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Adolescence in Recent Fiction

Sarah T. Sisson

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ADOLESCENCE IN RECENT FICTION

BY

SARAH TRUMBULL SISSON

A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE
DEGREE OF MASTER OF ARTS

BUTLER UNIVERSITY

1927
"For every youth and maiden who is not strictly secluded or very stupid, adolescence is a period of distressful perplexity, of hidden hypothesis, misunderstood hints, checked urgency, and wild stampedes of the imagination."

-Wells, H. G., Joan and Peter, p. 298
No teacher or parent, who comes in contact with the period of life extending from the advent of puberty to the attainment of maturity and known technically as Adolescence, can fail to appreciate, aside from any biological or psychological training which he may have had, that these years are full of storm and uncertainty in an attempt to gain control through a harmonious functioning of body, mind, and soul. Many scientific data have been compiled for students of this period which is so vital, not only to the life of the individual, but to that of the race. The writer, with her simple methods and comparative inexperience, could not hope, and would not attempt, by the contents of this treatise, to add any knowledge to a field which has been so thoroughly covered. To the layman, however, or more specifically, "the popular mind", such texts have little value because of the specialized knowledge and training necessary for their complete understanding. To such individuals, the newspaper, the current magazines, and recent fiction supply the greatest, if not the only source of information on the subject. To the same source we have turned, then, first, to see with what amount of accuracy the Teen Age, as it is colloquially called, has been presented, and second, to deduce from such reading any educational
principles which may prove helpful to the peruser of such material.

That interest in the subject of adolescence is keen, at least among writers, is indicated by the surprisingly vast amount of information at hand. In order to give some limitation to the material, for the sake of workability, we have found it necessary to confine our attention to one field, that of recent fiction. Either the field of poetry or that of the drama might have proved equally as fertile in the presentation of cases. Further limitation was made by defining the term "recent fiction" as any novel written within the last ten years. This takes us back to the period immediately following the World War, at which time there was such an outpouring of writing in this country and in England. Only English and American cases have been included in the following discussion, because in them, racial and social characteristics seem less wide apart than would be the condition if material from other countries were used.

As to method of attack, we have openly followed many of the chapter divisions used by Frederick Tracy in his book on The Psychology of Adolescence. (1) Only a brief space has been devoted to the subject of physical

1. Tracy, Frederick, *The Psychology of Adolescence*
growth within the period, for most fiction writers seem to ignore this side of development. Whenever it is mentioned, it is usually linked up with mental and moral changes. Tracy's plan of organization, in as far as we have followed it, has allowed us to break up the various experiences within the life of each character so that their full value might be determined through some isolation from extraneous discussion. In the novels listed in the appended bibliography, one hundred and seventy-eight cases of adolescent characteristics were discovered, represented in fifty-three characters. If in the following discussion, some characters seem to be used more than others, it is because, after sifting the various representations of the same type of behavior, it has been decided, both from the author's reading and observation, that the final choice is more accurate in all its details. We especially feel indebted to Wells, Stern, Perber, and McFee for what we believe to be their accurate accounts of the period. Aside from the distinct helpfulness of Tracy, all other text sources have been recorded in the bibliography.
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Bibliography
CHAPTER I

Introduction to Period

Before any study is made of the particular period of youth that has been chosen for discussion the author believes that some general conception of the relative place of adolescence in human life should be determined. For our survey purpose, life in its entirety, from infancy to old age, may be divided roughly into three periods of twenty-four years each. These three periods, youth, maturity, and senescence, represent, in other terms, the growth of power, the realization and use of power, and the decline of power in regard to both physical and mental capacity for action. Seen as the completed span of life they are each one dependent upon the other for sufficient interpretation. Each succeeding period can not be comprehended without the experiencing of the preceding one. There is no beginning nor end. Life becomes greater than birth or death through the transmission of social customs and hereditary traits. It may be counted from the creation of man to eternity.

In as brief a treatise as the author has herein undertaken, there can be no adequate discussion of this

interrelationship between the various stages of development. It is only to that extent that such relationship can be indicated. These biological and psychological changes are processes which are not only cumulative but also subject to individual variations. In the study of any one period of life, it is essential to keep in mind the preceding and following periods. Thus, a child's development cannot be understood without considering the growth of the parent or the adolescent's behavior without reference to his parents' reactions. Each period of life builds upon the other and influences the development of the next stage.
interrelationship between the various stages of development. It is enough to know that such relationship exists, and that any segment which may be dissected in more detail, through isolated observation, has a definite bearing upon the completed life. We are interested in parts only in so far as the whole may be better understood. This should be remembered, also, in any of our later remarks concerning various phenomena of a physical or mental nature. Muscles and nerves can not be separated in actuality from feelings, instincts, and will.

Our chapter headings have been made for the convenience of treatment; they do not indicate that the subjects listed can be studied alone. It must never be forgotten that every topic finds some close connection with the individual as a symmetrically formed organism. Divisions and subdivisions, either of life's stages or of mental processes, are only for the purpose of seeing more clearly those appearances which may throw some light upon our own behavior in regard to such life stages and mental process or may outline some methods which may be employed in furthering the educative process.

Toward the perfection of this educative process all the efforts of educators are directed. Through analysis and synthesis, through facts and theories, through deduction and induction, data have been compiled
to produce better methods, which in turn will bring about better results in realizing the aim of education. Our final statement of this aim will be postponed until the last chapter, although here we might indicate that it should lead to a harmonious functioning of all capacities within the individual life. Reason, feeling, and will should all be related to a definite purpose, or aim of action. To find this purpose or aim, to make it big enough to involve the greatest effort and the noblest concept of which the individual is capable, to secure the harmonious functioning of all native and environmental capacities, is indeed a gigantic task. As a process it never ends, for it is as vital as life itself. In the existence of one individual it covers the entire period of seventy-two years or more, but it is concentrated, particularly, between the advent of puberty and the attainment of maturity, or the period of our specific study.

All the years which make up the first of the three life periods are of definite interest to the educator, for these are the years in which all the faculties are in the process of growth and may be guided more easily into the correct channels of thought, feeling, and action. So fruitful has been their study for the progress of educational method that they have been subdivided into various smaller groupings for closer observation. Of these, the
first has been termed the period of childhood. It in-
cludes, according to most educators, the first eight
years of a child's life. As a period for the study of
educational advancement it has been recognized by its con-
trol of action through the senses. At this time, be-
behavior is largely determined by instinctive action and un-
conscious imitation and response to adult suggestion.

The next four years have been designated as those
of boyhood and girlhood. In them the powers of associa-
tion and perception are more fully developed than ever be-
fore. Habits are formed; action becomes more volitional.

A knitting together of bone tissues, a toughening of
muscles, a strengthening of nerves are all leading to a
period in which energy, while abundant, will be taxed to
the utmost. This is the period of our study, which, in
time, is roughly covered by the years between thirteen and
twenty-four.

The term "roughly" is used because no definite
number of years can be assigned to the period of adolesc-
ence. Puberty, or the dawning of sex life is greatly de-
pendent on outside control. Immediate home environment
has been known to play a part in its retardation or ad-
ancement. Racial characteristics and climatic condi-
tions have both produced an unstabilized effect upon it.
Diseases, as well as mental disturbances bring about fur-
ther retardation. Even the temperament of the individual
may advance or delay the unfolding of the procreative capacities, so that the normal occurrence before the eleventh year or after the fifteenth year may be disturbed. Boys, in comparison with girls, are usually slower in this particular development of life.

Although most writers on the subject have divided these approximate last twelve years of youth into two and sometimes three divisions of behavior, referring to them as early, middle, and late adolescence, we have preferred to use the general term in our discussion. This is justified by the fact that, although there are many differences apparent, certain modes of behavior, along with certain physical characteristics acquire through these years only such changes as may be brought about by an enlarging of all physical and mental capacities and a deepening of those faculties which may be included in true character development.

Mentally, a gradual control through the combined exercise of imagination, reason, feeling, and perception, takes place. The process is not a sudden one. It is realized through conscious imitation and control of will. Judgment is referred to experience; memory has its conscious part in the recall of former sense-perceptions.

Physically, there is a marked attempt toward poise and greater shapeliness. The rapid acceleration of growth immediately preceding it, however, brings a-
bout a certain ungainliness which is not always immediately overcome during the first few years of adolescence. This, along with a change in voice, helps account for certain phases of self-consciousness which are so often painfully noticeable at the time. When growing intelligence demands self-assertion or a place for the individual rights in these of the group, the interference of these temporary physical deficiencies is doubly agonizing.

Feelings are prevalent in most of the adolescent's conduct to such an extent that in the struggle for self-realization they sometimes overbalance intelligence. Extreme cases of melancholia, often resulting in suicide, have been reported. Other instances of neurasthenia and mental disorders are not unusual for a time. For this reason this period needs particular study on the part of parent and teacher. Sympathy, understanding, and tact are desired to keep a proper balance for all portions of the rapidly developing personality.

Further chapters will enlarge upon these various phases of the period, especially as they are treated by writers of recent fiction. Here, the only purpose has been to show that, as one of the portions of the three great life periods, its place is important for educational study. The extent of that importance the following chapters will seek to indicate.
CHAPTER II

Physical Characteristics

Man's physical life is the most important part of his existence in that it makes the "to be" an actuality. When the muscles can not expand and contract, when the blood ceases to flow, when other bodily secretions fail to function, and finally, when the heart stops beating, man may be said to live no more. Uncultured men have realized this importance of the body, man's physical being. Ancient nations desired to preserve the body even after death, so that the Egyptians early learned the art of embalming. More savage peoples decorated the anatomy with paint and jewels in their attempt to beautify and conserve it. Even the cultured Greeks spent lavishly for fine oils and rare perfumes in order to make the body more attractive, more supple. Early years among the youth of that nation were spent in vigorous training. Competitive games became a favorite pastime, the better to show the skill and dexterity of splendidly formed limbs and well-trained muscles. The Spartans went even further in their "worship" of the body. So necessary was physical strength and beauty to man's existence that the physically unfit were immediately submitted to the exposure of the bleak mountain side. Today, the expen-
sive gymnasiaums, the enormous athletic fields, the attractive and well-equipped recreational centers, the efficient hospitals and scientifically conducted clinics, all point to the importance the twentieth century has placed upon a healthy, strong body.

Why is there all of this stress on the physical side of life? Every individual living under the strain of the demands of modern conditions knows the answer to such a question. If early peoples found it desirable not only to have health in abundance, but also agility and grace of movement in their comparatively simple world, how much more do we, living in this machine made era which demands more and more speed and accuracy in every detail of activity, need that rapid functioning of body which can only arise from a coordination of muscles and a still closer connection between nerve centers and bodily response.

Today much is heard of psychology, or the study of mental processes, yet there is not a single mental process that does not have its response in some corresponding physical action. The simplest instincts produce movement. In danger there comes the action of jumping, running, ducking, or a contracting of all muscles in such a way that the heart itself seems to cease beating. In the more complicated impulse of possession man must use every physical power with which he is endowed, as well as every mental capacity, to produce the necessities of life.
together with its luxuries. Every perception, too, is arrived at through some bodily organ. Defective eyesight, hearing, and speech make every-day living harder to combat. Yet our schools are filled with such incompetence, much of which passes unnoticed in the busy rush of fulfilling the curriculum's prescribed course of study. The adult world is failing, in spite of its attempts at free school medical inspection, nutrition classes and special schools, if it does not actually demand that every boy and girl be made as physically perfect as present day scientific measures can make them.

Adolescence is a time of bodily growth, and growth necessitates changes. Outward changes take place through following certain social conventions long accepted by the race as its cognizance of the fact that maturity is not very far away. Girls at this age put up their hair and lengthen their skirts. Boys graduate from knickerbockers to long trousers. The reasons for these changes are readily apparent. After a period of seeming dormancy the body enters into one of rapid growth, marked by certain characteristic appearances. Boys begin to shave, and their voices break easily. Girls, while their voices are changing in an imperceptible degree, are filling out bodily. They seem quite well-developed in comparison to the somewhat lank and gawky boys of the same age. This superiority on the part of the girl is kept only for a year or so, however.
Inside even more wonderful changes, of which these outward appearances are only a sign, are taking place.

"The maturing of the sex function is, of course, central in all these physical changes, and the rapid increase in stature is so nearly coincident with the change of puberty that it may ordinarily be taken as a proof that that change has taken place." (1) "It is the cause underlying all other changes. If for any reason it is deferred, these other increases are also deferred. When sexual maturity comes they come with it." (2)

An increase in size, modifications of form, and development of power and capacity are occurring within the sex organs themselves. During practically the entire period of the "teen age" there is the steady ripening of all the procreative organs which will finally lead to the possibility of perfectly exercising their intended function. The period demands a good reserve fund of general vitality that it may be successfully and easily passed over. Over-stimulation and nervous irritation, seemingly so irrepressible in the present days, but make for an unnatural development. Newspapers and cheap magazines with their lurid sexual accounts, moving pictures giving

2. King, "The High School Age," p. 7
many young people a premature acquaintance with sexual life through distorted emotions and excessive excitement, divorces with their absolute disintegration of family life, all help to destroy the normal growth of those organs which mean the actual existence of, as well as the betterment of the future race.

Both King and Sandiford (3) in their studies of school children of this age have given us some conception of the increases made in various parts of the body. The heart maintains about the same ratio to the rest of the body that has existed in childhood. The arterial system grows "less relatively than the heart" so that at adolescence the blood pressure is greatly increased. The muscles develop faster than any other part of the body, resulting in marked increase in weight. Muscular strength as measured by the grip of the hand, and the lifting power of arms and back is especially noticeable. An increase in lung capacity both in size and power is most striking in boys, although girls undergo some of the same development. The chest expands greatly up until about the fifteenth year. All the bones increase in thickness and become more closely knit. The whole period, if conditioned properly, is one of constant change toward a greater capacity for life.

Fiction writers, because of the emotional and intellectual appeal which it is necessary for them to make in their writings, have not given much space to the details of these physical changes. That they have not ignored them entirely only goes to prove that the physical life does have its place in a better understanding of the mental changes which are taking place. Psychical depression and retarded interest and fitness for mental work are often accompanied, if not caused by physical disorders. And yet in all the cases studied there are few instances of actual illness reported due to the rapid growth of the body during the period. Most of these latter cases are those of girls. The physical weakness of Anna in This Freedom (4) is hinted at as a possible cause of her suicide. Stern, in The Matriarch (5) goes at some length to indicate the physical distress of Toni due to the strain that is made on the body through the growing process. In the daytime Toni seemed to live a life of drama, gay laughter, and rich emotion. At night "she lay, and, in a sense, listened to pain, listened to it throbbing down all her limbs, twitching her taut muscles. Her head was now a hundred times too big for her body, now seemingly shrunk and dwindled to one speck of raging fever...... Her

4. Hutchinson, A. M. S., This Freedom
fingers felt like loose swollen clusters of not lo bananans ....... and her heart played with her as though she were a fish on a line being lowered and poised down and down through the bed, and through the ceiling, into a dreadful abyss - and then, suddenly, her heart played with her as though she were a fish on a line being lowered and poised down and down through the bed, and through the ceiling, into a dreadful abyss - and then, suddenly, when she hoped at the bottom to find repose from her spinning torment, jerked her back again, and left her brittle and quivering. this small footstool Toni of the cough and the eternal sore throat not so and the aching head, and the rheumatic pains."

In this description is seen the author's immediate purpose, which is to indicate the truth of inherited characteristics. Back of this, however, lies the pain suffered by many adolescent girls through the improper or retarded functioning of menstrual periods. Headaches and aching eye muscles due to over-strain are minor symptoms at such times. O'Higgins, (6) in Alice, gives an example of headaches and other pains which indicate many girls' temporary disability. Physically the girl is weak, emotionally she is hysterical or unstable, mentally she is sluggish during the regular monthly periods. Boys do not escape entirely from disturbances due to sexual development. Robinson (7) mentions Jerry's "tired feeling". Webster (8) indicates that Edward not

6. O'Higgins, Harvey, Julie Cane
7. Robinson, Edwin M., Enter Jerry
8. Webster, Henry K., The Innocents
only felt "lazy", but even ill at times, although he could not locate his illness in any particular organ. Michael Duffington in Three Pilgrims and a Tinker (9) was thin and peaked, not from any specific disease except that of growing. At certain regular intervals he felt depressed. Nobody seemed to give him the sympathy which he required. He called his tutor "an ass" because the latter insisted that an Englishman should play games - cricket, tennis, football - - In Michael's own words: "He says if I'm not good at games I'll have a rotten time at school"', and Michael did not feel like playing games or engaging in the vigorous exercise demanded by the hunting lodge in which he lived.

Physical development in its connection with the growing power of the self is the source of great pride or shame to the adolescent boy and girl according to the acceleration or retardation of physical changes in all parts of the body. Michael, just mentioned above, being somewhat retarded in physical growth, often attempted feats of physical skill and nervous energy far beyond his own strength or ability to carry out. Thus, near the end of the book, Borden gives us a pitiful picture of a boy thrown from a horse, broken and crippled for life, because he felt his physical inferiority among a rough and strong group of hunters so keenly that he outdid his

9. Borden, Mary, p. 93
capacity.

The conception is far from encouraging except as the other side of the picture is viewed. Webster (10) says Edward "surveyed his long half-nude legs with satisfaction", while Wells reports in Joan and Peter that Peter was proud of his own superiority over Joan until she caught up with him and outstripped him for a time; then he was ashamed of his temporarily arrested development. (11) In later adolescence, Henry (12) was meticulous in his care of his body, his teeth, and his hair.

The shaving process became an especial matter of pride, for in puberty (a word derived from pubescence, meaning hairy) is found the beginning of youth's experience with the razor. Recent fiction writers have reported five cases, among those studied, in which mention is made of the importance of the first shave, which is looked upon as an indication of coming maturity.

Aside from all that has been said before this concerning the physical incapacity of many adolescents, the period, paradoxically, is one of the most energetic and buoyant of any of the life stages. Particularly is this true of the later years. Real illness, aside from the

10. Webster, Henry K., (ibid), p. 34
11. Wells, H. G., p. 189
12. Merwin, Samuel, Temperamental Henry
pains of organic and bodily growth, often arises from too much exuberance, in fact. Strong likes and dislikes are conspicuous, unaccompanied by reason, judgment, and will. Appetites crave the unusual. Sweet or extremely sour foods are anticipated and indulged in to such an extent that indigestion and headaches result. Desire for change or excitement results in hastily eaten meals and poor mastication. Normally the appetite is keen, being ample enough to help build up the new tissues and develop muscles that are in the process of formation.

Fiction writers have recognized both the usual and the exotic hunger of growing youths. It is Ferber (13) who sees the normal adolescent in Theodore when she places him in the following situation: He is given a scholarship for violin study under one of the great violinists of the country. On the night when he is to meet the great men and attend one of his concerts, Theodore dresses with unusual care and appears greatly excited, although he eats his normal amount of supper and even comes back for a second serving of apple dumpling, much to his young sister's disgust.

Merwin, (14) too, sees the normal in Henry's exaggerated appetite for chocolate, which became so great as to be almost a passion. Other writers have indicated

14. Merwin, S. (ibid.)
similar incidents which make the unnatural appear normal. And in this they are right, for the whole period is one of contrariety. Tracy, (15) quoting from Haslett, indicates that the death rate at thirteen and fourteen is lower than at any other time in life. Ailments may be abundant, but the power of resistance is stronger and presupposes an abundance of vitality.

Tracy, Frederic¥. (op. cit.). p. 36 - quoting from Haslett, Pedagogical Bible School, p. 181.
CHAPTER III

Instinct

After the discussion in the last chapter of some of the physical characteristics of adolescence the conclusion should not be drawn that that side of development is the only one which entertains danger during this special "growing" period. The mind, too, is undergoing alterations and readjustments which will transform the individual from a child to an adult with no less purposeful effort than that undertaken by the body in growth in height and weight. With new physical powers come added intellectual ability. The psycho-physical relationship can not be destroyed; for every action contains elements of thought, feeling, and action. Throughout the twelve years which roughly are those under discussion these latter elements are found in varying degree in every act. They continue to develop in energy and vigor, and toward the end of the period are brought into effective control after years of instability. Many factors have entered into this change. To come to an understanding of its significance some study must be made in the next chapter of at least a few of the psychic characteristics.
Every act of an individual must be motivated by some stimulus, often there seemingly is no outward stimulus for reaction; nevertheless a reaction, or readjustment to the situation takes place. In psychology this intangible stimulus is called an instinct, an in-born tendency to a definite reaction. It is not the purpose of the author to enter into any discussion of a distinctly psychological nature, but there must be some clearing up of a few terms. To the biologist an instinct may have one meaning, to the student of behaviorism another. One further explanation is needed. When it is said that an instinct is "an inborn tendency", the statement is not to be interpreted that a child is born with capacity to react in any mature or adult way in every instance. As Tracy indicates early in his discussion of the subject, certain of the instincts are dependent upon physical growth and mental development before they are capable of the immediate unconscious reaction accorded other "unlearned tendencies". Consciousness and instinctive action have little of associative value. Of the three elements (cognition, connotation, and affection) that make up the first, feeling alone seems to be the only one inherent in instinct. Indeed James (1) states that every instinct is an impulse and that every object that excites an in-

1. James, William, Talks to Teachers, p. 48
instinct excites an emotion as well. Tichnor (2) says that the two (instinct and emotion) bear a marked enough resemblance to one another to be classed as one and the same.

