SALVAGING
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A Substitution of Normal Psychology for Superstition and Mysticism in the Education of Girls

BY

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TO

LETA S. HOLLINGWORTH

AND

ROBERT S. WOODWORTH

WHOSE INTEREST AND CO-OPERATION MADE POSSIBLE THE STUDY UPON WHICH THIS BOOK IS BASED
The contents of this book are based upon an investigation made by the author under the auspices of the Department of Psychology of Columbia University, and published in monograph form under the title Adolescent Interests. The aim of the research was to discover the actual state of sexual knowledge of young women of more than average education, in their late adolescence; and to investigate the character of their trends of interests when measured by the best present day conceptions and standards. Interest in the original study had been stimulated by two main factors: (1) the social importance of the subject itself, and (2) the ever more insistent claims of psychoanalysis to an authentic normal sex psychology—the acceptance of which would mean the firm establishing of mysticism for many years to come, in this field where more than in any other, the clear light of knowledge is needed.

The incorporation of much of the study itself, in a somewhat more readable form, seemed to be fairly essential to a just presentation of my conclusion—that normal psychology should be substituted for superstition and mysticism in the education of
girls. The whole attempt of the book is to show the need of straightforward, adequate effort in dealing with this most important social problem, and to suggest the lines such effort should follow. It is offered as a pioneer endeavor to base the special education of girls on a sound psychological foundation, and cannot hope to speak the final word. If to any extent it succeeds in arousing the practical interest of those who are in position to act, and in swinging the popular point of view away from the befogging and not too clean concepts of a philosophy founded in mysticism, while pointing the way toward the more healthful and hopeful leads of scientific and normal educational psychology, I shall feel deeply repaid for my effort.

As in case of the original study, I feel indebted to the women who so generously co-operated with me in the classification of the data: Professor Leta S. Hollingworth of the Psychology Department, and Miss Caroline Stackpole of the Biology Department of Teachers College, Columbia University; Dr. Helen Montague, Psychiatrist of the Children’s Court, New York City; and Mrs. Ella Sees Stewart of Chicago. In connection with certain chapters which deal with “New Psychologic Foundations,” I am particularly indebted to Professor Robert S. Woodworth of Columbia University, for reading of manuscript and valuable suggestions.

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PART ONE

BY WAY OF APPROACH
It seems remarkable that with the enormous amount of literature that has been produced on the subject of sex in recent years, so little endeavor has been put forth to gain reliable information in regard to the sexual interests and needs of normal young women.

The result has been a clear field in the popular mind for the sexual tenets of psychoanalysis, and they have proceeded to occupy it with a verve scarcely paralleled since Rousseau's education according to nature, seized upon the imagination of the women of France.

Indeed so completely have the fascinating theories of this school of psychotherapy gained hold upon the lay mind, that one almost despairs in advance of arousing any great degree of interest in the comparatively unstimulating facts of normal sexual
psychology. And yet faith in one’s kind generates the confidence that back of popular interest in the abnormalities of “libidos,” “suppressed desires,” and “polymorphous sexual perversions,” there abides deep in the soul of most American women a tender and profound concern for the practical welfare of the young girls coming on, if they only knew the need and how to meet it. It is in this faith and in the hope of suggesting a program by means of which the present unfortunate conditions may be remedied, that I present the facts discovered in my investigation and attempt to point out their significance for the physical and mental well-being of girls.

In lieu of a reliable body of information based upon carefully conducted experiment with known groups of normal, representative young women, the practical education of the adolescent girl has been at the mercy of several conflicting notions relative to her sexual nature, interests and knowledge, contrary notions which exist side by side not only in society at large but often in one and the same individual. One of these is that girls have no sexual nature worth bothering about, that they don’t know anything, don’t want to, aren’t interested, and shouldn’t be forced into knowledge of “things” prematurely. Thus is the subject naturally and effectively dismissed. There simply is no case.

Another equally effective though diametrically opposed claims that adolescent girls already know it all, more than their mothers and grandmothers do now. Or, as the father of a good-sized family
and teacher in a city high school once said in the hearing of the writer, "Girls ten years old, now-a-days, know more than I do." Obviously to undertake instructing such sexual prodigies would be the proverbial coals to Newcastle, well meant but wasted.

Another pet delusion and one that makes an almost universal appeal through its superstitious and erotic elements, is the conception of the young girl's "soul," i.e., sexual nature and interests, as an unfathomable mystery, a sort of holy of holies, an exotic and fragile flower in the bud, of which Nature (usually with a capital N), says to rough instruction, "Hands off! And I will nurture with my tender care until, behold—keep the girl ignorant enough of the plain facts of physiology and hygiene, sufficiently uninstructed in regard to her own body and its needs, utterly untrained for the practical exigencies of marriage and parenthood, and keep her soul well fed up on aesthetic aspirations—through my mystic processes I will deliver her to the altar in all her glorious womanhood, to take her exalted place (always exalted!) among the madonnas at whose feet men do and must worship." The underlying theory here is that girls really inherit sexual tendencies which become manifest in puberty and adolescence in giggling and various aberrations in the girl's conscious life, but which themselves remain discreetly in retirement in her "Unconscious." Now the object is to keep them there so her response to them may be made solely on the "intuitive" basis, wherein
lies her only safety. The way to accomplish this is to alchemize, transmute, or "sublimate" them beyond her recognition, using as an objective some conscious emotion in which she can find a substitute soul satisfaction—the favorite recommendations being aesthetic and religious fervors and longings for social uplift.

Here at least is a clear facing of the fact that girls have a sexual nature that should be dealt with in some way and an attempt at solution, albeit the program of action consists in doing away with it by changing it into something else—the dross of the mating and maternal tendencies into the fine gold of art, religion and social reform.

Now these notions so diverse in their fundamentals, find no difficulty in flourishing under the same environment, even though as suggested above that environment bear the narrow confines of the mind of one individual, a fact which may well be due to their common value as alibis for a neglect more wicked than any other for which American social and educational policies can justly be arraigned.

Of these alibis the first has been thoroughly exploded by the sciences of biology and psychology; and not by any means the least of the services rendered the world by the psychoanalytic writers has been the spreading of the truth among the laity that girls as well as boys are inheritors of the sexual instinct and tendencies. Scientific psychology has long shown this, but its teachings reach the few, while psychoanalysis has made the knowledge so generally
accessible that fairly he who runs may find out if he but look toward the news stand in passing. There is no longer any strength in the position that adolescent girls are free from sexual interests and knowledge, and about the best the die-hards of this tenet can now do is to assert that, anyhow, they can't be convinced that the sexual needs and interests of girls are just the same as boys'. This is a point upon which we have no reliable body of information, and to be "convinced" is simply to be prejudiced, but the real point at issue is that they do not have to be just the same and still be of supreme importance for the welfare of girls and of society. It may well be that it is the sexual interests and needs of girls and women as the potential and actual mothers of the race that must come to furnish the norms for sexual life in marriage, and for the instruction and training of youth of both sexes, if society is to rise out of the slough of physical and mental unfitness into which it is falling.

The second position bears closer scrutiny. Of course the statement that ten year old girls know more than men, in the sense it was used in the instance cited, is inherently stupid and vicious, and worth mentioning only because variations of it are so frequently met with from supposedly intelligent and well-meaning people.

But the claim that present day girls (say from eleven to fourteen when they need to know a good deal about the nature of menstruation and the care of the body for the normal development and health-
ful condition of the pelvic organs and muscles, to the ages of eighteen to twenty when they need to know much about the true nature of love, marriage and parenthood), are as well informed as their mothers and grandmothers, is susceptible of being interpreted in two ways. One of these is that the mothers and grandmothers do not know a great deal that the girls need to be instructed in if they are to go through life reasonably healthy and happy under the conditions of modern society, and that in this respect mothers and daughters are equally ignorant. There can be no doubt to anyone who has first hand knowledge of the situation that this is the actual state of affairs, and it is the one which more than any other explains the facts revealed in this book. The lack of knowledge of the mothers is reflected in the gross ignorance and superstitions of their daughters.

Another interpretation is relative to intimate sexual life as it obtains in marriage. It is undoubtedly so that practically all girls know of the fact of sexual intercourse, as a rule call it by some such name, talk about it among themselves or to trusted confidants, and know roughly how it is consummated. But in regard to its possible place in the spiritual life of men and women who love and respect each other, its proper restraints and hygiene, its uses and abuses for the welfare of the future generation, there again they are on the same plane of knowledge as the women who bore them, which is the plane of ignorance.
What their mothers "know" can with but rare exception be summed up pretty well by the facts that they have experienced sexual relations, with whatever joy or grief the experience chanced individually to bring them; have become inured to the fate of genital troubles ranging from chronic state of inflammation of the lining membranes of the uterus to pathological conditions necessitating major operations; in the majority of cases borne children with dreadful suffering as part of the "natural" scheme of things, and been thankful if only their babies turned out "sound in mind and body," meaning thereby neither actually mentally defective nor physically deformed. This is about the legacy of sexual knowledge which the great mass of women have to hand over to their daughters, and they are to be commended rather than blamed for not passing it on. The fallacy of this oft heard defense for not giving girls instruction in regard to the structure, functions and care of their own special organs, on the ground that they already know more than their mothers, aside from where simply it is not true, lies in the fact that fairly universally mothers themselves are grossly ignorant of the physiology and hygiene that girls need, and have a right to know.

The third defense is the most dangerous of all because it is the most alluring. There is something intriguing in the notion of a young girl's "inner life" as a sort of mystic shrine too sacred and delicate to stand the coarse usage of accurate knowledge
concerning her own body and the facts of human reproduction—the implication being that these are not quite what they should be. One outcome of this philosophy has been a mass of so-called "psychological" literature on adolescence, which as far as it concerns girls, is often as subtly lurid in its appeal to the erotic in the reader as certain highly censured works to the more obviously sensual. Indeed so thoroughly does this erotico-mystic conception of feminine sexuality prevail over the plain facts of biology and psychology in the literature on the subject, that it is fairly the rule for even highly trained experimental psychologists to abandon the proved methods of their profession and run to cover under the camouflage of vague and spreading generalities of psycho-philosophy when the subject of adolescent girls has to be met.

This being the case with the scientifically elect in the field of psychology, it perhaps is not to be wondered at that as late as 1920 a clinical psychologist purporting to write a volume devoted to the education and care of adolescent girls from an admittedly psychoanalytic point of view, should launch her treatise with the psychologically astounding proposition that "Only to those scientists gifted with a rare combination of psychological insight and philosophical breadth of vision is vouchsafed the ability to plumb the depth of the young girl's inner life." "Inner life" and "soul" as the further contents of the book show, being employed euphemistically.

*The italics of the quotation are the present writer's.
to cover the realm of the girl’s sexual nature and interests. Now whatever this is, it is not reputable psychology, meaning by this the result of the study of mental life by scientific method. Indeed the author does not attempt to describe the process by means of which it is “vouchsafed” to those peculiarly gifted ones to do the “plumbing,” but the inference to be derived from reading the book is that where it is other than speculation and deductive generalization from individually posited premises, it consists in the personal interpretation of “life histories” of neurotic and near-neurotic girls gained from their own testimony concerning their sexual experiences and soul longings. Conspicuous among such life histories because of the zeal with which they have been exploited by these psycho-philosophic writers in their works on the nature and education of adolescent girls, are the autobiographies of Marie Bashkirtseff and Mary McLean—the one the classic example of literature of the “sublimation” of the racial (mating and maternal) instincts of the girl into the frenzies of religion and art, the other a classic of eroticism run wild.

In this age of high attainment of experimental psychology and its application in the field of education, it seems about time that we realize that it is scarcely in examples of constitutional neurotics, or through the guidance of a Dundreary theory of psycho-philosophy which postulates the mental life of adolescent girls as of a nature which only the peculiarly endowed can find out, or even in the ex-
perimentally unwarranted fancies of the psychologically trained, that the social need of a normally developed and properly trained womanhood is to be met.

A few words need to be added in regard to the effects of this philosophy upon actual practice, for it is this point of view which consciously or unconsciously dominates present procedure relative to what may be summed up as the "sexual" education of girls. One result is the shunting of the whole matter by many educators who are in a position and might have had the good will to do a great deal, if only they had been provided with an intelligible program based upon a comprehensible and sound psychology. These are the teachers, principals and social workers of one sort and another, who have had their interest in the subject aroused by their own observations, or by various propagandas, or university training, and have turned to the "psychological" literature on the subject for help, only to suffer reaction fed by perplexity, and ending in despair of the wisdom of trying to do anything with a situation at once so uncertain and "delicate." So the whole question has been side-tracked in many instances, and apart from being told not to join in the physical training work at certain times, the education of each new lot of adolescent girls swings on as to the rhythm of a race of female "robots," whose inner mechanism can be sent back to the factory for repair at any time.

In other instances, in the more advanced train-
ing schools and colleges, special courses are given for girls and women in "personal" or "social" or "child" hygiene, admission to which can usually be obtained only through the permission of the instructor, who is frequently a man. The writer has attended or visited about every attempt of this sort to which she could find access, and without exception the wonder has grown why any adolescent girl or woman should need special permission to attend, and how it is that these courses, films and lectures can be worked out with such consummate skill as to create the illusion of accomplishing the needed results while eluding the most of the things girls and women really want and need to know about their own bodies and human reproduction. A careful study of the amount and character of the information given through these various agencies points to the conclusion that even where a certain high purpose and exceptional moral courage leads to action of some sort, there exists an obsession of fear that girls who menstruate with all the attendant evils known to prevail, and also known by the informed to be preventable in most instances, are too sensitively organized to be taught to call the organs involved by their proper names; and clearly and adequately instructed in regard to their structure and normal functioning, and the development and care whereby the generally prevalent suffering and disabilities might be prevented.

The same sort of situation exists in regard to instruction relative to sexual relations and the bear-
ing of children. Girls of marriageable age who are considered sturdy enough to enter upon the vicissitudes of the marriage relation and the stupendous burdens of pregnancy and childbirth as these have become under existing life conditions of women, are held too delicately organized to stand being properly instructed concerning the processes involved and how their bodies can be made and kept fit for the normal demands of mating, and the prevention of the wearing discomforts of pregnancy and agonies of parturition.

Of course it is not expressed or even definitely thought of this way, but what has been said is inherent in the philosophy back of the practice, and is in no way an unjust arraignment of its actual results as it dominates whatever organized effort there is for the sexual education of girls. For as lack of knowledge on the part of mothers furnishes the key to the fairly incredible ignorance of girls which this book reveals, so the erotico-mystic superstition of the adolescent girl’s sexual nature furnishes a large part of the persistent shying of well-intentioned and otherwise intelligent educators when it comes to instructing girls adequately for their own particular place in the economy of the race.

The study upon which this book is based was undertaken from quite a different viewpoint. It was planned and carried out in the conviction that the sexual interests of women as well as those of men, as far as the most generally accepted psychology on the subject has as yet determined, are
of two sorts, the native and the acquired; the acquired interests and habits being built up through the experience of the individual on the basis of what nature provides. And furthermore the investigation was stimulated by the faith that sexual interests whether of the male or female, are as susceptible of investigation by properly arranged and adapted psychological methods as other fields of human interests; so that a reliable method once worked out could be applied by any properly trained and qualified person. My study was an attempt to work out and apply such a method, and was offered as an initial effort in the investigation of the sexual interests of girls by other than subjective analysis of their own sexual thoughts, feelings and habits. It was thus presented as a first systematic attempt to apply what are known as "objective" methods to the investigation of the sexual interests of normal young women in counter-distinction to the methods of subjective analysis in one form or another.

The results, I believe, justified both the method and the underlying conviction, namely, that the sexual interests of normal girls and women instead of being a practically unexplorable realm to be penetrated only by "insight" of psycho-philosophy, are an integral part of the girl's or woman's mental life as accessible to scientific method as any realm of mental behavior of similar type. Primitive and acquired interests are here revealed quite as they are expected to obtain in any field of human instincts and capacities. And what is particularly important
for the education of girls and for social welfare, these interests like all other human interests, plainly and consciously assert themselves upon occasion as specific trends which clearly reflect the influences under which they took form—whether of organized education, special social propagandas, or of the general character of the permanent environment under which the girls have lived.

The influence of current or recent propagandas is noticeable in the large number of questions on birth control where they form nearly 28 per cent of the questions on childbearing, and in the questions on venereal diseases and heredity. The influence of organized education in determining the trends of interest revealed, is shown particularly in the questions in regard to exercise during the monthly periods, and in the questions on reproduction and embryology for which the study of biology in the high school plainly formed considerable stimulus. The influence of a general social, family and religious environment which fails to make adequate provision for companionship between the sexes, love and marriage, and consciously to educate and train for prospective motherhood, is reflected both in the meagre amount of interest shown in these subjects and by the naive and often crude character of the questions; while the persistent ignoring of the whole realm of sexual life and interests of the girl's childhood and youth by these social institutions, is reflected in the ignorance and superstition revealed concerning the most ordinary facts of life, and the
evident failure to think of sexual matters in terms of the best teachings of mental and physical hygiene and modern social ideals.

But however dense the ignorance uncovered by my investigation, or however harmful or beneficial the given trend of interest revealed, the interest itself is at once specific, conscious, and highly modifiable by education and social propaganda.

These facts carry quite a different implication for education from that inherent in a philosophy which postulates the girl's sexual interests as a vague, intangible something embedded in an "Unconscious" inpenetrable to modern psychological methods. As stated above the recommendations of the adherents of this philosophy in regard to the maturing, mating and parental interests of girls, is their wholesale transmutation or sublimation into aesthetic and religious feelings and aspirations, and urge for social reform.

The facts revealed by my study seem to call for very different sort of treatment both for the happiness of the girl and for social welfare—for a program of education and training whereby the mating and maternal tendencies which are bound to assert themselves into the conscious life of girls in some form in early adolescence or before, be developed into definite interest in and desire for love, marriage and prospective motherhood.

There are thus presented two radically different programs for society to follow in place of the general laissez faire policy which now obtains. The ques-
tion at stake is what the nation is going to do with the native racial tendencies of her girls—let them largely go to waste for lack of cultivation, with the inevitable result of social deterioration; or, following the tenets of a deductively derived psychophysics, endeavor to work out some scheme whereby they can be universally transmuted or "sublimated" into a "glow of artistic and religious ecstasy" as a preparation for future wifehood and motherhood, in case the psychopathic ward does not intervene; or following the dicta of normal psychology, definitely provide by education for the development of the girl's native racial tendencies into conscious desire for wholesome love, marriage and motherhood, for which a normally developed body and sane ideas of life must furnish the requisite foundation.
CHAPTER II

HOW IT CAME ABOUT

The project of making a systematic investigation of the state of sexual knowledge and interests of representative, normal young women had been brewing in my mind some time, and had developed, partly at least as an after-effect of a meeting held in Buffalo some years ago in connection with the triennial congress of the International Association For School Hygiene which was being held in the city.

At that time, interest in the question of giving children and young people instruction in sexual matters was at rather high pitch, the subject being under discussion pro and con nearly everywhere, even in letters and articles from well known people and editorially in the daily press. A whole session of the regular program had been devoted to the subject of teaching “sex hygiene,” as it was then called, in the schools. The large number of speakers both for and against were very much in earnest—the one side being convinced of the need for children to be instructed concerning this side of life; the other equally convinced that an essential factor in safeguarding individual virtue and society, lay in keep-
ing young people, particularly girls, who as usual formed the pivotal point about which the discussions centered, away from such knowledge as long as possible. Toward the close of an already prolonged session, it occurred to someone that we hadn't really gotten anywhere much in way of a definite program for those, mostly practical workers with young people, who believed that something positive should be done, and a special meeting was suggested to give persons particularly interested, opportunity to get together and thresh out some of the practical problems of what should be taught, how and by whom.

The meeting was held in a private room at the hotel Iroquois with Dean Thomas Balliet of New York University as chairman, and was attended by a notable group of physicians, biologists, teachers and social workers. Again the most warmly discussed question was that of instructing girls and young women, much being made of the point that owing to the fact that girls could not be induced to talk about these matters freely and most often not at all, there was no way of finding out what they already knew or in what they were really interested as a basis for establishing sympathetic contact. Some of us who had had considerable experience with girls, mentioned our plan of having them write out questions asking the things they wanted to know but did not like to ask before the instructor and the other girls. This had proved of great value in getting the girls to express their interests. The suggestion was eagerly taken up by the chairman and others, and
it was generally recognized that if we could get enough such questions under right conditions, we would have the key to the problem.

The desirability of such a study based on questions from a sufficiently large group of ordinary, socially respectable and normally adjusted girls under the carefully controlled conditions of a psychological investigation, grew in my mind as time passed. This was particularly the case as more and more the tenets of the mystic school of psycho-philosophy seemed to gain hold of what organized efforts were being made in the actual instruction of girls, and the danger seemed more and more imminent of the theories of the psychoanalytic school of psychotherapy becoming the great formative influence upon society in its future interpretation of the sexual nature of normal girls.

The occasion which gave immediate rise to the opportunity to get the questions, came through a fortunate combination of circumstances interesting in themselves, and particularly valuable in their influence in making for the reliability of the material for the study. The first circumstance of importance was a meeting of the Parent-Teachers' Association of an elementary school to which the women teachers and students of the nearby training school for teachers were invited by letter from the principal of the elementary school in which the meeting was to be held. The letter of invitation was read before the general assembly of teachers and students by the principal of the training school, with the result that
the two women teachers of psychology and about seventy-five students attended. The talk for the afternoon was devoted to the importance of mothers and teachers giving their children and pupils proper instruction relative to sexual matters. Various "infectious" diseases and "certain" practices were referred to and general interest in the subject stimulated, the talk showing the most remarkable ability in arousing genuine inspiration without actually giving definite, concrete information.

But a talk which had failed to tell things, had reckoned without the practical nature of the young women who had been specially invited to hear it, and the next day a committee from their number went to the principal of the training school and made request for sex instruction; for, as they put it, how could they teach "these things" when they did not know them themselves. The principal consented and I was asked to give the instruction.

The psychological possibilities of the situation were too great to let go by, but I recognized that the greatest care must be exercised in every detail of the experiment if I was to secure what I wanted, i.e., a liberal expression of the girls' own interests. The conditions of the start were perfect. It had been made by a class or "section" of students acting on a 100 per cent vote, entirely on their own initiative except as the meeting of the day before had provided the stimulus, and apparently without a vestige of embarrassment. The only noticeable change from their usual manner was a little
more dignity and reserve in their bearing as they approached as a committee to make their requests, and a somewhat unusual degree of persistence and firmness in urging their cause when I seemed refractory in complying.

My problem was to keep them in that attitude of initiative, responsibility and self-respecting dignity—an attitude so amazingly free from self-consciousness and so objectively and efficiently directed upon what they wanted to get—until I could secure the questions. In order to accomplish this and to obtain as spontaneous expression of interest as possible, certain conditions seemed essential. These were:

1. That the situation which should give rise to the call for the questions, be openly self-initiated on the part of those who were asked to submit them;

2. That the submitting of the questions should come about as a natural result of the situation itself, and appear to accrue to the interest of the questioners, without any apparent ulterior motive on the part of the instructor;

3. That fear of discovery of identity in connection with any given question be completely dissipated in advance;

4. That there be secured as far as possible on the part of the girls a condition of freedom from that inner restraint which habitually acts as a check upon even the spontaneous thoughts of women relative to their own sexual interests.

5. That the group consist of young women in good
standing in deportment and scholarship, that is, well-adjusted normal girls.

The following describes the proceedings by which I sought, and I believe succeeded in securing these ends to a highly advantageous degree. When the committee came for my answer, I urged the entirely sincere plea of heavy work and responsibilities which rendered the taking on of additional demands almost prohibitive. I told them that the time and energy required in getting up a series of "talks" would make it impossible for me to consent. Then too, I reminded them that I had no way of knowing what they already knew or what they wanted to know as a basis for talks even if I had the time to prepare them. But if the group was not too large and they had things in mind they wanted to know and would have the questions ready, I would meet them Monday afternoons immediately after the close of school and do what I could to answer their questions—my plan being to work out the details with the group at the first meeting.

It happened on the first afternoon that I was delayed a little in keeping the appointment, and when I arrived at the auditorium, a corner of which had been assigned for our use, there was already a large number seated and students pouring in mass down the stairways and into the two entrances of the room as for a general assembly. Thinking that the student body had been called together for some purpose and that our meeting would have to be postponed, I
enquired of some of the young women what all the students were coming in for. They replied, for the talk on sex instruction. Still unconvinced that the enterprise which had not been generally announced could have attracted such numbers, I got the attention of the crowd and asked how many were there for that purpose and all raised their hands. Since the success of the undertaking must, it seemed, depend upon a group of manageable size with whom I could hope to carry over my ideas and get strong co-operation, I had the doors closed and locked in the face of the entering crowds. Those inside were then requested to number around orally. After this was done I passed slips of paper which I had provided ahead, and each one was asked to write her name and "section," the latter providing the means by which she could be located in the school. Both the oral numbering and the slips with names, as well as my own counting, gave one hundred sixty-one girls present.

I then announced that a mistake had been made—that no talk had been planned; that a few students had made a personal request for instruction and that while I had felt that I could not give the time necessary to get up talks, I had agreed to meet them in an informal way and answer their questions as well as I could. There was a limit however to the size of the group whose questions I could undertake to answer; and in the nature of the case I could deal with questions of a group of any considerable size only by having them in advance. Hence two things would
be necessary if they wished to be included, (1) that they make a personal request in writing so I could keep control of the size of the group, and (2) that they hand in their questions in advance so that I might be able to prepare the answers ahead.

For carrying out these two qualifications, I told them, two sealed boxes, one labelled "names" and the other "questions" must be prepared by a committee of their own number, and the boxes be placed in a certain room by the next afternoon. Any student there present who knew herself to be in good standing in all her work and conduct, could qualify for the group (1) by writing out an explicit request to be admitted, signing her name and section and putting it in the box labelled names; and (2) by writing out her questions and putting them in the one labelled questions. The boxes would be opened the following Friday afternoon, after which no more admissions would be made; and under no circumstances would any person be admitted outside of those present, whose names I had just collected.

Further to discourage the weak and possibly morbidly inclined, I laid emphasis upon their heavy work which consisted of a solid day of recitations from nine to three with all lessons to prepare on the outside, and in the most instances long distances to travel. Coming examinations were also held up as a deterrent from asking to join unless they felt the need justified the expenditure of their time. Another condition made was a 100 per cent record of attendance if they started in at all—the course to
last until the questions were all answered, and their attendance to be checked up as in any class or assembly. I expected by these conditions to sift out the less responsible and to accomplish a very considerable reduction in the size of the group, seventy-five or a hundred at most seeming a sufficiently large number.

The following specific directions were given for writing out the questions:

1. Write each question on a separate slip.
2. Make the question explicit—say exactly what you want to know or would be particularly interested to have explained, and say it as briefly as you can consistent with clearness. If the question is not clear it will be thrown out; the instructor cannot take the responsibility of reading between the lines.
3. Think over your questions carefully before putting them in the box, to make sure you have asked the things you most wish to know.
4. Try to limit your questions to five, so you will be more likely to get them all answered and conserve the time of the instructor.
5. Do not under any circumstances put your name on a question.
6. Write your questions either when entirely alone, or at least far enough away so as not to feel the diverting influence of any person.

The impossibility under these conditions of anyone else's knowing what one asked, unless she her-
self should tell, was emphasized. Lest there should be a lurking fear that in some way I could discover their identity by their handwriting, I reminded them that I had no way of knowing their writing and wasn’t at all interested in knowing it. But if they felt the slightest fear in that regard they could print or type them, or disguise their writing, or have some friend on the outside copy them, or manage in any way so they would feel perfectly free and safe.

Further to secure a feeling of inner freedom, I told them not to feel any hesitancy or embarrassment in asking a question because of inability to use what they felt might be the most desirable language, or because of lack of knowledge of correct spelling—simply to express themselves as well as they knew how and as clearly as they could, and I would probably understand. Then too, I told them to feel perfectly free to ask anything that they really wished to know and not to be held back by the feeling that it might seem strange or queer or peculiar that they wanted to know it, or did not already know it; that what they wanted to know was probably just what other young women of their age and education, with their state of instruction or lack of it on the subject would want to know, if they were in their place and had their opportunity. As a final help I gave as a suggestion that in making out her questions each one might get away somewhere by herself, and think some such way as this—"Here is an electrical machine, and I can write out a question and press a button and the answer will come out,
and no one will ever know that I asked it or thought anything about it,” then in that attitude of mind write out her questions and put them in the box.

When the boxes were opened four days later there were over nine hundred questions. The names checked up with those collected Monday afternoon, showed one hundred sixty of the one hundred sixty-one, who had made a personal request to be admitted. A few over twenty questions were thrown out because of ambiguity or apparent irrelevancy, and the remaining eight hundred eighty were made the basis of my study.

Very important elements in connection with the investigation when it comes to the consideration of the character of the questions and what they reveal in way of lack of knowledge and trends of interest, are the ages, education and social position of the girls. The group was made up of young women from middle, and higher working class families such as ordinarily make up the personnel of the student bodies of city training schools for teachers. The range of ages obtained at the first meeting after the submitting of the questions, was from seventeen years and nine months to twenty-three years and eight months, with an average age of nineteen years and ten months. But three fell below eighteen years, one seventeen and nine months, and two, who were seventeen and eleven months. All were high school graduates, and all had studied biology a year in high school as a prerequisite for entrance into the training school. Of the one hundred sixty members,
twenty-eight had been in the training school about three months; ninety-six, or 60 per cent of the group, were in their second term and would begin to teach the following September; and thirty-six, about 23 per cent, would get their licenses and begin teaching in less than two months from the time they asked the questions.

The fact that the girls were all high school graduates and members of middle or more fortunate working class families, placed the group somewhat above the average for the total population, but within these limits it seems reliably representative of the general run of girls. Hence questions asked by them may be taken as essentially the same as would be asked by any group of girls of equal education and opportunities, under similar conditions, that is, where they felt safe from censure and free to express themselves without fear of discovery—with sufficient time to think over the field.

Two questions may possibly arise in regard to the representative character of the group within these limits of education and social standing; one whether young women who go to training schools to study to be teachers are of themselves a selected or peculiar group in respect to their sexual interests; and the other whether the one hundred sixty were a specially selected group within the student body, having either more or less information or markedly different interests in this field than any other group of the same size from the same student body. In respect to the first, there are no grounds which I
have been able to discover that would justify the inference that prospective teachers differ in sexual interests from prospective journalists, physicians, lawyers or librarians. Compared with young women who go to college from high school, they would seem to represent a less favored class financially and perhaps socially; but it is difficult to see how a presumption of difference in sexual interests could legitimately arise on this score. This question of whether prospective teachers are naturally peculiar in this respect, is of course one of real importance and is taken up again more fully in connection with the endeavor to find an explanation of the meagre amount of interest shown in marriage, beaux, etc.

In case of the second question the situation is different. It can be answered with much more assurance, for while a selected group might easily have been formed under some circumstances, the evidence seems to show conclusively that this did not happen. In the first place the group was arbitrarily limited by myself to the one hundred sixty-one who chanced to get in before I could succeed in getting the doors closed, and there is no reason to think that the people on one side the door were any different from those on the other. Then too the group formed about 20 per cent of the whole student body—too large a proportion to be thought of as peculiar in this respect. But perhaps the most telling evidence that the group was truly representative of the student body in general, was the fact that of the
one hundred sixty-one students who had the opportunity to join, all but one did. Surely it must have been the one who was a little "peculiar" or somewhat out of the normal run and not the one hundred sixty.

Two other important questions come up which bear upon the value of the study, (1) whether the girls really did ask what they wanted to, and (2) granting that they did, whether the questions which came to them truly represent their state of knowledge and interests.

To doubt the first is to cast aside the psychologically accepted incentives to human conduct. Here was a self-initiated situation created by a group of markedly self-reliant persons for the specific purpose of finding out things they wanted to know. Now did they ask them? It seems quite inconceivable to me that people showing the pragmatic qualities they had displayed in creating their opportunity, could be so foolish and inept as not to take advantage of it, safeguarded as they were on every side. Then too, the whole external situation as well as the individual motive, made for just this result—and certainly the internal evidence furnished by the questions indicates its accomplishment. After going through the questions, one can only wonder if anything was held back by conscious fear or unconscious inhibition, what it could have been, for surely everything is there—at any rate everything fundamental and primal. There is no indication in the questions of artificiality or restraint in confining
themselves to the conventions—these are the things which seem to have gone to the wall, yet are just the things which must have come to the front where fear of censure or inner inhibition had entered in to any considerable extent.

Now granting as it seems we must, that the girls actually submitted the questions they wanted to submit as far as they came to their minds, are these questions to be taken as truly representative of their interests and state of knowledge? This point is discussed from time to time in the following chapters in connection with specific subjects, but can be considered here briefly in a general way.

This question, the same as the preceding one, must be considered first in the light of accepted principles of psychology. The high value of the question in revealing the immediate direction of interest of the questioner, and as an indicator of his background of knowledge, is too well established to require discussion. But the point here is whether the questions which did come up and hold their attention, indicate fairly the habitual and established trends of thought and attitude in regard to what the girls were accustomed to include under sexual matters, or merely some passing interest that may have caught their attention for the moment.

The problem is one of recall by association. As in any similar situation, the questions which would come to the mind with greatest force or persistency and consequently get asked, would depend upon the balance struck between the laws of exercise, effect
and combination as these are understood by the psychologist. To discuss these laws and their operation is quite outside the province of this book. Those to whom this question appeals as a serious one in connection with my study (if there are such), must acquaint or refresh themselves with these laws as set forth by the best psychologists, and then work upon the problem to their heart’s content. But there are some indications which seem to show the direction the psychological wind blew in this connection, which do not seem too technical for a book intended for general reading.

For instance, a very striking recent event was the meeting which started the proceedings, and in case "recency" and strength of stimulus had been the leading determinants in the questions asked, one would expect to find the main burden of the afternoon’s talk reflected in a large number of questions. This main burden was the responsibility of parents and teachers in regard to giving sex instruction to children and pupils. Of the questions asked only about 3 per cent had to do in any way with the subject of giving sex instruction, and less than 1 per cent were concerned with school instruction—even though the latter interest might well have received reinforcement from some months of professional training and future expectation. This would seem to indicate that in spite of the fact that the effort to get instruction for themselves had been stimulated by a recent emotional appeal to their professional interests, and the instruction itself had
been sought under the plea of their need as prospective teachers, when it came to the issue of submitting questions asking what they most wanted to know, their minds fell back into their more habitual trends, as determined by their childhood and girlhood experiences.

As was mentioned above, the talk frequently referred darkly to "diseases" and certain "practices," the "practices" receiving by far the greater amount of attention from the speaker. The study shows seventy-seven questions relative to the former and but seventeen relative to the latter. Why the large difference? The answer seems to be found in the widespread propaganda in regard to venereal diseases throughout several years past, which had had an effect in establishing a trend of interest along this line—which to be sure, may have been brought into greater activity than might otherwise have happened, by the references made in the recent talk but whose fuller response to the recent stimulus was due to more frequent repetition in the past. It is significant too, that of the seventy-seven questions relative to venereal diseases but three pertained to children in any way, and not one to the instructions of children concerning them. These facts would seem to indicate that "frequency" and the habitual viewpoints held the balance of power in determining the questions brought to mind; and this is what would be expected to occur as a result of the mental attitude created by the serious object of asking the things they most wanted to know. It is what would
be expected by the psychologist in any instance of controlled association—where the mental or motor set for the accomplishment of a task tends to bring up the appropriate thought or action. The time given for submitting the questions would be an additional factor making for the conscious and unconscious sifting of experience in favor of the more firmly established.

Hence to the degree that we accept the balance struck by the various forces of association under the control of a definite objective, as indicative of the state of knowledge and trends of interest relative to that objective in any field, we must accept them here and conclude that for the practical purposes of life and the formation of character and personality, the questions reveal the knowledge and motive forces at work.

Finally the question may occur, why if the study really struck bottom, are there so many childish and relatively trivial questions; and why so many that have to do with what are not really "sexual" matters at all? The answer is, in case my hypothesis is correct, that habitually these really non-sexual matters are bound up in the minds of girls with the subject of sex, and under the laws of mental habit (or the laws of association) naturally emerged when the subject of sex came before their minds in a large way for them to choose from; and that there were such a large number of childish and comparatively trivial questions because their habitual sexual outlook and interests are childish and comparatively
trivial. In other words because we have a bona fide case psychologically.

Leaving the psychological principles operative in the producing of the questions and viewing the results from the side of the influences at work in determining the state of knowledge and trends of interest of the young women, we find still further support for our faith that we have the real thing, but that is another story and comes later.
CHAPTER III

THE INITIAL SURPRISE

The questions came in an unorganized mass, and I was confronted with the problem of working out some scheme for realizing the aims of my investigation with a satisfactory degree of reliability. These aims it must be remembered were to discover the state of knowledge of girls in regard to sexual matters, the things they know and don't know and the general level of that knowledge in reference to present day attainments in biology and hygiene, and to uncover their main trends of sexual interest. It may be that the reader will need to remind himself or herself from time to time, as the author did, that the study was not concerned with the motive back of the question in the sense of trying to ferret out what prompted the girl to ask it or to what use, if any, she intended to put the information. Such an attempt as a scientific investigation would be utterly futile. We could expect as many different interpretations as we had types of personal bias among the investigators. As far as interest was concerned, my aim was to find out what girls are interested in as shown by the things asked about,
and the place which the information sought would ordinarily be expected to fill in individual and social adjustment, and not why they are interested. The last project might make an interesting study for the psychoanalyst but had no conscious place in my investigation.

