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TO BOYS

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Personal : To Boys.

You and I are, in some ways, in very different positions. Most of my life is behind; most of yours is in front. I am inclined to look back to the past; you boys, even while you are enjoying to the full the present, are always looking forward to the future.

But it doesn't follow that I can't give you any help. My past is probably very like your future, and the battles I fought then were probably very like the battles you will soon have to fight.

The poet speaks somewhere about being "baffled to fight better," meaning that even out of our failure we can build up success in the future. If I have been able to use the experience gained by past failure to build up future success, can I not pass it on to younger people, so that they may have the success without the preliminary failure?

There are bound to be in life many failures of various kinds. One small boy, when asked by an admiring spectator how it was that he had learnt to skate so well, said: "Oh, I don't know, I think it must have been by getting up every time I fell down." But all failures and all successes are not of equal importance. I want to talk to you of some important ones.

"A warfare is appointed unto men," the Bible says. All life is a struggle, and without this fight that braces the muscles of our mind and spirit we should grow flabby.

The great fight that lies immediately in front of you is the fight of "growing up." And yet, strange as it may seem to you, quite a number of boys don't grow up. Or they grow up in some ways, but not in others. They are getting taller and broader and stronger. But their minds haven't grown up. They ought to be reading grown-up books, and they are still reading childish stuff.

Again some of them are not only growing up physically, as is plain to see, but they are growing up mentally, too. They are in the Sixth, perhaps, getting ready to go to the University, and they are beginning to do some serious reading, to fill their minds with some of the wisdom of the ages, and to hold forth in the debating society, so as to fit themselves for the battle of life and the work of the world — for professional life, or for business, or perhaps for politics, or social service or whatever it may be. But sometimes and somehow their character or their "personality," as we sometimes call it, has not grown up correspondingly.

After all, what is "growing up"? Is it just getting bigger and more muscular and learning more things? No, it is much more than that; and that, important as it is, is not the most important thing. If I asked a lad what he was going to do when he was grown up, he would very likely say: "Oh, I shall be a doctor." Or "I shall be a solicitor." Or "I shall go into a bank." Or "I shall go into my father's business." And if I asked him what he was going to do after that, he would probably look a little blank. And then he might brighten up and say: "Oh, you mean 'settle down'? Yes, I suppose, when I've got a decent position, I shall do like most fellows, marry and settle down."

Exactly. I expect he will. Somewhere at the back of a boy's mind, marrying and settling down, sooner or later, is connected with being grown up. Grown-up people nearly always marry and settle down. And if, further, you ask the boy what exactly he means by settling down, he is very likely to say: "Oh, living in the same place, doing the same work, and bringing up your family."

In short, when you boys grow up, you may follow any one of fifty different callings, but you are pretty sure to marry and have children.

Now what I want to rub in to you is that part of growing up—and indeed the chief part of growing up—is getting ready to marry and have children. Don't misunderstand me. I don't want you to occupy your minds at your present stage with marrying and having children. That is still many years off. And perhaps you never will marry; you don't know. But Nature, at this growing-up stage—we sometimes call it the stage of *puberty*—is preparing you to marry and have children; and it is your duty and privilege, as I want to show you, to co-operate with Nature in this preparing work. You can co-operate with her work without thinking about the end that she has in view—marrying and so on. But you can't co-operate with her work unless you *know* what that work is.

Nature has given us bodies and bodily powers by means of which we can pass on to others the life that we have ourselves received from our parents. And she has given us mind with all its powers so that we can intelligently co-operate with her.

The ancient Greeks, as some of you may have read, celebrated certain festivals with a race in which the runners carried a torch, which they passed along from one to another. It is not quite

certain how they did it, but from this Greek practice we have derived a figure of speech by which we speak of people "handing on the torch," whether of knowledge or art or experience, to the next generation. Now we may not have much special knowledge to pass on, but we all have the gift of life itself to pass on. We pass on the "torch" of life to our descendants.

