SEX EDUCATION IN THE PUBLIC SCHOOLS

A Thesis Presented for the Degree of Master of Arts

by

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The Ohio State University
1926

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CHAPTER I
HISTORICAL ORIENTATION

The term 'Sex Education' is used in this thesis to express the thought that since Sex is naturally found, not only in practically all of our school subjects, but in all phases of life, it follows that it should be presented to our students whenever and wherever it naturally occurs. Bigelow (a-1934) states that "In its largest sense it includes all scientific, ethical, social, and religious instruction and influence which directly and indirectly may help young people prepare to solve for themselves the problems of sex that inevitably come in some form into the life of every normal human individual." And further that it includes 'sex hygiene for sexual health; biology of reproduction for attitude regarding sex, and for important scientific facts; heredity and eugenics for sexual conduct leading to race improvement; ethics and sociology of sex for sexual conduct; psychology of sex for sexual health and conduct; aesthetics of sex for attitude." In other words, Sex Education should be included in all subjects where it naturally occurs. And when it naturally occurs!

Sternheim (1915) quotes Lucy Sprague Mitchell
as saying: "I believe most of the mistrust of the subject would disappear if we could stop thinking of 'sex' as a subject, and regard it as an aspect of a hundred subjects. We know that history includes sex; we know that it is woven into the history of literature and art; we know that anatomy extends below the waist; we know that biology, sociology, and psychology all need sex to interpret some of their most significant aspects......Sex should not be hunted for, but it should not be avoided when it occurs."

Gruenberg (1928) expresses himself; "Sex Education, like training for citizenship, or vocational guidance, or the acquisition of correct speech, is something that comes from a multitude of sources, something to which each teacher can contribute, no matter what his subject of instruction may be, and something that should form in itself an integrating influence in the development of the boy and girl."

It is this attitude as to the meaning of Sex Education that we find running through all the reliable literature, that Sex should not be hunted for, but that it should be included in all subjects where it naturally occurs, and when it naturally occurs. Other prominent workers in the field holding this view might be cited as, Fielding (1930), Lindsay (1925), March in Sex
Knowledge (1922), Royden (1924), and others.

In order to realize this meaning of Sex Education we have much work to do. We have to change the present attitude of prudery; of 'I know Mary and John should be informed, but I couldn't, and that's all there is to it'; of horror; that we are conceived in sin; and so on and on. This attitude can easily be explained, of course. The explanation comes to us from the history of the question. Our moral ideals and ideas of sin, what is proper and what is not, have come to us, for most part, through the church. If we care to we can go as far back as the early Jewish attitude, note the treatment of women in the early Catholic and Christian churches, and add to this the lack of scientific knowledge of those early days and even of our own day, and the explanation will not be hard to find.

But in this thesis, I am not concerned primarily with the historical explanation of the present attitude, but rather with the solving of the problem as we now find it. Authorities (Bigelow, a-1924) state that the present movement in Sex Education began with Dr. Prince A. Morrow on Feb. 9, 1905, when he organized the American Society of Sanitary and Moral Prophylaxis. As a result of publications of this group, physicians, ministers, and educators became interested;
and about twenty other societies for study and improvement of the sex problems were organized within a few years. The beginning of any movement is characterized by a definite need, and so we are not surprised that the origin of the Sex Education movement was for the purpose of checking the spread of venereal diseases. "The idea that education should work for sexual morality for its own sake and not simply for protection against venereal diseases has only recently begun to appear in the literature of Sex Education, and so far it seems to have made only a limited impression on many of those who have been active in the prophylactic campaign against social disease. In fact, the tardy recognition of the moral aim of sex-education makes it seem probable that very little interest would have been aroused in the movement if it had been organized on purely ethical grounds and without any reference to the sanitary problems of social diseases."

The American Society of Sanitary and Moral Prophylaxis was organized by a group in New York City, and this tended to make it local. Very recently it took the name of New York Social Hygiene Society and its activities are still local. In 1910 various societies throughout the nation were affiliated in the American Federation for Sex Hygiene. In 1913, the Federation and the American Vigilance Association were united in the American Social Hygiene Association with address
now at 370 Seventh Avenue, New York City.

The Rev. John W. Cooper (1921) outlined the historical progress of the movement in a rather interesting way: "First period, suppression, 1905 to 1917, the movement was concerned more actively, though by no means exclusively, with medical, sanitary, and socio-legal remedial measures. The movement labored preeminently to check the spread of venereal diseases and to eliminate their chief breeding ground, prostitution."

"Second period, world war, might be called substitution. It is marked by notable speeding up of remedial activities and by a greatly increased emphasis on preventive and substitutional ones. The provision of facilities for wholesome recreation and co-recreation was undertaken on an unprecedented scale with the view of detaining the unwholesome sex tendencies stimulated by mobilization."

"Third period, the contemporary one, and might be called sublimation, shows an increasing insistence in educational measures that aim to reach, guide, and mold the growing boy and girl, particularly the pre-adolescent child."

Galloway (d-1923) before the Conference of Social Work outlines four points which have been followed in this connection: (1) Medical approach, cure and prevention of venereal diseases; (2) Legislation
and reform, seeks to repress prostitution and other abuses of sex which threaten society; (3) Eugenic approach, which seeks by better understanding and use of the laws of heredity and breeding to produce gradually a better stock of human beings; (4) Educational approach, which seeks to give to each individual information, interpretation, inspiration, example, training, in respect to sex and reproduction that will fit him most wholesomely and happily to meet his sex-social problems as they arise."

Bringing the history down to the subject of the thesis, sex education in the public schools, we find that although the work is not so extensive, yet where it has been tried, under trained teachers, it has never fallen down. The account of the work of James L. Peabody (1931), in Morris High School, New York City, is worthy of close study. In commenting upon the work, Mr. Peabody says: "Six years ago I raised the question whether it would not be wise to separate the boys and girls in their biology classes, giving so far as possible the boys to the men teachers and the girls to the women. Then when any intimate questions relating to the skin, the alimentary canal, the kidneys, or the sex organs came up for discussion, there need be no hesitancy in talking about them. We are now trying this plan of class organization, and the majority of our teachers heartily approve."
In addition to this division of classes in biology they also have a class in biology for the upper classes. In this advanced course we have discussed very frankly, even in mixed classes, the reproductive progress through the mammals, and the relative importance of heredity, environment, and training. The boys and girls became so deeply interested that after class they came to us and said: "Why can't we have more of this kind of instruction? This is what we have been longing to get."

The students did get more instruction, the boys under Mr. Peabody, and the girls under Miss Nellie M. Smith, author of "The Three Gifts of Life" (1923). From reports the work was successful in every way.

Dr. Florence M. Richards, William Penn High School for Girls, Philadelphia has made a very interesting report to me, personally. Dr. Richards has been offering a course in sex education to the senior girls for the last 14 or 15 years. When I wrote and asked her to present my problem to her class, she replied that her course was so thorough that the girls very seldom had any questions to ask. She did send twenty questions, however, which will be discussed later in connection with my data. But the parents offer no complaints.

In the present school year, 1925-1926, my sister was called in to assist the Home Economics
teacher in presenting a short course in Sex Education to a small group of Sophomore girls in a small city in southeastern Ohio. When the course was over the Superintendent, was so pleased that he wished the course could run throughout the year; a member of the School Board, a doctor called at her home and complimented her upon the work.

In one of the small cities in which I collected my data I was confronted in one of the stores with one of the High School girls, who said: "Oh, I wish you had stayed and talked to us, instead of having us ask questions. There have been five girls married since you were there, and they wanted to talk to you so much."

The point is, some schools are carrying on this work as a part of their biological science, others are labeling it Sex Education and handling it, and no doubt there are a few teachers who are just advising girls in these matters as best they can with what they know, and when they can. But if our leaders in Education would drop their prudery and prejudice, and see to it that every teacher had the proper knowledge and attitude so that Sex Education could be discussed where and when it naturally presented itself, in every class, this thesis would not have to be written.

The trend is toward the realization of this dream of mine. But what are the aims and purposes of
having Sex Education, unadulterated, when and where it occurs? Francis I. Davenport (1934) has six practical immediate aims:

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

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

(3) 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.

(4) 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.

(5) The development of an attitude of respect and desire for love and marriage and maternity.

(6) Practical economic preparation for marriage
and childbearing, and provision for securing mates.

Galloway in "Sex and Social Health" (1934) gives as the aims of formal sex education: (1) To get right attitudes in the child toward sex and other related impulses ...(2) To develop the ability habitually to make this attitude effective in conduct...(3) To secure an inner satisfaction in contemplating or performing sound sex acts, and discomfort and disgust from practices which are biologically, psychologically, esthetically, socially, or morally unsound.

Bigelow in "Sex Education" (1934) has about the same idea as Galloway when he says: "The first and most important sexual education should be to develop an open-minded, serious, scientific, and respectful attitude towards all problems of human life which relate to sex and reproduction. Second, sex education should aim to give than knowledge of personal hygiene of the sexual organs which is of direct value in making for the most healthful and efficient life of the individual. Third, sex education should aim to develop personal responsibility regarding the ethical, social, psychical, and eugenic aspects of sex as affecting the individual life in its relation to other individuals of the present and future generations. Fourth, sex education should aim to teach briefly to young people, during
later adolescence, the essential hygienic, social, and
eugenic facts regarding the two destructive diseases which
are chargeable to sexual promiscuity or immorality.”

