mad whirl toward moral chaos is the injection of ideals into the life of

1. Statistics quoted from 1923 class-room lectures of Dean Walter Scott Athearn.
the childhood of the nation. An ideal is an idea shot through with emotion. Religion is the idea of God made vibrant by individual experience. The results of religious experience in individual life—high honor, purity, honesty, right conduct, and strong character—will come only as individual lives have religious experiences.

These unknown and un-numbered boys of our city streets—these Community Problems—beneath all the grime and dirt, behind all the carelessness of thought and speech, back of all the misdeeds and wrong attitudes—have each and every one the inherent capacity for religious experiences. Within each one lies the possibility of conduct motivated in the terms of a great Ideal.

It may be said that this is hyper-critical and practically impossible. But, it must also be said that the Community Boy Problem will never be completely solved until the religious training which is a part of the rightful heritage of every boy shall be a part of the training of each boy.

The teaching of "ethics" may sooner or later become a recognized part of the boy's training in the public school system. But ethics is not religion, despite the ideas of John Dewey. Nor is it a satisfactory substitute for religion. Religion is a conscious attitude towards Deity. There is within every boy an instinctive groping towards—a reaching out for—God. It is a cry for religion. There is no agency in existence save the Church which has as its special task, the training and development of that instinct. The failure of the churches to fulfill their mission is revealed in a series of startling figures that have been recently
These figures show the following astounding facts:

"Taking the childhood of America from infancy through the adolescent period, it has been discovered that nineteen out of every twenty Jewish children receive no systematic religious instruction through the agency of the Church. Three out of four Catholic children likewise receive no systematic religious instruction; and two out of three Protestants are in a similar unenviable position. Seven out of ten of the children of America receive no educational training in the vital matter of religion. Moreover, it is found that while the 20th Jewish child—the one who does receive religious training—receives 335 hours per year; and the Catholic children who receive such training receive 220 hours per year; the Protestant children in the Churches receive only twenty-four hours per year—and this number is to be cut in half, since it is found that the average Protestant child attends only 50% of the sessions.

Of what concern is all this to the problem under discussion? Simply this—since the Community Boy Problem is, after all, a problem in human conduct mainly, and since human conduct is largely affected by ideals, and our ideals are in great measure determined by religion, this whole question of religious education is not a remote but a vital factor; not incidental, but fundamental in its relationship to the question. Crime increases in direct proportion to our diminishing ideals. The solution of the problem lies in the re-birth of idealism, and the responsibility for this reaction rests upon those whose ideals yet burn and flame within them.

C. Factors producing Delinquency.

In the main, it can be said that the numerous factors producing delinquency may be allocated under one or the other of the two general heads of heredity and environment.
1. Heredity. So far as heredity is concerned, there is an increasing tendency to recognize its potency in the life of the individual. While it is to be vigorously asserted that man is not helplessly held by heredity nor forever fixed by fate, nevertheless a poor heredity background is a persistent handicap that is difficult to overcome.

It needs to be pointed out that crime is not necessarily the result of a vicious spirit, but may quite as well be the symptom of inherited disease. Mental tests are now revealing specific differences in mental ability within the population. There are those who are super-normal; there are those who are sub-normal. It is the super-normal group that furnishes the leadership for society; it is the sub-normal group which constitutes a grave liability—even a menace—to the community.

Prof. Ross has this to say on this point:

"The sub-normal are largely responsible for such sinister phenomena as crime, pauperism, vagrancy and prostitution. There is reason to believe that a third of the prostitutes in America are feeble minded. It is supposed that from a quarter to a third of the paupers are hereditarily defective. Half or more of chronic inebriates are victims of bad heredity. The proportion of criminals who are mentally defective is no doubt many times larger than that in the population at large.

The number of feeble-minded in the United States is not reckoned at less than 375,000, while a much greater host carry the taint in their germ-plasm and, if they mate with their own type, may transmit it to their descendants."

The point to be noted is that these hereditary strengths and weaknesses are frequently discoverable in childhood through the agency of the mental test. Boys who are border-line cases, morons, or distinctly feeble minded should not be left until they

1 Ross, Edward A., Principles of Sociology, p. 17
break the law and then be thrust into reform schools. They are cases for psychopathic or other hospitals; not for jails or similar places of incarceration. The conscience of the people must be aroused in behalf of these unfortunates who, through no fault of their own, are unable to meet with the conditions of life in a world like this and rise above temptation to evil. They are not vicious, they are not bad, they are simply sick.

It is also to be recognized that these individuals whose mental equipment has been proven of negative value, are not likely to rise to very great heights. It is safe to assert that a moron at ten years of age will be a moron in adult life. No system of training is sufficient to supply that mental capacity which was not originally a part of the individual's endowment.

Environment is likewise a mighty factor in the production of delinquency. This is so obvious and well known that little elaboration is necessary. The boy is to a large extent the product of his companionships. He may safely be judged by the company he keeps. He is shaped and moulded by those into whose society he is thrown most intimately. He reflects in his own life and conduct the ideas and standards of those with whom he associates. The boy, therefore, whose home life leaves much to be desired, and whose companionships are unfortunate, is an imperilled boy. He endangers others besides himself. It is therefore, the business of society to rectify that which, for the most part, it has itself produced. Certain positive facts need constantly to be borne in mind by those who seek earnestly to better social conditions. Among them is this—viz, environment can be altered, delinquency can be reduced.
The immediate need is for an awakened conscience on the part of those whose interests and sympathies run in the direction of altruistic service and social progress.

This concludes the survey of the Nature of the Community Boy Problem. We have seen that those forces which exert a downward pull upon the life of the boy; those agencies that divert his footsteps from the path of rectitude, are the factors which go to make up this problem in all its intensity.

These fall under three main heads---Sociological, Physiological, and Psychological backgrounds. Thus far the discussion has concerned itself with principles underlying the issue. In part two the purpose will be to apply these principles in an endeavor to solve the problem, and to consider certain specific organizations and agencies which may be utilized as mediums.
Part 2.

THE SOLUTION OF THE COMMUNITY BOY PROBLEM.

I. A Hypothetical City of 100,000 Population.

A. Boy population between ages of eight and eighteen.

The solution of the Community Boy Problem is a responsibility resting down upon the enlightened citizen body in every community. Every thinking man, deeply interested in his city's welfare is vitally concerned with this phase of the boy problem. Nor is this concern merely charitable. It is as much a part of the modern man's general education to understand clearly the community boy problem and its solution as it is necessary for him to know any other civic and economic problem and its solution. Money given for "work with boys", without information or discrimination, is in much the same predicament as is faith without works—it is very likely to be dead so far as its vital effectiveness is concerned. Just because the heart strings and the purse strings of the average man are touched and opened by the plaintiff note of a boy's need it is necessary to protect the contributing public from expending its money lavishly but not wisely.

Exact knowledge of the precise situation is the form which this protection must take. To this end a hypothetical city of 100,000 inhabitants will be used in illustration. The facts submitted for this city will be generally applicable in the proper ratio, to cities of all sizes from 10,000 inhabitants to the largest cities in the nation. That is to say, the boy problem of a city of 10,000 is, in the main, quite like the boy
problem in the city of 100,000. The number of boys involved will be proportionately less, but the underlying principles will be much the same.

As we attempt to deal with this question specifically and in the concrete, the first matter to be brought into focus is the numerical boy population of the average community of 100,000 inhabitants. In a city of this size, about how many boys are there between the ages of eight and eighteen—the ten year period in which most of the boys fall who become community boy problems. Conservative statistics have yielded the information that, on the average, there are about eight boys within these age limits to the hundred population. This would make 80 to the 1000, and 8,000 to the 100,000 population.

It will further simplify our problem if we analyze and classify these 8,000 boys according to privileges. In so doing it will be well to adopt the terminology of the boys work profession, which has within the last decade become standardized. This evolution of terminology is due to the activity of the organization known as the Boys' Club Federation, and in its magazine we read the following description of how the process came about:

"It was in 1915 that the Executive Council of the Boys' Club Federation, not satisfied with such terminology as "Poor Boy," "Street Boy", etc., decided to use "Underprivileged Boy" as a comprehensive phrase to describe the boy it was specially planned to serve. No sooner coined than it was taken at par and passed current, for it met a need. Within five years it was in common use.

Some would-be etymologists, glossologists and lexicologists in the Boys' Work field put their ban upon the term, but the ban would not stay put. The "less-fortunate boy" was proposed as a substitute, but it proved to be a "less-fortunate word" and passed out. In the meantime the term "Underprivileged" as applied to boys has appeared in the best periodical literature of the day. Dr. Orison Swett Marden has used it in dedicating to the Boys' Club Federation his latest book, "Round Pegs in Square Holes". Within the
last year it has been used in as conservative a magazine as
the Atlantic Monthly, and in an address by as eminent an
educator as Ex-President Eliot of Harvard University. The
term has apparently come to stay, and will soon be found in
the new editions of the standard dictionaries."

Correlative terms are "Special Privileged" and "Privileged"
used to describe boys of differing economic and environmental
status. In and of themselves the terms are largely self-
defining, but the percentage of the boy population falling in
each group is of significance.

1. Special privileged group. Briefly it may be said that
the special privileged boys are those sons of the very wealthy
who lack for nothing that money can buy or influence obtain.
They may be pitiful problems in their palatial homes, but not
very often are they community problems in the accepted use of
the phrase. They are, of course, comparatively few in number,
making up only about 4% of the boy population of a given
community.

2. Privileged group. This group, constituting perhaps
30% of the boys of a city, consists of those who are the sons of
well-to-do parents. They are likely to have the advantages
of higher education and a good home environment, but such is the
economic situation in the home that eventually they must contrib-
ute their fair share to the family exchequer. These boys too,
may well be complex problems within the home circle, certainly
no very great numbers of them wear visible halos, but, like their
brothers of the special privileged group, they do not to any
great extent, tax the ingenuity of the minions of the law, nor do
they in any large number, find themselves confronting Juvenile
Court justices and long suffering probation officers.