Life is a very wonderful thing (so wonderful that the greatest men of science are unable to tell us exactly what it is), and the reproduction, or passing on, of that life is still more wonderful a thing. Life can only come from life. Many men of science have tried to produce life from non-living matter, and what is called "spontaneous generation" used to be generally believed in. It used to be believed, for instance, that putrid meat bred maggots. But everybody knows now that maggots are bred from eggs that flies have laid in the meat. Scientists have ascertained by very careful experiments that, when all germs of life have been rigidly excluded or killed, no fresh life ever appears. This is the law known as *biogenesis*—that life can only come from some life that was there before.

If we are, in accordance with Nature's plan, to pass on one day this torch of life, it is plain that we ought to know what provision Nature has made to enable us to do it. For the chief part of "growing up" is to co-operate with Nature in her preparations: above all, to throw no obstacles in the way of her work.

At puberty, which is round about the age of fourteen, you begin to develop in an entirely new way. You have, of course, been growing ever since you were born, getting taller and heavier and stronger. Your mind has been growing, too; the

power of learning things and of thinking things out has been growing. But a quite different set of changes begins now. Some of the changes are plain to other people. Your voice breaks—you can no longer take the treble part you used to take in school concerts or Church choirs. The beginnings of a moustache appear upon your upper lip, and perhaps you get a safety razor. But there are other changes that are felt and seen by yourself though not by others. You begin to develop hair in other parts—notably under the arms and around what are called the private parts.

These changes are all intimately connected with actual changes—chiefly a marked increase in the size—of the private parts themselves. Let me here say that the instinct which leads us to treat these parts as “private” and forbids us needlessly to expose them to view, is a right and proper one, as I hope to show you. But that is not to say that nothing is to be known, and no knowledge is to be imparted, concerning them. That has been the mistake of the past. Boys have been taught to observe a decent privacy — not to expose the parts and not to make them the subject of idle conversation; but they have not had the “why” and the “wherefore” of these parts explained to them.

Up to puberty these parts have had merely to do with the necessary “scavenging” function of passing “water” or urine, by which some of the waste matters of the body are got rid of. The urine is excreted or separated from the blood by the kidneys and then passed down by special tubes (ureters) to the bladder, where it is stored and then passed at more or less regular intervals through the pipe or *penis*.

But now, at the time of puberty, these parts are

being actively prepared for a very different later function (in addition to the old function which will still be discharged in just the same way), the function of handing on the torch of life. Consequently they need care and consideration *now*. A very great and honourable part—a *creative* part—is being given to man to play. He is being prepared, in his humble way, to play the part of a creator and is thus called into an active co-operative fellowship with the Almighty Creator Himself. It is for this reason particularly that the parts in which this creative power is lodged are treated, not as less honourable or less comely parts (as they might have been, had they never had any but a scavenger’s part to play), but as more honourable parts, to be shielded for that very reason from the public gaze.

There is another aspect of the matter which must be made clear. I have suggested that in a sense — a far-off sense no doubt it is — we become, like God, creators or performers of creative acts. Now it is rather difficult, is it not, to think of a God who does not create. God creates men and women in order that His great heart may go out to them in help and sympathy and love. Creation, when we come to think of it, is a going out of self towards others.

You will have noticed that babies and small children and even older children are all occupied with *themselves*, the troubles and needs and pleasures of their small bodies and minds. They are surrounded by the providing and protecting care of parents and friends. They are, therefore, —and it is natural at this stage—self-centred. It is part of a good education to teach children, by gradual stages, that there are other people in the

world besides themselves—that the useful as well as the happy life is found, not in being wrapped up in self, but in going *out of self to other people*. This is the birth of the social instinct. Now Nature comes along at puberty to reinforce, most strongly, this lesson that we are trying to enforce.

For what is the lesson of puberty? What is this lesson of the creative function? It is the going out of self to others. It is the giving of life, the handing on of life, to others. It is the realizing that I am not a mere *ego*—an “I by myself I,” but that I am essentially a social being, a member of society, with a debt of honour to society and to the unborn generations.