Saxby (3) gives a long list of instincts (called in his discussion impulses), chief among which are the following: the instinct of self-assertion; the instinct of fighting; or the instinct of self-preservation; the instinct of mating; the instinct of investigation, or curiosity; and the instinct to collect, or the instinct of property. To these, undoubtedly there are others which might be added, but the ones cited at least show the trend of our cases. Not all of them are of such simplicity of composition as to be fully developed at birth. Especially is this true of the instinct of mating. Only as the capacity for feeling expands, and the sexual organs develop, does the mating instinct have an opportunity for complete expression.

Hutchinson, in any picture which he draws of adolescence, is primarily interested in tracing out the causes and results of his characters' behavior. From such a point of view he must be interested in instincts. And he is. In method and treatment he is ethical, and as one reads one longs to cry out at the injustice of

adults ruining the lives of children because the problems of adulthood take no cognizance of the fact that youth, too, has problems. As an actual truth, the problems of youth and adulthood are in some degree similar; the difference lies only in the greater capacity on the part of the adult, due to his completed development, to find his own solution. He, too, is motivated by instinct, but he many times forgets (since instincts can be modified to a certain extent by experience) that youth in his unconscious actions is but reexhibiting, at least in their original form, such instinctive actions as are executed in practically the same way by all the members of the race. It is this forgetting, or rather modification, of instinctive action on the part of the mature group, that causes much of the misunderstanding between the young and the old. Rivers (4) says that "childhood is one long conflict between the individual instinctive tendencies and the social traditions and ideals of society." The adolescent is a living, breathing personality through development of the instinct of self-assertion. Yet all the emotions, thoughts, and actions of the race are there in embryonic state. As a small girl closely hugs her doll, after the age-old instinct of maternity, so the adolescent girl carries with her along the years dreams of children and

   quoted from Morton, p. 34
a home. Motherhood, aside from any biological interpretation, is instinctive, and in the ripening years of growing girlhood it is one of the most beautiful of all dreams in its absorption of the entire individual. Perverted, it may become an ugly tragedy.

Hutchinson (5), in telling of the life of Anna, shows an adolescent, homelier than her livelier younger sisters, having little or no opportunity to meet men in her father's rectory unless by stealth (which latter act she was too honest to do), pouring out all of her pent-up affection of holy things and finding there little of the physical or human contact of love which she instinctively needed and desired. She cried aloud during her nightly prayers, "It is hard for women". She walked up and down her narrow room, beating her hands against her breast and murmuring, "I have a longing here - I will always have it. Burning. Aching ........ I hate men. I hate them. I hate them."

And Anna, although the picture may seem overdrawn in its melodramatic ending, was found drowned, not many days after hearing that her younger, more attractive sister was to be sent to a rich uncle in India for her education. Adolescence can be cruel, adolescence can be truthful, but never more cruel nor more truthful than when re-

5. Hutchinson, A. M. S., (op. cit.), p. 56
6. Verkasting, 'Booth', Seventies, p. 169
7. Borden, Mary, Jane, Our Stranger, pp. 42-51
responding to the stimulus of instinct.

Tracy divides all instincts into individual and social, deriving his justification for such division from a "center of interests", the self and its relationship to others. The parental instinct, or the mating instinct, has foundation in both of these groupings, as does the instinct of self-assertion, or personal pride.

The chance for the maturing of this last instinct is small indeed without contact with the social whole. How the individual self appears to others becomes the driving force in the teens (as far the subject of instincts is concerned) that brings about more particular care in administering to the body; hygienically, with soap and water, artistically, with only the most correct and most becoming wearing apparel. It is the sort of thing that incited Willie Baxter in Seventeen (6) to sneak out his father's dress suit and have it tailored to fit his own form in order that he might assert himself as "a man about town". It is the sort of thing that made Jane (7) cease crying herself to sleep every night, and begin to use adhesive tape.

Jane, as reported by Borden, was a plain looking girl. Large boned, angular in form, possessing a large mouth and a prominent chin, she was far from being beautiful. Jane had few thoughts of love---none which bore

6. Tarkington, Booth, Seventeen, p.168
7. Borden, Mary, Jane, Our Stranger, pp.43-51
any relationship to the opposite sex. All her affections
were spent on a far away mother who did not love her be­
cause she was homely. Jane had always given her teeth
and hair excellent care. She was decidedly neat in her
dress, so that instinctively her self pride was shattered
when she met her mother for the first time in many years
and heard the latter's words of
"I don't care for her - such a great gawk of a

The objects in the room became blurred and dark;

The best thing to do is to leave her
with people who won't let her get on their nerves
as she would on mine."

All during adolescence the incident retained its
vividness (a striking example of the effects of experience
on instinct which grades up into conscious memory). She
cried herself to sleep for many nights after her mother
left. The figure of an unfamiliar priest approaching him
from the One night, about a week later than the reported
incident, her aunt came into Jane's room to say goodnight.
Jane was asleep, but her aunt observed a strip of adhe­sive tape extending from the chin to the upper lip of the
girl's face. Negative self-assertion is found in this
act. By it the individual self can be torn down rapidly into a degraded being. Such negative self-assertion holds the possibility for much of the ugliness and sorrow found in the "teen age".

Another of such negative self-feeling instincts is found in the conception of fear which is closely allied to the instinct of self-preservation, or Saxby's instinct to avoid danger. In Morton's (8) psycho-analytical study of the unconscious mind, or the meaning and interpretation of instinctive action, fear is associated not only with the instinct of self-preservation, but the pugnacity instinct. It is this latter instinct which creates within the individual the desire to outwit the object of his fear. Usually such an individual is imaginative to excess and despairs as his phantasy conjures up the plots counterplots of his oppressors. As an example of such fear the case of Adam Macfadden (9) stands out vividly.

Adam's fear hounded him to run away from school; it gave him flight as he passed dark shadowy doorways or saw the figure of an unfamiliar priest approaching him from the distance. He spent the time before he dropped off into a deep sleep by thinking of it. It is true, as Freud points out, that fear is the foundation of many neuroses.
to sleep each night in conjuring up methods and means of counter attack against his particular fear, whose embodiment was Father Tudor. This priest destroyed all the preciousness of life for Adam whenever memory and recall brought his face or name under Adam's conscious observance; but unconsciously or instinctively the form of the man was with him always, ready to pounce down upon him and destroy him. It was a fear which never left him; laughter and happiness were destroyed at the mere mention of his name. His form meant panic. Adam forgave him the actual bodily torture to which the priest had put him, but he could not forget the fear.

Not so highly developed in that it had no relation, or better, dependence on memory, was Adam's instinctive fear or sinister feeling of dread when in the presence of Mr. O'Toole, his godfather. There seems to be no other means of interpreting this feeling except by referring to it as an instinct, for it was not until he was a grown man that Adam actually knew of his mother's immoral relations with this man.

This paper can have no purpose in attempting to base any of its discussion upon the right or wrong of Freud's interpretation of fear. Freud does, however, bring much of his thought under the category of "libido", or sex longings. That every case of fear has 20. Borden, Mary. Three Pilgrims and a Tinker, p. 8d
as its basis a perverted sex, or mating instinct, is doubted by many authorities, although some case might arise through association with more simple fears until such seemed to be the situation. Taking the case of Jill (10) we must first of all resort to an understanding of her earliest conceived notion of the meaning of fear. All her life, because of having to undergo painful experiences of long separation from mother, Jill had felt that the time would come when she would be separated from her mother forever. This instinctive fear did not take the form of Death. Her imagination, during one of the periods of separation, had been developed beyond all proportion by training received from an ignorant maid, who read aloud the bloodiest parts of the Bible to Jill. Stories which she told were about a witch, named Black Jean, who had leaves and grass growing out of the top of her head. This horrible creature roamed through the world looking for wicked children whom she might turn into toads and vermin.

"She was very strong - she could pull up great bushes with her hands and send enormous rocks rolling down the hillside. She could stampede a whole herd of cattle by just waving her great arms."

10. Borden, Mary. Three Pilgrims and a Tinker, p. 96
To Jill, Black Jean became a stalking reality, striding along the edge of the woods, crowding in the heather ready to spring upon her. The idea grew with a strange fascination; the figure of Black Jean came to play a part in her life. When there was company and plenty of fun and laughter she forgot about the figure entirely, but in times of trouble or childish sorrow it persisted. The figure was so real to Jill that, at the age of fourteen, when she decided that she and her sisters must leave home in order that their mother might not desert their stepfather, Black Jean came to trouble her, confusing her mind, waking and sleeping, with horridly ugly nightmare dreams. Why she should come in this way, or why Jill felt that she must leave home she could not put into words. She had, as Morton (11) says is true with most children, "little sense of perspective where her fears were concerned". The child "fears the strange and unfamiliar because he does not understand it". Black Jean became more fearful, and confused Jill's reason as she shrieked in some dim corner. She tore down all that was beautiful in the girl's awakening womanhood as she pointed her scrawny fingers at Jill's mother, whispering that hateful word, "adultery". Jill's own reading of forbidden books added


as quoted by Morton, (ibid.), p. 264
to the bonfire of her burning ideals.

Major Waring, who came to see her mother gave her a feeling of fear, closely akin to that felt for Black Jean. She had the same feeling of impending calamity when he was near that she had about the witch. She had even dreamed of these two dancing together around a huge bonfire.

As for basing any proof upon the part dreams play in fears, Dr. Hadfield (12), as quoted by Morton, would put very little faith in their power to throw any light upon the problem. "To use dreams as the main instrument of the interpretation of the patient’s mind, when they themselves as yet are so arbitrarily interpreted, is unjustified as scientific procedure." But they do seem to express his unfulfilled wishes. With Jill there was the wish that these two, Black Jean and Major Waring might be destroyed forever. Her fear, her awakening knowledge of life, the trouble in the house, she could not put them in words, but instinctively she wished that they might be consumed in the bonfire of her dream.

Most of the writers of fiction have linked the subject of instincts in adolescence with some action in which both feeling and reason are predominant. In doing this they have realized that instincts, while fundamental to


as quoted by Morton, (ibid.), p. 264
the child's earliest movements, are later modified by
education and other types of environment. Thus they have
little to say about many of the instincts in their original
form. Especially is this true of the instincts of investiga-
tion or curiosity and the instinct to collect, which is
oftentimes called the instinct of property. As the re-
sult of either one or both of these instincts, however,
many writers have based the origin of later vocational
decision. Through experimenting, investigating, and
collecting, many adolescents first become acquainted with
the unknown adult world in which they are to find a life-
time vocational interest. Tarkington (13) shows the
various periods of investigation that can interest one
boy. Clarence Atwater collected stamps, bugs, butter-
flies, and then became interested in running a newspaper.
Edward, in Webster's, The Innocents, was dominated by
both instincts when he inaugurated his own shop for the
building of radios. Here he is reported as feeling very
much of a grown-up, while in society he was bashful and
self-conscious. The instinct of investigation soon led
him so far into his subject that he really became an ex-
pert in this particular field of telegraphy.

13. Tarkington, Booth, Gentle Julia

Scarcely any writer has failed to report some instance in which these instincts have not had a part toward the decision of later life work. They have further led to a more wonderful growth in character as interpreted through some of the higher emotions. In this regard no other piece of writing studied has been done with such care to detail and accuracy as has the case of Ursula Maxwell in The Room. (14) Stern here has shown not only an understanding of mental states but a true comprehension of the adolescent as well. In this he has been followed by other writers, for instincts among at least one-half of the cases studied have received a sympathetic and intelligent estimation of their undoubted importance in the psychic life.

CHAPTER IV

Emotion

It is Marshall who has said that feelings are caused by the employment of more energy than is generally in use - a surplus of energy. That a life of the feelings should be particularly noticeable during the time of adolescence is only a natural deduction from such a statement if we believe that adolescence is a time of enormous energy. It must be understood, however, that this last statement is made advisedly, for while this may be said of the period taken in its entirety, the line of energy flow, if it were possible to plat it, would be extremely irregular, being very high on some occasions and sinking very low at others. Such irregularity of line with an understanding of all of its possibilities can alone account for those qualities of sudden elation and dejection known as moods. Perhaps no writer of recent fiction has understood the signs of such feelings as has Wells (1) in his description of Joan.

"There were times when she felt dull, and the world looked on her with a grey stupid face, and

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1. Wells, H. G., Joan and Peter, p. 174
other times to compensate her for these dull phases, seasons of unwonted exultation. It was as if her being sometimes drew itself together in order, presently, to leap and extend itself.

In these new phases of expansion, she had the most perfect conviction that life, and particularly her life, was wonderful and beautiful, and destined to be more and more so. She began to experience strange new happiness in mere existence. It is hard to convey the peculiar delight that invaded her during these phases. It was almost as if the earth had just been created for her ...... The slightest things would suffice to release this sunshine in her soul. She would discover the intensest delight in little, hitherto disregarded details, in the color of a leaf help up to the light, or the rhythms of ripples on a pond, or the touch of a bird’s feather.

This description leads us to a brief discussion of the causes of feelings. The answer seems to be found in the smooth functioning or the irritation of bodily process. Such an answer indicates that feelings are made up of the elements of pleasure and pain, instinctive reactions in their simplest form. Physiologically they result from the functioning of the sympathetic nervous system.
All of our actions are dominated by our desired, motives, interests, and wants; but they can not reach their fulfillment without the entering in of instinct as a beginning stimulus, plus the feeling elements of pleasantness or unpleasantness.

O'Riordan (2) presents an excellent example of our meaning in reporting an incident which happened to Adam. At first it was pure instinct that gave the thirteen year old Adam his first out-of-door swim; but so quick is the functioning of the sympathetic nervous system, it more rightly should be interpreted as feeling. On a new bicycle Adam took long excursions by himself, pretending that he was Livingstone in Africa, or just Adam adventuring in the great unknown world.

One day he had ridden farther than usual, and on coming up the mountainside he had found a delightful little plateau. From this point he could look down and see all the wonders about him. He was dirty, but he did not mind the dust. Indeed it was so wonderful to be free (instinct again) and up so high, away by oneself, (undoubtedly a feeling of pleasure) that he wanted to kiss the earth - but then jumped up, a little ashamed and frightened at himself. Yet he did not go home. Everything in nature seemed to call him: the wind, the sky,

2. O'Riordan, (op. cit.), p. 28 p. 75
the clouds, and even the water, for he soon found himself,
bathing in the clear water of a nearby pond.

"Suddenly, he was naked, dancing in it joyously -
quile things happen to you once you enter your teens.
He had been dancing in it quite a long time, thinking
queer thoughts as old as the ancient world."

Jerry For a short hour he had instinctively been a child
of Pan, but back of even instinct there had been feeling -
yea, and back of feeling, emotion. For feeling takes on
the more complicated form of emotion when it is accompan­
ied by ideas. He had wanted to kiss the ground - a feel­
ing into which judgement entered, and he had the reaction
of fear and shame. With this desire for action had come
emotion: a state which usually is collaborated by approp­
riate feeling responses. Shame is recognized by Tracy (3)
as one of the more complex emotions, along with admiration,
awe, reverence, gratitude, scorn, contempt, hatred, joy,
grief, pity, and the sentiments of moral approval and dis­
approval. It is doubtful, however, if, Adam's feeling
of shame can be associated with this higher complex emo­
tion; rather it belonged to the affective quality of
instincts.

In the life of pure feeling, before the proper
balance is obtained between the intense stimulation of
3. Tracy, Frederick, (op. cit.), p. 75
the senses, the need of muscular activity, and the expansion of intellectual powers, the youth undergoes many different tides of behavior. Robinson, in Enter Jerry, (4) gives us some notion of how close and yet how far apart, depending upon the stimulus, childhood and maturity can seem at times. In the following confession of Jerry it is well to remember that this deviation is never reduced to the absolute minimum. The more mature the individual becomes the more he is controlled by his intellectual capacities, and thus the flow of feeling becomes stronger and steadier.

"The balance between childhood and maturity did not remain long at a level. I felt like a man, as with cigarette between my lips, I curried old Kit in the stable. I felt like a child an instant later, when my father curled the buggy whip around my legs - not only for smoking but for smoking in the stable to the endangerment of the premises. I was a man when I aided the little First Formers with their lessons, or disciplined them for using smutty language - I was a little boy when I said my prayers at night (a ceremony whose efficacy I seldom questioned) and naively pe-


5. Hutchinson, A. M. S. (op. cit.), p. 373
titioned God to allow me to pass my geometry examination without studying.

I smiled cordially and courteously congratulated the rival who defeated me in the first Spring tennis match. That was the manly way. But I went to my room and wept bitterly when Carol Arlington sent me a letter announcing her engagement to a Chicago newspaper man, and that I suppose, was altogether childish."

Adolescence has the capacity for a wide range of emotions as will be seen by a glance at the list previously quoted from Tracy. A larger variety of stimulii bring forth greater feeling responses than at any other time in life. Hates are as strong during the period as are loves, and perhaps stronger, for they come in black moods of despondency. Seemingly there is little of the higher intellectual quality in many of them. What individual has not heard the words "I hate to go to school"; "I hate to wash dishes"; "I hate you" (this last perhaps to a father, mother, or some other dear friend). Sometimes these hates are followed by the often repeated words, "I wish that I had never been born; I didn't ask to come into the world", or "I wish I were dead".

Dora, in *This Freedom* (5) throws the above words at her mother when asked to straighten up a disorderly room and make a neglected bed. Teasa, in *The Constant Nymph*,

5. Hutchinson, A. N. S., (op. cit.), p. 278
(6) put out with the whole world for vague slights which she cannot define, cries out in her disappointment of life.

"Oh! How I hate it all. Everything! Everybody! I hate the whole world!" Then murmering to herself:

"I wish I could die! I wish I was dead!" She knew she did not mean this (another queer paradox of the disquieting age; she was not in the least anxious to die. But the violence of such a statement seemed to satisfy her feelings.

Hazel, in Race (7) went through a whole period of hate, and made life in her family almost unbearable by the viciousness of her attacks. She slapped the baby, ignored her neighbors, and refused to do any bit of household work assigned her. Here, as in most of the reported cases, no definite reason could be assigned to any of her actions. Her hate came and went uncontrolled by anything except her feelings.

Perhaps because of the fact that true drama must express a life of the emotions as interpreted in action, to the adolescent

....."All the world's a stage
And all the men and women merely players."

6. Kennedy, Margaret, The Constant Nymph, p. 127
7. McFee, William, Race, p. 24
While undoubtedly the philosophy of the melancholy
Jacques is lost upon them, the sense of the dramatic is
at the basis of many of their actions. They do not al-
ways do this or that because they hate to make a scene or
be conspicuous; they do this or that in order that they
may be in the limelight, or cast themselves in the role of
hero. Such feelings are closely related to the primary
instincts of self-preservation, and self assertion ex-
pressed in both the positive and negative as discussed in
one of the first chapters. From the standpoint of feel-
ing alone, however, they have their place, for if past
literature can throw into relief anything in regard to
the problems of youth, one sees that the teen age is
capable of the deepest tragedy and the merriest comedy.
Witness the contrast between Romeo and Juliet and Twelfth
Night as two types of adolescent moods.
Thus, individuals at this age love dramatics. In
them there lies the possibilities of the wide variance
of the highest and lowest of the emotions which drama at
its best calls for. Several instances are recorded in
the books used for case material in this discussion to
indicate the type of that interest. In The Matriarch
(8) Toni plays the part of Lear in an all girls' pro-
duction of King Lear, and in the course of the play she

B. Stern, G. B., The Matriarch, p. 110
runs through the entire gamut of recorded emotions. Through such action she gains, for the time being perhaps, an over-exaggerated sense of her own power. Her excited imagination began to run riot and staged scene after scene in which she, with imperial ease, coped with disaster, crime, ruin, and death, and overthrew them; and buoyantly went on to fresh mastery of the world. Through the over-balancing of emotion against intelligence she wanted tragedies on a big scale, because she thought pettier troubles were unworthy of her.