1. Boys' Workers Round Table, September 1922, p. 3.
3. **Under-privileged group.** In a lazy sort of way everyone is aware of the fact that there are large numbers of boys who have not an equal opportunity in the world. We find members of this type in every village town and city in the land. Underprivileged boys make up the "corner gangs" in our midst. We recognize them in our newsboys and our boot-blacks. They are to be found in factories and mills. They are met at every turn of the road. Like the poor, they are always with us.

Let it not be supposed that the boy who wears the tag "underprivileged" feels, or needs to feel, that he is in any way under a cloud. It is no disgrace, it is no disaster, it is no scurvy trick of fate to find oneself thus justly labelled. Indeed, in many cases it is distinctly advantageous rather than otherwise. But while all this is true, it must be borne in mind that in the underprivileged boys of a given community we have the group which must needs be labelled "dangerous". With all the fine things that may be truthfully said about them as individuals notwithstanding, it is the group which must be watched. Not that all underprivileged boys, nor for that matter the majority of them, become community problems--far from it--but the fact of the matter is that nine times out of ten the boy who finds himself in the clutches of the law is an underprivileged boy. The statistics show that 90% of the boys who appear before the various Juvenile Courts of the land come from this group.

This fact challenges the attention of all who think in terms of constructive civic improvement. It points unerringly to the seat of trouble. As the physician seeks ever to isolate
the specific germ that is responsible for a given disease, so it is necessary for the social worker to separate from the great mass of boys that group in which most of the Community Boy Problem takes its rise. So having completed the analysis, and designated this particular group of boys as "Underprivileged", the task now is to attempt a definition, or, perhaps more accurately, a description, of the term.

To qualify for admission to the underprivileged group a boy must be the possessor of a liberal handicap in his race for manhood. Obstacles and obstructions, various and sundry, are stretched across or encumber the path that leads to manhood's estate. These handicaps and obstructions are frequently unshakable, but rarely insurmountable. For instance, there are boys eternally faced with the prejudice against race or creed or color. Or, perchance, the obstacle is of a nature that proves a blessing in disguise, such as poverty, which, to his credit be it said, the boy usually carries lightly and greets you with a smile.

Grimmer and more dangerous to the common weal, however, is the handicap of unfortunate home environment. When home to a boy means a place of ceaseless wrangle; when ignorance and arrogance dominate the situation; when he is misunderstood and condemned; uncared for and unappreciated; unthought of and unwanted—is it any wonder that he seeks refuge on the street and, left to his own devices, finds his name eventually spread upon the books of the children's court as a juvenile delinquent? Coming from such an environment are we to expect him to be other
than deficient in the things which society has set up as right and proper? Why should one be shocked to learn that he is a cigarette smoker, a victim of moral lapses, or a thief, when his lot in life has been cast in with companions whose daily routine is of this sort? The wonder of it all is that he turns out as well as he does.

As the plant revolves with the sun, so does the life of a boy turn in the direction of those forces which make up his environment. If those forces be evil, it goes without saying that his life will be warped and twisted, and this in direct proportion to the extent of the evil. If these forces be for right, then of course his life will tend towards virtue. All this is speaking generally. A normal heredity is assumed. Then too, this is not the place nor the occasion to discuss those shining lights who, facing the evil of their environment have fought their way out of it unscathed and un-marred. Nor, on the other hand those weak vessels who, started with all the care of hot-house plants, have flung themselves with reckless abandon into the whirling vortex of riotous living. In the main it is to be said that the average boy is the product of his surroundings and companionships.

In dealing with these boys of the underprivileged group the task is not to decry, but to assist. It serves no useful purpose to condemn some outrage perpetrated by hoodlums if this righteous indignation is unaccompanied by constructive effort. It is completely selfish and utterly unchristian for parents to simply warn their boys against a given boy or group of boys, and do nothing for the unfortunates.
who goes wrong is not vicious as a rule, he is merely the victim of circumstances over which he had no control. Nor does he go wrong alone. He drags other boys down with him. The responsibility for a boy's shortcomings lies ultimately not on his young shoulders, but on the society as represented by the thinking citizens, who allowed such situations to exist and drag down young lives. Whether we like it or not, we are our brother's keeper.

In thus dividing the boys of a community into three groups it is of course, to be borne in mind that there is no hard and fast line of demarcation separating the groups. The whole scheme is but a plan by which we may clearly see the boy problem in perspective, and focus our major endeavor upon that group wherein the need is evidently greatest. It takes no vast insight, or great understanding of the boy problem, to recognize that in the main, the underprivileged class is the imperilled group. Among its members the needs are immediate, imperative and continuous. Delay is dangerous, perhaps fatal, to good citizenship.

Moreover, 66% of the boy population of the average city comes under the head of "underprivileged". Two out of every three boys are of this class. The thing seems almost incredible. These figures have been challenged and attacked, but as yet remain valid taking the nation as a whole. They represent grim and appalling facts. And while it is true that, first and last, there is a very considerable amount of work with boys being done to-day, it is important to realize that not more than 25% of this work is being done by organizations which consider their special
field to be the underprivileged group. Fully 75% of the present work with boys is being done by organizations and institutions whose activities are mainly with the privileged and special privileged groups. This is not to suggest that less work should be done for and with the boys of these latter groups, but rather to urge that infinitely more work should be done with and for the boys of the underprivileged group. In this age of high efficiency and mortal fear of the duplication of effort---both desirable within sane limits---a word needs to be said on the other side. Several years ago, in a southern city, the writer was campaigning for funds in behalf of the underprivileged boy. The ultra-conservatives and representatives of the policy of curtailment, inaugurated an opposition movement under the slogan of "consolidation to save expense". This was successfully countered with a vigorous movement under the slogan "expansion to save the boy". And, after all, that is still the key-note which needs ever to be sounded. There is always enough money available in every community to carry on this needed work if the people can but see the vision and dream the dream of protected boyhood.

B. The Challenge To The Community.

1. Citizenship training of the boy. Accepting as a fact the community responsibility for the training of the boyhood in its midst, this responsibility must be considered in the nature of a challenge to the community. Safeguarding, guiding and directing the 8,000 boys of the hypothetical city is not charity it is business. These boys of to-day are the men of tomorrow; they are citizens in the making. Upon them depends
the future of the city. In ten years they will be wielding a potent influence in the life of the community—either for progress and advancement; or lending this influence to the forces that deter and make for retrogression. Every year in the United States enough boys become of age to change a presidential election.

There are two fundamental assumptions underlying a successful democracy. One is a citizen body of sufficient intelligence to govern itself wisely; the other is a citizen body whose moral character is such that it will govern itself ethically. Understanding and righteousness are the two basic factors in a successful democracy. The State therefore, has erected a system of public schools for the purpose of training the intellectual capacity of its citizens of the future. This public school system is in process of constant evolution. Just now there is evolving a curriculum change by which the major emphasis is being transferred from the physical sciences to the social sciences in the teaching of the youth of the land. The State must, in the future, provide some way in which compulsory education shall be extended to eighteen years of age in order that democracy may be saved. By common consent the minimum standard of education seems likely to be at the level of the universalized High school. This phase of citizenship training the State has accepted as its own, and bids fair to work out a satisfactory solution.

The moral, physical and social training for citizenship in the life of the boy has not thus far been accepted by the State as its responsibility. The alert citizen has at length realized that this responsibility must rest somewhere, and it is one of
the premises of our study that it shall rest down upon what may be termed for distinction, "unorganized society". That is to say, upon those far seeing men and women in each local community who think in the terms of social welfare and civic progress.

Whatever work is done will have to be financially supported by contributions from private individuals. It should be emphasized, however, that this interest is social and for the economic advancement of the community and that it is not to be thought of in terms of mere sentiment and benignant charity. Throwing the discussion for a moment into the realm of the economic, let it be said that this idea of surrounding boys with a helpful environment, aiding them in the choice of suitable vocations and affording wise outlets for their surplus energy is commercially sound.

2. Financial facts and comparisons. Each boy is either an asset or a liability to the city. He represents an investment that brings either dividends or disaster. What, then, is the value of a boy to the city in dollars and cents? Not your Financial boy--of course no sum would adequately indicate his evaluation of a boy. value. But the boy you do not know. The boy who shines your shoes, sells you papers, brings you telegrams or plays baseball on the near-by sand lot. Has he a financial value that can be estimated? There are many factors that militate against assigning a fixed and accurate evaluation, but roughly, and by the law of averages it is possible to approximate it in several ways.

For instance, an insurance company will set a money value upon him. It will pay $5,000 for the loss of an arm, an
equal amount for the loss of a leg, so much if he loses his 
eye, a different amount if it is a finger, and so on. Someone 
has figured that by this method of computation the total value 
of a boy is about $20,000. Then, to venture to the other 
extreme, one may consider the chemical valuation. Chemists 
make the statement that the sum total of the chemical constitu-
ents of the body of a good sized boy are worth about seven 
dollars and a half. The absurdity of taking either of these 
extremes is obvious. The norm lies in between.

Approximating this are the results of a group of college 
professors, who made estimates along this line a few years 
ago. They attempted to set a valuation upon the boy as an 
asset to the community at every age from birth to maturity. 
They based their calculations upon two factors:— (1) the boy 
as a present consumer, and, (2) as a prospective producer. 
Since the Community Boy Problem lies in the main, with the 
boys between the ages of eight and eighteen, the average 
value of a boy between these ages will serve our purpose. 
This amount is approximately $3,000.

Taking this as a standard one may apply it to our city of 
100,000 population, with its eight thousand boys between these 
ages, with the interesting result that the financial of this 
human asset is $24,000,000. Twenty-four million dollars 
worth of perishable goods left in the hands of chance, unprotected 
and in large measure unthought of. Would any city government 
in the world have in its possession material property to the value 
of $24,000,000 and take no steps to insure its safe-keeping? 
One of the first acts of the official in charge of such property 
is to secure adequate protection against destruction by fire.
Aside from insurance policies, moreover, communities are elaborately protected by fire-fighting apparatus. Hundreds of thousands of dollars each year are expended in the maintenance of fire houses, equipment, and in the employment of from fifty to two hundred men on full time.