That is what nature is trying to teach us. How we can help Nature by being good scholars in her school, I shall try to show you presently. I shall also try to show you some more of her lessons.

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Let us consider for a moment these private parts—the sex organs. They consist of the *penis*—the pipe by which the “water” or urine is discharged; the bag or purse (*scrotum*) which hangs down between the upper parts of the thighs; and the *testicles* (the two round bodies, something like a rabbit’s kidneys, contained in the scrotum). Of these parts only the penis, of course, is used for passing the urine. We shall learn in a moment that the penis now acquires the power (to be used when the right time comes) of performing quite a different function or office. The scrotum exists simply to hold the testicles. It is the testicles that are the essential thing; for they manufacture the seminal fluid.

This seminal fluid—*semen*—contains an enormous number of tiny living cells, specks of living matter, which are called *sperms* and are the seed of life.

Some of you, perhaps, have learned a little botany and have been taught how plant-life is propagated. Plant-life, like all life above a very low level, is passed on to the next generation in what is really a very similar way to animal life. If you look at a flower—a single dahlia, for instance—you will see inside the outer ring of petals an inner ring of delicate stalks (stamens), which end in yellow knobs, covered with a fine yellow dust, called *pollen*. This pollen is the male element of the plant. In the centre of the flower, inside the ring of stamens, is the *ovary* or female element, which is prolonged upwards as the *pistil*. This pistil has a sticky surface intended to catch the flying pollen. In this way the male element is brought into contact with the female and is said to fertilize it, and thus produce a new little plant.

In most flowers, though not in all, the two parts, male and female, exist together in the same plant. Even so, however, Nature arranges for what is called *cross-fertilization*. As the flower ripens, the pollen or male element is carried by the wind or by insects to the pistils of other flowers of the same kind. But in some plants the male and female are separate individuals.

An interesting story is related of the ancient Egyptians, that at a certain period of the year they went into the desert in order to cut off branches from the desert-palms. These they brought back and waved over the date-palms in their own gardens. Apparently they did not know why they did

any discharge. Don't worry about this. If you simply disregard it, the penis will soon relax and become soft again.)

Secondly, it is highly probable, if not certain, that at the growing age of life a considerable portion of the seed-fluid is re-absorbed into the system—that is, absorbed back into the circulation and thus carried to all parts of the body.

We know that at a somewhat later period of life, in those who for some good and necessary reason do not marry, the function of manufacturing the semen remains, if it is not unduly stimulated, *latent*; that is, although truly present, it is not in exercise, and for long periods of time semen may not be manufactured at all. But always under the appropriate stimulus of marriage the function re-asserts itself. There is thus, by the way, no ground for the belief of some men that they will lose this power or suffer in some way in their health if they do not seek some form of sexual indulgence.

We also know now, what thirty or forty years ago was not known, that the testicles not only manufacture sperm cells for handing on the "torch," but make another secretion (which is absorbed directly into the circulation) which is most necessary for the vigour and well-being of the body. The growth of hair, the strength of muscles, the vigour and inventiveness of the intellect, are all things that are associated with the circulation of this fluid through the body. You have very likely read in the Bible and in history books about "eunuchs" and you may have wondered what they were. They are and were found much in Oriental courts, being placed in charge of the harems or women's quarters. They are men who, as boys,

were "castrated," that is, were by an operation deprived of their testicles. Now the practical result of this was two-fold: first, of course, they could not become parents, and secondly, they became fat, flabby and hairless.

I mention this, not because it is curious and interesting, but because it shows you how valuable and important is the part played by the testicles. Their secretions not merely help to hand on the "torch" but are a source of an almost unlimited creative energy which — in those who marry and in those who do not marry — shows itself in all the high achievements of the human race, creations of art, of music, of poetry, of literature, of science, of invention.

If you include marriage, which is the greatest achievement of all (and I have no doubt that most of you are going to marry sooner or later), you see that this wonderful sex-activity furnishes the inspiration of most of the happiness, usefulness and power that men enjoy and wield.