Another "feeling" of the period comes from an association with the simple every-day things of life, particularly the things of nature. Such feeling does not always mean happiness, at least that was not the experience Edna Ferber gives to Fanny (9). Adolescence is not always that time of gay, rollicking laughter that grown-up people would have it, through mere forgetfulness of the poignancy of their own experiences. Sometimes Fanny, running through the gathering dusk, was vaguely unhappy, if not sorrowful. Was it the exquisite coloring of the fast-fading sunset that made her heart ache so acutely at times? A few years later she experienced, according to Miss Ferber's record, the same numbed feeling on looking into the eyes of a push-cart peddler.

9. Ferber, Edna, (op. cit.).
Sometimes, indeed most of the time, her feeling arose from nothing upon which she might lay her hand. Her regard for natural things was something close to a new sense of unity as found in the world about her. As she developed into maturity the emotion of sympathy within her expanded.

This emotion of which much has been written among the writers of recent fiction, ranges in the nature of the object for its outlet, from the weakest of animal life, to the inner life of the human family. Thus Merwin (10) shows us the kindness and sympathy of the seventeen year old Henry toward his sick mother, which was reached only through his own suffering. "A sufferer himself" (through a disappointment in young love) "a bitter solitary, in a hostile, crowded world, he awoke to a new sympathy for solitude and suffering."

Quite different is the case of Jane (11) in Borden's book by that name. This adolescent girl according to her own sixteen year old testimony was "subject to fits of such violent temper that she scarcely knew what she was doing." One incident in which she was particularly frightening to herself and those about her shows, unusually enough for the fierceness of the attack, her inner sympathy for the weak. Underlying

10. Merwin, Samuel, (op. cit.), p. 191
11. Borden, Mary, (op. cit.)
the instinctive reaction was something deeper and finer which later developed with her character.

One dark night she discovered in the garden three boys shooting with sling shots at a lame cat upon whose tail they had tied a tin can. Rushing out to the rescue she had knocked one of the boys down and almost choked him to death.

For weeks after she was in social disgrace. People called her "that savage girl", and she could not bear to be seen upon the street. But ever after that particular incident Jane's pity and sympathy for all weaker things only seemed the stronger.

Fanny, (12) whom we have become acquainted with before, displayed a hidden feeling of sympathy one evening on her way home from the library. She met a group of teasing, mocking boys, who, with Red Indian savagery, had as their victim a thin, stoop-shouldered boy by the name of Clarence. The name would have been enough for their fun; his whole appearance of meekness but added to their merriment. Suddenly Fanny stepped in. Nimbly she administered her brown fists to the right and left; but, as the boys rushed toward her in retaliation, she stood back, a woe-begone and pleading little girl: "Five of

13. Slattery, Margaret. The Girl In Her Teens, p. 42.
you fighting one girl - come on. Hit me!" while the tears rolled down her cheeks. Even out of chivalry can come tears. To the original emotion of pity had been added those of scorn and contempt, although with the instability of such early contacts, she had not been able to carry the thing through with all of her assumed bravado and courage.

With two cases of characteristic emotional reaction, differing widely both as to cause and result, our discussion of this phase of adolescence will be closed. It is believed that enough cases have been given to indicate that there is some truth to be found in Margaret Slattery's statement (13) that "All civilization begins in sensation and feeling." In adolescence, more than any other time of life, all the feelings experienced by the race are unified, provided there is furnished the proper stimulus. The problem of making use of these emotions for the greater benefit of society as a whole will be discussed in our last chapter.

Some of the emotional upheaval of the period is represented in definite forms of behavior. Giggling, as a form of such instability, is recognized as a definite adolescent characteristic. Early in the period when there is rapid physical growth and an indication of great instability of all organs in their period of expansion,

13. Slattery, Margaret, The Girl In Her Teens, p. 42
15. Webster, Henry E. (Ed. cit.), p. 40
this phenomenon occurs. Wells in his treatment of Joan (14) indicates that it may come as late as the fifteenth year. At this time she was beginning to form attachments among those of her own sex. Tel Wymak seems an associate of this period of Joan's life only through her ability to be a good giggling companion. Together they made limericks that set them into peals of laughter; or again, they took turns at making faces which produced in each of them new responses of mirth.

Yet if we would believe some psychologists, laughter, especially of the hysterical variety, is very close to tears. It is this picture of moodiness and melancholy, allied with tears, that Edward shows in The Innocents (15). Outside of his workshop, this sixteen year old was at the mercy of every wind that blew. He would be attending contentedly enough to the affair of the moment, when, at a glance from someone, or the sound of a familiar laugh, or perhaps only an odor, or the breeze in his face, he would find himself sinking into the bottomless slough of melancholy.

"The form it took more often than any other was a panicky sense of utter loneliness. It didn't matter where he was. Groups of boys and girls whom he had always thought of as his friends might be stand-

14. Wells, H. G., (ibid.)
15. Webster, Henry K., (op. cit.), p. 20
ing about. He felt them looking at him as an alien" (a form of self-consciousness); he couldn't join them naturally or take part in their talk. Sometimes he forced himself upon them with affected high spirits (the dramatic urge), showed off, tried to be funny. Sometimes he affected a lofty indifference. Either way he knew exactly how ridiculous he was, and a few times in the solitude of his own room, there had been a few tears.

Emotions in middle and later adolescence come more and more under the control of will and reason. Then, it is, that they reach their highest purpose and produce the adult who knows both sacrifice and philanthropy. If any criticism were to be found in the treatment given them by recent fiction writers it would be said that the shallowness of much of the early emotional life has been carried over too far into the latter part of the period. After careful study the statement may be made that there seems to be little progression in the emotional states. Wells, perhaps, more than most of the others, has attempted some development. In fairness to the others, however, it must be said that to do this has been part of his definite scheme. In fiction writing much has to be sacrificed for plot, so that the case in most instances is seldom complete from every angle. Aside from this
comment which is to be noted by the layman, the study of the emotional life has been comprehensively done.

In the study of the emotional life has been comprehensively done.

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CHAPTER V

Intellect

"When you are fourteen your perfect moments are rare. They are not to be counted on every day at dinner time. You are self-conscious and you are conscious of a bewildering number of things outside yourself; you feel at times that you understand nothing at all. You jig up and down, filled with a sense of your own capacity and power one moment, the next dwindling to the helplessness of a frightened rabbit.

The world is a panorama at the end of a funnel that brings things near, makes things enormous, then shows them as far away and tiny as if you were looking through the wrong end of a telescope. You fix your eye to it; you look and look; insatiable curiosity is one of your permanent characteristics. Wonderful it is to be wondered at, and you do an immense deal of wondering, discovering, puzzling, putting things together. You are getting too old to pretend successfully. That there is a difference between story-books and real life is one of your discoveries, and the fact that one thing leads to another."

Borden, Mary, Three Pilgrims and a Tinker, p. 138
That Mrs. Turner (Mary Borden) has seen with rather clear insight into the difficulties undergone by the adolescent in his intellectual life is clearly represented in the quotation used at the beginning of this chapter. Here in two short paragraphs she has indicated the development of the cognitive powers with the readjustment of imagination, reason, judgment and sense perception.

As she has indicated, the shifting process from the instinctive reaction of the child to the intelligent response of the mature mind is by no means easy. In attempting to create a smoothness of function in the cognitive process of life many cases are found through observation in which so much instability is discovered as to make all actions irrational to the point of terming them insane. Such confusion is the result of rapid physical and mental changes that in turn cause unexpected sensations, interests, and activities. The result is the intense emotional period suggested in the last chapter. The only solution seems to be that of relating these new experiences to each other and to the old; there is no lessening of the emotions, but rather a more definite attempt at the intellectual control of emotions.

Wile (1) has defined intelligence "as the general

1. Wile, Ira S., The Challenge of Childhood, p. 71
capacity of an individual consciously to adjust his thinking and conduct to new requirements. It is the general mental adaptability to new conditions and problems of life." Accepting this definition of the resulting action of our topic heading we see that an understanding of all other capacities depends upon some knowledge of the cognitive power, but that in its fullest comprehension it can not be divorced from the emotional or volitional powers. In order to determine the correctness of any intelligent act it must be seen in adequate cooperation with all mental functions. In childhood cognition begins with zero, except for reflexes and instincts which are not cognition in its above interpretation; but this develops, until in later adolescence, the individual has well-developed ideas. Imagination, which early plays an important part in the sense perceptions, now becomes harnessed to combine with the facts of reality. The harnessing is not always a pleasant one, for the break between childhood and maturity holds much of the disillusionment that gives the old feeling of pleasure. Outstanding examples are found in the Santa Claus story and the no less famous one of the Easter Bunny. To one small boy, in particular, the fiction of a child hero came as a hard reality.

Mitch Miller (2), a boy of thirteen, is reported by Masters as being so filled with the presence of Tom Sawyer, after reading Mark Twain, that he attempted to make everything in his life correspond with the adventures of the boy hero. He attempted to dig for treasure, launch a raft on the river, testify in court, and, finally, even wrote a letter addressed to "Tom Sawyer, Hannibal, Missouri". His joy knew no bounds when he received an answer from "Tom Sawyer", whom he later learned was not the real one of the story, but only a fat country butcher. The disillusionment was more than Mitch could stand. Sturdily he brushed a few tears from his eyes, set his lips firmly together, and begged to be taken home. In Mitch's own words: "I'm mad at my pa. He ought not to have brought me here. He ought not to have showed us that butcher. It's too much. He ought to have left us still believin' in the book ..... it means that what was so beautiful and wonderful aint true and won't work after all ..... back home, with all the wonder of Tom Sawyer gone forever."

Yet in the early years of the teens there are still other worlds than that of actual reality. Perhaps one

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of the most poignant ones as far as memory is concerned, because it is so vital to the expansion of the individual, is that of the self. This world, through the instinct of self-assertion, is rapidly increased into potency by too much reading and "day-dreaming". At least this is the criticism often times made. Yet, by a gradual progression from Cinderella, to Sarah Crew, to Hazel Heath, the imaginative process grows. McFee’s Hazel Heath (3) had experienced them all. In this particular case the fifteen year old thought there surely had been some mistake in her birth or else her father was in disguise; for Hazel’s father in her imagination was a Kappelmieister, and she, Hazel, a fairy creature who was loved by a duke who lived in an enchanted forest. This proved to be but one of the many stories known only to herself - but the enchanted wood took on many of the familiarities of Haythorne’s wood near her own home, and the mansion in perspective was of the same outline as the one she glimpsed through the trees on her way home from school. It may be seen that already for Hazel, as is the case of many other adolescents, there was, through the power of association, a somewhat clear proximity to the unreal and the real, the world of fancy and the world of fact. The face of the duke in the various

3. McFee, William, (op. cit.)
stages of this particular story, had taken on the likeness of someone in her everyday world, although his actions and character were altogether fictitious. Represented in this imaginative life is the adolescent's struggle against his environment and those hereditary traits which seem to hedge in the possibilities of achieving self-realization, the desire for ambition, and a life greater than he knows, or is capable of attaining in most instances.

Actual thinking is first dependent on the senses, and in adolescence there are many new and wonderful sensations coming in through all the various alert senses to give an added stimulation of response. These new sensations that the adolescent must put into experience come so rapidly, and so striking are many of them on their discovery, that he must continually talk of them to those about him. Now and then he sees with unusually clear eyes that seem to have only fun lurking in them.

Take the example of Hazel again, who at fourteen was considered pretty much of a tease. Although her eyes were short-sighted eyes, they were particularly keen in matters of sense perception. They not only absorbed facts about history, but human beings as well, for she almost always "hit the bull's eye" with her fun. She piled up facts and put them away in her mind. They made
wonderful arrows when she had the right target. There is
the particular incident recorded in which she tried one of
them on Kate, her sister, when the latter asked her about
the new boy who was visiting in the neighborhood. Kate
had "hoped he was German", and there was Hazel saying,

"Kate's been making a splash with her French,
she'll have to talk to entertain him. Can't
you hear her, 'Have you the pen of my aunt's grand-
mother, No, but the cat of my uncle is dead'.
Won't that entertain him, My goodness!"

Of course in these remarks can be seen the well-known
love of fun and pranks in which early youth delights, but
underneath there is a certain caustic astuteness which can
only be attributed to an awakening intelligence that re-
ognizes things as they are.

In the development of the hearing sense, great
change is also shown at this time. Jane (4), with whom
we have made previous acquaintance, was not particularly
fond of nature, although she regularly attended her
aunt's lectures on ornithology. She loved to climb trees,
however, and to scramble through the underbrush. Soon
she became quite proficient in imitating bird calls and

4. Borden, Mary. (op. cit.)

5. Tracy, Frederick, (op. cit.), p. 80
oftentimes she played tricks upon her aunt by whistling both strange and familiar bird notes outside her relative's window. With the adolescent's demand for accuracy she learned each bird call perfectly.

Later, after Jane grew up and had a daughter of her own passing through the adolescent period, we are given a glimpse of the keen development of the sense of touch. Jimmy loved the touch of soft silks, velvets, and satins, so that when her mother (in the hope of breaking up an overly-religious attitude) bought her some rough cotton garments as part of a nun's equipment, the romanticism of the cloistered life was over.

Tracy (5) in his discussion on the place of the senses for the full understanding of the intellectual life adds this bit of conclusion for the above cases. "The entire system of the senses and the processes connected with them, become more vitally knit in with the totality of the mental life, and the responses that are made to the impressions from the outer world express the fuller integrity of the whole soul." Every sense organ is keyed for the immediate response to the slightest nerve stimulus.

Because of the increased power of the memory span during this period much gain is recorded the accession of

5. Tracy, Frederick, (op. cit.), p. 89
knowledge of those subjects which are of school interest.

Whether the memory span is more flexible at this period than at any other time, or whether the greater accretion of facts is due to the abundant energy flow that allows for a continually "plugging" away at the task, we are not disposed to answer, but to the writers of fiction the period does seem to be one of increased retention power. As a group, however, they seem united in the belief that in actual practice this idea is little used for the betterment of classroom instruction, and they further hit at the prevailing system which allows a bright student to be spoiled through an inability to approach a subject from the right angle. Relevency is a definite demand of the adolescent, so that it is wise in instruction to go from the concrete to the abstract, to proceed from the living known to the more intangible unknown.

It is Robinson who pokes his fun, and yet not all fun either, at the school master who talked mathematics "over the heads" of his pupils. Ferber also gets in a word about the manner in which this particular subject has been taught in the past. In Robinson's discussion (6), made through Jerry's confession, the following statement occurs:

"For I was one to whom mathematics were a blind maze and through those devious paths I required a skillful guide. The master who taught the subject was not one to make it romantic, or even tolerable."

Jerry's final end, so far as mathematics was concerned, was saved, not by extra tutoring in mathematics, but by his own rather generous review. Through the wise guidance of a fellow-classmate he was shown how one theorem led into another. At last an actual interest for untangling corollaries and problems was obtained. In his own words again, "I began to see the theorems and corollaries and problems like the enigmas and acrostics and rebuses in the Puzzle Corner of the boy's magazines. And from that time forward, geometry was less of a lion in my path." How wise instructors would grow if they would only learn to apply this simple rule of interest! As a pedagogical principle, we shall give further discussion to it in our last chapter.

This appeal through interest, much of which takes the form of play, does not mean that adolescents do not crave facts. Indeed, this wanting to know, or wanting things explained, is almost the very center of their mental life. They must know the truth, for both reason and judgment are probing and sifting for that truth. A desire for facts, then, is one of the outstanding key-
notes to adolescent character. To the life of Adam (7), O'Riordan has made it the keynote, unsatisfiable in its consuming interest. And yet Adam meant his questions in all good faith; he was not as it appeared to himself a mere Paul Pry. "He did wish to understand the world he lived in, and how could he come to understand it without questioning his friends as to its working?"

Ferber reports in the case of Fanny a desire to know facts which led farther than plain questioning. Her desire to obtain actual truth and get at the ground work of things is shown by the experience she underwent in employing herself at the Wunebago Paper Mill in order that she might have a more accurate viewpoint in writing her senior thesis, entitled, "A Piece of Paper". No task is too menial for the revealing of the truth.

In later adolescence this factual knowledge undergoes the test of reason and judgment spoken of above. Byrne (8) reports this change taking place in the boy Saul. There, at Jerusalem, under the old scholar and teacher, Gamaliel, he grew - rather, his mind grew. By leaps and bounds he began to apply reason and logic to those stored up facts of his early youth. The incident is told of Saul's aptitude which was displayed on a certain morn-

give out some of the world's knowledge to youth because our difficulty lie

7. O'Riordan, Conal, (op. cit.), p. 69
8. Byrne, Donn, Brother Saul, p. 56
ing after Gamaliel had finished lecturing on the ceremo-
nial uncleanness of creeping things. Every student
had a right to speak afterwards, if he so wished. When
it came Saul's turn to speak he began to show reasons why
creeping things were clean according to the Mosaic law,
giving reason after reason. Gamaliel was disgusted;
many of the pupils were horrified; visitors and pilgrims
who were present smiled or were awed by his learned
criticism. But Saul shrank into himself. He felt
bitterly long (how characteristic of seventeen!). Others
might have friends, be loved; but for Saul there was only
admiration, the cold dignified kind that brought no glow
of friendship.

"Master, wherein was I wrong?"

"There is such a thing as being too advanced in
Judaism, Saul", the great rabbi answered drily.

(Another hit at our educational system, although
we are not so sure but that it is not deserved.) As
teachers and parents we demand intelligence. We shout
ourselves hoarse, "Think! Think! Think!" Yet on the
first signs of knowledge beyond the subject under dis-
cussion comes either a reprimand or a sudden change of sub-
ject. Are we afraid, with our pseudo-superior outlook, to
give out some of the world's knowledge to youth because our
own places will be usurped; or does the difficulty lie
in the fact that we have not searched out the truth far enough to answer correctly, and our drawing back is a fear that our own ignorance may be exposed? Youth is the time of gaining factual knowledge; what subterfuge is worthy to hold it back? Are we to cling to stereotyped form forever and then say, "There is such a thing as 'being too advanced' in great questions of world interest?"

After applying reason and judgment to his gathered facts, the adolescent resents any outside consideration of them. Advice, therefore, is badly taken, and if any is given, he wants to be the one that gives it. Aldrich (9) shows the picture of Katherine, the eldest adolescent in the Mason household, which speaks for itself.

".... serious-eyed, lithe, and lovely - and just graduated from the State University. In the bosom of her family she held the self-appointed office of head critic. With zeal and finesse she engaged in constant attempts to manage the activities of the other Masons. Their manners, their grammar, their very opinions on art, literature, and music were supervised by the eldest daughter and sister. She was extremely sensitive to teasing or crudities of any sort."

9. Aldrich, Bess S., Mother Mason, p. 27
Conrad (10) further enlarges upon this development of the self in its relationship to the intellect by depicting a young First Mate who at nineteen, was supposed to have received an appointment as captain of a ship leaving for Hong Kong. Knowledge of the appointment was kept back from him for sometime by a steward who had the assignment in his possession. On accosting the man with the reason for such action the young fellow was met with such excuses as

"he (the steward) thought he was going home, and since he was going home he didn't see why he should" upon which Conrad comments:

'That was the line of the steward's argument, and it was irrelevant enough to be almost insulting - insulting to one's intelligence, I mean.

In that twilight region between youth and maturity, in which I had my being, then, one is peculiarly sensitive to that kind of insult. I am afraid my behavior to the Steward became very rough indeed. And when I forgot myself so much as to swear at him he broke down and shrieked.'

The particular factual knowledge desired by an adolescent covers many fields, from the simplest natural

phenomenon to the more specialized questions of theology. Michael Duffington (11) at fourteen was interested in signalling Mars. He had no use for his tutor who could only talk of games and athletics. Tessa Sanger (12), at the same age, was wondering about God. Mitch Miller (13) was interested in the thought of death. To him, so earnest, so solemn, so sure - Death meant sleeping - sound sleeping. The question that bothered him was why his father, who was a minister, or no one else seemed to have any idea why people should wake up a bit and then go to sleep forever. Perhaps each of these questions bothered each of these adolescents at one time or another during their life time. Certain it is that taken compositely they represent such fields of thought and endeavor as are still unanswerable and unconquerable.