The general plan by which I hoped to accomplish these ends, was first to classify the questions into large groups, each group to cover some field of sexual experience or interest; then to go over each question and determine on what particular aspect of that experience, inquiry was made; and finally to evaluate the information sought and the interest revealed in reference to certain standards of physical and mental hygiene and social ideals—the main trends of interest to be determined by the preponderant number of questions on the various phases of sexual life or experience.

This sounds like a fairly straightforward and easy program but it proved quite the contrary. The great difficulty arose in the first grouping of the questions—a task upon which the author surmises, any one of her readers would venture with the greatest aplomb. At any rate this was her own experience and one that was reproduced with every person who had any part in the endeavor to bring about their classification, and there were a goodly number—all of whom were trained students in research, and some of whom possessed the highest psychological experience. The description of my own first efforts and how a reliable method of treating the data was
finally worked out will give some notion of the difficulties met, and the care that was exercised that the study should truly reveal what was in the questions.

In the first place I had the handicap of dealing with a kind of material new in psychological research. There was no precedent for treating data in form of spontaneous questions. But surely the first step must be to classify them into groups on the basis of similarity of interest in order to make possible a more detailed analysis. After some study of the questions, I worked out a scheme of classification along the lines of the tables of contents of the more complete of the semi-popular books of information on sex instruction. I hit upon this plan, I suppose, partly on the assumption of a fairly identical relation between what the experts in the field were in the practice of telling in their books and what the prospective readers would seek to know if they had the chance to ask. Then too, the outline as worked out, appeared to cover the field, and it seemed a simple enough thing to do to inspect each question in turn and place it in its appropriate group. The outline was as follows:

I. Urinary and Genital Organs
   (a) Urinary and genital organs of women
   (b) Urinary and genital organs of men
   (c) Hygiene of the genital organs

II. Reproduction
   (a) Processes of reproduction
   (b) Human reproduction
   (c) Hygiene of reproduction
With much forcing and a liberal stretching of the sixth group I finally succeeded in gathering the questions under these headings and subdivisions, but the endeavor had made apparent two serious weaknesses in my scheme. One was the difficulty experienced in placing a large proportion of the question; and the other was the striking discrepancy between the character of the headings and that of the general run of the questions. Brought together as they had been, they seemed to represent very different sorts of psychology; one reasoned, formalistic and indirect, the other spontaneous, simple, direct and strikingly vital and concrete. There were however two possible exceptions to the otherwise pretty general misfit. These were number four which had to do with gonorrhea and syphilis, and five which included questions on sex instruction. By changing the wording of the heading of number four to "Venereal Diseases" so as to include a wider range of questions, these two headings seemed fairly accurately to represent the main interest of the questions grouped under them. But in all the other groups, either the character of the headings them-
selves or the stretching they had undergone in order to dispose of all the questions, had resulted in a classification whose divisions served chiefly as blanket terms under which the real interest expressed in the questions was pretty effectually hidden.

It was clear that no substantial progress could be made in determining the interest which the questions were capable of revealing, until a plan of organization was worked out whereby their further analysis and comparison would be facilitated. So I decided to abandon this classification and make a fresh start.

After what seemed at the time a very careful study of the questions in collaboration with a highly trained psychologist, the following headings were agreed upon as providing a satisfactory group of categories for the first organization of the material:

1. Motherhood
2. Menstruation
3. Relations with Men
4. Curiosity about Men and Boys
5. Sentiments
6. Hygiene
7. Attitude toward Sex Life
8. Superstitions
9. Morbidity
10. Venereal Diseases
11. Sex Instruction

The questions were now grouped under these headings and a large amount of work of further analysis carried through when it became evident to me that the method of procedure was fundamentally wrong. In the first place over a hundred left-over questions had to be forced into groups where they showed little relation to those with which they were
THE INITIAL SURPRISE

placed, or a miscellaneous group must be formed for the accommodation of questions of widely diverse interest. Neither course was justifiable in a study purposing to yield reliable conclusions.

But a still more serious weakness appeared in the process of further analysis after the main groups had been formed. The results obtained in case of the questions which had been classed under "Motherhood" will illustrate the point. Under this heading had been included all questions containing the word mother, and those which had been considered as having to do with childbearing and the welfare of children. This had given a group of one hundred twelve questions and included many which finally found homes under the captions "Childbearing," "Heredity" and "Anomalous Congenital Conditions."

The inherent weakness of the classification became evident with the dividing of the class into smaller groups for the purpose of bringing out the particular phase of motherhood in which the interest of each question was centered. When the sub-divisions had been made and each question subjected to close scrutiny, the perplexing discovery was made that using the meaning "motherhood" ordinarily carries among us—which was the meaning intended in selecting the heading—but one question of the entire one hundred twelve could be held as unequivocally concerned with motherhood. This was the question, "Is there anything I can do now from a purely physical point of view, to make me better fitted to become a
mother at some future time?” One other question seemed to me to be concerned primarily with motherhood; though it might conceivably be taken as concerned chiefly with marriage and was so taken by one of the four judges to whom it was later submitted for classification. This was, “What are the facts about motherhood that a woman should know before marriage?”

Two other questions showed interest in parenthood in the social sense. These were: “What can people do to have better children?” and “If to produce a race of non-defectives it is necessary that a girl’s or boy’s mate should be intelligent, healthy, etc., how is the girl or boy to find out?” But interest in fatherhood is openly expressed in the second and is implicit in the first. To list them under motherhood alone failed to do justice to the interests inherent in the questions.

The chief difficulty arose however in the endeavor to determine the interest in motherhood expressed by the questions relating to childbearing. There were sixty-three of these which had been included in the group. Twenty-seven of them asked for information in regard to birth control or prevention of childbearing; fourteen for the meaning of such terms as “afterbirth,” “pregnancy,” “sewing,” “tearing,” etc.; fourteen for the cause of barrenness and other conditions of childlessness; six about the meaning and dangers of miscarriage; and two made inquiry in regard to the “process” by which one becomes a mother. The more thoroughly I searched
these questions for what could be accepted as unquestionable interest in motherhood, the less valid appeared their inclusion under that head.

The remaining forty-five questions of the group showed up nearly as poorly on careful examination. Twenty-five of these had to do with abnormal conditions of children at birth, such as the causes for children being born blind, crippled, imbecile, dead, with missing members, etc.; and twenty were concerned with the influence of certain physical, mental or moral conditions in the parents upon their children—in which the interest back of the questions might be either in the inheritance of children or in parental responsibility, but in which the expressed interest now appeared to me and was later decided by the majority of the judges, to be directed toward the relation between certain conditions in parents and similar conditions in their offspring, or in heredity and pre-natal influences.

The careful examination of these questions with the aim of finding out the specific interest in motherhood expressed by each one began to point to the discovery that the classification as far as this group was concerned, had been unconsciously based upon the assumption that a question relative to children or childbirth on the part of a girl is *per se* an expression of interest in motherhood; while, as the above analysis shows, it might quite as readily reveal interest in the means of avoiding physical motherhood and bear no necessary relation to the
feelings of tenderness and responsibility which we think of as the essential characteristics of motherhood in the social and spiritual sense.

This discovery was a severe blow and was accepted only after long and assiduous effort to prove it untrue. It seemed that these questions must in some subtle way be expressive of positive interest in motherhood in the way we are accustomed to think of girls being interested in becoming mothers, and that I should finally discover the connection. Six weary weeks were spent in a futile search for some means besides subjective feelings by which the grouping could be held together, at least in the main. It finally fell under the endeavor to determine what interest in motherhood the questions would show if they were known to have been asked by boys; or if they had been submitted by a mixed group of children or adults, so that the sex of the questioners could not be known. For instance, if a boy asked why some children are born dead or crippled, or the meaning of "confinement," or why women are sick or die when they give birth to children, or whether the practice of birth control causes men to get consumption, or why some children are born without fingers or toes—just what interest in motherhood would each of these questions show? Or must they be taken as showing interest in fatherhood? In case they had come from a mixed group and the sex of the questioner was unknown, what interest in parenthood must these questions be taken as showing? Or did they necessarily show interest in "parenthood"
as such? If the three first questions were to be taken as expressive of interest in motherhood on the part of the boy, then must not the fourth be accepted as evidence of interest in fatherhood—an interpretation which at once appeared as far-fetched and ridiculous as it really was.

The attempt to find out the interest in motherhood or fatherhood revealed by these questions in case they were known to have been asked by boys, or in parenthood if the sex of the questioner were unknown, brought the final disillusionment relative to this particular group of questions; and it brought home to me with disconcerting force the extreme difficulty for even the most scientifically intentioned to deal with the sexual interests of girls in a truly objective manner.

Preconceived notions relative to the maternal instincts and interests of girls are so engrained in our nervous systems by life-long tuition, as to render it all but impossible, it seems, to slough these off and deal with the subject with the objectivity that we have learned to employ in other fields of research. At every point we are under the influence of established attitudes which tend to vitiate both our observation of facts and our interpretations; and we cling to these mistaken results with the utmost tenacity—as I found in my own case—through a peculiar inability to see that they are biased. In any other field such flagrant shortcomings in psychological method would be quickly checked up by one's collaborators even if they were not soon discovered by
the investigator himself. But when we come to the subject of girls and motherhood, anything goes that is in conformity with our established feelings—and it is fairly safe to say that nothing else will go very far. Hence my predicament.

But the untenable character of such a classification was clear; and with the breakdown of this second attempt to fit the questions into a prearranged scheme, came the realization that the solution of the problem of discovering the interests revealed by the questions must lie in the intensive study of the questions themselves, taken individually and at their face value.

Before trying to work out a new plan, however, the other eight new groups of this second classification were subdivided and the individual questions scrutinized in the manner described, in order to test to what degree the rest of the classification was sound. The results showed that while no other one group fell to pieces so completely as that under "motherhood," there was only one (under menstruation) which held together in the main in such a way as to stand the test of justifiable criticism.

In every group (with the one exception) was found a disastrous amount of evidence of the sort of assumption or tendency described above, and of what was now seen to be the working of prejudiced choice in the placing of questions. Thus I found to my chagrin that I had been guilty of essentially the same sort of unwarranted deductive interpretation which I had deprecated in other writers and investi-
gators—of the perennially *circulus in probando* mentality that enables us to find pleasing evidence of blossoming maternal instinct in a child’s hugging a doll as long as we take it to be a girl, but on being told it is a boy, find evidence of nothing in particular except his mother has provided him with a doll instead of a Teddy bear.
Although the two attempts described in the last chapter failed to yield the hoped-for results in way of getting the material organized so the questions could be further analyzed and compared, they had been the means of bringing to light certain facts which served as guiding principles for a more objective method of approach, and for the final solution of the problem of classification.

In the first place the questions must be taken at their face value—the dangers of unwarranted assumptions and prejudiced choice must be constantly guarded against. Conjecture concerning what the question "meant" must be rigorously ruled out. It had become apparent if the investigation was to get anywhere in the analysis of the material, it must be accepted that the question meant what it said, and made inquiry directly concerning that which the girl was interested to know. In other words, the questions must be approached and treated as objectively as any questions on any subject whatsoever could be treated. And in the second place it was clear that it was necessary to find some standard or criterion, as
objective as possible for determining in the case of each individual question what that question was primarily about, what was its chief object of inquiry. A third guiding principle lay in the need for a definition of the field to be covered by any given class wherever confusion would be likely to arise.

One other fact needs to be mentioned which provided the immediate point of departure for the method of treatment by which a standard for the classification of about 73 per cent of the questions was finally obtained, and which gave the cue for the working out of an approximately objective method for the disposal of the rest.

It was mentioned in connection with the first attempt that two groups had resulted, wherein the headings hit upon, venereal diseases and sex instruction, seemed fairly adequately to represent the common main interest expressed in the questions which had been grouped under them. One such group under menstruation resulted from the second attempt. Repeated examination of the questions in these groups strengthened the feeling that the classes were on the whole sound. This fact gave rise to the idea that if in connection with each of these three groups there could be selected out a number of questions concerning whose classification I could feel a full degree of assurance, it might be possible by the comparison of the results to discover some factor common to the questions of the three groups, upon which the feeling of certainty had been unconsciously based and which might prove ap-
licable to the remaining unorganized mass of questions.

Working upon this idea, I took each of the three groups in turn and sorted their questions into a "perfectly sure" and "possibly doubtful" pile. That is, if I felt perfectly sure that the question was on venereal disease, such as the question "What is syphilis?", it was put in the "perfectly sure" pile; if any possibility of doubt arose in my mind as there did for instance in the question "Can there be sex intercourse with such a disease as syphilis?", it was put in the "possibly doubtful" pile. When the three groups had been sorted in this way, the "perfectly sure" packs on venereal diseases, menstruation and sex instruction respectively, were examined and compared, but I could find no element common to the three upon which the feeling of assurance might possibly have been based.

Actuated by the conviction that either such a common element must exist or else the judgments show marked variation with repetition, the process of sorting out the "perfectly sure" questions was repeated four times at intervals varying from forty-eight hours to three weeks. During these intervals no attention was given to these particular questions and at each sorting, endeavor was made to approach the question with the attitude of not having seen it before. The second trial, after an interval of forty-eight hours, resulted in the elimination of six out of the perfectly sure group on menstruation, and of five out of the fifty-eight under venereal diseases.
The sex instruction group remained unchanged. The third, fourth and fifth sortings gave the same results as the second. I was thoroughly convinced that these questions were correctly judged in regard to their interests, but the most painstaking search failed to reveal any common basis of judgment that could be formulated objectively, and so be made applicable to the classification of other questions—the lack of success being due, as was later discovered, to the fact that what really constituted a common factor was concealed by the different modes of expression and language habits called out by the different character of the respective objects of inquiry.

Having failed to discover within the three groups a criterion which could be used in the further organization of the material, I decided to apply the "perfectly sure" method of judgment to all of the questions. The cards upon which the eight hundred eighty individual questions had been typed, were shuffled. They were then picked up one at a time and faced with the inquiry, "Taken at its face value what does this question ask for information about?" In case the answer was forthcoming at once and with feeling of full assurance, the question was pigeonholed and labelled according to the object of inquiry so determined. In case of any feeling of uncertainty or hesitancy in decision, the question was put aside in the common pile. When the sorting was completed there were twenty-one labelled piles as follows:
Each of these piles was then gone over twice for the purpose of eliminating all questions showing possibility of doubt. In their study and comparison as they were then composed, I made the discovery that nine of the groups (1, 2, 3, 5, 6, 11, 14, 17, 20) ranging in number of questions included from one question in group number one, to one hundred thirty questions in group six—were comprised entirely of questions containing but one word of sexual significance; and this a noun or infinitive form of the verb, which plainly and unmistakably indicated the phase of sexual interest concerning which inquiry
was made. Examples of such "one-term" questions are:

What is the cause of menstruation?
Is it safe to bathe when you are unwell?
Is childbirth a matter of life and death?
What is the best age to marry?
What influence does heredity have on people?
What do you think of flirting?
How is reproduction carried on in human beings, animals and fish?

With this discovery came the recognition of the fact that if a considerable proportion of the questions could be found which contained but a single term of sexual significance which would so unmistakably indicate the object of inquiry as in the case of the noun or infinitive in the examples given, their classification on the basis of the single sexual term would give a reliable group of questions upon which to build.

The underscoring of the sexual terms of the twelve remaining groups and their examination in reference to this criterion, showed nine more (7, 8, 9, 10, 12, 13, 15, 18, 21) which consisted entirely of questions whose sole term of sexual significance was either a single noun or verb as in the above examples, or what in our language habits constitutes the plain equivalent of such a noun; e.g., "change of life," "wet dreams," "white flow" for leucorrhrea, "organs of reproduction," "male organs,"
“sexual intercourse,” “white slavery,” “sex attraction,” and “part male and part female” (for hermaphroditism). The questions of the other three groups (4, 16, 19) revealed in every case the single-sexual-term standard, frequently in the more complex form of a dependent or independent clause, but unmistakably one-term from the point of view of sexual significance and as unmistakably representing the object of inquiry of the question. Examples of these more complex one-term questions are:

*Is it in any way injurious to kiss a boy?*
*Is it true that certain diseases result from the wrong kind of sex communication?*
*What could be taught about sex hygiene in the schools?*

Thus in every instance where a question had stood the test of repeated sortings, the basis of the feeling of certainty was found to consist in the presence of a single term of sexual significance toward which the inquiry was plainly directed. In the large majority of instances the term was a single noun or verb as illustrated above; in a considerable number of cases it took the form of a modified noun or phrase of the sort quoted in connection with groups 7, 8, 9, etc.; in a comparatively small number, sixteen questions on sex instruction, six on venereal diseases, and seven relative to kissing boys and men, it took the more complex form illustrated in connection with these three classes.
The next step was to find out to what extent the newly found criterion could be applied. The eight hundred eighty questions were gone over one by one and the sexual term or terms of each underscored. The results showed five hundred fifty-nine questions having but one term of definite or possible sexual significance; eighty-two actually possessing two sexual terms but which were the equivalent of one for the purpose of classification; one hundred sixty-five questions with two terms of distinct sexual significance, both of which were essential to the integrity of the inquiry; and seventy-four having three or more sexual terms more or less essentially involved. The whole initial organization of the questions, the determination of the direction of interest revealed by the questions, hinged upon these different types of questions, so it is well to have them more clearly defined and illustrated.

“One-term” question:

1. By one-term question is meant any question containing but one term of sexual or possible sexual significance concerning which the inquiry is plainly made, whether the term be a single word, phrase, or clause, or any combination of these. Examples of the different varieties of one-term questions have already been given. They range in length and in complexity of grammatical structure from the simplest and briefest possible, such as “The cause of menstruation?” and “What is heredity?”, to questions as long and complex as that on mother-
hood quoted in the preceding chapter—the distinctive feature of this type being that irrespective of length or grammatical structure, they reveal under careful scrutiny but one term or idea of sexual (or possible sexual) significance, which unmistakably designates the phase of interest upon which the inquiry hinges. There were five hundred fifty-nine such one-term questions.

"Equivalent one-term" questions:
2. By equivalent one-term is meant one which has two terms of sexual interest from the standpoint of the woman, one of which is unessential in the determination of the main object of inquiry—having no modifying influence upon the first classification. There were two types of "equivalent one-term" questions:

(a) Questions in which the use of one of the terms is simply verbal. Examples:

*How is a child taken from the body of the mother?*
*What must the woman do when she is having intercourse with a man?*
*Is it right to marry a man of different religion?*

In these questions the second terms underscored simply represent the common mode of speech; they in no degree modify the character of the respective inquiries, since a child cannot be taken from any
body except that of the mother, and marriage and intercourse on the part of the woman in the character of the acts involve the man. In equivalent one-term questions such as these the sexual object represented by what can be called the extraneous term, is included in the situation referred to by the essential term, and the extra term could be eliminated without injury to the nature of the inquiry—it possesses language value only.

(b) Questions in which both terms either refer to the same phase of sexual interest or represent co-ordinate subdivision questions under the same more general class. Examples:

What is meant by confinement when a child is born?
Is the period during which a woman expects a child called pregnancy?
What is the difference between love and passion?
What is the difference between gonorrhea and syphilis?

In this variety of equivalent one-term question, both terms have a specific value but both lead to the same general classification. In the two first examples, both terms relate to childbearing, and in the others the two terms underscored represent what may properly be considered co-ordinate interests under the respective headings “sexual feelings” and
"venereal diseases"; i.e., the two terms are equivalent to one for the practical purpose of initial organization. There were eighty-two equivalent one-term questions.

"Two-term" questions:

3. By two-term question is meant one whose two terms of sexual significance refer to distinct, or at least externally distinct, phases of sexual interest; for example:

- Can a woman give birth to a child after the change of life?
- Do boys have anything to correspond to the menstrual flow of girls?
- Is gonorrhea the only cause of blind babies at birth?
- Can there be sex intercourse with such a disease as syphilis?

In such questions both terms obviously enter into the interest involved and thus complicate the classification of the questions. Here the problem arises which of the two terms represent the main object of inquiry—in which of the two the interest is primarily centered.

"Three-term" questions:

4. The expression "three-term" question is used to refer to one containing three or more terms of sexual significance. Examples:
Is syphilis contracted by sexual intercourse during menstruation?
I have heard if a man is very passionate at the time of sexual intercourse the result is a girl. Is this true?
If a young girl has the whites when single, is childbirth affected in any way after marriage?

In the two first examples all the sexual terms have a genuine part in determining the essential nature of the inquiry; none could be omitted without changing the meaning of the question. But in the third the use of the term marriage is largely if not entirely verbal; it simply names the generally accepted social condition wherein childbirth may properly take place. The question had to do with the effect of leuchorrhea upon childbirth, and for the purpose of classification is practically a two-term question. To classify it, the problem would be to determine whether the inquiry was concerned primarily with leucorrhea or primarily with childbirth.

I had now discovered a clear way out for six hundred forty-one questions, the number of strictly one-term and equivalent one-term questions. These were simply selected out, and the questions having the same term put in piles together. There was no gainsaying this arrangement. Anyone could now know unmistakably what these questions were about. At first each pile was separated and labelled by the term contained in the question, but some study
enabled me to make combinations without the questions losing any of their individual character or force. For instance, following the list given on page 52, number one was changed to "Parenthood and Motherhood" so as to include the questions involving fatherhood; two and eleven were combined under "Reproductive and Embryological Processes"; three and four were included under the caption "Preliminary Sexual Behavior" as a title properly representing the sort of behavior that young people normally go through preliminary to marriage and mating; seven was included under six, since the outstanding feature of the "change of life" is the menopause or cessation of menstruation; eight was included under nine; fourteen was called "Abnormal Sexual Practices" as a term properly covering the questions; eighteen was named "Sexual Feelings and Attraction"; and twenty-one was later included with other one-term questions under the heading "Anomalous Congenital Conditions." There was besides one other group made up of equivalent one-term questions which were concerned with "Attitudes toward Sexual Matters," and were too general in character to be classified under any of the other heads.

Arranging these six hundred forty-one questions on the basis of their single term of sexual significance with the combinations just explained, gave the following eighteen groups, with their limits defined wherever it seemed necessary:

1. Menstruation.
2. **Childbearing.**

(The more obvious facts and processes from conception to childbirth of which the ordinary lay woman becomes aware through experience in childbearing.)

3. **Sexual Intercourse (Copulation or Coitus).**

(Taken as an isolated sexual experience apart from its relation to reproduction.)

4. **Reproduction and Embryological Processes.**

(The less obvious facts of reproduction accessible only through the study of biology or embryology.)

5. **Sexual Feelings and Attraction.**

(Passion, love, sex attraction, etc.)

6. **Curiosity in Regard to Boys and Men.**

7. **Marriage.**

8. **Motherhood and Parenthood.**

(Questions bearing evidence of a sense of responsibility for, or interest in the production of fortunately endowed children; or of desire for or interest in future motherhood.)

9. **Reproductive Organs of Women.**

10. **Venereal and Related Diseases.**

(“Related” taken to mean related from the point of view of the question whether any such relation is really known to exist.)

11. **Sex Instruction.**

(Questions concerning the imparting—getting or giving—of sex information.)

12. **Preliminary Sexual Behavior.**

(Any companionship or behavior of the sexes together, outside of marriage or aside from the sexual act, which take on a significance just because they involve the opposite sex, or have influence in leading up to mating.)

13. **Heredity and Pre-natal Influence.**

(Resemblance based on descent, or the determination of traits of offspring through the existence of certain characteristics in one or both parents.)
(As popularly understood to include homo-sexual practices, the use of other than the proper organs for sexual gratification, and self-induced sexual feelings.)

15. Prostitution.

(Abnormal mental and physical conditions at birth.)

17. Leuchorrhea ("Whites").

18. Attitude toward Sexual Matters.
(Concerned with sexual attitudes but too general to classify under any of the other heads.)

One other group including superstitions too general to class under any of these headings was formed later, so giving nineteen in all. (See p. 63.)

After disposing of these one- and equivalent one-term questions, there were but two hundred thirty-nine which remained to be classified—the two- and three-term questions. The discovery of these had of course set the limits within which I could apply the single-sexual-term standard. Having once hit upon this standard, the grouping of the one-term questions had been a simple matter, since the question had only to be taken at its face value to be classified accordingly.

But now the problem had shifted and instead of finding the sole term of sexual significance, it was necessary to discover some means for determining which of the two or more sexual terms that played a real part in the inquiry, constituted the main interest.

The question naturally arose whether the problem might not be met objectively by systematically tak-
ing the subject of the sentence, or perhaps the first sexual term in order of occurrence, as naming the chief interest. But the discovery that frequently neither of the sexual terms occurred as the subject word, while both might appear as parts of the modified subject, threw out the subject as a basis for determining the classification. An investigation into the effect of taking the term first in order, revealed the not infrequent occurrence of questions having practically equivalent sexual terms with the order simply reversed. The effect is shown in the following pairs of questions:

*Is a child born every time there is sexual intercourse?*

*How many times must there be sexual intercourse before a child is born?*

*Are women as passionate as men?*

*Are men more passionate than women?*

*Is it true that men must have sexual intercourse with women?*

*Is it absolutely necessary that sexual intercourse take place from the point of view of the male?*

*What takes the places of menses in men?*

*Do men menstruate at all?*

The study of such questions made clear that while the consistent taking of the first term might theoretically solve the problem by providing an objective
means of disposing of the questions, the results were bound to do violence to the questions, and run contrary to ordinary common sense. For illustration, taking the second pair, the first term of sexual interest (from the point of view of the female) in the first question is "passionate," while in the second question of the pair it is "man." Classification on the basis of order would result in fixing the main interest of the first as concerned with sexual feelings, and of the second as concerned with information about men; while in the best judgment of the investigator they were both aimed toward the comparison of the sexes in regard to strength of sexual feelings.

The consideration of other possible objective means of treatment proved equally unsatisfactory in one way or another, and it was decided to take recourse to the "subjective" judgment of several persons, on the lines of the "classification method" in experiments in psychology.

Four women were sought as judges whose training and experience could be taken as likely guarantee of careful and responsible work. A psychologist, a biologist, a psychiatrist and a social worker, each of exceptionally high standing in her own field, were fortunately secured to act as judges.* From the two hundred thirty-nine questions, ninety-four were chosen for judgment. Most of these represented two or three, and in some instances five or six questions of practically duplicate meaning and almost

* Acknowledgment of this service is made in the Preface.
identical wording. In other cases the questions were grouped on the basis of similarity, and one or more representative questions selected for judgment. The object of selecting typical questions instead of submitting the entire hundred thirty-nine, (aside from saving unnecessary labor on the part of the judges where it seemed reasonably certain that the results would not be seriously affected), was to avoid the risk of making the task so irksome by the inclusion of many similar questions, that interest might lag and judgment be vitiated to some extent.

People who are familiar with psychological methods will know about how the work of judging would be done in a case like this. Each person worked independently, without knowledge of the results of another's judgment. Counting myself there were five judges. An agreement of three was taken as deciding the classification of a question—that is, which of the two or more sexual terms formed the main object of inquiry. For instance, in the question, "Can a woman give birth to a child after the change of life?", the judge had to decide whether to her mind the question was primarily concerned with childbearing or with change of life; the majority judgment deciding the matter. This particular question was judged by all five judges as being primarily concerned with childbearing. The question, "Do boys have anything to correspond to the menstrual flow of girls?", was classified by the five as concerned primarily with information about boys. The question, "Can there be sex intercourse with
such a disease as syphilis?”, was judged by all five as concerned primarily with the nature of syphilis.

It is interesting to note that 54 per cent of the questions submitted were judged the same by all five of the judges, and that 32 per cent were judged the same by four. In only 14 per cent did the judgments stand three to two. In no instance was there a failure of majority agreement in placing the question—which means that we are clear out of the wilderness of uncertainty in regard to the main roads to travel, and are ready with a reliable map of the field to be explored.
PART TWO

AS IT IS
CHAPTER V

MAP AND COMPASS

With all my heart I wish I possessed the art to present the contents of this section of my book in an interesting and appealing way. I do not, and must content myself with giving the facts as they are and leaving them to make their own appeal to those who care. And so this part contains just facts, weighed and evaluated for their individual and social bearings, but just plain, ordinary facts of the actual thoughts and interests of girls everywhere in our present day American society—ignored, denied or underrated to be sure, by those who might be driven to an attitude of responsibility if the facts were frankly faced, but nevertheless the unvarnished facts which reveal the trends of interest, the ignorance and superstitions, the gropings for knowledge and light, that together form the motive forces of our young women in this one most fertile source of human happiness or woe.

A table showing the main groups into which the questions fell, with the number and character of the questions in each, ought to help a good deal in getting a notion of the whole field and in indicating the table on page 71 will, I am sure, amply re-
pay the effort. For instance, reading across the lines of the table to Column III, gives the total number of questions in the group named on that line, and reading down Column III gives a notion of the comparative amount of interest revealed in the various phases of sexual interest as judged by the number of questions in each.

Thus reading across we see there were one hundred sixty-four questions on menstruation, one hundred one on coitus (sexual intercourse), ninety-eight on childbearing and so on with each group. Reading down the same column we discover that while there were one hundred sixty-four on menstruation, there were but thirteen on leucorrhea ("whites"), although we have the testimony of physicians that this is an all but universal disorder among girls and is known by women to be very common. Likewise we find seventy-seven given to venereal and related diseases and but seventeen to abnormal sexual practices; seventy to sexual feelings and attraction including love, and fifty to marriage; etc.

Column I gives the number of strictly "one-term" questions; i.e., having but one term of sexual significance and the number of "equivalent one-term" questions in each group. And the lengthwise divisions of this column show in how many questions the technical or a pseudo-technical term was used; in how many some common synonym for the more technical term occurred; and in how many some related experience was referred to. Column II shows the number of two- and three-term questions in each
<table>
<thead>
<tr>
<th>Class Headings</th>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of questions in which a technical term occurred</td>
<td>Number in which a synonym term was used</td>
<td>Number of equivalent one-term questions</td>
</tr>
<tr>
<td>Menstruation</td>
<td>116</td>
<td>24</td>
<td>6</td>
</tr>
<tr>
<td>Copulation (Coitus)</td>
<td>19</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Childbearing</td>
<td>53</td>
<td>17</td>
<td>13</td>
</tr>
<tr>
<td>Venereal and Related Diseases.</td>
<td>31</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>Sexual Feeling and Attractions.</td>
<td>44</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Curiosity in regard to Boys and Men.</td>
<td>16</td>
<td>10</td>
<td>23</td>
</tr>
<tr>
<td>Reproductive and Embryological Processes.</td>
<td>18</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>Marriage</td>
<td>23</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Reproductive Organs of Women.</td>
<td>18</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>Anomalous Congenital Conditions.</td>
<td>27</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Sex Instruction</td>
<td>11</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Preliminary Sexual Behavior.</td>
<td>12</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Heredity and Pre-natal Influence.</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Abnormal Sexual Practices.</td>
<td>3</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>Prostitution</td>
<td>5</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Leucorrhrea</td>
<td>11</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Superstitions</td>
<td>1</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Motherhood and Parenthood.</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Attitude toward Sexual Matters.</td>
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<td>4</td>
</tr>
<tr>
<td></td>
<td>412</td>
<td>85</td>
<td>62</td>
</tr>
</tbody>
</table>

412 85 62 82 165 74 880
group, questions which were placed in these groups by the majority judgment of five judges as described in the preceding chapter.

A little explanation of what I have called "technical" terms will help in the understanding of the figures in the first lengthwise division of Column I. The term used in the questions represented by these figures was not always a specific technical name for the phase of sexual interest referred to, such as it would be in case of the use of such terms as menstruation (menses), reproduction, syphilis, gonorrhea, copulation, heredity, etc. For instance, there was no question which used a really specific technical term for either the sexual act or for leucorrhea. But when the term used was one that is so common as practically to fill the place of a technical term with the mass of people, such as sexual or sex intercourse for coitus, whites for leucorrhea, childbirth for parturition, venereal or sexual diseases for gonorrhea and syphilis, I considered them "pseudo-technical" to be accepted on a par with truly technical terms in determining their classification.

Again the "synonymous" terms include the more or less frequently heard substitutes for the corresponding technical or pseudo-technical terms, such as "sick" or "unwell" for menses; sexual union, sex interconnection, and "something happen" (frequently used by girls) for coitus or sexual intercourse; "diseases" for venereal diseases; and "take after" for inherit. A synonymous term in every instance refers to one and the same phase of sexual
interest as the corresponding technical or pseudo-technical term in the column immediately preceding it—it being simply a more or less popular substitute for the more correct terminology. The questions whose sexual term is spoken of as "related," in the third lengthwise division of Column I, refers, on the other hand, to some situation or process or event connected with or related to the situation named by the technical and synonymous terms. Thus "change of life" is related to menstruation and the six questions which had this as their sole term of sexual significance were grouped with the questions on menstruation on the basis of that relationship. In regard to childbearing, "confinement," "afterbirth," "miscarriage," and "twilight sleep" were among the "related" terms which brought their questions into that group.

In the final organization of the questions then, the original nucleus of each class except the two discovered by looking down the first division of Column I, was a group of questions the number of which is given in this same division, whose sole term of sexual significance, most frequently a single noun, was a technical or pseudo-technical term which determined and as a rule gave name to the class. In ten of the classes so formed as shown by the second lengthwise division, this nucleus was enlarged by the addition of questions whose sole sexual term was a fairly well known substitute or synonym for the more technical term; and ten as shown by the third lengthwise division were enlarged by those one-term
questions in which the sexual term referred to something connected with or related to the situation covered by the technical term. The "equivalent one-term" question being practically one-term questions, were treated in the same way. The placing of questions which had more than one sexual term, by the majority judgment of five qualified judges working independently, has already been described.

As the table of classes as organized provides the map showing the roads along which we must travel, the standards used in the evaluation of the information sought with each individual question form a sort of compass whose readings must be constantly heeded in order that we may keep mindful of the direction in which we are driving. These standards were referred to in connection with the statement of my aims at the beginning of Chapter III and will now need to be better understood.

It was there stated that after the first large groups were formed, it was my plan to go over each question and determine concerning just what aspect of the main interest, inquiry was made. The divisions which were thus obtained are given in connection with the questions in each group. The next step was to evaluate the information sought. First the question was ranked on the basis of the "utility" value of the information asked for. If the knowledge solicited was of some readily discernible use for the modification of conduct, or possessed some readily discernible emotional bearing so as to be significant for mental adjustment, it was classed as a "utility"
question; lacking these elements it was called a "curiosity" question.

The curiosity question was further analyzed as "intellectual" or "scientific," or as a "sexual" curiosity question, according to whether it was concerned with information of a sort which might readily gain the attention of children and young people through the instinct of curiosity, or possess features interesting in themselves so as naturally to appeal to native capacities other than sexual; or concerned with information interest in which would seem to depend more clearly upon genuine sexual motives. Of course the lines suggested are not hard and fast, for no information is utterly void of utility value, and no one could draw an exact line between intellectual and sexual curiosity. The plan worked, however, much more easily and I believe, reliably than one would expect. I think this will appear as the analysis of the questions is followed; but both the lack of hard and fast lines of division, and yet the comparative ease with which the division was practically made in most instances, may be illustrated with such questions as "What are the names of the organs involved in menstruation?" "What is the meaning of confinement?", "Why do men have hair on their faces when women do not?" All of these were ranked as curiosity questions of the intellectual or non-sexual type, for although knowledge of correct names and of meanings of terms has a certain value in adding dignity, its chief value is in satisfying that craving for knowledge—
the instinct of curiosity which Prof. John Dewey, as I remember, defined as the desire for enlarged experience. The information sought has no readily discernible influence for the regulation of conduct or for emotional life. The same with the question about hair on the faces of men. Little children ask practically the same thing. I am aware that in some schools of thought sailing under the banner of "psychology" such interest, and that revealed in the child's questions in regard to the difference between girls and boys and where babies come from, might be interpreted as early manifestations of "sex." To the scientific psychologist, however, such curiosity is no more necessarily a manifestation of sexual instinct than the child's interest in the sawdust inside her doll. Practically little difficulty arose in discriminating between utility and curiosity questions, or between "intellectual" and "sexual" curiosity, and where difficulty did arise, it is mentioned in connection with the questions.

The "utility" questions were further evaluated in reference to certain generally accepted, or at least generally acceptable present day aims and ideals. Chief among these were:

1. The ideal or goal of physical health as dependent upon normal and vigorous development of the body, intelligently directed regimen and the prevention of pathological conditions;

2. The ideal of healthful mental adjustment; and

3. In sex life, the ideal of love, marriage and healthy and happy parenthood as an end to be seriously desired and practically prepared for.
Religious and ethical standards except as they are inherently involved in these goals, could not be employed in the evaluation of the utility value or constructive merit of the questions, since they would be controversial. But the ethical values at every point present in the ideals enumerated, must it seems, find universal approval in our present day society.

When evaluated in reference to these generally acceptable goals of behavior, the utility questions ranged in constructive value all the way from explicit physical and mental hygiene questions; i.e., explicitly directed toward the regulation of physical conduct or mental attitude, to the comparatively trivial—having little practical merit for individual or social adjustment.

Conclusions in regard to the interest revealed relative to the given phase of sexual experience, are based upon the number and character of the questions as thus determined, and are to be taken as applying only to the questions under discussion and always with the modifying clause “as far as the questions reveal.”