Now this gift is yours. You haven't got to fight *to get it*: it is the gift of a bountiful Creator. But you may have to fight to *keep* it, and it is worth fighting for. You not only want to keep it for your own good and enjoyment, but you also want to keep it so that you may hand it on, unspoilt and undiminished, to the next generation. When we look at it in this way, and when we realize further that in getting to know the truth about our bodies and in using that knowledge in order to co-operate with Nature, we are falling into line with God's plan for us, then indeed life seems really "worthwhile." Many people, even young people, nowadays, seem to have lost the power of wonder. They are bored, or "fed up," as they call it. But if

they looked at life in this way, they would never be "fed-up." They would begin to see how wonderful life is; how wonderful are those bodies in which the activities and energies of life are stored; and how wonderful it is that they can use such bodies for the good of others—for the good even of others who are as yet unborn, and so exercise an influence for good to remotest time. They would then begin to get a glimpse of what religious people mean when they speak of the human body as the temple of God.

I said just now that you may have to fight to keep this precious gift. For while this gift of creative life may be used, it may also be misused. There is an old saying, which some of you may know enough Latin to translate, *Corruptio optimi pessima*. The spoiling of the best thing gives you the worst. Or, the better and nobler a thing is when well used, the worse it is when misused. Here is a gift which Nature gave you in order that you might grow up. Growing up, as I also told you, means growing out of yourself "into other people." Some boys, however, fail to grow up. They remain self-centred, in a little world of selfish gratification, blind to the great possibilities of life. They waste upon themselves the great gift of the life-force.

A practice that a boy at this stage of his development is very liable to slip into, if he is not warned against it, is what is sometimes called "self-abuse" and sometimes by the word "masturbation"—that is, the handling of the private parts in such a way as to produce a gushing or spurting forth of the seminal fluid. A good many boys slip into this practice untaught (and also, I fear, too often unwarned), but many also have been taught by older

boys. I wish to urge you, if you have slipped into this practice, to give it up at once, before it becomes a habit; for the habit, once formed, may be very difficult to break off. If you have never done this thing, be sure you never begin.

Now, why am I so emphatic upon this point? In the first place this is a *wrong* habit—not just a bad habit like biting your nails. This habit is morally wrong, and boys who practise it know quite well in their consciences that it is wrong, even though they may have slipped into it more from ignorance than from anything else. But as conscience tells you that, I need say no more about it.

In the second place it *is* a habit. An act repeated soon acquires the force of a habit, and the habit of thus mishandling the private parts gets a very powerful grip of a boy and is extremely difficult to break off. Many habits, of course, are good—but this is definitely a wrong habit.

In the third place, the practice, which is at first purely physical and bodily, always tends after a time to be accompanied by ugly, evil thoughts. And not only does the practice soon acquire over a boy the force of a habit, but the evil thoughts also establish themselves in the mind with the same enslaving power.

Indeed, it is mainly in the mind and in the thoughts that the ill effects of this practice lie. It used to be said, and I am afraid we doctors were largely responsible for it, that all sorts of illnesses and diseases—consumption, epileptic fits, insanity, and so on, resulted from this practice. *There is no truth whatever in all this: masturbation does not produce disease.* If indulged in excessively self-abuse will produce a temporary ex-

haustion of the body and, in some cases, a weakening of the memory and the power of concentration.

But after all, apart from moral weakness of which we are all ashamed, the really serious thing about this misuse of the bodily powers is that all that creative energy, and all the possible fruits of that energy, of which I have already told you, are squandered and wasted by being turned in and centred upon oneself. A boy becomes self-centred; he is apt to lose interest in those things—whether sports or studies—that brings him into healthy contact with other boys. Such a boy does not develop a full personality or a sound character. He fails, in short, to “grow up.” There is an absurd advertisement that says that, if you drink Somebody’s beer, you will be “twice the man.” But it would be often true to say that, if a boy persists in this bad habit, he will be, from the point of view of character, only “half the man.”