Ferber has summed up the adolescent's desire for factual knowledge as a curiosity concerning the unknown and especially any thing which is out of the sphere of every-day living. Other communities are a source of constant inquiry. Even a place two hundred miles distant seems thousands of miles away until space perception

11. Borden, Mary, Three Pilgrims and a Tinker, p. 158
12. Kennedy, Margaret, (op. cit.), p. 128
and imagination are more closely associated. Thus, early in her teens, Fanny Brandeis (14) found Chicago a very interesting, other world. To have lunch on the train; to stop at a hotel; to go to the theatre; to visit the shops and salesrooms with her mother; to lie late in bed in the mornings and read, to wonder where the hundreds of people on the street were going, where they lived, what they were thinking; to remember forever the night when they went to see "the divine Sarah", and the coming back to the hotel to practice before the small walnut-framed mirror the inimitable smile of Bernhardt. This was life for the adolescent. Such experiences satisfy all the cravings of the intellect for a time. They become the actual living out of many thoughts and questions in the familiar life of every day.

In discussing the development of intellectual powers in the adolescent, fiction of the present day has spent considerable space, the cases recorded here being only a small sample of its nature and quality. As one scheme for bringing about reform among various institutions fiction has taken the opportunity in its review of the mental capacity to delegate to the educational system the results of wrong methods of approach in

school practices. Such a motive is worthy if it helps to build up new plans of procedure and stimulates new lines of educational endeavor. This in most cases fiction writers have seriously tried to do. Of course, it is to be remembered that their point of view in such matters is also that of the layman, but even the inexperienced, if he be wise and sympathetic, may know something of value which will make our future training of the race ever more efficient and worthy of man's highest purpose in existing.

powers whose antecedent is a full force of reason. In the child's life this use of will does not take place, as most of his actions are the result of instincts. Early adolescence, on the other hand, in the instability of its character, due to the prominence of the emotions, is not much better in its power over will. For will is self-control or mastery over all the things that make for both environment and heredity. In its highest aspect it can never be complete, for it is too dependent on interest, which has great possibilities of fluctuation even in adult-hood.

Will is the result of the development of judgment which makes motivation and conscious control. It demands aside from the ability to reason, the factor of concentration or attention (which is capable of no long duration during the early part of the period), and a dozen or so
No study of adolescence would be complete, as is the case of the study of any other period of development in the psychic life, without some brief attention, at least, to the subject of the will. Spoken of in this manner it might seem to be some external or internal organ, but it is neither this, nor a single power that resides in the brain. Rather it is a composite of several powers whose antecedent is a full force of reason. In the child's life this use of will does not take place, as most of his actions are the result of instincts. Early adolescence, on the other hand, in the instability of its character, due to the prominence of the emotions, is not much better in its power over will. For will is self-control or mastery over all the things that make for both environment and heredity. In its highest aspect it can never be complete, for it is too dependent on interest, which has great possibilities of fluctuation even in adult-reproducing many cases in which the life choice is evident.

Will is the result of the development of judgment which makes motivation and conscious control. It demands aside from the ability to reason, the factor of concentration or attention (which is capable of no long duration during the early part of the period), and a dozen or so
small habits that by the time of puberty have become a well-organized system. Up to this time of life most of the control for action has been external. If properly trained in the formation of right habits, and, in the centering of interests on the right ideals, the future life of the child should for the most part be one of correct choice. Much of the nature of choice is dependent upon the use of imitation; for, while "There is no inner will independent of those impulses which link the world of animal life to offspring" (1), the development of self-mastery must be obtained in some way. Reason and will are those modes of our mental life through which the reorganization of experience takes place, but they are aided by a conscious imitation, not of small actions, but the workings of the adult organism as a whole. Indeed, the will acquires both reality and durability, by its association with recognizable social ends, the standards of society, and the exactness of science.

Fiction presents this attempt at self-mastery by reproducing many cases in which the life choice is evident. Merwin (2) in describing the seventeen year old Henry shows the latter's feelings in having to undergo

1. Stoops, John D., Ideals of Conduct, p. 302
2. Merwin, Samuel, (op. cit.), pp. 5-6
the rather slow process of mankind in changing from the outer control of childhood exercised by parental authority to the inner control of the individual self. That he loved his mother was a basic assumption. But the time had come when "every moving healthy instinct of growth in the boy cried out against parental control, and every touch of reality in conduct and thought was deftly screened from her eyes.... So Henry dreamed, ranged, self-explored, began gropingly the desperately exciting business of living, accepting his mother as a useful, even important item in the background of his life and skilfully hid that life from her."

How well he progressed in this working out of his own choice is related in the second book of which Henry is the hero. In Henry Is Twenty we find his character has deepened through experience. At his mother's death he found himself vowing never to touch candy (his particular adolescent weakness), run charge accounts, or buy expensive wearing-apparel, all because he in some way vaguely connected these with the cause of his mother's death. In such a report can be read the power of association to bring about reason. More strong than these renunciations, however, was his declaration to touch no money which his guardian doled out to him.
"he'd die first, starve, before he'd touch it. He'd put it in the savings bank." Youth, true to its promise or choice, kept both vows for over two years. Then, with the fluctuation of interest, a new choice was made, but already habit had helped in the development of self-mastery, and his former habits of promiscuous money-spending were very seldom returned to.

In early adolescence, as has been indicated, most of life is motivated by feeling. How the instinct of self-assertion and the more aesthetic ideal of honor, aided in helping a girl develop her will-power is told in The Matriarch. (3)

Honor can burn so brightly, as a chivalric aim set by society for imitation, that it stands out as a vision to be grasped, even as a Holy Grail. The consequences of any act which is motivated by honor are thus paltry considerations in lieu of the satisfaction given for the enlargement of the individual self, and greater yet, the protection of family pride.

To Toni, at sixteen, nothing could be more unbearable than a blot on the family escutcheon, a debt — no, more than a debt — a theft (how he recoiled at the word) Made by an uncle who was dead. And now there was

no one to wipe off the ugliness on the slate, unless she and her young cousins took over the task. As "a child" she was not supposed to know of the affair. But from certain hushed tones and various looks among the grown-ups at mention of his name, her eager mind had hounded out the mystery. Alone, and swearing each one to secrecy, she had gone from one to another of her young cousins appealing to their sense of family pride to pay back the "that awful money." But not all adolescence, while appreciating sacrifice in others, is able to consciously take on the role of hero. There is too much concentration needed for such effort. Except for one cousin, Denk, to whom Toni's picture of the limelight awaiting the family's personal avenger appealed, no one could be won over to the gigantic task of paying back six thousand pounds. So she undertook the task alone—six thousand pounds in ten years, with interest. However, such feelings as "It would have been more spectacular for Toni to have carried the debt as her lonely burden, without Denk's help; but she honestly did care for the family before herself; did see that it was better of my father that the six hundred pounds should be paid off, than that she should cut a shining figure." of her character. Further demonstration of the growing ability in Toni to make her own choices and, through the use of attention, strengthen the power of will, is seen in her
determination to leave her grandmother's house and authority. Gradually, complete management of her behavior was to be controlled less and less by the "expressive side" of her mental life, and more and more by a taking over of ideas that contained ends, purposes, and reasons. It was with the end in mind of allowing her mother some freedom from her grandmother's dictation that she tore up all the connections she had made in the past, purposing to support her mother and younger brother by her own work. She was not yet so experienced in the matter of choice that the whole plan did not hold something of unfairness about it. Bubbling over with the desire to live, beautifully, gaily, she held that the misfortunes of her family, the disgrace of her uncles were "unfair". They deprived her of her youth—sapped the strength and beauty of life for toil and ugliness. With the resilience of youth, however, such feelings became the boomerang which brought about hers and her family's liberation from the will of her grandmother. Out of the chaos of her emotions and thoughts she arose, and like the patriarch of old said, "I will get me out of my father's house." With her choice of liberty, came one of the early steps in the greater development of her character.

Another instance when the first necessity of

Burt, Katherine Hewlin, Quest, p. 73
choice influenced later character development is reported by Burt (4). Stephen Hands, at fourteen, was a lover of the study of zoology. Not so much the study, perhaps, as with the animal life with which it dealt. At that age he was a tall-overgrown boy in his patched knickers, near-sighted and none too neat with his clothes or his person. One day while "collecting wood-llice and hundred leggers from the corner of the sofa", he had overheard his Cousin Sally say, "Poor Stephen. He is a disgusting little object. I can't bear to touch him", and her pleasant, throaty, cheery voice was quite changed by the sincerity of her repulsion.

Stephen ran to the woods on hearing these words, like some small, hunted thing; and, although he did not cry when he came back, his spirit was unrevocably changed. There, alone, he had done some reasoning of his own which resulted in a grown-up Stephen, all out of proportion to the fourteen year old one. A wonderful scientist (he would make them see that all his youthful questions had a purpose), and a "meticulous dandy, the remorseless pursuer of women" (who said that he was disgusting?). Those words of his cousin had furnished the immediate stimulus for future control and direction. Undoubtedly there was much repression of his undesirable habits,

4. Burt, Katherine Newman, Quest, p. 73
but here, as in the case of Henry, he had found a means of self-mastery.

Although more will be said of the choice of a life work a little later, one cannot pass over the subject of will without glimpsing one or two cases which indicate how a determination for a life work can become the dominating life motivation. Unfortunately this sometimes leads to that narrowness of vision which we call "the single track mind", but for mastery of any of the arts it is almost a necessity. It was such singleness of purpose that brought about the wilful decision of young Sebastian Sanger (5) to run away from his preparatory school, pawn his clothes and buy others, and lie his way into the school where his sisters were enrolled. He was to be a great musician. He felt he could not be hindered in his preparation by a teacher who knew nothing about it, and by having inadequate time to practice on a piano that had three broken notes. His life at school was clearly a waste of time. When he was forced to join the choir (a "singing school" he called it) he could not stand the disgrace to his wounded dignity any longer. At home he arose early in the morning and began his practice with painstaking precision and concentration. He was going

5. Kennedy, Margaret, (op. cit.), p. 197
to be an artist. Here the psychological law of interest
played its part.

Some of the tireless energy that adolescence can
put forth between the ebb and flow of this interest is
anticipated in Henry (6) with whom we have had previous
acquaintance. In directing the cast of an operetta, he
put forth all the physical energy and emotional flow of
which he was capable and in spite of his inexperience
made the performance a success by sheer nerve and ability
to "stick to the job". From this experience as record­
ed, there might grow up a conscious habit of finishing
whatever task was undertaken. Success often brings
about for youth the chance to discriminate between the
desirable and undesirable. The same may be said of
failure. The decision in the way of deliberate choice
becomes, through reiteration, a matter of habit, unlike
the early subconscious habits formed in childhood.

For the teacher, the training of the child's will
is decidedly one of the greatest pieces of work to be
undertaken. A study of recent fiction may give a few
instances of different types of control and the method
of procedure in handling them which will be helpful as

6. Merwin, Samuel, (ibid)
comparative case material. Here, as elsewhere, fiction has a decided advantage over much case material, since it is able to give both causes and results, particularly those results which are only recognized in later adult life after the individual has passed beyond much remedial help of the psychiatrist in such fields.

Indeed, the self can only be determined as one examines it from the point of view of the experiences with which it comes in contact. Defined, the self becomes the sum total of all experiences within the life of the individual. Most of these experiences are undergone by all members of the race, but their final interpretation, due to widely scattered interests and the varieties of environmental stimuli, is left to the individual whose particular reactions help to make up that undefinable element called personality.

To better understand the meaning of selfhood it is necessary to go back to the early instinctive acts of the child. Almost all of these early instincts help to promote the growth of consciousness of the self. In adolescence these instincts are still present, but through contact with the social order in which the child is preparing to take his place, they take on a broader, more altruistic meaning than ever before. The indivi-
CHAPTER VII
The Self and Others

The self is, from the point of view of the individual, the center of all interests. The purpose and result of all action to the growing adolescent is related to this center of all feeling, thought, and action. Indeed, the self can only be determined as one examines it from the point of view of the experiences with which it comes in contact. Defined, the self becomes the sum total of all experiences within the life of the individual. Most of these experiences are undergone by all members of the race, but their final interpretation, due to widely scattered interests and the varieties of environmental stimuli, is left to the individual whose particular reactions help to make up that undefinable element called personality.

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1. Puffer, J. A., The Boy and His Gang, p. 143
dual can not exist by and of himself to the point of de-
veloping the higher emotions that make up the ideals of
the greatest character. Nor, on the other hand, can
society itself reach the greatest peaks of action,
thought, and feeling without the cooperation of each
individual self. One of the struggles, then, which is
found during the Youth period, is to bring about a
smooth adjustment between "mine" and "yours" and "theirs".

The first social unit with which the child comes
into contact is the home. Later, come the school and
church groups. A much more natural grouping among boys
is found in the gang. Aside from its origin in the herd
instinct, there is much to be said for the part it plays
in the developing of the social side of the individual.
Here, by unartificial means, wills are trained and im-
pulses repressed or subdued. Puffer (1), in his book
on the subject, indicates that the age of such contacts
is between ten and eighteen years of age. But he further
states that the peak of its power is usually between the
ages of thirteen and fourteen. In his later treatment
of the "virtues of gangs" he says, "of all the gang-nur-
tured social virtues, loyalty and its allies stand easily
first. The gang, indeed, exists only because of the
loyalty of its members one to another." Without mutual

1. Puffer, J. A., The Boy and His Gang, p. 143
loyalty there could be no gangs; without mutual loyalty there would be no foundation for most of our social relations.

It is Mr. Robinson (2) who introduces into the adolescent character the word honor and its associate, loyalty; and he does it strangely enough through that much discussed panacea, the honor system. This, however, is the result; we should properly begin with a statement of the cause for such later organization.

Boys thirteen and fourteen years old are still in love with fun. Any kind of trick that can be played on an individual who is despised, or looked down upon "goes", if it can be put over without anyone getting caught in the act. In the reported incident, however, the victim was not a despised one, but a veritable god among his young pupils - Mr. Dunstable, the Latin teacher. But more of his pupils' regard for him in a later chapter.

This particular incident occurred one morning as he went to the door to answer a knock. A handful of nuts were thrown at his back, some of them pounding against the door and others landing against his head and neck. He turned, forgetful of his visitor, and demanded a confession from the culprit. But all the boys who...
who sat in the vicinity from which the missiles had come
professed innocence. He marched three of the guiltiest
looking ones to the head master's office, where each in
turn denied any participation in the affair. Unfortunately
our case boy, Jerry, was suffering from another adoles-
cent phenomenon, change in voice, so that his baritone
"no", and his high soprano "sir", but added to his tremb-
ling appearance of guilt. Just before the heavy whip
descended across his back, Jerry, who knew his gang, its
spirit of honor and fellowship, begged that his innocence
might be put to the test of the whole school. "A fellow
wouldn't let another fellow be licked in his place!" said
Jerry, with all his belief in school-boy honor.

But no one volunteered to become the martyr in
Jerry's place, although the headmaster, seeing the indigna-
tion on Jerry's countenance, put off the final punishment
until the next morning. At this time, after giving the
boys one more chance to speak, the master ordered the reluc-
tant and thoroughly disillusioned Jerry from the room.
Jerry had not felt that the urge of secrecy and the hatred
of "the squeeler" would be carried as far as seeing another
innocent member punished. And in this he finally proved
himself right, for the gang does recognize both justice
and cooperative loyalty. Just as Jerry's form receded
from the door, Sherman Ransom, "gang-leader, plotter,
ne'er-do-well, incorrigible, with an expression of scorn on his face not unlike that of the Arch-angel Michael", had stood up and pointed out the traitor, of only capable of, but Then it was that Dr. Wareham, the head-master, with the understanding of a wise and sympathetic teacher, conceived the idea of using the honor system. He chose six members to constitute the governing committee; among them were Ransom and Jerry, of age the child takes great pride in post. The real boy spirit for fun combined with a desire for fraternal allegiance was brought out that night when the neighborhood was aroused by the sound of young, yet sturdy voices, broad-casting through the night, Onward Christian Soldiers. From his window, the head master saw six white pajama clad figures with paper wings flapping from their shoulders. The front figure, Ransom, with a halo on his head, was followed by the others, their hands folded on their breasts. Truly it was a celebration; but more, it was a victory - a lesson in loyalty and cooperative justice. Unfortunately girls lack in customary opportunities such chances of wider social cooperation for distinctly active and objective ends unless they get them in the home, and it is only the unusual instance that can ful personality called the self.
bring forth such a display of loyalty. One case in study
made of adolescence in recent fiction, however, has been
found which shows that girls, too, are not only capable
of, but are given opportunities for such development. But
before this is discussed, there is need of mentioning yet
another of the instincts which help to promote the growth
of the self. This is the desire for property. From
eight to twelve years of age the child takes great pride
in possessing his own things, and in order that he may
possess much he begins to accumulate all sorts of objects.
It is the age of collections - stamps, stones, bird eggs,
leaves, knives. The list is unlimitable. Especially
is he fond of live animals for his own pets, and his care
of them but adds to his sense of their "belonging". Girls,
on the whole, do not seem as interested in this type of
property as boys, but they do like their own room. As
the ages of fourteen and fifteen come, this sense of pro-
cipiorship grows. An understanding of such a desire is
found in the following statement. While the latter part
of the "teen age" is known as an age of friendships, there
are many young people, who, in their entrance into the
period, are seekers after solitude in which they can dream
and become acquainted in some small way with that wonder-
ful personality called the self.

To Ursula Maxwell (3), born in a household overcrowded with people and things, the thought of being alone with her awakening memories and dreams was continually paramount. And the culmination of her desire was a tiny room to herself, with her own furniture, her own books, her own pictures, and best of all, her own fireplace. This last object, without any clear understanding on her part, had become the center of her shrine. She could not explain why the only thing she wanted on her fifteenth birthday was coal to burn in that fireplace. Of course it was nice to have her own bed, with all the pillows bunched up in the middle where she could cry if she wanted to, for no particular reason. But the fireplace—there she played her games of imagination, there she was no longer Ursula, but a gay young squire to Ursula.

Or again in memory she went back to the time a year ago when Nina, her older sister by two years, had given a party, and she, Ursula, because of her new dress, had acted as if it were her party, with her laughter and "airs". She would love to be a wonderful hostess; she would love to be sparkingly witty, and yet calm and serene. She could close her eyes and see herself moving through great halls with the Maxwell's rooms might have a sitting-room and...
crowds of people in a spacious drawing-room, putting everyone at their ease.

Ursula, it is seen, was struggling to find herself, to gain an equilibrium between Society and Self. As has been said above, for the adolescent this is one of the most difficult of all adjustments to make before completely sharing in adult life. It was particularly hard for Ursula because of her over-exaggerated sense of property, yet it was through the working out of this instinct that she was to find a great Ursula. Through the conflict in her own mind, arising from the instinct of property and her thought of herself in relation to the social whole, she conceived the idea of Sacrifice and came very close to the "Shadow Line", maturity, as Conrad has called it.

Sacrifice in this instance had for its motive the protection of family honor. We have already seen the place of honor among boys. But here, even beyond loyalty and family honor, was Sacrifice itself, written in gold letters across the sky. Sacrifice changed the world and made every prosaic thing gloriously beautiful. The world was no longer a drab and dull place when this altar had been built. 

Ursula gave up her own room, her temple rather - that the Maxwell's roomer might have a sitting-room and might, therefore, be bribed in not telling the bank about the theft of Ursula's brother Hal.
Sacrifice, with no reasoning power behind it, was indulged in by Adam (4), although there can be traced in it a phase of social consciousness, namely, a new regard for the opposite sex. This particular sacrifice gave Adam a feeling of boldness. He knew sacrifice (at least by his own definition of the term) when he plunged into icy baths every morning because Sir David Byron-Quinn, her (Barbara Burn's) grandfather had been a soldier, and he, Adam, must be at least that brave - (cold hip baths)! Yet sometimes he doubted if Barbara was worth it.

Youth's search for self-development sometimes can take on a more personal tone than is shown by any of the above examples. Loyalty or protection to oneself is an age old instinct. Early in life it wards off physical dangers. Later in life it serves in protecting such feelings as pride. Perhaps the best example of the working out of this instinct is Tarkington's Alice Adams. Alice, when left alone without a gentleman escort, in the case mentioned by the author, because her brother had run off to play a game of "craps" as it later turned out, acts out the part of a popular young woman whose escort has just stepped away for a few minutes. She drops her handkerchief, assumes a dreamy air, taps her foot with impatience against the floor, beats her fan gently against

4. O'Riordan, Conal, (op. cit.), p. 67
the back of her hand in a gesture of annoyance. The whole evening is one series of mishaps which Alice nobly and somewhat passionately attempts to cover up. Alone, her only solution is tears.

