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PSYCHO-ANALYSIS AND EDUCATION: THE VALUE OF SUBLIMATING PROCESSES FOR EDUCA- TION AND RE-EDUCATION.¹

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In a previous paper² on the relation of psycho-analytic work to the problems of education, I laid especial stress on what may be called the *negative* aspects of education, that is to say, on the avoidance of measures calculated to produce lasting injury on the child's mind, and I pointed out a number of respects in which present-day methods fell short of even this humble ideal. In the present paper I propose briefly to call attention to some *positive* aspects of the relation between psycho-analysis and education, namely, certain respects in which the knowledge gained through psycho-analytic work could be made use of for educational purposes to great advantage. The knowledge in question relates to the process known as sublimation, one which is at the basis of a great part of educational endeavor.

The word "sublimation," borrowed from the terminology of chemistry, was introduced by Freud to denote a psychological process defined by him³ as "the capacity to exchange an original sexual aim for another one which is no longer sexual,

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²*Psycho-Analysis and Education*. Journal of Educational Psychology. Nov., 1910. P. 497.

³Freud. *Sammlung kleiner Schriften zur Neurosenlehre*. Zweite Folge, 1909. S. 181.

though it is psychically related." In another place⁴ he defines it as "a process by which outlet and application in other regions is opened to over-strong excitations from the individual sources of sexuality." A few general remarks on this subject will be necessary before we can discuss the bearing of it on education.

It has of course long been recognized that the sexual instinct supplies important contributions to more general mental tendencies and capacities, the evidence for this being principally of two kinds: In the first place the close association and even resemblance between the sexual impulse and such activities as those of religion and art leave no doubt in the mind of most thinkers that the former furnishes a considerable body of feeling which finds application in these spheres. Some authorities would go so far as to trace religious and artistic activities entirely to the sexual instinct, and indeed the evidence in favor of this view is much more extensive than is generally appreciated, but the commoner opinion is that the instinct merely adds some of its own peculiar feeling and impulses to religious and artistic tendencies that are already present in the mind, and which originate in other sources. This problem does not concern us here, and it need only be repeated that the main point is accepted by practically all writers, namely, that at all events *some* of the driving force behind the impulses and interests of art, religion and many other mental activities is derived from the sexual instinct. The following passages illustrate this idea; very similar ones might be quoted from Metchnikoff, Moebius, Schopenhauer, and many other writers. Bloch says⁵: "Aus diesen innigen Beziehungen zwischen sexueller und geistiger Produktivität erklärt sich die merkwürdige Tatsache, dass gewisse geistige Schöpfungen an die Stelle des rein körperlichen Sexualtriebes treten können, dass es psychische *sexuelle Aequivalente* gibt, in die sich die potentielle Energie des Geschlechtstriebes umsetzen kann. Hierher gehören viele Affekte, wie Grausamkeit, Zorn, Schmerz und die produktiven Geistestätigkeiten, die in Poesie, Kunst und Religion ihren Niederschlag finden,

⁴Freud. *Drei Abhandlungen zur Sexualtheorie*. Zweite Auflage, 1910. S. 83.

⁵Bloch. *Das Sexualleben unserer Zeit*. Zweite Auflage, 1907. S. 100.

kurz, das ganze *Phantasieleben* des Menschen im weitesten Sinne vermag bei Verhinderung der natürlichen Betätigungen des Geschlechtstriebes solche sexuellen Aequivalente zu liefern, deren Bedeutung in der Entwicklungsgeschichte der menschlichen Liebe wir noch näher zu betrachten haben." Loewenfeld⁶ similarly declares: "Dass die Libido oder überhaupt die Sexualität einen sehr bedeutenden Einfluss als Triebkraft auf das seelische Leben ausübt, hierüber sind alle jene, welche sich mit diesem Probleme beschäftigten, einig."

In the second place, experience has shown that various activities possess in a high degree the power of diverting sexual impulses, and of thus alleviating undue tension of sexual origin. The general recognition of this fact is illustrated by the frequency with which the advice is given to those leading an abstinent life, or struggling with the habit of masturbation, to apply their interest and impulses to sport, work, and so on. That the energy thus won from the sexual sphere represents a cultural gain and has proved of the highest significance in the progress of civilization is also widely appreciated.