The order in which the groups are taken up in the following chapters, varies somewhat from that given in the table. The latter gives the order of “frequency” so the reader may more easily compare the number of questions given to the various phases of sexual interest, but for the purposes of analysis and comparison, it occasionally seemed more convenient to change this order. We are now ready for the questions.
CHAPTER VI

SOME OF THE MORE PERSONAL INTERESTS

In this chapter will be taken up the questions on menstruation, childbearing and leucorrhea. It is often helpful to know the sort of language which was used in the questions because of the light it throws upon the state of knowledge of the questioners; and often the easiest way to accomplish this is to present the terms employed by means of a frequency table. The plan followed as a rule will be to give the name of the group, followed by a table of the sexual terms used in the questions, and then the outline of questions and their analysis.

Menstruation

<table>
<thead>
<tr>
<th>TERMS</th>
<th>FREQUENCY</th>
<th>TERMS</th>
<th>FREQUENCY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menstruation (Menses)</td>
<td>129</td>
<td>Period</td>
<td>2</td>
</tr>
<tr>
<td>Unwell</td>
<td>18</td>
<td>Flow</td>
<td>1</td>
</tr>
<tr>
<td>Sick (Sickness)</td>
<td>5</td>
<td>Change of Life</td>
<td>6</td>
</tr>
<tr>
<td>Ill (Illness)</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>164</strong></td>
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</tbody>
</table>

It is interesting to note that while some form of the proper derivatives from the Latin mensis occurred in one hundred twenty-nine of the questions there was no instance of the use of the term "menopause"; of the ten questions in which it was referred
to, "change of life" was used in six and four employed some such expression as "up to what age do we get unwell," or "at what age does a woman lose her menstrual flow." The outstanding feature of the terms used in this group of questions as compared with others, is the predominance of proper specific terminology which was employed in 76 per cent of the questions. Generic terms commonly used as synonyms or round-about expressions evidently used in lieu of knowledge of proper terms occurred in the rest.

Here as elsewhere in the study, the questions are presented in outline form. The space required to list the individual questions would be prohibitive, and while something is sacrificed in way of human value by condensing, that nothing was lost for the validity of the study will become evident, I believe, as the reader proceeds.

Questions on Menstruation—164

<table>
<thead>
<tr>
<th>TOPICS AND SUB-TOPICS</th>
<th>QS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. CAUSE AND PHYSIOLOGY OF MENSTRUATION:</td>
<td></td>
</tr>
<tr>
<td>(a) What the cause or reason for menstruation...</td>
<td>22</td>
</tr>
<tr>
<td>(b) Why menstruation occurs periodically (or why &quot;we are unwell every month&quot;)</td>
<td>4</td>
</tr>
<tr>
<td>(c) What the use or benefit to a girl that she gets unwell (or has a menstrual flow)</td>
<td>3</td>
</tr>
<tr>
<td>(d) What organs are involved in menstruation</td>
<td>4</td>
</tr>
<tr>
<td>(e) Why women have the menstrual flow and men don’t</td>
<td>4</td>
</tr>
</tbody>
</table>

37
Questions on Menstruation—164 (Continued) NO. OF
TOPICS AND SUB-TOPICS Q.S.
II. IRREGULARITY AND DELAY OF MENSTRUATION:
(a) Relative to causes for irregularities and delay
(why we "get sick twice some months and
not at all others," etc.) ..................... 13
(b) Harm of irregularity or delay (whether there
is any harm, or if "it means a girl has con-
sumption," etc.) ........................ 7
(c) Remedy for (whether there is a remedy and if
so what) .................................. 4
(d) Cause for "relapse" of menstrual flow ........ 1

III. SUFFERING DURING MENSTRUATION:
(a) Cause for pain, cramps, headache, constipa-
tion, tired feelings ("why girls suffer so") .. 11
(b) Whether pains or cramps at menstrual time
can be cured .................................. 6
(c) Whether having pain at the menstrual time
"has any effect on a girl's general health" . 1
(d) Whether it is "natural to have pains at the
time of the flow" ............................ 1
(e) Whether the bowels should move the same then
as at other times ............................. 1

IV. BATHING DURING MENSTRUATION:
(a) Whether baths should be taken at that time .. 6
(b) What the harmful effects of bathing during the
menstrual period are (whether "you get con-
sumption," etc.) ......................... 7
(c) Inquiries for the reasons why one should not
take a bath when she is menstruating ....... 5
(d) How baths can be taken at that time without
harm ........................................ 2
Questions on Menstruation—164 (Continued)

V. Age of Appearance; Length of Period; Amount of Flow:
(a) Age when a girl "should become unwell" or "get her menstrual flow" .......................... 2
(b) Length of period (what it should normally be, dangers of too long or too short a period) 7
(c) What the amount should be (dangers of too little or too much) .............................. 3
(d) What the time between the periods should be ............................... 1

VI. Exercise During Menstruation:
(a) Whether it is harmful to exercise at that time .............................. 3
(b) Harm of specific kinds of exercise (gymnastics, swimming, walking) .......................... 6
(c) What should be the standard for exercise ............................. 2

VII. General Hygiene and Care of the Body:
(a) General hygiene of menstruation ...................................... 3
(b) "Care of the body" during menstruation .................................. 3
(c) "How to act" during menstruation ...................................... 3
(d) Eating during menstruation .............................................. 1

VIII. Menopause (Change of Life):
(a) What "change of life" means .............................................. 4
(b) When it occurs or "up to what age do we get unwell," etc. ............................... 5
(c) Why women go insane at change of life .............................. 1

TOPICS AND SUB-TOPICS

NO. OF
QS.
Questions on Menstruation—164 (Continued)

IX. Superstitions:

(a) Whether a man can tell a girl is menstruating by looking into her eyes (or feeling her pulse) ........................................ 4

(b) Whether the menstrual flow is the impure blood of the body ................................. 3

(c) Whether menstruation causes pimples on the face ........................................ 1

(d) Whether washing or destroying the napkins during the period, prolongs the period or increases the flow ........................................ 1


X. Menstruation in Relation to Childbearing:

(a) What it has to do with childbearing ............ 2

(b) Whether menstruation ceases during childbearing .................................................. 2

(c) Whether it is resumed after childbirth ....... 1

(d) Why menstruation ceases after “intercourse” .................................................. 1


XI. Attitude toward Menstruation:

(a) How a girl should feel about her menstrual flow .................................................. 1

(b) Why a girl should feel so ashamed about it .................................................. 1

(c) What excuse a girl can give a man for not doing certain things at that time .......... 1


That which is provided in the above outline is the particular aspect of menstruation concerning which information was sought by the corresponding num-
Some of the More Personal Interests

Number of questions in the frequency column. The individual questions may have differed considerably, or have been nearly or quite identical. Their point of agreement is the specific aspect of menstruation toward which the inquiry is directed. The following questions taken from the fifth group relative to the length of the period and given verbatim, will illustrate the relation which the topics and subtopics bear to the individual questions they represent:

'About how many days should a normal girl be unwell?
Is there any danger in menstruation continuing too long?
Is there any danger when the menstrual period extends over a week?
If a girl is unwell only a short time does it mean that the girl has consumption?

While considerable variety exists here from the point of view of answer to the questions, from that of aspect of menstruation which served as object of inquiry, they seem adequately represented by the sub-topic given in the outline which informs the reader that seven questions asked for information in regard to the length of the period of menstruation.

The inspection of the outline reveals fairly conspicuous trends of interest, the most obvious of which are along the lines of physical hygiene. The question of course arises to what extent the figures
given are representative of the number of young women wishing or needing information in regard to a given topic; i.e., the exact number in the group who lacked satisfactory information on the given phase of menstruation and would like to have it. It is impossible to answer this question on the basis of the data. The one hundred sixty-four questions included by the topics give a little over one question for each girl, but there is no way of knowing whether or not every girl did submit one. That some girls handed in more than one is evident from the fact that there were but one hundred sixty girls in the group. Even if these facts were known together with the exact nature of the question asked in each instance, still no safe conclusion could be derived in regard to the points mentioned—the number of girls lacking information and desiring it; for the fact that a member of the group did not ask for certain information would not be sufficient grounds upon which to conclude that she possessed it, or that she would not be interested in getting it. Then too, it is readily conceivable that one question might have represented two or even a considerable number of girls working in collaboration. This would be the more likely in view of the practical purpose of the questions (which was to get them answered), and of the additional fact that they had been requested to limit their questions to five. A very natural consequence in such a situation, it might seem, would be a division of questions along lines of such common interest as those represented by most of the
topics in this group. But though it is not possible to draw valid conclusions in regard to just what proportion of the young women asked, or are represented by the questions under each topic, certain minimal conclusions may be reached which are quite as valuable for the purposes of the investigation as exact figures in percentages of girls asking the questions would be.

Taking for instance the twenty questions which asked for information in regard to bathing during menstruation. Their very character renders unlikely the same girl asking two questions on this subject, and correspondingly safe to accept the number of questions as an approximate minimal figure for the group of those needing information in regard to whether or how girls should bathe during the monthly periods. This would give 12½ per cent of the group who manifested active interest on this subject. By the same criterion 12½ per cent of the group showed active interest in getting information in regard to some phase of physical suffering or disability during menstruation; 15 per cent displayed active interest in gaining facts concerning the causes and dangers of irregularities and delays in the menstrual function; 8½ per cent in finding out when it should normally begin and what should normally be the length of period and amount of flow; 6¾ per cent in finding out how much or how a girl should exercise when she is menstruating; and 6¾ per cent who sought information in regard to the
care of the body or matters of general conduct during the period.

Taking the questions on bathing, exercise and general care of the body, we have forty-one questions, 25 per cent of the questions on menstruation, which sought information in regard to proper physical conduct during the time of the period. The questions on irregularity, suffering and length of period, etc., taken together give fifty-eight, about 35 per cent of the one hundred sixty-four, which sought information in regard to normal or abnormal functioning. Combined, this gives ninety-nine question or 60 per cent of the questions on menstruation which ask for information in regard to the elementary facts of the normal functioning of menstruation and the proper conduct and care of the body.

Five of the questions under "Superstitions" are also to be considered physical hygiene questions; three of these ask if the menstrual flow carries off impure blood of the body, and this belief causes heavy menstrual flow to be accepted as desirable; one asks if washing or destroying the napkins during the period increases the amount of the flow or the length of the period, and has a distinct sanitary value; while the one which asks if menstruation causes pimples carries the inference that there is something in menstruation itself to cause skin eruptions. Faith in such a superstition results in the neglect of the real underlying causes. These five added to the ninety-nine relative to personal conduct and normal functioning, give one hundred
four questions or about 63 per cent whose interest is plainly directed toward some phase of physical welfare.

Seven questions, the three under "Attitude" and the four under "Superstitions" which ask whether a man can tell if a girl is menstruating by looking into her eyes or feeling her pulse, are essentially questions of mental hygiene, both in their bearing upon mental peace, since the attitudes and fears revealed by the questions are such as to cause genuine suffering in the mind of the girl who is afflicted with them, and for their importance as motive forces in social behavior. Combining the physical and mental hygiene questions gives one hundred eleven or 67\(\frac{1}{2}\) per cent of the total number, which must be considered "utility" questions, i.e., having constructive merit for the hygiene of menstruation or the normal and happy adjustment of the girl.

The remaining fifty-three seem to be primarily of the intellectual sort—questions of "how," "when," and "why" having little if any direct utilitarian value for the conduct of menstruation, or little if any readily discernible emotional foundation. Forty-three of these, the thirty-seven in regard to cause and physiology under the first topic and the six under topic ten on the relation between menstruation and childbearing, are questions of the physiology and biology of menstruation, and quite plainly it seems take rank on the scientific level. They apparently represent the sort of scientific curiosity that might be expected of high school
graduates who had studied biology and come to some extent to think of function as implying organs and adaptive ends, and wanted to know what these were in case of menstruation. The ten under topic eight in regard to the menopause are of the same general type. They suffer in expression from lack of background of proper specific terms to use, such as would give the questions obvious scientific and scholarly bent, but these as well as the forty-three mentioned above are primarily biological questions, indicative of mental curiosity fairly remote from either the utilitarian or emotional interests of girls in menstruation.

Summing up in regard to the trends of interest shown, we can say that judging on the basis of the object of inquiry and the place that the information sought would ordinarily fill in menstrual experience as indicative of the interest revealed, there appear two main lines of interest in the questions on menstruation, both of which are important in our investigation. These are (1) interest in the healthful functioning of menstruation and proper conduct and attitude, represented by one hundred eleven questions, or 67 1/2 per cent; and (2) an intellectual or scientific interest or curiosity relative to the physiology and biology of menstruation represented by fifty-three questions, or 32 1/2 per cent.

From the point of view of the state of knowledge revealed, the questions present a lamentable picture of ignorance and superstition, for it must be remembered that these young women were all high school
graduates and would in a few months take their places as teachers and guides of other girls in the public schools. Their own education was fairly "completed." And these questions present the picture at its best, for it gives minimal figures. For instance taking each question to represent a different girl, only 12 1/2 per cent of the group made inquiry in regard to pain and other disabilities during menstruation and yet we have as conservative estimates of physicians and special investigators that 70 per cent of girls suffer pain at this time, and that a much larger per cent suffer some marked disability. The same condition exists in regard to bathing during menstruation. I have yet to talk to a girl on the subject who had ever been properly instructed in regard to bathing during menstruation, and yet only 12 per cent of the group asked for information on this subject. So in place of thinking of these figures as a revelation of the proportion of the group that was ignorant and in need of instruction, we may better think of them as representing the more advanced few who had gained a more intelligent interest in regard to menstruation than their more benighted sisters. But that even 12 per cent of our girls can go through high school and into the teaching force of the country with the ignorance and superstitions in regard to the menstrual function revealed by these questions is a reflection upon American education too serious to be lightly regarded. The next group of questions is on childbearing.
Childbearing:

There are several groups of questions besides the one we are about to consider that contain questions which pertain in some way to the production of children, and these are taken into account later in an endeavor to get as clear and complete a picture as possible of the interest revealed in the large subject of child production. The questions included in the present group have to do with the conscious experience of women from conception to childbirth, and are taken as representing the more intimate personal attitude and interest of the woman as childbearer. Questions pertaining to the more strictly biological and embryological aspects of child production are classified under the heading "Reproductive and Embryological Processes"; while questions in which coitus, or sexual intercourse, is made an object of inquiry as an isolated phase of sexual experience, i.e., apart from its bearing upon conception or reproduction, are grouped under "Coitus." Such a division seemed to result naturally on the basis of the character of the sexual terms, and best to facilitate the purpose of discovering as accurately as possible the nature of the interest revealed.

The terms used in the ninety-eight questions in this group with but six exception were either the brief practical terms of everyday life, such as "childbirth" or simply "birth," or some roundabout expression such as "when a woman gives birth," or "when a woman is bearing a child," etc.
In six questions the following technical or pseudo-technical terms were used:

Pregnancy (pregnant) ........................................... 3
Confinement .......................................................... 1
Conception (prevention of) ........................................ 2

In four of these instances (pregnancy twice, confinement once, and conception once) the proper term was used merely incident to the inquiry concerning its meaning. In but two questions of this group, "pregnancy" once and "conception" once, were technical terms used as part of the girl's working vocabulary. This is in marked contrast to the preceding group of questions where the use of proper specific terminology was the rule. In interpreting this difference, some account must be taken of the fact that even the professionally trained are prone to use ordinary lay language in connection with many phases of childbearing; but this is not sufficient to account for the entire absence (with the exception of the two instances mentioned) of the use of such terms as pregnancy, gestation, parturition or even confinement and conception, in questions referring to the corresponding conditions. The outstanding feature of the language employed in this group is the lack of proper specific terms and the awkward round-about phraseology resorted to. The latter is specially noticeable in the questions under "Conditions of Conceptions" where the expressions are as crude as though asked by a young child. Indeed the only instance of the use of the word "con-
ception," except in inquiries as to the meaning of the word, was in a question which asked that "the prevention of conception" be explained. And this on the part of students of biology and prospective teachers! A small but significant bit of evidence of the care with which girls are "protected" from the clean, straightforward language of human reproduction.

In reading over the outline of questions it must be kept in mind that the use of proper specific terms except as explained, is by the writer. To keep to the language of the questions in the outlines and discussions would be too circumlocutory and unnecessarily crude.

Questions on Childbearing—98

<table>
<thead>
<tr>
<th>TOPICS AND QUESTIONS</th>
<th>NO. OF QS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. BIRTH CONTROL OR PREVENTION OF CHILDBEARING:</td>
<td></td>
</tr>
<tr>
<td>(a) Inquiries concerning meaning, explanation, or discussion of</td>
<td>7</td>
</tr>
<tr>
<td>(b) How to control birth (guard against becoming a mother, etc.)</td>
<td>8</td>
</tr>
<tr>
<td>(c) Danger of control or prevention to one or both sexes (whether the use of certain methods causes the man to have consumption)</td>
<td>4</td>
</tr>
<tr>
<td>(d) Whether it is lawful or right to practice</td>
<td>5</td>
</tr>
<tr>
<td>(e) What the reasons for and against birth control are</td>
<td>2</td>
</tr>
<tr>
<td>(f) Whether doctors and drug stores are permitted to dispense preventives</td>
<td>1</td>
</tr>
</tbody>
</table>
Questions on Childbearing—98 (Continued)

TOPICS AND QUESTIONS

II. CHILDBIRTH AND MISCARRIAGE:

(a) Inquiries concerning suffering (tearing, sewing, whether a matter "of life and death," why women must suffer so, etc.) ............... 8

(b) How "Twilight Sleep" is managed; if it is right to take something to kill the pain; whether taking something to stop the pain at childbirth has any effect on the child* .... 3

(c) Why women cannot "give birth naturally," without being helped by a doctor ........... 2

(d) How a child "is taken from the body of the mother" when she cannot give birth ....... 1

(e) Meaning of "afterbirth," "waterbag," "confinement" ................................................. 3

(f) Miscarriage, cause of (4), danger of (1), meaning of (1) ............................................. 6

III. CONDITION OF PREGNANCY AND PERIOD OF GESTATION:

(a) How a woman knows she is bearing a child .. 2

(b) How a woman knows when the baby is going to be born ........................................... 3

(c) Whether the woman can feel the baby before birth ....................................................... 1

(d) Meaning of the term "pregnancy" .............. 2

(e) What the woman should abstain from when she is bearing a child (1); the hygiene of pregnancy (1) ......................................................... 2

(f) Nausea when a woman is bearing a child, the cause (1); whether natural (1) ............. 2

(g) Why seven month babies live and eight month babies die (why some are seven and some nine month) ................................................................. 2

23

14
### IV. Childlessness:

- **(a)** Cause for barrenness: 4
- **(b)** With some women (or some married couples) have no children: 8
- **(c)** Cause of lack of children on the part of “women who practice sex intercourse for a living”...

### V. Conditions of Conception or Childbearing:

- **(a)** What process or conditions are carried out in order to have a child: 3
- **(b)** How soon a girl may “give birth”:
- **(c)** Whether a woman may “give birth” after change of life: 1
- **(d)** Whether passion on the part of the woman at time of intercourse determines “whether she has a child”:
- **(e)** Whether sex intercourse can take place “without a child being born”:
- **(f)** Whether a child results from every (or the first) intercourse:
- **(g)** How much or (how many times) sexual intercourse is necessary “before a child begins to be formed”:

### VI. Difference in Number of Children:

- **(a)** Reason for one child only:
- **(b)** Reason why number differs in different families:
- **(c)** Why women have more children than they want:
Questions on Childbearing—98 (Continued)

TOPICS AND QUESTIONS

VII. ATTITUDE TOWARD CHILDBEARING:

(a) Whether there is any decent way of looking upon "this matter of having a child" ....... 1
(b) How a girl ought to regard childbearing....... 1
(c) Whether childbearing should be regarded as a necessary evil or as a duty .............. 1

VIII. EFFECT OF AGE:

(a) The best age for childbearing and why ...... 1
(b) The dangers of giving birth at an early age.. 1

The trends of interest revealed by the assembling of these questions on childbearing are not so obvious, nor do they show the homogeneity apparent in case of the preceding class. But certain trends stand out pretty sharply, and the careful inspection of the questions reveals a degree of uniformity not at first apparent.

Externally the most striking fact brought out by the above table is that twenty-seven questions asked for information concerning birth control or the prevention of children; and that fourteen were concerned with the underlying conditions of childlessness. This gives forty-one questions or about 42 per cent of the ninety-eight showing interest directed toward the negative side of the subject.

The tendency of course is at once to begin to con-
jecture in regard to the motive for this interest, and the vice experts who see only evil in other people's interest in sexual matters, will not stop to conjecture, they will be cock sure of vicious ulterior motives. Conjecture is no more in order here, and much less conclusive opinion, than it is relative to the motives back of the question why some children are born with missing members. As a matter of fact the motives back of these questions may have ranged all the way from the barest curiosity aroused by newspaper discussions of "birth control", meetings to the most personal ulterior, and we may add, to the most altruistic family and social motives. My experience in answering the questions throws some light upon this. When in the course of instruction these questions came up, they were dismissed with the statement that since it was against the law to give information in regard to the prevention of conception, I would not be able to take up those questions.

Later two girls came to me, one saying that her mother had asked her to put in a question on what to do so she would not have any more children, and the other that her mother and father had told her to put one in. Another came up and said she had put in the question in regard to the use of certain preventives as a cause of consumption in the man. Her married sister had asked her to find out if this were true. These confidences and many similar ones were entirely unsolicited by me and made without apology or embarrassment. Indeed they were pushing what
they considered a very justifiable point—they wanted the information to take home. But the important thing for my investigation was the trend of interest and its significance for individual and social adjustment—and, in the aim of this book, the responsibility of society for the direction these trends take. From these points of view these figures are very significant, for taking each of the twenty-seven questions to represent a different girl we have about 16 per cent of the group showing unequivocal interest in birth control against the six and a fourth of one per cent that showed unequivocal interest in preparation for healthy physical motherhood. And taking the forty-one questions which were concerned with either birth control or conditions of childlessness, we have about 42 per cent of the questions on childbearing devoted to its negative aspects against fifty-seven questions, or 58 per cent, on all the various positive phases.

Of these fifty-eight questions devoted to some positive aspect of childbearing, forty-eight may be considered as showing some degree of utility value, and the other nine are pretty clearly of the intellectual curiosity type, in the sense that they represent information of no obvious use in the woman's conduct of her sexual life and possess no readily discernible bearing upon the emotions. The nine "curiosity" questions include the four under "Childbirth and Miscarriage" which simply ask for the meaning of afterbirth, waterbag, confinement and miscarriage; the two under "Pregnancy and
Gestation” which ask the meaning of pregnancy; and the three under the sixth topic which ask the reason for the difference in number of children in different families.

The “utility” questions on the positive aspects of childbearing reduce to the forty-eight questions left under the second, third, fourth, seventh and eighth groups after the questions which merely ask for the meaning of terms have been omitted. The following reference table is given for those who may be sufficiently energetically inclined to use it, but such expenditure of energy is not strictly necessary, for the following discussion will make the questions sufficiently clear.

Table of “utility” questions on positive aspects of Childbearing:

<table>
<thead>
<tr>
<th>TOPICS</th>
<th>QS. INCLUDED</th>
<th>NO. OF QS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>a-d, f</td>
<td>19</td>
</tr>
<tr>
<td>III</td>
<td>a-c, e-g</td>
<td>12</td>
</tr>
<tr>
<td>V</td>
<td>all</td>
<td>12</td>
</tr>
<tr>
<td>VII</td>
<td>a-c</td>
<td>3</td>
</tr>
<tr>
<td>VIII</td>
<td>a, b</td>
<td>2</td>
</tr>
</tbody>
</table>

The inspection of this group of utility questions, i.e., questions seeking information of some obvious value for the modification of conduct, shows four different levels discernible on the basis of the constructive value of the interest revealed. This will become apparent as we proceed with a somewhat de-
tailed analysis of the questions in connection with the particular aspect of childbearing with which they are concerned.

**Childbirth and Miscarriage:**

With the exception of the four already classed as curiosity questions, the entire number—nineteen questions and 83 per cent of the number submitted relative to childbirth—had to do with some pathological aspect of childbirth, suffering or incapacity, and illustrate one of the levels into which the utility questions divide. In every instance the information sought by these questions has utility value, but a striking feature of the entire number is the fact that there is no instance among them of a question directed toward finding out how pathological conditions can be prevented by favorable conduct; and in but one instance, the question with an asterisk under "b," does there occur an expressed interest in the welfare of the child as this might be affected by the manner in which parturition is consummated. There was no instance of a question showing interest in how the after-life of the woman may be affected by suffering in childbirth. With three possible exceptions, one under "a," asking "Why women must suffer so," and the two under "c," asking why women cannot give birth "naturally," suffering seems to be implicitly accepted as a normal part of parturition—the interest revealed being directed toward understanding the nature of the various phases of suffering to be endured, or the effects of
its alleviation by anesthetics, and not at all apparently toward getting information for the healthful conduct of life so as to prevent suffering; or put positively, so as to secure normal (in the sense of biologically natural) parturition.

Pregnancy and Gestation:

Of the fourteen questions on this aspect of childbearing, two have been included in the curiosity class; they are questions merely asking the meaning of the word pregnancy. The remaining twelve are "utility" questions; but two very distinct levels of constructive merit are represented in the twelve questions. One of these is best illustrated by the two under "e," one of which asked to have the "hygiene of pregnancy" discussed, and the other what "a woman should abstain from in way of food and clothing when she is bearing a child." These represent the highest constructive level in that the information sought is not only practically usable, but is explicitly directed toward bringing about better conditions of gestation than could be secured without it. It represents a part of the necessary equipment of the woman for intelligent guidance of conduct in childbearing. To these two questions may be added the two under "f" which asked about the cause or necessity for "a woman being sick to her stomach when she is bearing a child." This gives four questions out of the twelve which seek information of a sufficiently constructive order as to
rank in the hygiene class on a par with similar questions on menstruation.

The remaining eight illustrate what may be considered about the lowest level of utility question. While the utility questions under childbirth and miscarriage show a pathological trend that indicates interest working on a distinctly destructive level, the information solicited is in itself important. That which particularly characterizes these eight questions is the comparatively unimportant nature of the information sought—it ranking so low in utility value compared to information that might have been sought had the interest of the questioners been more intelligent, as to suggest the problem whether the questions should not properly be ranked on the "curiosity" level. But some degree of utility value is attached to them, and they have a distinct value in revealing the relatively low level of constructive merit of the majority of the questions, and hence of the prevailing trend of interest of the questioners, in regard to the period during which the child is part of the physical life of the mother.

Summing up relative to the questions on this phase of childbearing, two or 14 per cent of the whole number, were curiosity questions merely asking the meaning of the term pregnancy; four or 29 per cent, were utility questions of high constructive merit directed toward the hygiene of gestation; and eight or 57 per cent, were concerned with comparatively trivial or at best relatively unimportant aspects of
gestation. The prevailing trend of interest as revealed by the greater number of questions was toward the comparatively inconsequential when measured by the value of the knowledge sought for the practical conduct of pregnancy and gestation.

**Conception:**

The twelve questions in regard to the conditions of conception represent a still different level of utility question from the other three. It differs from any of these in that while the information solicited is of genuine importance and of positive utility value, as compared with the relatively inconsequential character of the majority of the utility questions on pregnancy, and the pathological trend of the questions on childbirth, as a group they lack entirely the higher constructive element that characterizes the four "hygiene" questions under pregnancy. The particular point here is, that though these questions possess important practical value for the regulation of conduct in regard to conception, still representing as they do the interests of the questioners in regard to the conditions of conception, they give no evidence of a tendency to think of the situation in terms of personal health or of social responsibility. The interest revealed by the questions is entirely in the conditions under which conception can take place, and in no degree in the conditions of healthful conception from the standpoint of either the mother or the child.

The two questions in regard to the effect of age
under the eighth topic, are of course physical hygiene questions of high order; and the three under topic seven expressive of attitude, seek information profoundly significant for mental health and social welfare. These five together with the four "hygiene" questions under "Pregnancy and Gestation," give a group of nine questions, practically 9 per cent of the questions on childbearing, which can be regarded as revealing interest of a highly constructive sort for the regulation of conduct and mental attitude for healthful childbearing.

In considering the conclusions to be drawn from these ninety-eight questions, it is to be remembered that they do not comprehend the total amount of interest shown in children, or in reproduction and its processes. What they do represent as I have said, is the interest shown in childbearing as part of the woman's conscious experience. The main effects of the analysis of the questions of the other groups which pertain in some way to child production (aside from the important one of increasing the amount of interest shown in children) are to add to the number of curiosity questions, or to bring into higher relief the outstanding facts evident here—they do not materially affect the character of the present observations.

The most evident of these observations are that a good deal of interest of one sort and another was shown in the matter of childbearing; that the interest was conspicuously negative in trend, there being nearly as many questions on prevention and con-
ditions of childlessness as on all the positive aspects of childbearing put together; and that the interest revealed in the major processes of conception, period of pregnancy and parturition was markedly lacking in tendency to think of these processes in terms of constructive personal hygiene and social ideals—social ideals, of course, including thought for the welfare of the child.

From the point of view of knowledge, with the exception of the questions on birth control which undoubtedly reflect definite public propaganda in this direction, the questions for the greater part represent the "picked up" information which inevitably accrues as the girl goes along in family and social environment. And aside from the nine questions which pertain to some aspect of desirable physical or mental adjustment and the one which asked whether the use of anesthetics at childbirth has any effect on the child, the reading of the questions on the positive aspects of the subject gives much the same impression of hodgepodge curiosity as might be expected in reading the crude and uninstructed questions of children. Modern movements in hygiene consisting as they do in emphasis upon intelligent regimen, normal development and prevention seem to have flourished largely in vain as far as ideas of young women on childbearing are concerned. With as systematic, efficient and persistent endeavor on the part of a public-spirited group of women to spread scientific knowledge in regard to the con-
ditions of healthful conception and normal, i.e., pain-
less, and joyful bearing of children, as has obtained
for several years past in regard to arousing inter-
est in the spread of knowledge relative to birth con-
trol, a very different line of questions could have
been expected.

This is not to be interpreted in any sense as an
attack upon birth control propaganda, or as an ex-
pression of disbelief relative to its importance. I
am simply calling attention to the fact that while
practically 28 per cent of the questions on child-
bearing of this representative group of young
women expressed interest in birth control; there was
not a question which showed interest in healthful
conditions of conception, none directed toward get-
ting information in regard to normal parturition,
and but two clearly and explicitly directed toward
the hygiene of pregnancy. And these I would say
are very important factors of childbearing concern-
ing which intelligent interest might well be aroused
on the part of young women.

Leucorrhea ("Whites"):

There was no use of the term leucorrhea.
"Whites," "white flow" or "flow of white matter"
were used in eleven of the questions, and "albumi-
nous discharge" in two.
Questions on Leucorrhea—13

I. Whites (Albuminous Discharge, White Flow):

(a) Requests for the explanation, or cause, or origin, of the "flow of white matter," "whites," or "albuminous discharge" ........................................ 6
(b) What the importance or function of the white flow is ........................................ 2
(c) Whether the flow of white matter is natural or shows that something is wrong .................. 2
(d) Whether the flow of white matter has anything to do with desire for sexual intercourse .......... 1
(e) Whether childbirth after marriage is affected in any way if a girl has whites when single ........ 1
(f) How the whites should be cared for ........................................................................ 1

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Granting a different member for each of the questions, 8 per cent of the group are represented by the thirteen questions. Only the one under "f" which asks "how the whites should be cared for" is directed explicitly toward the regulation of conduct. There was no instance of a question which gave indication that the questioner realized that the condition might be susceptible of cure. The three under "c" and "e" reveal some evidence of an inkling that the discharge might be pathological in origin or effect but in general the condition seems to have been accepted as natural.

The special significance of these questions as a group, is the light they throw upon the status of knowledge of the questioners relative to a point of personal hygiene of so much importance and con-
cerning a pathological condition known to be very common among girls as well as among older women. As far as they reach they reveal a profound ignorance of an all but universal disorder, one of the serious effects of which is comprehended in the question which asks if the discharge has any relation to desire for coitus. The question under "e" has particular interest which should be noted in that it makes inquiry concerning the possible effect of leucorrhea upon childbirth. With exception of the one question on motherhood, this question stands out as the one bit of evidence in the whole eight hundred eighty questions, of any conscious interest on the part of the young women in the relation that might exist between physical fitness as a girl and healthful functioning in childbearing.

As a group, these questions have to do with hygiene and not with "sex"; and give additional evidence of the confusing of ordinary personal hygiene with sexual matters, that appears in so many of the other groups.
CHAPTER VII

PRIMITIVE AND OTHERWISE

The questions taken up in this chapter are those on copulation, venereal and related diseases, and sexual feelings and attraction.

Copulation (Coitus):

The terms used to refer to coitus in the one hundred one questions in this group were as follows:

<table>
<thead>
<tr>
<th>TERM</th>
<th>NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sexual intercourse</td>
<td>29</td>
</tr>
<tr>
<td>2. Sex intercourse</td>
<td>27</td>
</tr>
<tr>
<td>3. Sex union</td>
<td>4</td>
</tr>
<tr>
<td>4. Sex relationship</td>
<td>2</td>
</tr>
<tr>
<td>5. Intercourse</td>
<td>9</td>
</tr>
<tr>
<td>6. Interconnection</td>
<td>3</td>
</tr>
<tr>
<td>7. The union</td>
<td>2</td>
</tr>
<tr>
<td>8. The process</td>
<td>2</td>
</tr>
<tr>
<td>9. Intercoursing</td>
<td>3</td>
</tr>
<tr>
<td>10. The function of the sex organ</td>
<td>1</td>
</tr>
</tbody>
</table>

RELATIVE TO MEN

<table>
<thead>
<tr>
<th></th>
<th>NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Prostitution (necessary for)</td>
<td>2</td>
</tr>
<tr>
<td>12. Visit houses</td>
<td>1</td>
</tr>
<tr>
<td>13. “Men going out”</td>
<td>1</td>
</tr>
</tbody>
</table>
TERM
14. Have more than one woman................................. 1
15. Submit to strong desires..................................... 1
16. Sow wild oats.................................................. 1
17. "Go wrong" .................................................... 1
18. "Do something" ............................................... 1
19. Attack (a girl).................................................. 1
20. Live with other women besides their wives.............. 1

RELATIVE TO WOMEN
21. Something happen to ........................................... 3
22. Ruined ............................................................ 2
23. Falls .............................................................. 1
24. Guard herself (from rape) ..................................... 1
25. Safe (from attack by a man) .................................. 1

The use of common generic terms in some form in seventy-one, about 70 per cent of the questions is shown by 1–5 of the table, and some more or less common makeshift in the remaining 30 per cent. The noteworthy features of the terms employed are (1) the entire absence of proper specific terms for coitus, such as might legitimately be expected from persons who had studied biology; and (2) the crudity of many of the makeshifts resorted to.
**Questions on Coitus**

<table>
<thead>
<tr>
<th>NO. OF</th>
<th>TOPICS AND SUB-TOPICS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>QS.</strong></td>
<td></td>
</tr>
</tbody>
</table>

I. Necessity for Physical Health:

(a) Whether sexual intercourse is necessary for the health of people (or men and women); or “never to have sex intercourse” dangerous to health ........................................... 6

(b) Physical need for copulation on part of men:

1. Whether sexual intercourse is “absolutely necessary” for men (necessary once a month after 14 years of age; so necessary that they have to go to houses to have intercourse with strange women; so necessary that consumption will follow if not; so necessary as to necessitate prostitution) ............... 18

2. Why sex intercourse is so necessary for men that they have to visit houses (or how it is that there is a natural law that makes it necessary for men).... 5

3. At what age it becomes necessary for men to have sexual intercourse....... 1

4. Whether there is something wrong with a man who can control himself and not go to houses (or how it is that about one boy or man in a hundred can refrain) ........................... 2

5. Whether sex intercourse is the only cure for wet dreams (or moral or legal for the boy or man when prescribed by the doctor) ........................... 3

35
**Questions on Coitus (Continued)**

### II. NATURE AND CONDUCT OF COITUS; TIME; FREQUENCY:

- **(a)** What sexual intercourse consists of; or how carried on (what the man does; what the woman should do) ........................................ 19
- **(b)** What the best age is for sexual intercourse to begin .................................................. 2
- **(c)** How often it takes place when people are married ...................................................... 2
- **(d)** Whether sex intercourse can take place any time during the month (or after the change of life) .................................................. 2
- **(e)** The cause and cure, if any, for pain on the part of the woman during sexual intercourse 2
- **(f)** Why sex intercourse should not occur (or the dangers of) during menstruation .......... 3
- **(g)** Why sex intercourse occurs the first night of marriage .............................................. 1

---

### III. ON CHILDHOOD AND PRE-MARITAL EXPERIENCE OF WOMEN:

- **(a)** What the effects upon a girl are (or whether she is ruined, or how she can tell if she is ruined) if a boy or man had sexual intercourse with her, or "done something to her" when she was a child (at 6, 13, or 14 years) .................. 4
- **(b)** Whether it is the duty of a girl to tell her future husband (or "people") if a man had intercourse with her when she was a child ........................................ 2
- **(c)** Whether or how a man can tell whether his wife had intercourse before marriage ...... 4

---

**TOTAL QUESTIONS:**

<table>
<thead>
<tr>
<th>NO. OF</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
</tr>
</tbody>
</table>
Questions on Coitus (Continued)

IV. PRE-MARITAL AND EXTRA-MARITAL PRACTICE OF MEN:
(a) Whether most or all men have sexual intercourse before marriage (3); how to tell if a man has had sexual intercourse (3) .......... 6
(b) Why some men live with other women beside their wives .................................... 2

V. DESIRE FOR COITUS:
(a) Whether there is a desire to have intercourse with the opposite sex; and why such a desire exists ............................................ 2
(b) At what age desire for sex intercourse is the strongest ................................. 1
(c) Why some women never have any desire for sex intercourse ............................. 1

VI. DEFENSE AGAINST RAPE:
(a) What a girl should do when a man attacks her ........................................... 3
(b) How a girl can tell if a man is safe to be alone with .................................... 1

VII. SOCIAL DISCRIMINATION AGAINST MEN AND WOMEN:
(a) Why it is that sexual intercourse outside of marriage is excused in men when a woman is “ruined” or “cast out” ......................... 4

VIII. SUPERSTITIONS:
(a) Whether pimples on the face of a boy or girl is a sign that he or she, has or has not, had sex intercourse ................................. 3

IX. QUESTIONS OF ATTITUDE:
(a) Why sex intercourse is considered sinful; why people shrink from it ............. 2
One of the most striking features of the questions for the study of interest is their number; there being three more questions on coitus as an isolated sexual experience than on the whole complex subject of childbearing; and twenty-three more than on the subjects of marriage, parenthood and preliminary sexual behavior (i.e., courtship, etc.) combined. While questions on this subject are presumably to be taken as representing the more intimate sexual interests of the questioners, and are naturally to be thought of as bound up more or less consciously with their emotional life, yet the individual questions grouped on the basis of their particular object of inquiry, bear analysis along much the same lines as in the preceding groups. It is possible here as with other subjects to discover the trends which the interest revealed by the questions take; to gauge their constructive merit in the light of present day ideals in regard to physical and mental hygiene and social responsibility; and to gain some real insight into the status of knowledge of the questioners in regard to the subject. The most obvious features shown by the inspection of the outline are (1) the small number of what could be considered primarily curiosity questions as I have defined them; the entire lack of anything that can really be regarded inconsequential; and (2) the marked concentration of questions upon the doctrine of "physical necessity" for men.