This desire for self-preservation becomes even more pitifully when, through morbid introspection and self-analysis, the self is felt to be worthy of little consideration. To receive a blow to one's personal ability or character, at such a time is to later weaken further connection in that particular line of endeavor. Hal Maxwell (5), when he found himself with a pound note in his pocket which he knew did not belong to him, longed to gain back that self-respect which he had had only two hours before. He must try and forget, or rather erase forever, in his own soul, the horrified commiserate faces of his family on their hearing of his theft.

On the confidence of his younger brother, Bunny, that the latter was in debt, he immediately salved over his own personal misery and disgust with himself by offering to help pay off the amount. He decided to discipline himself by using his own pocket money for the purpose. He soon became somewhat virtuous in his own eyes at the thought of the visioned sacrifice.

A still stranger report of adolescent behavior is
given in The Matriarch (5); a picture of melancholy
brooding, of fanaticism growing out of one line of
thought, of glorification of the self - All represented
in one portrait - that of Sophie. To her belonged the
first

From her earliest years Sophie had seen that her
mother held no place in her heart for her daughters.
With her, sons were a passion. Throughout all of
Sophie's neglected, lonely girlhood, she had watched her
mother, and finally, had found only one solution to gain
her mother's respect for a daughter. She, Sophie, must
have a son, the first grandson in the Matriarch's house-
hold. She dreamed about it; she held him closely and
rocked him in her arms as she crooned a lullaby. In her
imagination, how her mother talked to her! She, Sophie,
had now come into her rightful inheritance. She had a
place in the world. Rarely did she romp with her broth-
ers, play games, or read. Very little time did she spend
on housewife tasks, on embroidery, or baking. What
was the use? These could not bring her mother's regard.

And from sixteen to seventeen, Sophie, who had al-
ways been plain and weak, blossomed forth in early woman-
hood, and in that one short year was married. But no
accomplishment, the force of the will is necessarily

son was born to her, and at twenty-three she gave up hope and adopted a baby only a few days old. Living some distance from her old home, she was able to keep up with the lie. Desperate beyond all thought, she had laid her plans; she had come into her own. To her belonged the first grandson of the Matriarch. Over-stressed one says at first glance; but underneath the whole case as reported lie two instincts, the instinct of self-preservation and the social instinct, each striving to bring about a realization of the self. Arising at early adolescence these two instincts may tend to develop into just this type of persistent mental habit, and aided by the will and the light of reason, the set may become intelligible enough for reality.

The only means by which youth may determine the development of himself is through achievement of the end which he has set up as his ultimate attainment. To obtain this, he must attempt to control all the motor impulses so prevalent in the period before this, and thus reach his desire. Nor is it necessary that this desire and end be of immediate fruition. With the more abundant experiences he possesses, youth comes to realize that the remote is often to be desired. For its final accomplishment, the force of the will is necessarily needed. Especially is this true when the choice of a

7. Byrne, Donna, (op. cit.), p. 56
life work is being made. Then the youth needs to feel some amount of freedom in making his choice, or else he is bound up in the old form of external control.

Saul of Tarsus, as pictured by Byrne (?), was, in his youth, a seeker after freedom. In the early part of the record we find a boy of sixteen, dissatisfied with the life about him. He felt hedged in by something he could not outline. He wanted his choice of profession to be that of an officer of the navy, for he felt that only in the life of the sea could he find that great expanse that would allow him to grow. His father wished him to become a scholar and grow up to be a member of the Sanhedrim, but Saul argued against such advice. He spoke bitterly, "To argue how many angels can stand on the point of a needle is to me a waste of time." Finally, after much talk, the words came out simply, if a little too vehemently, "I don't want to be a member of the Sanhedrim. I want to be myself, Saul"; thus expressing the age old feeling for individualism, the development of the self-world.

Self-consciousness, the popular term for the acute awareness the adolescent has of himself that results in shyness, awkward movements, backwardness, and heightened color, has been little dealt with in recent fiction ex-

7. Byrne, Donn, (op. cit.), p. 36
cept in its relationship to the question of sex attraction.

Girls and boys both seem to be affected with this "unhappy malady" under these conditions; although girls on the whole seem to have more poise than the opposite sex, at least their advantage in an earlier maturity seems to help them in this direction. With eyes wide awake to every new image the adolescent notes the slightest changes in facial expression; he listens with extreme sensitiveness to the lightest shading of tones in the voice. He quickly may be sent into a panic or despondency; he responds as rapidly to praise and confidence. Fiction writers of our study seem to feel that this is a particular phase of adolescence which needs tenderness instead of ridicule. The teasing of adults and boy and girl companions can often cut with the deepness of a knife. Greater tact should be shown on the part of adults in their methods of exercising external control; less sarcasm and more reasoning are needed to give the adolescence a sureness of being that is necessary to meet the world.
writers on any writings that seemingly have exhibited the former CHAPTER VIII at or forty cases reported which reflect Sex side of the adolescent development. It is on the treatment of the subject of this chapter that the writers of fiction within recent years have received the greatest amount of criticism. That one can make a study of adolescence without seeing that the sex question is a compelling force in the period is hardly conceivable. Sex is a biological fact and it is no different from hunger as such a fact. A frank discussion of the problem, therefore, is perhaps better than the conception of repression to the point of arousing morbid curiosity. The cry against fiction writers, however, is not that they are not frank enough. Heaven forbid! But for the interest of a dramatic climax many of them have played up, to the point of over-stressing, the sexual and emotional life of the individual until the picture is a horrid ugly mass of misconstrued and misinterpreted facts. Amid such writing it has been pleasant for us to find that there are still some writers who have their feet on the ground, looking at all the factors of life from the same proportionate angle. In this study it has been the plan to cast aside as unfit for the purpose of revealing true adolescent behavior.
any writers or any writings that seemingly have exhibited the former tendency. Out of forty cases reported which reflect this side of the adolescent development the author has attempted to select a few as nearly representative cases of psychological truths as possible and still not give a wrong interpretation of fiction as it exists.

Throughout the discussion up to this point there has been little differentiation made between the sexes; for, for the purpose of the discussion, the common ground of intellectual growth, emotional response, and even much that is physical, is all that has been needed. Even, now, the development of the different sexual organs has little interest for us except that the knowledge of such differences at the time of puberty can help us to an understanding of more specific action in relationship to sex difficulties. Only to the biological differences between the sexes can we relate such psychic differences as are found in both but Jean kept her dreams discreetly private.

Sex has an enormous range.

Wells, H. G. (op. cit.), p. 152

1. Tracy, Frederick. (op. cit.), p. 138
of interpretation, from mother and child to creator and created. To view sex correctly all of these possibilities must be seen.

Wells, (2) due to his original purpose and plan of treating adolescence in its entirety, has allowed us the chance of intimately seeing boy and girl grow up together. He reports that a place in the "Through childhood and boyhood and girlhood, at sue Peter's sex and seniority alike had conspiring to give him a leadership over Joan. His age of reasemed the richer, livelier mind; he told ear aft the most stories and initiated most of the herd games. Joan was the follower. That masculine beeline ascendency lasted until Peter was leaving the Caxton. Then in less than a year Joan took the possession of herself. Quite so sympathetic a way as has iferve is a necessary grace in all. These younger brothers and sisters. Peter spread his always reveries as a peacock spreads its tail, heroine. Lz but Joan kept her dreams discreetly private. The All Youth lives in reverie; thereby the and girlhood strong minds anticipate things that are to ever, decide be real experiences in quite a little time; for Joan it was the time when she had grown

just a year or so older, when she had grown a little taller, when she had left school, when she was really as beautiful as she hoped to be."

Here is seen the power of the imagination in construing a future life. For the girl at least it seems that sex early has an important place in the "to be". Most fiction writers have indicated such behavior, the character in many instances living two separate lives, the trite everyday one of reality and the wonderful future life of "A year after-next". From sixteen on, the years just ahead are filled with romance for the girl, her ideal lover being a strange composite of the known, fiction, and the unknown. Perhaps no other writer has recorded these girlhood dreams in quite so sympathetic a way as has Margaret Widdemer.(3 & 4). Being written only for pleasure reading the ending of her novels is always delightful from the point of view of the heroines. Life is not always so kind, so that the novels on the whole seem "unreal". The sexual longings and girlhood fancies of a home and a family are, however, decidedly realistically and simply told.

3. Widdemer, Margaret, *The Year of Delight.*

4. *and she had Mother,* *The Wishing-King Man.*
But to go back to Well's description of other sex differences apparent during the adolescent period.

They grew irregularly, and that made some quaint variations of relationship.

Peter, soon after he went to Caxton fell to expanding enormously. He developed a chest, his limbs became great things.

There was a summer bitten into Joan's memory when he regarded her as nothing more than a 'little teeny female tick', and he talked on the minuteness of her soul and body. But he had lost some of his light- larkiness, if none of his dexterity and balance, or his as a climber, and Joan got her consolations among the lighter branches of various trees they explored. Next Christmas Joan herself had done some serious growing, and the gap was not so wide. But it was only after her first term at Newnham that Joan passed from the subserviance of a junior to the confidence of a senior. She did it at a bound. She met him one day in the narrow way———Her hair was up and her eyes were steady; most of her legs had vanished, and she had clothes like a real woman.
'Hallo, Petha!' she said, 'what a gawky great thing you're getting to be!'. (5)

These recorded statements are of course references to the physical differences between the boy and girl. Placing the descriptions side by side in this manner, contrasting and comparing them, Wells has had a decided advantage over most fiction writers. Perhaps he has realized that the one reason sex life is so prominent in thought and action is that neither sex is complete without the other. The "whole man" can not be discovered without the counterpart of the opposite sex. In such a statement is found the accountability for what has been popularly termed "the sex urge", a seeking for a mate, or the attraction of the sexes for each other.

It is the emotional reaction of this phenomenon, called love, with which most of the fiction writers are concerned. Not emotion in conjunction with maturity of reason and judgment that can bring about the complete fusion of soul, mind, and body; but the raw feelings and instincts that are produced from an appeal to physical beauty rather than the completed personality. If this is the highest interpretation of the ultimate aim of not only sexual life, but all life, especially as thought of in the process of reproduction, then most of our

present day fiction writers are accurate in their accounts. Personally, the author does not believe this is so, at least in later adolescence. Earlier there are found enormous appetites for the exciting, the strange, the unfamiliar which are very badly under control. These same fiction writers with their exciting plots, their lurid and colorful scenarios are but helping to damage otherwise clean thinking. Awakening sexual attraction need not be repressed. Youth should have its questions truthfully answered; but there should be some tact and discretion used in the process of gaining knowledge. Cheap literature and the movies may be an easy way, but they are far from a safe way. The writers who have tempered the emotions by control, either from within or without, are the only ones considered worthy of investigation. Unfortunately they are not the most read or the "most popular".

Wells it seems to us has given an accurate picture of early sex life. At the beginning of the period, as shown by his above description, the two sexes draw "private and particular Joan" being ordered about apart as far as interests are concerned. The boy is in the throes of the gang spirit. He becomes shy of adults. He scorches girls and all things feminine. He will put up with his mother's outward administrations of love, but only "put up with", and, then, rarely in
public. Ferber (6) shows us Fanny's brother, Theodore, who "hated to be pawed over" and usually on leaving the house escaped by the back door so that he might avoid any unnecessary demonstration. At sixteen, when he left home for his education in music, he stood up quite stiffly while submitting to his mother's goodbye kisses. He "supposed a fellow was lucky to get by with so few."

Jerry (7) too, hated to be the object of public affection, for when his mother embraced him at the hall in which were held his eighth grade graduation exercises, he blushed with shame. This shame changes in many instances to jealousy when affection is displayed by a third individual toward the object of an adolescent's regard. It is particularly disgusting to an adolescent boy when he sees any outward signs of emotional relationships between two girls. Jealousy, then, in an embryonic state, grows and thrives, accompanied by a scorn for all girls. Peter, (8) for instance, at fifteen, did not like to watch his own "private and particular Joan" being ordered about — and what was more exasperating — "pawed over". He

6. Ferber, Edna. (op. cit.)
7. Robinson, Edwin. (op. cit.)
8. Wells, H. G. (ibid.) p. 308
9. Webster, Henry K. (op. cit.) p. 45
left the two girl friends, then, and went to his tools and chemicals. Unable to control his feelings concerning the matter, he decided "to rig up everything ready to make Sulphurated Hydrogen," and then he waited for Joan and "this outsider" to set the odor going." When they did not come, his thoughts grew dark—whether she wasn't a little likelier and "this perpetually confabulating with Joan, this going off and whispering with Joan, this putting of arms around Joan's neck, this silly whispering that was almost kissing Joan's ear. One couldn't have a moment with Joan. One couldn't wax Joan for they, and slightest thing. It would have been do better if one hadn't had a Joan."  

But often it is through contrasts with the sex as it is known in one's own household that this awakened interest starts. Edward (9) in The Innocents continually compared his "ideal girl" with his sister Edith who teased, reproved, and nagged him. He felt that Agatha had always been a "lot nicer" than Edith, more gentle and better tempered. He liked her golden hair and her pretty face which was quite a contrast to his sister's dark complexion. She hadn't quite are studied by the side of fashion-back. The complexion is taken better care of than ever before; the hair

9. Webster, Henry K., (op. cit.), p. 45
so much nerve as Edith, perhaps; she didn't excel at climbing or on the trapeze. She never acted in a way that struck him silly or affected. She never tried to be smart or sarcastic. She became more like a friend to him as Edith grew less so.

"He wondered, in his desire for personal glory, whether she wasn't a little likelier were was to come over to see Edith at times when he might be at home than at times when he wasn't certain to be. These were guilty thoughts and never quite admitted to full standing. He never tested them out with the type Agatha except in the most cautious way, and even with a door for precipitate retreat wide open behind him. It would be a crazy thing for him to do, to begin acting silly only with about Agatha. If she ever got anythingfish thing on him and told Edith about it (as she took an improbably would; girls were like that, he had formerly thought) life simply wouldn't be worth living."
is arranged in the most becoming manner. Again we
turn to Wells and find Adela who never failed to
have a blue ribbon somewhere about in order to match
the blue of her eyes. She is reported as being
very particular about her hair, wearing it in large
soft waves over her ears. "She had a high color.
There was no rouge yet in her possession, but there
was rouge in her soul and she would rub her cheeks,
with her hands before she came in to a room." (10).

Tad, (11) too, affected extreme femininity about
the middle of adolescence. In this case the
behavior is all the more noticeable because of the
type of girl she had been up to this time. She
previously had romped as a boy with her father.
She had loved boy's games as a child and indulged
in men's sports as she grew older. Then, suddenly,
with childhood and girlhood, she put away mannish
things. She dressed in "party clothes". She took
an interest in church and Sunday School (she had form-
erly run off swimming and fishing with her father);
she began to take an interest in her physical beauty,
using countless lotions in her attempt to take off
sunburn and freckles. She delved into the mystery


of rouge and eye-brow pencil. She had dreams in which two people were always talking; one, grave, courteous, and solicitous - her lover. "With the dawning of sex life 'Tad' disappeared from the horizon somewhat abruptly. "Enter - Miss Dulcinea Lane."

Mixed in with the above description of awakening self-hood and sex capacity one sees the dawning of a social consciousness. To mingle with others, to widen the home group (her interest in church) becomes paramount for the developing personality. To do this most successfully, the adolescent sees a use (for the first time, perhaps) for early precepts of cleanliness and neatness. Boys, while scorning unnecessary show or display, put aside their former careless and sloven ways and take on a different air. They show great interest in their physical prowess, feeling it will awaken admiration in others. Boys excel in games and athletics; therefore the hero of the basket-ball floor and the gridiron becomes the hero of all his mates. Even though the height of perfection can not be reached, any well-developed muscle is a pleasure. Edward (12) became interested in the development of the calf of his leg. Later he undertook vigorous exercises, indulged in hot baths,

12. Webster, Henry K. (ibid.)
immediately followed by cold plunges, and gave vigorous attention to plastering down his hair.

Other masculine attempts at attractiveness are indicated in the case of Noble Dill (13) who lingered over his toilet and was very meticulous in his judgment as to the color of tie, handkerchief, and socks. Theodore (14) spent two hours dressing (and then forgot to clean his nails).

But how do the opposite sexes greet these changes? Early in the mind of the girl, through instinct first, and later through reading, there has grown up the outline of an ideal, as indicated before in this chapter. The virtues that make up the moral and spiritual character of this ideal are far the most part static in the early years, but the physical form, and particularly the face, changes with the coming of various experiences. Wells in Joan and Peter has Joan's first ideal take the form of a king, not the current king, nor his destined successor, although Joan read about these latter personages continually in the illustrated papers and in the news. "After all was there not a young prince, her contemporary, who would some day be king? But in her imagination.

13. Tarkington, Booth, Gentle Julia, p. 203
14. Ferber, Mrs. (op. cit.)
he was rather like Peter. He was as much like Peter as anyone." (15) O'Higgins (16) gives as Julie's conception of her ideal one that continually changed as she met new people throughout her life. He does not record, as do no other writers studied, that she was aware of any changes in outward appearances among the boys with whom she came in contact. Indeed all girls of the "teen age" are still living too much in a dream world of existence, with lovers dying Tristan fashion, or proposing from wonderful Romeo and Juliet balconies to give much thought to realities. Boys, however, are attracted by color and form. That least Jerry's (17) first liking of the opposite sex grew out of rosy cheeks and curly hair, as did the fully reported case of Edward above, confidence between parents and child. This paper has little space for the subject of sex crimes, but that they are prevalent, more especially among girls than boys is the belief of Slaughter and the subject of one of his chapters in a study of physical disabilities of the period. Morton, too, indicates that such cases are prevalent among both growing boys and girls. O'Higgins (18) perhaps more ...
than any other fiction writer except Kennedy (19) does more than hint at their possibility; but here we shall discuss only one of the characteristics that leads up to such perversion, namely a love of secrets. Aside from the air of mystery and romance with which these surround the individual, there is a certain recognition of the fact that the worlds of the adult and youth are far apart in some respects. Youth quickly senses injustice and lack of sympathy; youth hides behind falsehoods rather than be scathed by non-understanding grown-ups. In the dawning of sex life and its relationship to the self they are most often relied upon. "Don't tell mother," or, fear, "if you tell father I'll ------."] Each of such statements lies the lack of confidence between parents and children which is so much needed at this time; as but there the facts: lie----secrets. who continually had come Flora and Hilda Aubyn (20) at fifteen and seventeen knew about secrets. "If you don't tell, Rosalie," they admonished their small sister who walked at a safe distance behind them to warn them if anybody should come upon them. "If you do, we'll ------", which last was said with all the cruel blackmail that youth knows how to put upon youth. Close to sexual de-

Rosalie often saw them walk briskly off from home "bound for the store", or "just a little walk in the woods", and then on arriving at the trysting place slow down and then glance up with a surprised expression at two young men waiting by the fence. Many are the lies of adolescence -- charming lies, harmless lies, that give the individual a chance for freedom and growth. Hutchinson's painful picture at the last of the book is but a part of their realization.

That adolescence can be helped or hindered by adults on such occasions is no better portrayed than by O'Higgins in "Julie Cane." Here a young boy of fourteen visited the playroom, and later the bedroom of two girls, age twelve and thirteen, several different times. His underlying motive for such behavior was found in his jealousy over his mother who continually had company to his own seclusion. He then sought company elsewhere. On being discovered in the girls' room he was sent away from home in disgrace. There was no search for motives on the part of adults; no attempt to straighten out his thinking, no sympathy to which he might reveal other even darker secrets.

No wonder that maturity found him close to sexual depravity.

The subject of sex should not be left, however, without giving the opposite picture of normal sex
growth and its pleasanter results. For this record we are indebted to Aldrich (21). The case is here given in some detail in order that all the educational possibilities prevalent in it may be thoroughly understood. In the last chapter comment will be made upon some of the outstanding principles to be derived from it. Eleanor, at sixteen, had twinkling eyes that laughed at and with one. Reported as " hoydenish", riding a bicycle with " diabolical speed", she could hold her own in baseball and was the star guard of her high school basketball team. She considered clothes " mere articles of apparel" which covered her decently. The story is told (22) that her mother had once sent her to the village dressmaker with material for two dresses, telling her daughter they could be made any way she pleased (this being done in order to help create an interest for that feminine necessity, clothes). On the way, Eleanor met her young brother and his crowd, who wanted her to pitch for them. She hastened to the dressmaker's, threw the bundle of material in at the door, with instructions to " make 'em up alike, Miss Beadle", and hurried out to the Mason cow pasture.