What cities are taking adequate steps to safeguard the boys who in a brief decade will raise their voices and throw their influence for or against the favorable destiny of the community? Yet it is probable that three to six boys go wrong to every building which is destroyed by fire. Furthermore, when a building is thus destroyed, it simply ceases to be an asset as a general rule; when a boy goes wrong he not only ceases to be an asset, he becomes a distinct liability, and frequently a menace. It is well to again point out that no boy travels alone the broad highway that leads to Avermns. Ever and always his descent to the outer darkness is in fellowship with boone companions. His instinctive gregariousness guarantees that.

Of course this comparison between a city's buildings and its boys is but an analogy, and is not perfect. A city does not own its boys as it does its buildings. Nevertheless, it is a fair comparison. Nor is it to be assumed that a wise solution of the problem is a municipally operated Boys' Work Institution, with the direction of it to be handed out as a political plum after election to some incompetent whose claim to the job consists solely in having served the incoming administration faithfully. The matter should not be in the hands of the phanticians at all, but in the hands of the citizens, whose interests, whose pride, and whose far-sightedness are everywhere recognized.
At this point it will be well to consider the argument which will certainly be advanced in defense of the city's interest in its boys—the school department. Is it not a fact that the elaborate and carefully planned and well managed school system represents the protection to the boys that the fire department does to the buildings. Is it not a scandalous, not to say libellous charge, that our municipalities are more concerned with the welfare of their material assets than for their human assets? As to the latter question it is not so much a matter of unconcern as it is a lack of vision—and where there is no vision the people perish.

With reference to the former question there is no analogy between the school and the fire departments. The fire department is primarily a matter of protection, the school department has no such primary function. Rather it stands in much the same relation to the boys as do the marble pillars and the mahogany furniture to a house—they add greatly to the finish and appearance, they increase the value tremendously, but they do not afford any special protection to the property. So education enhances value and augments the power of an individual but it is not primarily protective in its function.

Since, however, we have to deal with education and its cost and with the failure of boys and its cost, it will be helpful to observe the facts. It is widely known that it costs the city—that is to say the taxpayers, about $1,000 to educate a boy to the point where he is theoretically able to become a producer. If this process of education is successful and the boy actually graduates into the producing class, it is money well spent. But suppose the boy goes wrong
and is caught. It costs the city another thousand dollars to arrest, try, convict and maintain him in a reform institution, and we have the uncomfortable feeling that it has cost something like $2,000 to produce a failure.

And in this situation there is ever the prospect of continually having to pay increasingly larger sums to protect an unsuspecting public from his further outrages as time goes on and the boy travels the road that leads from the mere delinquent to the actual criminal. Judges, probation officers, reform schools and their attendants all cost money. The money comes out of the pockets of the citizens in the form of taxes.

Some of these items for which this money pays might well be reduced or eliminated entirely. To say that any one of the items mentioned in the preceding paragraph is fundamental and essential in dealing with young America is to deny the inherent virtues of our boys. They are all temporarily necessary to be sure; we have not yet reached Utopia. The immediate task is to begin to solve the problem by reducing the number of un-necessary accidents and ethical collapses in the boy world—to build, as it were, the fence around the top of the cliff, so that the ambulance at the base may be released to serve the sick. Obviously this construction work cannot be done by the school system—not because that system is weak—but because that is not its function.

Before discussing the specific institutions that are available for this type of work it will be wise to consider briefly the immediate and imperative need for action. This need becomes obvious when we survey the crime sheets of the land. Crime has increased
in America 400% in the last fifty years—a larger increase than in any other civilized nation in the world. The age of conviction for crime has steadily decreased until our institutions of incarceration throughout the land have become the dwelling place of great hosts of mere boys and girls. For every boy who is caught and convicted there are uncounted numbers of equally guilty boys who, by reason of greater cleverness, or the exigencies of fate, manage to evade the clutches of the law.

Dr. Walter S. Athearn has recently completed a study of this phase of the life of the American boy. By a series of tests made upon thousands of children representing the typical boy and girl of the nation it is revealed that the following general conclusions represent a cross section of the moral fibre of the American child life. The great majority of the children of the land believe that it is not wrong to steal from one who has secured his wealth dishonestly; it is true that our duty is greater to secure justice for the people of our own race and religion than for others; cheating a railroad is not so much a sin as cheating a person; it is not the pupil's duty to call attention to the fact that a teacher has given him too high marks; it is true that if a storekeeper gives you too much money in change it is all right to keep it because he would probably do the same if you paid him too much. 1

Another test of honesty was made as follows:—The children were sent to purchase an article that was supposed to cost twenty-five cents. They were each given a quarter for the

1 Extract from Dr. Athearn's Class Room Lectures, 1924.
purchase. At the store the clerk would say: "We are selling this article for fifteen cents to-day", and would return a dime to the child. The test was to see how many children would bring back the dime. Sixty-four percent of the children did not return the dime.

Tests to indicate what percentage of the children would cheat in examinations if given the opportunity were devised. Among them was this test: The children were given double sheets of paper, the under sheet being secretly coated with wax that showed any change or correction. A set of questions and answers were written on the black-board, and a map hung over the answers. The children were set to work at the examination. When it was practically ended a knock was heard upon the door, the teacher went out, ostensibly to see who it was. At the same time the map, as if by accident, fell to the floor with a loud crash, causing all the children to look up and behold the answers to the questions. Five minutes was allowed, then the teacher returned, beheld the map down, rushed with apparent great perturbation and hung it up again. Five minutes more was given and the papers were collected. In some of the schools as many as 100% of the children were found to have cheated.

No democracy is safe, or can long endure, in which the great majority of its future citizens believe that it is ethically and morally right to steal, to cheat, to place expediency above justice, and to conduct themselves in accordance with the ideals of selfish personal aggrandizement. It is only as immediate action is taken to rectify this sinister tendency to un-morality that democracy can be preserved and this nation
saved from moral collapse.

So far as this imperative need relates itself to the Community Boy Problem it is our task to consider a line of attack. What organization or institution can be erected to cope with this amazing difficulty? What program of activities will meet the needs of the situation?

4. Prerequisites of an effective Community Program. Certain general prerequisites of an effective community program and organization must now be considered. It must first of all be born in mind that the community Boy Problem is a problem of the spare time hours of a specifically definable group or class of boys termed underprivileged. These two premises underlie and govern the construction of the type of work with boys that will prove most effective in meeting the needs of the situation.

There are certain hours of every day that may be described as spare time hours in the life of the average boy. It is in these hours that his energy needs directing, for it is in these hours that disaster comes. Therefore, the first, and perhaps most important requirement of this organization that is to solve the problem is that it function during the normal spare time hours--i.e. afternoons and evenings, at least six and perhaps seven days a week. No organization meeting once or twice a week can truthfully lay claim to effectively solving the community Boy Problem. Such an organization can do an immense amount of good; it can splendidly and materially lighten the load; it can profoundly and permanently influence many boys, but it is absurd to imagine that it can adequately meet the continuous needs of the boys of the community. It bears the same relation to the boy problem as a one cylinder engine does to a six, so far as
effectiveness is concerned. No matter how well constructed, nor how powerful it may be it is an utter impossibility to get smooth and effective results out of a single cylindered automobile engine, run by an amateur. To be sure it is better than nothing, but it is merely an approach to the need, not a meeting of it.

Admitting, on the evidence already submitted, the validity of the second major premise—that the community Boy Problem is most serious in a specifically definable group or class or boys termed underprivileged, which exists in every city—this organization should, while welcoming all boys, consider its special field to be with the underprivileged group.

Moreover, it must be non-sectarian and entirely without doctrinal or credal religious instruction. Otherwise the tendency will be to deter the very boys that are most in need of attention from affiliating with the organization. It must welcome to its membership then, boys of every race and creed. In the north, at least, it cannot draw the color line and be wholly successful. Every boy who seeks admission must find his niche in the institution on the basis of ability, personality and character; not on the basis of nationality, wealth or position.

Such an organization must be city-wide in its scope, and open to every boy who needs it regardless of age or economic condition. That is to say, if a boy is living under such conditions that he is regularly on the streets at night he has a logical and legitimate claim to membership in the organization being described, whether he be twelve years of age, or ten, or eight, or six. The criterion of membership is the peril of the boy.
fee

The membership must never be prohibitive, and in the main, it should represent the sum total of his necessary expenditures as a member. That is to say, the initial fee should not be merely an introductory expenditure and the boy be required to buy this or that article of equipment later in order to be on a par with his associates. Ten cents a month—or less—should entitle him to all privileges, and if he cannot afford that, and there are boys who cannot, he should be able to pay his way with work. In other words, no boy should find himself forced to look in from without because he cannot pay the price of admission. There must be no condemnation here, at least, for not having attained the ranks of the bourgeoisie.

Once within, he must not be confronted with class distinctions or restrictive standards which, if the boy fails to come up to, will result in his being relegated to the figurative scrap heap—by which is meant that he will be forced to resign from the group he is associated with, either by request, or because he was discouraged at his lack of progress. It is the difficult boy to handle, the trouble-maker, the crude, uncouth, disagreeable boy that is the very one who needs help. It is the function of this institution to serve him.

Here in broad outline then, and pretty much in the order of their importance, are the major requirements for an organization that can successfully cope with the Community Boy Problem. Other elements may be desirable, these are essential. More may be added, but no one of these may be omitted. Given an organization embodying and vigorously
carrying out these principles and the Community Boy Problem of any city will be on the high road to solution. Having laid this foundation the other factors of success will be program and personnel. Of course, not every boy will be reached, nor will every boy reached be saved—no machine or plan projected by human beings is ever 100% efficient. But "low aim, not failure, is disgrace."

With this as a background we are ready to consider the various agencies now working with boys, and develop specifically the plan of an organization that will effectively solve the problem.


A. Reconstructive.

1. Juvenile Court. There was a time when incorrigible boys received haphazard and indiscriminate help from school teachers, clergymen, religious workers and sympathetic neighbors. If they committed indiscretions of sufficient magnitude to occupy the attention of the minions of the law they were thrust into the regular court in company with other prisoners who were often hardened criminals. In the development of social progress there came a time when it was recognized that the largest percentage of the criminal classes is made up of minors in the adolescent period. These were still regarded as criminals, but the disposition of their cases was made by a new organization created for the purpose, known as the Juvenile Court. The next move in the evolution of the Juvenile Court system was to realize that it is certainly questionable whether
minors who commit offenses should ever be considered as criminals, or whether they should not be given wise advice and disciplinary training. More and more the Juvenile Court is losing its atmosphere of legal austerity, and developing and training in itself an attitude of sympathetic diagnosis and prescription. Attention is being directed not only to the immediate case before the court, but to social conditions that made it possible for the young offender to thus divert his energy from a path of rectitude to a life without the law.