Exner (1924) emphasizes the point of sex edu-
cation as a vital phase in character education, and in
order to bring this about “We must touch the deep springs
of life and these lie in the emotions and affections.
Our task is to interpret the facts of life so as to moti-
vate and inspire to wholesome attitudes, high ideals,
right choices, sound habits, and social outlook”. And
further on, that we must so bring it about “That normal
sex development, full self realization and sound social
sex adjustment shall become the unconscious result of
consciously chosen ideals”.

An Outline for Sex Education in the High School
as prepared by the New York Association of Biology
Teachers (1933) considers the following as the Aims of
Sex Education:

1. To give the young people a wholesome and ap-
   preciative attitude toward matters relating
to sex.

2. To supply a proper vocabulary for the dis-
   cussion of sex.

3. To answer the natural questions of children
   and youths in such a way as to prevent morbid
and to give healthy attitudes toward sex matters.

(4) To prepare girls for the experience of menstruation and boys for the experience of seminal emissions - a preparation made necessary since parental instruction in these matters is woefully lacking.

(5) To strengthen the character of boys and girls against the common temptations of youth.

(6) To reduce the tension and worry that are commonly associated with excessive or improperly motivated repression.

(7) To teach pupils, both by precept and example, to discriminate for themselves between the wholesome and the salacious, as presented by companions, by the stage, motion pictures, reading matter, dancing and other amusements; and to develop a taste and preference for the wholesome.

(8) To give young men and women some conception of the responsibilities of parenthood in the light of modern science, and of the conditions under which happy married life may be had.

(9) To train the present generation of boys and girls, so that they in turn may be prepared to do their part in giving suitable guidance in sex matters to their children.
So we might go on and on giving various views of the aims of Sex Education, but when they are all summarized they simply mean:

(1) To consider Sex as just another phase of *natural science*, and so develop a natural attitude and a scientific attitude toward all matters pertaining to it;

(2) To use Sex Education as an aid in character building, by explaining repressions and satisfying curiosity, and by giving to every boy and girl the proper background so that proper responses can be made to all (?) stimuli;

(3) To prepare for the adult life: in the selection of a mate, in the economical responsibility of married life, in the marital relationships, and so on;

(4) To explain the process and value of sublimation of the sex craving;

(5) In other words, the aim of Sex Education is to help the individual to get as much out of life as is possible, in the best way possible, which is his right and society's duty.

Who is going to offer this Sex Education? Galloway in *Sex and Social Health* (1924) says that it is a Community Program, consisting of:
(1) The scientists, physicians, health officers, and nurses, backed by an informed public sentiment;

(2) Our reformers, legislators, social workers, courts, lawyers, and publicists;

(3) "Clean and engrossing recreation and entertainment for all ages";

(4) Business society should care for its employees; and finally

(5) The whole opinion depends upon the individual opinion of the different members of the community.

In another article (1923) Galloway is more explicit: "It is quite clear that the heavier part of the task rests upon the few more common and more permanent social institutions as the home, the schools, the church, and the organized and unorganized agencies of play, recreation, and amusement......No one agency, not even the most perfect and intelligent sort of a home, can do all that needs to be done to adjust even one child completely to the sex problems within and about him. All agencies must come to study the task together and to work at it cooperatively. Among these agencies of effective sex education, the school, for various reasons, is of first importance."

Another type of thought is found in Miss Gregory's discussion (1915): "I am convinced that IF (my
own Italic) the women's clubs of this country, the parent teacher associations, the home and school league, neighborhood clubs, and settlements would take up this work of instructing mothers it would prove more valuable and effective than any other means of teaching young children and would worthily supplant the pernicious method of teaching children the details of disease,...........

I agree with Miss Gregory insofar as to say that IF ALL OF THESE WOULD, the present problem would be partially solved. But such a statement is simply dodging the issue, because they are not doing it, there are no indications that the majority of them are about to begin, so rather than wait I prefer to start something wherever I can as long as it will be valuable to our boys and girls.

Sternheim (1915) very optimistically says:
"I am not ashamed to be one of those who dream dreams, it seems to me that I behold this great campaign of education that will be inaugurated and carried forward successfully by the four great educational forces of today, the medical profession, the clergy, the press, and the public school."

Very briefly then, for the present, we will say that Sex Education is a community program and one that should be handled by all the agencies in the community. This is my ideal, but the question still remains, who is
going to educate these various agencies to carry out such a program?

SUMMARY OF INTRODUCTION.

I. The meaning of Sex Education in this thesis is:
Not to hunt for sex, but to include Sex whenever and wherever it occurs.

II. We should be optimistic about the movement because any type of work of this nature just began in 1905, and the intensive interest of the subject insofar as an educational problem (in our schools) has practically grown up since the war; and yet several schools are already publishing favorable results.

III. The aim of Sex Education is to help every individual so that he will be prepared to get the most and the very best out of his life.

IV. The duty of giving Sex Education falls upon each and every community.
CHAPTER II.

SEX EDUCATION AS A PROBLEM FOR THE PUBLIC SCHOOLS.

I believe that all thinking people will agree with my main conclusion in the previous chapter, namely, that thorough Sex Education should be given to the youth of our country. The real argument rests on the question "What agency will give this Education?" Perhaps the most outstanding agencies and those who seem to be the most logical are: the home, the school, and the church. It is the consensus of opinion that each one of these agencies should have and should perform a very definite part in this Education. Of course, if they were doing any such thing, or if anyone of them were, further remarks would not need to be made. The facts of the case are that not one of these, considered as a whole, is doing their proper share, so we must try to point out what can be done to relieve the situation.

That 'THE HOME is the proper place for children to secure Sex Education' is a true and ideal statement. The majority of children are not getting any such training. Why? "The reasons for this silence are largely (1) cowardice, (2) ignorance on the part of parents of the facts and the best way to present them, and (3) an easy-going creed (arising largely from both cowardice
and ignorance) that it is better to keep children in ignorance of such things just as long as possible, that innocence and purity belong to this ignorance, and that knowledge of the facts of sex must bring hurtful results."

(Galloway, The Biology of Sex, 1922).

Galloway, in another connection (1924), gives some fallacious reactions to sex:

(1) Many people have held that the whole subject is so complex and so intrinsically bad and dangerous that ignorance of the whole scope of it gives the only chance to secure cleanliness and innocence in our children...In taking this position, three sets of facts are ignored:

a- 'The vital problems of human life are never finally solved by ignorance of facts and by falsehood; but only by the suitable use of the truth'.
b- The sex phenomena are so persistent...that the child's interest will be aroused in some phase of the subject anyway, and some knowledge of sex is almost certain to come to him - always partially distorted, precocious, and over-emphasized, and usually vulgar, coarse, exciting, and with degrading connotations.
c- Such half knowledge as the child gets, coupled with our own studied reticence and subterfuge, is much more exciting to morbid interest than a rightly interpreted statement of facts; and, in addition, it is essentially misleading.
(2) Some have felt that the spirit and the example of a well-ordered home, without explicit emphasis or interpretation of its sex phenomena, will gradually reveal to the child all that is needful for his guidance....But in an influence as pervasive and as urgent as sex, such example can serve only as the necessary foundation for the more specific instruction and interpretation and motivation which the child needs to order suitably his own attitudes and life.

(3) Most parents reinforce the above with isolated commands and exhortations and threats intended to build up habits of repression and control within the child (which we misname "obedience")....Guidance of sex to its best outcome calls for motives more constructive than conformity and fear.

(4) The views of those who seemingly hold that the young can be induced to avoid the gross and to seek the right and fine in sex only by personal experience of degrading indulgence, followed by the surfeit, the after penalties of unwholesome conduct, and the emotional regrets and revulsions. 'On the contrary, it is entirely possible for most normal children to learn by satisfying experience of the better alternatives, coupled with the observation of other people's mistakes, if only both of these are adequately interpreted to them.'
(5) Very many, especially those who magnify the mystical elements in religion, feel that they are dealing sufficiently with such particular facts as sex, if they stress a general principle which includes it. The child should, on the contrary, achieve character chiefly by enlightened and satisfied choice and conduct in particulars - as in truthfulness, honesty, consideration, and sex cleanness - gradually worked into general conclusions and ideals by wise interpretation of his experiences and observations and satisfactions."

How do we come to the conclusion that so many homes are failing to give their children proper Sex Education? Dixon (1934) asked a group of mothers thirty questions. 'The object was to find out if these mothers had enough information along sex lines to instruct their own offspring and if they were willing to do so.' 'At the same time I was endeavoring to find out how early the instruction should be given and what kind. The survey yielded this information: that nearly everyone knew most of the facts, were willing to instruct their own offspring, but were handicapped and embarrassed by the lack of suitable words to express themselves. The mothers admitted that their own first definite sex impressions came when they were seven or eight years old. They usually were overheard on the street, playground, or,
sad to relate, in the home......Just think what this meant to those mothers. From the time when they were six, seven, or eight years old on throughout their girlhood and womanhood, they carried this mental soot, and throughout that time all the wonderful stories of nature and field and brook, the beautiful story of the growth and development of flower and animal life, were tainted with the smudge of that first impression. No wonder mothers were embarrassed in the discussion of these things with their children......We can not decide whether a child should receive this information or not. The fact is, the child will receive it, and the best we can do is to decide through whom he may receive it......My belief is -- If parents value education and can give it to their children they will do so. If they understand and know how to present clean thinking, clean conversation, and clean social relationships to their children they will be only too glad to do so."