This handicap, this half-manhood, this “un-grown-upness” is liable to follow a young man—to dog his footsteps, as it were—even when he marries. That day may seem to you quite a long way off, but sensible people will always look ahead and make provision for the future. It is not that his bodily powers are insufficient for the requirements of married life, but that in many cases a man’s character has been so stunted and dwarfed by a persistence in the evil habit that he is unable to make the best of married life or to get from it the supreme satisfaction that the normal and healthy person gets. You are not now at a stage of knowledge or development at which you can understand this, but you must take my word for it. It is not so much a matter of anything dreadful happening to you as of your losing, or letting slip

through your fingers, a great source of happiness and power; and this is all the more serious when you reflect that, in the ordinary course of things, marriage is a job for life.

Now if you want to attain that full development of manhood and to preserve that full creative energy of which I have spoken, and also to pass it on to generations to come, you will make up your mind to keep this unwholesome thing at arm’s length and to preserve a clean mind in a clean body.

Every normal boy desires to grow strong and tall and vigorous, and it is certain that in a healthy, well-balanced body and mind the bothers from temptation are lessened. Indeed, it is an encouraging thought that what helps to make a fine, useful body happens also to help in keeping in its proper place this new feature in a boy’s life—sex.

But how, it may be asked, in the face of temptations both from without and from within, *is* a boy to steer clear or to get clear of this bad habit? Well, there are a number of suggestions for a good hygiene which, if carried out, will do much to reduce its power.

It is, of course, recognized that during school life the routine of living is arranged *for* a boy and not *by* him: therefore a boy should not attach undue importance to any specific recommendation nor worry if it is out of his power to achieve it.

Nevertheless, everything possible must be done to keep the general health and development at the highest possible level. To this end a boy must have plenty of good nourishing food, plenty of sleep, plenty of fresh air, plenty of cold water both externally and internally, and plenty of exercise.

These general instructions require supplementing. The food should be simple. Avoid rich and highly-seasoned food, strong tea and coffee and all forms of alcohol. Don't take meat or heavy meals just before bedtime. The regular action of the bowels is very much a matter of habit. Train your bowels to good habits of daily action. If there is any difficulty or sluggishness, eat brown bread and plenty of fruit. Drink at least three pints of fluid a day.

Do not meddle with yourself (or handle yourself beyond what is absolutely necessary, as when you wash or make water), and do not let any other boy meddle with you.

Always have your bedroom window open—well open—winter and summer. Don't be afraid of being called a "fresh air fiend."

Don't be afraid of the daily cold bath. It is invigorating to body and mind. In winter you can take the extreme chill off by adding a little hot water.

Pass water last thing before getting into bed. Sleep on a hard mattress, not on a feather-bed, and sleep on your side. Should this prove difficult you may find it helpful to tie an empty cotton reel on a piece of tape and fasten this around you, so that the reel rests in the "small" of your back. If then you turn over during sleep you will soon "turn again!" Let the bed-coverings be warm but not heavy. Many people sleep under far too many bed-clothes. In very cold weather the feet may need to be kept warm with bed-socks. Endeavour to go to bed healthily tired so that you fall asleep at once.

In the morning it is important not to lie abed but

to rise *immediately* upon waking and have your cold bath, followed by brisk rubbing-down with a rough towel. Then take some brisk exercise for at least ten minutes in the open air or before an open window. Any exercise out of doors is good. Indoors, of course, one is restricted; but a punch-ball, a skipping-rope, or a Sandow "developer," can be used in any ordinary room, or you can do "physical jerks" without any apparatus.

Not your room alone should be well ventilated. Ventilate your lungs by regular deep breathing exercises night and morning. But in addition to this "ritual" exercise, take plenty of exercise in the form of games and sports that bring you into contact with other boys. Never shirk your school games. Take an interest in them and try to excel. Aim at top-hole physical fitness. Don't smoke. There is not much to be said for the practice at any time, but it is definitely harmful, even in what is called moderation, until you have attained your full growth.