The thought to-day is not alone to protect society from the misdeeds of these young boys, but to correct the situation for which society is responsible. So the enlightened Juvenile Court judges and probation officers do not regard their charges as criminals any more, but rather as patients, whose major need is wise counsel and cultural stimuli. As Prof. Coe states it, in his opinion:

"When a child violates a law or an ordinance, an enlightened legal system no longer merely inflicts pain and deprivation upon him because of his past, but considers how to form him into a good citizen. To this end physical, mental and social diagnosis is employed to discover causes of delinquency, and then the offender is sentenced to be educated by the most skillful methods that science can devise." 1

Thus does the Juvenile court function as a reconstructive agency in dealing with that large group of boys, potentially normal, but who are the victims of a lack of guidance.

2. Reform Schools. Into these institutions, for the most part State operated, drift the lower stratum of the Juvenile Court cases. These are the boys who, by reason of repeated offenses, or utter incorrigibility, are considered dangerous associates for other boys, and who are by this means segregated from society for special treatment over varying periods of time.

The reform school and the prison system have both evolved in the same manner. Formerly the institution was a place of brutal treatment and amazing wretchedness. To-day it is a scientifically managed agency of reform and reconstruction, whose function is to take boys whose outlook upon life is all awry, and transform them into worthy citizens. This is accomplished by surrounding them with a wholesome environment, placing them under rigid discipline, and diverting their energy into productive channels. Where the mental or moral capacity is abnormal this fact is taken into consideration and treated accordingly. Properly conducted, the reform school is an invaluable aid in the solution of the problem under consideration.

3. The Big Brother Movement. This movement was started in 1904 by Major Ernest K. Coulter. Describing its inception, Major Coulter remarks:

"In 1904 I addressed a Mens' Church Club in New York, banded together for 'civic betterment'. I told them of my work in the Children's Court, and related the story of a young man about to be sent to a Reformatory because there was nobody who really cared what happened to him, nobody who was personally helping that boy. Inspirationally, I asked if someone wouldn't play the Big Brother to this boy. Forty men responded. That started the Big Brother Movement.

Since 1904, this work has spread into both hemispheres. Catholics, Jews and Protestants have embraced it. Elks, Masons and Rotarians have seized it. It has gone into Universities where upper-class men big brother the lower. It has been incorporated into modern business, older employees
developing the younger men into more efficient workmen." 1

But, in the main, it is a reconstructive boys' work organization. It functions chiefly in connection with boys who have inadvertently come under the close surveillance of the courts. Instead of sending such a boy to the Reform School, he is probated to the custody of some man of fine character and sympathetic insight and keen interest in the problems of a boy. At regular stated periods, and as many other times as possible, this boy and man are together in the splendid intimacy that is thus created, the tendency is for the inherent virtues of the boy to expand and develop. The debasing influences of unfortunate environment are dispelled and the boy is afforded the chance he is entitled to to become the kind of a boy he ought to be.

This utilization of the power of personality in moulding character is, of course, ideal. Concentrating the available supply of Big Brothers on the work of reconstruction, with boys whose need is immediate and whose peril is great, is to be vastly commended. There is little doubt but that the Big Brother Movement is to-day one of the most influential forces in character building in existence among the type of boy it centres its major attention upon.

B. Constructive.

1. Boy Scouts. This splendid movement, now world-wide in its scope and activities, wields a potent influence over the lives of its members wherever they may be. It is

1. Dingman, H.W., Big Brother Department, Boys' Workers Round Table, March, 1918, p. 22.
recognized by everyone as providing a standardized program of activities that is scientifically constructed to meet the needs of the age group which constitutes its largest membership. Dean Russell of Columbia University, says: "It is well-nigh pedagogically perfect."

Quoting from Educational Director Barclay, of Scout Headquarters, the purpose of Scouting is found to be as follows:

"Scouting is the process of making real men out of real boys, by a real program which works. Scouting is a happy wholesome, worthwhile, out-door school.

Scouting is a huge, splendidly organized game, with all the fine zest of competition, the finer zest of co-operation, the keen testing of mind and muscle, the essential good sportsmanship of a football game. Only it is a constructive game, a progressive game. It gets somewhere.

Scouting is more than a game. It teaches signalling and first aid and firefighting and out-door cookery and a host of other useful and important things. It teaches also self-reliance and helpfulness, courage and courtesy, loyalty and reverence, patriotism and honor, and other kindred qualities of good repute.

Scouting is non-sectarian, though its ideals are in accord with those of the modern church, and it is based upon a pledged allegiance to the service of God, the brotherhood of man.

Scouting is not organized for war service, nor yet exclusively for peace service. It is organized for Service, all service, any service, high or humble, big or little -- just service.

Scouting is democratic. It aims not to run every boy into one groove, but to help each to develop into the fullest manhood of which he is capable, an individual in the highest sense of the word, with recognized responsibility to himself and society.

Scouting is democratic also in that it knows no bounds of class, or creed, or race. It speaks the universal language of world boyhood. It is the great melting pot of the American youth.

The end and aim of Scouting is good citizenship -- to make men "physically strong, mentally awake, morally straight." This is what Scouting is and what Scouting means."

1 Barclay, Lorne Webster, "Solutions to Some Boy Problems", Boys' Workers Round Table, March, 1918, p. 17.
That these high and lofty sentiments which lie back of the Boy Scout Movement are deserving of the fullest praise no one can deny. That these precepts are carried over into practice in the work of the movement throughout the world is also an undisputed fact. Therefore, the Boy Scout Movement is to be considered a major organization in the constructive program of boys' work wherever it operates.

Nevertheless, in and of itself, it is not sufficient to solve the Community Boy Problem. Theoretically, it is true that "scouting knows no bounds of class, creed or race."

Practically, scouting is in large measure confined to boys who are of the privileged and special privileged groups. This is probably due to two factors, viz:-- (1) the expense of membership--not simply initial fees, but the expense of the uniform for example, which, while not a requisite in the minds of the Scouting officials is, nevertheless, an essential in the mind of the boy. There are other expenses too; incidental but persistent, as in the form of contributions to "weenie" roasts, marshmallow toasts, lunches for hikes, scout manuals, etc. (2) the unintended assumption of a moral and ethical standard in the boy which will enable him to respond eagerly to the idealism of such a program. There is a notable dearth of such standards in the boys who most need such a program.

Again, Scouting limits its operations rather rigidly to boys of twelve years of age and over. Fully a third of the boys who constitute Community Problems are less than twelve years of age.

Furthermore, Scouting is a one-night a week affair. This is a most serious handicap in coping with the forces of evil which surround the boys of the streets, for these boys must face
their environment every night.

An additional weakness of Scouting lies in the fact that it is for the most part dependent upon volunteer leadership. This leadership is largely untrained, inexperienced and transitory.

These points lead inevitably to the conclusion that the Boy Scout Movement, while an unusually fine program and worthy of the highest commendation, is not adapted to solve the Community Boy Problem. It will render much efficient and necessary service in co-operation with other plans and programs but, in and of itself, it will not function as the solvent of the problem confronting Communities.

2. Y.M.C.A. Much that has been said of the Boy Scout Movement is applicable to the Y.M.C.A. In the first place, it should be noted that it is a young mens' organization with a boys' department. The boys' work is necessarily a secondary phase of the Association's activity.

This boys' department as such, is a very worth-while piece of boys' work. It is more comprehensive than the Scout Movement in that, while the latter is merely a program, this is an organization. It has its game rooms, reading rooms, gymnasium facilities and group club organizations, or which Scouting may be one. Moreover, it is open throughout the week, and is directed by competent and trained leaders.

While all this and more is true, nevertheless, the same reasons which militate against the Boy Scout movement being effective as the specific organization to solve the Community Boy Problem, are equally applicable to the Boys' Department of the Y.M.C.A.
The expense is greater than is the ability of the boy who needs the membership, to pay. The twelve year age limit operates, for the most part, here. The Association program assumes much the same moral and ethical standard which the Boy Scout Program assumes is inherent in the boy.

In addition to these there are new obstacles in the way of the Y.M.C.A. as the logical organization to solve the Community Boy Problem. For example, the Y.M.C.A. is distinctly a Protestant institution in its background and administration. Written into its very foundation principles is the necessity for the teaching of religion. Of course, there are Catholic and Jewish boys who claim membership in the Association, but they are the exception. They are very seldom to be found in any of the Bible classes, and the Association cannot do its fullest work with them. The institution is preponderantly Protestant, while much of the needed work with boys must be done with those of other faiths.

The Boys' Work of the Association is very largely with the privileged and special-privileged classes. There is a scattering of the underprivileged group, especially in the membership under the head of "Employed boys", but it is a scattering at best. This is necessarily so because the parents of the boys from the better type of homes would vigorously protest against the mixing of their sons with the crude, uncouth specimens of the city streets.

Altogether it may be concluded that the Y.M.C.A. boys' work program is effective within the limited field which is its scope in actual operation. There are, however, insurmountable
obstacles in the way of its becoming the specific institution that can effectively cope with the Community Boy Problem in its most vigorous form.

3. Church and miscellaneous organizations. There are numerous smaller organizations than those already discussed, operating both within and independently of the Church. Among these may be mentioned the Knights of King Arthur; Brotherhood of St. Andrew; various unorganized Church Boys' Clubs; and the Woodcraft League.

These all exist for the worthy purpose of developing the life of the boy along right lines, and instilling within him the principles of high living, at an early age. As such, they make their contribution to the general welfare of the Community. But, none of them are of sufficient power numerically to make large headway in the direction of a solution to the perplexing problem under consideration. They are valuable in varying degree, their efforts should most certainly be encouraged, but it is not possible to turn to any one of them with any hope that it will furnish the basis of an adequate solution of the Community Boy Problem.