1. Aldrich, Bess Streeter, (op. cit.), pp 98-119

and Juliet. Eleanor, as Juliet, recited her lines as so much dry memory work; then suddenly something happened. Andrew Christensen’s words of, “Would’st thou withdraw thy vow? For what purpose, love?” sent an icy chill up and down her spine as if she had been the real Juliet of long ago. Juliet’s vows became her vows. She became subdued, was “fussy about her clothes”, and spent hours reading in her room. In scorn, she refused to play with her former young boy companions in the lot. She lived in romance which culminated in one word, one form—Andy.

On the day after the performance when Andy came whistling by the house and casually asked her what would be a nice present for his “girl friend” who lived in a nearby town, Eleanor was in despair. She took solace in reading sad and sentimental poetry, and even pictured herself as dead, lying in her coffin in the little white Juliet dress, with a sprig of rosemary in her hand—a message to Andy of remembrance.

A sensible and understanding mother becomes her help at this time, as she has many another girl in similar disappointment. It is good that at least one writer of fiction has felt that there are still left such beings as “mothers” to whom the adolescent girl may confide and be given wise counsel. Normal
sex life and every other kind of normal life can only
be attained through frank and open discussion under
the right circumstances. While it may be said that
our Modesty has brought us difficulties in the past,
our boldness in public print, dress, and the cinema
is seemingly reaping only double disaster. Questions
of sex morality can not be "hurled down the throats"
of youth without some mastication. Intelligent and
sympathetic talks between mother and daughter should
always be encouraged. Fiction writers, in their eagerness
to paint the horribleness of the lesson of unrestrained passions, have paid but little attention to
this cure except as they show the present instability
of modern life. In all honesty and fairness to the
adolescents of our day, there might be more cases of
the good and the clean. Surely there is still enough
good in this generation to appreciate a Gareth's whistling
to drown out the foul stories of the kitchen knaves with­
out resorting to the "knaves" for a hero, and the worse
than "kitchen" for a setting. If this is "Mid-Victorian",
then I gladly place myself under the category, nested in
pottery moulding, others in electrical and mechanical
appliances. Still others bend their efforts toward
an understanding of chemical solutions. If the finished
object is workable or usable to such an extent as to
receive adult praise, even of the smallest amount, an
interest which is of enduring quality is often initiated,
The Appreciation of Beauty

CHAPTER IX

The subject of the aesthetic side of youth's development is illusive when one attempts to get into it. It is closely allied with the emotions, and yet it involves both judgment and choice. In the end, from an interest in imitation of the material which it evaluates it deals with the instinct which Saxby calls that of construction, for through the aesthetic faculty man creates around him the beautiful, the true, the good. Some feeling for the beautiful is evidently experienced even by the young child who responds to the stimulus of color. An appreciation for form comes later to the boy or girl of ten and twelve when interest lies in the practical use to which everything may be put. In their interest in the material they attempt to imitate the things which they see. This is the age when boys make boats and kites, and later, in the shop, attempt difficult pieces of furniture construction. Some become interested in pottery, moulding, others in electrical and mechanical appliances. Still others bend their efforts toward an understanding of chemical solutions. If the finished object is workable or usable to such an extent as to receive adult praise, even of the smallest amount, an interest which is of enduring quality is often initiated.
Here in these early "hobbies" are seen in embryonic form many future vocations which have developed from mere practicability to the all absorbing beautiful, true and good. Adults, by placing only the best, the most perfect, the most beautiful before the coming generation, by well-advised words of praise, by wise directing, can help to make the development here, as elsewhere, a gradual and normal one.

From an interest in imitation of the material comes the early adolescent's seeking out of a hero—some one to worship. No longer a thing of beauty, but a person of beauty becomes "a joy forever", "Crushes" with girls, and hero-worship with boys become prevalent. Fortunate, indeed, when the choice is really one worthy of admiration, the ideal often takes the form of some great figure in history. Fiction, poetry, and drama all offer examples for imitation. Present day civic leaders, industrial leaders, and statesmen are emulated. The teachers' and parents' problem is to see that these examples are of the best without "forcing them down the throats" of youth. Abraham Lincoln, George Washington, Ivanhoe, and Charles Darnay may have their place in making better men and women, if the precepts derived from a study of their lives are not made too much a matter of rote. For it must never be forgotten that Youth is a dreamer and demands the right of "seeing"
and "choosing" some things for itself. period. 

No writer of fiction has given us quite so clear a picture of the truth of this statement than has Masters. (1). Young Mitch Miller, as his life is related by his creator, had what he termed in his own quaint speech, "visions". He said that when he was digging for treasure (in imitation of the famous Tom Sawyer) he felt as if Abraham Lincoln stood over him: the sea that she had read about in a small "The sky spoke about him, the still air spoke about him. "Once I thought I saw history before him. - --- I see things, sometimes spirits, visions to me and I hear music most of the time and the other place . fact is nobody knows me. I'm lonely and story, in each one, one understands me." It is of it all. Mitch it seems from this had come to that place in life when youth sets before itself its own work and contrasts it against the criteria of its ideal and becomes dis­couraged. In this instance Mitch's appreciation of the wonderful character of the Emancipator had outraced his own ability to keep pace for a time. The result could only bring disappointment, as found in history and strong. In the evolution of personality the appreciation for the beautiful and good develops and expanda, although it is not always of lasting duration. Long concen- 

--- Ferber, Edwin, loc. cit., p. 28.

tion seems an impossible demand on the period. How such feeling waxes and wanes is well shown by reference to Jane (2) and her first glimpse of Paris. This gay European city seemed an enchantress, so charming and gentle was its greeting. The Arc de Triomphe stood out against the sky, a great and lovely gate of Heaven. Jane caught her breath as the lights, silver and blue, danced before her. It reminded her of the magic city under the sea that she had read about in a small volume of Edgar Allen Poe, the reverie into which she had become acquainted with French history before her arrival, so that she loved to make excursions to nearby shrines, monuments, cathedrals, and other places of interest. She lived over in each story, in each place, the wonder and excitement of it all. She loved it all. She lived.

Fanny, (3), too, experienced such a variation of enthusiasm for the beautiful as found in history and strong physical exercise. History, like any other sub-

2. Borden, Mary, Jane Our Stranger, p. 63
subject, can be the Slough of Despond or The Happy Isles of Paradise according to the emotional response and the racial inheritance of the individual. To a young Jewish girl, isolated in a small Wisconsin town from her race and belief, nighttime was not the only time for wonderful visions. In the excitement of a game of "tag" her companions, young "medalums" screaming and shouting, would come pouncing down upon her with a "You're It," and a slap on the back. She would wake up with a start from the reverie into which she had fallen. The brown-robed Capuchin priests, strolling in the cloisters of the monastery in the hills which above her, had become the slim, elegant LaSalle. The dirty, smelly, wretched-looking Oneidas who came peddling berries at the kitchen door were Winnebagos, Sioux, Pottawatomie, crafty, taciturn, and fleet. This crude mid-western town had become a page of history — "its pumping grounds, the former camp of fierce Indian tribes — its river, the pathway for the gallant Jesuits." Out of such dreams come the first attempts at expressing a longing for the finer, more worthwhile things of life. Girls and boys alike find themselves attempting art, music, literature. Among the adolescents of fiction already mentioned, Peter loved to draw, Jerry and Henry wrote poetry, Theodore Brandeis and Herbert Sanger loved music, Hazel kept a diary. There
must be some outlet to all these impressions that are flooding in upon them. True, as we have said in the shed case of Mitch, the ideal can never be reached not only in adolescence but in mature life. It is, however, this very limitation that has given man his ambition to strive ever upwards in art, music, and literature. Youth with its visions, and persistence in spite of failure, has made much possible in the past in the way of advancement toward perfection, ever give, at least as formal.

Nature has always been one of the chief sources of the aesthetic feeling of pleasure that has inspired man to create the beautiful. Nature has inspired great masterpieces in all the fields of art. With such an appreciation have come some of the elements that go to make the emotions of awe and reverence. No one can such see the beautiful things of natural life without feeling the presence of a great Master hand. Youth feels it, in most cases, and recognizes in some vague way its own part in the beauty around it. It cannot be claimed, for instance, that in the following statements of Joan's behavior there is either reason or will, and yet Joan seemed to feel her relationship to the beauties about her, "She clambered over the garden wall at Fell-city," has Ford, where she was then living, in order to live ele-

hidden in the big clump of bracken in the corner of
the wood beyond. She delighted in the smell of crushed
cresses and desired to be a nymph, dancing in the sun-
light. "Nothing but feeling can be claimed as a motive
for prompting her desire at the sight of shining summer
streams and lakes, to swim, and abandon herself wholly
to the comprehensive lapping of the water. But with
the feeling in both instances came an appreciation of
of nature that classroom could ever give, at least as a
formally conducted. "There was no dissecting or analyz-
ing the situation; only sheer enjoyment.
The exact amount of the aesthetic sense of ap-
preciation that can be developed in this unconscious
manner can never be recorded, for as McFee (5) has shown
in the character of Lena, even the recognition that such
impressions have been made are lost to the immediate en-
vironment except through opportunity in later life for
a more adequate self-expression. Outwardly this girl
of seventeen was prosaic in manner, careless as to ap-
pearance, with a decided legth for literature or any
form of art, unless it is remembered that she liked
"pretty things with shape and color and seemed to be
aware," in some unconscious way, of her own type of beauty."
But no one knew of the thoughts that nature and the ele-

ments could bring her -- "an evening's twilight, the whispering of the oak leaves, or the rush of autumn rain against the pane."

Contrary to opinion on the subject, boys, too, seem to feel this "glory of nature", although characteristic to the difference in sex mentioned in the preceding chapter it is the grander objects that seem to bring this appeal. The mountains, the sea, a mighty river, all hold a thrill of possible adventure for the growing boy. In connection with the chapter on emotion (6) reference has already been made to Adam's wonder at the world below him as he stood on a plateau on the mountainside. Byrne (7) says that "All that was of the sea was a kin to Saul." The crescent waves, the rugged driftwood, the screaming gulls, "the tumbling dolphins", the distant whales. "Better than the riot of summer on land was the restrained beauty of the sea." He hated narrow, crooked streets, the security of cities. "It was narrow, crooked streets, thought Saul, that put a haze of grime between the eyes of men and the majesty that had thundered on Sinai." He would have none of them and accepted "the sea as his workshop and dwelling-place."

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6. See Chapter IV. p. 34
7. Byrne, Donn, (op. cit.) p. 33.
Thus a love of beauty in nature is seen to have an influence, also, in the choice of a life profession; and it has set up other values. Not only moral questions respond to its treatment, but religious ones as well. Even to many adults, a religious service is cold and formal without the richness of colored vestry, the burning of incense and hundreds of candles, the singing of countless chants. To the adolescent who knows his history, whose imagination is steeped with richness of color, whose senses are alive to every new stimulus, whose life is overcharged with feeling, such forms of worship produce awe and wonder. As witness of such a statement, Fanny herself has given us the following account: They, themselves, have seen it, through an apr: It was remembrance of the bare, yellow, as the core awarshing wooden pews glowing with the light work, reflection from the chandeliers; the their seven branched candlesticks on either of the pulpit, entwined with smilax; full is strong----the gleaming white satin altar value the highcloth edged with gold fringe----of the light, the music, so majestic sonors of our youth solemn! bend the essentiality, some of their diffi-
that helped bring Fanny to the wonder and beauty of religion, William, (ibid.), p. 144.
It was the beauty of awakening girlhood, combined with a knowledge of splendid women characters found in fiction, history, biography, and poetry, that held the emotional Louis (8) to a vow of chastity in all his sexual relations. He might "keep a tryst with the moon", speak of meeting beautiful girls, and even do much that was indiscreet, but his horror of all that was ugly became a restraining influence on his life.

Fiction writers from the beginning have realized the power of the beautiful in men's lives, and present day authors have kept on with the belief in its potency. From their outlook parents and educators have not used it to the greatest advantage in the past. They, themselves, have seen it, through an appeal to the imagination and the emotions, as the core of nobility of character. Religion, a life work, the spending of leisure time, all have their dependence upon an appreciation of beauty. Adolescence, as a time when the appeal of the beautiful is strong, should be trained to appreciate and value the highest, the most perfect. In this, writers of fiction are correct, and as soon as the trainers of our youth comprehend the essentiality, some of their diffic-

cultics in solving moral problems will be eliminated.

CHAPTER II

Morals

"The essence of morality is the capacity of apprehending a good which is good in itself, and not for any extraneous reason, and of deliberately seeking that good, not through compulsion, training or habit merely, but on its own account." (1) The accepting of such a definition presupposes the following characteristic phases of morals which the author has summed up from her own thoughts and observation of the matter.

Applying the term moral to an individual assumes four things in regard to him: first, that he is intelligent, and has a mind with all its powers complete; second, that he has developed a will or has ability to choose; third, that he has a sense of responsibility; and fourth, that he has a well-developed system of habits, in this case, "good" ones. The question then arises as to whether children can ever have applied to them the term moral, or its opposite immoral. The answer is "no," because they have not developed as yet in any one of the particulars so necessary for choosing the good, the right, the true. Rather, their acts may be called un-

1. Tracy, Frederick, (c.q. cit.), p. 18.
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1. Tracy, Frederick, (op. cit.), p. 16.
moral, a term which does not include the assumption of knowledge. All their acts are still exercised by external control and it is not until adolescence that we find an understanding of moral principles which are quite outside any demands of right conduct which may be laid down by parental authority. In childhood they have accepted what was good for the pleasure that grew out of it. Now, with all the powers of perception, memory, and judgment awakened, a sense of right and duty for their own sakes are being sought. Not that they are always obtained, for the fluctuation between feeling and reason is very great as yet, and the power of will has still to attain its highest possibilities. This fluctuation carries the moral life of the adolescent to the two extremes of conduct and we can expect to find both in any study of cases which may be reported. Much of the action is even yet dependent upon imitation and example, and when this example of moral ideals is destroyed, life becomes bleak with distrust. It is said by both Healy and Burt that in no other field is it so necessary to study individual cases as in that of the moral life. Each case as a unique combination of environment and heredity, is distinctly individual. Thus the subject of "crushes" and hero-worship, when a question of morality is involved, takes
on different aspects with different individuals.

As we have said before (1), fictitious characters, figures from history, an admired teacher, or even an unsuspecting member of one's family come in for their share of this emotional outpouring of admiration. In the case reported in The Room, (2), Nina, age seventeen, chose as her particular object of affection, her brother Hal. Not that there was any degree of sentimental conduct between them; but he was there -- Hal on a pedestal.

"He could do no wrong, or if he did (but he couldn't) it was right." By Hal her days began and her nights ended. She wound up her watch and set the time by Hal; her rigid standards and tastes were as supple as silk to defer to him. "She was blindly devoted to his trumpeter, his prophet, his slave. Triumphant she compelled everyone to own him a marvel, both for his separate acts and for his existence as a complete unity." She unconsciously copied his likes and dislikes. Her room became as plain as her brother's, and athletic paraphernalia was much in evidence. She excelled in

1. See Chapter IX, p. 109
outdoor sports as he did. She wore extremely simple clothes, boyish in their plainness.

Then came the news of Hal's theft. Scornful, on first hearing of the trouble, and then angry, although she did not stop to analyze why, she had rushed into Hal's room. At his words, "Yes. It's true," she drew back in pain, and then said suddenly "I wish I was dead." At that time she no doubt meant what she said, for in her own words, "I've always backed you up"; she gave away all her suppressed loyalty. The "props" of her own morality had suddenly been weakened and she felt for herself both contempt and distrust. Stern has clearly shown that in "backing up" a failure adolescence had made a wrong choice and the revelation was not a pleasant one. For her own individual self as well as for her ideal she desired only absolute perfection. Now, with one act, it had been destroyed.

Dr. Healy (3) says that a remarkable dynamic quality characterizing certain hidden mental reactions to experiences is responsible in some individuals for the production of misconduct, or indeed, whole careers of delinquency. In many cases the wrong doing comes suddenly, without any seeming premeditation. To

Hal, himself, (4) the thing just happened, although an analysis would prove the above statement to be true. He was outside the bank after cashing his Aunt's check, but as he recounted the notes while walking down the street, he found that instead of the supposed five pounds there were six. Why were there six? "Oh, well, banks are impersonal things; the money that pours out them is unlimited. It does not belong to the clerk, nor even the branch manager." Surely (this in his swift exultation) there could only be one destination for the extra note. He had been thinking for ever so long about the memorial for the boys of Windborough School who had died in the Great War. Hal, a hero in athletics, had been put in charge of collecting the school subscriptions. "How disgraceful that his name should appear near the top of the list with the miserable five bob a week his father had promised him for the purpose." He thought of the savings he could salvage from his pocket money, but the whole was a pitiful amount. And then upon top of his thoughts had come the note which he now had crumpled up in his pocket.

"Could God really work miracles in this altogether decent fashion, prompt, without..."
excess, and without fuss? Hal didn't call it God — he felt, dimly, that this one would be 'swank'! But acknowledging that 'luck' had with attention singled at his brood him out, he called it luck with a sky reverence that confessed a salute to the Deity behind it."

Later, when the bank called and reported that a mistake had been made, in that six notes had been given for five in cashing the check, Hal had no desire to explain his 'luck' — loves — me! mood in front of the company he found at home on his arrival; and so he kept still when Aunt Lavvy questioned him — "no — he hadn't." — he had said, "Sorry, Aunt Lavvy, no luck", as he turned his pockets inside out. Not that he hadn't blushed when doing so, for Hal hated a fellow who was a liar. — No opportunity came until two hours later to tell Aunt Lavvy the truth, and then he found himself branded not only as a liar but as a thief by his own conscience as well as the sentiments of his family. Not quite in his own mind, perhaps, for to the delinquent there are those fine shades of 'but' and 'because' which adults can not see and do not want to see. There came to Hal at this time a startling discovery, one which comes to the minds of many an adolescent wrong-doer; namely, that he had it in his
power to do both good and evil. "It's awful not to be certain that one has any sort of a self that one can rely on," he said to Bunny, sensitive fourteen-year-old Bunny whose world had crashed at his brother's fall. As Bunny's imagination raced along, and he brought forth a whispered, "Murder!" they both felt horror creeping down upon them. There seemed to have grown from this one misdeed the possibilities of carrying out the most heinous crime.

Awakened morality is abetted by the imagination and pictures of condemnation and eternal punishment can be even clearer than virtues and rewards.

As to the cause of this deed and many others like it Healy has the following to say:

"If sincere and patient investigation is undertaken with the delinquent the whole phenomenon may be revealed as a reaction to component parts of mental life and to certain prior experiences. Hardly ever is the chain of causation found to have been self-perceived or self-formulated."

Within such a quotation one finds the solution of Hal's "it just happened", as well as to those of many other similar cases. No amount of study of family history or environment found in school, play, or family
relationships can furnish a complete answer. Some elements of the mental life must be traced to find the final solution. As she looked at herself in the mirror, Stealing, according to Cyril Burt's study of the Young Delinquent, "is responsible for 60 percent of boyish transgressions". (5). Although the percent is not nearly so large in the case of girls, the latter have found this a step in the breaking up of moral perceptions. Court records show that the cause of most of these latter cases is the desire for the beautiful, the aesthetic sense "gone wrong". Thus in the case of Hazel, (6) McFee describes her longing for beautiful clothes when she met her clannestined sweetheart. The temptation was great. She was working, being then sixteen years of age, in a small general store. This particular temptation was towards a lapse in morals, occurred one evening a few minutes before closing time when no one was in the store. Hazel, putting on her muffler and jacket, stood in front of the little mirror behind the collared boxes. Her elbows brushed the sleeve of a particularly nice, heavy cloak that hung on a headless frame model in a dark corner. A sudden idea (again the desire, a misapprehension followed by death. As has indicated how

5. p. 430. Judgment combines with feeling to make that
conception of Healy) came to her. Lifting the cloak from the frame she put it over her shoulders. "Lovely! Hazel's gray eyes flashed as she looked at herself in the mirror." She calculated on the chance of slipping out before the proprietress came back. "Fat chance!" she whispered drearily, taking the cloak off slowly. "Fat chance!"

