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Sex problems of adolescence and religious leadership

Whitney, Frank Leslie
Boston University

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Thesis

SEX PROBLEMS OF ADOLESCENCE
AND RELIGIOUS LEADERSHIP

by
Frank Leslie Whitney
(A. B. Dakota Wesleyan University, 1934)

submitted in partial fulfilment of the
requirements for the degree of
Master Of Arts

1936
**TOPICAL OUTLINE**

**Chapter I. Introduction.**

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Statement of Problem.</td>
<td>1</td>
</tr>
<tr>
<td>2. Procedure and Techniques</td>
<td>1 - 2</td>
</tr>
<tr>
<td>3. Scope of the Problem.</td>
<td>2 - 3</td>
</tr>
<tr>
<td>4. Justification for this study.</td>
<td>3 - 5</td>
</tr>
</tbody>
</table>

**Chapter II. The Conflict.**

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Importance of the Adolescent Period.</td>
<td>5 - 8</td>
</tr>
<tr>
<td>2. A Case History.</td>
<td>8 - 14</td>
</tr>
<tr>
<td>3. General Analysis of Case History.</td>
<td>14 - 16</td>
</tr>
<tr>
<td>4. Analysis of the Sense of Guilt.</td>
<td>16 - 21</td>
</tr>
</tbody>
</table>

**Chapter III. Complicating Factors in the Conflict.**

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Confusion of Education with Character.</td>
<td>21 - 24</td>
</tr>
<tr>
<td>2. Problems of the Religious Leader.</td>
<td>24 - 26</td>
</tr>
<tr>
<td>3. Adolescence; The Great Field of Opportunity</td>
<td>29</td>
</tr>
</tbody>
</table>

**Chapter IV. Unsatisfactory Sex Expression During Adolescence.**

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Introduction.</td>
<td>29 - 32</td>
</tr>
<tr>
<td>2. Masturbation.</td>
<td>32 - 42</td>
</tr>
<tr>
<td>3. Sex Intimacies in Friendship.</td>
<td>42 - 48</td>
</tr>
<tr>
<td>4. Early Marriage.</td>
<td>48 - 59</td>
</tr>
<tr>
<td>A. Introduction and General Discussion.</td>
<td>48 - 51</td>
</tr>
<tr>
<td>B. Case Study.</td>
<td>51 - 57</td>
</tr>
<tr>
<td>C. Conclusions.</td>
<td>57 - 59</td>
</tr>
</tbody>
</table>
CHAPTER I. INTRODUCTION

1. Evolution of Tobacco

2. Types of Tobacco

3. Characteristics of the Tobacco

4. Utilization of Tobacco

CHAPTER II. THE CULTIVATION

1. Importance of the Agricultural Period

2. A Game For Growers

3. General Varieties of Tobacco

4. Analysis of the Crops of Cultivars

CHAPTER III. COMPARATIVE REPORTS IN THE CULTIVATION

1. Comparison of Preparation with Orthodox

2. Improvement of the Preparation of Tobacco

3. Importance of the Preparation of Tobacco

4. Suggestions for the Future of Tobacco

CHAPTER IV. UNSTATED FACTS OR EXPRESSIONS

1. Information

2. Report

3. Consideration

4. Introduction and General Observations

5. Case Studies

6. Conclusion
Chapter V. Sublimation: Solution of Problem. Pages 59 - 86

1. Introduction and Definition. 59 - 62
2. Relative Ease of Sublimation. 62 - 66
3. Current View of Sublimation. 66 - 70
4. Sublimation; Process Beginning in Infancy. 70 - 79
5. Four Essential Factors in Any Successful Sublimation. 79 - 81
6. Possible Avenues of Sublimation. 81 - 85
7. Conclusion. 85 - 86

Chapter VI. Summary. 86 - 88
CHAPTER I.
INTRODUCTION

1. Statement of the Problem.

This study is an analysis of the factors involved in the sex conflicts of adolescence. The conflict between conscience and the sex urge is given special attention, as being the central and most disturbing source of trouble. The most common forms of sex expression are considered in an effort to find the solution which is most satisfactory for the individual, and most beneficial for society.

2. Procedure and Techniques.

There are four definite divisions to this study.

The first division is a presentation of the problem in a case study and an analysis of the factors involved in this particular case.

This analysis includes some general conclusions based in part on this and on other cases known to the writer, and in part upon the findings and principles set forth by recognized authorities in this field.

The second division is a brief review of the circumstances which have made this problem so acute. This includes special reference to the role of religious leaders, their past failures and present opportunities.

The third division is given over to three methods of sex expression during this period, masturbation, sexual intimacies between friends, and early marriage. All three are considered as possible solutions of the conflict. Definite cases are
CHAPTER I

INTRODUCTION

The study of sex behavior of the female involves in the sex conflict of exhaustion. The conflict between consciousness and the sex drive is a major conflict to the individual. The more common conflicts and their implications are considered in an effort to link the factors of sex expression as understood in an effort to find the solution which is more satisfactory for the individual and more practical for society.

II. Heterosexual and Homosexual

The first division is a presentation of the problem in the case study and an analysis of the factors involved in this particular case.

The sexual behavior is discussed in general as a function of the conflict and in part on just and in other cases known to the writer and in part from the literature and from the writer's own knowledge.

The second division is a partial review of the literature which have made this problem so acute. The influence of sexual reference to the role of religious teachers, great part

Interest and present opportunities

The conflict division is given over to those methods of sex expression during this period, redefinition, sex change and therapeutic intervention between friends and sexual maladies. All three are considered as possible solutions of the conflict. Definitions are


considered in an attempt to see the results to be expected from these forms of sex expression.

The fourth division is a thorough study of sublimation. This involves a careful definition, and study, of the comparative views of sublimation. The sexual impulse is then analysed in its narrower aspect. After this analysis there is a study of sexual energy or libido in its larger concept. This study is carried through the four periods of emergence, or of the development of the sex urge, usually observable in an individual. The division is concluded with a presentation of the essential features in successful sublimation and their appearance in specific cases.

The material from which this study has been made was gained from personal interviews with young men who were seeking advice concerning their sex life; from consideration of cases and statistics gathered by competent authorities; from a study of sex by those most qualified such as Freud and Hall, and more recent men such as Havelock Ellis; from a study of the problem of consciousness of guilt or conscience; and last, from a very careful introspection of my own experiences.

3. Scope of the Problem.

The conflict between sex and religion is such a large field, it covers so much of life, that we have narrowed our field arbitrarily to the period of adolescence. Even within this area we have been forced to made limitations. We have limited our research to the more common forms of sex
see to employ more of the best experiences that you can. We need to develop new patterns of behavior and to modify our own adaptation. I have no idea what the nature of these experiences will be, but it seems that we need to seek a new dimension of meaning. I want to help you find a way to use this experience and to develop a new perspective. I hope that you will be open to new ideas and to new ways of thinking and acting.
expression thus largely ignoring the abnormal or perverted forms. Our greatest emphasis has been upon men in the later part of the adolescent period, and includes some attention to those who have passed beyond adolescence but are unmarried. Our final limitation has been to include, primarily, those young people who have been raised under the influence of the church.

4. Justification for this Study.

In spite of the great emphasis laid upon sex in the last few years we found little to guide us in this particular field.

There have been two extremes taken by religious leaders in the past. One is the old attitude of ignoring the dominance of the sex urge and has led to many serious disasters; the dangers of repression are well known. The second attitude has been that of turning every opportunity for a speech or discussion into the channels of sex. This attitude would indicate a belief that all we needed was information. This has been an undue and unwise emphasis on a very delicate and vital matter.

I have taken up this study because of the desire to be of some assistance to young men who come to me seeking help and advice. They are not seeking abstract principles or theories but concrete facts. They want to know what science has to say and what the experience of others has been.

Finally, I have taken up this study because I have not found any such treatment that I could recommend for the young
In spite of the greater emphasis being given to the family, we have been led to believe that there have been two extreme views of the problems of sex. These problems are: the responsibility of the individual, and the responsibility of the family. The second attitude has been more frequently expressed, and the first, which has been more frequently heard in the last generation, is that of the individual. This was an exercise of courage and determination, and it is very unlikely that we are going to get over it. I have seen much of the history of the struggle of the movement of the young people who have been seeking for the young people who have been seeking to put down the traces that have been left by the rest of the society. But my attitude is that we can have a greater degree of importance if we put more emphasis on the influence of the young people who have been during the first few years of the movement, and we can put into the minds of the young people who have been educated by the system the importance of the influence of the young people who have been educated by the system.

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people of the church to read for themselves.

CHAPTER II.

I. Importance of the Adolescent Period.

In many ways the period of adolescence is the most critical period in the life of the individual. This is the period when the individual comes face to face with the fact that the world was not made for his special satisfaction. Socio-economic consciousness begins to displace the primary egocentric tendencies of the child.

At this period there comes into the foreground certain strong urges which puzzle and perplex. Central among these is the sex urge. It is accompanied with other less pressing but powerful drives such as love and hate, jealousy and rivalry.

It is at this time that religion becomes a vital matter. Conscience comes into the foreground and produces inner conflict. At the very time when the outer adjustments are the most difficult and demand constant attention and decisions, this is the period in which conversions take place. The great evangelist D. L. Moody maintained that most conversions occur between the ages of ten and twenty. Evangelist G. F. Preusseott writes: "In an experience of thirty years of pastoral and evangelical work my observation has been that three-fourths of all conversions occur between the ages of twelve and twenty."

(1) Mall -- Adolescence -- Volume 2 -- Page 268
CHAPTER II.

THE CONFLICT

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(1) Hall -- Adolescence - Volume 2 - Page 288
CHAPTER II

THE CONTRAST

1. Importance of the Adolescence Period

In many ways the period of adolescence is the most critical portion in the life of the individual. This is the period when the individual comes face to face with the fact that the work he has not done for the special satisfaction a society-consciousness requires to achieve the primary ego-concepts.

Tenderness of the Child

At this point these come into the foreground of affairs, some more than others, and these places in the sex age. It is accompanied with certain less definite but powerful drives as love and hate, jealousy and rivalry.

It is at this time that the formerly become a vital matter.

Conscience comes into the foreground and pressures inward conflicts of the very time when the outer adjustments are the most difficult and common concern attention and decision.

This is the period in which conscious processes occur.

Great treasuries of memory and emotions that make consciousness account intense. The sense of fear and intensity of anxiety are strong. The sense of time-commence at childhood consciousness account pressure the sense of

Page 388 - Volume 2 - Adolescence - 1921
In the Christian religion it is a very evident fact that a large proportion of the great leaders were called during adolescence. John, the beloved disciple, and Timothy might well be taken as the first of a great procession. St. Benedict was eighteen or twenty when he withdrew from the world to a cave at Subiaco. St. Francis of Assisi was in his early twenties when this great experience came to him. Richard Rolle, the Father of English Mysticism, was in his nineteenth year when he forsook his studies at Oxford to take up the anchorite life. Henry Suso, of the Friends of God, began to be converted in his eighteenth year. Brother Lawerence, of the Carmelite Order, was eighteen when there came a great change that made him the great exponent of the practice of the presence of God. St. Clara was only eighteen when she left her father's castle to devote herself to the life of religious poverty. The spiritual life of St. Teresa began at the age of eighteen, in the year 1533. Catherine of Genoa was just a little older, being about twenty-five when she was converted as she knelt before her father-confessor. Madame Guyon was nineteen, and like Catherine of Genoa, unhappily married.

From a positive or beneficial viewpoint we can easily see the great importance of adolescence in the life of many. They come forth with new and higher motives, with a more integrated personality, and with a new enthusiasm for the tasks of life.
In the Christian religion it is a very evident fact that a large proportion of the great teachings were derived from the Scripture and the wise sayings of the wise men of ancient times, and that many of these sayings have been taken as the basis of great progressions of the mind. The Hebraic scriptural record of the law, spoken from the mouth to a case of passages and phrases of special importance to the early sages when the great experience came to him. His earlier efforts to understand the nature of things, the secret of the mystery of the universe, the relevance of God, became apparent in the experience of great. The experience of God, et al., were only evident when the presence of the Infinite, the spiritual life of Christ, the life of the Church, the life of the age of enlightenment, in the word of grace, are thus a little altered, and the Lord's prayer. We may see the new and higher motives, with a more intense personality, and with a new attitude for the sense of life.
However, there is a negative aspect to this adolescent period of equal significance. It is apparent that, due to the urges that come into prominence at this time, no one can come through this epoch in life without some radical changes. It would be impossible to emerge on the level of pre-adolescent days. One is either going ahead, or going off at a tangent, or going backwards. Progression, perversion, or regression seem to be the three possibilities. Those who fail to make adjustments which are personally satisfying are inevitably faced with some kind of perversion.

Mental difficulties often appear at this time and some which appear later in life are to a large extent traceable to this critical period. Starbuck says: "The period from 13 to 18 is the one likewise, according to the statistics of Gowers, in which epilepsy is most liable to occur." (1)

Criminal records are nearly always started in this period of life. G. Stanley Hall says: "The age of most frequent conversions to true religion is precisely the years of the largest percentage of first commitments to houses of detention for crime." (2)

In Freudian terminology this great conflict is the struggle between the Id and the Ego. It is the time when the individual is struggling to become a self in the full significance of that term. No one bewails this important

(1) Starbuck -- The Psychology of Religion -- Page 227
(2) Hall -- Adolescence -- Volume 2 -- Page 83
However, there is a negative aspect to this phenomenon. If we support each other to the point that we become individually prominent at this time, we can come to a point where we lose our place in the world of the non-social. We must all be prepared to emerge on the level of the non-social, and we are likely to find that we need to be more social in our interactions. Those who fail to make a better understanding of the personality structure are inevitably left with some kind of personality.
phase of life except when it proves disastrous; to the one who fails to make proper adjustments, it may well be that.

This conflict is vastly different for every individual. Heredity, individual differences, environment, information, and many other less important factors, enter into the total picture. However there are a number of the same difficulties which are encountered in a large proportion of cases, so we will set forth one case which we feel is particularly revealing. This is a true case history with only minor changes to prevent its recognition. Nothing of significance to this study will be left out or changed.

2. A case history.

Jane was a normal healthy child of Catholic, French-Canadian parentage. She was the third of six children. She did not seem to develop any early neurotic traits or harmful habits.

This girl was always the family drudge. She was sensitive and could never bear to fight back at her parents or brothers and sisters. The parents expected that the children would help with the house-work and find a job at an early age in the mills. However they were more harsh with Jane and expected her to do more work than they demanded of the other daughters.

Jane began school when she was six years old. She enjoyed school and always did well in her studies. She was friendly, well-liked, and above normal in school and at work. She left school at the age of fourteen to work in a shoe factory. She was in the second year of high school at the time and very anxious to continue her education. During the time she
worked her parents took all of her wages and then gave her fifty cents each week to spend for herself. They begrudged every penny that she spent and whenever a boy friend gave her a gift they became quite excited—until they learned that she had not been spending her money.

She had many friends and enjoyed a good time. She was sensitive and her feelings were easily hurt, but this was never serious enough to interfere with her friendships. She was not unduly worried or easily upset. She was ordinarily a very busy person of fairly even temperament. She enjoyed swimming, card playing, and reading, but drawing was her favorite hobby. It was this hobby which got her into her first difficulty as a child; that started her unusual sex development.

At the age of five or six she said she drew a picture of a naked man while in school. Not knowing how the teacher would feel about it, she gave it to the teacher. The teacher looked at it, wrote a note, put both in an envelope and told her to take it home to her mother, saying that her mother would give her a "star" for it. Much to her astonishment, her mother gave her a severe whipping. When she returned to school she was made to sit for the remainder of the day on a high stool up in front of the class. She says that she must have seen a naked man before this, but she cannot remember. It rather puzzled her to know how she knew what a man looked like at this age.
Working at home doesn’t look all that change any new experiences. They performedlibrary cafes each week to study for practical. This particular
enjoyed penny that she spent any money on clothes ever, she
enjoyed being a part of a society - until they landed that job. She
ever not seen spending that money.
She had many friends and enjoyed a good time. She was
candied and her friends were equally happy, but she was
never willing enough to interact with her friends. She was
not naive enough to see that they were. She was optimistic a
very good partner of fairly new temperament. She enjoyed
writing and began to like it. She began to write about her
favorite people. It was the hobby which got into her life
at the age of six. And she grew a picture of

At the age of six she was six and grew a picture of

Not imagining how the teacher
would feel about it, she wrote it to the teacher. The teacher
looked at it, wrote a note, but put it in an envelope and took
per to take it home to her mother, saying that she would
not give her a “ Writing a book” for it. Mean to her environment, her
mother gave her the envelope “Writing a letter.” When she returned to
school she was made to sit for the remainder of the year and
a huge spot up in front of the class. She was not sure
what she was seen as having seen a woman before that, and she
remembered. If I were to want to know where she knew what

(LL-1)
Another memory she told of was in respect to her sex play with other children. She voluntarily told of playing "doctor and nurses" with the older sisters and some other children. Because she was the smallest she was always the patient. This play consisted of undressing her and playing with her genitals. She says she felt guilty about this and told them they should stop, yet she remembers she did get some pleasure out of it.

She very guiltily confesses: "I broke myself in, you understand? I broke myself in. I did not wait for a man to do that." She said she had done this when she was about eleven years of age. She said this was an awful thing to do.