There are, however, several matters in this connection that are not commonly recognized, and which are of considerable importance in regard to the problems of education. The usual view of sublimation, one implicit in most writings on the subject, is that it is a process whereby the normal sexual desire of an adult becomes, more or less consciously, replaced by an interest in other matters. This conception contains, as we shall see, a number of important errors; they may be summed up by opposing the following statement: Sublimation concerns not so much the normal sexual desire as the individual components of the sexual instinct; it refers to the child far more than to the adult; it is an unconscious process, not a conscious one, and it does not consist in a replacement. These points may next be considered in detail, and in the reverse order from that just given.

(1) The exchange of the secondary social aim for the original sexual one constitutes not so much a replacement of the one by the other as a diverting of the original energy into a fresh

⁶Loewenfeld. *Ueber die sexuelle Konstitution*, 1911. S. 173.

direction; the occurrence is, in fact, better described by the term displacement than by that of replacement. The conative aspects of the affects in question may perhaps be best denoted by the expression desire, or, in Freud's language, the wish. Now, without maintaining that this is, strictly speaking, a form of energy,⁷ or that the laws relating to physical energy can be directly applied to it, one cannot avoid seeing certain resemblances between it and physical energy, sufficient at all events to justify one in drawing an analogy between the two for purposes of illustration. The principle of the conservation of energy, for instance, is certainly valid in the mental sphere to a far greater extent than has generally been supposed. The careful psycho-analytic work of the past few years, and particularly that aspect of it that is concerned with unconscious mental processes, has shown with ever-increasing plainness that on the one hand desires and other affective processes are very tenacious of existence and resist decay with a really astounding vigor, and that on the other hand what appears to be a cessation of desire is frequently found on closer examination to be actually a transformation of the form in which the desire is being manifested. One feels, therefore, very inclined to venture the generalization that the same principles of conservation and transformation of energy hold in the mental as in the physical sphere. Such a theory would require a very extended experiential testing before it could be raised to a level of high probability, but the impression one receives of the truth of it is at times very intense when one over and over again witnesses how a given desire may run through a person's life, baffled here and thwarted there, but constantly and untiringly seeking for some means of expression. In psycho-analytic work one sees clearly that the process above referred to of replacement and diverting of interest is substantially one of continuity, and that the later expression is, so to speak, a psychological equivalent of the earlier one. In other words, the energy employed in making use of the new interest is derived from the old one, and the later activity is only another, more indirect, means of gratifying the same de-

⁷See on this point Bleuler. *Die Psychoanalyse Freuds*, 1911. S. 73, 74.

sire. In this way various fundamental desires may run through the whole of a man's life, though the continuity of their manifestations may be not at all apparent to the casual observer.

The reason why this continuity is in most cases not obvious is because the resemblance between the two forms of expression does not appear on the surface, and is often to be revealed only through some analytic procedure. In many instances the association between them is apparently merely a superficial one, and the fact is overlooked that this covers a deeper and inherent connection in the subject's unconscious. The transference of the desire from one field of interest to another is effected by means of the mechanisms that Freud in his *Traumdeutung* has shown to be characteristic of unconscious functioning in general; further, the causes of the transference are the same here as in other mental processes where the same mechanisms are to be observed, in relation to dreams, wit, neurosis, and so on. Most often it is largely a matter of displacement alone. The affect, or conative trend, becomes dislocated from the idea with which it was originally connected, and then associated with another more suitable one. It is important here to bear in mind that it is the same affect, or desire, that is operative in the two cases; it is not a replacement of one interest by another, but a displacement of a given affect from one idea to another, from the first interest to the second. More complex changes are brought about in the occurrence that is characterized by the replacement of one affect by another, for instance, love by hate or anger. In some cases it is believed by a number of writers that a true conversion takes place by which the one affect becomes literally transformed into the other, particularly love into fear; while others, including myself, consider that the first affect operates merely by evoking an exaggerated manifestation of the second one, which is thus in a way a reaction to a stimulus. In either event the empiric result is the same, namely, that the one affect, which is unable to find satisfactory expression, disappears from view and is succeeded by the other, which therefore stands in some generic relation to the first.