4. Community Boys' Clubs. The Boys' Club has its own distinct field in the work of making good citizenship dominant because it seeks its raw material in the field of greatest need—the underprivileged boy. "After other boys' work organizations, with standardized programs and restrictions as to age and fee, have made their selection, the Boys' Club is on the market for all the raw material in the boy world that the Community has to offer. Its programs are planned to suit
the needs of its constituency. It recognizes that the younger boy on the street must have guidance long before he reaches his twelfth year; or it may be too late, and its fees are within the reach of all.

Interesting from the viewpoint of the practical citizen is the economy of operation of these institutions when compared with results achieved. It is a fact that present day Boys' Club methods are demonstrating the possibility of maximum output at minimum cost. The Clubs handle from 300 to 7,000 boys each and the average over the country is over 800 boys per club. By wise use of volunteer workers, and of those boys who have grown up in the Club and have now become citizens of the Community, the work is subdivided to insure the essential element of personal attention in individual cases. Of the tens of thousands of boys now being reached, the average annual cost is about $8.00 per boy to the local Boys' Club, and twenty cents per boy for National and Divisional administration and promotion. 1

In the Boys' Club we have the only existing logical and specific organization capable of adequately coping with the Community Boy Problem. It is desirable therefore, that the nature of this institution be considered in detail.

III. The Boys' Club As The Solution.

A. Historical.

Although a mooted question, it seems clear from the records

1. Quoted from the pamphlet "Citizen-Making", published by the Boys' Club Federation.
available that the first Boys' Club in America was organized in 1860, at Hartford Conn., and was known somewhat fancifully as the Dashaway Club. While its activities included games, music, theatricals and dancing, it seems a little strange that athletics had no place in the Club's life. Perhaps this may be explained by the fact that its founders were three earnest young ladies, by name: Miss Elizabeth Hammersly, and the Misses Mary and Alice Goodwin. To the present staunch advocates of self-government it will be interesting to know that the first Boys' Club in America was self-governing.

During the Civil War the work was suspended, to be reorganized again in 1867 as the Sixth Ward Temperance Society. For several years it was thus carried on, but at length the society disbanded, and a period of five or six years elapsed during which no work was done.

Unquestionably the first Boys' Club in America to maintain a continuous existence is the Salem Fraternity, located in Salem, Mass., which was organized in 1869, and which opened its doors to both boys and girls on April 21st of that year. From the outset it was settled that the work must be non-sectarian, and within two or three years it became evident that emphasis should be placed on work with young men and boys, rather than to include in its membership girls and young women. A remarkable fact in connection with the Fraternity is that up to 1898 there was no paid Superintendent. Mr. Herbert C. Farwell became the Superintendent in 1899, and the Club has been conducted under his direction ever since.

From this time on the Boys' Club movement grew. Clubs sprang up in various sections of the country, but chiefly in
the Eastern States. In 1876 the Boys' Club, now located at Avenue A and 10th St. New York City, was organized, and to-day enjoys the enviable reputation of being the largest Boys' Club in the world, having a membership of some 7,000 boys, and property valued at $400,000.

In the old days Boys' Clubs were distinctly specified as "mass" Boys' Clubs, and attempted very little with the so-called "group" club, this latter form of Boys' Club work being a later development. In 1887 John C. Collins formed the Connecticut Committee, Work for Boys, and in 1891 this organization reported fourteen Clubs in operation throughout the State, handling a grand total of 4,243 boys. Its existence was not of long duration, however, and contemplated extension work only in a limited field.

In 1895 the General Alliance of Workers with Boys was founded. While this organization planned for Nation-wide activities, its scope included such varied forms of Boys' Work as Settlements, Sunday Schools, Boys' Departments of the Y.M.C.A. Libraries, Juvenile Court, Church Boys' Clubs, and "mass" Boys' Clubs. It stimulated every wise variety of work with boys and issued a large number of pamphlets calculated to further this work. It thus helped, but did not fully provide for, a definite program of Boys' Work.

The National Boys' Club Association made its appearance in 1898, and was the first organization to confine itself to strictly Boys' Club work on a national scale. However, its leadership did not receive hearty co-operation, to say the least, on the part of the inner circle of boys' workers, and in the
year 1905 it ceased to exist. The Boys' Club Organization and Aid Society arose, however, Phoenix-like, from the ashes of the National Boys' Club Association, under the same leadership.

At the Fall River Boys' Club, in 1900, a number of Boys' Club Superintendents assembled, and were welcomed to membership in an organization known as the Men of Tomorrow. This was an acceptable organization to workers with boys, and for a few years met the needs of the Mass Boys' Club field admirably. A quarterly magazine was published by this organization, entitled "How To Help Boys", which contained a number of articles by recognized authorities. At length the membership of the "Men of Tomorrow" broadened until its work became closely akin to that of the "General Alliance of Workers With Boys", and it was absorbed by the older organization. "How to Help Boys" was continued by the General Alliance, becoming known in 1904 as "Work With Boys", which name it has borne until very recent times. With the November, 1909 issue the magazine became a monthly.

The ever increasing need for a central bureau for Boys' Club Work became more and more apparent. Boys' Clubs were springing up in various sections of the country, attempting to solve a very evident problem, but without information as to the best and latest methods of procedure.

Prominent workers in the Y.M.C.A., seeing the ever expanding work of the Boys' Club movement, were anxious that this movement should merge with the Y.M.C.A. Boys' work, and one organization formed for carrying on a united work with boys. A committee representing the interests of each organization held a series
of meetings, and on May 15, 1905, after considering the matter from every angle and with the utmost care, decided that no union was possible, but recommended the closest co-operation between the two organizations.

Consolidation with the Y.M.C.A. being dismissed as impracticable, further meetings were held by those interested in the furtherance of Boys' Club work. The result of these meetings was the organization of the "Federated Boys' Clubs", on May 18, 1906, at the 20th Century Club, Boston. In the certificate of incorporation, which bears the date of June 22, 1906, the purpose of this organization is stated to be one of "associating individuals and organizations in order to promote the work of Boys' Clubs, and to further the foundation of Boys' Clubs wherever needed."

Jacob A. Riis, whose reputation as a worker with and lover of boys was international, became the first President of the Federated. President Carroll D. Wright, of Clark University; Dr. W.H.P. Faunce, President of Brown University; and Dr. William Byron Forbush, Secretary of the General Alliance of Workers With Boys, were elected Vice Presidents, while Frank A. Day, of the Banking firm of R. L. Day & Co., was chosen Treasurer. The Secretary was Lawrence B. Greenwood.

For the next eight years the offices of the Federated Boys' Clubs were located at 35 Congress St., Boston, Mass. From the outset the organization considered itself to be a medium of communication, and a clearing house of information concerning Boys' Club work. At no time, however, did it seek to dictate the policy, or control the activities of its affiliated Clubs.
In order to promote unity among Boys' Club workers of the country, the Federated Boys' Clubs inaugurated the plan of holding an annual Conference in different sections of the country. The first of these was held at the Pittsfield Boys' Club, at Pittsfield Mass., February 19-20, 1907. The then new and splendid equipment of this Club was a demonstration of Boys' Club equipment at its best.

For seven years the work of the Federated was characterized by sundry changes of personnel, varying degrees of financial straights, and more or less favor from workers with boys in the field. In 1914, it entered upon a new era, under the masterly leadership of Mr. C. J. Atkinson, for forty years an outstanding worker with boys in the Dominion of Canada. An indefatiguable worker, with amazing foresight, and magnificent organizing ability, Mr. Atkinson has succeeded in lifting a haphazard and faltering organization into an institution of International influence, commanding the respect of all the world, and holding a place of first rank in the realm of Social Service. In 1914, the headquarters offices were transferred to New York City, and in 1915, the name was changed from the "Federated Boys' Clubs" to the "Boys' Club Federation", which title it bears to this day.

In 1923, the number of Boys' Clubs affiliated with the Federation was as follows, viz:— in the United States and Hawaii, 180; Canada, 6, England, 16; Holland, 1; New Zealand, 2;—a total of 205. The total boy membership in the Clubs of the United States was 137,783; the boy membership in foreign Clubs was 14,931; a total membership of 152,714, and an increase of 12,059 over the total membership for the year 1922.
B. Descriptive.

1. What is a Boys' Club? It is always dangerous and indiscreet to dogmatize. It savors of either arrogance or ignorance to arbitrarily declare this as the only method, and all others delusions. It somehow seems suspiciously like propaganda to uphold the virtues of one institution in detail, while giving a mere cursory examination to others dealing in the same line of work. The only justification for so doing is that one has impartially, and with something of the scientific temper, surveyed the whole field, and arrived at one’s conclusions by a process of due deliberation of the specific achievements of the various agencies at work on the problem under consideration.

Having done this briefly, in the light of certain stated prerequisites, the conclusion reached has been that, of all the organizations working with boys, that one familiarly known as the "Boys' Club", comes nearest to approximating those desired standards, and hence is the logical institution to undertake the solution of the Community Boy Problem.

What, then, is a Boys' Club? Strangely enough, it is extremely difficult to adequately, and at the same time concisely define the term. Perhaps the following attempt will, for the time being, serve as a peg upon which to hang a more or less extended description: - "The term "Boys' Club" is a phrase used to describe an organized effort for boys, on a Community basis, broader than any creed, nationality, or class: and all-inclusive as to method. The objective is "character building for citizenship". As there are many kinds of
boys, and a great variety of communities, the Boys' Club adjusts itself and its program to meet the needs of the boys and of the Community, and does not try to adjust the boys to meet the needs of a set program. There are several distinct types of clubs that, for convenience, may be classified as (1) regular Boys' Clubs, (2) rural Boys' Clubs, (3) Boys' Clubs in business plants, (4) Boys' Departments of settlements, (5) recreational Boys' Clubs. Boys' Club activities offer a wide field for originality and initiative. Standardized methods are modified to meet local conditions. The supreme test is the pragmatic question—does it work and get results."

Such a description at once, and quite properly, eliminates a great number of small, but frequently worthy groups, which spring up in every community, sometimes spontaneously, again at the instigation of some such institution as the Church School, the new type of localized groups sponsored by the Y.M.C.A., etc.