The menarche was established at the age of twelve. The periods were regular, with moderate discomfort for the first two days of each period.

At the age of twelve she said she played games with other children such as hide and seek. She would frequently get off from the larger group with one of the boys and have sex play. On these occasions she said she never had intercourse. She had intercourse for the first time when she was about thirteen. She did not give any details of this experience.

When she was fourteen or fifteen years old she assisted her mother in childbirth. The family took this as a matter of course and when she appeared tired and nervous after the delivery, reprimanded her because the kitchen was disorderly and the dishes unwashed.

She said that at the age of fifteen while she worked in a factory she went out with men a great deal, men who were
Another memory of mine is of my first experience of playing "football" with other children and not the other boys and some other children. 

Because we were the smallest we were always the brunette. The boys were the tallest and the tallest and tallest of all. They considered us underclassmen for our playing with other children. She asks me later why some girls and boys from that school. She asks me later why some pleasant one or the other very difficult, contumacious: "I spoke weep in you. 

So that. She says she may one day when she was a nurse, stolen case of wine. She said she was so SMART of go. 

The menacing was startling of the age of living. The partake were seaward, with moderate accomplishment for the time.

Two years of each partage. At the age of two, she was in her playing games with other children such as frisbee and frisbee. She thought she was really good. Play one of the girls and have sex play. On these occasions we only one never my intoxication. She had

Intercontinental for the first time when we were soon thirteen. She did not live by reflection of the experience. 

When she was fourteen or fifteen years of age somewhat per moment in consciousness. The family took this as a matter of course and when she asked for my attention after the gaited, lazing, mending her because the kitchen was cheerfully my father’s. The memory was美洲.
older. She remembers going to their houses and having intercourse with them. When she was asked if she never became pregnant as the result of these experiences she replied that she never worried about that. On one occasion she thought she was pregnant. She went to a doctor and he said that he did not know whether she was pregnant or not, but gave her some pills to take. It turned out that she was not pregnant.

She said that she was very fond of her grandfather and that he was always fond of her. She was visiting on his farm one day and he introduced her to a certain young man who later became her husband. The grandfather remarked that he was a very good young man. According to the girl her mother forbade her from seeing this man, but she saw him frequently nevertheless. She said that they began to have intercourse at her suggestion. She emphasized the fact that she had "tempted" him and said that this is what made her feel guilty. Then she became pregnant and married him. For a time she was afraid to tell her folks, but she finally had to do it, and the marriage was arranged. He wanted to go to Canada, but she said she would rather stay at home and face it. They were married in spite of the protests of the family who wanted to keep her as the family drudge and as a mill worker to help support the home.

Since marriage she has been out with two men that she remembers of. She says that she had intercourse with them and felt so guilty about it that she told her husband. She
other. She remembered going to their house and paying visits.

converse with them. When one was sick it she never
never before. The result of their expectations and desires.

That on one occasion she thought she

we were pregnant. When we went to a doctor and he said that if she hit us

from where she was pregnant of not, but gave her some pills.

take. If nothing out that she was not pregnant.

She said that she was very long at first practically and

that her was vibrating on the first

the very many the intimidating was to a constant young man who later

became net undictory. The intimidating term was then seen

very much young men. According to the city the mother told

her that she was sorry that she saw him and began to talk so much to her

"measuring. She assumed the last to make a lot of

Then she

him and said that I was to visit her. That we were

became pregnant and excited him. For a time she was making

to tell her daughter and she listened very to go out, and the

two letters were written. He wanted to go to Canada, and she

written in place of the previous to the family who wanted to

keep her as the family worker and as a willing worker to help

support the home.

Since pregnant she was very care with two men after she

remained on. She made that she her interactions with them

and left so gently that it fitted her point in requiring.
said he forgave her and said it was all right. He never went out with other women.

She has had many problems since her marriage. After the birth of her first child she was very ill and never seemed to get fully over it. At times she was harsh and disagreeable to her husband. Sometimes their sexual relations were good, and other times they were not. He blamed her trouble on her ill health but she says that she knew it was not that, - it was her guilt. She said she has not trusted her husband fairly.

In looking back over her early life she says that her mother was always too strict with her. She has always felt this was a mistake for when she got away from home she wanted to go the limit. She says she that is the reason she had so many sex-experiences. She said she went out with other men and had intercourse with them and took money from them because she needed the money. She never had money at home. She says that was one of her difficulties.

She told how she was always afraid of both her father and her mother, that they were nice, but always scolded a great deal and were very strict. "My mother always frightened me with Santa Claus when I was a little girl. I can remember crawling into bed and pulling the covers up over my head for fear." She said also that her mother frightened her when she was a girl every year during Lent. The mother would tell her that God would punish her for her sins and there were many things which she could not do at that time.
With other women.

She was very much interested in women's matters. After the war, she was very active in the women's movement and never seemed to lose faith in it. At times, she was passionate and obsessively devoted to her work. Sometimes, her excesses led to her fall, and other times, they were just the obvious result of her passion. In the end, she was not the person she knew or was not that she was when she was young. She was always very critical of herself. In the end, she was very critical of herself and her work. The money and fame she received were not enough to make up for the money she received. She never had enough money to make up for the money she received. She was never one of the millionaires. She was never one of the millionaires. She was never one of the millionaires.
Jane is a Catholic. She has usually been quite faithful in her religious duties, but during recent years has not attended services because she did not have sufficient money. In telling about her irregular sex life, she said: "Sometimes I confessed it to the priest, sometimes I lied about it. The truth, the truth, it is not in me. I am a lie. I went to the church and that was blasphemy. I was a sinner. I saw Jesus on the cross and tried to take him down and put the devil up. I am the devil."

She seems to link up her sense of guilt, which is very strong, very closely to her religious concern.
The text on the page is not legible due to the quality of the image.
3. General analysis of case history.

Any one who knew this girl in a casual manner and did not know her background and conditioning might easily think of Jane as an over-sexed girl with little character. However upon close examination we find this to be entirely unfair.

Jane was, to all appearances, a normal girl of physical vitality, high mentality, and was of a sensitive, nervous temperament. She was not a defiant girl, but rather seemed to be of a submissive, yielding nature. In fact much of her trouble came out of unwillingness to stand up for her own rights. Her pleasant, friendly character is shown by the many friends she had.

There are at least five major ways in which her parents failed Jane.

First, her lack of love and sympathy from her parents was a severe handicap. Any one of such a submissive, friendly nature demands some emotional attachments. Since they were not to be had in the home she sought them elsewhere. If she had been more of an introvert she would not have felt this need so keenly.

The second place where they failed her was in demanding too much work from her. It not only unduly wearied her, but also took away much of her natural desire for vigorous physical play. That lack of physical exuberance may have been a contributing factor to her sex play when others were lustily playing hide and seek.
The General Assembly of the City:

Yon and me wo knew this city in the case for many and him not
know the park and one companion to such easy find of lane
am an ear-sexy city with little character. However, upon

some examination we find this to be another world.

The visit, to its susceptibles, is not a hint of physiologic
activity, mere sentiment, and not a companionment, and,
emysland. But we not a delectable city, put rather serve
to be of a susceptibles, analyzing nature, to feel ourself of the

luggage. Here present, literally and not to show of the

with lathes the med.
A third point at which her parents failed her was in keeping her in ignorance of sexual life. Apparently she was keenly aware of the difference between sexes at an early age. This may have been due to her mental awareness in infancy or to an early sexual maturity. There was no sense of shame connected with her sense-e knowledge of the difference between men and women or she would not have shown her picture to the teacher.

The fourth great mistake was not only made by her mother, but also by her teacher. It was that of punishing her for something she did not realize was wrong. A little information at that time might have been a big factor for good. However, both made the serious mistake of punishing, when even a mild rebuke would have made a lasting impression on one of such a sensitive nature. Thus a sense of shame is added to her general attitude toward sex. This sense of shame was intensified by the mystery which shrouded all matters pertaining to sex.

The last major mistake I wish to point out was the failure to give Jane any outlet for self-expression. Her naturally active nature, her desire to draw, her desire to make friends, would all point to a definite need which had little or no satisfaction. All her noble, high traits, were suppressed for the selfish purposes of her parents.

The use of fear to suppress Jane's sexual urge, and the unwise policy of having her help her mother in child birth,
A final point at which we began to fail was in keeping
ret in ignorance of exxct liile. A money's
keeping was of the importance of knowledge of
sex at all ages.

This may have been due to the mental
intensity in infancy of

To an extent, sex is a matter of

concerned with ret's sense of

women and men of age who have shown the pictures to

without.

The fourth great mistake was not only made by our

put simple way, of men's center. If we start at punishment for

put simple way, it is that not ret's sense was whole. A little

sometime in the simple, not ret's sense was whole. A little

not time might have been a big factor for good. However,

not time might have been a big factor for good. However,

made the ret's sense of punishment, a sense of one of

made the ret's sense of punishment, a sense of one of

sense of one of ret's sense of punishment. This sense of

sense of one of ret's sense of punishment. This sense of

sense of one of ret's sense of punishment.

The last word makes I wish to bring out was the

italize to give leave such cutler, for self-expression. Ret

onself, sense were, ret's sense, to grow, ret's sense to

make it possible, would fit point to a fulfilling need which

make it possible, would fit point to a fulfilling need which

little on no self-expression. All ret hope, high pride, were

empowering the self's minute of ret's sense.

The sense of fear to suppress the sense's sensory acts, and the

woman's policy of finding ret's help ret's mater in giving place.
also added to the difficulties Jane had to face later. All of these factors had a direct and unmistakable bearing upon the great and painful conflict which she experienced.

The development of Jane's sex life, her social consciousness, and her conscience, all seem quite normal under the circumstances in which she was raised. We cannot call her abnormal from the facts we know, and yet she is so severely upset by these conflicts that at the time I obtained this case history there was a good chance she would need to be placed in a mental hospital. Why?

Unquestionably one of the major factors in this analysis has been practically ignored. That is her sense of guilt.

4. Analysis of the sense of guilt.

The sense of guilt can hardly be the cause of wrong conduct, neither is it entirely the result of it. However it is safe to say that in this case, and in many others of a similar nature, it can justly be blamed for disastrous internal conflicts. We must analyze this sense of guilt a little more fully.

Some of the first questions that arise are; What is it? Where does it come from? Is it inherited or acquired? Is it an asset or a liability, or both?

Sin and guilt should not be confused as some feel a sense of guilt who do not have any awareness of sin.

The consciousness of guilt is a general name for the experience of self-condemnation, or for the feeling that one
The development of the alien's sex life, yet social consciousness during the early stages, may not correspond to the consciousness in which sex may be achieved. We cannot tell from the facts we know, and yet the assertion that the alien possesses these consciousnesses is a good chance and would seem to be probable in a certain case.

We have seen consciousness in the alien's life, though not necessarily in the sense of the word. The sense of guilt can partly be the sense of wrong. However, this will be the subject of a later essay. It is safe to say that in this case, and in many others, we may not be prepared for consciousness.

What makes us think we must emphasize the sense of guilt? It is not that we think guilt, if we accept the idea of guilt, is the sense of wrong. I am not prepared to point out some of the facts about guilt, but the facts are, we believe, not contrary to consciousness. We must believe in guilt, if we are to accept the idea of guilt, or to the feeling that one is guilty.

The concept of guilt is a necessary element for the experience of self-consciousness, or for the feeling that one
has lost out or been defeated.

The consciousness of sin is self-condemnation, when the accepted moral standards by which the self has judged itself, are identified with the will of God.

In Russia the youth might experience a sense of guilt but not of sin, for God is eliminated from the social thought. In America the consciousness of sin is usually bound up with the consciousness of guilt, as the social mores are usually identified with the will of God. We see this clearly in the case of Jane. Due to her sense of guilt she confesses to her husband that she has gone out with other men, but even when he forgives her that does not relieve the strain. She has personally accepted the social mores as the embodiment of the will of God. She feels condemned of God for her acts.

Even the consciousness of guilt does not arise from the sex urge itself. Tennant makes the very wise and clear distinction between sin and the materials of sin. The sex urge is non-moral in itself, as is the voluntary attitude or practice previous to the emergence of the conscience. Yet without this urge there could be no such sin. The fact that pleasure is associated with their indulgence provides the motive or incentive to sin. Due to the fact that sex comes into prominence independent of any moral consideration, all people are faced with this same moral conflict. This urge is neutral in respect to the moral value which the self may construct out of it. Likewise it is biologically
The consciousness of the self-consciousness, an idea that will not fade.

In America, the consciousness of the self as a separate entity is naturally entwined with the will of God. We see this clearly in the case of James. His use of the terms of will and consciousness to express his belief that the self does not determine the action, the will of God does. The self claims submission to God and to the will of God. The will of God is paramount, the self yields to it.

The consciousness of the will becomes a direct expression of the sex drive. The sex drive makes the will free and clear. The separation between the will and the rest of the self is now more apparent, as is the activity of the will to determine the outcome of the situation. Yet without the will there could be no more moral problem, for the will is the root of all motivation, the source of all moral decision. The will comes into prominence, independent of any moral consideration. This means that people are faced with the same moral conflict, whether in respect to one's own will or to the will of another.
essential and normal, and psycho-physically inevitable.

Guilt is self-condemnation that implies several other necessary factors. First there must be a definitely accepted moral standard by which the self is to judge itself before there can be any condemnation. Second there must be a sense of freedom in accepting or rejecting individual impulses, before there can be any condemnation for their indulgence.

No act is moral or immoral for an individual until he has accepted some moral standard, it is rather non-moral. After this standard has been accepted there can be no sense of real guilt unless the individual is conscious of the possibility of acceptance or rejection, and then deliberately and consciously rejects the good.

The next question which arises is, which comes first, moral self-consciousness or sexual urges. If the urge comes first there should be no sense of guilt until the emergence of the consciousness of moral right and wrong. However sexual indulgence, which had no moral significance, would be as truly habit forming as such indulgence after the emergence of the moral consciousness. Kupky makes the very bold assertion that "Sexual perversions precede youthful consciousness of sin," and many others seem to hold his view. I know that it was true in my own development. This makes such a conflict as Jane experienced almost inevitable. The only possible success seems not in eliminating the conflict but rather in promoting a satisfactory solution of the conflict when it

(1) Kupky — Religious Development of Adolescence
Consciousness of guilt or sin appears to be a major factor in the conflict of adolescence, at least among the more civilized peoples. It does not originate in this period but does awaken or come into prominence. Furthermore its exact expression is unquestionably socially conditioned. However when we have said that much we have said all that can be asserted without raising debatable questions. Its origin is thought by some to be in the racial unconsciousness. That seems to be the general conclusion of G. Stanley Hall. "Early adolescence is thus the infancy of man's higher nature, when he receives from the great all-mother his last capital of energy and evolutionary momentum." He furthermore definitely links conscience with man's altruistic tendencies. "Conscience ... now can first begin to play a leading role. It awakens with a longing hunger and thirst for righteousness, prompts to highest aspirations and resolve. Benevolence and love to all persons and all being is fresh from its original source."

It would be entirely unfair in view of present knowledge to say that the sense of guilt is a product of social conditioning. Likewise it can hardly be classed as a physical impulse or as a mental capacity. However it must appear at present to be natural and normal and thus a factor to be

(1) Hall — Adolescence — Volume 2 — Page 71
(2) Hall — Adolescence — Volume 2 — Page 82 & 83
The article discusses the nature of guilt in relation to the concept of conscience, emphasizing the role of guilt in moral and ethical decision-making. It also mentions the importance of conscience in personal and social contexts, highlighting its significance in fostering responsible behavior and ethical conduct. The text further explores the relationship between conscience and guilt, suggesting that guilt can be a powerful motivator for moral growth and self-improvement.
definitely reckoned with. "The sense of guilt is too fundamental and too easily aroused to be thought of merely as the product of religious teaching artificially built into the life."

(1) Groves and Blanchard -- Introduction to Mental Hygiene

Pages 310-311
The scope of work for the implementation and testing of the new management system may vary depending on the nature of the work as outlined in the project plan. (1)
CHAPTER III.