(2) It is important to bear in mind that the process of sub-

limation is mainly an unconscious one; that is to say, it takes place without the subject being aware of it. It does of course happen that, either spontaneously or on advice, a person who is troubled with a desire that cannot be gratified devotes himself to the pursuit of sport, study, and so on, and in so doing consciously sets going the first stage of the sublimating process by providing the opportunity for this, but even then the actual transference of the affect proceeds unconsciously, as one discovers through psycho-analysis. Occurrences such as these, however, comprise, as will presently be explained, only a small part of what is known as sublimation, and in most instances the whole process is entirely unconscious. This is emphasized in the following passage of Loewenfeld's,⁸ who fails, however, to draw some very obvious inferences from it: "Dabei muss noch wiederholt betont werden: *Nicht die im Bewusstsein sich vordrängende Libido, d.h. das als solches fühlbare geschlechtliche Verlangen ist es, was die förderlichen Einwirkungen der Sexualität auf unser Seelenleben zu stande bringt. Dieser Einfluss kommt lediglich der in das Unterbewusstsein herabgedrängten oder überhaupt nie in das Bewusstsein gelangten Libido, resp. den ihr entsprechenden zentralen Erregungen zu.*"

(3) Of predominant importance in regard to the problems of education is the fact that the process of sublimation is much more a matter of childhood mentality than of adult. Any sublimation that occurs in adult life is but a feeble copy of the enormous extent to which it goes on during childhood, especially during the first half of this; in fact, the weaning of the child to external and social interests and considerations, which is the essence of sublimation, is perhaps the most important single process in the whole of education. The spontaneous activities and interests of children are totally different from those that are the aim of educational strivings, and they have to be replaced by these. In accordance with the principle mentioned above, however, this replacement is not so much the putting of fresh educational interests in the place of the earlier spontaneous ones as the diverting of fundamental desires and

⁸Loewenfeld Op. cit., S. 180.

interests into new channels; it is the utilizing of the same energy in other ways. Appreciation of this fact would lead to a much closer study than has hitherto been made of the nature of the energy that stands at our disposal for educational purposes, and of the forms in which it spontaneously manifests itself. Teachers empirically recognize the importance of presenting their subject-matter in such a way as to appeal to children, but the efforts so far made in this direction have been based on a very inadequate study of what the primary interests in children that have to be appealed to really consist in. From Clark University appeared recently a stimulating paper^o containing the data of a questionnaire on "the spontaneous constructions and primitive activities of children," including such matters as the kind of things children *spontaneously* do with snow, sand, earth, string, stones, knives, and so on. This paper of Acher's is valuable not only for the extensive data it contains, but also for the clear-sighted vision shown for the immediate bearing of these on the problems of education. I cannot do better than quote the following passages from it: "The student of child study who is familiar with the material that has been collected in the past two decades on this subject cannot but be impressed with the great difference which exists between the theory of education which this child study investigation suggests on the one hand and the theory which underlies much of the actual school work on the other. It is quite evident that there are many instincts and interests of children already revealed by these investigations which are not taken account of and utilized by the school programme of to-day. * * * It thus becomes the imperative duty of educators to follow this course of development and work with the current of psychic evolution and not against it as is so often the case at present. * * * It is becoming more and more clear as the child study material accumulates that the child has feelings, motives, instincts and interests that should guide the educator in his work rather than that the educator should undertake to direct and modify the child's development. The child must be allowed to evolve naturally and

^oE. A. Acher. *American Journal of Psychology*. Jan., 1910. Vol. XXI. P. 114.

in harmony with its racial inheritance. But in the school work of to-day the social inheritance of comparatively recent times continues to be imposed on the child and the deeper impulses of its soul are scarcely touched. * * * It is needless to say that there are hundreds of other vague instincts, motives and interests in the child's soul besides those above referred to. The full and complete expression of these would give every child a richness of mind that would characterize it all through life and enlarge its sphere of interests to an extent hardly dreamed of now."

There are, unfortunately, two serious deficiencies in Acher's work, deficiencies that are inherent in his method of approach, and which need to be remedied by work done along other lines that may serve as a complement to his observations. Namely, he omits to trace either forwards or backwards the spontaneous activities studied by him. On the one hand, not developing the principle of the displacement of energy discussed above, he fails to indicate the precise educational and social uses to which these activities can be put, nor does he discuss the normal fate of the tendencies in question. On the other hand, he fails to see that they are not, as he thinks, primary in nature, but are themselves the outcome of still deeper and older tendencies present in the individual from the earliest childhood. This could not, of course, have been determined from a mere questionnaire inquiry, and well illustrates the limits of this method. By psycho-analysis of the individual one is enabled to trace in great detail the psychogenesis and later evolution of each of these activities, and if a sufficient experience demonstrates the presence of constant features in this evolution one can with considerable probability formulate certain generalizations along these lines. It may be said that anyone accustomed to psycho-analytic work could at once interpret the majority of Acher's observations in terms of still more primitive childhood tendencies, and also indicate a variety of later manifestations in which they might become expressed. This matter will presently be considered from another point of view.