All the hints given so far relate to the outside of you, but more important even than attention to the body is attention to the mind. "Keep well thy heart," said Solomon, "for out of it are the issues of life." And Christ Himself said that it was "out of the heart" that all kinds of evil things proceeded. If you are to have a clean body, you must have a clean mind. So you must watch your thoughts. Put away instantly any wrong or unworthy thought that suggests itself. Close your ears and your eyes to all that suggests evil. Don't give the devil an inch; for he will certainly take an ell. There is a call for self-discipline and self-control. To the heaven of a clean and fully developed manhood you will not be carried on any

bed of roses or cushion of down. But self-discipline will surely brace the muscles of the soul.

The remedy for the occupation of the mind with wrong thoughts is to admit the right thoughts. "Nature abhors a vacuum," the old physicists said. That is not perhaps quite sound physics, but it is sound philosophy. The mind must be filled with what is good, or what is evil will certainly get in. Go and enter immediately upon some vigorous activity when unpleasant thoughts assail you.

Cultivate a hobby for the time not spent at school work or school play. Collect something—stamps, bird's eggs, butterflies, anything that interests you; and do it thoroughly. If you collect stamps, learn all about them—the different issues, the different kinds of paper, the different water-marks. Let them teach you something, too, of the geography and the history of the countries they come from. This will make the hobby not only more instructive but much more interesting. If you collect butterflies, don't be content with sticking a pin through them and putting them in a glass case. Name them, classify them, find out something about their habits and their life-history.

Perhaps in a special line of study—some study outside the school routine—you can find a hobby; a study of natural history, for instance, of primitive races, of archaeology. All boys in their books of adventure come across savage or semi-savage races, and excellent illustrated works are published about the living races of mankind. Here is a most interesting study that may, as you grow older, lead you into the depths of what is called anthropology. Or in your own neighbourhood some local antiquarian has opened up a *tumulus* or pre-

historic barrow, or has dug up some flint weapons, relics of long-forgotten man; or you may see specimens of their axes or their pottery in the local museum. This may lead you into the delightful by-paths of archaeology. Or a text-book on geology and a geological hammer may open up to you the bowels of the earth and reveal its wealth of fossils. Or the microscope may unveil for you a whole world that the unaided eye has never seen.

The world, indeed, is crammed full of interest, and it is a kingdom that is yours for the entering. All its treasures may not appeal to you, but there are surely one or two that might become of such absorbing interest to you that you could effectually switch off your mind to them whenever unworthy thoughts presented themselves.

I may here remind you that a good friend may be useful in much the same way as a good book or a good hobby. Happy is the boy who has a really good friend in whose companionship he may find the distraction he needs from unprofitable musings.

In a somewhat different way a friend older than yourself—a father, an elder brother, a sympathetic family doctor, a minister of religion, or any wise person on whom you feel you can rely—may help, if you take him into your confidence. Put before such a friend your whole case—your temptations and your struggles—seek his help, and let him know whenever your resolution fails and you yield. The mere fact that somebody else knows—the mere fact that you are able to tell him if you fall—will nerve and strengthen you for successful battle.

There is yet another Friend, a supremely wise Heavenly Friend, upon Whom you may call, and from the fulness of whose power you may draw, and that is Jesus Christ. To draw upon His power

you must first give yourself up to Him, and it seems to me the most natural thing in the world to give oneself to Him, because He has first given Himself not only for us but to us. His Life and His Death are the pledge of God's desire to help us—the pledge that, if God sets before us a high ideal of noble conduct, He will also help us to attain it. The power and wisdom of an earthly friend are limited, but the power and wisdom of God are unlimited. Let the practice of prayer, of talking to God as a child to his father, be regularly maintained. It is probably better to express a general (but, of course, sincere) desire for forgiveness of past sins and for power against future sins, without stress on the particular failing; for this is a kind of besetment which, by being dwelt upon over-much, tends to enter ever more deeply into the mind.