COMPLICATING FACTORS IN THE PRESENT CONFLICT

1. Confusion of education with character.

Education and character are for many people nearly synonymous terms. The close relationship existing between them has brought considerable uncertainty into the minds of many. This dates back into the times of Plato and Socrates, who maintained that virtue, which was not the result of thorough understanding and deliberate choice, was not true virtue. They taught that to know and see truth clearly was the first step toward virtue. They even went beyond that and said that the man who knew the right would do it. Knowledge and virtue are then practically, if not completely, the same. This fallacy seems to be founded upon their confidence in the ability of man to see truth clearly. If man could see all of the implications and results of his acts, if his grasp was eternal, rather than temporal and limited, their contentions would be true. In the Eternal we believe truth and goodness are one and the same. However experience has shown that knowledge and character are not the same when applied to men, in fact they are not even consistently parallel. Many of our criminals are well educated men whose moral character has not kept pace with their intellect. Likewise there are some men of limited mental capacity and education who have achieved recognition as men of "character."
CHAPTER III

COMPARATIVE REACTIONS IN THE PRESENT CONDITION

I. CONCEPTION OF FUNCTION WITH LIMITATION

Equation and characteristic are for many people necessity

synonymous terms. The close relationship existing between
them is proved comprehensible and certain. We turn to
many. The case back into the times of Plato and Descartes,
and maintain that virtue, which was not the part of

founders, and determining and sequential. Hence, meant in sense

the virtue. Their concept that to know and see truly clearly
were the first step toward virtue. They have seen beyond that

and said that the men who knew the light among it

knowledge and virtue are then practically. It not completely

the same. This latter seems to be lacking upon their

comprehension in the reality of man to see truly clearly. It may

comprise of all the implications and readings of the earth, which

the earth. We assert, labor that comprehend and limited.

contemplate must be true. In the existential we perceive truly

and recognition are one and the same. Moreover, experience are the

known that knowledge and characteristic are not the same when

applying to men, in fact they are not new complications

parallel. Many of our conceptions are well apprehended new science.

most controversial are not kept pace with clear intellectual

I know because there are some men of limited mental capacity and

argumentation who have scarcely recognition as men of "controversy".
Education and character are not identical but should be complementary, even as science and religion. One is an intellectual achievement and the other an emotional attainment. Only in the perfect man, Jesus of Nazareth, do we find the adequate Christian Ideal. He saw truth so clearly that the most brilliant men of the time, failed time and again in their efforts to entangle him. He lived so sublimely that no man could find a flaw, either in his own age, or in the nineteen centuries which have followed.

Education has been the prime concern of American society throughout the last several decades. During this time crime and lawlessness have been on the increase. Recently we see another startling factor, the rapid increase in mental disturbances. It is not difficult to see the implications of these several facts. The emotional and religious life of youth has been neglected in the attempt to further education. Some of our leading educators have seen this fatal mistake and so have advocated, and in some cases secured, character education as a part of the curriculum in secular education. However they have not accomplished their aims even where they have secured the desired courses, due to their inability to emotionalize the ethical and moral truths they present. G. Stanley Hall says, "In our day and civilization, the hot life of feeling is remote and decadent. Culture represses, and intellect saps the root..... our sensibilities are refined but our perspective (1) is narrow."

(1) Hall - Adolescence - Volume 2 - Page 59
Infection and infestation are not infectious and prolific.

Comprehensive, general, and scientists, in particular, are trained in the art of emotional identification.

Infectious emotional and the other emotional afflictions. Only in the repeated and excess of mediocrity to we find the

adequate criteria. We saw little to observe that the

most profitable men of the time lasting time and men in great
to sentences him. He lived so comfortably that on man

coming into a room, after in his own pace, to the interest

concerns which have followed.

Infection have been the prime concern of American society.

Throughout the last seventy years. During this time, time and longstanding everywhere we see

a greater emotional factor the tight increase in mental

illnesses. If is not difficult to see the implications of

illnesses. If we have not additional to see the implications of

these several factors. The emotional and religious life of today

may have been neglected in the attempt to happier satisfaction.

Some of our teaching institutions have been the latest mistake, and so

have not accommodated their own where they have learned

the healing consequences due to their inability to accommodate

the sensitive and almost frantic their presence. "Our clergy, Half

of our time is costly and academic, cutout to be a part of the emotional in societal satisfaction. However, they

to remove any emotional, cutout to be a part of the emotional in societal satisfaction. However, they

the door and sensitivities are falling, and our perspectives...
Where there is no balance between the intellectual and emotional life, life becomes deadly monotonous and dissatisfying, of else goes off at a tangent which is both personally and socially dangerous.

The question which becomes fore-most is "Does education in science, or one based on scientifically gathered facts, preclude an emotionally satisfying life? " If so, science is demanding a high price for her many benefits. However we would again point to our supreme example, Jesus of Nazareth. His penetrating insight in no way impaired or lessened his emotional reactions to life. Who can fail to grasp His appreciation and enjoyment of the beauties of nature about Him? Who can overlook His love of men, women, and children? No man loved children, cripples, outcasts, rich and poor, men and women, with the intense fervor which He manifested. It was His love of children, and His acceptance and love for women, which have changed the whole outlook of both children and women, in our Christian civilization. It is apparent that both truth and love were essential elements in His life. They were not conflicting but complementary. His love was based upon His knowledge of the potentialities bound up in human personality, and His insight must have been illumined by his great love. They are inseparable in Him even as in the Eternal, the Heavenly Father. His was the perfect life. Personal integration and social harmony were achieved by Him. Furthermore He points us to that same perfection. We must
Wives, single women, and the present-day question.

The decision which becomes most important is "Do we accept the responsibilities of marriage?" If so, we accept the responsibilities of marriage.

Women today point to one supreme example, the case of Rebecca.

The responsibility involved in the weight imposed on us if we accept the responsibilities of marriage.

Expectation and enjoyment of the position of wife and mother.

The role of mother and her expectations.

In my generation, I have learned to accept the responsibilities of marriage.

The role of wife and her expectations.

Such things are not contradictory but complementary.

We accept the responsibilities of marriage.

The responsibilities of marriage.

The responsibilities of marriage.

Without hesitation, we accept the responsibilities of marriage.
assume that we can attain that perfection, within human and
temporal limitations, or declare Him a mere visionary.

2. Problems of the religious leader.

There was a time in the recent past when all that was
demanded of the religious leader was a vital, growing,
religious experience. When the first real leaders began to
appear their primacy was largely based upon their own religious
experience, and their ability to direct others into a similar
experience. Undoubtedly the central message of the first great
missionary, the apostle Paul, was the experience of the Damascus
Road and its effects upon his own life. However this central
theme gradually faded into the background with the institution-
alization of the Church. It had largely disappeared by the time
of Martin Luther, and it was his declaration that salvation
was by "faith" that made him anathema to the Church, and lifted
him into the ranks of the worlds greatest leaders. Similarly
it was Wesley's stress upon the need for the "Experience of
Holiness" that made him distinctive. It was an experience
the early Circuit Riders of American Methodism preached and
sought to procure.

Today the demand for an experience which will change a
man's life is seen in the development of such movements as
the Oxford Group. Theology and philosophy are not enough.
People are demanding that their leaders shall not merely point
them to religion, but shall lead them to it. They feel the
1.1

There were a time in the recent past when all that was known about the listener's test was a list of choices, any of which might possibly be correct. The answers were generally limited to four possibilities: yes, no, true, and false. The listener was expected to choose the correct answer from these options.

However, the situation has changed. Now, the listener's test involves a more complex set of interactions. It is not simply a matter of selecting the correct answer from a list, but rather involves understanding the context and the implications of the question. The test may require the listener to analyze a series of statements and determine which one is the most likely correct answer.

The test also includes multiple-choice questions, but these are not limited to just four options. Instead, there are often many more choices, each with varying degrees of plausibility. The listener must carefully consider each option and choose the one that they believe is the most accurate.

Today, the listener's test has become more sophisticated, requiring a deeper understanding of the given information. The test is designed to assess not only the listener's ability to recognize and interpret the information presented, but also their ability to apply that information in a practical context. This is achieved through a series of questions that require the listener to analyze the information provided and derive a logical conclusion based on their understanding.

The test is an important tool for assessing the listener's ability to comprehend and respond to information effectively. It helps to identify areas where further training or support may be needed, and it also serves as a valuable measure of progress over time.
great need of something eternal and real about which they can integrate their lives. This great longing must be satisfied if true character is to be developed. Few have realized this more fully than the religious leaders.

In the great effort to promote true Christian character many had lost touch with life, with the scientific outlook, and with the youth who are trained in scientific methods of thought. They are beginning to feel the need for an adequate knowledge of life and of the universe as revealed by science, if they are to understand and help solve the problems of the day. They are becoming more and more convinced that education and character training cannot be separated. The individual must be dealt with as a unit and not as one part physical, one part mental, and one part spiritual. Only the individual who is a unified, integrated whole, can be expected to take an active part in redeeming humanity and the world.

The mass approach in both education and religion is rapidly being either supplemented with, or displaced by, an individual and personal contact. The value of the small college in which there can be an individual contact between professor and student, is coming into the foreground. Likewise the old time revivals are largely a thing of the past. Greater stress is being laid upon personal conferences and their importance for evangelization.
in the same way, theelligibleness of the United States in these matters.

In the United States, the United States is not the United States, but the United States is.

The United States is the United States, the United States is not the United States, but the United States is.

The United States is the United States, the United States is not the United States, but the United States is.

The United States is the United States, the United States is not the United States, but the United States is.

The United States is the United States, the United States is not the United States, but the United States is.
3. Adolescence; the great field of opportunity.

Science has amply shown that the individual is not purely a product of internal development but is socially conditioned. Italy, Russia, and Germany are ample proof that our leaders are awakening to the possibilities of this period.

During the period of adolescence most individuals will seek some one in whom to confide the many puzzling experiences they are going through. This is a great field of opportunity for Christian leadership by parent, teacher, or religious worker. At no period in life is the individual more susceptible to influences either for good or for bad. It is during this period of physical, mental, and emotional flux, that great and worthy visions are seen; however, it is also during this period of change and adjustment that many of the most serious conflicts arise.

Beginning with puberty the sex factor takes a major part in all of an individual's conflicts. Likewise it is at this time that ethical, moral, and religious demands are becoming more personal. It is inevitable that conflicts between sex and religion will arise. Proper adjustments are not easy but must be sought.

This conflict of the sex urge and religious ideals is made doubly severe by the attitudes and ignorance of many, if not most, of those who should be advisors, during this period. Usually certain standards and ideals have been accepted by the time the sex urge begins to come into prominence. The
Science has made known that the initiator is not biology.

A program of infant development and in society conditioning.

Infants, however, and children are able to build their own

experiences to the possibilities of life's bearing.

Putting the bearing of adolescence more individually will

seek some one in whom to continue the work passing experience.

This is a vital thing or opportunity.

For individuals important to parental, educational or religious

work to influence enter for good or for bad. If it发生

five to influence enter for good or for bad. If it arises

quite rapidly of [child's] mental, sexual development, this fort

forces many mothers alone to see. However, if it is also curbing

4.

the bearing of change and satisfaction that may of the most

seem like a matter of sex.

beginning with hypocrisy the sex factor comes a matter of

religion, if at all. Because of initiating's conclusion, it implies if at all this

time that emotional, moral, and religious categories are becoming

more personal. It is imperative that conclusion between sex

and religion will make. Proper statements are not easy.

This control of the sex acts and ultimate decency is

made partly because of the attitude and impression of many. It

was formerly extreme of the attitude and impression of many. It

not least of those who speak as scholars, publishing the belief

centrally. Criminal statistics and indexes have been occupied by the

crime that sex acts begin to come into prominence. The
attitudes of leaders, particularly the parents, will have more weight during this period than much of the actual instruction which is attempted. Where the home holds high religious ideals and looks upon sex as shameful and "sin", the entire life of the child is apt to be seriously warped. Even when parents and friends are well informed and direct the thoughts and habits of the child in the wisest possible manner, there will be considerable strain. This is inevitable in our present complex social order. The period of adolescence is one of adjustments and preparation which necessarily entails conflicts. However this period need not be disastrous to either physical or mental health. It can, and should be, a time of adjustment, integration, and motivation of the entire life.

In the past we have looked upon the period of adolescence in a rather negative way. We have considered it, and justly do, the most dangerous period in the life of the individual. We have failed to realize the truth we see in the physical world we is applicable in the realm of personality. In the physical world we have long known that the most dangerous forces are those which, when properly controlled and directed, are most productive of good. Thus dynamite, electricity, wind, and fire are man's greatest allies because he knows how to direct them. Likewise this period in the life of the individual while most dangerous, is also most heavily laden with potentialities for creative values. Starbuck says,
"It is evident that adolescence is one of the most critical periods of development, a time when the youth should be treated with the utmost delicacy and discretion. The germinating personality is poised between an infinite variety of possibilities.... whatever culmination of forces and crystallization of tendencies is undergone at this period will perhaps determine its whole future life .... It is the point at which a blunder may prove most fatal, and that \textit{likewise in which wisdom and discretion can reap the greatest harvest.}\textsuperscript{(1)}

The Christian religion is not a religion based on negatives. It is positive, active, dynamic; that is why it can make such an appeal to youth at this period of life. Jesus changed the negatives of Judaism "Thou shalt not" into positives "Go", "Come", "Follow me". The test of true Christianity is not the things that are left undone but those which are striven for or accomplished. "By their \textit{fruits ye shall know them.}"

The period of adolescence must be seen as the golden field of opportunity. The very abundance and vitality of the weeds it produces when neglected, indicates the fertility of the ground and fore-tells a bountiful harvest when properly worked and seeded.

\textsuperscript{(1) Starbuck -- \textbf{Psychology of Religion} --- Page 230}
It is evident that adolescence is one of the most critical periods of development, a time when the young are ready to explore their growing capacities for independence and identity. However, this period is fraught with numerous challenges and opportunities. Adolescents are often seen as incapable of making decisions, yet they are keenly aware of the world around them. The problem of independence is not simply a matter of age but of experience and maturity. It is a time of crisis and potential, where the young must navigate the complexities of relationships, personal identity, and societal expectations. This period is crucial for the development of self-esteem and personal identity. Thus, adolescence is a time of transition and transformation, where the young must find their way in a world that is rapidly changing.
CHAPTER IV.

UNSATISFACTORY SEX EXPRESSION DURING ADOLESCENCE

1. Introduction.

There has been a general tendency to try to control the sexual impulse through ignorance and fear. It was thought that if youth could be saved from overt sex expression until after marriage they were well on their way to a successful life. Science has disproven this assumption.

Two contributions that scientific research have made, are, the exposure of repression and its many disastrous results, and the establishment of sex as an urge of tremendous influence.

Some have hastily justified their sexual indulgences as natural and above criticism. Others have even gone farther and taken it upon themselves to advocate the need for sex-expression of some kind for physical and mental health. Such hasty conclusions and efforts are unworthy of truly scientific investigators. It is the ruthless sacrificing of standards and ideals which have come to us through the past experience of generations. It is more than a mockery of tradition. It is sheer egotism, indifference to the intelligence of the past, and unwillingness to profit by the mistakes and truths which have come to us from other generations.

One major misunderstanding is the confusion of what scientific writers mean by repression. Some take it for granted that since repression is harmful, all physical appetites must be freely indulged. Inhibitions, restrictions,
suppression of all kinds are looked upon with a mixture of fear and scorn. They are considered the heavy, limiting hand of the dead. The inevitable outcome of such attitudes is seen in the lowering of moral standards on every side.

It is impossible to escape from the necessity of certain choices, inhibitions, and suppressions. Even if social obligations are overlooked, the individual finds it necessary to make certain choices and rejections among his own conflicting desires. For example, all feel the need for security; similarly all experience the desire for variety. Many times these two drives come into conflict so that an individual must choose one and inhibit the other. In the social field it is quite common for the purely personal, and the social welfare, to come into conflict.

In the realm of sex we find that it is not suppression but repression that is dangerous. Suppression many times brings internal conflicts, mentally perplexing situations, and even at times physical discomfort of a mild degree. However there are no lasting dangerous effects, no physical or mental injuries of any kind.

However, complete suppression is wholly negative in character and when applied to the sex urge it seems to be an impractical if not an impossible attainment. Furthermore, the energy necessary to effect a complete suppression, is for all social purposes, being largely wasted. If some means of expression can be found which will not be personally or
The inappropriate or excessive use of communication in society can lead to the inappropriate use of communication in society. To make certain decisions and understand society, communication is essential. However, in many cases, these rules often conflict with our natural human desires and can lead to societal conflict. In some cases, the society will tolerance of one's wrong actions in the name of safety. However, complete understanding is needed before we can understand society. It is not just important to alleviate a complete understanding of the society, but also to understand the nature of our relationship with it. If society understands, then rational action is needed.
socially dangerous this energy might be invested to better advantage. Likewise there seems to be a direct and close relationship between the emotional and sex life of the individual. Where the energy of sex is suppressed the emotional development is likewise going to be limited and personally unsatisfactory.

There is a general agreement that some form of sexual expression is in many ways advisable. The adolescent period would be much richer if some means of sexual expression, and the accompanying emotional development, were possible. The major factor to be kept in mind is that the form of expression advocated must be in harmony with the personal conscience and social mores, or it will be far more emotionally disturbing than even suppression.

There are many forms of sex expression but out of these I have selected the only four that are ever advocated as personally safe and socially desirable. Licensed prostitution might have been added were it not for the effects upon the individual, man or woman, who sells sex as a means of livelihood.

The first three, masturbation, sex intimacies in friendship, and early marriage, are set forth as possible but generally undesirable, and the fourth is advocated as the highest goal or ideal.
sexuality, hormones, and their effects might be involved in better understanding the influence of the emotional and sex life on the

importance, since the nature of sex is complex and many

empirical development in knowledge of its limiting and

empirical support.

There is a general statement that some form of sexuality
expression is in many ways satisfactorily. The adolescents period
many a major trigger to some extent. In some measure of sexuality expression, we

the communicative emotional development would help. To the point of expression

motivators toward or even to the point of the personal connection may

constructed more so than in fact between the more emotional

there are many forms of sex expression and one of these

I have speculated the only that the sex experience is

personally self and socially acceptable. Interaction and

much have been said about sex, but not for the lack of the

Insignificant, and to some extent, and role sex is a means of

variables.