Dixon leaves us an optimistic note to follow, which means to me that we should prepare the parents of tomorrow so that they can carry on this work with pleasure, ease, and love in their homes.

One of the most widely known questionnaires in this field, that of Exner's (Pringle, 1922), shows 'that only 4% of 677 college men secured their first informa-
tion relative to sex matters from their parents'.

This is the condition in the majority of our homes, and because the schools, parents, or churches didn't do their duty in the previous generation. This indicates that the parents are not prepared to give this education at the present time. One of the other agencies will have to assume the responsibility.

The Church would be the last organization, no doubt, to be called upon to take the lead in this movement. There are always members of any church who would be willing and glad to help in such a program. The ministers, on the other hand, very seldom have an opportunity to secure such a thorough, all-round education in so many different fields and we would not expect them to see the problem in the light of the educator, the psychological clinician, or judge of the juvenile court. The Sunday School teacher, until very recently, was chosen on the basis of his or her religious standing in the community regardless of the ability possessed for teaching. This is still true in our small communities, to a large extent. At any rate, if we were to depend upon the Church to present this instruction we would meet with immediate disappointment. They are not prepared as teachers; they do not appreciate the situation; they would have to be educated to the idea (that would take a long, long time); they don't have the time
for it; and although they should never omit it when it occurs, neither should it be a fundamental aim of the Sunday School.

So it happens, almost with a Q.E.D. motion, that the conclusion follows: THE SCHOOL MUST DO IT. (Blount, 1914). "The home has its part in this work, and the school has its part. Neither can take the place of the other. The fact is that parents and churches have always reserved this function to themselves and have never performed it, and there is no hope that during the next generation at least they will adequately meet the need. Therefore the school must undertake the work, not to the exclusion of the parents, but filling in the blank left by the negligent parents, and supplementing the training given by the careful father and mother. The danger which menaces the youth does not appeal to the parent as it does to the teacher. The parent, even if he knows how widespread the evil is, how inimical to every youth, says to himself: "Yet many escape. My son, my daughter will be one of these". This fatuous hope mollifies the feeling of urgency, and the parent lets the matter go."

"This is the weakest point in our modern education and it is the most vital. Boys are taught engineering, carpentry, banking, law; girls, - sewing, bookkeeping, cooking; but never a word, never a hint, never a
principle, regarding the two fundamental instincts - the mating for a life union and the rearing of children."
(Fish, 1911).

Everyone believes and knows that the school has failed in this respect, but the study of Davenport (1923) reveals this failure, and shows the ignorance and the unpreparedness of 160 young women students, high school graduates, in a city training school for teachers. Her results are based on 880 spontaneous questions asked in writing by this group of young women on sexual matters. Miss Davenport's general conclusions are as follows:

1. That there was a large amount of subject matter consisting of essential facts of personal and social hygiene, and possessing no necessary relation to sexual appearance, which was unfortunately mixed up in the minds of the questioners with sex.

2. That the genuinely sexual interest revealed by the questions was directed predominantly toward the primary feelings and manifestations, and to a comparatively as well as actually small degree toward those interests of love, courtship, marriage, and motherhood, with which the interest of young women is traditionally supposed to be concerned.

3. That there existed a large amount of interest in the facts of reproduction and congenital traits, apart from any considerable amount of discernible specific
interest in the production of well-endowed children, or in the welfare of children as such - an interest which may be thought of as "racial", corresponding on the reproductive side to the primitive tendencies whose function it is to bring the sexes together.

Dr. Franklin W. Barrows of New York State Department of Education (Journal of Social Hygiene, Nov. 1925) made a stirring plea for the introduction of health education courses into all high schools in the 'Nation's Health' for November 1924. He makes a plea for the proper teaching of sex hygiene. "The home, the church, and the school in this intelligent age do less to prepare them (the children) for the responsibilities of propagation than the stock-breeder is doing for his sows and pigs."

The following is a statement which Dean Arps of the Department of Education, Ohio State University, prepared especially for this thesis:

"Sex education should be indirect rather than direct. The natural sciences afford abundant opportunity to bring to the attention of pre-adolescent youth the essential phenomena of this type of instruction."

"Direct instruction when given should be offered by qualified teachers of physical education, members of the medical profession and educational psychologists conver-
sant with the problems of the pre-adolescent and adolescent youth. Direct instruction given by the average classroom teacher is not advisable. The best mode of approach, direct and indirect, is informal instruction by properly qualified parents. The intimate association of parents with children makes it possible to avoid creating special opportunities for instruction in sex matters. In the home, children's interests in such matters can be discovered and questions answered when they naturally arise. There is no substitute for intelligent parental instruction in matters pertaining to the sex life."

Is indirect sex education successful? Isn't that the type the majority of us have had? 194 of the 266 girls from whom I secured the data for this thesis are from rural communities. There is no evidence that they have received any information through their contacts with the supposedly greatest teacher of all, nature, or from life in general; not one girl offers it as a sufficient source of information. Unless the similarities are pointed out they have no reason for assuming that the human family functions sexually in any way like the cow, horse, dog, cat, or chicken. There is no evidence that indirect sex education has been successful.

I agree with Dean Arps that the 'average' classroom teacher is not prepared to teach this question at the present time. But I also contend that when the lead-
ing educators are thoroughly convinced that the schools
must assist in the handling of this problem the 'average'
teacher will then be so trained that she can teach and
instruct her pupils in this phase of work as well as any
other.

I most emphatically agree with Dean Arps in
his last statement that 'there is no substitute for par-
ental instruction in matters pertaining to the sex life',
but the thought is ideal rather than practical. Data
which has been collected to date show that parents are not
giving this instruction and also that they are not prepared
to give such instruction if they wanted. My plea is to /
educate the youth of today so he can educate his own child-
en. But how many parents are capable of receiving such
instruction? According to the results of the army tests,
only about 30% of the population have high school ability;
then who is to educate the children of the other 70% if
the schools do not?

In an interview with W. G. Bliss, a member of
our State Department of Education (Ohio) he said, in part,
'that the home was the place to teach Sex Education, but
the home in this, as in a few other respects, was not
doing its duty. The school therefore, because it is the
best organized agency in our society, can better handle
this new demand, just as it has been adjusting itself
to help solve all the new problems, it can adjust itself to care for this.' He added further that 'he was not yet ready to campaign for all schools in Ohio to put sex education into their curriculum.'

"We believe that the first information on sex facts should come to the child from the parents, thus cementing the very strongest bond possible between the parents and the child. Later, this should be supplemented in the grade schools by such nature work, reading, etc., as will give the child a proper background and a wholesome attitude toward the sex life. On such a foundation may be given, then, in the high school the more direct teaching where the scientific study of reproduction, heredity, child study, and many social problems will round out an adequate sex education." (Richards, 1923).

Since the data presented thus far show that for some reason or other the majority of parents are not introducing their boys and girls to the problem of sex I repeat, "That teachers must represent the parents and act for them in this matter until a generation of parents has been properly prepared for their duty". (Pringle, 1922).

Many authorities point out the fact that we cannot decide whether our children shall have sex information or not, the only question is: "Who is going to give this
information?" Judge Lindsay says that he sees no remedy for all this unless "there is sympathy and understanding and tolerance, and a complete willingness to let young people order their own lives in the light of the facts. Such a course on the part of any adult instantly wipes out the antagonism, the rudeness, the defiance now so much in evidence. It never fails. I have never known it to fail in my twenty-five years of experience in dealing with youths of all sorts and conditions, save in the case of the feeble-minded" (1925).

And again, and stronger, ".......right education can make anything possible - for this is the throttle that controls the engine of the mind".

How can educators fail to hear this challenge of Judge Lindsay's (1925): "Education of the young in the whole subject of sex would sweep most of this evil (censorship and its accompaniments) out of existence; there would be no need for censorship of anything because an enlightened public opinion would be its own censor by virtue of its genuine preferences and its educated tastes".

"The remedy for this situation (present social condition) is real Education and real Religion in the light of the truth of science. The Truth, if we will but spread it over the fact of the world, can save us. Not a blind clinging to minor conventions, not a cling-
ing to minor conventions, not a clinging to the sterile
past, but the spread, chiefly through the schools, of sci-

cientific information that would give every young person
going out into the world a comprehension of the laws on
which the life of the race and the life of the individual
are founded. Give us that and the race will surely a-
chieve a great destiny"... (Lindsay, 1935).

"Accurate information of a scientific type
stops inquiries and day dreams and vouchsafes to the
child's mind the peace that comes with the securing of
evidential facts, satisfying to one's reason." (Tridon,
1932).