(4) The process of sublimation is concerned with much deeper agents than mere ungratified sexual desire. The whole

subject is commonly discussed in a superficial manner as if it were a question of the individual being disappointed in love and seeking consolation in the arms of religion, of work and what not, or of his being spurred on by the stimulus of love into some artistic or other activity. For instance, Loewenfeld¹⁰ constantly tests the significance of sublimation for scientific and artistic work, etc., by trying to correlate a given production with a possible love affair. Such things may presumably happen, but they constitute a very small part of what is meant by the term sublimation. It cannot be insisted on too strongly that sublimation is concerned not so much with normal sexual desire, in the narrow sense, as with the individual biological components of the instinct, *i. e.*, with the various infantile tendencies that later on form the basis of erotic desire as well as of many other (non-sexual) interests. This is clearly of cardinal import for education, for it means that sublimation is not a matter of displacing for other purposes a diffuse energy, but an accurate and specific transference of energy from one given field of interest to another; each special later interest corresponds with a special primary component of the sexual instinct.

In psycho-analytic work one also obtains an insight into the function served by the process of sublimation and the forces that bring it about. It is found that the earlier tendencies that are in this way displaced by later ones are of such a kind as to be unacceptable to the social and ethical standards of a civilized community, and therefore also to those of the child as soon as he begins to be subject to the pressure of his environment, *i. e.*, after the age of about six months. They concern such tendencies and traits as preoccupation with his own body, and especially with particular parts of this, interest and pleasure in various bodily functions, especially those of excretion, curiosity about such questions as the difference between the two sexes, the origin of babies and the nature of married relations, selfish inconsideration for others, jealousy and resentment at being disturbed or interfered with, and so on, tendencies which modern writers group under the broad term

¹⁰Loewenfeld. *Op. cit.*, S. 190, 191, 210, 220, etc.

of sexual. These tendencies have to be renounced by the child, the completeness and ease with which this is accomplished varying greatly from one instance to another. They, of course, become forgotten in later life, or, as it is technically called, "repressed"; this is one reason why they are so extensively ignored by adults, and the significance of them for childhood development greatly underestimated. They do not, however, die, as is generally supposed, but undergo a transformation, finding an outlet in more suitable modes of expression, and thereby furnishing energy of incalculable value for social and educational activities; this is the process of sublimation.

It is difficult to furnish actual instances of sublimation that would carry due conviction, because one is not justified here in assuming any considerable familiarity with unconscious mental processes, so that the instances given will run the risk of appearing like mere unsupported and improbable assertions. With this reservation, however, the following remarks may be made. It has fallen to me, as to most other psychoanalysts,¹¹ to have the opportunity in a great number of cases to trace the impulses that led various persons to enter upon their respective profession or employment, and even matters so important as this one finds to be dictated by unrealized and buried tendencies to a far greater extent, in comparison with external inducements and opportunities, than is generally supposed. These external factors, important as they may seem to the casual observer, are often but the pretext for the expression of some primary, submerged striving. A child, for instance, who has conquered a sadistic love of cruelty may when he grows up become a successful butcher or a distinguished surgeon, according to his capacities and opportunities. One in whom the exhibitionistic fondness for self-display was pronounced may develop into an actor, an auctioneer or an orator. There comes to my mind a patient who as a child had shown an unusually strong interest in the act of micturition, in the guidance of the flow, in the power of it, and so on: when a little older he was passionately fond of playing

¹¹See Stekel, *Berufswahl und Kriminalität*, Archiv für Kriminalanthropologie und Kriminalistik, 1911, Bd. XLI., and Fortmüller's review of Ostwald's *Grosse Manner* in the *Zentralblatt für Psychoanalyse*, Jahrg. I, 1911, S. 348.

with streams and puddles, manipulating them in every possible way; he is now a well-known engineer, and has constructed a number of canals and bridges. Others, whose primary interests concerned more solid excretions, sublimated these in their childhood through various games ("spontaneous activities" of Acher), and later became—one an architect, another a sculptor, a third a type-moulder, and so on; one, finding that solid substances were more easily moulded and played with after they had been heated, developed a fondness for cooking and became a chef. It is not maintained that these factors were the only ones operative in determining the choice, and still less that the professions named are always chosen as a result of the particular unconscious agents just mentioned, but extensive experience of the tenacity, vigor and durability of such unconscious factors forces one to estimate their importance much more highly than is generally done.