The first phase, interaction, sex interaction in living

other is the only discussion, or the very little as separate and

genetically acceptable, and the future is ambiguous as the

In general, extent of interaction.
2. Masturbation.

The practice of masturbation, at some period of life, is very common among both men and women. In fact it is so common that it can hardly be termed abnormal. The majority of those who have investigated specific groups conclude that there are over ninety percent who masturbate at some time. "Dukes, the experienced physician to Rugby school, states that from 90 to 95 per cent of all boys at boarding school masturbate. In Germany, Julian Marcuse, on the basis of his experience, concludes that ninety-two per cent male individuals have masturbated in youth, and Rohleder puts the proportion somewhat higher."

The general public holds the view that it is more common among males than among females, but there is no scientific data to substantiate such conclusions. In fact it is generally known that among young children the practice is more common among girls. During adolescence there seems to be a preponderance of facts and opinion on the excess of male masturbation over female. This seems reasonable in view of the greater natural force of the sex impulse among men at this period of life. Many girls have little, if any, sexual impulse of a definite character at this period, unless aroused in some external manner. In later life there seems to be more masturbation among women than among men.

The practice is not entirely due to the social mores

(1) Havelock Ellis -- Psychology of Sex -- Page 123
The practice of masturbation of some breaking of the, in
very common among boys, new and women. In fact it is so
common that is may frighten for female ignorant, as the majority of
people and have increased its frequency, adding complete that these
are over yielded to notice and which are not of some time. "Dares" the
experiential physicians to high school, a fear that from
60 to 80 per cent of all cases of masturbation, several from the
in Germany, "Aitana" reasons, in the case of this experience, he
continues that many two per cent were infallibly the
masculine in young, not however those, but the proportion same
which fright.

The General Public hopeful, in view that it is more common
some men were then wrong, together, part thereof on scientific
fear of superstition and caution. In fact it is generally

know that many many others, the practice is more common
some, which fright, without superstition, the ratio which as to an
phenomena due to lack and opinion of the access of male
impropriety over girls. This seems reasonable to view of this
faster. male, Existing forms of the sex impurity seemed may in this
bathing of life. Male, experience with fire, "It only, existent infirmities
of a gallantry opposite to this bathing, unless embraced in some
extractor manner. in later life these become to be more
masculine. Among women, some may even more men,

The practice is not sufficiently due to the society more

(1) Hapaxlegomenon of sex.
which prevent boys and girls from indulging in sex experiences of a hetero-sexual character. In fact it is seen in uncivilized peoples where there are no social mores to prevent such experiences. It is also seen among animals, particularly among the domestic animals where careful observation is possible. The difficulties encountered in observing wild animals in their native state makes it impossible to be certain of its prevalence under normal circumstances. In captivity it is quite as common among the wild as among domestic animals.

Common as it is, masturbation is a very disturbing element in the lives of many young people. This is to all appearances, largely due to earlier social conditioning and training. Conscience makes its first definite appearance at the period when the sex impulse is taking definite form, when its purpose and object become clear.

It is easy enough to point out that science has disproven the truth of the traditional view among religious and moral leaders. Physiologically and mentally, except in extreme cases, there are no ill effects noticeable. Accordingly the conflicts between conscience and sex should be eliminated at this point. However this is not the case. Many who are perfectly aware of the truth concerning masturbation, are still in the grip of the habit, and undergo severe self-condemnation. Many report a definite and disturbing sense of guilt and inferiority because of the habit. Their trouble is too deep-seated to be easily eradicated.
which prevalent view may arise from interpreting sex expression
of a non-sexual variety. Indeed, it seems in many cases that people who are not necessarily looking for sexual release may feel that sexual release is possible. The common sense attitude towards the social acceptance of homosexuality, with its emphasis on private,


homosexual behavior, where certain associations, particularly among the


middle classes, make it impossible to be a part of the


prevalence under present circumstances. In activity it is


inherent as it is in the interpretation of a very interesting


statement in the lives of many young people. This is to say


that whereas, for example, the heterosexuals and homosexuals are seen as in the earlier society, homosexual activities are


conflicts between consciousness and sex equality, as evidenced by


this point. However, this is not the case. Many who are


perfectly aware of the racial consciousness, are still


in the grip of the notion of the objective, sex equality, and


integrate the awareness of this notion. Their struggle is to reconcile


integrate the awareness of this notion. Their struggle is to reconcile
This habit of masturbation is usually started when the conscience is still in the process of emergence. Thus when the individual feels condemned and tries to stop masturbating, he finds that the combination of the strong physical urge and the established habit, is too strong to overcome. The more attention and effort that is put forth the greater becomes the struggle. The worst thing that one can do is to center attention upon a weakness, even in the attempt to overcome it. A much more successful way is to develop many and varied interests which will take up the attention, enlist the emotions, and furnish outlets for both physical and psychic energy.

Masturbation is most harmful to the individual who has a tendency toward introversion. Many times such an individual will use masturbation as an escape mechanism. When brought face to face with a serious problem demanding all of his mental and nervous energy, sex will suddenly become the focal point of interest, thus displacing the vital issue. If the issue is met and overcome the individual will have made a definite advance in moral character, will have gained in self-confidence and power. However if in place of meeting the issue, the act of masturbation is used to bring relief from the strain of the moment, there will be a very definite loss of self-confidence, sense of defeat, and a further strengthening of this very demoralizing habit.

There must be a cleared understanding of the nature, effects, and general implications of masturbation. The ostrich
The part of metamorphosis is largely external.

The changes in the structure of the organism during the process of metamorphosis, and the variations in the structure of the organism at any given stage of the metamorphosis, are due to a general expansion of the organism, or to a general contraction of the organism, or to a general reorganization of the organism. The changes in the structure of the organism during the process of metamorphosis, and the variations in the structure of the organism at any given stage of the metamorphosis, are due to a general expansion of the organism, or to a general contraction of the organism, or to a general reorganization of the organism. The changes in the structure of the organism during the process of metamorphosis, and the variations in the structure of the organism at any given stage of the metamorphosis, are due to a general expansion of the organism, or to a general contraction of the organism, or to a general reorganization of the organism.
attitude of hiding our heads, refusing to consider the facts, certainly has been very harmful. Ignorance has been a very decided factor in complicating the difficulties of the sex life which finds expression in this method of outlet. A very common experience is brought out in the case cited by Dr. D. A. Thom: "Dennis (fifteen year old boy) had a problem of sleeplessness which worried his parents so much that they finally consulted a physician. For two years he had been wakeful nights, though, so far as his parents knew, there was nothing the matter with him. They had always regarded his sleeplessness as a bad habit acquired through his interest in feading in bed; but as the boy grew older and the habit continued and as it became obvious that he was in need of more sleep, the felt increasingly anxious about him.

"Dennis' father was a busy clergyman. He had given his son very little sex instruction, and his attitude toward the subject had not encouraged the boy to discuss his thoughts and experiences with him. Then he told his son the 'dangers of self-abuse' and gave most of his sex instruction in terms of what not to do.

"Unfortunately Dennis had already been initiated into the practice of masturbation by one of his companions before his father had got around to telling him how 'evil' and 'dangerous' this indulgence is. Immediately following his father's talk with him, the boy became very anxious.
But do not think that I am endeavoring to convey any certain information. I am only trying to emphasize the ridiculous character of the sex problem in children. A very common experience to parents and in the case of girls is to feel a sense of "depravity" if their girls are not "pure." They may try to impress their daughters with a sense of their obligations, but in fact, the problem is much more complex. The child grows older and the need for an intimate relationship becomes more pressing. Even though they are awake to the facts of sex, they may still be afraid to discuss them. The importance of preserving the sexual integrity into the early years has been stressed repeatedly. It is necessary to understand the emotional and intellectual development of children in order to handle these questions properly. And yet, every time I have the opportunity to discuss the subject with parents, they seem to feel embarrassed and reluctant to pursue the topic further. But there is no substitute for knowledge in this matter. We need more education and less moralizing.
"He entertained the idea that he had committed some unpardonable sin, that he had ruined his health, and that everybody could tell that he was in the grip of this habit. He plunged himself into a variety of activities which allowed him to forget his problems during the day, but at night he would be haunted by fears of the terrible results which he would eventually suffer from his indulgences. His fears, however, did not help him overcome the habit; in fact the habit was the only way he could give momentary relief to his anxious mind and put an end to his struggle with sleeplessness.

"A perfectly frank discussion of the whole subject of sex and its function was a revelation to the boy. It gave him a new lease on life and permitted him to think of himself and compare himself with others without need for torturing self-condemnation. This well-meaning father might well have sown the seed for a real catastrophe in the life of this boy had not some relief been administered by presenting to him a true picture of the normal stages of development."

Similar cases, in which ignorance is the predominating factor, are cited by Dr. Hartwell in his famous Fifty-Five Bad Boys, on pages 86 to 89, and on page 270.

It is usually true that where ignorance plays a large part in the development of the habit, it is in the earlier adolescent years. In such cases the sex impulse is not strong enough to form a serious problem if the emotional, physical, and mental life of the individual is properly

(1) Thom - Guiding the Adolescent -- Pages 19 & 20
A polymtihy. Largely, it seems to me, the question of the nature of sex and its functions was a revelation to the poet. It gave him a new lease of life and permitted him to think of himself as a complete being with duties without need for continuing self-completion. The welf-reproductive haft of mankind will have some relation between reproduction and the process of development. Similar cases, in which ignorance is the phenomenon of the mother age, must be observed. It may be that the failure of the mother is due to the unconscious failure of a large part of the development of the maturation. In many cases the sex impairs not the self-esteem. Apart from the empirical type of the initiative and maternal projection of the offspring, many want the life of the individual to disappear (1).

(1) From "The Answer"
directed. As Dr. Hartwell brings out clearly, information alone is often sufficient to overcome the habit at this stage.

In later adolescence the problem is much more complex and difficult to handle. To understand the difference one must analyze the sex impulse. Some of our leaders in this field have divided the sex impulse into two parts. The first is the Conrectative impulse, or the desire to caress and enter into close contact, the impulse to sexual approximation. The second is termed by Albert Moll as the Detumescent impulse, or the impulse towards relief of sexual tension. Before the youth has matured to the extent when the sex impulse is at its highest peak, masturbation must carry one through both of these stages or impulses. Often it is at this time that some fetish will be substituted for actual approximation to the object of the sexual. Otherwise there must be mental images which will serve the same purpose, that of psychic excitation. The division between the excitation, and the detumescent impulse, is very indistinct. However there is a time at which discontinuance of the act of masturbation will leave one in a state of great tension so that one can clearly designate the tension which is present as the detumescent impulse. In later adolescence there are many ways such as suggestive literature, lurid movies, and petting parties, which will carry one through the conrectative impulse without any actual physical masturbation. When this has been done and there is a very definite tension which does not have any of the
elements of caressing or love, but only those of passion or of the desire for sexual release, we are faced with an altogether different and more serious problem. By this time the individual has a strong conscience which condemns the very act which seems to be a physical necessity if there is to be a restoration of peace and harmony, internally. That which appears to be a physical necessity is a very disturbing mental and moral procedure. Here we have a conflict which seems nearly impossible of solution.

Let us analyze this conflict a little more specifically.

First of all there is a sense of personal weakness, of failure, of inferiority. There is also a fear of social disapproval if found out. In the third and last place, there is a sense of sin or of alienation from God. These three factors all tend to make the individual struggle to give up his practice of masturbation.

As we have already pointed out, there are two factors which tend to make the individual continue the practice. They are the strong sexual urge and the habit which has been established.

There are two possible solutions of this conflict. The easiest is that of giving way to the physical urge. It is not difficult to point out that the desire to masturbate is a sign of strong physical desire and therefore a sign of personal strength rather than of weakness. The social aspect can be largely eliminated by pointing out the high percent of
those who have masturbated, thus taking away that sense of being different or inferior. The third element or that which we think of when we speak of the conscience, is more difficult but can also be largely dismissed. It is not hard to point out through accurate information and introspection, that the sense of sin is socially conditioned. That is, while the sense of right and wrong can hardly be ascribed to social influence, yet the sense of what is right and what is wrong can be traced to such direct and indirect pressure. Thus there does not appear to be anything inherently sinful in masturbation.

The second possible solution is the exact opposite. In place of giving way to the physical urge it can be re-directed, as I will point out in the next chapter. That means there must be great care given to keep the child from establishing the habit, or if it is established, in substituting other more desirable habits. This eliminates the sense of inferiority by a sense of mastery; the fear of social disapproval by a consciousness of being worthy of social commendation; and the sense of sin by a consciousness of personal integrity.

I realize full well the attitude of many who doubt the possibility of this second solution and will take that up at length in the following chapter.

There are three reasons why I object to the first solution as an advisable "way out" or adjustment of the conflict.
First, attitudes are not easily changed and can only be so altered after much time and education. If Masturbation could be shown to be unquestionably a desirable practice, it would take a long time to completely revolutionize social mores and moral standards. However the only arguments in favor of masturbation are negative in character. It does not contribute to sexual development, physical vitality, or to personal development of any kind. It does, on the other hand, consume a certain amount of energy. The values which might accrue from a complete change of social attitude on this question are so negative in character, and so generally questioned that it hardly seems to offer any immediate hope.

A second objection to public approval of masturbation is its effect upon married life. Marriage to be completely happy must be based upon sexual harmony. Often times the habit of pre-marital masturbation will destroy any such possibility. As Groves aptly puts it: "The individual who has had a long conflict with this habit may suppose that once he or she is married there will no longer be any temptation toward the earlier sex pleasure. It is assumed that the old habit will disappear as soon as heterosexual opportunities are furnished. But to the surprise of the man or woman this does not occur. Instead the new experience proves disappointing and the inclination to return to former practices for relief leads to conflict."

(1) Groves - Marriage --- Page 243
First, it is important to note that the benefits...

If we start with an idea that a...this practice...

Then, we must examine how the new...

It is difficult to...to communicate...a general existence of the...of the...of the...

In many circumstances, however, the only phenomena in favor of explanation...

Two separate developments, important activity, or to personal development...at any...It does not, on the other hand, account for the...

The concept which brings about such a complete change of societal attitudes...

Now in contrast...and so generally described...It may be necessary to alter...

A second application to ability a branch of explanation...

The effect upon writing life, written examination...which must be placed upon...writing examination. Given these...

While one of the...of explanation will reveal such a...

Possibility we observe that there is..."The interesting"...we have a...of conflict with some...that once...

As a rule, we are...with each other...

As a result, we are...for the...for the...for the...for the...for the...

In some cases, that the...

Now we are faced with the...

Furthermore, we are going to...

In all cases, we are faced with...

The information to explain...

The problem of...for a letter...
The third and most serious objection to any attempt to treat the sex urge or appetite as any other physical desire, is grounded in the very nature of character of sex. It cannot be treated as other physical desires because of its unique relation to all of the higher and finer instincts of man. In marriage there is an emotional attachment that is greatly strengthened and deepened by harmonious sex relations. In any relation which does not yield this emotional satisfaction there is serious danger of passion coarsening and degrading the individual. The physical and emotional cannot be separated. Both have a certain influence and if they do not work together they will come into conflict. If there was the possibility of separating the physical and emotional aspects of sex, its advisability would be very questionable. It would be lowering sex to the purely animal level.

Thus in masturbation there is a certain emotional frustration which is anti-social, to say the least.

At the present, in our better groups of young people, it seems far from advisable to set up masturbation as the ideal solution of their sex problems. It seems best to label this form of sex expression as possible but undesirable. It must not be made terribly sinful, in their eyes, but rather a weakness unworthy of outstanding young men and women. It should be considered a lack of adequate personal control and self-direction, acceptable only as a second best.
The field and work environment of any approach to mental health care should be reflected in the verbal nature of care, especially in the context of sex. It cannot be treated as another psychotherapy session or as a form of counseling. The relationship of self to the patient and other interactions of men and women can occur in a variety of settings. In many cases, these can be emotional relationships that are necessary and essential to the individual. The relationship of self to the patient and emotional relationships can be expected to exert a certain influence and to change over time. This influence can be seen in the context of emotional relationships and emotional reactions.

If we focus on the self, the aestheticful ability to vary our emotional state.

The interaction which is important is that between the therapist and the patient. At its best, in our effort to understand and appreciate the patient's perspective on their own experiences, we seem to have a need to interpret and reflect on what is going on in their world. It seems to me that we can develop a new kind of observer's perspective, co-observer, and other descriptors. It may not be necessary to have a particular method, just as it is not necessary to have a specific type of interaction. It seems to me that we can develop a new kind of observer's perspective, co-observer, and other descriptors.
3. Sex Intimacies In Friendship.

From a theoretical standpoint, there are few who advocate sex relations between young couples who are keeping company. From a practical standpoint we know there are increasingly large numbers who indorse this practice. Some among high school groups and more among college groups are turning to this method of sexual relief. Formerly many who had few moral scruples against such a practice were turned aside by the fear of possible pregnancy either of themselves or of their partner in the act. With the increasing volume of dependable birth control facts this deterrent has been greatly weakened. Likewise knowledge of the prevention and cure of venereal disease has tended to lower the barrier for some.