To qualify as a Boys' Club under the terms of the definition there must be the element of probable permanence and continuity of work on a sufficiently large scale to be termed a community-wide effort. The former may be indicated by the fact of incorporation as a Boys' Club, under the laws of the State, and government by a Board of Directors; the latter, by the possession of suitable Club quarters and the full-time employment of at least one man who directs the Club activities.

Just a word should be said concerning such a man. The success of the failure of any work of this nature depends fully and finally upon the vision, ability and character of the man

1 Boys' Workers Round Table, April, 1922, p. 1.
selected as its director. Such a man must be able to handle men as well as boys. He must inspire the Community and enthrall his Board of Directors. His must be an indomitable courage in all the problems, that can cope with lack of vision on the part of men, and lack of appreciation on the part of boys. He must never become so mired in the maze of intricate detail but that he can lift up his eyes unto the hills, from whence cometh his help.

It is not important that one man's method be like that of another. What is important is that a given individual can, in his own way, and by his own method, achieve results commensurate with the need and the financial expenditure. Again, let it be pointed out, that the final judgment is the pragmatic test of efficiency.

Passing now from the man to the institution it is to be noted that, in the main, a Boys' Club aims to develop its members physically, socially, mentally, and morally. The spiritual side of the boys' life is, in most Clubs, very properly left to the Church. Consider each of these phases of Boys' Club life.

2. Physical. The gymnasium, synonym for heaven in boy language, is, or should be, a part of every Boys' Club. Here he can run and romp and revel to his hearts content, gaining health and strength as he plays.

A physical examination at his first appearance gives the instructor the cue as to what is needed. This is repeated at regular intervals, and the pride with which the boy watches his physical improvement, as shown by the Club records, is well worth noting. Class work, followed by such games as basket ball,
indoor-baseball, relay races, volley ball, and like mass activities, ending with a shower bath and a brisk rub-down, is the general order of events in the gymnasium portion of the physical department.

In the spring, to paraphrase, a young boy's fancy lightly turns thoughts of camp. Located perhaps on the shore of some crystal lake, surrounded by whispering pine trees, with mountains in the distance just waiting to be climbed--it is a prospect that would arouse the enthusiasm of any man, let alone the little fellow of the city streets to whom the open country with its flowers and birds, its wooded hills and green fields is but a thing dreamed of and longed for, but almost never realized.

And at night around the camp-fire! What stories, weird and ghostly. What delicious thrills, and yet with all, what a matchless opportunity to reach straight to the heart of the boy and plant therein the seeds of character that will thrive and grow. To the man in the case, it is a precious and a fearful privilege and responsibility,—a sacred hour of admission into the very soul of his young friend. "Have you ever smelled wood smoke at twilight?" asks Kipling. If you have, the implication is that you will understand, if not, then no one can describe it to you. To the boy, his camping experience is something after the nature of these verses:

In each city's crowded markets
In the busy whirl of life,
In the grim and noisy workshops
With their drudgery and strife;
Boys by countless thousands toiling
In a hopeless sort of way,
Long for open air and country
And a decent chance to play.
Just the chance a Boys' Club offers
To go camping for a time;
Free to roam through fields and woodlands
Far removed from soot and grime.
Free to gather round the camp-fire,
As it shoots into the night,
While the weird and ghostly stories
Make one thrill with pure delight.

"Gee its great to just be livin'"
Cried one happy boy with vim,
As he stopped to turn a handspring
On his way to take a swim.
"And the 'eats' are simply gorgeous--
Never had so much before--
And just look how I'm tanning,
Don't you touch--look out--its sore."

See that crowd that's going hiking?
Here's a group for playing ball.
And each night the entertainment
Is the greatest fun of all.
Oh, it keeps the leader hustling,
There's no doubt upon that score,
But each year we long for summer,
And that camp on lake or shore.

So with organized and supervised baseball and basket-ball, hiking and hockey, to say nothing of all the other forms and varieties of physical recreation and development, the boy makes his transition from youth into manhood quite easily and as a matter of course; undisturbed by the tremendous physical upheaval going on within him, and undismayed by the new world into which he is projected.

At the camp and in the gymnasium, he can work off all his accumulated surplus energy and, under competent guidance, lay the foundation of physical strength and muscular vigor that is so necessary for his future success.

Cleanliness in speech and action is of course insisted upon, but, cleanliness in body is especially emphasized. It is surprising, and often amusing, to see the enthusiasm with which these boys from the streets greet the idea of a shower bath.
One would imagine sometimes that a bath is a rare treat instead of a grim necessity to some of these youngsters, and indeed some of the experiences of Club workers tend to strengthen this belief. For instance, one of the Clubs was actually the recipient of severe condemnation on the part of certain parents because those in charge had aided and abetted the boys of these angry and unworthy parents in cutting off their underclothes in order to take a bath, these same underclothes having been sewed on for the winter. The simple truth of the matter is that the entire lack of proper care of the body is quite the customary thing in these homes where darkness reigns supreme.

The teeth are frequently found to be in terrible condition, even in quite young boys, and the suffering that is in store for them is terrible to contemplate. Through the physical department of the Boys' Club this discovery is made, and the unfortunate condition remedied by trips to the free dental clinic of the city. This often leads to the further discovery of enlarged tonsils or adenoids, or both, and a date is fixed at once for an operation.

Smoking is, of course, predominant among this class of boys. Little fellows five or six years of age have achieved skill in the subtle art of 'scouting butts'—a technical term of the boy world, by which is meant parading the gutters of our streets in a minute search for the half smoked cigarettes and cigars cast away by unthinking elders. These stubs are seized with great glee and with as much secrecy as is possible, either for personal consumption or to be pooled, and later divided in accordance with a previous agreement among the searchers. The influence of the Boys' Club is all against smoking. It has no panacea to prevent
the evil; but, its opposition is vigorous and persistent both by precept and example. It recognizes that any remedy that does not take into consideration the psychological as well as the physiological aspects of the problem is doomed to failure. More ranting against smoking by those who are supposed to oppose it has become a joke among boys. More knowledge of the effect of smoking upon the system. The successful remedy must set up an incentive within the boy to stop smoking. To present the problem as a challenge, to convince him that it takes grit and nerve and manhood, that it is something every boy cannot do, is an approach in the right direction. Frequently, the boys themselves vote that no member of the Club who smokes is eligible for any athletic team representing the Club, and this has its certain influence.

Thus, under the direction of the physical department the Boys' Club reaches vast numbers of boys from the very families where the question of health receives least consideration. It teaches these boys that success in life depends first of all on good health and shows them the way to gain this health. Moreover, the boys carry this teaching into their homes with the most beneficent results, and ultimately the doctrine of cleanliness is made the basis of uncounted numbers of homes that come into being with the passing of the years. Thus, by example and precept, by education and persistency, this department of the Boys' Club has an important and in many ways unique place in the field of preventive medicine and the production of healthful citizens.

2. Social. If one were to pay a visit to any of the successful Clubs he would be certain of finding the social side of the boys' life receiving a great deal of attention. Various and sundry are the ways and means of emphasizing this phase of the
work. The game room with its pool table, billiard table, carroms, checkers, crokinole, and numerous other games is always a busy place. These activities are under constant adult supervision; fairness is insisted upon, and the right of every boy to participate in them is maintained. Discipline is strictly enforced; and, while there is likely to be a sufficient volume of noise to upset easily disturbed nerves, nevertheless, it is the busy hum of contentment and enjoyment, rather than the strident note of discord, and what is termed in the boy's own dialect 'rough-house'. The experienced worker with boys can as quickly determine the state of discipline from the sound ensuing as the experienced motorist can determine misfiring in his engine from the sound of the exhaust.

The purpose of this department of the Club is not solely to entertain. Beyond and above this is the fundamental desire to create an atmosphere that is at once wholesome and enjoyable, not to say homelike.

There has been much said in criticism of organizations which are open to boys after the supper hour, by persons whose zeal for theory is much greater than their knowledge of facts. No one will dispute the theory that the logical place for a boy at night is his home; but, the truth of the matter is that tens and thousands of our boys are not at home when they should be. They are on the streets, in the cheap movie shows, pool-rooms, dance halls, bowling alleys and back alleys, where they should not be. Now, it may be said that the parents are to blame, and perhaps there is an element of truth in the idea. But on the whole, there is nothing to be gained by issuing Philippics fraught
with acrimonious invective against inefficient parents. It is far more likely to right the wrong, if we undertake the more important task of rightly dealing with exceedingly efficient boys.

When the boy has finished supper, there comes to him a perfectly natural, and altogether normal desire to do something. He does not care very much what he does, but he wants to do something. There is nothing at home to attract him, so he wanders onto the street where, to be brief, he becomes associated with the much talked about 'gang', and eventually, almost certainly a participator in discussions and activities which tend to wreck his ethical, moral and physical well-being.

These boys are not drawn from their homes at night—they are not in their homes at night, they are on the streets. The streets hold only influences not of the best. The bright lights of a Club House and the fellowship within, serve as a counter attraction par excellence. To these they throng in hundreds—eager-eyed, loyal hearted, high spirited, men of tomorrow.

Not only are there the general games rooms in the social department, but the bulletin board will doubtless announce the next meeting of the 'L.E.C.', or the 'F.T.C.', or some other mystic combination of letters. Upon inquiry one discovers that these are group clubs, composed of boys drawn together by a common interest, all bent upon achieving great things in their particular line. It is in these group clubs that the leader gets closest to his boys. Here, he learns the secret code, without which he is all but a stranger to his little chums. Here, he sees beneath the grimy exterior
deep into the soul of the boy and finds it pure gold. Here, he discovers the priceless value of the product with which he is dealing. Here, he may attempt the delicate cutting, grinding and polishing that produces the flashing jewel from the crude material.

Under the head of the social activities of the Boys' Club should be mentioned the training of the dramatic instinct. The boy loves to act. This native tendency finds expression in a wide variety of plays ranging from the farce of his own creation to such major efforts as Galsworthy's "Strife".

Brass bands and stringed orchestras develop latent musical genius, and furnish both high grade entertainment and remunerative occupation. The musical ability of the boys of the Columbia Park Boys Club in San Francisco, for example, enabled some thirty or forty of them to take a trip around the world.