"The first and simplest approach to the prob-
lem lies through the education of children. They should
be taught, with sympathetic veracity, the simple truths
of sex physiology, and in addition should be placed in an
environment conducive to the sublimation of the sexual
impulses to altruism and intellectual accomplishments." 
(Hooper, 1931).

It is not at all difficult to find such state-
ments as these urging that Sex Education be made a part
of our public school system. For further reference,
the following might be suggested: Henderson's "Edua-
tion with Reference to Sex; Fielding's "Sanity in Sex";
Andrews' "Adolescent Education"; Bigelow's "Sex Educa-
tion"; and many others too numerous to mention.
We are, however, still faced with the facts in the case, namely, that very few educators are 'sold on the proposition'. This seems to me to be the next great step. Evidence must be produced that it can be done because it has been done.

What is the present status of Sex Education in the public schools? "In January 1920, the United States Bureau of Education and the United States Public Health Service sent out a questionnaire to obtain information regarding the status of sex instruction in the high schools of the United States. The questionnaire was sent to over 12,000 high schools, and brought over 6,000 replies. The schools from which replies were received naturally fell into three groups. They are as follows: No sex instruction - 3850; those giving emergency instruction, i.e. through lectures, occasional talks, sex hygiene, exhibits, pamphlets, etc. - 1633; those giving regular, integrated sex education, either directly, or in connection with the regular curriculum - 1905." (Richards, 1923).

Dr. Richards then proceeds to describe the course which she has been offering for the last fourteen or fifteen years to the girls in William Penn High School, Philadelphia. "It is required of all senior students, one period of forty-five minutes per week, for forty weeks, or two semesters. We have never yet had an ob-
jection from a parent. The attitude of the students is one of natural curiosity and at the same time it is serious, modest, wholesome and sometimes pathetic, as they are so eager and anxious. My experience leads me to the conclusion that the indirect teaching, although very valuable, is not enough. It should be supplemented with direct sex instruction, given by a physician."

Other progress, which Dr. Richards noted in this same article, was to the effect that in 1920 Teachers' College of Columbia University offered during the summer session the first program of courses, conferences, and exhibits on social hygiene. In 1925, forty summer schools offered some courses in which some emphasis was placed on adolescence and its special problems.

The movement, which is being started just now (1926) under the direction of Dr. Exner of the American Social Hygiene Association, is a great step forward. It is the purpose of Dr. Exner to outline a course in 'Sex Psychology', and recommend that it be offered in connection with other Psychology courses in our colleges and universities.

"A series of three lectures was given to all high school girls and boys separately (in Schurz High School, Chicago), women physicians talking to the girls, and men addressed the boys. These talks covered in
general the biological and physiological truths which formed the basis for sex education, personal sex hygiene, problems of sex instincts, and a few of the hygienic and social facts regarding venereal disease."

"When some time had elapsed after these lectures had been given, representative gymnasium classes from the four years of the High School were asked to write out a criticism of the lectures and, in addition, to answer a few questions which were suggested. No names or other means of identification were placed on the papers."

The collected data showed that about "53% received this information from their mothers; 16% from older sisters or other relatives; 37% from girl friends; and 5% from various other sources as teachers, nurses, doctors, lectures at school, books, and overhearing conversation in regard to such matters. Only 8% of the parents found open objection to the lectures. At least 90% of the girls were in favor of having this work introduced regularly into the schools." (Wright, M.M., 1914).

One of the most interesting pieces of work in Sex Education which I have read is described in the March number of the Social Hygiene, of the current year, 1936. This is a very vivid picture, full of life and energy, that is being conducted in a sixth grade in Cleveland, Ohio, under the direction of Miss Reeve.
Where the work has been carefully planned, and
in the hands of a competent teacher or teachers, it has
not failed, nor will it fail. The demand is too great.
If the girls did not feel the need to know the answer to
their many questions, and manifest it, in their actions
as well as in their words, I would be the last person to
urge the subject upon them. But when we hear of college
graduates who think they are pregnant, because they were
kissed by a man, and this since the war, it is time that
something of real value was being taught, along this line,
in our colleges as well as our high schools and grade
schools. Of course if the colleges would do their full
duty and see to it that every graduate was well enough
informed to care for themselves and assist others less
fortunate than he, the problem of Sex Education in the
public schools would very soon take care of itself,
automatically.

My conclusion is that Sex Education is a prob-
lem for the public schools to handle now because: the
majority of homes are not doing it, the church is not
prepared to do it, and therefore because the school is
the best organized institution in society it will have
to take charge and educate the present generation, so
that they can be better prepared to educate their child-
ren; and finally the schools need not hesitate to incor-
porate this subject, because in all schools where the
work has been in competent hands it has never failed, and very few parents have objected.

As soon as the State Department of Education makes Sex Education, Social Hygiene, or whatever they choose to call it, a required course for all teachers before receiving their diplomas or certificates, the question of 'competent hands' will be removed.
CHAPTER III.
THE PROBLEM.

After I had decided that my thesis would be in the field of Sex Education, and I had begun my reading, I came across the two books of Miss Francis Davenport's; "Adolescent Interests" (1923), and "The Salvaging of American Girlhood" (1924). I decided then to proceed somewhat along the lines so ably described in these two books and which will be explained below.

I tried to get in touch with Miss Davenport to inform her of my plan and secure her permission to use her original idea through various sources, as: her publishers, Dr. Bigelow of Columbia University, American Psychological Association Directory, and so on, but to date, May 19, 1926, have not been successful. I trust this explanation will be sufficient for any similarities that may be noted in my discussion, procedure, or results.

The aim was twofold: first, to learn the trend of the present day high school girl's sexual problems; and second, as a basis for further research.

My data was secured from 266 Ohio High School girls, who gave a total of 610 questions or responses.

I wrote a short speech, which might be called the "Stimulus", psychologically speaking, but for practical purposes is entitled "Introductory Remarks".
It is here given verbatim:

**INTRODUCTORY REMARKS.**

I have been asked to ask you to help solve a problem, a new education problem. You know that education is for the purpose of helping us to get the most out of life. Thus it was that a few years ago there were discussions, debates, questionnaires, and all types of research used to help decide whether we would have centralized schools in this state or not. Then a little later came the problem of Home Economics and Vocational Agriculture which have been solved by the same round of discussions, debates, and so on. All of you recall that it has been within the last two years that our State Legislature saw fit to require so many minutes of Physical Education per week. Each one of these, as you know, has added so much to your life, has helped, is helping, and will help you to solve life's problems in a much more efficient way than if you had been denied such privileges.

The new problem is sex education. Some eminent man who has been working with juvenile delinquents, boys and girls brought before the juvenile court, states that he has found that about 75% of these delinquents are there either because of the improper knowledge of, or because of the lack of knowledge of sex. Another, a very
prominent European doctor who has been working for several years with people of all ages whose minds are not functioning normally, states that in every case the real cause of the trouble is the lack of, or the improper knowledge of sex.

These two reasons, together with the fact that it is a normal course of things in the life of every one, have made many of us decide to try and determine if the proper knowledge of sex presented to boys and girls in school would not only help curb the crime wave and so many nervous troubles, but also help everyone to live a fuller and richer life because of such knowledge.

We all realize that all of our life, in school and out, we have been learning about life; life in the broad sense of nature—plants, animals, natural resources, the seasons, and so on. Possibly the most baffling subject in this field of nature is the animal world, and the human family in particular.

It is now known that each one of us is imbued with a mysterious force, or forces, which makes us want to live, to achieve something, to preserve life, and to reproduce our own kind. It is this latter natural force, which science has termed sex, as I have said, that we are concerned with at this time.

Some prominent lady in this field has said:
"Sex, the mysterious, is yet a master force in life. Its purpose is far-reaching; its powers great for good or for evil. These powers of sex rightly used, rightly directed, bodily, mentally, and spiritually make for the great good of human life and human society, but mismanaged, misdirected, they can make for equally great harm. We can only appreciate and direct aright that which we understand; we must, therefore, probe into its mystery to discover the real nature of this master force."

"For most of us at some time or other, sex has been, perhaps still is, among the great mysteries of life; among the things of which we are aware but can not understand. When we were very young we pondered over the origin of new life, particularly human life. Now as you are growing older, passing into youth, life has become full of new romantic interests. New experiences have come to your body as well as to your mind. Even as you become older - grown-up, indeed - some of the mystery will be made clear to you, but not all. And so for the present, very probably for the future, you are left to ponder over the big personal and social problems of sex, understanding but little of their significance."

As a result of all this there is now a general movement among thoughtful people toward an intelligent, sensible, and clean handling of this whole matter
so that girls will be able to learn in a clean, healthy way what they need to know about themselves and the whole matter of sex.

At Ohio State University we are trying to find out how best to accomplish this very desirable end.

We have come to you for help because this master force is just now bringing to your body and mind new experiences! We always wish to understand new experiences, we have many questions to ask. As a child we asked, "Where do babies come from?" This was followed by a desire to know the answer to other related questions.

We are asking that you write down any questions, five to ten, which this master force, sex, has brought to your mind, either as I have been speaking or that have been puzzling you for some time. These questions are going to be compared with questions of girls from a school where sex education has been taught for several years. This comparison should help to show whether sex education is of value or not. If it is shown that sex education is of value your questions will also be used to help formulate a course in sex education. If you have no questions to ask, please give the reason.