(7) Technically, this case is not a case of delinquency because the act was not completed, but only circumstances saved her. All the possibilities were there for a complete moral breakdown. Remorse came to the girl later in the evening when she heard of her sister's sudden illness. Later when her sister died she looked back on her temptation as a warning of some calamity that should overtake her and did overtake her. Superstition and fear were undoubtedly mingled with such a thought; but beneath these, one feels the adolescent mind groping for a moral vision. It is an old philosophy that has for its basis "and the good shall be rewarded, and the wicked punished," yet to the religiously trained youth there is an All-Seeing Balancer of Conduct, greater even than the dreaded Nemesis of the Greeks. McFee has been very skillful in connecting these two incidents, a misdemeanor followed by death. He has indicated how reason and judgment combine with feeling to make that indescribable faculty which is popularly called conscience.
Adolescence is not always able to find the successful combination, even he found work as a bellhop in a hotel. A review of all cases of theft reported in fiction, as well as in actual life, reveal that an understanding of certain mental states is absolutely necessary before a cause can be determined. This has been exceptionally well stated by Margaret Ashmun (7) in relating the story of Forrest Wollcott. At fourteen this young adolescent was living in a small "cooped-up" apartment house. Formerly he had lived with his parents and sister in a small country town where he had had a dog, a yard, a large house, and plenty of companions. Now his days were spent in the dark apartment, reading books which had been suggested by the remarks of an English teacher at school. The man's name was Sherbakowski, and he gave to his pupils ideas of communism and bolshevism under different titles. By sending him back to his grandmother's At last Forrest could stand his new surroundings no longer. Expressed, his thoughts ran after in this fashion: There surely is a better way to live - everybody has a right to property. His dad might say, that property came from work. Well he'd try it, but he doubted the wisdom of such a statement. Sherbakowski,

7. Ashmun, Margaret, Topless Towers. pp. 46-49; 108-111; 188.
Kowalsky didn’t say so and books didn’t say so.

This last fifteen he found work as a bellhop in a hotel, on Saturdays and vacations; and then one day, work stopped. He was caught taking things from men’s rooms—silver backed brushes, studs, fountain pens—anything that was loose. With not a thing missing from the long list that was presented against his name, the articles were found rolled up in an old shirt at the very bottom of an old chest of drawers. There had been no malicious destruction of property, nor had anything been disposed of for further gain. There they were—a pitiful heap of “stolen goods.”

Seldom Ashman’s clear sighted, yet simple method of handling this case of delinquency is worthy of a juvenile court judge. Seeking an underlying cause and finding among the many things recorded the acquisitive instinct at work, she solves her story as far as Forrest is concerned by sending him back to his grandmother’s in the country. Here he has his own dog again, a large yard and barn in which to play, a garden in which to work, and his delinquent habits are forgotten through substitution of new and pleasant activities.

Burt (8) has classified the list of juvenile offenses under six headings: sex, anger, acquisitiveness,

wandering, grief, and secretiveness. It is under this last heading (discussed before under the topic of sex) (9) that he lists lying which he limits to "persistent or extravagant; and excluding the mere concealment of other delinquencies". This use of lying is associated by most fiction writers with a consciousness of the self that grows out of some self-interest. In the case of Danny (10), for instance, sighting but one of six cases studied which might be indicated under such a heading, Stern uses the motive of personal freedom. Danny reported to lying many times to get what he wished, but he was seldom discovered in his deceit. This particular time he was, and in his attempt to find excuses for his conduct he gives his motive of action.

Two years before the recorded incident he had pulled out a map of Nicaragua, and he and his cousin Toni had discussed the place where their uncle was supposed to have fled so mysteriously six months before. When Danny was eighteen he came to the conclusion that he could no longer stand the "do's" and "don'ts" of his family. He decided that he must get away. His family had first "dragged" him off to school on the continent, and at fifteen,

9. See Chapter VIII, p. 102
after three perfectly wonderful years, they had
dragged him back again. He felt that it was fright-
fully absurd to be eighteen and still have no say so
in what he wanted to do, or he did not want to run
away from home; he loved luxury too much for that.

Finally he thought out a scheme. He told
his grandmother that he had heard it said down at the
wharf that his Uncle Ludovic had been seen in New
Zealand. He, Danny, had even talked to a man who had
seen him. Then, he would be given the passage money
to go and find him. "It was all too simple — a life
of freedom."

But he had not reckoned with his cousin Toni.

"You — lying — cad," all tormenting her and teasing
her. "Look here! —— just damn well don't call me
names!" she cried. Now any one the best
example of an
anger. "I'm not talking you up for one
moment, please, and practice
do not talk till you have listened.——— which
the family have put me to work for the last two years in an office in the City
due to grief. In
where we burn electric light all day, and attempted
even when the sun is shining because it is too dark inside to see by daylight. It
isn't going to take me any further, and
it's done nobody any good, and I loathe.
I've been done out of the sort of life I want; done out of it by the family again; I wanted to go about and have as much cricket and tennis and winter-sport as I liked, with jolly people, and not endless fuss and yarns over family this and family that. 

In other writings other instances of each of Burt's list of juvenile offenses are found. In earlier parts of this treatise delinquencies have been accredited to sex, acquisitiveness, and secretiveness. But to Wells is assigned the best example of an offense due to anger. He indicates Joan's anger at Peter's continual tormenting her and teasing her friends when he has Joan bite Peter's thumb so hard that blood came freely. Kennedy cites the best example of wandering in *The Constant Nymph* when all of the young Sanger children make a regular practice of running away from the boarding schools in which they are placed. O'Riordan (11), along with Borden, Ostensee, and Hutchinson, indicate offenses due to grief. In O'Riordan the wrong act takes the form of attempted suicide. Adam loses all that he loves in the world; so he thinks when he jumps into the river. As the

11. O'Riordan, Conal, (op. cit.), last chapter.
dark waters surge round him his grief over the death of his young sweetheart seems to vanish. Life has seemed to be toppling down upon him - his final struggle with the waters back to life comes with the thought that his own life need not be futile. This and the thought of his guardian’s faith in him keeps him afloat until he is somewhat miraculously saved by a tug.

Here it should be noted that it was the confidence an admired adult placed in him that helped him in his decision to live. Such faith and confidence in youth during all kinds of moral mistakes is needed on the part of the older generation in order that the adolescent may put forth his best effort to live up to it. Fiction writers, on the whole, seem to feel that not only is this faith and confidence lacking on the part of the adults, but that youths of today can find very little of the good to emulate among the adult life with which they come in contact. In the skepticisms and doubts which assail the latter part of the period there is no help to be gained from examples of loose living and agnosticism. Are such writers correct in their judgment? There is no answer except that found in case material. Here three-fourths of the reported causes of juvenile delinquencies may be traced to adult life, either through environment or heredity.
The report is a black one for the mature of judgment. The remedy lies in creating a desire within every adult heart and mind to make a greater and better race than it can ever hope to be, and to start by making the right sort of an example.
CHAPTER XI

Religion

Religion has been placed by Tracy (1) in his discussion of adolescence as the highest aim to which man may attain. In this thought he is right, for any religious belief is only an attempt on the part of the individual to seek something higher and greater than he or his associates are capable of. Savage peoples, in their ignorance and non-comprehension of scientific truths, early placed their religious belief in animism. Natural objects that seemed to have an influence over affairs of life and death were worshiped because they were feared. Throughout the ages fear has seemed to have had some relationship with religion as witnessed by the early sacrificial Egyptian gods, the ancestral worship of the Orient and the awful spirit of the Hebrew Jehovah. It is only in the Christian faith that fear has been negatived and discountenanced entirely. Fear has been supplanted by love which promises perpetual safety and peace.

Coe (2) has indentified the religious impulse

1. Tracy, Frederick, (op. cit.), p. 185.
with four different factors. Following his outline and textual statements, we record these factors as follows: A more or less clear realization (1) that man is limited and dependent upon something which a material world can not supply; (2) that human wants always outrun their supply, and man in his struggle at self-realization must seek an ideal self and an ideal world to complete his ideas of unity; (3) that his ideal self and ideal world become the real self and the real world because of the strength of his felt wants; and (4), that the specific qualities of the ideal being are derived from human experiences because man's conception is limited to his own inherited and environmental knowledge. In such an itemized accounting there is to be seen a normal progression of development. The four factors are not simultaneous in their origin. Each is the outgrowth of the other and leads into a still greater trend of thought, for in matters of religion the mind is no more static than it is in other fields of experience. Through a constant line of evolutionary theory the child travels from the "an eye for an eye, and a tooth for a tooth" response of the Old Testament to the altruistic spirit of love in the New Testament which answers in the words of the Christ "if a man smight thee on the one cheek, turn thou to him the other likewise." The process is not an over-night ac-
complishment; training and education are needed for its ultimate completeness. Even adulthood does not denote its mastery.

Early acquaintance with the religious side of experience comes to the child dimly through a clash between two factors; namely, his own desires, and those of the world or his immediate environment. Through the developing powers of memory and imagination he begins to create "an ideal world alongside the world of actual experience" in which lie his hopes and the expectations of his own self-realization. Especially in disappointments must he look for an outside need. There comes a time when his father and mother, his own immediate family, are unable to supply all his wants or comfort all his sorrows. The opportunity is thus prepared for the thought of divinity. If the home is a religious one, Coe (3) states that "constant contact with the parents' religious life furnishes content for the idea as rapidly as the child can assimilate it". His religious ideas and attitudes grow with the developing sense of need, not only for physical help, but for factual knowledge which parents can not always supply. There is One who can answer all questions,

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and the child, from direct association with repeated experiences of adult insufficiency, develops a habit of seeking that source of knowledge.

Wells (4) in his discussion of religion indicates his belief in this normal growth in the following words of Schoolmaster Mackinder.

"If a little boy has grown up in a home, in the sort of home one might describe as God-fearing, if he has not only heard of God but seen God as a living influence upon the people about him, then - then, I admit, you have something real. He will believe in God. He will know God. God - simply because of the faith about him - will be a knowable reality. God is a faith - in men. Such a boy's world will fall into shape about the idea of God. He will take God as a matter of course. Such a boy can be religious from childhood -- yes ---- But there are few such homes."

Unfortunately there are even fewer homes of this type than is believed. Two extremes are often found; either indifference and disbelief or fanatic-

ism. This latter type of home seems to be rapidly disappearing, so that the cry is heard on all sides concerning the unreligious age of the present day. Perhaps we have gone too far in our abolishment of creeds, but the sternness of a puritan worship has very definitely little appeal for adolescence. In childhood, even, it brings gloom and unhappiness to say nothing of fear which may be carried over into youth and maturity. In Quest, Katherine Burt has given us the bad results that may be obtained in adolescence from early associations with repressions and fear. She has done so by relating in some detail a childhood experience which later influenced the entire life of her chief character.

According to her report, Little John, trained by a sensitive, stingy, deeply religious, yet puritanical father, at the age of seven was beaten for running away from Sunday School because he did not know his lesson that morning. He was then locked up in the dark, musty parlor of his motherless home. The darkness of the room and the chill of fear in the child's heart were intensified by hearing the words of some unknown evil which screamed:

"I am the Lord, thy God."-- Little

5. pp. 12-16.
Little John stood. He waited, but he did not know either that he stood or waited. He did not even know that he was afraid. He had become Fear—the Fear of God.

"Thou shalt have no other gods before me."

Little John's fingers curled up stiffly and the nails pricked his palms. His tears lay cold upon his face and the sweat of his body chilled.

"I am a jealous God."

Then followed silence: something with feathers stirred.

Little John lifted up his voice and shrieked aloud. He held himself perfectly rigid from neck to heel, threw back his head, and screamed with all the force that was in him.

A visiting aunt's parrot had done an irreparable wrong; for this incident, in conjunction with his father's training, made a veritable coward of the eighteen year old John, a student at Princeton. Through the years his father and God—a vengeful and jealous God—stood over him, making him fear and tremble at every act which involved will. Little

John became a religious coward; he could not face life. Burt in this report has seen the close connection between the human will and the divine. He has ably shown that the adolescent demands a power greater than himself if he is to succeed to his greatest self-realization. When the vision of this needed ideal has been distorted, the individual is thrown back on himself. In his period of sensitiveness and over-wrought emotions the will is not only uncontrolled but weakened by such an occurrence. The result is the picture above; a helpless and fearful adolescent—a weak and cowardly adult.

It is in times of trouble, rather than joy, that the average individual seeks an ideal and turns to God. The adolescent, perhaps oftener than at any other time through life because of an unbroken faith and a desire to seek out beauty and truth, realizes God. Dim is the vision—in most cases a vague longing for something bigger, waster than has been met before. With much of naivety this God is worshiped. He enters into the answering of everyday problems as witnessed by the confession of Jerry (6) who prays that he may in some unforeseen way pass in his Geometry examination. His sceptre is the source of

6. Robinson, Edwin M., (op. cit.).
all power. Health, wealth, wisdom, and happiness are there for the asking.

Margaret Kennedy's Tessa (7), in tears seeks the solitude of the mountain side in search for Him and His comfort and wisdom. She is worried about her sister and the latter's immoral relations with men. Her thoughts are a confused jumble of ideas, people, and things. From her hiding place, she stares across at the great Königstöck, a tall mountain peak, with its snowfields and its great crags that reach upward toward heaven - The home of God? Perhaps, if she looks long enough, she may see Him, is her thought. "If she could ever see but one thing properly she might easily see God", was her adolescent reasoning put in words. A great hope filled her; but later on in telling of her experience she said sadly:

"I didn't see anything. That's because I'm so very ignorant. When I say God, I don't know what I mean. If I was Robert" (a Catholic servant) "I'd be better off, for I would know I'd mean that God up there", as she pointed to a Crude Calvary carved in the mountain-side by a wandering pilgrim.

Underlying Tessa's statement can be seen the....
adolescent's growing intellectual faculties which demand explanations and reasons. Carved figures and symbolic worship do not always suffice. Proofs must be given and questions must be answered satisfactorily from the viewpoint of intelligence. When such can not be done doubts arise as to the doctrines and teachings of childhood. Those religious statements which were heretofore taken for granted are scrutinized minutely, particularly those statements which rely upon faith. Adam, (8) for instance, was groping for Truth when he questioned: What is Heaven? What is this thing called Hell? If Mary was the Mother of Jesus who was the Mother of Satan? Was the Bible really written at God's command?

Still other signs of his awakening intelligence were found in such a question as "What games can I play without being sentenced to damnation?" On and on came his questions - a mixture of childhood faith and adult disbelief. He felt that there were so many questions to ask which no one seemed to be able to answer, not even the priest. There was a Bible, but no one could interpret it. The book itself was more confusing than ever before, and he spent some time in trying to work out some of its puzzles. He found that his hardest

8. O'Riordan, Conal, (op. cit.), pp. 165-183.
task was to bring God down to a plane of everyday understanding. God seemed so far away, so grand, so powerful.

O'Kriordan reports a particular incident in this connection which took place one Christmas morning when someone called after Adam, "Religious ans

"You look as if you were happy, don't like

thank God." Adam felt he should thank God. He had had so many wonderful things given him that morning, but surely he should thank those who gave them to him, also?

How could he get the thing divided up evenly, but he supposed God should have the lion's share."

His whole inner life was restlessly seeking an answer to his difficulties. He had been brought up to believe in the power of prayer. Now he often sought that source of relief, yet the question sometimes came--"What of prayers?" At school he had heard one of the boys praying while asleep. Did prayers said while one was asleep count? If so, it would save time.

But was there an intent behind prayers said when one was asleep? Could one control "intentions" when asleep? To Adam, as to many another earnest, truth seeking adolescent, the whole subject of religion offered many perplex-
ities. Later in the teens, if most of these are not cleared up, indifference, disgust, and even agnostic result.

Jane (9), for instance, is reported to have an antipathy for religion because of her non-understanding of creeds and "isms". "Religions are funny things", Borden has her say. "I don't like them, but they do things to you. I know you've got to have a religion or you can't be good, but I don't like it all the same." From a childhood trust, a blind following, to the doubts and questions of adolescence, this particular adolescent, as many another one has done, had come to the place where reasons must be given for every accepted fact, although, in the statement of her own belief, emotions were still in the ascendancy. Borden's acquiescence to the adolescent's need of a religion is not only an accurate psychological statement, but it also reveals the fact that at least some of the present day novelists are identifying religion and the good to such a degree as to make the two synonymous. For the early part of the period such thought is particularly acceptable; disbelief or a reconstruction of religious views comes from the need of the stranded sailor to have a new chart or a guide to

take the place of the childish trust which has either been destroyed or proved inadequate. Habit, of which we have written very little thus far, has an important part to play at such a time. Early years of religious training now bear their fruit of faith in spite of doubts. The adolescent has accepted the worship of his parents; it is looked upon as good. Sudden changes in formal worship thus are resented by the Youth who has acknowledged the customs of the adult church service. The church is spoken of as "my church"; the form of protestantism followed by the family, becomes the property of the individual. Any encroachment on either church or faith in the way of ridicule or slander is looked upon as a libel against the self.

This mixture of habit and feeling in adolescent religion in reference to the doubts of the period has been fully discussed in at least one modern novel. Robinson in Enter Jerry (10) has taken considerable time to work up to religion as the climax of his story. The experience recorded is the culmination of all of Jerry's years of training. So sympathetic is the treatment of the author toward his youthful character that one cannot help but pity the growing boy who faces life for the first time, a composite child and man.

All of Jerry's religious life had been associated with the Episcopal Church. Even his school life in a boy's school had been in the hands of the church. When he became sixteen years old, the rector died. The young man elected as his successor was a strict adherent to the form of the High Church. Fifteen impressionistic years of habit, and then to have his world turned upside down with mitre, ritualism, and prayers to the Saints! It was too much for Jerry, who had been helping with the altar service. He stumbled in the middle of the confession, and, after begging to be excused, he tore off his elegant new vestments in the vestry and went quickly home, his mind, as he reports, "bubbling and seething, not with thoughts but with chaotic feelings." There was no thought of obedience to his parents, which would have been his earlier reaction, nor was there any of the desire to conform to new methods so as not to make a scene. That would have come later in his period of self-consciousness. His declaration afterwards to his mother had been that when he became his own "boss" he would "neither wear rubbers, nor woolen underwear, nor go to church," at home.

From this incident an important concept of youth's religion is to be obtained; namely, that simplicity of form is desired as never before.
stress on creeds and doctrines offer only confusion to minds whose intellectual capacities have not attained a balance with the emotional life. Simple truths of nature, the beauty of the natural world in which they dwell, the contrasts of night and day, storm and sunshine, fruitage and barrenness, are adequate proof of His greatness, without the rote of non-understood theological phrases. The simple parables of the Christ contain much of adolescent comprehension. Field and wood are full of examples of God's being and His love for humanity, which are especially discernible to the ever searching eye of the "teen age".

No more beautiful, as well as exact picture of these statements can be found than in Donn Byrne's Brother Saul (11). In his early youth Saul's life, as in later times, was wrapped up in religion, in thoughts of God. He heard the old men saying smugly as they folded their hands:

"When I consider the heavens, the work of Thy hands,

The moon and stars, which Thou hast ordained,

What is man that Thou art mindful of him? Or the son of man that Thou visitest him?"

He knew the God of these old men, a mighty figure, so powerful and awful that he was veiled from their sight.

11. pp. 27-9
Such a God was a king who sat on a great throne and wore a crown upon his head, studded with diamonds.

No such vision came to Saul. For God, for him, was there when the new moon came up in the springtime. He was found in all things of beauty, but especially in the sea.

"And the spirit of God moved upon the face of the waters." Saul could not after all say him there, a great light, a beauty, or a sombre power, that raised a song in Saul's heart, a song so highly pitched, so strange, that there was neither music nor words to it.

Emotion, yes; but it is often by way of emotion that the second great phenomenon of the adolescent's religious life is discovered. Closely allied to doubts, as is the case with all other great contrasts, is the wonder and beauty of the period's conversions. Tracy, Starbuck, Coe, and Hall in their studies of adolescent behavior have indicated that no other time in life is so productive for pronounced religious experience as the age of our study. Especially is this true of the middle of the period. Novelists of today have accepted this as factual, for in the eight cases of reported conversion in the novels studied, all but one have indicated the age of the individuals undergoing
The experience as between the ages of fifteen and seventeen.