Thus in the Social Department of the Boys' Club, we have a carefully planned program of activities calculated to develop this phase of the boys life in such a manner as to aid the boy and serve society.

3. Mental. The world to-day pays homage to the mentally alert. To rise above mediocrity, one must have a trained mind. A democracy that is to persist must have citizens that are intelligent. No institution that wields as potent an influence over its membership as does the Boys' Club over its boys can afford to neglect the training of the mental life as well as building bodies that are strong and outlooks upon life that are social.

The specific form which this training takes varies in the
different clubs according to the needs of the local situation and the needs of the boys. In general, may be mentioned such standard activities as debating, art, music, dramatics, radio instruction and the like. This class work will vary according to the needs of the local situation and the desires Class Work of the boys. For example, if there is a fine class in debating or radio at the high school the Boys' Club would be less apt to have one under its auspices. If the boy's interests ran to dramatics that is the type of instructive work that would be introduced into the Club activities.

Self-government in the Boys' Club is much to be commended despite the vigorous criticism it has received from those Self-leaders of boys who, having half-heartedly attempted Government, it, have found it unsuccessful. The basic principle of self-government is the basic principle of democracy. It believes in the fundamental principle that no law shall be handed down from above that has not first been handed up from beneath by those whom it is to effect. It is participation by all in the operation of the Club.

There are various forms of self-government successfully in operation in Boys' Clubs, of which two will be mentioned. (1) The familiar Club organization with President, Vice-president, Secretary and Treasurer for officers, and the appropriate committees as athletic, entertainment, rules, program etc. This type is the least valuable of the two from the point of view of citizenship training of the boy. (2) Club Government based upon some form of public government, such as the City, State, or National form. Assume that the
municipal type of government is chosen for a given Club. The entire membership will elect a Mayor, who shall have general direction of the interests and activities of the organization for the term of his office. The various departments of the Club will be named after the various departments of the city, and function accordingly. For instance, the dues of the Club will be called taxes, and a group of boys will have the task of tax collecting, for the purpose of paying the expenses of the Club-city, and every member will be required to pay taxes for specific purposes, which he knows about and understands.

Thus, in the early years, the boy receives practical instruction in the theory and practice of taxation. In this manner, the Club contributes to the future community welfare in a substantial way, through work that is but little more than play.

The wise Club will further ingrain in its members the fundamental principle of the type of government it has adopted. In the city type, for example, this may be accomplished through the co-operation of the city officials. The Mayor and others will usually be glad to address the boys on the general subject, "My duty as----". The Mayor will tell of the tasks and problems of a Mayor, the Aldermen will relate their functions, the city solicitor will describe the legal phase of municipal government, and other officials will welcome the opportunity to aid these future citizens in the acquisition of that type of knowledge which will serve them well as the directors of the destiny of the City in the years ahead. Questions from the boys will reveal the intensity of their interest in civic problems, and the keen insight which is
and theirs with regard to local needs.

Self-government must be in fact what its name indicates. The boys must have both authority and resources to carry out their programs. They will seek the advice and counsel of the adult leaders as a matter of course, but their plans must have the right of way. The adult leader will retain the veto power however, and exercise it in the case of proposed programs that are obviously deleterious to the permanent welfare of the organization. When to use this power is a delicate question which calls for keen insight on the leader's part. It is frequently better to let a bad program be carried through that the boys may learn from experience. But, an un-social program, or one utterly out of harmony with the underlying principles of the institution should be nipped in the bud. Needless to say, there must be absolute and mutual confidence between leader and boys, else nothing is possible,

4. Vocational Classes. The principle of learning to do by doing is the basis of this department of the standardized Boys' Club. Here, the boy discovers that all life is not measured in terms of athletic ability, and that there are other interests than the social. In the early days, the work of this department was known as work in "Industrial Classes". But to-day:-

"Vocational is considered the most suitable term to apply to the hand craft classes and clubs that are occupying such an important place in the program of the standardized Boys' Club. Some are trade classes, many are industrial classes, a few are art classes, but all are vocational or avocational." 1

In 124 clubs throughout the United States, there are forty-five different subjects taught in the vocational classes. The

1 Atkinson, C. J., Vocational Classes Boys' Workers Round Table, January, 1923, p. 5
half dozen most frequently taught are: - woodwork, cabinet making etc., is taught in eighty of the 124 Clubs; Radio in forty seven, Vocal music in forty six Clubs; printing in forty three Clubs; art--including free-hand drawing, water color, painting etc. in thirty six Clubs, and dramatic production in thirty-four Clubs. 1

The influence of these classes on the future careers of the boys is revealed in an experiment conducted by one Club Superintendent, and described as follows:-

"After conducting such classes in great variety, in his Club for nine years, he sent out a questionnaire to hundreds of past and present members who had taken up gainful employment. The replies indicated that ninety one percent of those who had spent one or more years in class work while members of the Club were satisfied with their employment, while and the majority attributed the choice of employment to Boys' Club influence. Of those who had not taken up vocational class work in the Club, only twenty-seven percent had found their way into pursuits with which they were entirely satisfied." 2

The permanent interest of this type of work for the boy is contrasted with the transient and even fleeting interest in games and mere amusement devices by Mr. Atkinson in these words: -

"The term "industrial play" has become a part of the modern Boys' Club terminology. It is a protest against the oft repeated libel that boys dislike work. Boys, like everyone else, are not partial to disagreeable work, but to a greater degree than their older brothers, they take kindly to work that is agreeable, because of an innate desire to be doing something. This gives the opportunity to cultivate a love for work--the work habit--and of all the mediums to this end the vocational class is found to be the best.

Experience has taught workers with boys that there are few games or amusements that will attract or hold boys for very long unless some incentive is added, such as intermural or outside competition. Hence the familiar inquiry, "what have you to suggest that is new for our games room?" To which the best reply, in the interest of economy is, "renew interest in the old games by arranging tournaments, with honorable mention or prizes." But even tournaments grow monotonous. Vocational classes, on the other hand, start off with the advantage of having direct appeal to some latent desire in the boy, a craving to find expression

through pencil, brush, chisel, saw, or the printed page.
Add to this the almost endless possibilities in raw and
varied projects through the work of the class, and the
charm is complete. The boy is not only attracted, he
is held. Close application and continued industry are
required, but the sporting instinct is appealed to, the
joy of achievement is ahead, and good hard work becomes
industrial play. Then when the work that has been his
delight as a boy becomes a medium of livelihood as a man,
and continues to hold its attractiveness as industrial play,
the full force of the argument for industrial classes in
the Boys' Club program is brought home.

So, it may be said, no more potent influence is likely to
be exercised in the life of these boys than that of the vocational
claws in the Boys' Club. Some few Clubs neglect this phase
altogether, or stress it but feebly; and, in so doing, they fail
to seize upon one of the really great assets in the training of
the boy.

5. Practical Results. Having discussed the various
processes by which a Boys' Club functions, the next concern has
to do with results achieved. Are they specific? Are they
worth while? Are they commensurate with the efforts involved
and money expended? Perhaps, the best evidence of the general
opinion in the affirmative to all these questions is the constant
growth and expansion of the Clubs throughout the world. These
Clubs depend for financial existence, upon the good-will and
generosity of public spirited citizens in local communities.
There are so many worthy causes to which these people feel that
they must contribute, that an organization must be fine indeed
to claim their loyalty and increasing gifts throughout the years.
Nevertheless, this is precisely what happens in the Communities
where the Boys' Club is truly functioning. Seldom does a Boys'
Club of this type close its doors for lack of support. 1

1 Ibid., pp 5, 6
too, does a campaign for money to run such a Club fall by the wayside. The Clubs are supported because they are doing a work that must be done; and that guarantees to the community a better type of citizenship for the years ahead than would be possible did not the Club exist.

The slogan of the Boys' Club movement is: "Character Building for Citizenship." This may be interpreted to mean the setting up of high moral standards and ethical values in the life of the boy; the love of work; the wise choice of vocation, and the social outlook upon life; i.e., consideration of the welfare of the whole community as against the modern conception of individualistic gain by whatever means are within the law.

Boys of all kinds, types, and nationalities find themselves rubbing elbows with one another in the Boys' Club—all coming under the influence of the dominant principle of character building for citizenship. And, let it be said that to put the composite of the world's boys into the melting pot of a Boys' Club, and bring them out worthy citizens of the American democracy is a tremendous problem of supreme importance. Every day and night, over all this great land, hundreds of thousands of boys are being thus thrown together in the Boys' Clubs of America, with this guiding principle operating to aid the future of the nation.

Leading boys to a wise choice of life work is no small part of the practical results of the Boys' Club activities. The man's vocational guidance. future happiness depends upon satisfaction with the task which occupies his daily thought, in large degree. If, instead of stumbling into the first job that opens to him, the young man, on the threshold of life's career, adjusts himself to
his abilities and interests--picks out that line of work which will be for him something more than a livelihood, a drudgery, a daily round of monotonous routine, then will life be lived on a higher plane, ambition will increase, and the general standard of living and happiness will be augmented. This is the function of vocational guidance—to put square pegs into square holes. In this connection Mr. Atkinson remarks:

"In recent years we have heard a great deal about vocational guidance. Elaborate methods of character study, tendency evaluation, and self-analysis have been devised as a means of guiding boys in the choice of a vocation. Boys' Club exponents have open minds, and are receptive to new thought and method, but are inclined to put everything to the acid test. They have consequently looked somewhat askance at short cuts in vocational guidance. Decide nothing for the boy, but give him every opportunity to decide for himself, would probably express their attitude on the subject. So as the best means to this end they establish vocational classes where the boy can discover himself. Given a choice of occupational classes, the boy will seldom choose one for a permanency until he has tried several. Having made the choice, and followed it during his Boys' Club years, he has a clear lead for his life work."

Perhaps the most spectacular result of a Boys' Club operating in the midst of the teeming masses of a city, is the almost inevitable reduction in juvenile crime among boys.