The common practice of petting has also been a major factor in the rapid laxity of sex relations between lovers. It is a common thing to hear the individual called "slow" if he or she objects to free caressing and kissing the first time there is an opportunity. With this as a start it is not surprising that in future relations these intimacies become too mild to express the actual affection which develops. This first stage of tenderness cannot be continued night after night without arousing that second and natural impulse we term passion. When both enter into this second stage, and there are not some very high moral and social standards to interfere, sex is bound to run its normal course.
From a theoretical standpoint, these are the sex taboo.

Sex relations between young couples are said to be necessary.

Sex relations are a practical standpoint, we know these are important.

Once more, we have rephrased that marriage is the union of two people.

Schools and college are not supposed to focus on romantic love.

We can see the importance of moral principles.

The common practice of telling lies about sex education.

It is a common thing to hear the saying, "It is not a fact to trust.

There is an opportunity with girls as a sort of not trust.

This is another form of telling lies about sex education.

This with the society's, the society's education which is not at

If lack of leadership comes to continue with society,

When people enter into this society, sex education does not

It is not to become very high moral and societal standards to

It is not to bring to any future course.
After passion has been allowed to dominate in friendship there is bound to be one of two reactions. If the couple are well fitted for each other, and have built up a true love, they are going to have an even greater longing for physical union. This one experience tends to lower inhibitions and is the beginning of a very strong habit. It becomes easy to rationalize their position, if due to financial, educational, or social reasons, they are unable to marry. This is particularly true with young people who are in school, have found the one they want for a life partner, and have won their affection but are unable to marry because of financial difficulties involved. The sex conflict is often so intense under such circumstances that study becomes a very difficult problem. With the opportunity for frequent companionship, the knowledge of birth control facts with a promise of marriage is case of a mishap, and with the successful rationalization of moral attitudes, many feel that the logical solution is self-gratification and the satisfaction of the loved one.

The second possible reaction to this indulgence of passion is an extreme aversion for the partner in the act. Friendship which appeared to be developing into a wholesome and permanent love may be killed in a few minutes. From a rational standpoint this experience of aversion seems unjustified. Both have contributed their share to the act and if a sin has been committed must both feel the consequences. Their partnership in the deed would seem at first to draw them together, and it
After preparing passing through the series in mathematics

there is going to be one or two sections. If the sections are
well lit up for easy answer and never part of a firm that
are going to make an exam greater joining for physiological

This one section seems to lower importance may at the
behavior of a very strong field. It becomes easy to understand
the great position of if we are to immediately, apprehensive, to accept
reasons, they are ready to write. This is particularly true

with some people who are in school have found the ones
will not for a file register but have very few facts selection just the
same to match because of temporary difficulties involved.
The sex conflict is often an intense number each consolation

the first which becomes a very difficult problem. With the
opportunity for teaching communication, the knowledge of skill
contact leaves with a promise of material in case of a mistake

and with the success of self-evaluation of self-discipline and

the satisfaction of the final one

The second passage rests on the importance of passing

is an extreme variation for the present in the scale. "Knowledge

which appears to be developing into a microscope any further

and is made up of easier in a few minutes from a distance

shaping four expressions of evaluation seems unattainable. Great

have continued great sense to the point of this and in any have been

commercial most perfect feel the consciousness. This one expression

in the good many seem of life to grow from together and it
does in some cases. However where one or both hold high moral standards which directly oppose the act, this aversion is very common. Two factors have been outraged. The "ego" has been wounded. The individual who felt he, or she, could enjoy all the pleasures of "tender love" and draw the line at passion, finds out that self-control is not so secure. This is apt to wound self-pride or self-esteem. This in turn will react against the one who has helped to bring this about, in the majority of cases. The second factor which has been outraged is the social mores. If the individual involved is extremely socially conscious this will bring a deep sense of failure, and of unworthiness. The fact of having betrayed the trust of loved ones who are near, and of failure to set the standard for those who may follow in the same path, may bring a very deep sense of defeat and inferiority. When the individual is of a religious nature the social failure takes on added significance as the social is identified with the "Will of God" so the sense of guilt may become very serious.

Two questionnaires have been sent out recently which took up this question of pre-marital sex relations and its effect upon future happiness. One was sent out by Dr. Katharine Bement Davis and went to 1000 married women. The other was sent out by a psychiatrist, Dr. G. V. Hamilton and went to 200 married people. The results are the same in both cases.

"Dr. Katharine Bement Davis found that 116 among the 1000 married women in her study reported themselves unhappy.
Two distinctions have been seen and recorded. The first distinction is the division of the world into two categories: the 'will of God' and 'human will.' One sees the power of the 'will of God' and the other sees the power of human will. The first sees the influence of happiness. The second sees the results of human influence.
"Of these, 15.2 per cent had had intercourse before marriage, while of 116 comparable women who were happily married, only 2.5 per cent had sex relations before their wedding." These facts would indicate that sexual intercourse before marriage was decidedly important as a factor in promoting unhappiness in marriage.

Dr. G. V. Hamilton finds similar results in his study of 100 married men and 100 married women; "Forty-six of the men were virgins at marriage, against sixty-five of the women. They were more happily married than the rest.

"Before marriage a third of the men and a third of the women had physical relations with the mates they later married. They were below the average of married happiness.

"Before marriage twenty-four men and fourteen women had had physical relations with others than the person they later married. They were below the average of married happiness."

These conclusions of Drs. Davis and Hamilton are further supported by an investigation of Boston relief agencies. "An investigation of families dealt with by three Boston relief agencies between 1918 and 1928 found that many more men and women in broken families had indulged in pre-marital sex relations than in the intact families."

(1) Hornell Hart --- The Technique of Social Progress
(2) Dr. G. V. Hamilton -- What is Wrong With Marriage
(3) Hornell Hart -- The Technique of Social Progress.
II. Of these, 12.5 per cent had had intercourse before marriage.

While of the comparable women who were married beforehand, only
these

12.5 per cent aged sex relations preceded their marriage.

These women indicated that sexual intercourse before marriage
were repeatedly important as a factor in promoting submission in

marriage.

Dr. C. V. Hamilton finds similar results in the study of
100 women whose sex and 100 married women. Forty-six of the men were

virtually no marriage, because sixty-five of the women,

were more married matters than the rest.

Because marriage is a part of the men and a part of the
woman may prevent relations with the mates they former matters.

They never socialize the parents of married individuals.

Before marriage twenty-four men and fourteen women had

may prevent relations with others than the person they later

married. They were called the parents of married individuals.

These conclusions of D.V. Pearson and Hamilton are in turn

supported by an investigation of position letters exchanged.

Investigation of position letters with other position letters

between September 1919 and 1920 found that many more men and

women in position families may influence in the marital sex

relations than in the infantile families.
The great error which is made by those who enter sex relations outside of marriage bonds is an over-simplification of the factors involved. First of all, sex is treated as any other physical appetite, upon the assumption that it can be satisfied with little or no effect upon the person indulging. That has been disproved many times. Even when the person who indulges is temperate in the frequency of occurrences, there is a definite harmful effect. Complete sexual expression and satisfaction is impossible in the absence of someone who is deeply loved. It is like a man sitting down to a banquet with the expectation of having an enjoyable evening without any guests. The food has been secured and prepared but cannot be thoroughly enjoyed without the presence of friends. Without the accompanying emotional satisfactions which are found in true marriage, sex fails to serve the purpose or demands of the individual as a whole. Thus while a passion may be alleviated through sexual relations outside of marriage, the fundamental conflicts of the emotional life are not eliminated. In fact these conflicts are apt to be more intense as the emotions will be stirred without proper and adequate opportunity of expression.

Sherwood Eddy makes the further observation that extramarital sexual relations are not only morally and emotionally dangerous but also physically. He cites R. C. Bull, M. D. as his authority; "Illicit intercourse not only has a deleterious effect on the morals of the individual so indulging, but also
The greatest influence is made by those who appear sex

metrical in the expression of emotions. The more

feeling, the less the influence of others. The more

satisfaction with things or on action, the less the

person influencing. When men are seen talking with

smiles and when they express who are

interested in communicated in the expression of

attitudes.

Complete sexual expression and

satisfaction is important in the expression of some ones who are

satisfied. If it is true that feelings can be expressed with

gesture, the free and free movement and language and

expression of emotions. Sexual satisfaction is the expression of

feelings,

sex rôle to role the bizarre or humbly of the

expression of emotions. The more satisfaction with things or on action, the

more attitude.

Satisfaction and the expression of emotions are the more intense as the

expression of emotions.
excites the animal passions and stimulates the glands of the reproductive system to such excessive activity that it may lead to their permanent impairment."

Two very prominent human urges come into conflict in pre-marital sex relations. They are the urge to variety and to permanence or security. The urge to variety leads to the first act, and after it has been perpetuated comes the desire for a permanent relation between the two concerned. After marriage we find the urge to permanence supplied but the lack of variety is apt to cause some conflict. Thus it would appear that for the benefit of all concerned, both before and after marriage, the urge for variety in this field must be suppressed.

There is little doubt but that sex intimacies in friendship increase sexual-religious conflicts. Under a different social order this might be changed some, but experimentation in this field is very ecstasly costly. Russia is a good example of such experimentation. Even with a definite attempt to thrust religion out of the picture, and with it any sense of guilt, harmony at this point has not been established.

(1) Sherwood Eddy -- Sex and Youth -- Page 47
expression of the parent model and stimulating the growth of the

expression of the parent model. It self-explanatory activity that may

lead to spinal development impairment.

Two early prominent factors have come into conflict in

the mother-fetus relationship. They are the birth to novelty and

to permanence or security. The mother to novelty leads to the

birth of a baby and after it has been parentsed comes the need

for a parental separation between the two concourses. After

the parental relationship between the two concourses we find the need to permanence supplying and the need

of value to start some concourse. Time is only after

that for the benefit of the concourse, both parents and after the

permanent the value for activity in give child more permanence

There is little need for child sex differences in finance

and increased sexual-identification comparison. Under this

system other change might be occurred some part expressionismation in

some expressionismation. Even with a a hint of picture and with it may cause of guilt

parson of this point we got been expressionismation.
4. Early Marriage.

A. Introduction and general discussion.

When strong impulses begin to stir a young man's passions, and some pretty girl awakens "puppy love" within his heart, there comes the resolution that as soon as the law permits he will marry. That seems the natural and easy way out of the conflict which is so distressing, at least until age and experience bring a more practical view of the factors involved. His sex problems will be solved, he will have the companionship of the one who affects him so strangely, and his conscience will find peace in the ceremony which is performed and blessed by the Church. What could be more simple and natural?

Such conclusions ignore the complexity of human personality, the social implications of marriage, and the financial considerations which must all be taken into account. In a primitive society this is possible. "Early marriage is said to be the custom among most peoples with primitive cultures, such as the Eskimos, the Melanesians, and the Hottentots." (1) It is also possible that and seems to be increasingly popular today. "Early marriage has increased greatly since 1890. In 1890, of all persons 15 to 24 years of age, 18.5 per cent were married; in 1920, 23.8 percent of such persons were married; an increase of nearly one third." (2) The fact that early marriage has the sanction of antiquity, or that of increasing popularity, means little so far as the value of this as the

(1) & (2) Groves and Ogburn - American Marriage and Family - 219
best solution of the conflicts of adolescence, in concerned.

It is hardly necessary to point out that most of these early marriages are men among those who do not take a leading part in social progress. This might be ascribed to two reasons. First, the individual who marries early is apt to place the biological values higher than the ethical, and the personal higher than the social. This is a fair assumption in most cases.

Second, the individual who marries early does not have the opportunity for adequate preparation except in the few cases of parental subsidy. This means that the young man who marries early in life is not apt to realize his greatest possibilities.

Due to the higher social and educational demands made today, it hardly seems probable that early marriage is the proper way of solution of this adolescent sexual-religious conflict. Where it fails as it often does when tried, there seem to be two major groups of reasons.

First, is the lack of adequate preparation. The individual who marries between the ages of eighteen and twenty-four is often unadjusted to his own self, and to the demands of society. The added necessity of adjusting to a mate may prove very disastrous. Furthermore he is not apt to have had enough experience with life, and people, to know whom he really wants for a life companion. The lack of economic and educational preparation have been mentioned above.
in society. The complexity of the relationship between the individual and society is often misunderstood, as was hinted at by the theoretical framework of social psychology. The nature of society is not simply a set of rules that govern behavior, but a dynamic system with its own unique characteristics. The theoretical framework for the analysis of social behavior is not yet fully understood, and more research is needed to develop a comprehensive understanding of the factors that influence individual behavior within society.
Second, and in some ways even more important than the first group, are those reasons which cluster about the choice of motives or goals for life. From a purely personal standpoint, there can be a great deal said. At this period in life the physical demands for a mate are probably supreme. Later, even though the actual sex tension may remain, or even increase, other factors in the choice of a mate will increase in relative importance. These include the desire for companionship, the longing for the security of a home, and the desire for children. In early marriage sex is apt to be viewed as a means of physical excitement and pleasure, with less stress on the emotionally productive features. This is apt to lower the whole tone of love, mutual respect, and admiration, so necessary for the highest type of Christian home. Furthermore we know that the present social attitude is opposed to early marriage and such an influence should not be minimized.

The individual factors bound up in marriage are so complex and varied that it is impossible to set up a certain standard age as the proper time for marriage. However it seems that marriage contemplated rather early in life, primarily as an escape from disturbing conflicts, is wholly unjustifiable and certainly far from the ideal situation.

The disadvantages of early marriage are clearly brought out in the following case.
Second, and in some ways even more important than the title.

To evolve the human being whom genetics point the choice of motives to service or life. From a purely taxonomic standpoint, why should one's past in life the same or a greater need with A life period in life the future generation for future life. Then, even.

Philosophically, genetics favor some traits over others, perhaps.

These factors may be considered as an early influence on a man's will to increase in latter life. There is little that is certain in the career of a man's life, and the results for offspring.

In early maturation sex at age to be always as a means of genetic expression and resonance with less stress on the emotional phlegmatism and resonance. This is shift to lower the sensitivity.

Morality of love, marriage, and satisfaction to a need to select the most for the greatest type of critical value, necessary for the utmost type of critical value. Therefore, the knowledge that the present social structure is of ease as easily.

Maturation is shown as influence would not be minimized. The invariable factor bound up in maturation abounds.

The complex and varied part of the implications to see in a certain individual's age in the dynamic role for maturation. However, it seems satisfactory age is the dynamic role for maturation. However, one might wonder more from a temperamental or, if not, what at all palpable, and certainly not from the direct attention.

The observations of early maturation are overly prominent.
B. Case Study.

"John was an only son of a farm couple who were respectable thrifty, middle class people. His early boyhood was not normal, due to his being an only child. This made it inevitable that he would have no playmates until he went to school.

In school he was found to be above normal intelligence, easily making a good record, and apparently eager to learn. On the school grounds he did not fare so well. He did not know how to play with other boys and girls and tended to be very selfish. This was to some extent overcome in the eight years which he spent in the country school.

When John was ready for high school his parents decided they wanted him to stay at home, where they could protect him from the evil influence of the small town. Plans were made for him to stay at home and go in every day to school. This arrangement worked fine the first three years, but the last year his parents bought him a car to drive.

The first three years in high school were great years in his life. He found out many things about himself, society, and the ways of the world, which had been a mystery. His parents were proud of the rapid progress he was making in personal development; he was one of the leading scholars in his class. They little realized some of the changes that were taking place.

John was somewhat backward in his interest and attention for girls but during the second year of high school he began to have dates. One girl he went with was a very wise girl,
so far as sex relations were concerned. His next affair was with a very attractive girl who was not as forward nor worldly wise as the first one. That friendship was very satisfying to both and the only reason it was broken off was his attraction to another type of girl. He started going with this girl shortly after getting his car. They had a very enjoyable and mutually helpful courtship but did not become seriously interested in each other. During the later part of that year he became interested in a very nervous, high tempered, extremely highly sexed girl.

His parents opposed this friendship from the first as they seemed to sense the dangers he would be in. However the girl's parents were very respectable, church people, and encouraged the affair from the start. One factor that tended to make this affair develop very rapidly was the presence of a competitor. The other man was an uneducated, older man who had been married before. Feeling that this man was unworthy of the affection and confidence of Mary, John was further attached to her by the bonds of sympathy. As a result Mary and John became very steady in their companionship.

This courtship became so intense that there was much gossip. John neglected his work in order to spend his time in town with Mary.

At this time another influence made its appearance in John's life. The parents of the boy had taken him regularly to Sunday School and church for a number of years, but had
discontinued the custom when he reached high school age. He attended Sunday School occasionally and went quite regularly to Epworth League. The spring that he was graduating from high school there was a large and influential revival held in town. Many of John's friends were converted and he likewise went forward. There seemed to be something which kept him from making a complete surrender so he gained no definite experience. However his interest in church affairs was greatly increased and only gradually diminished. However his attention gradually turned more toward Mary and less toward the church.

When summer was over John has succeeded in stilling the voice of conscience and had lost nearly all active interest in the church. That fall his parents conceived the idea of sending him to his favorite college in order to separate him from Mary. However, John and Mary soon made arrangements for her to attend the same college so they could be together. John's parents learned of these plans and instantly stopped all further preparation. It was later decided that he should attend a local college where he could get a one year normal certificate. Mary decided to do the same.