You need not put your name to your paper if you prefer not to. But if you care to have an answer to your question either put your name and address on your paper, or write direct to me at the address on the board.
(Miss Mildred Rosebrock, Psychology Department, Ohio State University, Columbus, Ohio.) All information and questions will be held strictly confidential.

(In case there was hesitation or questions as to what type of questions I wanted I added the following:

Put down such questions as you would place in a question box if your coach or some teacher was planning to give you a few talks on the question of sex, and had asked for questions which you really wanted to be answered.)
PART I. DISCUSSION OF PROCEDURE.

The next step was to interview superintendents and principals, present my problem, and secure permission to carry on my research in their schools. In the seven schools I visited I met with only one refusal. I believe the Principal was justified, because the High School is more or less a Commercial High School in the center of a prominent Ohio City. He has problems of a different nature, perhaps, than in the other six schools where I worked.

One of the most heartening and inspiring bits of the whole work was the intensive interest, appreciation, and cooperation of all the superintendents and principals. One made the remark: "I knew this would be the next problem to solve in Education, but I had not expected it so soon, nor did I expect to participate." But he was very glad to assist in every way.

I want to add, in passing, that I think each one of these men and women are outstanding educators. There is no positive Sex Education in Ohio, and very little research has been done, and I am sure that it took 'nerve' for them to give me permission to work in their schools. They deserve much commendation.

My first school was in a representative county seat town, about 15,000 population, in northwestern
Ohio. There are about 260 girls enrolled. This was the first time I had ever given my 'remarks', and many errors might be found, e.g., I had the whole group of 250 in the auditorium at one time, for one period of 45 minutes. The girls were not accustomed to making written responses there, nor was it propitious to have all four years of high school together for such a purpose, at one time. I had them seated in every third seat in order to avoid the power of suggestion as much as possible. This increased the size of the assemblage in a very appreciable way!

To be brief, there were only 64 individual responses that I was able to use.

In the other schools I was allotted a complete period, forty-five minutes each, except in two instances of thirty minutes, for each group. In this time I made my 'remarks' and they made their responses. The groups averaged about 25 girls per group.

In the larger schools where more than one period was needed to reach all the girls, arrangements were made to avoid communication between groups passing to and from the assigned room.

The 266 girls are distributed over the following types of communities: 54 from the county seat town, as stated above; 128 girls from three centralized schools of the same county; 34 Freshmen from a city High School,
representing an industrious, prosperous, laboring class; and 40 seniors from the same city, representing business and professional people.

The exact procedure was as follows: To seat the girls in alternate seats; second, put their class rank on their papers; third, I would give the 'remarks', which were practically memorized except for the quotation from "Sex Knowledge" by Miss March which I read. The rest of the period was given over to the girls to write down their responses.

The reaction was the same in all groups, namely, to listen intently during the talk, then sit dazed for a few minutes, this was usually followed by a 'questioning' smile and perhaps attempted communication, and finally serious, silent study and writing.

In a couple of schools where a teacher was in the room with me, they misinterpreted the dazed and inactive period for lack of cooperation, and encouraged the girls to respond. On neither occasion was anything said which I judged would be suggestive, but of course I can't say what it might have meant to the girls, or a girl for that matter.
PART II. THE DATA

The topics will be discussed in the order of their frequency. (*) will hereafter represent "order of frequency"). Typical examples of the girls' questions will be given under each topic, in their own words and spelling. This will be followed by the obvious conclusions for each topic.

I. CONCLUSION: 96 questions, or 16% of all questions.

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<thead>
<tr>
<th>Class</th>
<th>No. of Qns.</th>
<th>% of Qns.</th>
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<tbody>
<tr>
<td>Freshman</td>
<td>42</td>
<td>17</td>
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<tr>
<td>Sophomore</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Juniors</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Seniors</td>
<td>22</td>
<td>13</td>
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This group of questions leads in frequency for all classes, except the seniors. Although "Information received from mother" is first with the seniors, it is a statement rather than a question, so "Menstruation" is really first.

Sixteen of the 96 questions are relative to the effects of various kinds of exercises on the menstrual period.

QUESTIONS: 1. "Is it harmful for a girl to play basketball if she is not well?"

2. "Why is it that we should not join in sports at the time of our sickness?"
SOPHOMORES: 1. "Is it harmful to play basketball the first three days of the 'menstruation' period?"

SENIOR: 1. "Is there any harm in dancing or taking any kind of exercise when near your sick time?"

The other 77 were of this general nature:

FRESHMAN: 1. "What is the cause for cramps at one's 'menstruation' time?"
2. "What is a quick remedy for the cramps?"
3. "Why is it that each month a woman or a girl comes sick and a man does not?"
4. "What is the length of time between one "sick week" time, till another?"
5. "Can you take a bath while you are sick or wash your head?"
6. "Is there any danger for a girl to go with a fellow when she is sick?"

JUNIOR: "Why is it injurious for a woman to get wet during her sick time?"

SENIOR: The following questions were on one Senior girl's paper:

1. "Why is it necessary that we have menstruation?" "What is the cause if you are not regular?" "Should be done if you are not regular?" "How should we take care of our bodies at this time?"
Should we eat certain things? How long should it last? What is the cause if it lasts longer?"

2. "Does it harm the physical parts of our body to bathe during 'menstruation' period?"

CONCLUSIONS:

1. The major interest is in this question.

2. The girls are told that they can not take part in athletics while menstruating, no explanations are made as to why, so:
   a. The whole process of menstruation should be explained by the athletic director, at the time such an order is given.

3. Pitiful ignorance is apparent in every way, vocabulary, spelling of scientific terms, physiology, personal hygiene, and so on.

4. The questions are of a practical nature, individualistic, but stated with early adolescent simplicity.

5. Not a question was asked but what they had the right to know the answer.

6. Questions are not sexual in nature, generally speaking.

II. INFORMATION RECEIVED FROM MOTHERS: 58 responses, or about 23% of the girls, 31 of the 58 ask questions
too, which leaves only 47 girls of the total 256
stating that they receive complete information from
their mothers, or 18% of this whole group.

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<tr>
<th>Class</th>
<th>No. of Ques.</th>
<th>% of Ques.</th>
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<tr>
<td>Fresh.</td>
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<td>Soph.</td>
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<td>Jun.</td>
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<td>.06</td>
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<tr>
<td>Sen.</td>
<td>25</td>
<td>16</td>
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Many of these will need to be quoted to show their value
and interest:

PROBLEM: "I do not know anything to ask because mother
has told me everything I wish to know. But
I do not understand why I come so irregolar.
Sometimes twice a month."

SOPHOMORS: 1. "The question of sex has been discussed
at home, partly in a form not pertaining
to people, but this one question puzzles
me. 'Does a boy like a girl for what she
really is or the kind of a girl she is?'"

2. "......I have been supplied with books
on the subject, which I have read, and
my mother has explained as far as possi-
ble, But it still seems a mystery."

JUNIOR: 1. "I have been told things a young girl
entering into womanhood should know"

"ill petting parties cause the sex to
be weak toward sin?" "What is it that causes young people to be led to do wrong?"

2. "My mother has told me most of the things about the sex question that I have asked her, but after I grew older I didn't want to say anything to her so I talked with girls in my class in school and found out the rest." Such questions follow: "What are the first signs of the beginning of growth of a child?"

3. "I have received information from mother, anytime I need it....But why is the problem of sex made fun of?"

SENIOR: 1. "My mother and older sister have explained most of the things that I once wondered about. But these things were all concerning girls, such as the birth of children, etc. But the relationship between men and women is still a mystery to me. What causes us to be passionate? Why do we sometimes get a "thrill" when some boy, we think quite a lot of, touches our hand or is kind to us? When we know that it is not love or even a strong affection: Is it because we are of the opposite sex?"

2. "My mother has been very kind to me and told me many things. But is it possible
for any one to start a child the week after they are sick?"
1. "Why can some babies be developed in a shorter time than others? (For instance the seven months babies).

2. "How does a developing baby live?"

3. "Should every woman have children?"

4. "Should an expectant woman ask her husband for advice?"

5. "What is the first sign when a baby is to come?"

6. "Why are there eight months babies?"

7. "Where do babies come from?"

8. "Why is it that some mothers are so small after their babies are born?"

9. "Do you get your own choice of how many children you want?"

10. "At about what age is it best to become a mother?" (This is from a girl whose mother has told her all that she thought fit for her to know.)

Sophomore:

1. "How can we get a fuller explanation of childbirth without experience?"

2. "If an expectant mother attends picture shows regularly does it have any effect upon the child?"

3. "What do they mean when they say a woman is in the family way?"
4. "Is it difficult or do you suffer greatly when children are born?"

JUNIOR: 1. "I would like to know the proper and best way to give birth to a child."

2. What are the first signs of the beginning of growth of a child?

3. "How is a baby 'born'?"

4. "Is maternity sinful even after marriage?"

SENIOR: 1. "Is it best to expect a child during the first married year?"

2. "Does it take exactly nine months for a baby to come?"

3. "Is it true that a woman can only become pregnant while menstruating? Please give details of this."