The curiosity questions in this group seem to be limited to the three relative to desire under "a"
and "b" of the fifth topic. While these were no doubt motivated to some degree by sexual interest, in the sense that the inquiry would otherwise scarcely have gained the attention, yet lacking as they do any particular utility value or special emotional significance, what they seem primarily to display is sexual interest working on the curiosity level. The remaining ninety-eight questions, over 97 per cent of the total number on the subject, are practical questions of genuine utility value for physical or mental welfare or both.

A noteworthy fact in connection with these is the comparatively small number of questions which ask for information in regard to the conduct of coitus—how, at what times, or how frequently it is or should be consummated. All questions along this line are grouped under the second topic, and excluding the one under "g" whose chief significance lies in its emotional bearing, they give a group of but thirty questions concerned with the actual conduct of copulation. Of these the five under "b" and "f" (of the second topic) ask for information directed toward the healthful conduct of coitus in regard to age or time, and comprise the total amount of inquiry so directed. There was no question explicitly aimed toward finding out healthful conditions relative to the manner in which the act should be consummated or the relation between frequency and health, yet modern hygiene and biology have much to offer along these lines. The two questions under "e" solicit information which might be applicable to
remedying the conditions concerning which inquiry is made, and so are to be ranked as hygiene questions both mental and physical. These with the five already mentioned, give seven questions or about 7 per cent of the one hundred one, which appear to show any interest in getting information which would tend to make for healthful physical functioning.

A little larger group of thirty-three questions cover a miscellany of attitudes, traditions and social conditions which have important bearing upon the emotional life of women and hence upon their mental welfare. This group includes all the questions under Topics III, IV, VI, VIII and IX, dealing with the “Childhood and Pre-marital Experiences of Women,” the “Extra-marital Experiences of Men,” “Defense Against Rape,” “Social Discrimination Against Women,” “Superstitions,” and “Attitudes;” and besides these the one question under “g” of Topic II and the one under “c” in Topic V.

The thirty-five questions under Topic I are, of course, physical hygiene questions being explicitly directed toward finding out the relation that the need for coitus bears to physical health, particularly with men; and from the standpoint of women, they are mental hygiene questions of the first rank, for perhaps no feature of sex life as it comes to the attention of women before marriage, is more perturbing than the doctrine of a peculiar need for sexual relations for men and boys that justifies illicit practice on their part. The large part this doctrine plays in
the interest shown in the subject of copulation with this group of young women, is demonstrated by the proportionally large number of questions devoted to it—over 28½ per cent of the total number of questions on the subject. The social implications of the doctrine involved in these twenty-nine questions as well as their peculiar significance for the physical and mental integrity of men, women and children—aside from just the question of physical need for copulation put them in a class by themselves in importance; while the bare problem of the place that the need for copulation fills in the physical welfare of men or women, as involved in the thirty-five questions (35 per cent of the 101), is of itself of sufficient importance as to render the interest revealed of the highest constructive tendency socially and individually.

A summary of these various lines of interest will help in getting a hold upon this group of questions. Of the one hundred questions whose interest was centered primarily in copulation as an isolated sexual experience (i.e., aside from its relation to reproduction, or to venereal diseases) three, 3 per cent, were of the curiosity sort that might readily engage the attention of a girl prior to her own sexual awakening; and ninety-eight or about 97 per cent were utility questions of real importance. Of these thirty-five, 35 per cent of the one hundred questions on copulation, showed interest in getting information in regard to some phase of the questions of the relation of the need for coitus to physical health—twenty-
nine of them having to do specifically with the doctrine of "physical necessity" for men. Thirty questions, about 29½ per cent, represent the interest shown in the actual conduct of copulation, the manner, time and frequency of consummation; of these, seven, representing about 7 per cent of the questions, showed interest directed toward healthful functioning, and constituted the total amount of interest clearly shown in what could be considered the hygiene of copulation as a physical function. Thirty-three had to do with mental or emotional attitudes, superstitions and fears, and social conditions mentally disturbing to women, and so reveal interest directed toward securing better mental integration relative to sex life.

For the study of what may be considered genuine sexual interests, this group of questions is one of the most important we have. Its careful consideration pretty well reveals the state of knowledge of the girls throughout the whole field of sexual matters, and strikingly reveals the level of intelligence that gives shape to their interests along these lines.

In the first place it is to be recognized that there is a good deal of interest in coitus as such, as we might say—that is, as a practice or indulgence or function apart from its biological relation to reproduction, or as a means of spreading disease. The next most striking fact lies in the character of the preponderant direction of interest toward illicit practice, and as a physical necessity or social privilege for men (i.e., toward the superstitions and
injustices characteristic of past ages); and toward unfortunate attitudes and conditions disturbing to the mental peace of women—attitudes and conditions which like the practice and privileges of men just referred to, are the offspring of superstition, ignorance and social injustice.

This does not mean, of course, that the information sought is unimportant. I have already pointed out that it is most important from every point of view. But as a revelation of the state of knowledge back of the questions and of level of interest, the questions reveal little more than an awakening interest in finding out if these things are so and why. Whereas leading men in medicine, biology and social work have long been ready with the information, which, if passed on to the young as it should be, would have rendered most of these questions unnecessary. If the reader finds himself or herself feeling somewhat aghast at this last statement and inclined to say "Why would you have girls taught 'such things'?", I reply that girls who are old enough to be taught that boys and men have a need for coitus for physical health which gives warrant to special privileges in sexual indulgence, as these girls evidently had been, and as girls everywhere are, they are old enough to be taught that it isn't true. And if a girl is old enough to have "something done" to her by a boy or man when she is six or thirteen years old she is old enough to know that she is no more necessarily "ruined" than a boy would be under corresponding circumstances.
The meagre amount of interest revealed in the hygiene of coitus as dependent upon physical and mental conditions, time and frequency, and the entire lack of evidence of thought of it in its natural relation to love life between the sexes or as an expression of spiritual unity, is in keeping with the atmosphere of superstition which pervades the questions. So here as with childbearing, modern hygiene and modern idealism in sexual relations seem to have developed largely in vain.

Venereal and Related Diseases:

The following table gives the terms used in the seventy-seven questions of this group:

<table>
<thead>
<tr>
<th>TERMS</th>
<th>NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Syphilis (Sifulls, Siflus, Siflis, Siferlass, etc.)</td>
<td>31</td>
</tr>
<tr>
<td>2. Gonorrhea (Gonerea, Gonnerhea, Gonrea)</td>
<td>9</td>
</tr>
<tr>
<td>3. Sexual or sex diseases</td>
<td>7</td>
</tr>
<tr>
<td>4. Venereal disease</td>
<td>5</td>
</tr>
<tr>
<td>5. Certain diseases (those diseases, the diseases, “disease”)</td>
<td>5</td>
</tr>
<tr>
<td>6. Certain diseases of men</td>
<td>3</td>
</tr>
<tr>
<td>7. Diseases due to sex relationship</td>
<td>2</td>
</tr>
<tr>
<td>8. Diseases due to too much sex association</td>
<td>2</td>
</tr>
<tr>
<td>9. Diseases due to wrong kind of sex communication</td>
<td>1</td>
</tr>
<tr>
<td>10. Disease due to immoral living</td>
<td>1</td>
</tr>
<tr>
<td>11. Diseases which are transmitted from one sex to the other</td>
<td>1</td>
</tr>
<tr>
<td>12. The disease in “Damaged Goods” (taken to be related to sexual practice)</td>
<td>1</td>
</tr>
<tr>
<td>13. Erysiphlis (Erysiflus, Erysifillus)</td>
<td>5</td>
</tr>
<tr>
<td>14. Locomotor ataxia and paralysis</td>
<td>2</td>
</tr>
<tr>
<td>15. Hemorrhoids</td>
<td>2</td>
</tr>
</tbody>
</table>

77
Overlooking defects in spelling, specific terms for the so-called "venereal" diseases were used in the forty questions under 1 and 2 of table, or in nearly 52 per cent. This shows a knowledge of proper specific terminology not evidenced in connection with childbearing and coitus. Incorrect spelling was the rule. The terms used in the seventeen questions under 3 to 5 inclusive are common generic terms such as any uninstructed person might employ; while the ten under 6-11 have an interest in the light they throw upon the erroneous conception of the questioners relative to the cause of syphilis and gonorrhea. The five under 13 show a confusion between syphilis and erysipelas, but the questions themselves as shown in the outline as well as the fact of their being submitted as sexual questions, give evidence that the disease in question was thought of as connected with sexual experience.

Questions on Venereal and Related Diseases—77

TOPICS AND SUB-TOPICS

I. SYPHILIS AND GONORRHEA:

(a) What syphilis is or means (10); want to know about (3); cause (3); cure of (4); prevention (1); symptoms (1) ....................... 22

(b) Whether transmitted by heredity (1); whether it is true that syphilis can be caught or contracted, by kissing (3) ............... 4

(c) How two perfectly clean people can get syphilis by "contraction" .......................... 1
Questions on Venereal and Related Diseases—77 (Continued)

II. VENEREAL OR SEXUAL DISEASES; "DISEASES" (OR DISEASED PEOPLE):

(a) Meaning of, or what are, venereal diseases (sex or sexual diseases; diseased people) (6); cause of (3) ............................................ 9

(b) How a certain disease is got; whether it is true that if a man gets a certain disease he can transfer it to his wife (1); whether sex diseases are given to clean people through kissing (2) ............................................ 4

(c) Who and what kind of a person has sex diseases ............................................ 2

(d) Why sex diseases exist ............................................ 1

(e) What the effects of sex diseases are ............................................ 1

...
Questions on Venereal and Related Diseases—77 (Continued)

### TOPICS AND SUB-TOPICS

#### III. Diseases through Sex Relations; Diseases Peculiar to Men:

(a) Requests for discussion or explanation of diseases due to “sex relationship” (too much sex association, etc.) (3); cause of diseases due to sex association (1); effects of (1).... 5

(b) Whether it is true that certain diseases result from the wrong kind of sex communication (or from immoral living)................. 2

(c) What the diseases are that men have and women do not (or of the sex organs of men) (2); their cause (1) ......................... 3

#### IV. Diseases Taken to be Related to Sexual Causes:

(a) Erysipeles (erysiflus, etc.) what it is; whether women get it from men; symptoms........ 5

(b) Cause for locomotor ataxia; for paralysis in old men and women..................... 2

(c) Whether hemorrhoids are caused by sexual intercourse .......................... 2

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>NO. OF QS.</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>10</td>
</tr>
<tr>
<td>IV</td>
<td>9</td>
</tr>
</tbody>
</table>

The questions in this group are in their nature hygiene questions, and for the study of the sexual interests of the girls in relation to adjustment, their value is largely summed up by this fact. The chief thing to be gained by the inspection of the specific object of inquiry of each question, is the light thrown upon the status of the knowledge of the questioners.
in regard to the subject. As mentioned above a more or less accurate acquaintance with the specific names of gonorrhea and syphilis was shown by over 50 per cent of the questions. But aside from this, the knowledge of the questioners seemed to be about as slight as possible consistent with the fact that they knew that such diseases exist and are in some way communicable.

Evidence of the lack of any general intelligent body of specific information in regard to the disease is found in the elementary or general character of twenty-eight of the questions which either ask what syphilis (etc.), "means"; or merely express the desire to "know about" the disease. A background of intelligent information must have inevitably led to more specific questions. The erroneous notions inherent in twenty-three questions which carry the idea that these diseases are peculiar to men or are due to immorality, or are contracted by uninfected persons by kissing, give evidence along the same line. Specific questions in regard to symptoms, cure, prevention and intelligent questions in regard to modes of transmission, are conspicuous by their comparative rarity; but are the kind of questions that would predominate where there existed a fundamental knowledge of the disorders as communicable germ diseases carrying serious effects and susceptible of prevention and cure.

In finally considering the interest and status of knowledge revealed by these questions, mention should be made of the nine questions which have to
do with the problem of venereal disease in the man a girl expects to marry, and which are grouped under "marriage." Including these we have a little over one question relative to venereal diseases for every two of the girls, which gives evidence of a pretty prevalent interest. This in itself is most important since an interest of this sort once aroused is likely to accumulate information. On the other hand the lack of definite and adequate instruction in regard to their true nature as common germ diseases and their modes of transmission and prevention is likewise evident.

Sexual Feelings and Attraction:

<table>
<thead>
<tr>
<th>TERMS</th>
<th>NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Passion (passionate)</td>
<td>26</td>
</tr>
<tr>
<td>2. Love (sex love, love between men and women)</td>
<td>15</td>
</tr>
<tr>
<td>3. Sex attraction</td>
<td>6</td>
</tr>
<tr>
<td>4. Platonic love (friendship)</td>
<td>5</td>
</tr>
<tr>
<td>5. Free love</td>
<td>5</td>
</tr>
<tr>
<td>6. Sex instinct</td>
<td>3</td>
</tr>
<tr>
<td>7. Sexual feelings</td>
<td>2</td>
</tr>
<tr>
<td>8. Sex magnetism</td>
<td>2</td>
</tr>
<tr>
<td>9. Affection for the opposite sex</td>
<td>2</td>
</tr>
<tr>
<td>10. Cold blooded</td>
<td>2</td>
</tr>
<tr>
<td>11. A certain very strong feeling</td>
<td>1</td>
</tr>
<tr>
<td>12. &quot;Terrible fit of depression&quot;</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>70</td>
</tr>
</tbody>
</table>

There is nothing particularly noteworthy in the character of the terms employed, except a certain degree of crudity in the expressions included under 8-11.
PRIMITIVE AND OTHERWISE

Questions on Sexual Feelings and Attraction—70

TOPICS AND SUB-TOPICS

I. Passion; Sexual Attraction; Sex Magnetism; Sex Instincts:

(a) What is meant by passion (sex attraction, magnetism, instinct) or what they are (*6); age when strongest (1); cause of (1); whether such feelings are innate in men and women (2) ........................................ 10

(d) Whether the sexual instinct, or passionate feelings, are stronger in men than in women (3); why they are stronger (1) .................. 4

(c) Whether it is possible for a man to control his passionate feelings (3); to be respected if he does not (1); what are the physical (3), or social (1) reasons why a man cannot, or is not required to control his passion as much as women ........................................ 8

(d) Whether it is right to give way to passionate feelings ........................................ 2

(e) The cause for different amount of affection for opposite sex with different persons........ 1

(f) Whether physical opposites or simillars attract each other more............................... 1

(g) Whether people covered with a good deal of hair are very passionate..................... 1

II. Love:

(a) Whether there is such a thing as a sex love different from other love..................... 4

(b) Whether there is a real love between men and women, or merely lust or desire; whether Tolstoy's idea of love is the true one....... 3

(c) What is, or how to tell, the difference between love and passion, or love and sex attraction
### Questions on Sexual Feelings and Attraction—70 (Continued)

<table>
<thead>
<tr>
<th>TOPICS AND SUB-TOPICS</th>
<th>NO. OF QS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2); how sex love differs from love between two friends (1)</td>
<td>3</td>
</tr>
<tr>
<td>(d) Whether jealousy is a sign, or factor, of true love</td>
<td>2</td>
</tr>
<tr>
<td>(e) How a girl can tell if she is in love</td>
<td>2</td>
</tr>
<tr>
<td>(f) Whether it is right to love a man of different religion</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td><strong>15</strong></td>
</tr>
</tbody>
</table>

### III. Attitude:

(a) Why sexual feelings are considered sinful (1); why feared (2); whether fear of sex attraction is a natural force (1); whether due to desire to hide one’s true feelings (1) .......... 5

(b) Whether sexual attraction is purely a physical thing, or to be regarded with disgust ...... 2

### IV. Superstitions:

(a) Whether women have menstruation to relieve their passionate feelings (3); why men do not have menstruation to relieve their passions since women do (1); whether men do not need to have sexual intercourse, since they do not have menstruation to relieve their passions (2) .................................................. 6

### V. Pathological Conditions:

(a) Why some women have no affection for the opposite sex (or are coldblooded toward) .. 3

(b) The explanation of “a certain very strong feeling which a girl sometimes has for another girl” ................................................. 1

(c) What “terrible fits of depression are due to” .. 1

|                                                                                     | **5**     |
VI. Platonic Love or Friendship:
   (a) Meaning of ...................................... 2
   (b) Whether it is possible............................ 3

VII. Free Love:
   (a) What it is......................................... 2
   (b) Arguments, or reasons, for or against........ 3

As in case of the questions of the preceding group, these also are to be taken as expressive of the more intimate sexual interests of the questioners. Before investigating the trends which this interest takes as revealed by the object of inquiry of the individual questions, some light relative to the general level of interest can be gained from the number and general character of the questions concerned with the concepts connoted by the terms “passion,” “sexual attraction,” and “love.” Sixty of the seventy questions are divided between these terms as follows:

Passion (passionate feelings) ... I (20); IV (6) ... 26 q.: 43%
Sex attraction (Magnetism, Instinct, “Affection”) ... I (7); III all; V all ... 19 qs. 32%
Love ............................................... II all ... 15 qs. 25%

60 qs. 100%
The table shows a conspicuous centering of interest upon "passion" and "passionate feelings." Interest in the general notion of sexual attraction comes next, while interest in the nature and conduct of love is represented by but fifteen questions. Thus of the sixty questions devoted to the three phases of sexual feelings, forty-five or 75 per cent showed interest in its primitive aspects and but 25 per cent in the acquired sentiment. Taking love between the sexes as embodying the racial ideal, the individually profitable as well as the socially constructive manifestation of sexual feelings, the division of questions points to interest working predominantly on the primitive level and lacking constructive organization in connection with individual and social ideals.

The character of many of the questions gives additional evidence of both these points—the primitive level of interest in the main, and its lack of organization around the acquired social sentiment. For instance, of the fifteen questions on love, seven or 46% per cent of them ask blankly if there is such a thing as love between men and women different from other love, or aside from mere lust, thus revealing a total lack of basic instruction that there is such a state to look forward to. The naive or plainly superstitious elements of the twenty-three questions included under Topics III and IV, called "Attitude" and "Superstitions," and "c" and "d" of Topic I, headed "Passions, etc.," leave no doubt of the primitive character of the interest revealed.
Now following the line of analysis employed with the preceding classes, the seventy questions divide into a curiosity group of twenty-one questions, 30 per cent, and a utility group of forty-nine, 70 per cent. The latter divides again into questions which have a direct conduct value and those having marked emotional significance.

Questions of direct conduct value are:

<table>
<thead>
<tr>
<th>Group</th>
<th>Questions</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>I(b)</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>II(c)</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>IV</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>VI(b)</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>VII(b)</td>
<td></td>
<td>3</td>
</tr>
</tbody>
</table>

Of this group the eighteen marked with the asterisk bear implicitly or explicitly upon the doctrine that sexual feeling is naturally stronger and less controllable in men than in women, and carry the peculiar significance for behavior and hygiene of any questions having import relative to the "double standard" for sexual conduct. The conduct-bearing character of the remaining sixteen is obvious. There was no instance of a question which explicitly asked for information in regard to the regulation of sexual feelings in the interest of physical or mental health.

The utility questions having marked emotional significance, include all under Topics III and V and the two under "b" of Topic II. These give fifteen questions of big importance for mental hygiene. The
seven included under "Attitude" reflect traditional conflicts and superstitions; the five under Topic V are directed toward pathological emotional conditions; and the three under "b" of the second topic concerning the real nature of love between men and women have a strong emotional bearing for girls. This is not to be interpreted that questions of this sort are void of practical significance for conduct. The nature of the information solicited would naturally be expected to have a decided effect upon physical behavior as well as mental, but since their immediate bearing is so obviously emotional, the distinction is worth making.

A proportionally large number of this group are "curiosity" questions; they include:

<table>
<thead>
<tr>
<th>Group</th>
<th>Questions</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>I(a)</td>
<td>(10); e-g (3)</td>
<td>13</td>
</tr>
<tr>
<td>II(a)</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>VI(a)</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>VII(a)</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>21</td>
</tr>
</tbody>
</table>

Fourteen of these, the six first (*6) under "Passion," etc., the four included under "Love" which ask if there is such a thing as sex love different from other love, and the four included under "a" of "Platonic" and "Free Love" are questions of mere meaning or existence. The four last under "Passion" which ask the cause, at what age it is strongest and whether passion is innate, have a little more content value but represent the sort of

*See I. Passion: (a), p. 125.*
information that has value chiefly as knowledge, with the minimum effect on behavior. The remaining three from "e" to "g" inclusive under "Passions" show sexual curiosity on a fairly inconsequential biological basis.

Now in summing up the foregoing analysis we find that of the seventy questions of this group, forty-five or 64½ per cent of the number showed interest in the primitive aspects of sexual feeling, i.e., in sexual attraction and passion; that fifteen or 21½ per cent of the seventy showed interest in love between the sexes; and that ten or 14 per cent were equally divided between "Platonic" feelings and "free love." And, considered from the standpoint of their utility and emotional significance, that twenty-one were sexual curiosity questions having little apparent emotional or utility bearing; and that forty-nine or 70 per cent were questions of practical value for mental or physical welfare or both.

Of this utility group we found that fifteen were questions of mental attitude or emotional import having genuine value for mental health; and that thirty-four showed interest directed toward getting information more directly applicable to the regulation of conduct relative to sexual feelings. Of these thirty-four conduct questions, eighteen were concerned with finding out whether or why sexual feelings are naturally stronger and less susceptible of control in men than in women, and carry the significance for physical, mental and social hygiene inherent in any questions touching upon tenets under-
lying the "double standard" for the sexual behavior of men and women. These double standard questions together with the fifteen attitude and emotional questions, give a group of thirty-three or 47 per cent of the seventy, which must be regarded as having a high degree of importance for individual and social welfare although there is nothing in the questions themselves which shows that the questioners were conscious of this importance.

It is a most noteworthy fact that there is not an instance of a specific hygiene question, i.e., one explicitly directed toward getting information for the healthful regulation of conduct in regard to sexual feeling and attraction—the first group of questions showing such a lack; and no question that gives any evidence of interest directed toward love between the sexes as an element in normal adjustment or as an expression of spiritual grace.

In summing up the level of interest revealed by these questions, certain conclusions seem inevitable: (1) that the interest displayed was centered predominantly upon the primitive aspects of sexual feeling as typified by passion and sexual attraction rather than upon love; and (2) that the questions revealed a lack of basic instruction such as could serve as a foundation upon which to build wholesome and constructive interest relative to sexual feelings and attraction in their connection with healthful adjustment and spiritual development.
CHAPTER VIII

LARGELY BIOLOGICAL

The groups taken up in this chapter have to do with "Men and Boys," "Reproductive and Embryological Processes," "Reproductive Organs of Women," "Anomalous Congenital Conditions," and "Heredity and Pre-natal Influence."

Curiosity about Men and Boys:

<table>
<thead>
<tr>
<th>TERMS</th>
<th>NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Men (boys, the male)</td>
<td>33</td>
</tr>
<tr>
<td>2. Reproductive organs of men</td>
<td>7</td>
</tr>
<tr>
<td>3. Wet dreams</td>
<td>5</td>
</tr>
<tr>
<td>4. Male organs</td>
<td>4</td>
</tr>
<tr>
<td>5. Circumcision</td>
<td>4</td>
</tr>
<tr>
<td>6. Gentile (gentle) organs</td>
<td>3</td>
</tr>
</tbody>
</table>

56

Number 6 of the table provides the only noteworthy feature of the list of terms—"gentile" and "gentle" evidently being used for genital.
Questions about Men and Boys—56

<table>
<thead>
<tr>
<th>Topics and Sub-topics</th>
<th>No. of Qs</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Menstruation and Change of Life:</td>
<td></td>
</tr>
<tr>
<td>(a) Whether men menstruate (boys suffer in becoming men; have a time when they cannot work normally the same as we do)</td>
<td>3</td>
</tr>
<tr>
<td>(b) Whether boys and men have anything to correspond to the menstrual flow of women and girls (8); what takes the place of menses in men (1)</td>
<td>9</td>
</tr>
<tr>
<td>(c) Why men do not menstruate</td>
<td>1</td>
</tr>
<tr>
<td>(d) Whether men have anything to correspond to the change of life (2); why men do not have the change of life (1)</td>
<td>3</td>
</tr>
<tr>
<td>II. Reproductive Organs:</td>
<td>16</td>
</tr>
<tr>
<td>(a) Requests to explain or tell about (give names; structure; physiology; functions; biology of) the reproductive (gentile, or gentle) organs of men; or male organs</td>
<td>15</td>
</tr>
<tr>
<td>III. Wet Dreams; Self-abuse:</td>
<td></td>
</tr>
<tr>
<td>(a) What is meant by wet dreams (3); why they happen (1); to what kind of a young man (2); how often (1); when (1)</td>
<td>8</td>
</tr>
<tr>
<td>(b) Whether boys practice self-abuse much</td>
<td>1</td>
</tr>
<tr>
<td>IV. Circumcision; Rupture:</td>
<td>7</td>
</tr>
<tr>
<td>(a) What it means, or if it has any meaning except religious (2); reason for (1); what the organ is that is circumcised (1)</td>
<td>4</td>
</tr>
<tr>
<td>(b) What it means by a man’s being ruptured (1); cause of (1); condition of male organs after a rupture (1)</td>
<td>3</td>
</tr>
</tbody>
</table>
LARGELY BIOLOGICAL

Questions about Men and Boys—56 (Continued)

<table>
<thead>
<tr>
<th>TOPICS AND SUB-TOPICS</th>
<th>NO. OF QS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>V. Sexual Development:</td>
<td></td>
</tr>
<tr>
<td>(a) What is meant by sexual development in the boy (1); when it occurs (2); what changes take place (2)</td>
<td>5</td>
</tr>
<tr>
<td>VI. Special Characteristics:</td>
<td></td>
</tr>
<tr>
<td>(a) Why men have hair on their faces when women do not</td>
<td>1</td>
</tr>
<tr>
<td>(b) Why men are more selfish than women</td>
<td>1</td>
</tr>
<tr>
<td>(c) What men's aims are in taking girls out and spending money</td>
<td>1</td>
</tr>
<tr>
<td>VII. Attitude Toward Men:</td>
<td></td>
</tr>
<tr>
<td>(a) Whether any man &quot;is good enough for a girl to go with&quot;</td>
<td>1</td>
</tr>
</tbody>
</table>

While as a group these questions are on the curiosity level and concerning men, they are not to be taken as expressing "sexual" curiosity primarily. Many of the questions are quite as plainly questions of physiology and biology as the corresponding ones listed under "Menstruation" and "Organs of Reproduction of Women." Such questions for instance, as whether men menstruate or why they do not, are in no real sense different from the question why women do. Neither arise fundamentally from "sexual" interest but rather on the basis of an essentially intellectual curiosity, quite apart from any really sexual stimulus. The same is true in
regard to the questions on the reproductive organs of men under Topic II. They are the kind of question which would be rendered unnecessary by a course in elementary physiology in which the reproductive systems were treated on the same level as the respiratory and circulatory.

That some degree of sexual interest on the part of the questioners actually was attached to these questions is, I suppose, to be taken for granted, but that such interest is not necessarily inherent in the questions as it is for instance, in the questions listed under "Copulation" and "Sexual Feelings" is a very important distinction to make for our purposes. There are thirty-seven such questions—taking in those under "Menstruation and Change of Life," all under the second and fifth topics dealing with "Reproductive Organs" and "Sexual Development," and "a" under Topic VI which asks why men have hair on their faces. The trend of interest primarily revealed in these questions is toward information which ordinary non-sexual curiosity might seek. It is the fact that sexual development had taken place on the part of the questioners prior to gaining the information, that gives the questions a peculiar sexual interest and significance. The pre- or non-sexual curiosity of little children seeks the same sort of knowledge up to the level of their intelligence or opportunity for observation.

The particular importance of all this consists in the fact that of this group of fifty-six questions
which show the sort of curiosity or interest girls have for boys and men as "the opposite sex," thirty-seven or 66 per cent were concerned with elementary facts of physical structure and physiology; and that curiosity relative to these facts—which naturally appears as a part of the pre- or non-sexual curiosity of all normal children had, through failure of satisfaction at the proper time, come to occupy a leading place in late adolescent interest relative to men. Thus, as with the questions on sexual feelings and attraction, the interest revealed here is predominantly toward the elemental and primitive.

The remaining nineteen divide into a group of four "utility" questions and a group of fifteen which are genuine "sexual" curiosity questions—in the sense of being dependent upon sexual development and interest.

Taking the sexual curiosity group first, we find that thirteen of these (including those under "Wet Dreams, etc." and the four on circumcision) show interest in physical habits or practices of real importance; and that the two questions under "a" and "b" of the sixth topic dealing with "Special Characteristics" are directed toward mental and social characteristics. All thirteen are aimed toward the better understanding of essential sexual differences. The characteristic feature of this group of thirteen sexual curiosity questions in contrast to the preceding thirty-seven, is that the former are expressive of what may be called "legitimate" sexual
interest in the sense of corresponding to the age and sexual development of the questioners; whereas the latter consists of questions which normally arise in childhood and puberty as part and parcel of a natural curiosity "to know"—later acquiring a peculiar sexual flavor because of inaccessibility of information when the questions normally arise.

Four questions including the three on rupture which have a value for physical hygiene, and the one under Topic VII (asking if "any man is good enough for a girl to go with" and which has a strong emotional significance), give a small group of utility questions. Again as in case of sexual feelings, there occurs no question in this group which is explicitly directed toward the hygiene of sexual development and life of boys and men.

These fifty-six questions do not of course, tell the whole story of the interest revealed in men by the total mass of questions submitted. Other inquiries as we have seen, have been listed under copulation and sexual feelings, and still others are to come, particularly under "Marriage," "Preliminary Sexual Behavior" and "Prostitution."

The present group consists of questions which were judged as being concerned with physical and mental attributes of men as these might appear aside from his actual sexual relations with or to women. And as far as these questions reveal, no interest had been established in the hygiene of the sexual development and habits of boys and very
little interest was shown in mental characteristics and differences, the understanding of which would tend to make for better mental and social adjustment between the sexes—the dominating interest as shown by the greater number of questions being along the lines of primitive and childhood level of curiosity in the gross differences of structure and function.

Reproductive and Embryological Processes:

A large variety of expressions were used in the questions in this group, but little would be gained by giving them in tabulated form. Wherever anything particularly noteworthy occurred in the terms used or mode of expression, it is reproduced in the outline. The use of "technical" terms for the processes referred to, was confined to the questions under "a" and "b" of the first topic, where "reproduction" was used in seven questions and "ovary" was used twice incorrectly. Aside from the scarcity of technical terms, the crudity of expression in some of the questions, forms the marked feature of the language used.
Questions on Reproductive and Embryological Processes—54

**TOPICS AND SUB-TOPICS**

**I. REPRODUCTIVE PROCESSES:**

(a) Requests to explain the process of reproduction (4); to explain "how reproduction is accomplished in human beings as compared with other animal bodies" (2); "how carried on in human beings, animals and fish" (1).... 7

(b) "How the union of protoplasm is brought about" (1); "how the ovary is fertilized" (2); "how a human being gets started" (1). 4

---

**II. DEVELOPMENT BEFORE BIRTH:**

(a) How the child develops before birth (5); the stages through which the child passes before it is born (2); the description of the development from a single cell to the time when the child can leave the body (1)............ 8

---

**III. DETERMINATION OF SEX:**

(a) Upon what the sex of the child depends (3); when the sex of the child can first be known (2); whether sex can be controlled (1).... 6

(b) Whether frequency of (1), or time of sexual intercourse relative to menstruation (1), determines the sex of the child; whether it is "true that if the man is very passionate at the time of sexual intercourse, the result is a girl" (1) ......................... 3

(c) The cause of the prevalence of one sex over the other in some families of children (3); why the first born is usually a boy (1).... 4

---

TOTAL: 13
Questions on Reproductive and Embryological Processes—54

NO. OF

TOPICS AND SUB-TOPICS

IV. TWINS; TRIPLETS, ETC.:

(a) Cause for twins, triplets, etc. (7); whether it is hereditary to have twins (1) ...................... 8

V. PARTURITION:

(a) The “history of the birth of a child” (1); “how a baby no matter how small it is can pass through so small a place as the womb is” (1); how it can come into the world (2); “how a baby can come from the body of the mother” (1) .............................................. 5

VI. MOTHER’S MILK:

(a) Cause of milk as soon as a woman becomes a mother (1); origin of (2); when formed (1) .......................................................... 4

VII. VEIL (SUPERSTITIONS):

(a) Meaning of a child being born under a veil (1); why some children are born under a veil (2); whether such children have the gift of second sight (2) ....................... 5

The value of this group of questions for the study of interest lies particularly in their number as intellectual curiosity questions relative to child production. The fifty-four questions give a little over one question for every three members, and by their mere number reveal a large amount of interest directed toward the biological processes of reproduction—the determination of the sex of the child taking lead as an object of interest. The language of the questions as well as the specific objects of
inquiry, show a curious and interesting combination of the effects of scholarly instruction, ordinary lay interests, age-old superstitions and blank ignorance. The effects of instruction in high school biology are evident in the questions on the "Reproductive Processes" and "Development before Birth," where several of the questions are highly intelligent and well phrased. The use of the term "ovary," however, simply shows the ignorance of the questioners in regard to what the ovary is, and something of the futility of teaching plant and animal biology with the hope that the taught will naturally absorb knowledge of their own bodies and its functions as a sort of mental by-product. The superstitions expressed under "b" of Topic III on the "Determination of Sex," form a curious contrast with the scientific questions relative to development before birth, and merely add to otherwise abundant evidence of the fact that whatever high school science may have accomplished for the girls, it had not to any great extent disturbed the even tenor of the paths of superstition as they everywhere permeate the realm of sex in the instruction of girls. Further discussion of the significance of this group relative to the whole subject of child production, comes up later.

Reproductive Organs of Women:

The language used in this group of questions is particularly interesting since the information sought has to do with the parts of the body of women, and
so might be expected to show some degree of intelligent instruction.

<table>
<thead>
<tr>
<th>TERMS</th>
<th>NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Reproductive organs</td>
<td>10</td>
</tr>
<tr>
<td>2. Sex, or sexual organs</td>
<td>4</td>
</tr>
<tr>
<td>3. The organs</td>
<td>8</td>
</tr>
<tr>
<td>4. Vital organs</td>
<td>2</td>
</tr>
<tr>
<td>5. Parts of a woman</td>
<td>2</td>
</tr>
<tr>
<td>6. Opening of the body</td>
<td>3</td>
</tr>
<tr>
<td>7. Maiden</td>
<td>4</td>
</tr>
<tr>
<td>8. Virgin (cloth of virginity)</td>
<td>2</td>
</tr>
<tr>
<td>9. &quot;Himan&quot; (for hymen)</td>
<td>1</td>
</tr>
<tr>
<td>10. &quot;Utris&quot; (for uterus)</td>
<td>1</td>
</tr>
<tr>
<td>11. &quot;Ovary in the uterus&quot;</td>
<td>1</td>
</tr>
<tr>
<td>12. Ovary (see II(c))</td>
<td>1</td>
</tr>
<tr>
<td>13. Navel</td>
<td>3</td>
</tr>
</tbody>
</table>

42

Ten of the questions use "reproductive organs," technical phraseology with which their biology probably equipped them. Aside from this the striking features of the language used are its crudity and the imperfect smattering of knowledge shown in the attempt to use proper specific names such as "himen," and "utris," and in such questions as when or how "a girl's ovary leaves the body." Apart from the general term "reproductive organs," "navel" was the only technical term properly employed, i.e., correctly spelled and correctly applied.
Questions on Reproductive Organs—42

I. In General:
   (a) Requests for the names, location, description, of the reproductive, sexual (sex), or vital organs of a woman; or of the organs, or parts of a woman (9).......................... 9
   (b) The description of the physiology or functions of the vital organs (or parts) of a woman .................................................. 2

II. Special Organs:
   (a) What organ inside a woman makes it possible for her to give birth (3); what the "utris" is (1) ........................................... 4
   (b) What and where the opening is where the child comes out ....................................... 3
   (c) Whether there are "two ovaries in the uterus and if so why only one is active" (1); whether "the undeveloped ovary leaves the body during menstruation, and if not when it does leave the body"......................... 2
   (d) What the "himan" is (1), the maiden (2), the virgin (1), the cloth of virginity (1); where the maiden of a girl is (2)......................... 7
   (e) What the navel is (2); its function (1)....... 3

III. Development of the Sexual Organs:
   (a) When the development of the sexual organs of a girl occurs (2); when it stops (1); how a girl's organs develop sexually, or what changes take place (3)................................. 6

VI. Care or Hygiene of the Reproductive Organs:
   (a) How to take care of the organs (3); what care should be given the body to prevent diseases
Questions on Reproductive Organs—42 (Continued)

TOPICS AND SUB-TOPICS

of the sex organs of girls and married women (1); whether vigorous exercise (1) or dancing (1) injures the reproductive organs of a girl 

With the exception of the three relative to the navel under “e” of the second topic, the questions of this group have to do with the genital organs of women. Since the notion that children are born through the navel is not uncommon among girls, and has been met with many times by the writer among mature women, particularly teachers, it seems legitimate to include the questions in this group. The fact too, that they were submitted with questions on sexual subjects, seems to indicate some connection of the navel with sexual function in the mind of the questioners.