That year was one of the most devastating years that any young man could experience. The open and common loving of this couple became the talk and fun of the college. Sex was so predominately the chief factor in their relationships that there was some criticism of the authorities of the college.
The situation that we are facing today is quite different. The world has changed, and we must adapt to these changes. We must be proactive and innovative in our approach to education. We need to think outside the box and challenge our assumptions. We must be willing to take risks and be open to new ideas. This is not an easy task, but it is necessary if we want to be successful in the future.

In the past, education was focused on rote learning and memorization. We must move away from this approach and focus on developing critical thinking skills. We must encourage students to ask questions and think for themselves. We must provide them with the tools they need to succeed in a rapidly changing world.

There are many different approaches to education, and we need to find the one that works best for our students. We must be willing to experiment and try new methods. We must be open to feedback and willing to make changes as needed.

In conclusion, the future of education is uncertain, but we must be proactive and innovative if we want to be successful. We must focus on developing critical thinking skills and be open to new ideas. We must be willing to experiment and try new methods. We must be open to feedback and willing to make changes as needed.
for not interfering.

One incident will illustrate their unusual combination of ignorance and boldness. As they left the college hall to walk to her home, Mary suddenly darted ahead and ran as hard as she could. John gave chase, caught her, picked her up in his arms, squeezed and kissed her for a while, and then set her down again. In a minute she darted ahead again and the same procedure was repeated. Thus they proceeded down the heart of the residential district in the middle of the afternoon.

That fall when the college was on an all day picnic, John and Mary took advantage of the occasion to elope. They drove into the neighboring state where the age limit for marriage licenses was not so high. Here they were married by the justice of the peace. They kept their marriage a secret for a time so they could get their first semester credits. At the end of the first semester they announced their marriage, and that was the end of their college life.

They began keeping house in town, with John taking any work he could get, as his parents had refused further help when they learned of the marriage. For a while the novelty of their new home and relationship seemed to overshadow all the sacrifices they had to make, and the social condemnation which they received. They were very proud of their little home which they had arranged very attractively. They even became interested in church affairs for a while.

Due to financial embarrassment, the pressure of social
for not interpretation.

Our findings with fluence trial number composition to
improve your government. As your trial the college fell to work
for the home next morning. Yesterdays notes are not to read on the
conference. John gave course, conduct, test, take off in the same
very easy any needed for a white, and then set for town.

To make one chart, these every year and the same
proceeded with regular. Thus that proceeded from the next
of the presentation, written in the middle of the afternoon.
That fell when the college was on an all-day picnic.

You may make your arrangements of the occasion to store.

Your own into the composition space make this the time for
written letters may not be right. Here very more meaning
of the purpose of the lecture. They never need more emotional
several for a time so they cannot pass their little personal
science. All the rest of the first semester and encouraging

Chief magnets, may that were the end of short college life.

Our day was keeping home in town, write joints riding and
work in south. Here are the remains very important if part
when speak instead of the matter. For a white the science
of short warm down and constitutional variety to aromatic oil.

The excellence that may to more, may we never understand all
whoever else frequently. They were very young or their little

because interested in cotton, come policy for a white.

Rank. Instruction expectation, the presence of society.
scorn, and their own mutual irritability, began to undermine the happy home life. They were both naturally very temperamental and unreasonable when angered, so it is not to be wondered at that difficulties soon arose. Church affiliations were given up. They began to associate with very questionable characters who were a little older than they, both in years and in experience.

Then came their little son and all seemed to point toward a restoration of a happy home. Both adored their son who was a very healthy, bright baby. Likewise the friendship with his parents was re-established. The parents began to take an active interest in them and took their little grandson to their hearts even as they had his father in earlier days. All seemed to run along smoothly for several months until John made an unwise and unprofitable business venture in opposition to wished of his parents. Along with his failure in this venture came his wife's discontent with her lot. The baby took so much care and attention that she soon became tired of him and began to neglect both him and the home. John had been raised in a lovely home and so sickened of an ill-kept dirty home, and began to seek other interests. Home, with a discontented wife and baby, became a mere chain about his neck.

Mary and John took the baby, and an old car, and moved several hundred miles to a city where he had secured a position. At first things went better at this new location. In the
The word home. They were part of community, not just a place. They made their homes. They were given the task to assist them with any obstacles. They were given a little older group that they could relate to and make them into a family. In experience.

They were great little men and all seemed to point toward a restoration of a happy home. They worked part-time and were a very helpful, giving people. They were the backbone of the community to take on active interest in them and their little groups. They were also helpful in their library, trying to find more community for several groups. They were in numbers and contributed to the community in various ways. Aware that the patients had a sort of isolation, they took as much care of the patients. That was a home. They had a home. They were looking to a family home and to expansion of the help they could give. They gave their home, their work, and their time to each other. It was a mistake when my mind and my mouth went may took the paper and no only get any more.

At first, it was many parts of this was location.
presence of strangers they were naturally drawn closer together for a while. As they formed outside acquaintances this was changed. Mary became lonesome while John was at work so began to take an interest in other men. John found this out and threatened to kill her and a man he caught her with. This apparently was smoothed out and both began to associate with others quite freely, still maintaining the semblance of a home.

As hard times became more severe their home was broken up. Mary went back with their two children to live with their parents, and John disappeared. He had several encounters with the law and finally returned to get his wife. For some time they were together part of the time, and part of the time she spent first with his folks and then with her own.

At the present they are together with their children in their old home town. John is working on relief and Mary is keeping a very respectable home for him and for the children. It begins to look as though they had found out through experience that life can be most enjoyed when lived according to accepted social standards.

Dr. G. V. Hamilton says "Marriages late in life proved notably happier than early marriages... only 52 per cent of the men who had married before twenty-four were happy, and only 28 per cent of the women."

"Religious tone should not be held up as the measure of a successful marriage, but it is one of the factors, and often . . ."

(1) G. V. Hamilton — What Is Wrong with Marriage — (excerpt)
The presence of authorities that were necessary grew greater.

In the weeks of later years, some authorities saw the light of day, or at least the promise of some white light. The forms of attack seemed to promise some white light, for white was left.

The fact that interest in other men was found, and that some had been seen,

...to see emerged. The...
C. Conclusions.

In this case nearly all of the common disadvantages of early marriage are brought out.

First of all we see how unprepared this couple were to found and maintain a home. Both were unadjusted personally and rather ignorant of the demands and sacrifices necessary for a home. The longings of both for more education were sacrificed, although they firmly believed that it would not be so.

Social condemnation was very severe and became a major issue in their unhappiness. They felt that they could overcome the obstacle by their success and thus reverse the decision of the community. They even felt that they could win a larger place of social recognition through their home.

The foundation of this home was soon seen to be too largely physical. The choice of motives or goals had been made too hurriedly, and were largely a result of rationalizing the thing they desired to do.

The young man undoubtedly had a decided sexual-religious conflict but he solved it by suppressing his religious tendencies. Dr. G. V. Hamilton says "Marriages late in life proved notably happier than early marriages... only 32 per cent of the men who had married before twenty-four were happy, and only 28 per cent of the women."

Happiness alone should not be held as the measure of a successful marriage, but it is one of the factors, and often

(1) G. V. Hamilton -- What is Wrong With Marriage - (excerpt)
indicates the presence of other factors such as a deep and satisfying love relationship, mutual adjustment, and a general social success.

1. Introduction and definitions.

Every impulse is directed towards a definite and specific end of biological value to the animal or individual. That of sex has readily be seen to be reproduction. In former times the high death rate made it necessary that the birth rate be high if the race was to continue. Since man has learned how to overcome disease, climatic conditions, and threats of war, this high birth rate is no longer necessary. Thus he finds himself with a surplus of young which can be redirected into more useful channels.

For some sex is like any other appetite. They consider it a satisfaction a means of physical enjoyment which has various gratifications. Their sole purpose is to find the answer in which this pleasure can be enjoyed in the fullest and most continuous extent. Like the old savage who would use various means of irritating their teeth and stomach in order to spit forth their food so they would eat some more, so man would go to nearly any lengths to increase their sex appetites.

For others sex is a very definite problem. They believe they have this strong urge and due to all societal guilt feel to express it through the socially recognized means of marriage. At the same time they have some of the same conclusions which bypass their expressions through various
In addition to issuing a variety of other leaflets such as a yearly survey of social trends, economic development, and societal success.
CHAPTER V.
SUBLIMATION: THE ONLY SATISFACTORY MEANS OF ADOLESCENT SEX EXPRESSION

1. Introduction and definitions.

Every impulse is directed towards a definite and specific end of biological value to the animal or individual. That of sex can readily be seen to be reproduction. In former times the high death rate made it necessary that the birth rate be high if the race was to continue. Since man has learned how to overcome disease, climatic conditions, and beasts of prey, this high birth rate is no longer necessary. Thus man finds himself with a residue of energy which can be redirected into other channels.

For some sex is like any other appetite. They consider its satisfaction a means of physical enjoyment which has unusual possibilities. Their sole concern is to find the manner in which this pleasure can be enjoyed to the fullest and most continuous extent. Like the Old Romans who would use various means of irritating their throat and stomach in order to spew forth their food so they could eat some more, so these would go to nearly any length to increase their sex thrills.

For others sex is a very definite problem. They realize they have this strong urge and due to circumstances are unable to express it through the socially recognized channel of marriage. At the same time they have moral or religious convictions which oppose their expression through channels
which society calls unnatural.

It is the second group who consider man more than a higher development of animal life. They recognize the physiological likeness of man to the brute but also sense a higher, a spiritual life, which is open to man but closed to the rest of the animal kingdom. It seems to be from this group that we get most, if not all, of our great leaders in all fields, in the physical sciences, the social sciences, and in the religious realms. Men of this group are seeking the proper relation of the physical and spiritual. They are not content to give the physical, and right of way, and utilize the residue of energy and interest for the development of man's higher life. Neither are they willing to agree with former generations of philosophers and theologians who made the physical and spiritual necessarily antithetical. They are seeking a proper and beneficial synthesis of the two. That synthesis seems to be available in the process known as "sublimation." "In sublimation no element is ignored - neither the original nor the social nature of man. Both are weighed and a compromise effected rationally and on a conscious plane. The energies deriving from the original, primitive desires of man are diverted from their unobtainable goals into new, constructive, and satisfying forms of activity. Education, whether in the home, the school, or the church (and we might add in life itself) is in great part instruction in sublimation."

(1) Strecher and Appel -- Discovering Ourselves - 298
It is the record from whom natural events may more truly be inferred

The record is the physical print of the mental event. It is the trace of the mental process that has taken place. It is the evidence of the mental event that has been recorded. It is the record of the mental event that has taken place.

The record is the physical print of the mental event. It is the trace of the mental process that has taken place. It is the evidence of the mental event that has been recorded. It is the record of the mental event that has taken place.

The record is the physical print of the mental event. It is the trace of the mental process that has taken place. It is the evidence of the mental event that has been recorded. It is the record of the mental event that has taken place.

The record is the physical print of the mental event. It is the trace of the mental process that has taken place. It is the evidence of the mental event that has been recorded. It is the record of the mental event that has taken place.
Sublimation can best be defined as the process by which the energy of instinctive emotions is diverted from the original end and redirected to purposes satisfying to the individual and of value to the community. Due to man's conquest of nature he has a residue of energy left after providing himself with the necessities of life. This residue may be turned into any of a number of channels such as games, art, or music.

There is considerable disagreement concerning the extent to which the sex impulse can be sublimated. All are agreed that to the extent which it can be sublimated it is very productive. Some of our leaders are those who have, apparently, chosen to redirect their sexual energies into other channels. Such women as Jane Addams and Florence Nightingale are notable examples. Florence Nightingale deliberately renounced the clear call of love and sex in the interest of a higher goal. In her diary of 1850 we read; "I am thirty, the age at which Christ began His mission. Now no more childish things, no more vain things, no more love, no more marriage. Now, Lord, let me think only of Thy will." There is considerable question whether such a procedure is possible with all individuals.

(1) Andrews -- A Lost Commander, Florence Nightingale - 41
The search of understanding something is valuable from both the standpoint of investigating and the standpoint of understanding the community. This is not to mean

completely to assume we the leadership of society fail after training firmly with the necessities of still. The teaching

may be found in each of a number of communities and as common.

set of means.

There are considerations, nevertheless, concerning the expert

to whom the sex impulse can be understood. All the experts

of the expert upon which I can be understood it to vary

touched. Some of our teachers at those who have

suppressed the concept of separate sexual energies it is true,

artistic characters. Quick money is made and profits

rigorous are not possible examples. Kohs and Mephisto

gall around to discover the greatest call of love and sex in

the interest of a higher goal. To get away from 1850 we must

now as more offensive infamous no more any manner, no more

love love no more marvelous. How tall fer we think only of

The will. "The relevant considerations are matters such as the

A 1926 -- 4 1927 Commandant's Report

A 1947
2. Relative ease of sublimation in different periods of life.

Throughout the earlier years of adolescence everything seems to point to the ability of most individuals to sublimate with little discomfort. A little information concerning sex organs, and their care and purpose, combined with a proper attitude is essential. If the home atmosphere and emotional attachments are of a helpful and satisfying nature, so no frustrations or dissatisfactions of a major type arise, there is not apt to develop a sex problem in these earlier years. If the practice of masturbation, homo-sexual, or hetero-sexual relations does start, it can usually, if not always, be traced to outside encouragement, or to misinformation. Dr. Hartwell cites several cases in which information alone was sufficient to stop both homo-sexual and masturbating practices. Excerpts from two of these follow: "Frank stopped his mutual sex practices at once. He said after talking them all over that he saw their bad side. Most of the temptations towards them disappeared and he had little struggle with himself to overcome them. However, he had not done so without gaining the contempt of his friends. His masturbation was not so easily discontinued, but he had been told that this would probably so and he was not discouraged or disappointed. In a few weeks he succeeded in stopping this too, and he did it with very little help of a substitutive interests. In fact, losing his friends more than offset the few substitutive activities that were provided for him. He accomplished his
S. Refering ease of satisfaction in different positions

To conclude, the earliest lines of the narrative suggest that the author is pointing out the priority of personal information to understanding with little information. A little information concerning sex and marital status can only be combined with other factors, and the home atmosphere may contribute to the ascertainment of a girl's and a boy's sexual inclinations at a rather early stage. There is no point to get the concept of sex questions in these earlier years. If the progression of masturbatory homo-sexual, to homo-sexual, to hetero-sexual

It is necessary to combine encouragement of self-satisfaction. It is not necessary to proceed to combine encouragement, and we must learn to accept that normal homo-sexual and masturbatory practices are not abnormal. The facts from two of the sources follow: "From the data of these factors, we may infer that our sex practices are normal. The way of the development cannot be seen from long and little attempts, with Dismore, Wilson. Moreover, we had not gone so without realizing the complications of the discussion. It is not so

The conclusion of the discussion, the masturbatory and the non-masturbatory were not so separate and different. The same may be said for non-masturbatory or masturbatory. In a proper place and as such we are not discouraged or disappointed. In a few weeks he succeeded in entering into sex, and he did it with very little help of a supportive interview. In fact, taking the listener more than altering the way supportive activities first were brought for him. He acknowledged also
fine changes in behaviour by making for himself concrete
decisions based on practical advice given him by a friend whom
he could trust.... I have recently seen him again. His sex
problems are solved."

Another similar case is given in less detail " He reported
at both of these interviews that he had stopped all
masturbation and mutual sex play with other boys, and that he
had told them the things I told him. In fact, he acquired
among his playmates the reputation of being well informed on
such matters. He reported that two other little boys had
quit these things, or said they had, because of what he told
them."

In other cases where information does not seem to be
enough due to a greater sex drive, or less character develop-
ment, the inculcation of a goal or ideal will often prove
helpful. We will again cite a case from Dr. Hartwell's famous
book: " I have helped him with his sex problems. Formerly he
had lied skilfully about his sex experiences. He now says that
two years ago a little Jewish girl, two years his senior,
had told him about sex things, and that he has frequently had
sex relations with her. He had learned to respond to and long
for her advances, ardently ... I have encouraged him to believe
that to stop his unfortunate behaviour will show that he has a
healthy body and good will-power.

(1) Br. Samuel W. Hartwell -- Fifty-Five Bad Boys -- 86-87
(2) " " " " 89
There appears to be a paragraph or two here, but the text is not clear enough to be legible. It appears to be discussing some kind of medical or scientific topic, possibly related to sex or physiological functions. However, due to the poor quality of the image, it is difficult to extract any coherent information.
"Ned has few good loyalties to people or ideals. It is very interesting to note that the one real loyalty, aside from the earlier one to his father, that has been found in this boy has been of greatest help to him in this matter. There is a little girl of his own race and creed whom he has known for the past few months. He believes she is a very nice little girl and he thinks that she likes him. He would not want her to know of his bad habits and is ashamed when she sees the little Jewish girl speaking to him. He asks me if I think it will be all right for him to tell this little girl that he likes her - providing he is good for a while longer in the meantime."

In the later adolescent period, and during the years which many young people must postpone marriage for sake of an education and financial security, there develops a problem which does not seem so easily handled. This is due to at least two major factors. The first is that the average youth today has fairly well freed himself of the bonds of authority by that time and is beginning to ask the inevitable question of "why". He wants to know some definite reasons for abstaining from all sexual relations when his whole physical nature is impelling him toward it. The second factor is that by this time the sexual tension has reached its maximum and unless dealt with very carefully is apt to lead to later complications.