The nature of the phenomenon is different among different individuals. To some it means a removal of sin and guilt, a repentance, or a cleaning of conscience. To others it means an entering upon a richer, fuller spiritual life. To still others it means the finding of eternal peace and rest after a state of disquiet. Which of these is the true expression of the experienced "change" I am in no position to say. Through my experience with the religious training of boys and girls I should say that all may function separately, or there may be a fusion of the three beliefs. The result should be the same; namely, a reawakened or developed consciousness of the greatness of the spiritual life. In this day when so much emphasis is placed in the economic and social worlds upon physical or material necessities, methods of approach to the spiritual should not be quibbled over. We have had too much arguing over such matters without judgment or reason to balance our emotions. The adolescent has accepted our discussion as the basis of our belief and through imitation has accepted it as his own without weighing both sides carefully. The result can only be a generation of mockers.

Fortunately, or unfortunately, modern fiction
writers have not taken up the cudgel of religion as they have other fields of world betterment. They have not pointed out the evils arising from disinterest in religious matters which lead to agnosticism and atheism. For the most part they have given wholesome pictures of normal religious development. Perhaps this is as it should be. At least the glimpse of religious experience with which the layman may come in contact by reading much of our recent fiction is enlightening as to the different types of conversion undergone.

Measman, (12) for instance has given us some of the exotic in his description of the change which took place in the seventeen year old Henry. This adolescent after going to church twice on Sunday, regularly for two years, suddenly showed a great distaste for things spiritual. "I don't care. I just can't sit there and listen to a man airing his opinions when I can't talk back."

On the same morning on which he made this statement he was persuaded much against his desire and better judgment to direct a choir at an afternoon meeting at the Y.M.C.A. rooms, where a gifted evangelist was to give a talk. Henry shied of everything Committee explaining the cause of his giving up the.

savoring of revival services for he had been "converted" twice by revivalists during the ages of eight and fourteen. The following is Merwin's account of his feelings after his acceptance of the directorship and his arrival at the hall.

"Now he was wondering, amid a confused flutter of feelings, why he had come. Before the man's words Henry faltered, keeping his eyes fixed firmly on the man's broad feet, upon which the chunky, swaying figure stood josticulating wildly, although somewhat dramatically with his arms. At last, with a voice that boomed out the perils of hell and quickly melted until it seemed to come from heaven's own gate, he threw out these latter appendages in an all inclusive embrace. Henry, stumbling up the aisle in a daze, was in an ecstasy of emotion that was at once exalted and abject."

The next day, so complete did he believe his "rebirth" to be, he solemnly swore off cards, dancing, and the theatre. He had never smoked nor drunk in his life. Conscientiously he was found the next afternoon going from house to house of the town's music committee explaining the cause of his giving up the directorship of a community operetta. He felt that
he must atone for his sins. By way of repentance he must give up all the things that he loved -- and he loved the operetta as he did his soul. Undoubt-edly he had undergone a spiritual change in the revival service. That the immediate results, the vows of repentance and chastity, were not lasting, does not signify that these were not sincere. The ever changing interest of adolescence demands new experiences, which fact, religion, as well as other educational movements, must realize.

Another view of conversion, more enduring in its last analysis, is reported by Ferber. (13) The case is that of the little Jewish girl, Fanny, although the particular faith matters little in its diagnosis as a typical adolescent experience, except for the rather definite demands of ritualism made by the orthodox church. The spiritual change procured was consummated on the Day of Atonement, known in the Hebrew as Yom Kippur.

On the forenoon of this holiday, Fanny and Bella, her chum, decided to fast from the set of sun of one day to the evening of the next. Back of the idea there could be said to be little of the religious element; it was more of a test of endurance. Fanny

had always been healthy; not only eating heartily at meal times, but "stuffing" throughout the day. Thus it was that, with closed eyes and a sharp intake of the breath, she managed to slip by the breakfast table over which hung the aroma of simmering coffee, brown-buttered rolls, and eggs. Out to the porch she ran, where she took in great gulps of clear Wisconsin air. The beauty of the service of the afternoon before and her reaction to it has already been recorded in this treatise. (14) The morning service passed quickly: the flesh.

At noon she went off by herself to the river bank, away from the tantalizing smell of food. But it was during the afternoon intermission that the real temptation came. Bella beckoned for her, and with her mother's consent, Fanny slipped out of the quiet church. Giggling, Bella urged her to come to her house to see something. The "something" proved to be long rows of freshly baked pastry, the many kinds of coffee cake used for the evening meal after the day of fasting. Fanny had never seen so many wonderful things together in her life.

Bella soon revealed her purpose in bringing Fanny home with her by eating a plum tart and then enquiring if she would mind and enjoy a mixture of the cherries.

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14. See Chapter IX p. 115
treated Fanny to follow. Ferber states that the
 crunching of Bella's white teeth, the squirting of
 the luscious fruit, and the more than appetizing
 odor, all worked toward Fanny's downfall; but she
 shook her head, and like a sturdy soldier, marched
 on. She was neither a clear and definite glimpse of
 somewhat blindly out of the house and back into the
 lifetime experiences within the 'teen age', and in particular
 the two outstanding phenomena of the period,

 "She was to meet other temptations and
 perhaps more glittering ones in her life-
time, but to her dying day she never for-
got that first battle between the flesh
 and the spirit there in the sugar-scented
 pantry - and the spirit won."

 She never spoke to any one not even her mo-
significant, for it indicates not only the need of the
 other, who seemed to sense the thing, of what had
 happened that day in Bella Weinberg's pantry. It
 was part of the fine, big something that had been
 born in her that day; a part of the bigness of which
 adolescence is sometimes capable. Her conversion
 to the "faith of her father's" had come by the way of
 temptation, but it had brought her an enlarged vision of
 spiritual life. Thereafter she neglected companionship
 with Bella, as if it belonged to the purely physical
 life of childhood. Through her experience she had
 risen to heights and caught a glimpse of the eternal.

 With this well-organized and detailed case
material we close our discussion of the adolescent's religious life as depicted by recent writers of fiction.

The author feels that the subject has been handled by them not only thoroughly, but sympathetically in order to give the reader a clear and definite glimpse of religious experiences within the "teen age", and in particular the two outstanding phenomena of the period, doubts and conversion. The instances here cited, as has been throughout the entire study, have been chosen for their fairness both to the subject matter and to the method of treatment. Almost every writer of adolescent behavior has indicated the importance of religious belief and training. This, in itself is significant, for it indicates not only the need of the spiritual in the completed life, but indicates that it is life's aim or highest attainment as proposed reading. The religious life (fortunately, in this in the opening statement of the chapter, day of seeming spiritual decline) has been looked upon as the highest good, which alone can bring about a complete unity and organization of all life's forces. From this, we proceed to the second part of our discussion which is in the nature of the "follow-up" procedures used by the social case worker. Any help which may be brought out in the selected principles, provided for the discerning eye of teaching and
CHAPTER XII
The Pedagogy of Adolescence

In the foregoing chapters we have shown by the presentation of case material that much current fiction is based upon psychological truths as seen from the point of view of the adolescent. The physical life and the moral and spiritual development of the youth of today have also been recognized as treated in an accurate and sympathetic manner, although the growth of the body has not been discussed in specific biological terminology. Too much criticism is not to be given novelists for this failure. Rather, the blame should be placed upon the unscientific training of their readers and the public's demand for "pleasure reading." The religious life (fortunately, in this day of seeming spiritual decline) has been looked upon as the highest good, which alone can bring about a complete unity and organization of all life's forces. From this, we proceed to the second part of our discussion which is in the nature of the "follow-up" procedure used by the social case worker. Any helps which may be brought out in the selected principles recorded are for the discerning eye of teacher and parent.
As a limited pedagogical study, special methods to be employed in dealing with "the teen-age" will be particularly surveyed. This should not prove so difficult, for from the preceding chapters it may be seen that these methods must deal with certain psycho-physical truths. To go even further than this, if the individual is to reach the "wholeness" of which he is capable, certain spiritual and moral truths must be taken cognizance of. To those, then, who have the up-bringing of the next generation in their hands there should be some definite conception in mind as to the constitution of their common task. That there are such terms as "parental authority" and "school discipline" might indicate that this common aim is that of exercising some sort of external control over those who are under adult supervision. That there are such institutions as homes and schools in which the word "training" is often mentioned gives another outlook. What, then, is the purpose of the parent's and teacher's existing, in terms of adolescent life? From the beginning of man's recorded existence he has handed down to the younger members of his family and community definite inborn tendencies to reaction which function only when provided with the
correct stimuli and may be modified by experience, along with certain precepts which he has gained from his physical, mental, and moral life through retrospection, observation, and experimentation. Different ages have brought variation of method in the transmitting of customs and the communication of aims of the social group, as well as those of the individual. Such variation has been necessary because of the shifting from a life in which physical adaptation was the prime factor to one in which every capacity of the entire man is called into play. From the simple "taboos" of the early tribe we have come to a well-developed and systematic social order. But the gap is wide, and as Dewey (1) states, "Education, and education alone, spans the gap."

Our first step, then, towards an answer to our question must be, it seems, through an understanding of the meaning and purpose of education. James, Dewey, Hall, Tracy, and countless other men, have all contributed their interpretation of the term. For the author, the word indicates the socializing and spiritualizing process of those intellectual and emotional dispositions to action which result, on the part of the individual, in a complete mastery

1. Dewey, John, Democracy and Education, p. 3
of the situation at hand. Such a process is not a matter of days nor even of years. It is never fully completed even at the close of life; yet the fulfillment of its aim is the goal to which parents and teachers give their life service and to which institutions of both church and state direct their immediate and ultimate efforts.

Perhaps it is this very inability to reach perfection, this incapacity to transmit in entirety the complete system of habits and customs together with their accompanying intellectual and emotional response, that has made the history of human life so dramatically fascinating. Think of humanity in terms of a race of automatons, and the magic of living has been destroyed. It is the “if” in all our possibilities of reaction that relieves the monotony of existence. This does not mean that we should stop in our attempt at redirecting primitive impulses and allow man to slump back to a life of uncontrolled feelings and little reason or judgment. No! But it should offer us some encouragement in times when even a small part of our undertaking seems impossible of attainment.

At no other time in life does the aim of education seem farther away than at the time of adolescence. Enough of the characteristic features of the period have been given in the first part of this dis-
cussion to show why this should be the case. A time in which emotions are in the supremacy can only produce instability in every phase of response. There follows the formation and development of wrong habits, the establishing of faulty association, the rioting of an untrained imagination. And then comes the reason for adults existing in terms of education - not to make judgments, not to break wills, not to exercise superiority by external control - but rather, to guide all of these conflicts of body, mind, and spirit, to the channel of completeness, thereby producing a balance of all three elements for an internal control that alone can bring about mastery, not only of the individual's self as represented by his biological composition, but of his environment as well.

And the task is stupendous. It can not be left to the unfit of the race. It demands the strongest manhood and womanhood for its purpose. No weakling, physically, mentally, or morally, should be trusted with the task. Yet many homes are parented by the incompetent, and school-rooms filled with negative personalities. An entire treatise could be written on these calamities alone. Here, time can not be taken to tabulate the results of such tragedies. Asylums and penal institutions annually receive their toll through our very neglect; while Adolescence, with its search for an ideal, with its
imitative powers at their height, challenges the best in all with whom it comes in contact to give only the finest and noblest. As teachers and parents, who can resist the appeal made to us for keen minds, that know facts; strong bodies, that represent clean living; and moral consciences that deal only with right conduct? Recent fiction has its "dig" at an educational system that fails to apply to itself the scientific principles which it attempts to teach. Through experimentation and observation both biology and the social sciences indicate that "like begets like", yet little attention is given this principle in applying it to the environmental training of the child. If we are to have leaders for the future, they must be trained by leaders of today. Adolescence can go to history, biography, and fiction (and it does) for copies of human perfection, but after all, it is the living every day copy that becomes the real pattern - the father, mother, and teacher. Solve the problem of the home environment, make the adult atmosphere of the highest type, and the task of educating the normal of future generations becomes simplified. Robinson, (2) as a modern, has given us a glimpse of the ideal teacher in his portrayal of Mr. Dunstable mentioned


See Chapter VIII, p. 93
previously in Chapter VII. This instructor's knowledge was represented in his absolute familiarity with his subject matter and his Master's degree from Oxford. His physical prowess found expression in his skill at sports; his spiritual and moral life were reflected in his clean living, his fair-mindedness, his sympathy and helpfulness. His pupils' reactions to his character were typically adolescent in that they attempted to conceal true admiration for him, the boys believing any expression of outward affection undignified and unmanly. Their true respect for him lay in what may be termed another pedagogical principle of adolescence. In it is found the greater part of the solution to the problem of discipline. Stated, it becomes a recognition on the part of the adult of the adolescent's ability to make his own choice. Youth must be treated as a man, while still a boy. Wise is the parent or teacher who realizes that Adolescence has some will and judgment powers of its own. Boys, because of self-consciousness, will allow no one during the middle part of the teens to "make over" them, nor do they, themselves, exhibit any outward show of feeling. Witness the case of Theodore (3) and Jerry (4) in the preceding chapters. They demand grown-up treatment, yet they act

3. See Chapter VIII, p. 95
4. See Chapter VIII, p. 95
as boys. It is their returning response to the play instinct that cannot be understood at such times. It is there to be seen for better direction, and yet not to be seen, for the growth of the individual character. Truly the teacher and parent must have tact! It is impossible to annihilate an inborn tendency absolutely, but it may be stimulated, modified, redirected into new channels, or recombined and reorganized with other tendencies both unlearned and acquired." (5). Over half of the problems of school discipline lie in the instinct of play, so that it becomes the task of the teacher to redirect the surplus of energy flow into those channels which can bring about the most good. The problem is near solution in normal adolescence by applying the theory that we are dealing with a rationalized being. Remember the indignation of Conrad’s young mate (6) at what he considered an insult to his intelligence. As equals there is a response; as adult to child there is little hope of gaining the end in view. The adolescent’s failures, painfully and costly at times, make him turn to others who have had like experiences and can give of their practical knowledge. From these talks, neither “at”, nor “to” him, 5. Benson, Lough, Skinner, West, Psychology For Teachers, p. 65. 6. See Chapter V, p. 60.
but rather, as from one intelligent individual to another, he may choose, in his self-direction of primitive instincts only those motives which can lead to the highest ideals.

From the above discussion it must not be understood that play should be destroyed in the adolescent life. Indeed, for the essentiality of vigor and health, which is a prerequisite of normal life during the period, a third principle, based upon the element of play, could easily be evolved. This instinct combined with that of self-assertion and gregariousness should produce an interest in competitive games and sports which would help to build up tissue and muscles. Socially it should prove a benefit by drawing the individual into contact with others of his own age where he might find himself and his relationship to others in a natural way. Morally it should develop fair-play and honesty. Intellectually it should make a demand for quickness of mental response to any given situation.

As a principle of adolescent education, it is seen that play still has a place, but it must be coordinated with reason and will so that it does not predominate to the extent of "running away" with the curriculum. The adult world demands work; play is secondary. To produce the best work demands concentration, the training for which is one of the most difficult
tasks of the educator. The tendency of the mind is to be forever changing, and if there were no control or fixed mental habits little could be accomplished by thought processes. Nature has endowed us with the power of attention, but it comes in periods of fluctuation, somewhat regular as to flow. The difficulty is to yield to such periods when they come. Such grasping of mental powers demands energy, which is an unstable quantity during the teens. In adult life concentrated effort in all lines of work is the thing that brings success or failure.

As a factor of learning in the mental life, attention is dependent upon two things: interest and association. It is this first factor that teachers so often forget, or supply from their own experienced feeling rather than that of their pupils. Emotional transfer has seemed to work in the case of some teacher contacts, but even an exorbitant amount of enthusiasm can not supply the inherent spontaneous reaction which an individual can obtain from his own familiarity with his material. As an example: to the adult mind mathematics may be loved for its own sake; but for the beginner, a plunge into abstractions may prove deadening without the necessary linking up with past realities, or calling into power the associative faculty and creating there some sort of definite feeling response.
Objectively, interest is aroused through any of the senses; a vivid color, a loud noise, an unusual odor. It is susceptible to changes or any sudden swift action. Subjectively, and here we use Pillsbury's (7) rather carefully formulated idea, there are five different groups of conditions, namely:

1. The idea in mind
2. The purpose or attitude at the moment
3. The earlier education
4. Duty (as the expression of social or individual ideals)
5. Heredity

All of such conditions are not realized at any one time by youth. Often indeed, the first item is supplied by some external force of adulthood. It is a realization of them that Kitson (8) feels is necessary before an adequate, rationalized understanding can be made concerning a vocation. Particularly is this true of those individuals who have some distinct ability in any of the arts. All of the elements, to some of which teachers and parents may have to point the way, are necessary for that "wholeness" of existence while occupied with a definite

7. Quoted from Psychology For Teachers, p. 12.
pieces of work. Thus in fiction, in the case of Hazel (9),
interest was aroused in the subject of English through the
suggestion that she could "make" stories. Possessing a
vivid imagination which up to this time had only been used
for an inward development of the instinct of self-asser-
tion, she now took an interest for the first time in all
school subjects.

This putting to use of the imagination, which is
made up of feeling and association, holds infinite possi-
bilities for a realization of the aim of education. In-
dividuals without such a mental characteristic are liable
to be static. With "visions" come the wonderful changes
in the world of science, as the possibilities of ever
greater use of cosmic laws are seen and understood. With
"flights of the imagination" comes the exploration of
strange lands, the settling of forsaken countries. Fed
by literature, art, and the lives of living heroes, the
imagination can grow beyond all limits of current thought.
Misguided, it can lead to a wasted life of lost dreams
and action; guided it can make the world still more liv-
able. Through its stimulus Youth can find a greater pur-
pose for actual school lessons, for without the ground
work of class-room study or its equivalent there can be
no great engineers, architects, painters, musicians, doc-

9. McPee, William, Race, p. 188.
tors, chemists, diplomats or statesmen, the stories of whose lives have held untold fascination and dreams for youth. Further, there can be no intercourse with the cultured of the race unless those niceties of manner and speech which are the accepted rules of conduct in such a society have been developed. Here, the imagination, through an appeal to the self, can picture the socialized individual as well as the ostracized one. The contrast, above, is sufficient to create an interest in better English and more polished manners.

The picturing of results of right and wrong in matters of conduct is but another help that the imagination gives the educator. How many young children have been kept from wrong-doing by the image of Satan and the eternal fires of Hell? How many youths have been kept from criminal acts by the image of a stern judge and the yawning of prison gates? So vivid may be the picture, that the mind is in eternal agony. Then, it is, that imagination is more than a handicap in educating toward the normal well-balanced individual. Fear can produce a negative education which is worse than no education. Introduced in childhood it develops cowards and other types of weak characters. When applied to sexual matters it produces more evil than any amount of clean hygiene and biology can undo.

As another educational principle of adolescence
parents should never leave sex to be picked up on the street and stored away in an active mind in company with a lively imagination. The intimate questions arising from the young girl's awakening sexual development should be answered by a well-informed and sympathetic mother. Boys, with their sex problems, regardless of most mother's shrinking from the responsibility, had better learn simple biological truths at home than in company with other boys who will give a distorted and ugly view of the physical nature of man. Society has put a ban on open discussion of sexual matters which unfortunately has been carried over into the home. Besides, mothers and fathers are not only ashamed to face their children on this subject, but most of them are entirely too ignorant of the underlying facts to carry on any sexual training. Again the task is left to the school, where in many instances the situation is not much better. Yet every subject can contribute something to better sex life. Rarely is this fact taken advantage of except in biology and sociology. Seemingly, everyone needs education concerning sex.

Nature, perhaps, especially plant and lower animal life, offers a splendid opportunity for gaining knowledge concerning reproduction. In company with a wise teacher, however, nature's lessons are even greater. A love of beauty, sympathy and tenderness for the weak, and finally an appreciation for the Infinite can be obtained
from actual contact with the out of doors. This last, I have already spoken of as the highest aim of all education, a realization of oneself (not from the standpoint of egoism, not from the standpoint of altruism, but from the standpoint of the great good) as part of a great unity with possibilities of Divine Will, intellect, emotion, and power within. The adolescent feels Power at work in the universe, he sees Beauty on the hill top and in the valley, he reasons God into every action about him. My last principle I state in the form of a question: Why are we so blind in our failure to take advantage of not only nature's opportunities, but all the great physical and psychical laws about us that we do not make the spiritual life of the adolescent a "light unto his way"?
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