CONCLUSIONS: 1. High School girls are evidently thinking about child bearing. It stands second or third, in order of frequency, in all classes.

2. Taboo and prudery are factors.

3. These girls are observing, are 'aware but do not understand'.

4. Majority of questions are frank, even though based on hearsay, for the most part.
5. Some indication that the questions become more personal in the higher grades. Will this be generally true?

IV. CURIOUS ABOUT MEN AND BOYS: 39 questions, or .06% of questions.

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<td>Fresh.</td>
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FRESHMEN: 1. "Why do young men have the desire to ruin girls?"

2. "Why are the boys so 'equation' when you are sick?"

3. "What harm do boys do to girls?"

4. "Why do boys try to insult or force a girl when she isn't that kind of a girl?"

5. "When a boy kisses you why does he always hold you tight around the hips?"

6. "If a boy goes with a girl for a long time will anything happen unless they do something?"

SOPHOMORES: 1. "Why do men have whiskers?"

2. "Why is it that the masculine sex does not have the trouble of nature as the feminine sex do?"
Juniors:  
1. "Why do the boys make fun of the girls if they find out they are unwell?"
2. "Should boys or girls know of the changes that take place in their lives?"
3. "Do boys know about a girl's menstruation period before he is married?"

Seniors:  
1. "Why do some boys get so excited over some girls?"
2. "A question I have tried often times to solve is: 'Do you think a young boy, no matter how nice he is, will try familiarity with a girl to find out what kind of a character a girl has?"

Conclusions:  
1. All grades seem to be about equally interested in this subject, holding third and fourth place in all groups.
2. An unhealthful, mental attitude toward the opposite sex.
3. Research work with the boys would give an interesting and valuable note here.
4. Ignorance of both, male and female, physiological make-up.

V. Reproductive Organs: 32 questions, or .05%.
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**FRESHMEN:**

1. "Why is it that some of the feminine sex never become women?"

2. "Should girls from ten on up be allowed to carry heavy things or lift and move things around?"

3. "Why sometime or other all girls must come into womanhood?"

4. "Why are girls and women sick?"

5. "What is the whole process of reproduction in human beings?" (This question, of course, covers more than this one topic.)

6. "Why is it that some girls become mothers when they are so young, how can they?"

7. "What makes girls of a young age large in front?"

**SOPHOMORES:**

"Is it harmful for girls to wear tight corsets, etc.?"

**JUNIOR:**

"Why do some persons not have the power to reproduce?"

**SENIOR:**

"What is the development of the young life in regard to sex?"

**CONCLUSIONS:**

1. Seventeen of the questions were asked by
Freshmen, and with whom this question ranks third, fourth with Juniors, and seventh with both the Sophomores and Seniors. Does this mean that because 'sex consciousness' is new and unexplored (presumably) by the Freshmen, that they ask the most questions, and the others are either informed or reticent?

2. Definite lack of proper physiological instruction is shown in the type of questions asked.

3. A large proportion of the questions are not sexual.

VI. NON-SEXUAL: 31 questions, or .05%.

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<td>Sen.</td>
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The majority in this list were found among the Freshmen and Sophomores. I appreciate the fact that many questions in other lists were not sexual, per se, but they are so grouped under the various headings for obvious reasons.

The following are examples of what I mean by "Non-Sexual" in this study:
FRANKLIN: 1. "What can a girl do who is under weight to get stouter without having the flesh flabby-like and would like to be taller. I am 50 inches tall and weigh 90¼ lbs., and am 16 years old."

2. "What makes a woman's intestines grow together sometimes?"

3. "Is it against the sex to have your hair cut like a boy?"

SOPHOMORE: 1. "What is a good definition for life? Why is life short? Does a person have but one life?"

2. "If you have had 'scarlet fever' once, can you take scarlet fever?"

SUMMER: "Should a girl wear heavy wool-underwear clothing in winter?"

CONCLUSIONS: 1. The term 'sex' or 'sex education' was not understood.

2. The term 'sex' may only have the connotation of immorality to many people.

3. Were they too embarrassed to ask questions on sex? Or did they think they had to write something and wrote these? Or was this just an opportunity to ask any or all questions that had been bothering them?
VII. SPOONING: 39 questions, or .05%.  

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<th>No. of Ques.</th>
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<td>.03</td>
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<tr>
<td>Soph.</td>
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<td>Jun.</td>
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<tr>
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I wish to say here that in the one school of 250 girls, where I only used 64 individual responses, I found questioning on 'Spooning' or 'Pettin' to be especially high. I am suspicious of suggestion.

JUNIORS: 1. "What is the harm in so-called 'Pettin' Parties'?

2. "Is there any harm in kissing?"

3. "Is it all right to go spooning? If it is in company with other girls?"

SOPHOMORES: All questions on 'Spooning' from this class were from the one school previously mentioned. The questions centered on the harm of spooning.

JUNIORS: 1. "Will petting parties cause the sex to be weak toward sin?"

2. "Why should the older people look with such disfavor upon the so-called 'petting'? Is it really harmful? Why should we not kiss if we want to?"

SENIOR: 1. "Is it harmful to let a boy hug and kiss you before you are engaged?"
2. "Can harm come from 'Hecking Parties'?"
3. "Why is spooning a common trait of all young people?"
4. "Why does one get a thrill when kissed?"

CONCLUSIONS: 1. 'Spooning', omitting the Sophomores, increases in frequency with age.
2. Lack of physiological background evident again. The Seniors' questions are as naive as those of the Freshmen.
3. A slight interest is shown in the scientific reason and explanation of spooning.

VIII. DO NOT KNOW ENOUGH TO ASK QUESTIONS: 27 responses, or .04.

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FRESHMEN: 1. "I know so little that I do not know what questions to ask. Everything I do know about seems clear to me, but I do not feel that I know half what I should know."

2. "I know little or nothing about other fields of life only the change that has just now been taking place in my life."
3. "Although I know as much as other girls know I feel that I do not know all I should."

4. "Haven't any to ask because I don't know any to ask."

SOPHOMORE:
1. This girl asks two questions on menstruation, and adds "I know there is more than I know to learn about sex, which I would like to know."

2. "I do not know much about the question," and then asks: "Why do men have whiskers?"

3. "I have 'know' questions because I have not had much experiences in the sex proposition", then asks: "Is bleeding of the heart a bad 'disease'?"

4. "I don't understand how to put my questions forth. I would rather have a personal talk."

SENIOR:
1. "I have no questions to ask because I am not curious about any of those kinds of problems."

2. "I feel sure that I have not had enough education along this line. But at present I can not think of any questions to ask."
3. "I don't know enough to ask questions."

CONCLUSIONS:

1. More Freshmen make this statement than any other class. Would this same thing be found in 1000 cases?

2. The fluctuating age of sexual maturity is hinted at in these statements.

3. The non-sufficient information is evident in the small vocabulary, which, no doubt, causes the more timid ones to refrain from asking questions.

IX. DESIRE ANSWER: 26 girls, or .04%.

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This is self-explanatory. It might be of interest to add that in practically every case some such notation was added as, "Please answer", or "Answer as soon as possible", etc.

X. SOCIAL DISEASES: 26 questions, or .04%.

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FRESHMEN: 1. I have heard people talk of a terrible disease, as lepers, how do they get this
disease? And where? And why are they afraid of the disease?"

2. "How is this "disease" that some people have spread?"

3. "What is syphilis and 'gonorea'? And how are they obtained?"

4. "What is 'syphilias'?"

SOPHOMORE: 1. "I would like to know concerning a certain disease which I have heard classmates talk about. I think it is contagious. How is it gotten?"

2. "What is the disease called 'Clap'?"

JUNIOR: "How is this disease that is going over the country spread? Can it be spread in any other way than contact?"

SENIOR: "What are the diseases, gonorrhea and syphilis, like? How can one tell when they are present?"

CONCLUSIONS: 1. Self-preservation instinct (?) evident.

3. The high school girls know about these diseases, but are in possession of no valuable knowledge, in the way of prevention, contagion, and effects.

XI. BOY AND GIRL ASSOCIATION: 23 questions, or .04%.

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This is an arbitrary grouping to show that girls have questions in their minds about propriety, relationships, and related topics when in the company of boys and young men.

My table does not show the order of frequency one would expect to find, but the trend is indicated.

**President:** 1. "Do you think it is right for girls of 14 to go with fellows? I am sure I do not."

2. "Why shouldn't girls have dates if she knows about this great question of life?"

3. "Should boys accompany girls home along dark streets without an older person accompanying them?" "What are some of the things boys and girls should not do when together?" "Is there harm in a boy seeing a girl in kimono and house slippers?" "Is it proper for a boy to visit a girl when she is sick?"

**Sophomores:** 1. "Is there any age set for boys and girls to begin to go together?"

2. "Is there any harm done in discussing sex with intimate understanding boy friends?"
3. "Do you think that girls of high school age should keep company with boys?"

JUNIOR:
1. "Should you talk to your boy friend about sex?"
2. "How old should a girl be before she can keep company?"
3. "What would the best conduct be of a girl among the male sex?"

SENIOR:
1. "Is there harm in a girl having regular company of a young man every 'nite' of the week?"
2. "What should a boy's relation to a girl be when they go steady together?"
3. "At what age should a girl go with a fellow?"