Two trends of interest in regard to the reproductive organs of women are clearly discernible: interest in hygiene shown by the six under “Care or Hygiene of the Reproductive Organs”; and interest in names, description and functions, shown by the remaining thirty-six. The former swell the number of hygiene questions concerning the care of the body, and the latter are to be added to similar questions to be found under “Curiosity in Regard to Boys and Men,” and to the general group of questions concerned in getting information concerning the organs of the body and their functions and give additional evidence of interest revealed along these two lines.
The closer inspection of the character of the questions, and of the level of inquiry, leads to the conclusion that as far as these questions show, there was present very little knowledge indeed, in regard to the genital organs. In the first place, the general character of over half of the questions (under I, III, IV), where the reproductive organs are referred to in toto, the frequent employing of such terms as "vital organs," "the parts of a woman," or simply "the organs"; and the entire absence of the unequivocally correct usage of the proper name of any specific genital organ, seem to exclude the probability of basic information upon which to build specific questions.

Of the thirty-six directed toward physiology but three, (I(b) and II(e)*), really reach the level of function; the remaining thirty-three being concerned with mere names, location, development, or in general terms "description"—that is, the information sought is for the most part on the most elementary level. The character of such specific questions as were submitted (under II), where, besides the general crudity of the expressions employed, uterus is apparently thought of as something that holds the ovaries as the ovary of the plant does the ovules, and the ovary as something that passes from the body, adds to the evidence of a lack of fundamental, foundational knowledge on the part of the questioners relative to the genital organs of women. The final conclusions concerning the status of interest and knowledge of girls relative to their own genital
organs and their proper care will be considered later. The particular contribution of this group of questions is the additional number showing interest in getting information of essentially physiological sort, and the elementary level of most of the information sought.

**Anomalous Congenital Conditions**

**Heredity and Pre-natal Influence**

Since in both these groups the inquiry is concerned with conditions of children, they can be treated together to some extent.

**Questions on Anomalous Congenital Conditions—36**

<table>
<thead>
<tr>
<th>TOPICS AND SUB-TOPICS</th>
<th>NO. OF QS.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. STILL BIRTH; PHYSICAL IMPERFECTIONS:</strong></td>
<td></td>
</tr>
<tr>
<td>(a) Why some babies are born dead ..........</td>
<td>5</td>
</tr>
<tr>
<td>(b) Why some babies are born blind or crippled (1); with some members missing (1); in unnatural forms (1); with hare lip (3); with birth marks (6)</td>
<td>12</td>
</tr>
<tr>
<td><strong>II. HERMAPHRODITISM:</strong></td>
<td></td>
</tr>
<tr>
<td>(a) Whether there really is such a person as part man and part woman (4); what a “morphro-dite” is, or means, or is like (6); whether queer mentally in any way (1*); what the special name is for a person who is part man and part woman (1), cause of (4)</td>
<td>16</td>
</tr>
<tr>
<td><strong>III. MENTAL CONDITIONS:</strong></td>
<td></td>
</tr>
<tr>
<td>(a) What the cause is for some children being born stupid or imbecile</td>
<td>3</td>
</tr>
</tbody>
</table>
Questions on Heredity and Pre-natal Influences—20

**TOPICS AND SUB-TOPICS**

**I. NATURE AND INFLUENCE OF HEREDITY:**

(a) What heredity is (1); what its influence upon people is (2); whether the influence of heredity can be overcome (1) .................. 4

**II. PHYSICAL RESEMBLANCE; DISEASE; HABITS:**

(a) The reason for children’s resembling their parents (2); whether girls take after the father and boys after the mother, or vice versa (1) ....................... 3

(b) Whether parents transmit diseases to their children (1); why it is that if parents are sickly their children are sickly too........ 2

(c) Whether the offspring of drunkards are likely to become drunkards.................. 1

**III. MENTAL TRAITS; THOUGHTS:**

(a) Whether the traits of the mentally stronger parent carry over to the children (1); whether the thoughts of the mother (during gestation) are transferred to the child, or influence its future life (2); whether something is transferred from the parents to cause “the stupidity which some children have” (1) 4

(b) Why all the children of the mentally defective are not defective when some are........... 1

(c) Why some children are born defective (2), or epileptic (1), when none of the ancestors, or parents, are that way.................. 3

8
The thought naturally arises in connection with the questions in regard to anomalous congenital conditions, whether they were stimulated chiefly by interest in children, or by natural curiosity in the unusual or abnormal; and in connection with those on heredity and pre-natal influence whether the questions arose primarily on the basis of, and interest in, the questioners' own experience as children, or on the basis of interest in the welfare of future children—whether the underlying interest was primarily in themselves as children, or in the future generation. The internal evidence of the questions in the first group in (1) that they are concerned entirely with causes or reasons for, and not at all with prevention, and (2) the comparative concentration on such striking phenomena as hermaphroditism and birth marks, seems to indicate that the stimulus back of the questions was chiefly curiosity in the novel. And in the second group, the fact that the experience of the questioners had
been that of the child and not the parent, together with the well known tendency of parents and relatives to trace the appearance and traits of the children to this or that ancestor, and particularly the scarcity of questions plainly revealing personal interest in future motherhood, seem to favor the judgment that interest in, or curiosity relative to, present conditions rather than feeling for the welfare of the future generation, acted chiefly as stimulus. But it is the direction that the interest takes relative to "sexual" subjects, and the place the information sought would tend to fill in the economy of the woman's life together with the status of knowledge revealed, that we are concerned with. And the interest in both these groups is directed toward the physical and mental conditions of children as determined by the time of birth.

In the group on anomalous conditions two questions (the one under II(a)* and the one under Topic III), are concerned with mental conditions; and the remaining thirty-four with physical imperfections and inadequacies. In every instance, whatever may have served as stimulus for the question, the inquiry is directed toward information of vital importance for mothers and desirable for teachers. Fundamentally they are hygiene questions. Their particular significance for this study aside from the interest they reveal in children, and in conditions which the knowledge and application of laws of heredity and hygiene would tend to eradicate, consists in the fact

*See II. Hermaproditism: (a), p. 147.
that the information sought by these questions took rank in the minds of those who asked them as "sexual" matter, and as such had shared the taboo involving sexual subjects which would tend to inhibit free inquiry.

As a class, the questions under the second group must be ranked as hygiene. They comprise almost the entire amount of interest revealed in what can be construed as interest in heredity. Their special significance aside from this consists in (1) their elementary character and the ignorance of the basic facts of the "Mendelian" principles revealed; and (2) the fact that, again as in case of the questions on anomalous congenital conditions, the information sought while recognized by present day science to be of the utmost importance for the integrity of society, was bound up in the minds of questioners with "sexual" interests, and being so bound up shared its taboo as a matter for intelligent investigation.

Now granting each question to have been asked by a different girl, the twenty questions give 12½ per cent of the group represented. Two other questions, one asking if it is hereditary to have twins, and the other if "the disease in 'Damaged Goods' is really hereditary," complete the total amount of inquiry on heredity and pre-natal influence, and raises the proportion of the girls represented to about 14 per cent. This small amount of interest revealed in so important a subject may of course be explained in two ways, one on the inference that the
rest of the group were so well informed on the subject as to feel no need of further information, and the other that they lacked the ground knowledge and active interest necessary to stimulate questions.

Both the fact of the small number of questions on eugenics under marriage and the elementary and general character of the few submitted, and the internal evidence of the questions here, discredit the former inference. The basic facts of the Mendelian principles of heredity are ordinarily so fascinating and stimulating to further inquiry, that the entire absence of questions showing this basic knowledge, seems to preclude the inference that any general knowledge of them existed—but rather to point to the conclusion that such knowledge must have been pretty generally lacking.

Taken together these two groups give fifty-six questions showing interest in the physical conditions of children as these are determined by the character of the germplasm, conditions of pre-natal life, or disease or other inadequacies on the part of parents. Summarizing the points brought out in the analysis of the questions, we find that four of the fifty-six questions were explicitly concerned with getting information in regard to the meaning and influence of heredity; sixteen were concerned with finding out the possible connections between physical and mental qualities of children and corresponding attributes in parents; and thirty-six with the cause or explanation of physical or mental anomalies of children considered apart from any parental connection. There
was no evidence in these thirty-six that the questioners had any notion that the conditions referred to might have their origin in imperfections on the part of parents.

In view of the importance of the information solicited, these are all to be ranked as questions of hygiene value. There was no evidence, however, of the knowledge of the scientific principles usually spoken of in brief as the "Mendelian" principles of heredity. While both the very small number of questions which deal explicitly with the subject (four in this group, and the two quoted on page 151), as well as the absence of evidence of knowledge of the fundamental principles, points to the conclusion that intelligent interest in heredity was pretty generally lacking.

The entire number are to be taken as increased evidence of the confusion of important biological and social issues with the more personal interests of "sex."
CHAPTER IX

SOCIAL AND ANTI-SOCIAL

In this chapters are gathered the questions on "Marriage," "Preliminary Sexual Behavior," and "Motherhood" (three of the most important groups we have for the study of interest); then too small groups on "Abnormal Sexual Practices" and "Prostitution"; and finally some questions having to do with "Superstitions" and "Attitudes" of a general nature.

Marriage

Outline of Questions—50

TOPICS AND SUB-TOPICS

I. RELATIVE TO THE MATE:

(a) Reasons why cousins or near relatives should not marry (4); whether first cousins should marry (1); why two brothers should not marry two sisters (2)................. 7

(b) The danger of marrying a cousin or uncle (3); whether there is a physiological basis for the law forbidding near relatives to marry..... 4

(c) Whether it is the privilege of a woman to ask the man before marriage if he is physically clean (2); whether it is not the duty of a girl's father to find out (1); whether the plan of physical examination of men before marriage is practical (1); whether it is right

154
### Outline of Questions—50 (Continued)

<table>
<thead>
<tr>
<th>TOPICS AND SUB-TOPICS</th>
<th>NO. OF QS.</th>
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<tr>
<td>for a girl to see to it that the man is examined before marriage (1); how a girl can find out if a man is diseased before she marries him (3); how the sowing of wild oats unfits a man for marriage (1); whether a woman should marry a man who has gonorrhea or syphilis (1)</td>
<td>10</td>
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<tr>
<td><em>(d)</em> What the advantages of eugenics are (1); requests for the opinion of the instructor concerning eugenic (1) or “hygienic” (1) marriages</td>
<td>3</td>
</tr>
<tr>
<td><em>(e)</em> Whether persons of like or opposite tastes live happier together</td>
<td>2</td>
</tr>
<tr>
<td><em>(f)</em> What the effects are of considerable difference of age</td>
<td>2</td>
</tr>
<tr>
<td><em>(g)</em> Whether it is right to marry a man of different religion</td>
<td>2</td>
</tr>
<tr>
<td><em>(h)</em> What the danger is of marrying into a family where someone has been born defective in any way</td>
<td>1</td>
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### II. Age:

*(a)* What the best age to marry, and why (7); the effect of early marriage on a woman (1)...

### III. Marriage Conditions:

*(a)* What the facts are that a woman should know before marriage (2); what a girl is to expect in getting married (1)

*(b)* Why both men and women grow stout after marriage
Outline of Questions—50 (Continued)

IV. CELIBACY IN WOMEN:
(a) Why so many nice, or attractive, women are unmarried ........................................... 3

V. ATTITUDE TOWARD MARRIAGE:
(a) How a girl ought to feel about marriage........... 1
(b) Whether there is really anything about marriage to make a girl afraid............... 1

VI. LEGAL PROTECTION:
(a) Whether the law compels a man to marry a woman he has ruined......................... 1

From the point of view of interest, the one most striking fact about these is the comparatively small number of questions on a subject of so much individual and social importance, and of presumably predominant interest to young women. Two other features stand out pretty clearly, one being the practical nature of the questions as a whole, and the other the concentrations of inquiries in regard to the mate upon the two subjects of venereal disease and marriage to relatives.

The two questions under "b" of Topic III asking why men and women grow stout after marriage are plainly of the sexual curiosity type and rather inconsequential; the remaining forty-eight fall into the utility class and seek information of real value as far as they go.

Sixty-two per cent of the questions on mar-
riage were concerned with the mate as shown in the first topic, and twenty-one of these or 67 per cent of the thirty-one were devoted to the two subjects, venereal disease in the prospective husband, and marriage between relatives. Scarcely less striking is the entire absence of questions relative to physical habits of the mate in relation to compatibility, and the very meagre amount of interest shown in mental characteristics—the two questions under "e" which ask whether persons of like or opposite tastes live happier together, being the only ones plainly directed toward the subject of mental compatibility.

Summing up the interest shown in the character of the mate, interest in marriage with relatives comes first with eleven questions; interest in the possibility of venereal disease in the man is a close second with ten; and interest in conditions of hygiene implicit in the three questions on eugenic or "hygienic" marriage and the one under "h" comes next with four questions. Of the six remaining, two are questions of "right," and reflect religious teachings which would have to be left to the individual and his church; the other four give the only questions showing any interest in what is included in "compatibility"; both physical and mental fitness for each other being involved in the questions on disparity in age, and the two relative to similarity of tastes being explicitly directed toward finding out favorable mental conditions for happiness.
Taking the group as a whole we have to accept the fact that in view of the importance of the subject there was shown a comparatively small amount of interest in marriage—there being somewhat less than one question for every three girls. Of other conclusions which seem warranted the following are the most significant:

1. That as far as the questions reach there was a marked tendency to consider marriage from the standpoint of physical hygiene—a reflection no doubt of various social propagandas of recent years;

2. That there was a very conspicuous interest in marriage between relatives—due I am inclined to think, to lack of male companions other than relatives;

3. That there was very little interest revealed in physical or mental attributes as the basis of compatibility, very little evidence of intelligent interest in the actual conditions of married life, and no evidence of interest in marriage in its ideal aspects— as an education and discipline and means of entrance into a larger and fuller life.

Preliminary Sexual Behavior:

The questions here are grouped together on the basis of interest shown in conventional companionship between the sexes outside of marriage, and are taken as representing the sort of interest that naturally leads to love and marriage—either interest in beaux or in the social contacts which lead to their attainment.
Questions on Preliminary Sexual Behavior—24

I. Kissing; Flirting (Mashing):
   (a) Why is it considered wrong for a girl to kiss a boy (or let a boy or man kiss her) (3); whether it is a sin to kiss the opposite sex (1) .......................................................... 4
   (b) Whether it is proper to kiss (2); or injurious in any way (1)................................. 3
   (c) Whether flirting, or mashing, is wrong for a girl (2); why it is wrong (1).............. 3
   (d) Whether mashing is harmful for a girl (1).......................................................... 1

II. Ordinary Conventions:
   (a) What the reasons are why a girl should not take a man's arm, or permit him to take hers (2); whether it is "advisable for a girl ever to permit a man even to aid her in mounting a car when there is no understanding between them" ........................................... 3
   (b) Whether it is proper for a group of girls to visit a boys' camp for a day.............. 1

III. Discussion of Sexual Subjects:
   (a) Whether young women should talk about sexual matters with the boys they go with........ 3
   (b) How boys and girls should talk about sexual subjects, "such as motherhood, and the like," in their daily conversation.................... 1
Questions on Preliminary Sexual Behavior—24 (Continued)

IV. ENGAGEMENT:
(a) Why long engagements are considered harmful 1
(b) Whether an engaged couple should discuss sexual matters ......................... 1

V. SUPERSTITIONS:
(a) Whether the complexion suffers through the innocent companionship of boys and girls together (1); whether there is any effect on the sex organs when boys and girls go together (1) ................................. 2

VI. ATTITUDE:
(a) Whether sometimes sentimentality toward a boy is justifiable .......................... 1

As with the preceding group the one most striking feature with these questions is the comparatively small number in a field of traditionally absorbing interest to girls of the age of those submitting the questions. One feels that somehow in all the mass of inquiries there must be found some more to complete this group. In searching the field over I have been able to find but two other questions which might perhaps be construed as fitting in here. These are the two questions asking "What are the aims of men in taking girls out and spending so much money," and "Is there any man good enough for a girl to go with?" These were judged as concerned with the attributes of men rather than with concrete
interest in beaus or behavior between the sexes, though of course they do to some extent overlap.

The sort of interest displayed in the questions of the physical make-up of men, and those under coitus and prostitution, or even those concerning the mate under marriage is of a different sort and in a practically different field in each instance. Interest in finding out about male physiology is not the same sort of thing as interest in having a beau or in finding out whether it is right to kiss or flirt. Likewise a distinction is to be made between the interest revealed in the questions on coitus and those considered here. Possibly the four questions under "Defense Against Rape" under coitus might be conceived by some persons as overlapping this group, since the situations involved in those questions are met with especially by unprotected girls in their companionship with men, where the girls themselves are expecting honorable courtship.

But the situation involved in those four questions is something very different from the sort of thing the questions in this group are aimed toward. The former represent a situation where a girl is the victim of attack where she will be maltreated if she cannot protect herself. The questions in this group have to do with willing situations, with interactions due to sexual attraction working on conventional or at least honorable levels; and, as our American social structure has been organized from the beginning, they represent the only situation providing an avenue to marriage.
This is why girls are supposed to be so universally and absorbingly interested in beaux and men and all the details of conventional companionship, and it is the explanation of the jolt one gets at the small number of questions—a jolt the more severe since there has been no lack of interest in the personal sexual habits of men of an illicit order. There has been plenty of interest revealed in men, but a surprisingly small amount shown relative to the sort of companionship with men which, in our typically American life, is supposed to offer the ideal approach to matrimony.

The naive quality of a large proportion of the questions in view of the age of the questioners is another noteworthy feature. On the whole they seem to smack of the discussions of early rather than of late adolescence—where companionship with boys and men is a matter of prospect rather than an actual experience of normal social life. One is led to wonder if this early adolescent level of interest together with the small number of questions in this field may not perhaps connect up in some psychological way with the comparatively large number of questions on marriage to relatives in the preceding group, and if both facts may not be the expression of an environment where aside from relatives there is little if any real social contact with boys and men. At any rate, whatever the explanation, the fact is that in spite of the large amount of interest shown in men and in primitive sexual trends, there was strikingly little evidence of the traditional in-
interests which we are accustomed to think of as occupying a leading place in the thoughts and conscious aims of American girls of marriageable age.

**Motherhood and Parenthood:**

The questions here are given verbatim.

**Questions on Motherhood and Parenthood—4**

<table>
<thead>
<tr>
<th>TOPICS AND SUB-TOPICS</th>
<th>NO. OF</th>
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<tbody>
<tr>
<td><strong>I. Parenthood:</strong></td>
<td></td>
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<tr>
<td>(a) &quot;What can people do to have healthier children?&quot;</td>
<td>1</td>
</tr>
<tr>
<td>(b) &quot;If to produce a race of non-defectives a girl's or boy's mate should be intelligent, healthy, etc., how is a girl or boy to know?&quot;</td>
<td>1</td>
</tr>
<tr>
<td><strong>II. Motherhood:</strong></td>
<td></td>
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<tr>
<td>(a) &quot;What are the facts about motherhood that a woman should know before marriage?&quot;</td>
<td>1</td>
</tr>
<tr>
<td>(b) &quot;Is there anything I can do now from a purely physical point of view, to make me better fitted to become a mother at some future time?&quot;</td>
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</table>

The point of view from which these questions were determined, was defined in Chapter IV; they are the questions which were explicitly directed toward prospective parenthood or showed specific interest in well-endowed children.
The question asking "What people can do to have healthier children?", and the one under "b" of the second topic asking what she can do better to fit her to become a mother, give two questions which show specific interest in the regulation of conduct in view of future parenthood, and furnish the sole examples of such interest in the whole eight hundred questions submitted. We can recall in this connection the one question under "Leucorrhea" which asked if the "whites" in a girl has any effect upon childbirth after marriage, which was pointed out as the one question in the whole mass which showed interest directed toward healthful functioning on the part of the girl and its relation to childbearing. We can also recall the question under childbirth which asked if "something taken to stop the pain has any effect upon the child." There is a sense of responsibility for the welfare of the child revealed in this last question, and, as has been said, some connecting up of girlhood functioning and childbearing in the one on leucorrhea. But when we fairly face the issue of interest in the regulation of conduct, whether of the girl or boy, for healthy future parenthood, there are these two questions only.

The outstanding feature aside from their splendid character, is the incredibly small number. Incredible from two points of view: first because of the meagre amount of interest shown in future motherhood when our whole social and educational organization is based upon the assumption that girls are by nature (fairly instinctively) interested in mother-
hood; and secondly, because (in an age of hygiene where relative to fairly every other phase of life from eating to sleeping, and from birth to death, emphasis is being placed upon regulation of conduct for health), the regulation of conduct for healthful childbearing seems to have found almost no place in the intelligent interest even of the exceptionally educated girl.

The situation is not helped by trying to read into the large number of questions which show some interest in conditions of children and reproduction, an intelligent interest in physical and mental fitness for future parenthood. I wasted weeks trying to do it. The plain fact is the interest revealed in the questions taken up in these other groups and that revealed in such a question as that which asks "What I can do... to make me better fitted to become a mother at some future time," are worlds apart in their practical bearing for the welfare of the race and the happiness of women and children. And the conclusion seems inevitable that in spite of the large amount of interest revealed in children and child production (an amount of interest that might not, it seems, be duplicated in case of a corresponding group of young men), there was revealed an amazingly small amount of personal interest in prospective motherhood, and an almost incredible lack of interest in the care and development of the body in the interest of motherhood.
Abnormal Sexual Practices

Outline of Questions—17

I. Self-abuse; Perversion; Self-Pollution:
   (a) What is meant by, or what is, self-abuse (2); self-pollution (1); perversion (1); evil sex habits (1) ........................................... 5
   (b) What the cause of self-abuse is....................... 1
   (c) Whether self-abuse is harmful, or dangerous to health (2); in what way harmful (4); harm of self-pollution (1) ..................... 7
   (d) What causes a little child to handle its organs (3) ........................................... 3
   (e) Whether we should “ever put our hands on our organs” ..................... 1

Prostitution

Outline of Questions—14

I. Meaning; Cause:
   (a) Meaning of white slavery (2); cause of white slavery (1); why women must be at the mercy of men in white slavery (3)........ 6
   (b) Whether unmarried life in men has much bearing on the social evil..................... 1

II. Relation to Civilization and Society:
   (a) Whether prostitution is a necessary evil or the result of our civilization (1); what the relation is between sexual vice and progress in civilization (1) ..................... 2
   (b) Whether it is true that immoral houses are a protection to the community .......... 1
III. Government Control:

(a) Whether there is such a thing as legalized prostitution (1); whether prostitution is under the control of the government in the U. S. (1) ........................................ 2

(b) Whether segregation would mean that the law countenanced prostitution (1); what the harm of segregation is (1) ......................... 2

Both the above groups are concerned with genuine sexual interests, and in both, the questions have important hygiene value. The fourteen on prostitution have implicitly to do with the double sexual standard and swell the group of questions showing interest in that phase of the sexual life of men—their particular significance is their social hygiene value.

The whole seventeen on self-abuse, etc., are important for personal hygiene in the realm of sexual feeling and practice. The seven under "c" which ask about the harm or danger of self-abuse and pollution are, of course, explicitly concerned with information of hygiene value, and are to be added to the comparatively small number of questions which reveal explicit interest in the regulation of sexual conduct in the interest of physical health. There are two noteworthy features of this group of questions: (1) the elementary character of the most of them which deal with meaning and cause rather than with prevention and effects; and (2) the small number
in view of the fact of the fairly universal practical need for instruction along this line. Both facts seem to point to the conclusion of a lack of definite concrete instruction on the subject which every elementary school teacher at least should have for the public good.

**Superstitions**

**Outline of Questions—6**

**I. PIMPLES; BOILS:**

(a) Whether there is any special reason for a girl's or boy's face breaking out in pimples at a certain age (2); whether there is a relation (or what it is) between pimples on the face and sex matters (2).................. 4

(b) Why young men from 18 to 20 have pimples (1); boils (1).................. 2

**Attitude**

**Outline of Questions—4**

**I. DISCUSSION OF SEXUAL SUBJECTS:**

(a) Whether it is right for girls to discuss sex hygiene together .................. 1

(b) How to overcome the feeling that sexual things should not be talked about............. 2

(c) Why people shrink from having sexual matters discussed—whether it is natural or due to false standards .................. 1
These questions were judged as having to do with superstitions and attitude but expressed in such a way as not to justify their classification under any one of the specific headings.

Superstitions in regard to pimples on the faces of boys and boils with men, are very common and as girls hear them, are mostly to the effect that pimples with boys, and boils with young men, are the sign of sexual experience—or on the contrary, that the boy or man is sexually pure and needs intercourse. Girls most often hear that pimples on the faces of girls are a sign of menstruation, and less often that they indicate sexual purity or impurity.

The significance of these questions comes out in the next chapter where attention is called to the number and character of the superstitions which help form the stock of sexual knowledge of girls of even high school education. Occurring in large numbers as they do, they are to be taken seriously in the study of both interest and knowledge.

Much the same is to be said in regard to the questions listed under "Attitude." They are questions which reveal the traditional and largely superstitions attitude toward anything pertaining to or connected with sex which has helped to make the subject an indecency among Americans.
Sex Instruction

Outline of Questions—30

I. Time; Method; Content in General:
   (a) When instruction in sex hygiene should be given to a girl and boy (5); the best time to tell a child the truth about its birth (or how it came into the world) (4) .......... 9
   (b) How to tell the child the truth about its birth 3
   (c) What the facts are that any child should know about its birth .................. 1
   (d) What the facts are that any young woman should know .................. 2

   14

II. Instructor:
   (a) Whether mothers should always tell girls, and fathers, boys, or no such distinction be made 1
   (b) Why mothers do not tell girls about menstruation (3); or about "the things they ought to know" (3) .................. 6
   (c) What the psychological effects of knowledge through unclean sources are.................. 1

   8

III. Sex Instruction in School:
   (a) What should be taught in the public schools on sex hygiene .................. 2
   (b) How (2); when (3) should sex hygiene be taught in the schools .................. 5
   (c) Whether sex hygiene should be taught in the schools ............................ 1

   8
The thirty questions of this group comprise the interest revealed in the subject of sex instruction. Granting each question to have been submitted by a different member, 18¾ per cent of the members were represented as showing interest in sex education—i.e., in the subject of the getting or imparting of sex information; and on the same basis, the eight under III, give 5 per cent of the girls who showed interest in sex instruction in the schools—i.e., professional interest. Comparing the number of questions having to do with sex instruction with the whole number submitted, less than 3½ per cent of the 880 were concerned in any way with imparting sex information, and less than 1 per cent showed interest unequivocally influenced by professional outlook.

In view of the fact that the talk which occasioned the request for instruction which led to the submitting of the questions, was given before a body of teachers and mothers to which the young women had been invited just because of their position as prospective teachers; with the additional fact that the entire talk was centered upon the responsibility of mothers and teachers to instruct children in "sex hygiene," the percentage of questions showing interest in sex education as such seems very low, and points to the conclusion that the interest of the young women was overwhelmingly directed toward getting information of interest to themselves as individuals, and not toward teaching. The meagre evidence of professional bent as shown by the small
number of questions concerned with school instruction, seems pretty conclusive evidence of the general, unselected character of the group of women (within the limits of their age, education, and city environment).
PART THREE

NEW PSYCHOLOGIC FOUNDATIONS
CHAPTER
CHAPTER X

WHERE SUPERSTITION REIGNS

The two must obvious impressions which remain from the perusal of the mass of questions are (1) the wide range and variety of the material which goes to make up the sexual interests of the girls, and (2) their ignorance in regard to elementary facts of physiology and hygiene which any thoughtful man would probably take for granted to be known by fairly all women of average intelligence.

The closer examination of the questions in light of essentially twentieth century characteristics in way of application of biological truths and preventive hygiene to human welfare, and in light of twentieth century idealism in America which (in spite of short comings in way of realization), is undoubtedly directed toward the application of the best that the human mind can contribute to social betterment and individual happiness; the impressions which take hold the deepest and surest are the almost entire lack of constructive idealism displayed in regard to just those sentiments and institutions upon which human happiness most vitally depends—and the fairly incredible lack of penetration of the viewpoint
of modern science into the thought of girls relative to their own bodily functions as women.

The following tables in which the eight hundred eighty questions are brought together on the basis of the major trends revealed in the preceding chapters, verify these impressions and provide a fertile source from which to draw practical suggestions for the education of adolescent girls. The summary gives five "major" groups.

1. Primitive sexuality group—"primitive sexuality" being used here to refer to the native or inherited sexual tendencies, and to various primitive, harmful and anti-social forms of behavior through which they find expression. It includes the following questions:

101—all on copulation, or coitus
55—all under "Sexual Feelings" except the 15 in regard to love
56—under "Curiosity about Men and Boys"
17—under "Abnormal Sexual Practices"
14—on prostitution
10—included under the general sex "Superstitions" and "Attitude"

253—c29% of 880 qs.

2. Acquired sexual interests group—including the sentiments which are built up on the basis of the native tendencies through the experience of the individual, and the conventions and institutions through which sexual motives are expected to find
expression for social approval. This includes the following questions:

15—on love
50—on marriage
24—on preliminary sexual behavior
4—on parenthood and motherhood

93—c11% of 880 qs.

3. Group showing interest in congenital conditions and child production. Questions included:

98—on childbearing
54—relative to embryological and reproductive processes
36—under “Anomalous Congenital Conditions”
20—under “Heredity and Pre-natal Influence”

208—c23½% of 880 qs.

4. Physiology and hygiene group—used to include questions which sought information of importance in general or to women in particular, aside from any actual or potential “sexual” interest or experience. The group included the following questions:

164—on menstruation
77—on venereal and related diseases
42—on the productive organs of women
13—on leucorrhea

296—33½% of the 880 qs.
5. Sex education group—which includes questions showing interest in the problem of imparting sex information. It includes:

30—under "Sex Instruction"—c3% of 880 qs.

These tables have the advantage of making very clear the actual basis in fact of some of the impressions mentioned above, in that they make possible the comparison of the amount of interest shown in primitive sexuality, i.e., primal and basic sexual tendencies and their anti-social expression, with the amount shown in the acquired and socially acceptable sentiments, forms and institutions of love, conventional companionship, marriage and parenthood. They also bring out two other very important facts (1) the proportionally large amount of inquiry which was concerned in some way with congenital conditions of children (usually some physical imperfection) and the biological processes of reproduction; and (2) the large amount of inquiry that was directed toward information which considerations of health and common sense must rank as subject matter of physiology and hygiene and not as sexual matter from any legitimate social point of view. These two groups together give five hundred four questions or 57 per cent of the whole number which were concerned with biological and physiological information lacking which any high school education should be considered incomplete, all of which, however, held rank in the minds of the questioners as "sexual" information.
The harm of such a confusion of personal hygiene and biological information with the subject of sex, becomes impressive when we consider the nature of the information actually involved. Taking the fourth group, two hundred nineteen of the questions (on menstruation, leucorrhoea and reproductive organs of women), solicit information concerning the bodily organs, functions, and diseased conditions of girls and women, of fundamental importance for the physical and mental welfare of girls entirely aside from any possible "sexual" significance—and apart from whether or not the girl ever marries. These functions and the pathological conditions involved go on just the same under the inexorable law of nature which makes no allowance for ignorance; and the organs exist and respond as organs do to the restrictions brought to bear upon them through ignorance of their nature or even of their existence—the result being an all but universal unfitness of the uterus for normal functioning in menstruation, and the failure of normal functioning of the ovaries as glands of internal secretion without which healthful mental balance cannot be maintained. The information solicited by the remaining seventy-seven questions of the group is concerned with common infectious, preventable, or even hereditary diseases which have no necessary relation to sexual experience, the dangers of which exist wherever people use common utilities. For any young person of normal intelligence to be left to face life under present day economic conditions
without adequate knowledge concerning the dangers and prevention of these diseases, is to be sinned against by a scientific age. This entire group comprising a third of the questions submitted, was concerned with information essential to the well-being of girls, which only a distorted and socially inimical viewpoint could designate "sexual," but which is everywhere bound up in the minds of women with the subject of sex and consequently for practical purposes of clean instruction, shares its taboo.

It is also well worth while to take a closer glimpse at the character of the information sought by the questions included under congenital conditions and reproductive processes in the third group, lest we carry away the erroneous notion that we have here the real thing in the way of intelligent interest in well-endowed children. The range of the questions included in the two hundred eight, extends all the way from the inquiries on the conditions of conception under "childbearing," to those dealing with physical and mental resemblance under "heredity," "hermaphroditism" and "birth marks." The interest which would comprehend all the questions brought together in this group might best perhaps be thought of by some such term as "racial"; and be taken as representing the interest directed toward the whole subject of child production, through the processes of reproduction to the character of the offspring. As we discovered in the examination of the individual questions, there is little here which could fairly be construed as showing real interest
in children and their welfare, and little that reflected intelligent information concerning the conditions of normal child production. With the exception of some of the more intelligent questions pertaining to embryology which show the effects of high school instruction in biology, and the two questions in regard to the hygiene of pregnancy under "Childbearing," the most of the concrete interest revealed was in the mixture of truth and error which girls pick up from hearing relatives and neighbors talk—or in striking physical anomalies.

But for purposes of constructive education of adolescent girls, the trend of interest revealed here is most important; for the questions show a large amount of what seems to be a semi-basic, semi-acquired racial interest which might by intelligent education be brought to bear something of the same relation to conscious interest in the production of well-endowed children, and to intelligent interest in prospective parenthood, that the innate sexual tendencies at their best bear to the acquired sentiment of love between the sexes and the institution of marriage. So there seems to be plenty of foundation upon which to build the best for which America stands in theory, but in practice utterly neglects. If we did not know these questions to have been asked by high school graduates and prospective teachers of the twentieth century, they might well be taken as representing the inquiries of untutored women of the dark ages.

Using "sexual" broadly to include both the innate
feelings and acts and their expression in anti-social ways and the acquired sentiments and forms by which the sexes are brought together, the two first groups show two hundred fifty-three or about 29 per cent of the questions submitted, revealing interest directed toward primitive sexuality and its anti-social expression as involved in abnormal sexual practices, prostitution and anti-social attitudes and superstitions, and but ninety-three or about 11 per cent directed toward the acquired sentiments and socially approved forms ranging from conventional companionship to parenthood. This does not take into account in any way the character of the individual questions of either group as it was brought out in the analysis in the preceding chapters; and it is not meant to underrate the importance of the information solicited. The point here is the comparative amount of interest shown in the native or inherited equipment and its anti-social manifestations, and those socially approved manifestations of sexual attraction which represent the racial ideals and institutions, and constitute "nature's" contribution to the young. And on the basis of the number of questions we have over 250 per cent as much interest shown in what nature provides and its unfortunate manifestations, than in the whole range of socially approved avenues upon which the interests of American girls of marriageable age are supposed to be so concentrated as to render any organized education superfluous.

One other of the impressions mentioned at the be-
ginning of this chapter deserves further elaboration. It is what I spoke of as the "fairly incredible lack of penetration of the viewpoint of modern science into the thought of girls relative to their own bodily functions as women"—and we must add here, relative to the whole subject of sex.

The scientific point of view is too generally known to call for much discussion. Our age marks the apotheosis of the principle of cause and effect not only as the foundation of formal science, but in the physical welfare and mental adjustment of the individual, and in movements for social betterment. We live in an age and society where the mental set from childhood is toward investigation and intelligently observed facts as opposed to credulity and superstition. In the realm of hygiene the ideal of physical health has become a ruling passion of our time, as truly distinctive of our age as the ideal of bodily neglect for the soul's good was of medievalism, or of bodily beauty among the Athenian Greeks. And everywhere from sterilized milk for babes to pure water systems for the community, and training camps for boy scouts and soldiers, its watchwords are "fitness" and "prevention"—through normal development and intelligently directed regimen.