There is still another friend who can help, and that is *yourself*. I am not inviting you to an exercise of spiritual pride. God may work *without* instruments, but He usually works *through* instruments, and one of these instruments is yourself. Why has God given you a will, a strong sane will, if you are not to use it?

But some boys have tried exerting their will-power, and they are discouraged because repeated failures seem to suggest that their will-power and their defiances are not going to get them anywhere. Well, it seems sometimes as if, odd though it sounds, strength for the battle is got by stopping the battle. An old-fashioned hymn which you may never have heard but which I am old enough to remember very well says:

Lay your deadly doing down,
Doing ends in death.

Now, there is a great psychological truth in that. A medical friend of mine once said, in my presence, that he had himself completely broken the habit of smoking by telling himself one evening as he was getting drowsy in his chair, that the desire to smoke had completely gone and that he would never smoke again, for it was not a part of his nature. Now this is most interesting, and it is of practical interest for our purpose; for we are now dealing with a habit which, like the smoking habit, is very strong, and which also is not really a part of our nature. Let it therefore be noted that a boy may have great success by saying, just before tumbling in at night, "I have finished with this business altogether." The suggestion is made, you notice, the last thing at night—perhaps even better *after* "tumbling in at night"—when you are beginning to get drowsy and the conscious mind is least active.

In this connection Dr. William Brown, a well-known Medical Psychologist, says:—

"In breaking oneself of such a habit as the habit of self-abuse the right method to employ is unquestionably the method of auto-suggestion; and by auto-suggestion is meant, concisely, a calm, effortless affirmation addressed, in a state of muscular relaxation, to the subconscious mind. Let the individual, the last thing at night, just before going to sleep, lie back in bed, close his eyes, and take a few slow, deep, regular breaths. He will find that, as he breathes out, his muscles become more and more relaxed. Then in that state of relaxation of muscle and of mind let him calmly think and say to himself: 'I am

completely free of this habit; I shall never give way to it again.'

"If he does that sufficiently, emphatically, and precisely, he can get rid of the habit by one single suggestion. That has happened to several persons within the writer's own experience. If one suggestion does not prove enough, it should be repeated night after night."

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The temptation sometimes comes on with special force and peculiar suddenness. In that case you should, if it is daytime and at all possible, leave the room and, if need be, the house, and mix in the society of other people. Mr. Bisseker, the late Headmaster of Leys, suggests some handwork or craft, because it engages the hands and the mind at the same time. If it should be night-time or if for any reason it is impossible to get into other people's company, sit up and provide yourself with paper and pen for some literary effort. You may not be by nature a poet, but do your best to write some rhymed verse. The effort, as the novelist Thackeray once put it, of finding some other rhyme for "sorrow" besides "borrow" and "to-morrow," should effectually distract your thoughts, and you might perhaps discover by accident that you were a minor poet! The late Canon Bothamley suggested the reading of a detective story. The breathless absorbing mystery story has its uses.

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There is one more thought that I should like to leave with you. I have been trying to impress upon you that the "fight," or if you like the

"adventure," that is set before you at this time of life, is the fight or adventure of "growing up." I have also impressed upon you that "growing up" is very largely concerned with the right care of—and the right attitude towards—the sex organs which are now taking on a special development for a special purpose. "Growing up," then, has plainly a good deal to do with the opposite sex. But the opposite sex also has to learn to "grow up." God has created man and woman to be the complement of each other—that is, each to supply what the other lacks and so co-operate with each other in building the family, society, and the State itself. They can start co-operating to this end by helping each other, here and now, to "grow up." These days of free companionship of boys and girls afford great opportunities to those who are wise enough to use them—opportunities of getting to know each other in natural circumstances, of free interchange of thoughts, feelings, and plans, and—one may add—of greatly diminishing by frank and natural mutual friendliness the force of sexual temptation.