CONCLUSIONS: 1. Type of question is practically the same for all classes.
2. Questions are based on a traditional background rather than scientific.
3. These questions bespeak for a lack of freedom between mothers and daughters in discussing these social relationships which are of the utmost importance to the high school girl.
XII. KNOW ENOUGH: 23 questions, or .04%.

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FRESHMEN: 1. "I feel as I know all I should know."

2. "I know everything else", but asks questions on care of the body during menstruation and how to answer fellows about sex.

3. She is satisfied with her sports, isn't interested in sex; knows enough to satisfy her.

4. "There is nothing bothering me that I can think of now."

5. "I know all I want to know."

SOPHOMORE: 1. "I am not writing down anything because I feel as if I know about sex."

2. "I can think of no questions that I do not know about sex."

JUNIOR: 1. "I feel as I know everything else", but asks why she was sent away from home when her sister was born.

SENIOR: 1. Five stated that they were not interested in the question.

2. "I have no questions to ask, because I have no doubts about any questions."
CONCLUSIONS: 1. Is this type of ignorance desirable? Is this innocence?
2. Perhaps this is not ignorance; it may be that some of these girls have received proper information; or, a few may not be aware of any sexual desires or problems as yet.
3. The fact that this group so closely parallels the "Don't know enough to ask questions" group, in frequency of questions, in the three upper classes is interesting. What is its significance?
4. Is this about the percent of high school girls who are retarded in sexual development and to whom no questions have occurred as yet? If so, then are we to conclude that it would be mentally unhygienic to offer them Sex Education?

XIII. ABNORMALITIES; 20 questions, or .02%.

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FRESHMEN: 1. "What causes most children to be deformed?"
2. "Why does a woman sometimes have twins?"
3. "Why is it that some babies are born deformed? Can this be cured or prevented in
any way?"

SOPHOMORE: 1. "Is it the fault of the parent because some children are born deformed?"

JUNIOR: 1. "Is a mother or father responsible for a deformed child?"
2. "Do children inherit blindness?"

SENIOR: 1. "Is the illegitimate child liable to suffer physically and mentally?"
2. "Why are some persons morphedites?"
3. "What is meant when a person is said to be half boy and half girl?"

CONCLUSIONS: 1. Because they know these things exist they desire the information.
2. Some of these questions seem to have a sociological interest, but this conclusion would necessitate knowing the origin of the question.
3. No appreciable difference in the quality of the questions in all four classes.
4. Process of reproduction has never been thoroughly explained, more probably never explained at all.

XIV. COMMENTS ON SEX EDUCATION: 15 responses, or 0.02%.

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**FRESHMEN:**

1. "I think we should have a sex course in the schools."

2. "I think we ought to know more about this proposition. And I would like to know more about it. I think it is the reason so many young people go wrong in this work is because we do not know how to master ourselves to be safe and still enjoy life. I think we can care for ourselves better if we know when we are growing into womanhood more of sex life. Because sometimes things go too long before we know or are told of the importance of this or that which includes this. And I think it would be a fine idea if it would be taught as a course in the school for girls."

**SOPHOMORES:**

1. "I like this study and believe that plants and animals should be a study in the schools.....Should not the boys be taught this problem so they may have as much respect for a girl as for their mother?"

**JUNIOR:**

1. "I do not know of any questions to ask, but I will say that I am glad this sort of work is being started as it is much
needed. I think when a girl is 14 she is old enough to be, and should be told these vital facts. I think that if mothers only knew the desire in a girl's heart to know these things they would certainly "gain enough courage" to tell their daughters. But, on second thought, of course, they do know that desire for they were young girls themselves at one time, but just can't approach the subject. If I ever have a daughter of my own she shall certainly be told those facts before it is too late. Don't you think I'm right? I'm sure you do."

SJR. L. "I do not understand the 'phylosophy' of sex and therefore have no desire to find out further until I may take up the study properly and fully. .......I think sex education would be fine in the schools of Ohio, because this would help advance our minds and those after us."

2. "I feel that if sex education were taught to boys and girls from the age of 11 to 16, there is where most boys and girls to my knowledge were more eager for sex knowledge, and here is where I can remem-
her girls asking questions and receiving false answers that were not sincere from playmates. Although I have no questions in mind, I would have been very thankful to have had a course in sex hygiene when I was in the eighth grade and the first two years in high school. This is my experience on the subject, and I think a course would prove very helpful to young girls, and would like to see a course put into practice."

3. "I think the mothers should teach this. Why don't you leave it to the mothers?"

CONCLUSIONS: 1. The girls have very successfully outlined the whole problem.

2. Research in the eighth grade would be worth while to test the statement of the second senior girl.

3. Senior No. 1 gives evidence that the term 'Sex Education' is not understood or appreciated, at least by her.

CONCLUSION: 15 questions, or .03%.

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FRESHMEN: 1. "How are babies formed?"
2. "How do people have children?"
3. "How does it come that babies exist?"
4. "How are babies started?"
5. "How is it that the male and female organs get together to form life in human peoples?"

SOPHOMORES: 1. "When does the formation of a baby start?"

JUNIOR: 1. "Does sexual intercourse always cause a baby to be born?"

SENIOR: 1. "Will personal contact with a fellow the first time cause the girl to have a child?"
2. "How does reproduction take place?"

CONCLUSIONS: 1. That copulation stands higher with Freshmen in percentage of frequency than in the other classes.
2. There is a tendency toward more sophistication, of an unfortunate type, among the upper classes.
3. If the time is to give information when the child asks for it then it is time to inform these girls.
4. I would not like to call this 'ignorance' innocence.

XVI. BIRTH CONTROL: 12 questions, or .02%.
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FRESHMEN:  
1. "How may birth be controlled other than taking life?"  
2. "How do some women keep from having children?"  
3. "Why do some people keep from having babies, and others have so many?"

SOPHOMORE:  "Is birth control right?"

JUNIOR:  "How can you keep from having children?"

SENIOR:  "Is there any way to keep from having children after marriage?"

CONCLUSIONS: 1. There is only one question showing any moral interest.  
2. Freshmen and all are asking for pure information.

XVII. RECEIVED INFORMATION FROM BOOKS: 12 responses, or .02%.

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FRESHMEN: 1. "I read a book about our age from 12 to womanhood. Therefore understand pretty
well about it.

2. "I have found this out by the study of Biology and a friend told me. (The only girl out of a Biology class of 34 making this statement)

SOPHOMORE:

1. "Information has been partly supplied by the mother and "we have also been 'giving' a faint idea of them in our Home Economics Course".

2. "I think I understand sex pretty well because of a motion picture which was shown to our Biology class. (Likewise, no other girl in the class mentions this.)

SENIOR:

1. "I ask no questions because we have a Doctor's guide book at home which is at my full disposal at any time I wish to use it."

2. Very clean-cut statement as to receiving information from her mother, followed by: "I have read one book and mother has another for me some time later."

3. "Mother has permitted me to read reliable books on the subject of sex 'Tokyology'."

4. "I have read "Relations of Male and Female". Have studied at 'leisure' hours a book on 'Obstetrics'."

5. "I get all of my information from "Betty
CONCLUSIONS: 1. A very small % have access to any books, regardless of the quality.

2. The reliability of the books mentioned could be questioned; to learn the titles of the other books referred to would be a valuable asset.

3. No books were given which are mentioned by Gruenberg (1923) in "High Schools and Sex Education".

4. No books are mentioned as recommended by any school official.

XVIII. PASSION: 12 questions, or .02%.

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FRESHMAN: "Why do some women sell and ruin their lives?"

SOPHOMORE: "What is passion?"

SOPHOMORE: "Is it impossible to resist passions (force not entering)?"

CONCLUSIONS: 1. The lack of physiological information is responsible for these questions.

2. The seniors speak with a more subjective interest than the lower classmates.
3. The fact that this question ranks third in order of frequency with the Seniors and so low with the others, suggests the question: Is this because of experience, sex consciousness, or what? Is this what we should expect?

XIX. AVERSION OR RETICENCE: 10 questions, or .03%.

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FRESHMEN: 1. "Why do people hold such a thing in a conversation?"

2. "Why is it that our mothers do not come to us and tell us about life? Are they afraid or timid or what? I am 16. My mother has never once said anything to me. How does she think I will get this knowledge?...I do not have the nerve or just can't go to her to ask these problems."

SOPHOMORE: 1. "Why do parents evade children's questions about life and thus help to throw the child on the wrong path in life?"

2. "Why has the sex question always been hushed when spoken about?"

JUNIOR: 1. "Why is the problem of sex made fun of?"
SENIOR: 1. "Why is it that a girl when in trouble
would go to anyone else but her own parents
for information on things she does not un-
derstand?"

2. "I don't care to ask a question because I
don't like to discuss the subject or hear
it discussed."

CONCLUSIONS: 1. The situation is felt keenly by these
girls, with one exception. I mean by this
the prudery, taboo, and so on of a large
percent of parents.

XX. INFORMATION RECEIVED FROM OTHERS: 8 responses, or

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The 'Others' are listed below:

FRESHMEN: friend; older sister; aunt; 8th grade work.

SOPHOMORES: sister, and sister.