In American life the scientific viewpoint applied to hygiene has resulted in the acceptance of painless functioning and fitness for life's activities as the natural state, and of physical pain and disease as evidence of pathological conditions of an intelligible and ordinarily preventable nature. Now it is just
this viewpoint which is lacking in this mass of questions which reveals the outlook of educated girls of our time relative to their functions as women. And furthermore, not only is the present day outlook relative to normal functioning lacking, but superstition of the most inimical sort is everywhere present in the questions as a positive ruling force in the minds of girls, relative to both the natural functions of women and the relations between the sexes.

Proof of this is ample, and is not to be sought merely in the ignorance of elementary knowledge revealed. It is possible to be ignorant of facts but intelligent in attitude. I recall once when working among the southern mountaineers, sitting out of an evening with one of the native women watching the stars and talking about the various constellations in view. I had explained the use of the telescope and some of its results, to all of which the woman listened attentively. When I was through she said, “That’s all very well, but you can’t make me believe men can look into heaven. God would strike them dead.” It seems fair to conclude that the attitude of this woman toward astronomy was still in the superstitious stage—that there was something far more serious at fault than mere ignorance of facts. It was the attitude of mind that precluded knowledge—that definitely made for and perpetuated ignorance.

This story is told of a woman who had lived all her life, as had generations of her ancestors, in a
mountain cabin remote from the most ordinary benefits of civilization. Here are some of the questions of high school graduates and prospective teachers, in the midst of civilization and culture, relative to subjects closer at home than the constellations.

Can a man tell that a girl is menstruating by feeling her pulse or looking into her eyes? Does washing or destroying the napkins while a girl is menstruating increase the flow or make the period longer?
Since women have the menstrual flow to relieve their passions, and men don't, isn't it necessary for men to have intercourse to relieve theirs?
Since the menstrual flow is the impure blood of the body, how does it become part of the new born?
If a woman is passionate at the time of intercourse, does it mean that she will have a child, but not if she isn't?
If a man uses a cover when intercoursing with a woman will he get consumption?
Is "twilight sleep" (i.e., the alleviation of pain at childbirth) right? The italics and enclosure are the author's.
Why do seven month babies live and eight month babies die?
Why do boys have to have sex intercourse after they are fourteen so they get consumption if they don't?
Is sex intercourse moral for a boy when the doctor prescribes it to cure him of "wet dreams"?
When a boy has pimples on his face, is it a sign that he has had sex intercourse or that he has not? I have heard both and don't know which. Will you please tell.

How is the disease called syphilis caught by two perfectly clean people kissing? i.e., by "contraction"?

Is syphilis caught by sex intercourse during menstruation?

Can a woman get syphilis from a man as well as a man from a woman?

If a man gets a certain disease, is it true that he can transfer it to his wife?

How is it that about one boy or man in a hundred can refrain from sex intercourse? Is it that he has had something done to himself?

Is it true that if a man is very passionate during intercourse the result is a girl?

Is it true as people say, that it is the result of sexual sin on the part of the parents when their children are born idiots?

Does the innocent companionship of girls and boys have any effect upon the sex organs of a girl?

Here are some of the questions which throw light upon the attitude of our twentieth century girl toward what she includes in sexual interests:

How should a girl feel about it that she has a menstrual flow?

Why does a girl feel so ashamed because she menstruates?

Is there any decent way of looking upon this matter of bearing a child?
**WHERE SUPERSTITION REIGNS**

Why is sexual intercourse considered sinful? Is sex attraction purely a physical thing and as such to be looked upon with disgust? Is there any man good enough for a girl to go with? How ought a girl to feel about getting married? Is there really anything about marriage to make us feel so afraid? Are there times when it is justifiable to feel sentimental toward a boy? Is there such a thing as true love between the sexes, or is it just lust and passion on the part of either or both?

There is a very great difference in significance for personal health and social welfare in questions of this sort than in the kind of question which asks "Does the undeveloped ovary leave the body during menstruation?", or "What is the utris?" The latter show merely the lack of adequate instruction. Others such as those which ask the names, location and functions of the reproductive organs, or when the menstrual flow should begin, the proper length of period and amount of flow, etc., show simply the absence of basic elementary instruction. While the lack of information revealed is unfortunate, the interest is wholesome and compatible with an intelligent outlook upon the facts of life. They give evidence of neglect on the part of society but not of positive detrimental influences. It is quite different with the superstitious notions and attitudes quoted, which reveal a positive influence in way of
instruction which is inherently pernicious. It not only makes for and perpetuates the density of ignorance which is shocking on the part of educated women of the twentieth century, but works positively to preclude the entrance of scientific truth in regard to the care of the body and modern idealism in regard to sex.

Girls of the present day are evidently being taught just those superstitions, and trained into just the same unwholesome attitudes that we of the older generation were subjected to in our girlhood—while in every other phase of individual and social hygiene in the intervening years, our American world has undergone an evolution so great as to recreate our outlook upon life. Imagine high school graduates of to-day asking how tuberculosis can be got by two perfectly clean persons by "contraction" in kissing. Or imagine women of their age and education asking if washing or destroying the cloths used in a hemorrhage of the nose or lungs, would increase or prolong the hemorrhage! The thing is unthinkable in the very nature of our social life, where even the children of the street absorb a more intelligent outlook of cause and effect. It is only the attitude of girls relative to their distinctive organs and their functions as women, that could in this age and day occupy a brain compartment so air-tight to the inroads of scientific atmosphere, as to make possible such questions.

It would make an intensely interesting and worth while study to go through the mass of questions and
select out those which are obviously based upon training in superstitions, tracing the superstitions involved back to their origins. It would require a volume in itself, for the fifty-one questions brought together in the outlines under the headings "Superstitions" and "Attitude" furnish but a small part of the whole number. To have listed under these headings all the questions showing superstitious tenets and attitudes would have disrupted the study. For instance, there were one hundred fifty-two questions obviously based upon the training of the girls into belief in the superstition of the double sexual standard that justifies sexual irregularity on the part of boys and men, or renders prostitution a "protection" to the community, and but six of these were listed in the outlines as superstitions. Modern science accepts the tenet as that and nothing better.

Of the total number of questions concerned with painful functioning in menstruation and childbirth and pathological conditions of the girl's genital organs, not one asked anything in regard to the prevention of such conditions and but six of the eighty-one asked for information on remedy or cure.* And yet many of the questions were pathetic in the distressing conditions revealed. One wanted to know "why" she fainted either the first day or day before the menstrual flow came on—that as a rule this happened. Another asked if it was "normal" for the

*The author's monograph Adolescent Interests, Archives of Psychology, Sub-station 84, New York City, gives references and tables showing details which corroborate this statement.
bowels to move at the time of menstruation. She said that hers never did and that she sometimes went two weeks this way without bowel action—was this "natural" or did it show something was "wrong"?
The questions were replete with evidence of suffering, but nowhere did there occur evidence of an inkling of light that the conditions were induced by abnormalities of development and bad regimen. These girls had been drilled as have the generations of women before them into the superstition that it is natural for women to menstruate and bear children with suffering—than which no more pernicious and dishonoring superstition ever afflicted the race.

It isn't feasible here to go through the various groups and point out the superstitions to the reader, but a little search will reveal the questions to be shot through with the worst that minds impervious to the advance of scientific truth could possibly credit.

In view of the seriousness of the social indictment created by this picture, we cannot help but raise the question whether, after all, it is really a representative picture of the "average" American girl's knowledge and attitude. There are several factors which convince me that it is. One is to be found in the mentality and educational opportunities of the girls who made up the group. These are considerably above the average for the total population. Hence both in idealism and in accuracy and breadth of knowledge relative to sex life and personal and social hygiene, the group must be taken as representing the best to be found in any cross-
section of our general social structure. Another rests in the fact that nowhere in the organized education of the American girl is the slightest provision made to instruct girls in regard to their genital organs and their care—the only possible exception to this statement that can conceivably be made being the fact that in high and training schools, and in such elementary schools that give special physical training work, the girls are told not to join in the exercises during their periods. This does not, however, constitute instruction in the nature and care of their reproductive organs.

Still another convincing fact is that our society not only fails to make any provision for the instruction and training of girls for motherhood, but actually taboos such instruction as unclean, while conventional companionship between the sexes—which is the only practical means by which sympathetic understanding and wholesome love interests can be engendered—is not only not taken into account in our family and social policies below the leisured classes, but is effectively discouraged by our educational, economic and sport systems. Add to the above the utterly unwholesome attitude that pervades our social life relative to sex, the wonder would be where youth could get anything better out of it than the adult population provides. So after all, the question which should perturb us, is not whether this is a true picture, but how by all the laws of psychology by which the mind learns and interests and ideals are acquired, it could be any different?
Apropos the title of this chapter, I hasten to explain that I am not about to promulgate another "New Psychology." The philosophic and occult woods seem already somewhat over-crowded in this respect.

What I hope to accomplish is to bring to bear upon this subject of the special education of girls the accepted principles of normal general and educational psychology, as these are held by our leading American psychologists and educators. This has never been done. Some attempt, but all too little, has been made along this line in the discussion of certain writers on the special education of boys; but when they come to the question of girls the best of these, in the sense of not being willing to substitute fancy for fact in the name of science, frankly say that they do not know what to recommend. But those who have written most on the subject have shown no such commendable restraint. Volumes have been and are being put forth relative to the special nature of women wherein tradition, superstition, fantasy and personal sexual bias are mixed up with anecdote, and foisted upon a credulous pub-
lie in the name of "psychology"—evidence of scientific psychology and biology to the contrary notwithstanding.

It seems not at all unfair to point out that many of these writers, particularly those who are exerting the greatest lay influence, are not psychologists to begin with. They have not been in a way to secure any real background of knowledge of what has been accomplished by leading authorities in general and child psychology. They could not be expected, of course, to apply principles with which they are unacquainted. But even to the scientifically trained and well informed in writing upon the subject, it strangely seems never to have occurred to attempt to apply systematically to the problems of the sexual education of girls, the same sound principles of psychology, biology and sociology, by which other educational problems have found solution. Until this is done, the practical preparation of girls for their part in marriage and parenthood, or even for individual health, must continue to be subject to the same misapprehension and neglect which now characterize it.

One requirement for a sound psychological foundation is suggested by the wide range of material which went into the make-up of the girl's conception of "sexual" interests, and consists in the definition of the field in such a way as to admit of its being effectively handled. Under the best of circumstances this would not be a particularly easy thing to do. It is rendered specially difficult at the present
time by the general spread of the typically German philosophy which reads sex into every phase of human adult behavior and the most casual reactions of childhood.

Our characteristically American comprehension of what is comprehended in sex—though much too broad—has always been comparatively narrow, and under the influence of biology and hygiene in the public schools, has been progressively cut down. This change has been most marked in the last two or three decades. We of the older guard can well remember when any organ or function in the neighborhood of the sexual apparatus took on sexual significance through proximity. Few had the boldness in those days to speak of the abdomen by its proper name—the front pelvic region traveling mildly incognito under the cognomen of the more remote and hence respectable "stomach." Urination and defecation were functions too close to the danger line to be freely recognized as having place in the bodily economy of really nice persons, particularly of the female sex. Even the legs of girls from puberty on were looked upon chiefly as sexual appendages. Now-a-days we no more hesitate to speak of the abdomen when occasion calls for its being mentioned than of the heart or lungs. The excretory functions are provided for decently and above board in our social structure, and attended to as a matter of course and self respect. And most revolutionary of all perhaps, the legs of women and girls have emerged as respectable organs of locomo-
tion for walking, swimming, dancing and skating, and even as aids in horse-back riding.

Now this is all very wholesome, and if it represented the only, or even the most potent of the trends which are determining the character of popular sex psychology in America at the present time, it would render the task of definition comparatively easy. Unfortunately it is not.

What is essentially the ground principle of the "Freudian" sex psychology first found systematic expression in this country about a quarter of a century ago, through the efforts of certain American students trained in German universities. The most notable of these was Dr. G. Stanley Hall, afterwards president of Clark University. The philosophy which made the sexual impulse the foundation of religion and the mainspring of human behavior, apparently made a tremendous temperamental appeal to Dr. Hall. It became the groundwork of his courses of lectures on the psychology of religion and adolescence, which attracted such widespread attention at the time through the nature of the sexual theories involved. These lectures finally embodied in a compendious two-volume work, became and have remained the source-book of adolescent psychology in America.

It would be difficult indeed to estimate the influence of this work in the American educational world. It focussed the attention of educators upon the period of puberty and adolescence. It aroused a great amount of interest in the special education
of girls; and stimulated and became the main source of ideas for a large amount of literature on the subject. In short, it introduced and made respectable the subject of sex psychology and education in the higher educational circles of the country. This in itself was a great achievement, and one for which we must remain deeply indebted. But from this point on, its influence for the special education of girls has for the greater part been either negative or harmful. The ideas set forth in the chapter devoted to the nature and education of adolescent girls and women, are of the erotic-co-mystic sort deprecated in the first chapter of this book.

Interest in the subject once aroused, for nearly two decades university men and women of the country have turned to this work for information and guidance. The immediate effect upon the individual has been largely a matter of temperament: the more mystically, and if we may be permitted the phrase, more erotically constituted, finding an enthusiastic enjoyment which apparently blinded them to the fact that they were reading philosophy and anecdote and not modern psychology; the more objectively and pragmatically inclined, finding mild entertainment in the modern twists given to ancient superstitions in so profound and likable a spirit—yet realizing that for the practical solution of the problems of the education of adolescent girls, they were about as illuminating as the play of moonshine on the water.

The more remote effects for educational purposes
—and they have been mostly educators who have turned to the book for help—has been much the same in either case. The failure of the author to work out a tangible and feasible program, and the impossibility of anyone else's accomplishing such a feat on the basis of the ideas set forth, as a rule resulted in nothing being done, and in interest in the practical aspects of the subject dying out as a flash in the pan.

Aside from this negative influence arising out of the impractical character of the ideas, there has been one along reactionary lines. It has been manifested notably in changes in curricula where girls have been cut off from instruction in science in elementary school, to make room for sewing and cooking—the better presumably to fit them for marriage and motherhood. So on the whole the effect upon practical education of this erotico-mystic sex psychology, which was unfortunately the first to find expression among us, and has remained fairly unchallenged in its possession of the field, has been negative and reactionary. Its real positive influence aside from arousing interest in the subject, has been to create a good deal of talk about sex, which seemed inevitably doomed to a vicious circle of more talk without being able to get out of or beyond it.

But so far the movement had been confined chiefly to scholastic and academic circles, and although this has been by no means unimportant, still the popular mind, which after all is the measure of national health, had remained uninfected. Recently this has
been changed, and the identical basic philosophy under the guise of the “New (Freudian) Psychology” has been progressing by leaps and bounds, until it threatens to vitiate our lay intelligence with its omni-sexual virus. This “psychology” frankly makes sexuality co-extensive with all affective life. There isn’t anything else. All human behavior is “sexual” from being born and nursing the bottle, to errors in typing, the pleasantries of refined conversation, and the tricks of declining memory. It is a “psychology” which consists in brief in the saturation of human behavior with the most concentrated solution of sex, that it is conceivable that modern civilization would stand for. It is essentially the ancient phallic worship written to date and made universally applicable from birth to death, waking and sleeping. There’s no escaping its implications for even the briefest breathing spell. Its growing popularity in America may be judged by the enormous output of its literature filled with supposedly sexual anecdotes, and the extent that its catch words have found a place in popular speech.

I would not be understood as making an attack upon what has become known as “psychoanalysis” as a method of psychotherapy. My concern here is not at all with methods of treating nervous maladjustments, but to work out a sound psychological foundation upon which to build a feasible program for the education which my investigation shows is so greatly needed. A prime requisite for such a program in the definition of the field in accordance with
sound psychological principles. Now this Freudian "psychology" which injects sex into all the activities of life and makes infancy and childhood a mass of highly animated expressions of polymorphous sexual perversions (to employ its own highly descriptive language), is the loudest and most insistent claimant in the field as presenting a bona fide normal sex psychology. The taint of the omni-sexual theory upon which it is practically based has already too strong a hold upon popular imagination in America, and is too strongly intrenched in the fields of medicine and mental hygiene to be ignored in any fair discussion of the subject. If it presents as it claims, a sound sex psychology, then it is to this theory we must turn for the solution of our problem. I do not believe it does, and it is only proper to give the grounds for this disbelief.

The fact that the Freudian theory runs contrary to scientific psychology has been shown clearly enough by several of the leading American psychologists. One of the briefest and most readable of the articles is one by Professor Robert S. Woodworth of the Psychology Department of Columbia University, published in The Journal of Abnormal Psychology for August, 1917. In it Professor Woodworth takes up the leading Freudian tenets and discusses their claim to merit as reputable modern psychology; and where they are found sound, their claim to "newness"—and at the same time does full justice to the Freudian movement in its therapeutic aspects. In a discussion of its relation to mysticism in gen-
eral, and a comparison of its methods with those of scientific psychology, a little book of Professor Dunlap's of Johns Hopkins leaves no doubt as to the nature of Freudianism, when measured by the standards of scientific method. The theory that all affective life, all human impulse and energy are sexual in origin and aim is a postulate pure and simple—pleasing to a certain type of mind—but having no relation to scientific psychology which finds a variety of basic tendencies and motives upon which human behavior is built. The adherents of the theory do not attempt to prove it scientifically. If it is accepted at all it must be taken as axiomatic, as above or beyond scientific proof. But for any hypothesis to be accepted in this way, it must have a pragmatic value so great as to render it fairly necessary to the intelligible understanding of human experience. Hence if we are to accept the tenet that all the activities of childhood are matters of sexual urge—incestuous wherever the parent of the opposite sex is concerned, homo-sexual wherever the parent of the same sex is involved, and auto-erotic the rest of the time—then it must find its justification in its value in rendering the behavior of the child more comprehensible and manageable. Particularly it must show high merit in leading to the solution of the problems of the content, aims and methods of sex education.

But it is just on this pragmatic side that the tenet fails most lamentably. As pointed out, this theory in its essential elements has been before American
educators and university men and women for a quarter of a century or more. Throughout those years it has had the advantages of the advocacy of an appealing and influential writer with the practical monopoly of the field of the psychology of sex and adolescence—and has never yet been capable of yielding a feasible program of action. It seems significant of its impotence, that in all the truly enormous recent and present output of literature embodying this omni-sexual theory of child and adult behavior, there is nowhere an attempt at a clean-cut, intelligible program setting forth what the content of sex education should be, what should be its aims, and how these are to be accomplished. But this is a situation inherent in the theory itself. Turn every act of the child into a sexual perversion, and in the nature of the situation thus created there is nothing to be done but talk about it; it inevitably creates a slough of educational despond through which the wisest may not hope to find a way.

Two anecdotes which recently caught my attention in an article written by a Freudian adherent, pretty well illustrate the practical situation confronting the parent who seeks guidance in such a tenet for the training of his offspring. One was told of a little three year old boy who tried to force his way into his mother's room when "he knew she was disrobing," and was evidently given as an instance of early sexual urge. The father was quoted as saying that he had always believed in giving children instruction in regard to sex but that he had never
expected to come up against the problem with his three year old son! No wonder the poor father was dismayed, and it was very noticeable that the Freudian theorist did not offer a solution. The parent was left to work himself out of the tangle into which the theory so easily placed him; and it was left to the reader's imagination whether he would take his youthful offspring and solemnly instruct him that he must learn to control his incestuous feelings for his mother, or spank him and put him to bed. That such a tale could be recited as an example of sexual urge shows how subversive of the wisdom that is common sense the tenet must be with even the most intelligent and well meaning, such as we take the Freudian to be.

It does not require psychological training for a woman accustomed to children to learn that merely for a youngster to discover that he has been shut out, even by other children, means trouble, and in itself is sufficient to arouse a storm of protest or grief according to the spirit or temperament of the child. Even a piece of furniture that resists his efforts will frequently have the same effect. And since scientific psychology finds ample explanation for such behavior in the impulses of gregariousness, fear and self-assertion, to inject sex into it is going out of the way to create difficulties which have no possible solution and tend only to vitiate the judgment of the parent.

The other anecdote was about the same child. His mother told him they were going to have a new baby
in a few days, and he wanted to know where it was. She said something to the effect that she had it "here under mother's heart," and he at once asked how it was going to get out. While she was thinking, "embarrassed," how to answer, he volunteered he guessed it would come out of rivers—"rivers" being what he had been taught to call both the act of urination and the penis. This anecdote was cited as an example of early sexual acumen; but, obviously, if it shows anything at all relative to sexual development, it is merely that the child had not yet gained any notion that his mother differed from himself physically—and yet this was the infant who in the first anecdote was supposed to be trying to force his way in where his mother was, just because he knew she was "disrobing!"

In this second story the student of child psychology might find some degree of mental precocity in making associations on the part of a three year old, but there is no evidence of sexual precocity or interest. It represents the sort of questions and comment that children make about everything which gets their attention, and with a mentally alert child about everything does. The story itself is paralleled by one about a little six year old girl whom I knew. Her mother had taken her into the country for the summer, and while they were there Dinky, the cat, had some kittens. The next morning when Esther and her mother went out to see them, Esther immediately asked where they came from. Her mother told her from inside Dinky—that she had given
birth to them. Nothing more was said about it at the time, but a few days after, Esther suddenly left her play and came up to her mother and asked where she got her when she was a little baby. Her mother told her that she grew inside her body, the same as the kittens had grown inside Dinky. She at once asked how she got out, and before her mother could think what to say, she continued, "Oh, I know, you just strained hard and out I came like number two." She, the same as the three year old boy, had simply made the most obvious association relative to how in her experience anything inside the body got out.

The practical problem for the parent is what such questions and the child's own solution have to do with its sexual interest and knowledge. The answer of scientific psychology is "nothing at all." They have not any more to do with it than the question where a new hat or box of candy came from; and if the child is told it came from Uncle John in Philadelphia, the further question of how it got here, and the determination by the most obvious line of association with Aunt Mary brought it in her trunk. But the two points of view are worlds apart for creating a normal sex psychology, and in their practical effects for the education of the child. To accept such questions and comments for what they are, the evidence of mental growth in the child's mastery of its environment, is to render them susceptible of being dealt with intelligibly. To inject into them the sexual significance with which adults unfor-
fortunately surround them—and which the Freudian superstition encourages—is to project upon the child a mentally and morally disintegrating influence, which at its best muddles everything and gets nowhere; and at its worst leads to just that disorganization of mental life which this particular school of psychotherapy sets out to cure.

So however entertaining the Freudian psycho-philosophy may be as reading matter of the erotic sort, or efficacious perhaps in furnishing a vicarious outlet for the suppressed (?) sexuality of the reader, it is doomed to failure as a foundation upon which to build a serious scheme of sex education, or found a wholesome, workable sex psychology. Both the leads of scientific psychology and the demands of pragmatic philosophy require that instead of deliberately enlarging our concept of sex by reading into it every phase of human behavior, we should intentionally travel in the other direction, and proceed to read out of it a good deal that it now unfortunately comprehends—until it comes to occupy its legitimate place in the individual's life and the social structure.

The subject matter covered by a large number of the questions, suggests one principle of elimination, namely, that we cut out from our concept of sex all information which has no necessary relation to the child's present sexual development and interest, but does have significance for its physical welfare and mental development. The extension of this principle in the interest of the general physical and
mental welfare of girls and women, calls also for the elimination from the sex complex and its incorporation into the subject matter of hygiene, physiology and biology, such information as is essential to the intelligent regimen and normal development of the girl's body, but has no necessary relation to sexual experience. The practical effects of the application of this principle upon the actual content of instruction are brought out in the next chapter in the endeavor to work out a concrete plan.

Another guiding principle for the determination of the content of sex education will be found in the clear definition of the aims to be accomplished by instruction and training. Such a definition of the aims of any phase of education is another primal condition of a sound psychological foundation, and is so recognized in every other field of instruction. Thus the aim of general physical education for boys is clearly stated as the all-round normal and vigorous development of the body and the establishing of habits of healthful regimen; the aims of instruction in grammar are the attainment of the theory and practice of correct speech; of literature as the knowledge and love of good literature. These aims are commonly agreed upon by writers and teachers; they are definitely stated in any work dealing with the respective subjects; are kept constantly before the instructor and the instructed as the conscious goals toward which they are both moving; and most pertinent of all, the selection or rejection of subject matter is made on the basis of its fitness and merit.
in making for the realization of these goals. Thus the material which fills the books on these respective subjects, or in any line of instruction based upon sound psychology, bears a positive and obvious relation to the ends for which it ostensibly exists. But not so with books on sex. There not only seems to be no common agreement concerning what the aim of sex education should be, but it seems hardly going too far to say that the greater number of books on the subject leave the impression that the aim of sex instruction (taking instruction to be their aim), is to spread information in regard to the variety and prevalence of sexual perversions and illicit desires and practices. It is as though books on grammar should fill their pages with atrocious violations of syntax, and those on literature with examples of ribaldry and profanity, in the hope of thereby establishing correct habits of speech and creating a love for the beautiful in literature. Every student of educational psychology knows that the result would be the focussing of the attention upon and perpetuating—and even the creating where it would not otherwise have occurred—of just the sort of practices and ideas with which the books of instruction were filled. Of course the alibi may be put forward that the purpose of the books devoted to sexual anecdotes and sex psychology which flood the market, is not to instruct—then one wonders what they are for, what can possibly form their excuse from the standpoint of the authors, or the aims of the censors in letting them pass. I know there is a
difference of opinion on this point, but I for one sincerely believe the motives behind most of the literature on this subject to be predominantly altruistic, and that it is the psychology back of the work and not the motive which is primarily at fault.

However, the positive statement of the aims of sex instruction and training in terms of the individual and his legitimate social inheritance—an aim to which books purporting to give sex information must conform to pass muster as reputable works in the field—would do more than any other one thing to clean up the literature on the subject. Such an aim actually applied in accordance with the accepted principles of educational psychology, would send most of the popular writing on sex to the bonfire; and the more pretentious works on the psychology of sex to the more remote archives of research departments—where solemn disquisitions upon the biological right of the male to propose, theoretic discussions upon the possible capacity of the female to experience conscious desire before or respond satisfactorily after marriage, and speculations upon the function of the pains of childbirth in relation to the masochistic tendencies of woman, might conceivably find appropriate setting, if only they could be kept sufficiently dusty until a healthy psychology of sex could be evolved and embodied in a system of education. They might be interesting in the future as examples of the length of absurdity of which the abstract mind is capable, when cut free
from its anchorage of responsibility to the facts of life as it is lived.

I find such an aim for sex education in the preparation of children for marriage and parenthood—motherhood with girls and fatherhood with boys. This may not seem particularly startling perhaps in the reading. But taken literally as it is here meant, and seriously adhered to as the goal toward which sex education and training must be directed—and the content of sex instruction openly selected in reference to this aim—it would be absolutely revolutionary both in its practical effects upon the content and method of sex education, and in its influence upon our social attitude toward the facts and implications of sex.

In the first place, the common acceptance of this aim would lead to the stressing of the true nature of the sex instinct and feelings as social and socializing tendencies, instead of stressing them in relation to personal gratification, as we implicitly (and indeed openly) do now everywhere in our thought, speech and writings on the subject. This difference is fundamental in creating a psychology of sex, just as the point of view stressed relative to food and alcoholism creates fundamental differences in the psychology of eating or of prohibition. In the last few years there has come about a pronounced change on the part of the great mass of American people in regard to eating, where the emphasis has switched from pleasure to metabolism, from personal indul-
gence to the ends for which it is coming to be recognized eating normally exists; and this change of emphasis is creating a new psychology relative to food and eating.

The practical acceptance of preparation for marriage and motherhood (or fatherhood) as the aims of sex education for mentally normal children, would accomplish the same wholesome ends; and the discussions of writers and other leaders, and the interests and efforts of the youth of both sexes, would follow the lines of healthful and normal adjustment as positive ends, as readily and enjoyably as they now trail along the lines of private indulgences, double standards of sex morality, venereal diseases and suppressed desires. It is emphasis upon these which makes up the real psychopathology of our everyday life and thought in the realm of sex, and these (like overfeeding, corpulence and indigestion before proper conceptions of metabolism), would dissipate before a psychology of sex which emphasized the sex instinct and feelings in relation to the individual's social heritage of marriage, and their development and guidance for the ends of prospective parenthood. A few years of effective propaganda of this aim of sex education and the responsibility of parents and society in providing it, would render it as unprofitable to write books on sex where the attention of the reader is largely kept focussed upon mental and physical indulgences and suppressed sexual desires and their evils, as it would be now to publish works on dietetics and fill their
pages with tales of gluttony, dyspepsia and malnutrition.

Another advantage of this definition of aim is that it takes due cognizance of the fact that marriage is a social institution, knowledge of and desire for which are not a part of the native equipment of children, but have to be provided and stimulated by instruction and training—if marriage is to be looked forward to with anticipation by girls and boys, and entered into by young people with well-grounded hope of success. The same with desire and fitness for parenthood. These are not native inheritances with either girls or boys. After a child is born, there are maternal instincts which in a state of nature lead the mother to suckle her child and care for and protect it in certain ways. But how perversive mal-training and false teaching are of the capacity and impulse to realize even the most fundamental and deepest ingrained of these native tendencies, is shown by the fact that the majority of American born and bred mothers have neither the capacity nor apparently the desire to nourish their offspring. And certainly if children in present day society are to grow into youth, and youth into manhood and womanhood with a desire for children of their own, and the knowledge and development necessary for successful parenthood, their environment must provide the specific instruction and training by which the desire shall be created and the necessary knowledge and training be given.

This aim has the advantage, too, of throwing the
responsibility for the attitude of girls toward marriage and motherhood and their physical fitness for these, upon the older generation where it belongs, instead upon the young where the old love to put it. If one marriage in seven in the United States is ending in failure as shown by divorce, with untold numbers of others falling short of reasonable happiness as shown by open dissatisfaction; and if 25 to 35 per cent of American men and women are failing to marry at all, with matrimony openly in the discount in the conversation and plans of both sexes as part of the program of their youth, it is because the conditions of the society in which we live do not foster the desire and opportunity for marriage and train for its success, and no adequate specific education is provided to make good the lack. And with parenthood, if there are great numbers of voluntary childless and one-child marriages, as we know there are among those well fitted financially to care for children, it is because the preceding generation has failed to utilize the native sexual endowment of its young as a basis for building the desire for children, and to provide the training necessary to render girls physically fit for a more generous motherhood.

One other and perhaps the one most important element in this definition of aim for creating a new psychology of sex, lies in its recognition of specific preparation for marriage and parenthood as the right of every normal child—on a par with its right to the education and training essential to earning a
living. In other words it definitely lifts marriage out of the precarious position into which a superstitious psychology and unfavorable economic conditions have brought it, and puts it in its proper place as a social inheritance of supreme importance; and it definitely establishes the end of physical, mental and spiritual fitness for parenthood (as far as these are controllable by environmental conditions), as the inalienable right of every normal child at the hands and expense of the preceding generation.
CHAPTER XII

A CONCRETE PROGRAM

It has been mentioned that probably the two most outstanding of the immediate impressions gained by a perusal of the questions, was the ignorance revealed in regard to elementary facts of physiology and hygiene which any intelligent man might well take for granted to be known by fairly all women of average mentality; and the wide range of material that was included in what the girls had come to look upon as "sexual" interests and knowledge. It is in these discoveries aided by the psychological principles outlined in the preceding chapter, that we must look for guidance in working out a concrete program.

Indeed to do justice to the practical needs revealed by my investigation, two distinct programs are required. One of these will provide for the incorporation into the general education of girls of the information called for by the 57 per cent of the questions which I spoke of as "non-sexual"—in the sense that the information solicited has no necessary relation to the individual's sexual feelings and relations—but for the greater part does have enormous significance for the physical and mental
health of girls. The other will provide for the girl’s legitimate sexual education; i.e., for instruction and training in regard to the feelings and relations which constitute the true province of sex.

What Should Be Incorporated in the General Education of Girls:

In outlining this first program I follow the principle of eliminating from the sex complex the information and training which have no relation to the child’s present sexual development, and which are essential to its health and intelligent adjustment to environment; but which due to an unsound sex psychology and the continued reign of superstition in regard to women and their functions, are still omitted from their education.

It is to be understood of course, that any general program of education is of necessity more or less ideal since it must be made in reference to the hypothetical “average” child, and cannot provide for the individual differences and unexpected situations that are always cropping up. It must also take for granted a certain standard of knowledge and skill on the part of the instructor—in this case chiefly the parents. Then too, the divisions into which such a program falls in order to present a comprehensible schedule, are largely artificial since education is continuous, and instruction and training to be effective for the general control of conduct must be gradual. But since such divisions do help greatly in securing a grasp of the total situation, it will simplify the
program to divide it into two parts—the first to comprehend the knowledge and training which should be established with every normal girl well before puberty, and the second to include the instruction, which in its more organized forms, seems better fitted to adolescence.

The specific content and aims of the first part are suggested largely by the questions which asked for the names, location, functions and care of their own genital organs and the navel; the difference between girls and boys; how and where the baby leaves the body; and the large number of questions showing ignorance in regard to the care of the body during menstruation and the conditions of normal functioning. The last comprehends the pre-pubertal instruction and training in physical and mental habits essential to normal mental attitude and physical fitness for the changes of puberty; and the others represent the spontaneous questions and interests of all normal children, and properly constitute part of the instruction of early childhood. The more advanced questions in regard to physiology, biology and heredity suggest the subject matter of the more organized instruction which should be provided for in the upper grades and the high school. It will perhaps be helpful to bring the program before the eyes in outline form.

I. What Should be Thoroughly Established with Girls before Puberty:

(a) The habitual use of the proper names for and the intelligent care of their external genitalia and
navel; the habitual use of the correct names for and intelligent care of the functions of defecation and urination, and their more external organs such as the rectum, anus and bladder.

(b) Knowledge of the gross differences between men and women and girls and boys.

(c) Knowledge of the facts of reproduction to the extent that they become interested, as mental development progresses and the environment provides the stimulus to interest.

(d) The names, general structure and location of their internal genitalia, and the conditions of their normal development and healthful functioning.

(e) The fact of menstruation with habituation in the use of proper specific terms in connection with it; its general significance and its effects upon the immediate life of the girl; the main organs involved; the conditions of normal functioning—especially those of (1) normal physical development of the girl's abdominal and pelvic organs and muscles, which must prohibit any artificial restriction brought to bear upon these parts throughout the period of growth, (2) conditions of general health and regular and adequate evacuation of wastes, (3) healthful mental attitude, and, (4) with the onset of menstruation, proper regimen during the period.

(f) The practical ideal of physical and mental fitness as dependent upon the normal and vigorous development of every part of her body, and the habits and ideals in regard to dress and physical and mental activity essential to the actual realization of these goals.

(g) The mental attitude of respect for the natural functions of her own body, and regard for the laws of cause and effect in her treatment of it.
II. THE MORE ORGANIZED INSTRUCTION OF ADOLESCENCE:

(a) The physiology and hygiene of the reproductive system in relation to the other abdominal and pelvic organs, particularly the digestive and excretory systems.

(b) The biology and elementary embryology of human reproduction in relation to that of plants and animals.

(c) The "Mendelian" and other accepted principles of heredity and their human applications.

For convenience of discussion, the pre-pubertal instruction and training may further be roughly divided into (1) what should be definitely established in early childhood as part and parcel of the normal care and instruction of infancy and early childhood; (2) that which may await the child's developing interest as the environment supplies the stimulus; and (3) definite instruction in regard to menstruation and its specific hygiene. The first of these would include all under "a" of the outline, the most of "b," and the foundations of "f" and "g"; the next, that which could wait the child's awakening interest, would include further information under "b," that under "c," and whatever information under "d" that might readily be given in connection with telling the child where babies come from and how they are born. The third of these divisions would comprehend the facts included under "e" and what remained under "d." The goals set under points "b" and "g" are primarily matters of habit formation with the inculcation of the corresponding ideals, and must be initiated and maintained from earliest child-
hood with girl children as they now are with boys, if they are to bear fruit in fitting the girl for healthful menstruation and developing mental stability.

Fairly without exception in my experience even the most intelligent mothers ask "how" children should be taught these things which I have included in the training of early childhood, so no discussion of the subject seems really helpful that does not refer to this side of the program. And it is probably just here that we strike the most strategic point for the development of a psychology of sex which consciously breaks loose from its ancient moorings to superstition, and casts its lines with the trends of modern science. One of the main points at issue here is that the information involved shall not be thought of as an object of special instruction due to something peculiar in its nature. A girl should be taught to speak of her external genitalia as the vulva, to speak of the anus by its correct name, and use the terms defecate and urinate, and so on with all the names comprehended, in exactly the same way and for exactly the same reasons that she learns to call the other parts of her body and its functions by their proper names, instead of by some infantile or suggestive substitute. Names of the parts of the body and its processes are learned for the greater part simply through habituation, in the mother’s use of them in connection with the dressing and bathing of the child, or in the special care of the various parts. The only instruction ordinarily called for is practice in correct pronunciation where a child is
backward in this regard, or requiring the use of correct names where a child is slow in observing and forming correct language habits.

The care of the vulva, navel and anus should be learned partly by habituation and partly by instruction just in the same way and at the same time that children learn to care properly for any special organs like the nose or ears. In these respects they grow partly by habit into the standards maintained by their mothers during their infancy and early childhood. But in the transition in learning to dress and bathe themselves, they always need special instruction in getting the corners and creases clean, in making sure that the soap is well rinsed off to avoid irritating the membranes, in avoiding rough rubbing in drying parts easily abraded, etc. Properly equipped parents also train and instruct children not to pick at or rub the eyes or ears or nose when these feel irritated, and the anus and vulva are to be included in this category. Any feeling in these parts which calls for persistent handling on the part of the child is due to inflammation or other irritating cause, internal or external. Some of the most common of these are obstructions of passages of the nose which render breathing difficult; ringing or itching of the ears; friction of clothing against the vulva, or discomfort of the anus caused by much sitting; and very frequently, with all these organs, improper or lack of sufficient bathing, and contact with soiled or infected articles. Along with training in the habit of refraining from rubbing these parts
in response to such feelings, should go instruction in regard to the necessity and means of immediately finding out and removing the cause of irritation.