Reduction of Juvenile Delinquency. This fact finds the practical business man on his own level. He is not especially concerned with the psychology of boyhood; he feels no special thrill at the mention of standardized programs, their merit or lack of merit; vocational guidance and other technicalities of the profession. But he sees the practical efficiency of a work that can make bad boys good and good boys better. This the Boys' Club does. It is the testimony of police and court officials wherever a Boys' Club flourishes that fewer boys come under the observation and jurisdiction of the authorities than where a Boys' Club is conspicuous by its absence.

1 ibid., p. 5.
Crime, for the most part, is misdirected surplus energy in the normal boy. It is only infrequently that it is motivated by viciousness. One must ever remember that just as it is the same steam that drives an engine forward as it is that sends it backward, so it is the same energy in the life of a boy that sends him marching manward with head erect and confident tread, as it is that sends him skulking and sneaking down the briar strewn pathway that leads ultimately to the juvenile court and the reform school. It is the duty of society to guide and direct and shape and control this boundless energy. This duty society can fulfill by generous support of those institutions that surround the imperilled boy with the proper environment.

There is almost no limit to the testimony that could be offered to indicate the value of the work of the Boys' Club in reducing juvenile delinquency. The following comments by various court and police officials serve to illustrate what is meant.

Result of a Chicago Experiment.

"During the twelve months following the establishment of the Union League Boys' Club, the juvenile cases reported to the police of the 18th precinct show a decrease of 73%. There was a time when delinquent boys cases from this district was the rule, now a case from this district is the exception." -- Judge Victor P. Arnold, Chicago, Ill.

Norfolk Reverses a Record.

"I have repeatedly made the statement in public that the section of the city from which the Boys' Club draws its membership was formerly the section from which we drew most of our juvenile cases, and that since the inauguration of the Boys' Club, it has become the section from which we draw the fewest cases." -- Justice William W. Dey, Juvenile and Domestic Relations Court, Norfolk, Va.
Greatest Factor in Jacksonville.

"The Boys' Club and Home work in this city is the greatest factor in the reduction of Juvenile delinquency. For the past three months it has only been necessary that one local boy be committed to our State Industrial School, and it has reduced the number of other boys getting into trouble on the streets to a great extent."—J.C. Lanier, Probation Officer, Juvenile Court of Duval County, Jacksonville, Fla.

Solving the Problem in Troy, N. Y.

"For the past ten years, during which I have been police justice, the Troy Boys' Club has been an agency or real good, upon which I have depended much, in the work of the Children's Court, with the boys of Troy. It not only furnishes a safe refuge from the dangers and temptations of the city streets, but it gives the boys a taste for clean, wholesome amusement, and teaches them that decency and manliness are worth while. In my estimation, your Club is solving the problem of the boy on the city streets in most satisfactory fashion." James F. Byron, Police Justice, Troy, N. Y.

Almost Complete Elimination at Menominee, Mich.

"Previous to the organization of the D.A.R. Boys' Club, this Court met with the usual experiences of delinquency among the young boys of the city. Every Saturday was given over to the hearing and disposition of juvenile offenders. It is needless for me to say that in many cases we despaired of solving the problem, the Industrial School of the State not being the correct place for many of these boys, but since the Daughters of the American Revolution organized a Boys' Club, providing a place for boys to spend their leisure time under supervision, delinquency has been reduced to such an extent that in the past year this court has had only twenty-five cases of juvenile offenders. Formerly we averaged ten delinquent boys in court in one day. I am of the opinion that your Boys' Club work is the sole agency in this city for the almost complete elimination of delinquency."—Judge John Stiles, Juvenile Court, Menominee County, Michigan.

Thus, from large and small cities of America comes the same testimony from competent observers, that the Boys' Club is an effective agency for the reduction of crime among the boys of a city. The most important thing about this is not the financial saving to the taxpayers, but the character saving to the community.

"Boy Delinquency", a pamphlet issued by the Boys' Club Federation
Not only is the Boys' Club a reconstructive agency for the boys who become probationers of the Juvenile Court, but it is a preventive agency that operates to keep boys out of court. It throws about the boy the sheltering arm of personal interest, and the positive protection of an all round program. It surrounds the community's boys with a wholesome environment, it guides and directs their activities in the critical years of development, and presents them later to the nation, worthy sons and heirs of the proud traditions of America. It is the great conserver of the imperilled group.
Conclusion.

From the foregoing it seems evident that, granted that there is a profound need for work with boys in every community, the organization known as the Boys' Club is the one best adapted to solve the problem of the Community. A bit of deductive reasoning to this conclusion includes the following six points:

1. Given welfare work, shall it be (a) reformative or (b) preventive?

2. If preventive, shall it be with youth or with adults?

3. If with the youth of the land, are boys or girls the most imperilled? Statistics show that six boys go wrong to one girl.

4. Boys are divided into three groups--special privileged, privileged, and underprivileged. Which group is most imperilled? Clearly the underprivileged.

5. What organization considers this underprivileged group its special field of endeavor?

6. The Boys' Club.

Furthermore, it may be said that the Boys' Club which is true to the best traditions stands for:

1. The development of programs to suit local conditions.

2. Adjustment of programs to boys, not boys to programs.

3. Service to boys without age limitations or restrictive fees.

4. Co-operation with the home, school, church and State.

5. Vocational guidance through vocational classes.

6. Community service, community recognition, community support.
Introduction.

The Community Boy Problem is an ever present task resting down upon the shoulders of the socially-minded group of every community. Its solution is essential to the general welfare of society and the progress of the local community.

In searching out the solution to this complex and baffling problem it must be clearly borne in mind that what has come to be familiarly called "the Boy Problem" has two distinct phases, viz.: (1) The Boy Problem in the home, and (2) the Boy Problem in the Community.

The scope of this thesis limits the discussion to the latter phase of the problem.

Moreover, because fundamental and basic differences underlie the community boy problem in rural and urban communities, the scope of this thesis is still further limited to urban types of the problem. Cities of 10,000 inhabitants or more, are the only ones considered in this discussion.

The Nature of the Community Boy Problem.

The source of this problem lies in three groups of factors, or backgrounds, which inevitably find their place in community life and boy life. Large masses of population, crowded into excessively small areas; the menace of poverty;
parental ignorance and indifference; and the great evil of race prejudice, constitutes the community setting in which the boy problem develops with great rapidity.

These factors are the inevitable products of life in a world of progress. The slavery to speed, the reversion to the jungle instincts, as typified in the jazz mania of the hour,—in a word, the social unrest which characterizes modern civilization, are responsible for producing the soil in which the seeds of the Community Boy Problem sprout and flourish.

When America marshalled her forces for war, and drafted her young men from 21--31 years of age, one of the amazing, and indeed appalling revelations of the entire situation was the almost unbelievably high percentage of the physically unfit. This is a direct attack upon the integrity of the society which permits such unfitness to develop in its midst.

Again, society is responsible for the physical peril in which thousands of boys find themselves, as victims of the child labor system tolerated on the city streets of American communities. Newsboys and messenger boys in great herds are getting their physical growth under the menacing influence of late hours, improper food, and the insidious, health destroying vices that are concomitant with street life.

Inherent in the nature of the boy are the instincts of gregariousness and hero worship. These are potent factors in the psychological...
growth and development of the boy which must be reckoned with. Misjudging their importance, or neglecting them, produces trouble for the community in the shape of undisciplined boys. These are the maturing of the social nature of the boy's life, and demand an adjustment on the part of the trainers of youth.

In the adolescent period particularly, and in all periods to some extent, the emotional factor of the boys being is stirred by the scenes which he witnesses on the silver screen. A recognition of this is essential is the community is to understand why her prospective citizens conduct themselves as they do on occasion.

The developing sex instinct, and the powerful religious awakening—both dormant in large measure for the first ten years of life, hold full sway during the remaining years of immaturity, and constitute important psychological backgrounds that must not be overlooked in determining the nature of the Community Boy Problem.

The resultant of all these factors operating in the life of a boy is either a tendency towards delinquency; or delinquency, in fact. The moral and ethical life of the Community, and hence of the Nation, is threatened when the Community Boy Problem is unsolved.

The Solution of the Community Boy Problem.

In its solution, it is necessary to know that the boy population of the average community may be roughly estimated by assuming that there will be eight boys to the
hundred population, where the community is of 10,000 inhabitants or over. This boy population may be more or less arbitrarily divided into three groups, termed the Boy Population special privileged, privileged and under-
Between ages of 8-18. privileged groups. Of these groups the underprivileged is by far the most imperilled and, at the same time, the most largely populated. 66% of the boy population is underprivileged. 90% of the boys brought before the courts are from this group; yet, only 25% of the work with boys done in America is with this needy class.

Challenge to the Community.

From every angle these boys constitute a challenge to the community. It is the business of each local community to raise up worthy citizens for the ongoing of the State, thereby the principle of democracy is at stake.

From the financial side it is possible to figure this challenge. A boy is considered to be worth $5,000 to the community, as a present consumer and a prospective producer. It is obviously the Community's duty to protect its human assets as well as its material possessions. This, for the present, can best be done through private organizations supported by public subscription.

Boys' Work Organizations.

The Juvenile Courts, Reform Schools and Big Brother Reconstructive organizations constitute effective agencies of reconstruction for the boy who has in some unfortunate
manner, deviated from the path of rectitude. For the most part these agencies deal with the boy who has actually come under the jurisdiction of the courts, and are therefore classed as 'reconstructive'.

The Boy Scouts, Y.M.C.A., Church organizations and Community Boys' Clubs are the outstanding agencies of constructive traction. Their aim is to take the boy before he gets into trouble with the long arm of the law, and so fortify and protect him that his conduct, motivated from within, will keep him within the path of righteousness.

The Boys' Club as the Solution.

Because the first three of these constructive agencies deal for the most part, with members of the special privileged and privileged classes, they do not attack the Community Boy Problem at its deep center. Because the Boys' Club considers its special task to be with the underprivileged boys, it is the logical agency for the solution of the boy problem of the community.

It deals with the physical, social, mental and moral sides of the boy's life. It leaves the spiritual training where it should be left, viz:—in the hands of the home and Church.

The effectiveness of the Boys' Club is evidenced by its output. Citizens are developed; life occupations are chosen with care and good judgment; delinquency is reduced; and the boyhood of the community is conserved.
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