Returning to the subject of education, we have to note that processes similar to those just indicated in connection with general matters, such as the choice of a profession, are also at work in narrower and more specific interests of childhood life. Whether a particular subject, geography, history, etc., will appeal to a given child, and whether he will be successful in his studies of it, very largely depends on the special aspect that is first presented to him, and on the extent to which this aspect associates itself with interests already existent in his mind. On the other hand, special difficulty that a child may have in acquiring a given subject is often due, not, as is generally thought, to any inherent deficiency in this respect, but to inhibitions that originate in a more primary interest with which the subject has become secondarily associated, and which has transferred on to the latter its own affects, difficulties and conflicts. The main thesis of this paper is that a fuller knowledge of the primary interests and tendencies of the child would enable us to devise methods of education that would, as it were, link on the tendencies we wish to implant to those already existing, and thus by accurately diverting the primary interests utilize them for social and educational purposes with much greater effect than is achieved by our present empirical and rule-of-thumb methods.

If these principles are accepted the question inevitably arises as to whether they are at all compatible with the present system of mass teaching, or whether on the contrary they do not lead to an insistence on a more individualistic system; the importance of the question lies in the fact that it is a practical one, so that the value of the principles will probably be estimated by it. It cannot be denied that the weight of the foregoing considerations must be added to that of evidence from very different sources which goes to show that much greater attention will have to be paid to the individual child if the best results are desired. Indeed, this whole question may be regarded as settled on the scientific side; it is now merely a financial one. In this connection, however, we may add the following consideration: As has been insisted on by both Freud¹² and Loewenfeld,¹³ there are distinct limits set by nature to the extent to which sublimation is possible, and it is, above all, important to bear in mind that these vary enormously with different individuals. Our present system of forcing all children except those obviously defective through the same intellectual mill is probably productive of much less harm than our even stricter custom of exacting, under fearful penalties, a uniform moral, social and ethical standard of behavior. In all these respects there should be a greater regard for the individual constitution and individual tendencies, a more lenient tolerance combined with a more prescient knowledge. In every branch of education there is need of a looser rein, but also of a more clear-sighted guidance. This would give us, it is true, a greater variety in the social commonwealth—not unwelcome to those who are depressed at the monotonousness of modern life,—but also a more accurate fitting of the individual to the tasks he has to fulfil, and a much greater development of individual capacity and efficiency.

To those who are startled by these prospects we may offer the following consolatory consideration, which will show that more compromise with the existing modes of education is possible than might have appeared from the previous remarks. Experience teaches that there is a considerable stereotypy in

¹²Freud. *American Journal of Psychology*. April, 1910. P. 218.

¹³Loewenfeld. *Op. cit.*, S. 221.

the forms that sublimation of a given tendency takes, and, as there are only a quite limited number of such primary tendencies, it follows that the results of sublimation must show a considerable resemblance in a large number of individuals. So far as one can see, there seems to be no limit to the possible variations that the effects of sublimation may show, this being one cause of the fact that no two individuals are precisely alike, but nevertheless it is found in actual practice that similar paths are followed in a considerable number of cases, particularly when the environment is about the same. If, then, it is agreed that the children who deviate from the average are to be relatively neglected, much as they are at present, it should be possible to devise educational methods that are best adapted for the more usual types of sublimation. It will be obvious that the task of making the necessary preliminary investigations and of devising these methods cannot be relegated to the school teacher, who has not only neither the training nor the opportunity for such detailed investigations, but to whom certain aspects of them, *e. g.*, the sexual, may be counted upon to appear distasteful, and that it is probably a matter for the combined efforts of pedagogical and pedological psychologists. Their findings must then be communicated to the teacher, for whom it need not be obligatory to understand the rationale of them.