Given the knowledge and intelligence on the part of the parents, all that stands in the way of the early habituation of children in everything that is comprehended under this first point of the pre-pubertal program, is a false and inherently unclean psychology. It is just as simple to habituate children to the use of the terms "defecate," "urinate," "anus" and "vulva," as it is to accustom them to the use of the correct names for automobile and father and mother. There is no more justification for the very much more complex "number one" and "number two" (much less for the offensively suggestive expressions often taught children), than there is for training them to call digestion and perspiration numbers three and four; and no more reason for refraining from speaking of the bladder and rectum by their correct names in teaching healthful habits of evacuation, than there is for deliberately refraining from mentioning the stomach and teeth in training the child in right food and eating habits—and every consideration of intelligence, self-respect and decency that calls for the latter also demands the former.

The gross differences between their mothers and fathers, and between themselves and their brothers or cousins or the neighbor's baby—according to what the environment furnishes—should be learned in the same wholly natural way, through observa-
tion on the part of the child, the correct use of names and frank answering of all questions on the part of the parents. Most girls have plenty of opportunity to observe boys and men, both in the city and country; so that adolescent girls are ordinarily better informed in respect to the structure of the external male organs than they are concerning their own. It is the correct names which constitute the chief lack of their childhood knowledge about the physical make-up of boys.

Up to this point in our discussion of the pre-pubertal training of girls, we might, with the requisite changes in names for the external genitalia, about as well have been talking of boys, for in the respects mentioned they are nearly as badly neglected by their parents as the girls. But the situation is very different when it comes to the mental attitudes, physical habits and practical ideals included in "f" and "g" of the outline. These have long been so fully incorporated in our social consciousness and actual practice in regard to boy children as to render reference to them as an ideal, seems superfluous. They are everywhere accepted as fairly axiomatic—as inherent to the nature of the flesh, bone and nervous system of the male child. But nowhere in our social structure are they held up even in theory as ends and means in the education of girl children.

I am not speaking, of course, of the general abstract notion of "health," or of such details as cleaning the teeth, sleeping with windows open, or
talk about the need of "taking daily exercise" and morning baths. All of these are talked about freely enough in connection with the education of girls. What I am referring to, is the positive concrete notion of the free, normal, unrestricted development of the girl child's body, in the interest of her own future well-being. It is this ideal which exists everywhere in our society as fundamental to the physical and mental fitness of men, that as yet has gained no place in our social consciousness as fundamental to the physical and mental fitness of women. Indeed, so remote is such a conception from our everyday thinking and practice, in the universal observance of the mal-forming of the girl's body into one shape or another according to the fad, and of restricting their physical and mental activity in early childhood in the supposed interest of "sex," as to render it difficult if not impossible to get into any real mental contact on the subject. Hence, talk about its practical aspects in relation to leucorrhoea, fitness for menstruation, general health, mental attitude and childbearing, practically means nothing to minds that have never conceived the idea of the normal development of the bodies and minds of girl children exactly on a par with those of boys.

A girl child is still treated primarily as a clothes-horse, where one part or another may be exposed in cold or smothered in warm weather entirely irrespective of the considerations of hygiene which actuate the same parents in dressing their more vigorous boys. They are still definitely trained into
habits of physical inactivity and of sedentary life both indoors and out, that would not be tolerated by the most ignorant parents on the part of their boys. For their "play" activity they are largely condemned to the almost incessant holding of what for purposes of stimulation of mental and physical activity of a beneficial sort, might as well be a piece of wood; and as soon as they are strong enough to maintain their balance with both arms tied up, they are bound to the stupid pushing of a doll carriage—thus effectually prohibiting the freedom of arms and legs and body which is the primal condition of normal development. It is here in the early training of the girl child's physical habits and ideals that superstition gets in its most perfect works. By the time puberty is reached the harm is done, never to be undone except in rare instances, even by the prospective terrors of agonizing childbirth—which after all can most safely be met by a physically inept womanhood by being avoided.

The actual realizing of the goals set under these two points, means that girls from infancy shall be given the same standards and habits of physical freedom in dress and play that boys now enjoy; that the doll and doll carriage must go as sex playthings, and girls as well as boys be trained to play with toys which stimulate instead of discourage and deaden mental and physical activity—that from earliest childhood they be trained exactly as boys already are, to play games which by their nature invigorate, develop and socialize. Along with these
habits must go the same ingraining of ideals of physical and mental fitness that already obtain with boys. Respect for their own bodily functions would naturally come as a by-product of such normal and healthful education. It would be difficult to make a girl thoroughly healthy and normal physically and keep her in unwholesome mental attitudes. But positive respect for her own body and its functions needs to be inculcated as part of every girl's education.

To go into detail in regard to the methods by which the various parts of this pre-pubertal program should be carried out, is outside the province of this book. But it should be emphasized that the general facts relative to menstruation and the general structure and location of the organs involved, should be given well before its onset. This time varies of course, with different girls but there should be no difficulty on that account. In normal family environment in the girl's relations with her mother or sisters or other relatives, and through the talk of other girls on the outside, interest in the facts of menstruation develops early. If properly informed by her mother as interest arises, the girl should already have a good foundation of facts in that she would know about when it is to be expected and its general nature and care. Then if she has been properly drilled into the part that good general health, genuine physical stamina and the absolutely free and normal development of the pelvic organs and muscles have in making for painless and otherwise
healthful functioning, about the only definite home instruction called for at the onset of menstruation, is more specific information in regard to the care of the body and regimen during the periods.

The content of the early adolescent program suggested above, should be incorporated into the regular instruction of the elementary and high school courses, and form part of the required work of every mentally normal girl. The physiology and hygiene of the reproductive system should be taught along with that of the digestive and excretory systems, and in just the same way as these are taught. This would necessitate the preparation of special texts giving the requisite knowledge, and could best be supplied at present by small supplementary books to be used in connection with the larger texts in physiology. In mixed schools the girls and boys could be separated by combining grades (as is now done for sewing and shop work), and each sex have its own supplementary personal hygiene book. The facts of human biology and heredity which every high school student should know, should be incorporated into the regular text books; and high school biology taught with more emphasis upon the human biology which is so sorely needed; and with less upon lower forms, where general principles with brief details would suffice in giving the requisite foundation. In this way high school biology would serve its more legitimate purpose of adjusting girls and boys to their practical environment; while the finer details of varied lower forms which consume
so much time and are inadequately appreciated because of remoteness of interest, could better wait the specialization provided by college courses. For the benefit of the large numbers of girls who leave school when, or before, they complete the grades, corresponding courses could be provided in night and other continuation classes.

What Should Be Comprehended in the Girl's Sex Education

The goal of sex education for both girls and boys as I conceive it, was given in the last chapter as the preparing of children for marriage and parenthood. True sex education should be discriminated from the foregoing program in that it has squarely to do with the attraction and feelings which lead to mating—and particularly with their development, guidance and direction for, and functioning in marriage. Much of its content and its more immediate aims are suggested by the girls’ questions on sex attraction, passion, love, sexual intercourse, marriage, and attitude toward the various phases of sex life.

The practical immediate aims of the sex education of girls may be outlined about as follows:

I. The normal development of the sexual instinct and feelings, and of her capacity to realize them.

II. The conscious direction, guidance and control of her sexual impulses and interests for the ends of mental and physical health, marriage and parenthood.

III. Instruction in regard to the nature of love
and marriage and the place they fill in life; with emphasis upon the greater importance of marriage and children over "romantic" love, and upon affection and mutual service as the foundation of any abiding love between men and women.

IV. Instruction in regard to the practice of coitus in marriage—including manner and frequency for physical health and happiness—and in reference to the initial inheritance of the child and its welfare during gestation.

V. The development of an attitude of respect and desire for love and marriage and maternity.

VI. Practical economic preparation for marriage and childbearing, and provision for securing mates.

If it were possible to select one point from these entirely neglected ends in the American girl's education, which is more neglected than the others, it would probably be the ingrafting of proper attitude toward love, marriage and future parenthood. It is safe to say that the positive training of girls in this respect is universally lacking in our typically American civilization—which neither takes cognizance of the needs of girls for such training nor makes any practical provision for securing them husbands.

The creating of the attitude of the girl in favor of marriage and motherhood should begin at her birth in the attitude of her mother and father when they discover that a girl baby has been born to them. From her earliest childhood her parents should speak of her future in terms of her marriage and
children, as freely and openly (and if anything more so) than they now do of her future music lessons, trips to Europe, or college or business school education. The marriage and future motherhood of the girl are among the things which should be taken for granted, not in the indifferent way it now is with typically American parents, but openly and explicitly as constituting the one most important thing in their child's future life; and the one for which they feel the greatest responsibility for laying right foundations and bringing to successful consummation. Thus a girl should grow into the well-groomed expectation of marriage and desire for motherhood at the desirable age—which is her young womanhood—as naturally and wholesomely, and as surely, as she now grows into desire and expectation of participating in other adult experiences and responsibilities; with this difference only, that it be with the well-drilled knowledge that marriage and parenthood are supreme ends for normal adjustment, self-realization, and social service, and that all other ends are subsidiary in their importance.

The failure on the part of American parents to bring up their daughters with these aims and ideals, and to do their part in securing fitting mates for them, has in the past at least been largely a sin of omission against their girls. Not until more recent times when economic and other social conditions have made the unmarried child so profitable to the mother, has there grown up a marked trend actually to discourage her children's marrying. Even yet it
would take more courage than most writers possess to teach openly against marriage—at least for girls.

But when we come to the ideas comprehended in points I and II of the outline, which make the normal development of the girl’s sexual instinct, feelings and capacity, and their conscious guidance by the girl for the ends of her own love life, a fundamental consideration in her development and education, we strike another stronghold of superstition, where wildest fantasy and pernicious misinformation have run riot throughout the ages.

The normal development and training of the girl in these respects is absolutely essential to the mental health of the girl outside of marriage, and the very rock of foundation upon which to build a high idealism in regard to sex, normal adjustment in marriage and welcome maternity. And they depend with the girl upon just the same factors as do the corresponding conditions of normality in the sex life of boys; i.e., (1) the normal development of her sex organs and pelvic muscles, (2) general physical stamina, (3) a healthy attitude toward sex and her own sexual development as marking the natural and desirable transition from girlhood to womanhood, (4) the integration of her sexual thoughts, practices and ideals into the larger aims and ideals of her life, where they can become agencies for the highest type of self-realization and social service.

Puberty and adolescence are the time of accelerated growth and maturing of function of the uterus and ovaries, and of their assuming of their final
positions relative to other abdominal and pelvic organs. For parents to bind the pelvis of their daughters during this period, or put any artificial restriction upon the legs and the muscles of the trunk of a growing girl—upon the freedom of action of which the healthful development of her reproductive organs depends—should be a legal crime with punishment as severe and certain as it would be for the direct mutilation of their boys; for they are simply taking a less obvious means of accomplishing the same results—the incapacitating of their daughters for normal and fruitful maternity and the prevention of normal development of sex instinct and feelings which is contingent upon the normal development and healthy condition of the sex organs. As usual, endeavor will be made here to throw the onus upon the girls themselves, with the plea that they are so headstrong that their parents cannot do anything with them. This is not true. The whole situation is in the hands of the parents, in their determination of the habits and ideals which they establish in and impose upon their daughters. It depends upon the parents not upon the female infant whether she shall be trained to sit and hold a doll, or creep around after a ball or mechanical toy; whether she later meanders inactively along carrying a handbag (!) or pushing a rickety conveyance for a doll or teddy bear, or secures the training in mental alertness and muscular development stimulated in skipping freely about or driving a kiddycar; or still later stands on the curb or sits on the
doorstep sucking a compensatory lollipop and inertly watching boys play, or she herself experiences the glow of physical activity of normal child life in playing ball or roller skating.

It has been my common experience that young girls and young women respond eagerly to instruction in regard to the conditions of health for their pelvic organs; and that in almost every instance the mother (and often the father) insists upon the molding of their daughter's "shape," i.e., the trunk of her body, to the popular form. I have had young women twenty years old come to me with the complaint that their mothers or fathers would not permit them to leave off corsets and endeavor by exercise to bring about a normal condition of trunk and leg muscles. They would ask me what they ought to do about it. The responsibility for incapacitating girls for normal sexual development and interests—i.e., for normal mature womanhood—lies solely with the parents and society; and if this book fails to drive that fact home, at this time of general complaining that girls do not care for love and marriage and the best things of life as they used to, it will fall short of the purpose for which it is sent forth. Daughters are definitely trained by their parents into habit of dress and behavior, and conceptions of (female) beauty, which not only preclude their normal sexual development and the acquisition of interests in a high standard of love and mating and maternity, but which render them impervious to the workings of cause and effect in the regulation
and control of their minds and bodies for normal living.

The second and third points of the outline contain a positive element which cannot be emphasized too strongly, in this day of the continued reign of neglect and repression as the actual mode of procedure, and of "sublimation" as the impending ideal for the disposition of the girl's sexual tendencies—an ideal, by the way, which merely substitutes side-tracking for direct repression as a scheme for eluding the practical issues of the guidance and training of the girl for her legitimate inheritance.

A sound psychology in the training of girls in regard to their sexual nature and impulses, calls for the application of just the same principles of educational psychology, as do the other native tendencies and emotions—namely, that they be controlled, guided and developed for the ends for which they are fitted by nature. Any instinct and emotion may be taken in example. Anger and pugnacity are among the earliest to appear with a baby. With their first manifestation, the parents courageously take up their training—the more ignorant and untrained by slapping and shaking, and the better equipped by the more intelligent means of removing unnecessary stimuli to anger, and training the child to adjust itself to the necessary. But very early the child is taught responsibility for its own behavior in the control and direction of its anger and fight tendencies, for its own safety and self-respect and the happiness and good of others, as well as for
the practical ends of success in life. This does not involve the crushing out of the instinct and capacity for anger and fighting, or their "sublimation" into some substitute emotion. It means the learning of when and how to use them for the legitimate ends of defense against intentional insult and aggression. It involves also the conscious subordination of irresponsible impulse to the larger purposes and ends for which the child is trained.

No educational psychologist of repute aims to "sublimate" the instincts and emotions of anger, pugnacity, acquisition, and exploration or curiosity as an end of education; which (if it means anything at all psychologically aside from the sort of training just outlined), carries the implication that one sort of emotion can actually be transmuted into another sort. There is no psychological foundation for the theory that this can be done, even if were considered desirable. All native tendencies, even the seeking of food, can be prohibited or inhibited, by punishment, by unfavorable environment and by direct precept and social pressure. But no psychologist has yet shown how one human instinct or emotion can by any process of education, or suggestion, or conditioned reflex or what not, be changed into another—much less how it could be changed back again in case it should ever be wanted in its original form, as conceivably it might be.

Everywhere the sign boards of educational psychology point to guidance and conscious control for the treatment of the native social tendencies, and
to normal functioning in subordination to and in integration with the larger aims and ideals of life. This gives a perfectly comprehensible and tangible course of action for the parent in instructing and training a child in regard to any of its native and necessarily crude impulses; and it provides the only sound psychology we have for the teaching and training of the adolescent girl (or boy) relative to sexual impulses and tendencies. Again parents ask here "what" they should tell their adolescent girls and boys and "how" it should be done—as though they were dealing with some strange phenomenon fundamentally different and apart from other human motives and impulses, instead of with situations in which their adolescent children themselves are so vitally interested, and so needy of instruction.

The things which are to be told especially and the attention focussed upon, are the positive truths which the best men and women have found to be true in regard to sex, which all adolescent girls and boys need to know and have ingrained for the guidance of their own life and those of their future children. It is to be done by direct instruction and training in exactly the same way that the parent teaches and trains the same child in regard to anger or self-assertion, except with this advantage, that the relatively late appearance of the genuinely sexual motives, gives a background for appeal and furnishes a means of sympathetic contact, which renders the task comparatively easy and particularly gratifying. And since the following facts apply,
equally well to boys as to girls in the guidance of their personal thoughts and habits, and since no scheme of sex education can be sound or adequate that does not at every point keep true to the essentially social nature of the sexual impulses, the inclusion of boys in this part of the program may be taken for granted even though they are not specifically mentioned in connection with each point.

Thus the adolescent girl (and boy) should be told that sex attraction and the sexual urge with its eventual culmination in coitus in marriage, are among the primal and most important forces in every normal woman’s and man’s life; and that the happiness and joy of living with a man or woman depend more upon the wise direction of their sexual powers than upon any other one thing. That youth is the normal time for love and marriage, and that to these ends they must direct and devote their sexual interests and conduct. Relative to the direct control of their sexual impulses and acts, they must be told that they can and must control these in the interest of self-respect, physical and mental health, the welfare of others, and of their future marriage and parenthood, just the same as they control their feelings and acts in other respects for the higher ultimate good. They must be taught too, intelligently to employ the practical aids for such control by maintaining an active physical life, cultivating vital mental interests, and establishing social contacts both with young people of their own age and with older men and women. They are to be told that
these things naturally make for clean thinking and right conduct; but that besides this they must take the same positive healthful attitude of mind, and exercise the same effort of will in this as in other lines of thought and conduct, and that they will find this side of life as responsive to right treatment and discipline as any other.

Adolescent girls and boys must be taught too, that sex attraction and the need of men and women for each other are much broader and more far-reaching in their influence, than simply the desire and need for coitus; and that in the cultivation of frank and clean-minded companionship of girls and boys and men and women in play, and work and social pleasures, lies the most fertile source for the cultivation of the manners that mark good breeding, and the development of moral and social ideals. They should be taught that they have a right to such companionship, and that a home, or institutional or social environment which fails to provide it, is depriving them of a fundamental need of their nature for the development of the spiritual graces, and for training for family and social adjustment. They must be taught the value and means of keeping this companionship wholesome and fine, by keeping it sensible and merry, and through the cultivation of common objective interests. And if we are ever to have truly clean and wholesome companionship between girls and boys, they must both be taught entire responsibility for keeping their own behavior toward the other sex up to a high moral standard.
The girl (and boy) should be taught thoroughly that a boy or man has no more right or excuse for making familiar and offensive advances to a girl or woman, than she has to approach him familiarly and insultingly; and that any boy or man who considers that he has, should be met with the derision and contempt which his behavior richly deserves.

Instruction in the true nature of love and marriage is a special need of early adolescent youth of both sexes. Relative to love between men and women in marriage they should be taught that it is the one best thing in life, and if rightly lived, the most enduring of life's values—lasting long after children have gone their legitimate ways, and desire for physical contact has passed by. They should be told that marriage naturally involves coitus as the union of body and spirit which the existence of the two sexes makes possible and necessary to the complete development of a man or woman; but that just as attraction and need of companionship between the sexes, are infinitely broader and deeper than mere desire, so marriage is vastly more than in institution for legalizing sexual relations. That marriage makes possible the completion of personality as nothing else can, and furnishes the only lasting companionship of life. That marriage truly lived is the growth of souls together through common interests and cares, and in mutual service and protection. That love and marriage do not mean escape from the responsibilities and work of life but are the great open doorways of human experience through which
these are entered into so they become worth the effort that they cost. That love and marriage are life together and for each other instead of alone; and that together with the care and love of children they provide life’s greatest education and fulfillment —without which the individual life (except as these values are consciously and willingly sacrificed for a life of religious devotion and service) must remain isolated and barren and not quite worth while.

I hope this has not seemed too idealistic. I have endeavored to state the truth as men and women know it in their hearts and as religion teaches it; and if these things are true in spite of all the difficulties and imperfections of married life as it obtains among us, then it is the supreme duty of parents to teach these truths to their daughters and sons in their early adolescence—when their interest is keenest and the instruction will mean most for the conduct of their lives.

In later adolescence and before their marriage, they should be instructed in regard to the manner and frequency of the conduct of coitus for the mental and physical welfare of both; of the necessity for moderation as an essential to the maintenance of love; and the relation between the habits of coitus of the parents and the welfare of the child in connection with its conception and its pre-natal development—and the significance too, that welcome or unwelcome parentage possesses for the soul of the child.

But however much we might talk about the neces-
sity of early marriage and parenthood for normal adjustment, or of their value for spiritual growth and service, or their significance for the real joys of life, two conditions in our American life so operate against their realization in the normal time of youth, as to make such talk seem more than a little hollow. These are the conditions involved in the last point of the outline—one being the absence of effort on the part of parents to secure husbands for their daughters—thus leaving their marrying to chance in a society which tends more and more to separate young people of the opposite sex; and the other, the cost of living which prohibits marriage in youth, under the prevailing American ideal and legal requirement that a man shall support his wife financially, and assume sole financial responsibility for the care and support of the children.

In our early days of agricultural life and home industries, every boy and girl was trained to expect to marry, and the character of the industrial and economic conditions fairly provided the mate. But the man wasn't called upon to be the sole producer and provider of economic values after marriage, nor was the wife supposed to go to her husband empty-handed. Daughters were taught to save for marriage the same as sons, and like them, were trained for the productive industries of their day—and they were not expected to abandon them at the altar. Marriage to the girl in this respect meant then exactly the same as it did to the boy, "going to business" to help support a home for herself and mate
and future children. In the new business combination which they set up, what she produced by her own labor was as important and necessary for the economic maintenance of the home, and the feeding and clothing of the children, as what the husband provided. Lacking her production of positive values, the home could not have been maintained—and marriage and children would have been prohibited.

That is where we are to-day with our standard that the burden of production in maintaining a home and family must fall entirely on the man. Had this restriction to matrimony existed throughout the history of the world, earth by this time would have fairly rivalled heaven as a celibate society. The plain fact is if a young man has to feed and clothe and otherwise assume financial responsibility for a woman in order to have her for a wife, then he may not have her—as a wife. And if a young woman is to demand or expect to be fed and clothed and otherwise provided for as are the lilies of the field, as the price of wifehood in these days of appalling cost of living, then she may have lovers in her youth but not a husband and the joys of motherhood. And since economic conditions cannot be changed to suit our notions in regard to marriage, we should hasten to change our ideas to fit the economic conditions under which we live, and help point the way of youth to a new adjustment.

Of course this is primarily (though not entirely) a working and middle-class problem. It concerns
most poignantly young men and women of moderate salaries of the business and professional groups—the "backbone" or our typically American society. Many young couples are working out the problem for themselves guided by their own truer instincts and fine feelings, but as a rule without guidance or encouragement from the older generation; and perhaps most frequently in direct opposition to the efforts of parents to secure delay or prevent marriage.

Thus one couple I know—the girl with a fairly well-paid secretarial position which would be secure as long as the employers should not discover she was married, and the boy who had been discharged from the army with a lieutenancy, with a beginner's position with small pay. The question was marriage and the working out of their problems together, or the precarious waiting of years till he could support her, in case the time ever came. The mother who was benefiting largely by the daughter's earnings, urged delay; and the mother who cherished her only son's companionship, and who had all his life encouraged him in a dilettante existence around a really luxurious home, used her efforts to prevent the marriage. They married and rented a small court bedroom with "kitchen privileges" for dinner and laundry work—paying more for their single semi-dark bedroom than their parents at the time of their marriage would have had to pay for an attractive house and yard in the same city. They prepared their breakfast together in their room and
together started out to their places of work. They met at the close of the day and took their dinner somewhere or bought food and cooked it together in the kitchen—the young man by the way far excelling both as cook and laundryman, thanks to practical camp and army experience. He paid what he could of the expenses and she made up the rest; and from the left-over each month a certain amount went into the bank for a baby fund. The second year they found better quarters for the same money by sharing half of the four room apartment of a business woman. The third year the baby came.

This story could be duplicated by several others I know with but slight variation, and in every case where the young people came from attractive homes and were accustomed to the amenities of life. This to the older generation of comparatively comfortable or even luxurious habits and living conditions, seems like hard pulling. It is, especially for the girl whose physical stamina, or rather lack of it, poorly fits her for the fray. But it is pulling together for the best things of life under the only conditions by which they are obtainable by great numbers of young people of the working and even of the upper middle classes; and it is infinitely to be chosen to pulling alone for the empty benefits of celibacy. It is meeting life squarely and courageously as youth should, and as it naturally tends to do unless misled through false training by the old. And after all, it is not so different from life as it has always had to be met by young couples, who
have never before been taught to expect to start out on the same level of comfort or luxury which their parents have attained. The greatest misfortune lies in their lack of preparation for the actual situation they have to meet—in their being turned out to go it blind in an age that bears so heavily upon all the resources of body and soul.

So instead of the notion of marriage as "support"—as a species of more or less permanent joy ride where the man pays the bills—both girls and boys should be trained to look upon it as a partnership where they must co-operate whether it be in productive labor or any other issue of life, for the common ends of home and children. They should both be trained from childhood to build up a marriage fund or "dot"—first from their spending money, and later with regular additions from their salaries as soon as they begin to earn—and they should be trained to feel that they must not use their marriage bit for any other purpose. It is one of the anomalies of our self-supporting American society (and of course part and parcel of the total neglect to train for marriage), that its sons and daughters are not taught to create a marriage fund—that they ordinarily bring little more than their last pay check to the common cause.

I am well aware of omissions from the foregoing program, of certain subjects which ordinarily have prominent places in discussions on sex education and the special education of girls. Conspicuous among them are the sexual vices, from masturbation
through the list of perversions to the double standard of sexual "morality," with its legitimate offspring of prostitution and venereal diseases; the drilling of girls in the sex conventions; special school schedules for girls with emphasis upon sewing, modern languages and interior decoration; and last but by no means least in the attention it receives, the aberration of the flower of American middle-class girlhood, which leads it to choose "careers" to matrimony.

The general reason for the omission of these as special topics for discussion in connection with my program for sex education, lay in the fact that where they really exist as positive and essential problems (as opposed to imaginary or directly induced by false training), for the greater part they are not primarily sexual problems. Where they are, they have been pretty well provided for in the program as it stands. But since, unfortunately, these subjects in about the form I have put them, do still hold an honorable place in the minds of most people in their conception of what should be comprehended in sex education, I do not feel justified in dismissing them in what might appear too summary a fashion.

In regard to the whole brood of sexual vices, I found a main reason for their omission in my aim to outline a scheme for sex education, not for sex corruption. Suggestion is a powerful force in education, and it is my belief as a psychologist that the one most potent influence in creating and maintaining the sordid ideas of sex which permeate American
society and render sex equivalent to "garbage" in the minds of decent men and women, is just the emphasis upon sexual vice and perversions that is so persistently made by writers on the subject; and correspondingly, that it is in the emphasis upon sexual vice and double moral standards, which form the main bulk of the sex education of almost all girls and boys, that the perversions and prostitution find their best friends.

But besides the demands of a sound psychology which calls for a change of emphasis in favor of desirable values, I have found another reason for omission of a good deal of the usual material, in the fact that the most serious problems involved in the practice of the perversions (both before and after sexual development), are not primarily sexual problems. They are usually problems of general health, or of personal hygiene, or of constitutional normality either mental or physical, or both—even where the practices are initiated through a vicious environment. This being true, it will be an advantage all around, for them to be thought of as symptoms of constitutional disorders or other pathological or unhygienic conditions; and as constituting problems in these respective fields rather than as problems of normal sex education.

Likewise with the venereal diseases, I do not consider instruction in these a proper part of a program for sex education of adolescent youth. I recall hearing a well known neurologist once tell his class of medical students, that syphilis, locomotor
ataxia and general paresis should become dinner topics of conversation. This may sound a little facetious, but the principle that knowledge concerning the venereal diseases should be handed about as freely as that of any common communicable disease, is entirely sound. Children should no more be able to recall when they first heard of or began to learn about the dangers, sources of infection and prevention of gonorrhea and syphilis, than they could in regard to tuberculosis. To train boys for sexual license and then at adolescence employ the terrors of gonorrhea and syphilis as whips to sexual purity is a poor policy, and has no right to be dignified as sex education. It may be, and undoubtedly is, some antidote to the poison that has quite deliberately been administered. But it is the function of education to fight shy of the poisons. The only thing that is worse, if any thing could be, than this policy of omitting adequate instruction concerning gonorrhea and syphilis from the education of boys until they reach adolescence, is to leave a girl in ignorance of them and their nature and sources throughout her childhood—when the knowledge would be easily assimilated—and then at adolescence, when ideals of love and marriage should run the highest, have to instruct her in the causes of blind babies, genital operations on women, and the deadly ravages of syphilis. This is a first-class method for the demoralization of sex ideals, but certainly cannot be called sex education in any proper sense.

There is a place, however, where genuine mastur-
bation as a means of relief for pent up sexual feelings enters in as a problem in the experience of normal persons of both sexes, after the sexual development that renders such relief possible and effective for the time being. With mentally and physically healthy girls and boys, rightly trained and taught in regard to the sexual feelings and their control, and with early love and marriage before them as ideals, there is little danger of masturbation becoming a serious problem, for at its very best it is an abnormal adjustment—by its nature at odds with ideals of normal mating. But prolonged celibacy on the part of a healthy man or woman creates a very different psychological and moral situation. Hope of normal mating in marriage indefinitely deferred, or absent, one of three adjustments (apart from prostitution) seems fairly inevitable—clandestine relations with a social equal; masturbation; or chronic attempt at suppression with its attendant amorous imagery and its compensatory chronic eroticism. Of these the last is the most dangerous for health, and probably the most demoralizing to the moral sense. The first is the most normal, and the trend of the times seems to be in that direction.

But these are adult problems growing out of abnormal conditions of life, and constitute but a small portion of the misfortunes of late marriage or permanent celibacy—misfortunes which consist perhaps even more of the good lost, than of the evils created. The legitimate problem of parents is
to train and encourage their girls and boys to early marriage, and to do their share to see that they find suitable mates. Then they will have done what they could. But it is just in this duty that American parents fail, and the next generation pays.

The subject of special school schedules for girls is an important one, if only for the time and money that are wasted trying to teach them things for which they have little present or future use. This problem together with the other important one of sex conventions will come up again in the next chapter. Both of these depend for their merit upon the character of the social environment, and the economic and industrial conditions for which adjustment has to be made. Needs along these lines change with the changing times. They are something aside from the truly sexual problems outlined in the program, and are of value only as they can be made to conserve these more important and permanent ends.

Finally, in regard to our "Great Unmarried" among American middle-class women. That any considerable number of fine women should really be choosing careers to husbands, would indeed be a tragic situation, worthy of the most serious attention that could be given it. But I know, as every other mature woman does, that the condition does not exist—that voluntary celibacy among women in secular life is practically negligible. My life has been spent among higher working and middle-class women of all grades, and I have never yet met a
mature woman who did not frankly admit that she wanted to marry—and would if she had a suitable opportunity; and I have met extremely few among the adolescent who, in talking seriously about the matter, did not take for granted that they would be married sometime.

American girls and women go to work, or "pursue careers" as the men love euphemistically to call it (except in the very rare instances of some special talent), for one of two reasons—either to earn their living, since like their brothers if they eat they must work, or for "something to do" to fill an otherwise void life till the man comes. If a woman is not married by the time she has reached mature womanhood, except as she is prevented by the claims of parents, it is ordinarily that she has never had the opportunity to marry (and there are hosts of these among attractive middle-class women), or, what is practically equivalent, never had an opportunity to marry a man at all eligible; or that through mistaken notions in regard to love and marriage, had rejected the one or more opportunities she may have had, in serious expectation of the "knight"—the one man of all the world who (she had been taught), was made for her and would surely come some day. It has been my repeated experience with groups of young women of marriageable age, the numerical majority of whom had never known what it was to have a "beau" and had never known the companionship of any boy or man other than a relative (a situation inherent in their segregated lives—with
no provision whatever for male companionship, and middle class conventions which prohibit the making of chance acquaintances), that the hundred per cent took it for granted that marriage would "happen" to them some time. Statistics show that it still does happen to from 60 to 70 per cent of them before they are forty-five years of age. The others continue to pursue their "careers" and await the knight, who has only to appear to be "chosen."

But taking for granted that something is going to happen sometime, is quite a different thing psychologically, from being actively interested in bringing it about and preparing for it. There cannot be a shadow of doubt in the mind of an unbiassed observer, who comes in close contact with American girls in their late adolescence, but that they are neither actively interested in marriage, nor think highly of it. On the other hand, they are exorbitantly concerned with their studies or other present and future occupations, with their dress and lip sticks, and with what pleasure they can squeeze from a still reluctant world. The natural result is celibacy, except where chance provides proximity, and proximity does the rest.

Adolescent girls, like adolescent boys, think of and attend to what they are trained to think of and attend to, and what their environment provides—this is practically the whole story of educational psychology. It is only after they have reached maturity themselves, and awakened to the truth that they are missing the best things of life, that they come to realize that their youth was betrayed.
CHAPTER XIII

FINAL EMANCIPATIONS

What is to be done, and how, and by whom, to fit American girls for their part in marriage and parenthood?—or we might better say, for their part in present day civilization, for that is what it amounts to. These are the pertinent questions. For make programs as we may, we know that the parents whose legitimate work it is to apply them to the training of children, have neither the necessary knowledge nor the points of view.

As in the preceding chapter, there are here two distinct enterprises to be considered. These are confused with each other only to the detriment of both. First there is the fact to be faced that in this twentieth century civilization of ours, girls and women are universally ignorant of the names and care of their own organs, and the conditions of their normal functioning—with the actual result of almost universal suffering or disability on the part of young girls. This ignorance pertains not only to elementary, high and training school graduates, but to the rank and file of college women. It is expected that women physicians, and perhaps the better trained
women biologists and certain types of social workers, know the names and location and the general structure of the female genitalia. It is difficult to conceive, however, that they know very much about their specific care and the conditions of their normal development. If they do, they certainly have succeeded in keeping their knowledge well bottled up. For, with but few notable exceptions, such as the pioneer work of Dr. Mary Putnam Jacoby, * and the later contribution of Professor Leta Hollingworth, † there has been no adequate outpouring of the precious truth that suffering and physical disability are no more natural for girls than for boys.

That this condition of ignorance is practically universal in an age where boy children babble in terms of radio-activity and its wonders, is so wicked and inexcusable as scarcely to bear discussion. The meeting of this crying need is not a demand of sex education but of common humanity. There can legitimately be no problem in connection with this. The thing is to give this instruction and give it with as little delay as possible—in the schools, elementary, high, training and college; in social settlements; in women’s and girl’s clubs—anywhere and everywhere, where girls and women can be brought together for instruction. And this must be done by women—simply, and directly, and thoroughly. To just the extent that this work is properly conceived,

* The question of Rest for Women During Menstruation—Mary Putnam Jacoby, New York, 1877.
† Functional Periodicity—Leta S. Hollingworth—Columbia University Contributions, Teachers College Series, 1914.
men by their psychology and the exigencies of the situation, are unfitted to do it—and would not want to. They can teach the inevitable amoeba, and the chick which has come to share honors with the flower as “practical aids” in their instruction of girls and women. But what girls need is the plainest possible instruction in the what and where, and conditions of normal development and functioning of the ovaries and uterus—and all that is involved therein. And they need to have it under conditions where they can freely ask questions that naturally arise out of their own experience.

How futile are the usual screen and lecture methods, or even a year of daily high school biology plus a half year of training school nature study, for imparting the information girls need, is shown by the questions asked by the young women—who had been regaled with amoebas and earthworms and chicks and flowers fairly annually, from the nature study days of elementary school. The prevalent modes of referring to their genital organs were as “the parts,” “the organs,” or even the “vital organs” of a girl. As far as simple nomenclature was concerned, “reproductive organs” was evidently the one term that they had brought away, of which they really knew the correct meaning, when applied to their own genitalia. The few attempts which they made to employ the terms they had heard, show how dense was the wilderness of confused ideas which made up their stock of knowledge about their own bodies. “Uterus” was used once—in a question
which asked why since there are two ovaries in the uterus, only one is ordinarily active; and "utris" occurred once in a question which asked what it is! "Ovary" occurred three times in connection with questions asking how it gets fertilized! and how and when it leaves the body! If evidence is required to prove the futility of round-about instruction, and the desperate need for straightforward, unincumbered and thorough information, my investigation furnishes a wealth of it. But this again is only a requirement of the laws of learning, as outlined in any up-to-date general or educational psychology. To teach one thing in the hope that the student is going to carry over the knowledge to something more or less closely related, is to ignore the laws of attention in the learning process, and to depend for results upon a "transfer of training" which has long been discredited by experimental psychologists.

If the instruction is to be direct and adequate, it must be clear that it is woman's work to give it; and that we have here a duty of the public spirited women of the country that can no longer be blinked, with any regard for the public welfare and the needs of their own sex. It would not necessarily be a long drawn out project. A few years of well organized and adequate effort would finish the work, as far as active propaganda would be called for. Indeed the very aim of the project should be directed toward creating the educational situation which would render its continuance unnecessary. It should definitely
have the two-fold aim, (1) of giving the sort of information I have referred to directly by word of mouth to every American girl and woman who does not possess it—which means the mass; and (2) to establish such instruction as an integral part of the physiology and hygiene in the fifth and sixth grades (before the majority of the girls leave school), and as an integral part of the physiology course in training schools for teachers throughout the country. If for one year only, the time now wasted in the public schools of the country "teaching" fifth and sixth grade girls to make dust caps, sleevelets, and similar gimcracks, should be devoted sedulously to this instruction, it would revolutionize the physical and mental habits of hundreds of thousands of girls; and thereafter salvage annually to family and social service, years of time of American girlhood and womanhood needlessly spent in bed.