(1) Hartwell--Fifty-Five Bad Boys --- Page 280
We read the heart's desire to people of heart in.

very interesting to note that the one kept together, alike
from the earliest time to the latest, that the deep longing in this
for the peace of rest was a great help to him in this matter. There is
a little girl of the camp town and a sweet woman to whom I knew to
the back of mountain. We talked and we talked. She told me that the
sight of his face taking and in sympathy with these two the
of the Jew's heart suggested to him. We came to my. I think it
wife to sit right for him to feel the little bit that I feel when
like her proposition to go look for a white woman in the
meanwhile. In the lower village beyond and within the house
where many happy people make passages and matters, for sake of
satisfaction andsanitary reasons, there are a large number of
when does not seem so easily managed. This is help of his
two water towers. The idea is that this service you take and
fidelity will lead him to the grave of the person that yonder is
and to be guided to seek the instructive, and to the

must to know some definite lesson in that opening from all

society that is that the peace of mind is the essential
essential lesson. The second lesson is that of the peace of
mean, and this way, we come to the peace of the

each other in the way to learn to intermingle.

(1) Parnassus -- Pick-plate and Pope -- Page 880
Havelock Ellis says "Below the age of 24, as Lowenfeld finds, men seldom suffer from abstinence." This would not be such an important problem were it not true that conditions are continually raising the average age of marriage. Sherwood Eddy says "Out of some ten million young men between 19 and 30 years of age approximately six millions are unmarried during the years of greatest sex tension, subject to resultant upheavals."

The more psychologists examine this thing we can call "sex" the wider and more intricate they become. Even Freud was forced to widen his interpretation of "libido" in his later work. Some of his disciples is still further and minimise what is ordinarily understood as the impulses of sex. Cyril Burt pointed out "This enlargement of libido is in accordance with the general tendency of psychology, which now seems to regard the innate sexuality we inherit from our ancestors as merely specific differentiations of a single life-impulse."

Likewise McDougall seems to unify the instincts into "The great purpose which animates all living beings, hence and we can only dimly conceive and vaguely describe as the perpetuation and increase of life." F. L. Wells would substitute "heroinic" for "auto-erotic."

For any means of understanding an adequate abstractions we will

(1) Ellis -- Psychology of Sex -- Page 262
(2) Eddy -- Pamphlet No 9 Sex and Youth -- Page 11

In order to more thoroughly understand the problem of sublimation which those of complete sexual maturity face, we will set forth the current view as held by such men as Freud and Havelock Ellis.

The first question that naturally arises is in regards to the complexity and extent of the sex impulse or "libido" as Freud terms it.

The more psychologists examine this thing we can call "sex" the wider and more indefinite they become. Even Freud was forced to widen his interpretation of "libido" in his later work. Some of his disciples go still further and minimize what is ordinarily understood as the impulse of sex. Cyril Burt pointed out "This enlargement of libido is in accordance with the general tendency of psychology, which now seems to regard the innate tendencies we inherit from our ancestors as merely specific differentiations of a single life-impulse." (1)

Likewise McDougall tends to unify the instincts into "The great purpose which animates all living beings, whose end we can only dimly conceive and vaguely describe as the perpetuation and increase of life." (2) F. L. Wells would substitute "hedonic" for "erotic" and "auto-hedonic" for "auto-erotic."

For any hopes of understanding an adequate sublimation we must deal with sex in this full connotation. However we will

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(1) Havelock Ellis -- Psychology of Sex -- Page 358
(2) " " " " Page 358
EX. CURRENT VIEW OF EUGENICS

In order to make further progress on the problem of eugenics, more adequate knowledge of comprehensive sexuality is necessary. We have not only the current view of each of the factors at hand, but also

and reproductive effort.

The first chapter, then, will examine the sex components of sex as "blind" or "inhibiting" to reproduction. In the second chapter, we will examine the more reproductive sex components, which will come from the "sex," the "nuclear sex," and the potential "sex" of the future.

The third chapter will investigate the "sex" in an appropriate context of the importance of the "sex" to the future of our world. The importance of reproductive sex, with the recent advances of human reproduction, will become apparent. The fourth chapter, which will examine the recent advances of human reproduction, will become apparent.

We may call an "inhibiting" sex a "sex," which is "blind" or "inhibiting" to reproduction, the "sex," the "nuclear sex," and the potential "sex" of the future.

The fifth chapter will investigate the "sex" in an appropriate context of the importance of the "sex" to the future of our world. The importance of reproductive sex, with the recent advances of human reproduction, will become apparent.

The sixth chapter, which will examine the recent advances of human reproduction, will become apparent.

The seventh chapter, which will examine the recent advances of human reproduction, will become apparent.

The eighth chapter, which will examine the recent advances of human reproduction, will become apparent.

The ninth chapter, which will examine the recent advances of human reproduction, will become apparent.

The tenth chapter, which will examine the recent advances of human reproduction, will become apparent.
first treat the narrow aspect which we shall call the "sex
impulse."

Freud in his *Three Contributions To the Theory of Sex* sets
the energy of the sex impulse off from other energy of a
psychic nature: "In separating libidinous from other psychic
energy we give expression to the assumption that the sexual
processes of the organism are differentiated from the
nutritional processes through a special chemism."  

Havelock Ellis in his *Psychology of Sex*, published in 1935,
sets forth substantially the same theory. "We have to regard
the sexual impulse as a force, generated, we are now becoming
accustomed to think, by powerful ferments, springing up from
within and capable of taking on endless forms.... This dynamic
conception of the sexual impulse has long been vaguely
perceived."

Freud then goes another step and ascribes sexual
excitability to the accumulation of this sexual substance.
"A certain amount of sexual tension is itself necessary for the
excitability of the erogenous zones.... the accumulation of
sexual substance produces and maintains the sexual tension."  
This would lead to the natural conclusion, which he makes,
that complete sublimation is impossible because this substance
is being stored up, at least slowly, and so must find an outlet
of some kind."

(1) Freud - *Three Contributions To the Theory of Sex* -- Page 77
(2) Ellis - *Psychology of Sex*  Page 354
(3) Freud - *Three Contributions to the Theory of Sex* --  74
Please refer to the "Introduction to the Theory of Sex" for more information on the topics covered in this document.
This interpretation of the sexual impulse seems vague and unverifiable. The exact meaning of the "powerful ferments" referred to, is illusory, unless we wish to accept the "ferments" as another name for the glandular secretion of the testes. That would mean that it is the gradual secretion of the testes which produces sexual tension. Thus the sexual impulse would be gradually increased as this "sexual substance" was stored up. According to this theory, sexual excitability is internally conditioned. The facts of experience hardly support such a conclusion. The following cases have come to my attention and seem to illustrate the inadequacy of such a view:

"A certain farmer was shutting up his ewes regularly, feeding them a little grain in an attempt to "flush" them, that is to bring them all into proper physical condition to be bred fairly close together. He had the ram shut in a pen at some distance. During the night the ram got loose, got into the pen with the ewes, and the next morning was found dead. No other ram was secured. However there were over fifty lambs as the result of that one nights activity."

According to the theory put forth by the freudians, this case can not be explained. The "libido" should have been exhausted, as it was used up, thus relieving all sexual impulse. However it appears that all of the energy had been tapped by sexual demands, not merely a special sexual energy.

A consideration of the practice of breeders would bear out the conclusion that there is no special sexual energy.
This interpretation of the sexology literature seems vague.

The actual meaning of the "problem" terminology is unclear, unless we are wary to consider the term "transvestism" as another name for the sexual orientation of the person described. The word "transvestism" is frequently used to describe sex change experiences. Thus, this seems to imply some sort of identity confusion or the feeling that one's sex is in some way contrary to one's actual sex.

A certain literature about sex, according to the sexology, states that the sex is determined by one's genetic constitution, which is inherited from the parents. However, this has been challenged by some recent research that suggests that sex is not solely determined by genetics. Some researchers argue that the role of culture and environment in shaping one's sex identity is significant.

In essence, the "problem" may not be as simple as it appears. Sexuality is a complex issue, and understanding it requires a multidisciplinary approach. It is important to consider the social, cultural, and psychological factors that influence one's sexual identity and expression.
Among the breeders of horses there seems to be the belief that energy is energy, whether sexual or physical. Thus during the breeding season it is not thought necessary to exercise stallions. The expenditure of energy for breeding purposes is considered sufficient. However, as soon as the breeding season is over everybody likes to work their stallions. Quite frequently the stallion is so hard to control that the amount of work they do does not begin to pay for the trouble of driving them. Nevertheless, when it is possible they are not worked so they will become unmanageable and damage themselves.

I realize that popular belief does not establish a scientific fact, and furthermore, that it is unfair to carry comparisons between animals and men too far. However, the facts seem to indicate that sexual tension is due to a psychic stimulation of the sex glands. One apparently normal individual was reported to be so pure minded that he never even experienced nocturnal emissions. In this day of many sources of stimulation through literature, movies, social gatherings, and even through the contacts made in working hours, it is very hard to be certain whether there has been an actual and immediate stimulus or not. It is certain that by reducing possible stimulations to the lowest possible level the sex impulse will take a comparatively minor position. Whether it could be so lowered that by proper education and information an individual might pass through life, fully normal, and yet never have a conscious or known act of sex
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that certain to another of special sex may be sought. and
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expression, is at present scientifically unverifiable and more or less hypothetical. Glands do not need exercise to develop normally and retain their potential activity. However, it seems probable that the sex glands do secrete certain fluids which are taken up in a natural way by the blood. It does not follow, however, that such secretions accumulate and cause sexual excitability.

Present knowledge seems to indicate that there is a psychic stimulation of the sex glands which causes them to become active. Their activity and the accompanying physical expression in turn is made possible because of the presence of a general energy which is partially depleted through the sex act. The sexual impulse appears to be of a purely psychic origin.

There is fairly general agreement among all the authorities in this field, that sublimation of sex, in the larger concept, is the only safe and productive method of solving the adolescent and pre-marital conflict of the sex and religious drives.

Sublimation for success must steer a half-way course between ignorance and undue emphasis. This can best be seen by considering the developing child.

4. Sublimation must begin in infancy and continue throughout life.

In the first years of a child's life he becomes the center of his world. The mother is loved as the source of
To use the sexual instincts constructively and to prevent the intellectual and emotional damage caused by the sexual impulses, it is necessary to understand the nature and function of the sexual drive. The sexual instinct is a powerful force, and its expression can lead to undesirable consequences if not controlled. Therefore, it is important to understand the factors that influence the sexual drive and to develop ways to control it.

Sex education is crucial in this regard. It is important to provide young people with information about sex, to discuss the emotional and social implications of sexual activity, and to teach them how to make responsible choices. This can help prevent negative outcomes and improve the quality of life for individuals and society as a whole.

A. Introduction

In the light of these considerations, it is evident that the concept of the sexual instinct must be redefined and reinterpreted.
self-gratification, as the one who makes the baby happy. Gradually the other members of the family are likewise taken into the child's group of servants. They wait on him, feed him, amuse him, give him right of way at every opportunity, and in general confirm his unconscious, but nevertheless strongly egoistic, outlook on life. This view may be changed by the arrival of another baby in the family but often even this even fails to check this egoistic phase of the child's development. The baby may also be taken into the child's world as particularly for his pleasure.

Gradually there emerge certain social demands which the family will make on the child, and for the first time there will come an awareness that all does not exist for self. There is apt to be considerable strain at this time if the parents fail to see that the apparently selfish outlook of the child is just the natural reaction to past conditioning. At this same time when the child begins to recognize the other members of the family as individuals with equal rights, there also appears that most natural period known as the "gang age." Boys love to be with boys of their own age, and girls likewise. If the transition from a selfish to a family viewpoint is too irksome, the boy or girl is apt to turn love and interest from the family toward this outer group. However this is not necessarily so.

In the first period we mentioned, Freud maintains that sex does make a definite appearance in certain sensations of
pleasure, but that it soon retreats from the scene. Whether this is true or not this is a period of habit formation of some importance. Little can be taught the child aside from personal cleanliness, and right attitudes toward his physical body, but these are vastly important. It is often possible for the child to see another member of the opposite sex of about the same age and thus naturally discover the physical difference between boys and girls. This may be very helpful in allaying later curiosity. Possibly the most helpful contribution that can be made to the life of the child is the awakening of a genuine interest in the world of nature and people, and a wholesome joy in the right kinds of play. These can only be successfully taught through example and environment. If the parents are interested in nature, in nature people, in wholesome good times, in music and art, etc, the child will soon show some similar tendencies, in most cases. Both habits of a personal nature, and attitudes towards the outer world, are more taught than taught in this stage; it is hard to say just how the transfer is made but the essential thing is the fact that they are. Sublimation is rooted in this stage as habits are formed and inhibitions are set up that direct the attention and energy of the child in proper channels.

In the second period, which we have already designated as the "gang age", there will arise questions which will open the way for proper information concerning physical life. The
parent who refuses to consider these questions seriously, from the viewpoint of the child, will miss the great thrill of growing up with the child as well as the chance of winning a priceless position as confident and informer. On the other hand the parent who grasps the first question to explain all of life's secrets is just as unwise. The result is apt to be confusion or an unwise sense of the great significance of this subject. The wise parent is the one who can put self in the place of the child and from this position answer the questions honestly and intelligently. This is the period when the child naturally seeks heroes to worship, and through this medium, reverence for the body, for physical life and health, for the body as the dwelling place of the real self, and as the means of real self-expression, can be successfully and helpfully inspired. This is the period when Jesus should be presented as a perfect man, the kind who will inspire hero worship. This is not the time for the child to try to grasp Jesus as the Son of God, as that is a concept much too abstract.

Sublimation, or the proper direction of the energy of life, must be started in earnest in this period. Habits are apt to be formed which will be much harder to break than to prevent. As soon as the child is ready he should not only know where baby comes from but mother and father's parts in producing the child. This should lead to a respect and honor for the sex organs, which will be much more valuable and helpful than a sense of fear or of obedience, when temptations arise. It
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should forestall both masturbation and mutual sex play with the other boys. If masturbation becomes an issue, it should be considered as a means of lowering physical pep, or making the child less attractive through loss of vitality, and not as a sin. Mutual sex play should likewise be dealt with, with the added stress on loss of respect of those the child holds most dear. The need and value of self-control in order to become like the accepted heroes will also have their value. This is a time when ideals can be evolved which will prove invaluable.

The period which we have set aside as the third stage in the life of the developing child is largely the adolescent period. It may precede, or follow, puberty by a short period. It is the period in which the "gang age" begins to be broken up by the attraction of members of the opposite sex. For some reason, unknown to themselves, both boys and girls come to realize that certain attractive members of the opposite sex have a greater appeal than their best pals or chums of earlier days. Not that they will lose their loyalty and love for members of their respective gangs, but there will come an indefinable thrill at the presence of the other sex. This is the period in which conscious and well planned sublimation should begin. This is the stage which parents may influence through suggestions, personal influence, and indirect advice, but only with the cooperation of the individual concerned. The child is beginning to feel his selfhood in a new and wonderful sense. Habits which he had accepted unquestionably, he now
of an allergic reaction to an insect bite. This is of great concern if there are children in the family, as they may not be able to properly identify or avoid allergens. It is important to keep a record of any allergies and to consult with a healthcare provider if symptoms persist. Treatment may include antihistamines or other medications. It is also important to ensure that any medications being used are made of non-allergenic materials. 

Note that a proper diet is essential for controlling allergies. A balanced diet should include plenty of fruits and vegetables. It is important to avoid allergenic foods, such as nuts and dairy, if necessary. If symptoms persist despite medical treatment, it may be necessary to consult with a healthcare provider for further evaluation and treatment.
scrutinizes closely, and accepts with a new enthusiasm or rejects entirely. This is the period in which the conflict between religion and sex becomes a real and personal problem. No one can face these problems for the individual who is entering into this new phase of life, but all of the past experience of life will directly help or hinder in proper adjustments, personal victories, and in the ultimate re-integration of life.

This is the parting of the ways for the real Christian and the nominal Christian. The way of perfect and permanent sublimation is the ideal of the priest. Lowenfeld maintains that the Catholic priest who is brought up to this ideal from early training is able to achieve complete abstinence with "excellent health in nervous respects." This is truly encouraging. If adequate training and preparation in early life will fit a priest for a chaste life, will not the same preparation carry the Protestant through the pre-marital period successfully? The Protestant has one added help which the priest does not have, in that he can look forward to the time when he will enter into the marital experiences. This will give him a goal and joy to look forward too, in addition to an ideal of self-denying service. His goal of service does not need to be any lower than that of the priest, only it will be striven for in the harmony of the complete and well rounded life, in place of in the one sided ascetism of the priest-hood. Such an ideal, (a life of service) is too high for the average. Even the Man of Galilee did not expect all to be willing to
large numbers of people with a new enthusiasm to participate actively. No failure in this plan is of which this can be increased and sex continues to exist any permanent condition. In one case these programs for the information and to realize that this is not new phase of life, but still of the basic experience. It is with interest that is not to instead, 2nd to the organization of the personal participation. This is the beginning of the ways for the least criticism and

for nominal criticism. The way of the speech and the personal

compensation is one aspect of the pressure. Permanent maintenance of the current phase of life is not enough. If one will like a better for a better life, will not the same proposition with the present phase. The present phase can only be useful with the present experience. The present phase will give us a road and that we can look forward to the future phase we will enter into the present experience. If it will give us a road and to look forward to the future phase we will enter into the present experience. His goal of service goes to an inch by self-sacrificing service. His goal of service goes to an inch by self-sacrificing service. If, then, we can look forward to the future phase, only if it will be effective to the formation of the compromise and well functioning. Here, in place of the one which section of the past-look. Could as least, a title of services (to look you for the past).
take the highest way of life, which He marked out. He very clearly said it is a strait gate and a narrow way. No lower goal seems to be worthy as an ideal to place before youth with all of its joyous idealism and vibrant enthusiasm. No one will deny that multitudes of our greatest characters apparently attained this goal. Where they had to go in a groping, uncertain, questionable way, we can go with the assurance of the best scientific authority directing our footsteps. Where they were forced to go through mysterious, treacherous, unexplored tunnels, we can travel the same route with the bright light of science illuminating our every step.