The problems of *re-education* meet us in several different forms, according as the subject is a neurotic or insane patient, a pervert, a criminal, or any other social failure. In all these the process of sublimation has failed to effect its social purpose, and the unsocial or morbid activity that has resulted is the product of primary childhood tendencies that have never been properly controlled; the subjects are victims of what may be called miscarried sublimation. The problems of the nature and variety of this miscarriage involve a study of many other matters besides those strictly belonging to education itself, and I will here confine myself to one of them where the relation to the latter is especially close, namely, concerning the possibility of the foregoing principles being applied to the treatment of the insane. I refer in particular to the advanced

cases of dementia where the patients often lead a practically vegetative existence. They are not only unable to do any useful work, but even to care for or feed themselves, and their activities may be reduced to the monotonous and reiterated performance of some apparently meaningless movement. Thanks to the studies of Jung, Abraham and many others, it is now known that these activities represent a distorted and degenerated form of infantile conduct of an auto-erotic kind. Defeated in life and prevented by their internal inhibitions and conflicts from permanently sublimating their inborn tendencies in satisfactory directions, *i. e.*, from "adapting themselves to their environment," they have reverted to a state of early childhood, and their interests and activities are correspondingly reduced and simplified. These are manifested mostly, as has just been remarked, in distorted and at first sight unrecognizable ways, but often enough in the naked infantile form itself; an unmistakable instance of the latter is the frequency with which the depths of dementia are accompanied by preoccupation with the dejecta, a condition which in the adult is equally troublesome and repulsive.

Many efforts have been made to divert the available energy of such patients into useful or, at all events, less repellent channels; a recent example that may be referred to is the work of Miss Kent¹⁴ on habit-formation in dementia praecox. All such endeavors that I am aware of, however, have been not only too pretentious in their scope, but have not taken into account the actual nature of the energy that is to be diverted. The interests that are intended to replace the stereotyped behavior, *i. e.*, the manifestations of the infantile tendencies, are in most cases totally disconnected with the latter, whereas every effort should be made to provide interests that would directly link onto them; to do this it is, of course, indispensable that a preliminary study be made of the precise meaning of the patient's manifestations, and therefore of the nature of the energy that is at his disposal. Further, it will be evident from the previous considerations that sublimation proceeds by gradual stages, these being, in fact, parallel with the

¹⁴G. H. Kent. *Psychological Review*. Nov., 1911. Vol. XVIII. P. 374.

development of the individual. One cannot, therefore, aim too high at first, but must imitate nature in advancing deliberately from one stage to the next. It seems reasonable to infer that when an adult has reverted to a condition which psychologically is very close to that of infancy, the surest way to arouse him from his apparently hopeless state would be to get him to traverse paths similar to those characteristic of infancy. A more hopeful line of work than that commonly attempted would therefore be to correlate the activities spontaneously shown by the patients with those that they correspond to in childhood, and then make use of the paths of sublimation instinctively employed by the normal child. No doubt modifications would have to be introduced to suit the special circumstances, but in general I am convinced that much could be learned for this purpose by studying closely the evolution of early childhood. There is every prospect that attempts carried out in this direction would prove of considerable value in the treatment of advanced dementia.

Fortunately, these unambitious efforts represent the least hopeful re-educational problems. With such patients it may be said that their sublimating capacities are for all practical purposes paralyzed, and one would be satisfied to be able to restore even a modest level of mental activity. In all other classes of case one aspires to loftier aims, certainly to making the individual an efficient member of society. This, however, is not the place to enter into the success of psycho-analysis in undoing the morbid development of these subjects by means of unravelling the psychogenesis of their unhealthy manifestations, and in thus enabling them to divert for social purposes the tendencies which their early education failed to sublimate. It is clear that, however brilliant such success may be from the point of view of the individual—and even here it is often hampered to a serious extent by both intrinsic and extrinsic factors,—from the point of view of society it can only be regarded as a palliative measure for dealing with a ruinous evil. It is time that society, confronted with the undiminishing hordes of her failures, began to inquire into the significance of a state of affairs that can almost be described as a bankruptcy of true education. The real meaning of this extravagance would

then be discovered, namely, that civilization has reached, or is on the point of reaching, the limit beyond which unguided sublimation can no longer be successfully maintained. The instinctive strivings of mankind have displaced from the primary inborn tendencies a mass of energy that through various social activities has built up what we call civilization, but it seems probable that the amount of energy in this way accessible is even now overdrawn. If the present level of civilization is to be maintained, and further progress made, it will become necessary to supplement the instinctive forces making for sublimation by a conscious and co-ordinate guidance. The first logical step in this direction must be a careful and unprejudiced penetration, along psycho-analytic or similar lines, into the deeper layers of the mind, particularly of that of the child. Such an investigation is bound to yield invaluable results for education, not only in the narrower sense of school teaching, but also for child-training in the broadest sense of the word. Endeavors along these lines, skilfully planned, should prove both a more ennobling and a more scientific method of raising the standards of the race than is the more facile, and therefore more popular, method of clamoring for the castration of "degenerates."