But here I may let off a little word of warning. It is for your safety and for the safety of the other party that you steer clear of too close physical contacts. It is quite possible to misuse these opportunities of free companionship by indulging in hugging and kissing and "petting," and also by the mental contact of silly sentimental and flirtatious conversation. All this is at its best foolish and at its worst harmful by stimulating prematurely the desires connected with the sex-organs.

The higher motives of conduct concern also the parents who watch over you with anxious and

affectionate solicitude; the girl (unknown as yet) with whom your life will one day be linked in a partnership which may be greatly influenced by what you are and what you do now; the friends and acquaintances who may one day be helped by the self-control and self-discipline that are even now moulding your character "to shape and use"; and, above all, the God Who is "the Father of the spirits of all flesh," Whose holy Will is the highest law of man's being.

ALLIANCE OF HONOUR PUBLICATIONS

The following have been published in Australia and are available in any quantity. A full list of the Alliance's English publications will be posted on application. Supplies, however, are very limited owing to shipping difficulties.

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A guide for both sexes.

"Telling Your Children," by Enid M. Smith, M.B.,
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A talk to girls about themselves.

OF ALL BOOKSELLERS

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AIDS TO HEALTH AND CHASTITY

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Moderation in eating and drinking. Avoid late suppers, and the use of intoxicants.

Sleep on a hard bed, and on your side—not on your back. Too little clothing rather than too much, and keep your bedroom window open. In the morning get up as soon as you awake. If you awake in the night, to urinate is sometimes a good plan.

There is no greater aid to chastity than plenty of cold water. If possible take a cold or tepid bath every morning; failing this, sponge locally, or better still—all over with cold water, and dry yourself energetically with a rough towel, rubbing the limbs from the extremities. Keep all parts of the body perfectly clean.

The bowels should be opened regularly every day.

Take plenty of exercise, and let your time be fully occupied. Breathe through the nose, and accustom yourself to fully inflate your lungs.

If you are troubled by night discharges, and they do not occur more than once or twice a fortnight, there is no cause for alarm. Should you wish for advice, visit a properly qualified medical man, and under no circumstances go to quacks.

To gain a mastery over the body, the mind must be kept pure. Don't think of wrong things, or read or look at anything that excites impure thoughts. Try and put down all smutty talk, and if coarse jests are made, do not laugh.

"Whatsoever things are true . . . honourable . . . just . . . pure . . . lovely . . . of good report . . . THINK on these things."

The Alliance of Honour

112-114 City Road, London, E.C.1

Founded 1903, by A. B. Kent and E. E. Bagnall

THE OBJECTS OF THE ALLIANCE ARE:—

- (a) To unite men and women in a world-wide and active campaign on behalf of individual and social Purity.
- (b) To invite public support and to co-operate with religious bodies and other organisations professing the same Objects as the Alliance.
- (c) To promote the Moral welfare of young men and women, by circulating suitable literature, and by active propaganda through lectures, cinematograph demonstrations, public meetings, etc.
- (d) To provide counsel and guidance to all who find themselves in difficulty or danger on sex problems.
- (e) To afford guidance and active help to parents and teachers on the important question of the sex-education of children and young people.
- (f) To strive for an equally high standard of Morality for both sexes, and for an enlightened public attitude on all questions bearing on the Moral welfare of the individual and of society.

N.B.—In all its propaganda the Alliance of Honour recognises the importance of Spiritual aid in the attainment of Personal Purity, and the spiritual aspect is therefore kept to the forefront in its operations, which, from the religious standpoint, are inter-denominational in character and Christian in principle.

Membership is open to all who are in sympathy with the objects of the Alliance, and desire to work on behalf of Purity. Men and women over 17 years of age; minimum annual subscription, 2/-. Juniors, over 4 years, 1/-. Honorary members, 10/- annually.

For literature, enrolment, advice on personal problems, or sex-education, write to the Hon. Secretary, or to the Hon. Secretary, Women's Section, The Alliance of Honour, 174 Collins Street, Melbourne.

Sydney—56 Hunter Street.

Adelaide address—"Mildway Centre," 66 Pirie Street.

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