But if the project is to be accomplished thoroughly and expeditiously, as it should be, it requires as complete and well-managed organization, and as great persistence of intelligent effort, as those which characterized the suffrage movement in its later stages. This of necessity means the taking up and pushing through of the project by social minded women of leisure. The day of Mary Lyon and of Susan B. Anthony—the day of the leader and martyr with her handful of ardent supporters in initiating and carrying on great social projects for the betterment of women—has passed. The day of organized effort backed by large wealth must take its place. This was recognized by the suffragists several years be-
fore the end. It was the entrance of American women of leisure, and of big means, into the cause that gave it the effective machinery and surplus energy that made propaganda on a large scale possible. And, too, it was through the suffrage movement during its final years, that the American woman of wealth came into her own as a positive active force for social betterment. Here is her next project. Hers because there is no one else who can do it adequately—who can unite the will to do with the necessary money and time. This part of the debt which American owes to its girlhood must surely be paid by women, and should be paid completely and quickly.

But in the training of girls for their legitimate inheritance of marriage and motherhood, and their responsibilities and rights in connection with all that these imply, we strike perhaps the most fundamental and far-reaching problem which America has left practically unattacked. It comprehends not merely a pubertal and adolescent training aimed toward making girls physically and mentally fit for maternity and wifehood, but it strikes at the very roots of the girl child’s treatment and the social attitude toward her, from the day she is born. It comprehends not only the training of adolescent girls (and boys) into a favorable attitude toward marriage, but the whole broad subject of the conventions and practical relations between the sexes in everyday life—in home and education, in work and play, from infancy on. It comprehends not merely training girls and boys to save a marriage fund, and to work
out the problem of the maintenance of a home and
the support of children together, but it involves the
working out of a new type of home life and child
care, suitable to a new industrial and economic age.
And still further in this problem of training of girls
for responsible womanhood, is comprehended the
very life and spirit of our typically American world.

The social importance of this problem can scarcely
be overestimated; and its seriousness and scope
must not be underestimated if any truly effective
solution is to be found. Something of its far reach-
ing significance may perhaps be glimpsed through
the changes which have come about in America in
the last half century of the progress of science, and
of the entrance of women into the educational and
economic worlds. During the lifetime of those of us
who came up in the last quarter and imbibed the
spirit of the old rather than of the new century,
America has so changed materially as scarcely to
be recognized for the world we were born in. The
automobile and the telephone, the submarine and the
airplane, preventive medicine and industrial educa-
tion, the gorgeousness of enormous wealth, and
broadcasting—it is almost impossible to compass
the change. But we look in vain for any corre-
sponding growth in the moral and spiritual life of
America—or even for the maintenance of the level
of the old. As surely as the training of girls for
marriage and motherhood has gone awry under the
changing conditions of American life—with the
sexes at odds in fairly every line of practical and
spiritual interests—just so surely in these years of transformation of material existence, has America been running spiritually and morally amuck. The American youth of to-day it is true, fall heir to a material wonderland of infinite possibilities, compared to the world in which our early youth was spent. But just as truly have they fallen heir to a spiritual morass—where the young manhood is already old; the adult womanhood, perpetually immature; and the young women of twenty to twenty-three and four, who in a spiritually sound and morally fit society would be looking to the responsibilities and joys of the rearing of a new generation, are amiably looked upon as "fledglings."

Following the precedent of the next older growth in one of the most favorable of the western states, over 50 per cent of these rather old fledglings who finally do grow up in the marital sense, will reach the state of matrimonial maturity somewhere between the ages of forty and forty-five. And, again following the precedent of the same older growth, they will then enter upon a more or less permanent and largely childless partnership—quite likely, with one of a new generation of old young men.

Of course the matrimonial situation is but one of the manifestations of our spiritual decay. There are abundant others—the growth of crime among boys, the failure of education to educate, the increase of preventable accidents that yearly kill off more persons than we lost in the world war, the general lack of invigorating idealism that has thrown
idealism itself into the discard—these have all been pointed out frequently enough by other writers. But the marriage situation with all that its success involves in way of physical and mental fitness, ideals of personal responsibility, and unity of purpose between the sexes, is the one most vital criterion of the spiritual health of a modern nation.

This dark picture of the spiritual condition of America is not simply the working of natural middle age pessimism—which tends to see the younger generation going to the dogs. Temperamentally my tendencies work in the other direction, especially in contemplating youth. But of the observant and thoughtful, only the wilfully blind, it seems, can fail to see the change of values (or rather the disappearance of values), which marks the spiritual decadence of American society. This is not the contribution of the youth of to-day, but its legacy. And the ignorance and need of training of interests which my investigation reveals, are but an integral part of the whole moral and spiritual neglect, which—with all the advance in material values—has left American youth, and especially the girls, anchorless in the whirlpool of modern life. But they are a fundamental part of that neglect, and their special significance lies in the fact that the great problem of restoring and maintaining the spiritual and moral values of American social life, is at core the woman problem. Put differently, the significance of the neglect of America to see to it (as did the ancient Spartans), that the bodies and minds of its girls
are rendered as fit as those of its boys, and to train them to an equally high standard of intelligent behavior and social responsibility, lies in the fact that where the womanhood of a society falls short of the capacity required for keeping up its moral and spiritual ends, that society declines—and finally degenerates.

Men have always felt this in an intuitive way, since Adam first blamed Eve for the loss of their Eden. Theoretically it has in the past been pretty well recognized by American men. But the error has been in not recognizing that girls are as dependent as boys upon proper training for the development of their capacities, that women, the same as men, can give back to society only what society gives to them. Take the male children of the country for one generation and train them from babyhood as girl children are now trained, and we should see the same result. The streets full of men nugging along with feet pinched into thin-soled, high-heeled shoes with ankles and legs exposed to the rigors of winter weather, while the heads are smothered in furs; lips and faces painted pink or red or yellow or brown, according to taste or lack of it; bodies covered with tawdry gee-gaws and inveterately chattering about nothing. And still further granting the pelvic and leg muscles to have been subjected from infancy to exactly the same treatment (with the physical inactivity of the first years of childhood, and the artificial restrictions to normal development which begin in early puberty), the outcome in one
generation would be the general approximating, if not the actual acquiring, of the incapacity for normal mating—with the inevitable result of rendering marriage unattractive.

This imaginary picture may seem overdrawn. It is not from any point of view, and it falls short in many; for these boys must also be trained into the socially and spiritually demoralizing faith that they have a natural right to be supported by somebody. And as no great thing morally, or spiritually, or materially, could be forthcoming from such an undeveloped and spiritually warped manhood, so may we not hope for any adequate contribution from such a womanhood. The real contributions to the upbuilding of American life in the last fifty years have come from men. It would be childish to pretend otherwise. And these have not been solely "material" in the derogatory sense in which we tend to use the word. The discovery of the cause of yellow fever; the conceiving and building of great systems for securing adequate and pure water supply; the invention of the phonograph and the low-priced automobile—to mention merely a suggestive few of the wealth of things with which men have enriched modern life—these are not simply material gifts. They are contributions to the safety and joys of living that have come to us from American men. There is no corresponding American womanhood. This does not mean of course, that all men are intelligent and highly contributive, and that no women are either. But it does mean that
there are large numbers of American men who conceive great things for the common good, and devote their best energies to their accomplishment—even in some cases to the voluntary risk and sacrifice of life, as in the yellow fever experiments. And it means that there is a still larger body of men eager for new knowledge, ready to spread or broadcast what the the smaller group discovers or invents, so that it soon becomes available for the general good. It means also a general run of men—a rank and file—capable of responding to and benefiting by the contributions from above. It is in this sense that there is lacking an American womanhood to correspond to the American manhood of to-day. So the perennial plaint of men against women goes on. And the failure of women can no longer be explained on the grounds that they are too busy taking care of babies and the home, or too restricted by artificial social restraints due to exclusion from the benefits of higher education and politics. Higher education has been with us too long. Home in the old sense has largely disappeared with the economic age of which it was an expression; and if the men of to-day did not raise cows and milk them, and sterilize the milk (by "man-made" methods), and bring it to the door, there would be fairly wholesale infant mortality in middle and upper class America, due to the incapacity or unwillingness of the women to assume the most primal of responsibilities for the welfare of their offspring. One can imagine the somewhat indignant inquiry, "Do you think every woman must
nurse her own child?” Not necessarily. Economic and other considerations may come up in individual cases. But I think that every American girl who is not specially disabled in some way, has a right to the capacity to nurse her child—that her body should not be so maltreated as to deprive her of the power to do so. And I think too, that a high sense of spiritual motherhood would lead a woman to want to, in view of the common knowledge that normally nourished children have so much better resistive power. That neither women nor men take it seriously that the manhood of the nation has to feed its infants, is evidence of the low standard that is accepted as “natural” to women even in motherhood.

But low standards of physical and spiritual womanhood are not natural—they are vastly unnatural. They violate everything that is best in men and women. American girlhood lies like some great stretch of wonderful, uncultivated—by nature, boundlessly fertile—land, running ever more and more to weeds, in a spiritually hungry world. No time should be lost in its salvaging. And if the work is to be effective, we must be very clear in regard to the main issues involved. In the first place it means the complete emancipation of the girl child from the superstitions of sex that fore-dooms her to a life of physical and mental inertia, and life-long trivial interests. It means the recognition of the fact that the first four years of infancy and childhood are the most important of the child’s life for determining the fundamental trends of physical
habits and mental interests—with a girl, the same as with a boy. It must be realized that the two and three year old girl sitting stupidly on the bench by the side of her mother, staring at nothing or fussing with a doll, inattentive to and oblivious of all the wonderful world of things about her, is already the mother of the woman who twenty-five (or thirty-five) years ahead will be complacently looking to her husband to feed her newborn babe. If a philter could be devised and injected into the parents when a girl child is born which would prevent their discovering that she was a girl, until she was nine or ten years old, it would give the necessary psychological situation for the free development of her body and mind up to that age; and would provide the requisite mental condition for the substitution of scientific psychology for superstition, in fitting her for a normal womanhood.

But failing the philter for accomplishing this rescue of the mind and body of the girl child, the usual means of propaganda must be resorted to, and the best men and women of the country must take up the work of educating teachers and parents. Men may possibly ask shouldn't women do it—isn't it properly their work, the same as the struggles for their own higher education and political freedom? I think not. First because I do not believe women can or will do it alone—and to ask the impossible is to get nothing much done. The mass of women by the very physical and spiritual inertia into which they are trained, are unfitted for such an enterprise;
and probably no really intelligent, thoughtful person would expect it of them. But the very considerable class of educated and professionally trained women with high ideals, shouldn’t they bear the brunt of this new emancipation of their own sex? I do not believe they can or will. The energies of these women are largely used up in the struggle for existence, to make good on the economic and professional sides, for the mass of them are of necessity self-supporting. Their energies are further depleted in the nerve draining necessity to adjust to abnormal modes of living—for they make up our great celibate class of women. Thus two things argue against any such heroic effort as would be required on their part to initiate and carry through such a project—the lack of necessary surplus energy, for as with other women, their physical vitality has been sapped by a misused childhood (a condition that has been only imperfectly compensated for by later intelligent regimen); and, what is still more significant, the fact that however high may be their idealism on these subjects in an abstract way, their very psychology as celibates robs the case of the vitality necessary to inspire great effort. The situation is very different with men. The ablest and best-equipped men of America, those who contribute big things, are as a class married men. However active they may be in business or professional life, their souls are anchored, however imperfectly, to what we traditionally symbolize as the “home.” And there is no doubt in the minds of these men that just there,
in the final analysis, rest the real values of life—
that there is where their interests are actually in-
spired and finally center. The best-equipped and
ablest women of America, as a class, are celibate,
and possess no such inherent psychology. Their
most vital interests emerge out of, and are directed
toward life's activities as they have to meet them.
There can be no "oughtness" about this. It is a
case of inevitable "isness," by the very laws of the
human mind. This partly explains why in all this
half century of full scope for women to achieve in
the realm of education, so little that is really vital
and far-reaching has been accomplished by them
for creating a more human type of education for
girls and boys—the realm in which above all others,
women were expected, and hoped, to contribute. It
seems worth while to mention in passing, that the
two notable contributions of women mentioned
above, were made by married women. Had these
contributions been taken up and properly exploited
by women educators who have been entirely free to
do so in their contact with girls and women (and
who it seems must have known something of their
existence and character), this alone would have
brought untold good to the womanhood, and in-
directly to the manhood, of the country. But the
psychology of a celibate womanhood seems fairly to
preclude the necessary interest and initiative.
There are left only the women of leisure and
means who could, with any show of reason be looked
to, to undertake the enterprise. But here again,
lack of training in social and business responsibility and substantial social idealism, largely unfit them for the initiative required for so great a project; though they would furnish the greatest possible asset for carrying on the work. They would find in it an outlet for energy, and an opportunity for service sufficient to open up to the American world that enormous store of spiritual and material power which now lies in their keeping so largely unused.

But aside from the question of the fitness of women to work out their own emancipation from their long-inherited chains of superstition and ignorance of biological laws, it needs to be recognized that this is a social problem more than it is a woman's problem. By conserving their energies, women can continue to carry on fairly well as they now do, along the lines of least resistance—existing for themselves, as men do. It is society that loses, and most of all, the men. There is one way, however, in which all intelligent men and women could and should help. This is to secure a national law against the wearing by girls, or women under forty, of any device calculated to restrict the normal development or activity of the trunk and leg muscles. Governments do not hesitate to compel women to wear veils when they appear on the street, if they consider it for the public good. In our own colonial days, the selectmen of one of our most prominent settlements, seriously contemplated passing a law forbidding women to gather together for purpose other than prayer and sewing; and our state gov-
ernments have prevented women from voting nearly all the years of our existence as a nation. It would seem highly proper in our present civilization, for the government to take interest in protecting the girlhood of the nation from having their bodies unfitted for normal health and maternity. Such a law would have the immediate effect of saving the girls who are now children, and be of the highest educational value to everybody.

But a sound body with a sound mind are but the prerequisite of a normal womanhood. They do not settle the marriage question, which is a sex problem. In a society where educational psychology was applied to the education of girls as it already is to that of boys in America, much that I have written would not have been called for—any more than would the recommendation that modern science be substituted for paint and feathers, or preaching concerning the necessity of free development for the cranium, in writing of the training of boys. The release of the girl’s body and mind from the bondage of superstition, is a prime condition of normal sex life; but the big consideration of the conventions and ideals which determine the actual relations between the sexes in America, is still before us.

Our present practice in regard to girls and boys, may be represented fairly well by what is known in philosophy as the doctrine of "parallelism," as opposed to that of "interaction." These words applied to our present sex policy pretty well explain themselves. The object is to keep girls and boys
separate all along the line—not only actually in space, but in mental interests. Girls are trained to play with girls and leave the boys alone. Boys are trained to play with boys and leave the girls alone. And each side is trained into the undesirability of intermingling. Girls are taught to jump rope, and boys to play ball. Girls to dress up and dance "folk" dances (where all the folks are of one sex, and of school age); the boys, to run, jump, and perfect their ball. Boys are organized into clubs for long hikes and the practical demands of vigorous camp life; and girls to sew, string beads and say incantations. In school, boys are given shop work and the sciences which contribute directly to the practical control of the environment in which they live—girls are given the home industries of a past economic age, a smattering of foreign languages, and esthetics. And finally, first, last and all the time, each side is trained to keep its distance. They may run parallel but never touch. Pass by but not speak or look.

This picture does not take into account the exceptions—that some girls and boys do break through, and that occasionally we find a family and even co-educational school, where by definite policy the girls and boys do mingle in a really human way. And I am not concerned either with the fact that we are having more girls learning to play hockey, tennis, swimming, etc. ("boys'" activities), than we used to. These are the exceptions, not the rule. I am trying to give what is on the whole an accurate
picture of our general sex policy of separation in education and play and work; and taken in the large, in its actual effect upon the relation between the sexes, the picture is true. Separate interests are definitely and intentionally cultivated. And even where they do learn the same things, as with the sports just mentioned, sex conventions as a rule, prevent companionship in them.

Inspiring this practice is a still more dangerous spiritual outlook. The sexes are not recognized, explicitly or implicitly, as existing for each other, as actually having no meaning apart from their relation to, and life in each other—but merely as two separate worlds existing side by side—less interested in each other on the whole, than is the earth in Mars. And where interested, with an undercurrent of planetary rivalry. Men and boys exist for men and boys. Women and girls, for women and girls. Men realizing that something is woefully wrong with our American moral and spiritual world, get together the best brains and big wealth of the country, and bring into being the most effective educational movement of modern times (the Boy Scout movement on a national scale)—for boys only. Women not wanting the girls entirely left out of the running, trail along with such diluted duplicates as they can. Recognizing that the sense of citizenship among the young is not all it should be, the same splendid talent and means work out a scheme of children's week, to stimulate the pride of town and city and country in their future citizens—for boys only. Appreciat-
ing the spiritual need for relaxation and social contact (in a society where the form of home and neighborhood life renders them so barren of social values), they proceed to build clubs, stadia, camps, “homes,” on the most complete and often luxurious scale—for men and boys only. And again, women, feeling that something must surely be done for the girls, try to provide parallel things, of necessity poorer and less effective—and most important of all psychologically, less stimulating.

The actual effect of this policy of sex separation, and leaving the girlhood of the country to shift for itself for the real fun of life, has been a slow growing but very positive widening of interests and feelings between men and women, which constitutes a spiritual menace of the most serious kind. Anyone who takes the trouble and time may observe the external situation almost anywhere, where girls and boys, or men and women, of presumably common interests frequent the same places—such as the eating places that abound in college communities, or the work shops of factory districts, and even coeducational, or mixed, schools. A little close attention will reveal how actually far apart are these men and women or girls and boys, who fairly rub elbows daily, for weeks, or months and years. They scarcely glance in each other’s direction; and it apparently never occurs to them to attempt to become acquainted—even to the extent of speaking, except as some external situation demands it. And this is not a pose, or even conscious adjustment for con-
ventional reasons. I at first thought it must be, at any rate with the girls. But close and prolonged observation has convinced me that with the younger generation, the girls are actually as unconcerned with the presence of the men, as the men are with theirs—and that their indifference to each other is fairly absolute. Either side could disappear from the scene, and its disappearance scarcely be noticed, except as the other experienced a comfortable sense of having more room.

Then they pass from their eating or work places, each by themselves, to their separate evenings and amusements, to their separate camps and vacations. And so run the masculine and the feminine worlds, each for its own ends and interests, with each succeeding generation of youth spiritually farther apart. Take even the "co-educational," or "mixed," schools of the elementary grade, and the situation on the whole is the same—there is no real mixing. The girls and boys pass on the side walk and as a rule never speak; and in the city at any rate may attend these schools for years without forming any real friendships with the opposite sex. In this respect at least, our educational policy functions effectively. It realizes its aims with the highest degree of perfection—but it has every other social institution, and social pressure everywhere, ranged on its side.

Thus by a system of sex parallelism, by separation in space wherever practicable—and mentally always—do we educate boys and girls away from
each other, instead of toward each other; and train them for self-sufficient life apart, instead of for inter-dependent life together. The result is that most anomalous of American social products, a young manhood and a young womanhood each quite capable of traveling on its own, in work, in play, in their home life, in their joys and in their sorrows. They are thoroughly independent. Wherein educational psychology gives added proof of its validity—for they are exactly what they have been trained to be. Hence there is little incentive for youth to marry; and if they do and marriage does not suit their notions of independence, they can let it go. That only one marriage in seven so far, actually does end in divorce (though this does not take into account the merely legal separations), is evidence of how difficult it is entirely to spoil human nature, however hard we try.

If we are to get back to our early standards of stability in marriage, and our sense of the spiritual need of the sexes for each other, we must get back to the psychological conditions which formerly made these possible—a free intermingling of the sexes all along the line, with the development of common interests. Of course we cannot go back to the actual home and social conditions, which in the early times of our country naturally threw the men, women and children together in common interests in work and play and social contact. But we can stop building artificial walls for the abstract joy of preventing normal contact. We can go further, and actually
create as favorable psychological conditions as we then had. The only real difference is, that whereas then, the character of the industrial and economic environment, and the sway of common sense among the people were sufficient to take care of the situation, now it must be worked out by the intelligent application of the laws of psychology. This is what is being done in the world of advertising and selling, in fact in every line of business, and in every aspect of education, save this alone. If we cannot take the established facts of scientific and educational psychology, and apply them to the solution of the sex problem, then it would be better, if we could, to go back to our more primitive economic order, where it naturally took care of itself. For this is the one most important thing in the moral and spiritual life of a society, and it is foolish to sacrifice the greater for the less.

But the problem is by no means incapable of solution. Surely a nation which has contributed so enormously to human betterment, as has America, can solve this one most vital of its social problems, if it sets itself to it properly. It is not to be solved, however, by artificial attempts to create common interests and social life after the ruin has been accomplished. In the first place the task is too big, even to make any considerable impression in comparison to the total need. Then too, the young folks, especially the young men who can have a better time by themselves than these socially minded people can give them, will not respond. To train
boys and girls apart, and then as young men and women try to bring them together by means of well-intentioned, but artificial efforts to provide entertainment, is like training a girl habitually to wear her pelvis in a vise, and then in her womanhood try to teach her to take it off a few minutes a day for abdominal exercises; or like training boys from childhood to feel that they are a special class in privilege, and then in their manhood endeavor to induce them not to exercise it.

The work must begin here as in these other respects, at the foundation; and must conform to the known principles of educational psychology. It must take cognizance of the character of the human mind, which is not a sex organ, and of the character of present day social environment, which is very, very different from that for which men seem endlessly determined to have girls trained. Thus it must consider the general education which every child irrespective of its sex, should receive as its just heritage from the older generation, and it must take into account the fitting of girls and boys for occupation so as to make early marriage possible.

The early childhood training of girls has already been discussed, and the same psychological principle must guide the school work. It must be clearly recognized that what is unfit for the mind and body of a boy, is equally unfit for the mind and body of a girl; and that what is necessary or good sauce for the boy, is just as necessary and good sauce for the girl. And it must be recognized as a working
principle, that if they are to enjoy their sauce together in manhood and womanhood, they must be trained to prepare and eat it together in childhood. Thus girls and boys must be educated together instead of apart; play together not only in early childhood but later have their games, and clubs and hikes together, instead of apart; have their club houses and camps together instead of apart. They must learn the same things in the same way, and share in common. "What!", I can imagine being said, "would you have girls educated and trained just like boys?" Why not? Boys are educated and trained better than girls are—almost immeasurably better—and both live in and have to adjust to the same environment. The only difference is that boys are so much better prepared to meet it. Boys are better fitted for marriage and parenthood than girls are—in mind, in body, and in practical idealism, and often in cooking. I am almost inclined to say, as a rule in cooking. For they get their cooking under the practical exigency of preparing something good to eat for themselves and fellows; they bring to it a keener zest, clearer intelligence and a more effective social stimulus, than are possible in pothering in a public school laboratory a few minutes a week as part of a compulsory course. They are likely too, to get more practice before marriage.

"But," it may be said, "in shop work and athletics, girls could not keep up with the boys, and would hold them back." That was what was argued against admitting girls into the same college classes
with men. Now they are being put out again because they embarrass the men by excelling them. Ability in shop work and athletics does not follow a line of cleavage corresponding to the sex line. And no honest person can think if girls were given a fair chance and equal training along the whole line, that the boys would outstrip the girls in all the active sports and occupations. But if some boys did excel all the girls it would not matter. It would be nothing to boast of on the one side, or to grieve over on the other. Some boys always outstrip the other boys, but this is not taken as justification for excluding all but the champions from the best opportunities and skilled instruction. That women tend to outstrip men in college classes, is not taken as psychological or biological grounds for excluding men from the best—but rather as a new reason for excluding the women. Thus sex bias, instead of constructive psychology and human and social welfare, guides educational practice; and sex antagonism, instead of sex interest and harmony are directly generated.

"But competition! would you have boys and girls compete?" No, not as girls and boys. That is what is going on now under cover and in spirit, fairly everywhere; and it is just what I would remove all along the line. Sex competition is contrary to every law of nature, and as it now exists among us, cuts at the very vitals of the spiritual life of the nation. But as long as men continue to preëmpt for themselves and boys the best educational and social op-
portunities, and deliberately exclude women and girls, not only must the sex antagonism which such a policy inevitably generates, continue to exist—but is likely to flourish apace, under present day conditions of American life, where the vast majority of young men have nothing commensurate financially or socially, to offer girls in return for their enforced deprivations. The spirit created in girls by such a policy is pretty well illustrated by an incident in a public school, whose principal after considerable effort had succeeded in securing equipment for shop work. The first day he went into the fifth grade room of his "mixed" school, told of his success and concluded with, "Come on, boys, we'll go up." A girl on a front seat got up and asked "Mr. ——, aren't we going, too?" He told her no, the shop work was for the boys, that the girls had their sewing. As the boys were disappearing, another girl was heard to grumble, "All we can do is sit and sew." Toward the end of the period the teacher was called from the room, and when she returned the girls had passed out. But on the blackboard in large letters, they had left as expression of their sense of social injustice—"We want our rites."

So it is not competition I would seek in having girls and boys freely share together, but that spirit of practical harmony between the sexes, which can probably never exist again among us, till the girls actually have their "rites"; in form of full and free sharing on the basis of natural tendencies and abilities, of the best things which are devised for mental
and physical and social enjoyment and development—the things which are provided so lavishly for boys just because of their great educational and social value, but from the benefits of which girls are excluded for the one and only reason that they are girls—and, as they come to appreciate very early in life, don’t count. But where there is competition it should be between matched teams, irrespective of sex, and primarily for the fun of the game rather than primarily for competition. Competition as it largely prevails in the sports of boys, eliminates even the mass of boys from their due share of instruction. In the general education and training of boys and girls, games should be for fun, for exercise, for sociability, for the enrichment of the masses, not for the competition of the few who want to become experts. Competition can be attended to on the side, where those who will or must may become Dempseys and Firpos. But let the mass of girls and boys be wholesome-minded, healthy and fun loving humans—together. This is what obtained in the good old days of agricultural life and the little red school. And it can still be seen to some extent in certain rural communities, where sex separation has not yet become an end in itself. The girls and boys may be seen playing vigorously together in the school yard and going home together in groups after school—even competing together in games against neighboring schools. These boys are every inch boys, and the girls are every inch girls—and in such
communities celibacy is fairly negligible. The unmarried are usually the feeble-minded.

But in the final analysis, it is a matter of relative values. It is a clear-cut issue between educating the girls and boys together in the interest of marriage, future parenthood, and spiritual harmony, or training boys alone in the interest of athletics and supposedly masculine welfare. The latter has been going on ever increasingly for many years, with very indifferent success indeed, for the mass of boys, simply from the standpoint of athletics; and with constantly growing social demoralization among them. The lack of success in the first respect may be due to a mistaken objective, and that every boy is not by nature an embryo athlete, any more than every girl is by nature an embryo seamstress and cook; and the growing social demoralization of boys as shown by the prevalence of the "gang" spirit (from gunmen to congressional blocs), may be directly fostered by a practice based upon the assumption that boys are capable of all-round social and spiritual development in and by themselves. There can be no question of the failure of the present practice to produce socially responsible youth, in spite of the enormous sums spent upon education in general and upon that of boys in particular. The policy of the education of the sexes together on the basis of similar capacities, in the interest of sex harmony and marriage and parenthood, has never been tried. If finally put to the test, it may well be that boys will prove themselves better fitted by nature to make lov-
ing and devoted husbands and fathers, than to compete against their fellows in sports—and that in the long run they will like the results very much better. There can be no question as to what it would mean to the spiritual regeneration of America.

This issue of having the girls and boys share and enjoy their general education and play opportunities together, is closely related to the question of choice of occupations; and also to the general practice of requiring girls to spend time in public school "learning" to tie knots, making garments which as a rule can be bought ready-made for less than the retail price of the material, and "taking" cooking for a few minutes a week for a year or two of their general school life. Certain it is, if young people in general are to marry in the prime of their youth, when by nature they should (and must for a morally and spiritually healthy society), girls must universally be trained now, as they were in the past, to productive occupation in keeping with the character of the present industrial age. And if it is to be economically successful, and not become a constant source of mental conflict under present day conditions of specialization, the occupation must be chosen in reference to the natural tendencies and capacities of the individual girls. That differences in this respect are individual and not sexual, has been too long established by experimental psychology to call for discussion. But there is a crying social need that this fact of psychology be intelligently applied to the end of solving the prob-
lem of fitting girls and boys for occupations, in such a way as to facilitate early marriage.

It seems to have been forgotten, or overlooked by the good people who are fond of holding up our great grandmothers as examples, that these great (and great-great-great) grandmothers of ours, the ones who contributed so strongly by the side of their men, in giving to America its peculiar moral and spiritual place among the nations of the world, did pursue productive occupations—and that these occupations were essentially the same as their men’s. That the two had a productive business which they carried on together, with very practical contribution from their children; and that in general one could do whatever the other could—whether milking cows, working in the field, making garden, or hooking the horse or oxen to the wagon and taking the produce to market. This situation was not confined to a special “working” class, but in its essentials was true of the flower of our Puritan American ancestry. There was a certain amount of specialization—as indeed there was between Mme. and M. Curie, in the discovery of radium. But the thing of great psychological and social importance was that they were both producing and were both engaged in the same general line of business—thus admitting of a conservation of energy and reinforcement of output, that would not be possible, where the two were engaged in quite different lines.

In this psychological and economic situation we may very well find a cue for the solution of our
present day problem. It cannot be emphasized too strongly that the notion which grew up after machinery and specialization took the industries out of the "home," i.e., out of the hands of the family unit—the notion that men single handed can ordinarily produce enough to maintain a wife, and feed, clothe, educate and provide in every way for offspring for fourteen or sixteen or even eighteen years without contribution on their part—is historically and biologically anomalous. It simply can't be done through the legitimate efforts of an ordinary man. The only way it can become possible at all, is by a wage and salary scale destructive to industry and social integrity. Such an ideal applied would have brought general starvation to the northern colonies. Its growing application during the last century, has resulted in the rapid elimination of the very stock and type which made America morally and spiritually great; and its pernicious influence is spreading in both directions to take in the more responsible among the working classes, and even the really well-to-do. Even the sons of the latter find it constantly more difficult to assume the responsibility for the maintenance of a wife, to say nothing of children. It is coming so that only the inept and irresponsible (aside from those of really large means), may hope to marry in their youth and have a family of children.

Thus it cannot be recognized too clearly, that it is just this false ideal, assisted by the separation of the sexes through training, which is the great pre-
venter of marriage among the better class of youth; and that it is this same false idea, assisted by the physical unfitness into which girls are specifically trained, which is the arch agent of birth-control among the mentally and morally responsible.

So instead of wasting the period of girlhood and boyhood trying to turn all girls into seamstresses and cooks, and all boys into shop workers and athletes, the school equipments which tend toward the development and acquisition of industrial capacities and abilities, should be gathered into central plants, one for each given school area, and opened freely to both girls and boys, on the basis of common capacity and interest as determined by specific test. The girls and boys should be given an intelligent foresight of the various occupations to which these various lines contribute, and stimulated to choose in reference to the future possibilities for marriage. The courses should be organized in reference to the great variety of specific occupations to which the activities in these three different lines are related—the various skills required in the running and management of good cafeterias and restaurants, being among those which should receive big consideration in the domestic science departments of these central plants. There should also be short practical courses in cooking and marketing for married women of the neighborhood who could profit by the instruction. In the sewing departments tailoring should be given as well as dressmaking; and the shop work should contribute in a practical
way to the various building trades. In this way the large amount of equipment and the skilled force of specially trained teachers, now necessarily largely frittered away in piecemeal work in connection with the public school curriculum, could be made to function largely for the public good—in fitting girls and boys with similar natural ability and interest, for occupations which could be carried on together after marriage. And with a right-about face in the spirit which dominates our sex conventions, normal companionship would be fostered, and marriage between those in the same lines, naturally follow. The time which is now divided into short periods, and spread over years, and largely consumed in getting ready for work and putting the material away again, could be concentrated into weeks and months, when it would accomplish the most good.

This truly co-educational plan (co-educational in spirit as well as in form), should be made operative in all industrial, technical and professional schools, and colleges, of whatever kind or grade. The professions of all sorts, from engineering to analytic chemistry and navigation, are particularly suitable for co-operative work between the sexes; and it is the professional class of men who are finding it practically impossible to marry in youth. But fairly every occupation could be utilized in the same way. Instead of the best colleges, medical, law schools, etc., filling up with men from the first comers who can pass the examinations, all these schools should plan to make up their quota with practically equally
numbers of men and women, taken from the higher levels as determined by tests of specific abilities and capacities—and the ideal of marriage between those of similar occupations be definitely fostered. The same policy should obtain along the whole line of the professions and trades. The argument will of course come up, that some would always be attracted to and marry those of dissimilar occupations. This used to happen in olden days when occasionally the king married the beggar maid—there are exceptions in everything. But the law of life in mating is for like to keep to like, and on the whole youth will follow the ideal and habits into which they are trained—as witness our present sex separation and antagonism. If young people can be trained away from each other with such conspicuous success, in spite of the laws of sex attraction which would naturally bring them together, they can certainly be trained toward each other and into marrying their like, if brought together normally under conditions fostered by social ideals.

Such a plan would not only solve the economic problem in relation to marriage but it would fairly immeasurably raise the general standards in the professions and trades, by bringing to each the best natural ability of both sexes. It would tend to eliminate not only the army of inferior dentists, lawyers and physicians necessarily turned out every year, where such a wide range of natural ability is admitted among candidates; but also the army of inferior artisans, painters, plumbers, etc., whose
choice of a trade has been a matter of sex and happenstance, largely irrespective of specific capacities. It would mean a great deal, too, for individual happiness, since it would tend to place each one in the place he could work with the least friction—hence with the greatest personal satisfaction. It would also go a great way toward solving the wage problem which is fairly disrupting our industrial and social order.

But that which is most germane to our subject, though all these factors obviously bear upon it, is the fact that such a policy of co-education in the interest of marriage, would recreate the womanhood of the nation, by tying it to the responsible activities and interests of life—instead of to the trivalities of dress and inconsequential chit-chat, in which by training its interests are now so largely centered. It would also inject a new psychology into the home—that of common social interests and of unified purposes of producing, earning and spending in common, which is a very different thing for spiritual harmony, from the psychology created by a producer and earner on one side and a consumer and spender on the other. It would mean the salvaging of the professional and industrial capacities of American women to the upbuilding of society; and a revitalizing of family life which recuperate our moral and spiritual world.

Two other serious factors in our woman and marriage problems should not go unnoticed—factors which would largely be eliminated by such a prac-
tical scheme of co-education in the interest of social welfare and marriage. One is the large number of celibate women of the middle class. Our problem of celibacy among women is different from that of the European nations where war and emigration have so largely depleted the marriageable male population. In America we not only have actually more men than women, but a greater percentage of unmarried men than of unmarried women. The problem with us is that of training into the ideal of marrying young, and of creating the conditions by which marriage between equals becomes natural and easy. The plan outlined would largely accomplish these ends. The professional and college trained business men to whom the middle class celibate women should be married, are the ones who largely swell the ranks of celibate men. They are the men who have been segregated from women in men's colleges and professional and technical schools way into mature manhood, and who even then are not in a position to "support" a wife—even if they were so inclined. But even inclination is pretty well lacking long before they finally emerge from college halls. With the elimination of "men's" and "women's" colleges, and a policy of co-education in keeping with the principles and aims which have been outlined, these high-class celibates, would be high-class husbands and wives, and parents.

The other factor consists of the large class of mothers, who, through lack of legitimate occupational and social responsibilities and interests, and
lack of independent means of support, are driven to absorbing the lives of their children into their own. Under present economic conditions, great numbers of women see little of their husbands, and their children become practically their whole social world. To such a mother her child or children form the only companionship upon which she can depend, and still more significant, in case of loss of husband, her sole means of support. Her son cannot hope to support her and a wife too, and she has no economic value—as did the mothers of olden times. Her only interests even consist ordinarily in small personal service which the presence of a wife would most likely cut her off from. So by every law of self-defense she must keep her son (or daughter) so bound to herself that he practically cannot get away. The result is an American youth in disastrously increasing numbers irretrievably welded to their mothers—a condition as demoralizing to a high sense of social responsibility in motherhood, as it is to a high standard of manhood. Even a mother bird pushes her reluctant offspring out of the nest for his own good. She pays the price that nature places upon motherhood—that for which motherhood exists. But then, she can forage and fly for herself. The American mother must use her efforts to keep hers in the nest, in at least sufficient numbers to protect herself—there is practically no alternative for her. So as far as society is concerned, her motherhood has been in vain. Her child must exist for her, not she for him. He must cleave to
his parent and leave his wife—not only a subversion of the fundamental laws of nature, but a direct reversal of the most explicit teachings of Jesus.

A productive occupation which a woman follows after marriage and grows more and more proficient in, would not only render her immune to these dangers which now constantly threaten her, if her child should marry, but it would tend to make her a real asset in the home of her married son or daughter. In any case, it would remove from her the necessity of cutting off her child from those life experiences which in the depth of her soul, she knows to be the things which give life its supreme meaning—and it would restore to the American wife and mother the active and honorable place which she once held in the forming of our practical and spiritual destinies.
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