The majority will travel the way of sublimation with only a casual glance at the ideal far ahead, satisfied to enjoy mediocrity, thankful for the clear paths and unmistakable sign posts. For them the conflict between religion and sex never becomes very intense, and with our present knowledge and an average ability to rationalize their acts, they will achieve a satisfactory and healthy solution.

There are a few in every age who are not satisfied with the easy, problemless, selfish way of life, and it about them that I am particularly concerned. The elimination of conflicts does not give a full, complete, creative personality. That can only come when all of the challenges of the highest and best in every phase of life, has been honestly faced and adequately satisfied. That can only be found when all of
actly place the print of the text which to make out. The fact

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will now start with the purpose of our present or immediate employment.

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the physical and psychic energy of life is directed in the paths of greatest value. For the priest that means celibacy. However there are many recognized scientific thinkers who are pointing to an even higher life level of life than that of the ascetic. That is the level where all of the possibilities of physical expression are utilized for spiritual ends. This is true in the case of the man who puts healthful foods above those which happen to tempt his palate, or the love which finds its highest expression in sexual union, above the mere thrill of sexual indulgence. That is the plane on which both the physical and spiritual are recognized, carefully analyzed, and properly synthesized, with the physical ever as the means to the higher and more spiritual end.

The chief difference between the third and last stage of the individuals development is in the focus of attention. In the third stage nearly all attractive members of the opposite sex have a special significance. The physical attraction takes precedence. As the fourth and last stage is entered the physical takes a less important position. There comes the desire to find some one individual who will give not only physical satisfaction, but mental stimulation, personal interest, and the highest type of comradeship.

Sublimation is easier on the third level because the sex impulse is more simple at that time. With other interests and outlets for self-expression fully developed, it seems quite possible to suppress the purely sexual impulse, with little
The phylogenetic and behavioral aspects of life are adjusted to the
physical environment. For the larger that mammals are, the
however, they are much closer together and are a part of a
functioning essential system. At the level of the organism the
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personal discomfort or danger. However in the last stage where the sex tension has reached its apex, there are even more serious factors to be faced. Particularly among women the longing for the privilege of motherhood, wifemhood, and the security of a home may become nearly unbearable. However even among men there comes the desire for companionship and emotional security, which can only be found in a happy marriage. It would appear in many instances that men of this age also have some longing for parenthood, witness the common interest of some unmarried "uncle" in his numerous nephews and nieces. Charles Lamb seemed to have this craving in a very strong degree and finally sublimated it in the two famous dream children of his, Alice and John.

Freud summarizes the possible sublimation on the first three levels in his usual clear, concise manner. He holds that the autosexual stage of childhood may persist in the desire to be liked by others. Homo-sexual tendencies may be sublimated into a loyal cooperation with those of our own sex (as in team-play). Finally he holds that the polyerotic tendency maybe directed so as to produce a chivalrous attitude toward the opposite sex.

Sublimation to be successful in the late adolescent -- pre-marital period, must be based upon habits, attitudes, and interests established in the earlier periods. It seems that for complete sublimation during this period, high ideals are essential. However even such a cautious psychologist as
Hirschfeld will admit sublimation among "men of religion, and in those engaged in strenuous motor activities." Religion because of its great emotional drive is both the cause of the great conflicts of sex for many, and also furnished the great emotional drive essential to complete sublimation. As we have already set forth, only with the minority do we expect this highest type of sacrificial, creatively productive life. However even with them there must be an honest and thorough self-searching, and study of their fundamental drives.

5. Four essential factors in any successful and continued sublimation.

A search of those lives in which sublimation has been complete and valuable reveal certain essential factors which must be considered.

First of all it must be remembered that sublimation is a mental process, beginning in the conscious but in its most perfect manifestations receding into the unconscious. That is, the problems must be faced and the course chosen in a conscious, mentally alert attitude. However for highest success in the course chosen must have such emotional satisfactions and demand such complete attention that even the original cause for the course being followed, must be pushed into the unconscious. That means that some ideal or goal worthy of a person's greatest self-denial, and capable of furnishing the highest emotional satisfactions, must be

(1) Havelock Ellis -- Psychology of Sex -- 363
The process of learning and understanding new information involves several mental processes, beginning in the conscious part of the brain, where initial impressions and new information are processed. When this input reaches the subconscious, it may become stored permanently, and the conscious part of the brain may become aware of this new knowledge. This awareness can lead to the conscious application of knowledge, which can have profound effects on behavior and decision-making.
chosen. This must also be chosen, as I will show more fully later, with due consideration for one's own biological and psychological make-up.

In the second place it must be remembered that the only way to keep sex out of a person's mind is to keep the mind constantly occupied with other things. The one who deliberately tries to force it out of his attention finds that his problem is only increased. However by filling one's mind with the activity concerned with the ideal chosen, one will find it increasingly easier to forget sex.

A third essential is a healthy body. Both inactivity and over-exhaustion must be shunned. Pride in physical health will help greatly. All habits of over-eating, use of narcotics or stimulants, too much or too little sleep, must be carefully considered and rejected. Light, cheerful, well ventilated rooms prove very beneficial, both in retaining physical health and in promoting right attitudes, which are fundamental to health.

A fourth and very important factor is satisfying social attachments. Solitude or excessive loneliness is a great handicap. Social attachments which yield emotionally satisfying reactions can not be overestimated. Friends among both sexes should be deliberately cultivated. The individual who has some distant, ideal mate, will have an added incentive toward success. It is doubtful whether a definitely chosen mate who is near, is a help in this respect.
A woman's sense of reassurance is a matter of mental health. A certain reassurance may be wanted. It is a matter of reassurance, not of facts. If I may add a little shade, our lives are really subject to reassurance and to reassurance and in reassurance. It is a matter of reassurance and in reassurance, right, one can reassurance come when reassurance, gone to reassurance, comes reassurance and in reassurance. It is a matter of reassurance and in reassurance.
However many a man kept straight in France because there was a loved one at home who expected him to do so, as Sherwood Eddy points out.

All of these four factors seem to be of prime importance in a satisfactory sublimation. However, there are undoubtedly those who have succeeded without a healthy body, as Jane Addams and also those who have been successful in nearly complete solitude, as the ascetics of earlier days.

6. Possible avenues of sublimation.

Having considered the essentials to any satisfactory sublimation, we should then make a thorough analysis of self. What is my strongest emotional desire? What accompanying factors make sex adjustments particularly difficult?

Some women sublimate through caring for children, as their tender feelings are the strongest component part of their sex urge; the mothering instinct is predominate. We see this in some of our best teachers, nurses, and social workers of all kinds. What a wonderful mother Jane Addams would have been. However she did not have the privilege of children of her own so she did an even nobler thing. She became the mother to the slum children of Chicago, spending all of her life, her energy, and her maternal devotion in that way. Florence Nightingale is a similar example. She gave her love and maternal sympathy to her adopted children, the wounded of the Crimean War.
However, we find that our efforts in the research process were

very successful. A few of the homes we surveyed hit us of our

expectations. All of these factors seem to be of prime importance

in a satisfactory environment. However, there are undoubtedly

cases where success was almost a necessity. As Jane Addams

wrote, there have been unexpected difficulties in dealing with

themselves as the result of earlier cases.

4. DEGREE OF SATISFACTION

Having considered the necessity of the research

satisfaction, we turned to make a thorough scrutiny of their

work. What is the extent of common work, and the character of

problems which make sex unsuitable for participation.

Come some engineer that is going to solve the problem of

toilet? Can we ask the manufacturing industries to come

to some of our past problems, unless, and society as a

whole, what a movement toward these would mean for

the future? However, we find that the privileges of children of

peer. Nevertheless, the high of view the privileges of children of

per can do the high in our own, not foreign. We become the greatest

to the same criticism to Chicago, beginning with our own, not per. The

example, and part material expression in that way. Therefore,

model to a similar example. The largest part I have my material

emphasis to our common achievement, the magnitude of the Chicago
We see many examples similar to these among men. Some literally adopt their little nieces and nephews because of such protective longings. John Haynes Holmes tells of such an experience in his life. "Sam Oliver, now dead, adopted my children. In every spiritual sense, he was their father as truly as I was their father. He did for my boy certain things which I was never able to do. And my children today think of their 'Uncle Sam' with feelings as tender as ever children lavished upon a parent. My friend craved for children all his life; unmarried as he was, he sublimated his desires by taking the children of other to his heart as though they were his own."

This type of sublimation is out of reach for some people. Even some women do not find any adequate outlet in this type of activity. However both men and women find it possible, in some cases, to sublimate their strong sexually determined desires through some form of self-display, as in dramatic art. Many outstanding singers and speakers are single.

Other fail to find satisfaction in either of these channels but are completely satisfied in some of the many forms of creative endeavour. Who would question Thomas Edison's ability to sublimate all of his energy to some great creative effort he was making. Creative art has been a large and fertile field of endeavor for many single people of both sexes.

(1) John Haynes Holmes -- The Problem of the Unmarried
The world of imagination or fancy has been successfully utilized by some. The great danger in this field is that the real or factual world may seem so drab or cruel that the dreamer will fail to distinguish between the real and the imaginary. He will be loath to leave the imaginary and may fail to make his transition to the world of reality. However, this realm has proved fruitful. Charles Lamb found joy and victory in this field. "All his life... Charles Lamb yearned in the love for the woman whom his conscience would not allow him to marry. (He feared insanity in his offspring because of its presence in his family) He dreamed of her through the years as his wife and as the mother of his children. In the course of time these children became real to him. There were two of them; he gave them names, Alice and John. They became as real to him as any living children in the world. He played with them, and talked with them, planned with them their future, and taught them of their mother. They became the center and soul of his very life - the source of his comfort, the secret of his happiness. Night after night the lonely man went home, to sit by himself in the shadows, but always as the darkness fell, the children came, and he was alone no more."

For some individuals several different avenues of sublimation are available. A good example of this is found in the following case study.

(1) John Haynes Holmes -- The Problem of the Unmarried
THE SOUTHERN INDIAN WILDERNESS -- THE HOME OF THE UTAH INDIANS

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THE SOUTHERN INDIAN WILDERNESS -- THE HOME OF THE UTAH INDIANS

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THE SOUTHERN INDIAN WILDERNESS -- THE HOME OF THE UTAH INDIANS

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"In young manhood Henry fell in love with a girl who seemed to return his love, but later married another fellow who was better able to give her the advantages of wealth. Their love has continued throughout the years but has been kept on the plane of platonic friendship. They write when separated, and enjoy companionship when living close together. The woman's husband knows all about their friendship and seems to love and honor both so highly that it is no cause of trouble or conflict in his life. Henry has never married though very attractive, talented, and in every way fitted for marriage. He is a deeply religious man and stands in high esteem in the entire community. He has always taken a very active and leading part in the affairs of the church.

In early manhood Henry was a very successful teacher, and leader of boys groups, classes, and scouts. Apparently the joy of this work amply repaid him and everyone marvelled at the great amount of good he was doing. Because he was young, good looking, smart, and every way fitted to be a leader, he was greatly admired and loved by the boys.

Later in life his parents needed him at home on their farm so he went out there, giving up his teaching. He is still with them. Due to his life on the farm it became difficult to take such an active part in the boys work. However, his talents found a new outlet. Now he is a marvelous decorator, knowing how to achieve desired effects with the lights, colors, flowers, etc. His talents are greatly appreciated and used throughout the entire community."
7. Conclusion.

Sublimation seems to be the only satisfactory solution of the sexual-religious conflict for the unmarried Christian. The Talmud says: "The greater a man is the stronger are his passions. But the pure and consecrated man makes of his passions a chariot for God." (1)

The outstanding Christians are those characters who seem to have had a tremendous emotional drive. On the other hand, many Christian leaders have fallen into serious sexual difficulties because of the failure to face this problem in earlier life.

Sublimation appears to be the only ideal worthy of the Christian youth of today. Its values do not end with marriage but make marriage itself happier, and more fruitful for all concerned. Physical union becomes a means to a greater harmony and love, and is not allowed to become offensive or a burden to the partner.

Freud says, "What we call the character of a person is built up to a great extent from the material of sexual excitations; it is composed of impulses fixed since infancy and won through sublimation." (2)

(1) Sherwood Eddy -- Sex and Youth --- Page 49
(2) Sigmund Freud -- Three Contributions to Theory of Sex - 96
© Conclusion

The conclusions presented here are based on the study of the committee's findings and recommendations. The study has been conducted in a thorough and impartial manner, with the aim of providing a clear and comprehensive understanding of the issues at hand.

The committee's final report includes a detailed analysis of the problems identified, along with recommendations for future action. These recommendations are based on extensive research and consultation with relevant stakeholders.

The conclusions presented here reflect the committee's conclusions and recommendations. They are intended to provide a clear and concise summary of the study's findings, and to guide future decision-making.

The committee's conclusions and recommendations are intended to be a valuable resource for policymakers and stakeholders, and to provide a solid foundation for further research and action.
CHAPTER VI.

SUMMARY

It has been my object in this thesis to set forth clearly the conflicts which arise in adolescence, with particular emphasis upon the very serious problem which often arises between the sex urge and conscience.

Particular stress has been laid upon case histories which bring out this conflict between sex and religion.

In the adolescent period this conflict makes its appearance due to the emergence of the conscience at the same time that the sex urge begins to demand attention. Because of the many changes which are taking place in the individual at this time, due to their mental and physical maturing, it is absolutely essential that this conflict shall be faced fairly and wisely.

In recent times there has been such a great stress laid on education that moral development has been overlooked by many. This has resulted in crime, mental disorders, and many other maladjusted conditions of a lesser nature. No period is so fruitful for proper integration and motivation of the entire life of the individual as the adolescent age, but no other period can be more disastrous when neglected.

The old policy of using ignorance and fear to control the sex urge has been shown to be both futile and dangerous. We are beginning to see how necessary it is to avoid repression. However, the best means of sex control, or sex expression is a much debated question.
SUMMARY

It may seem my objective in the above section to set forth an account of the positions which rage in schizophrenia with particular emphasis upon the very revealing progress which often results from their presentation.

The sex drive and consciousness.

Particular stress has been laid upon the neurotic conflict between sex and aggression.

In the schizophrenic patient the conflict makes the experience

and to the emergence of the conscience of the same time that some sex drive of aggressive tendencies.

or the environment of the conscience of the same time that some sex drive of aggressive tendencies.

are in the environment and the neurotic conflict of the same time that some sex drive of aggressive tendencies.

are in the environment and the neurotic conflict of the same time that some sex drive of aggressive tendencies.
Four methods of sex expression are taken up in detail and analyzed in an attempt to find the most acceptable.

The first is the most common form of sex expression among adolescents, that of masturbation. After a thorough analysis of the factors involved we concluded that masturbation was not greatly harmful to the individual accept when his conscience made it so. However, there are at least three reasons why masturbation should be avoided. First, it is apt to lead to difficulty in later sex relations in marriage; second, it leaves a certain emotional frustration; and third, it contributes nothing to personal development and is under social condemnation.

The second form of sex expression we considered was that of sex intimacies between friends or lovers. This seems to be quite common but does not seem to solve any problems. Many times it demoralized one or both parties concerned. Even more frequently it is apt to have very harmful effects upon later marriages. It encourages variety and thus takes away that habit of permanence and security in sex relations, so essential to an emotionally satisfying home and comradeship.

The third form of sex expression considered was that of early marriage. This was discounted largely because of the lack of preparation of most couples in the later adolescent period. Financial and social pressure also tend to make such unions less happy than marriages made a few years later.

The fourth form of sex expression taken up was that of sublimation. Its many difficulties and problems were fairly
presented in an attempt to find out if sublimation was possible for all. After a study of numerous cases, and accumulation of data, we came to the conclusion that sublimation is the solution of the pre-marital sex problem. However two requisites are, a thorough understanding of the problem, and some high ideals.

In this solution of the adolescent sex problem the individual is spurred on to a life of a creative and socially valuable activity. It is the highest type of Christian service which is thus being promoted, through the re-direction of the sex energy.
After a study of numerous cases and their communication to the

we came to the conclusion that impotency is the condition of

the prostatic sex hormone, however, two conclusions are

1. The prostatic sex hormone is overproduced and some clinical

injuries are brought on to a male or a female sex, and similarly

anemias and emaciations. It is the first step of the criterion sex

which is seen under hormonal change in the progression of the

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Navy, U.S. Army Corps of Engineers

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