JUNIOR: Girls in the class; and no source stated.

CONCLUSIONS: 1. Excellent sources in majority of cases,
but six of these ask other questions too.

2. In only one instance is 'School' given
as a source.
3. 'Girls in the class' would be a good subject for a personal interview to learn the type and amount of her information.

XXI. LOVE: 7 questions, or .01%.

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SOPHOMORES: 1. "Is love a sex emotion?"

2. "Is there such a thing as love?"

SENIOR: 1. "How can you tell if you love a person well enough to marry him? Isn't there one and only one true love in a person's life? Some scientists say that you can tell your real mate, because when you kiss it leaves a sweet taste, is that so?"

2. "How much older should the true love be than the girl?"

CONCLUSIONS: 1. No help has been given these Senior girls in choosing a life mate.

2. An indication that the relationship of 'sex' and 'love' is not properly understood.

3. A lack of Biological and Sociological
information is evident, and especially in the Seniors' questions, and just when they need it.

XXII. MARRIAGE: 5 questions, or .008%.

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<tr>
<td>Sen.</td>
<td>2</td>
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</tbody>
</table>

FRESHMAN: 1. "Would it be right to get married and have no children?"

2. "What is the best age to get married?"

"Why?"

JUNIOR: "What are the relations of married people?"

SENIOR: "What, in your estimation, is the proper age for girls and boys marrying?"

CONCLUSIONS: 1. Not so many questions as one would expect.

I wonder if this would be true in a thousand cases.

2. Would we dare to conclude that this indicates that the high school girl is not thinking of marrying?

3. Ignorance of sexual development is again in evidence.

XXIII. DANCING: 5 questions, or .008%. 
Class | No. of Ques. | % of Ques. | *
------|-------------|------------|-----
Fresh. | 1           | .003       | 13th
Soph.  | -           | -          | -
Jun.   | 1           | .01        | 7th
Sen.   | 3           | .02        | 8th

FRESHMAN: "Why is dancing the Charleston harmful to the body of a young girl?"

JUNIOR: "Why do some people, in fact, most people consider dancing wrong?"

SNIOR: "What is the harm of dancing?"

CONCLUSIONS: 1. These questions are from the rural district and the moral question of dancing is always an open one among young people.

2. Again I am surprised at the few numbers of questions. Is dancing an accepted organization for amusement for all young people? Or is it not considered of any sexual importance?

XXIV. HOW TO ANSWER QUESTIONS: 5 questions, or .006%.

Class | No. of Ques. | % of Ques. | *
------|-------------|------------|-----
Fresh. | 1           | .003       | 13th
Soph.  | -           | -          | -
Jun.   | -           | -          | -
Sen.   | 4           | .02        | 8th

FRESHMAN: "This question is not exactly on sex but has something to do with it, what to answer little brothers or sisters when they ask you a direct question about babies or others?"
SENIOR: 1. "How old should children be before discussing the sex problem with them? How much should be told them at first?

2. "Should a girl answer the questions of a boy on the matter if she knew about it?"

CONCLUSIONS: 1. These questions are still the basis of contention among students of the question: when, how, and how much?

2. If high school girls are appreciating this problem to this extent, and this is true of every five girls out of 266, then we may expect the solution of this problem brought to an issue very soon through their demands. Am I reading too much into these questions?

XXIV. VEILS ON BABIES' FACES: 4 questions, or .006%.

<table>
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<td>Sen.</td>
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</table>

These questions were very similar and from the same school. Either the term was a new one in their experience and had made a strong impression, or suggestion was at work.

XXVI. BIRTH MARKS: 4 questions, or .006%.
Class No. of Ques. % of Ques. *
Fresh. 3 .01 11th
Soph. - - -
Jun. 1 .01 7th
Sen. 1 .006 10th

FRESHMEN: 1. "Why do some children have birth marks?"
2. "What is a birth mark?"
3. "Are birth marks caused by fear of the mother?"

JUNIOR: "Are birth marks caused by the mother being frightened over something?"

CONCLUSIONS: 1. The questions are non-sexual.
2. Eager for scientific explanation vs. traditional.

XXVII. MISCARRIAGE: 4 questions, or .006%.
Class No. of Ques. % of Ques. *
Fresh. 1 .003 12th
Soph. - - -
Jun. 2 .02 6th
Sen. 1 .006 10th

FRESHMEN: "What causes 'miscarryages'?"

JUNIOR: "What is miscarriage?" "After a person has had a 'hemorage' does it kill the baby?"

SENIOR: "What are the causes of miscarriages?"

CONCLUSIONS: 1. Lack of proper knowledge and the spelling of terms.
2. Very probably conditioned by recent experience, or at least family experience.
XXVIII. REQUEST FOR BOOKS: 3 questions, or .004%.

<table>
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Does this mean that 'books' have never occurred to the greater number of these girls as a possible source of information?

XXIX. CONSANGUINITY: 2 questions, or .003%.

<table>
<thead>
<tr>
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</tr>
</thead>
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<td>Sen.</td>
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FRESHMEN:
1. "Should relatives, i.e. cousins marry?"
2. "How is it that relations are not supposed to marry each other and when they have children they are insane?"

CONCLUSIONS: A rather unexpected question from a Freshman? Are we to infer that Biological and Sociological courses in the upper grades have answered this question for the other girls?

XXX TO XXV. ONE QUESTION FOR EACH SUBJECT (given below), or .001%.

Engagement: "How long should an engagement last?"
Masturbation: This senior girl wants to know how to help cure her friend of self-abuse.

Sex Appeal: "Why do some girls act so queerly toward the opposite sex?"

Sex and Crime: "What is the relation between sex and crime?" (This was suggested by my 'Introductory Remarks').

Leucorrhea: "What causes the so-called whites?"

**Conclusions:**

1. These are questions of individual interest.
2. We would expect more questions on these subjects from a larger group, as well as other subjects being introduced.
### PART III. CONCLUSIONS.

#### A. General Conclusions on Data.

(These tables are arranged in the order of their frequency.)

<table>
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<th>Non-Sexual</th>
<th>Spooning</th>
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N.B. Of the 77 Seniors about 12 were Juniors, but they failed to indicate their rank on their paper, so I have no means of identification.
1. A general lack of the appreciation of the term 'Sex'; it is unfortunately confused with the term 'Personal Hygiene'.

2. There is no difference in the quality of the questions asked in all four years of High School. This is in agreement with other researches which show that the information tends 'to be picked up' prior to 14 years, or there about; and, further, shows the lack of scientific instruction throughout the high school.

3. Woeful and undesirable amount of ignorance is revealed in both fields, Sex and Personal Hygiene. The same thing might be said of Social Subjects, because the absence of life ideals growing out of these and kindred subjects, dealing with love, marriage, home, children and so on is observed in the questions.

4. The questions do not indicate the 'supposed' interest in marriage, love, courtship, and social life generally accorded to be the main thought of the average high school girl.

5. The interest is mainly grouped around 'Menstruation' and the 'mysteries' of child bearing. A thorough, scientific course in the physiology of the reproductive organs of both sexes would, no doubt relieve repressions and complexes, and neurotic disturbances, if it is true that this is the most mysterious, as the ques-
tions indicate that it is.

6. Although 19% state that their mothers answer all their questions, there is a large percent who add, 'When they ask her'. It would be concluded, then, that the information is not given voluntarily by the mother, and in many instances the information is incomplete.

7. Books, as a source of information, when titles were given, were not of the recommended group.

8. Information when received from others could not be said to be of the most reliable type, with few exceptions.

9. Upon what background do the girls make the statement that 'they have received sufficient information' from these various sources?

10. Very rarely does a girl ask a question which it would not be proper and possible for a well-trained teacher in Physical Education or Biology to answer.

11. There is no difference noted either in the type of question asked by the country or city girl, or in the number.
B. General Criticism of the Procedure.

1. The 'Introductory Remarks' should be more specific, as well as standardized for each of the four high school grades. At present they are too difficult for the average high school trained mind to appreciate.

2. The Data does not cover enough cases upon which to make definite assertions, and draw accurate conclusions.

3. The procedure should have been better standardized, as to time; number in each group; function of local teacher, if present in the room; all possible means of suggestion removed, in seating arrangements, questions asked, and so on.
C. Questions asked by Dr. Richardson's Seniors.

Dr. Richardson, William Penn High School for Girls, Philadelphia, Pennsylvania very generously cooperated with me, and sent me a list of questions which her Senior girls asked in her class of Sex Hygiene. Dr. Richardson sent me these questions in April, 1926, with the statement that her course was so thorough that the girls very seldom had any questions to ask.

However, she sent me the following twenty questions, which I have listed and which I wish to present in comparison with my data, and also for interest and as a suggestion for further research.

ABNORMAL PSYCHOLOGY: 3 questions.

1. What is a moron? an imbecile? an idiot?

2. What is the difference between insanity and feeblemindedness?

ABNORMALITIES (same connotation as used in my grouping):

1. What are twins? How are they conceived?

CHILD BEARING: 3 questions.

1. What is the after-birth?

2. What does the doctor do at birth and why does the mother have to stay in bed two weeks or more?

3. What is an abortion? A miscarriage?

BIRTH CONTROL: 3 questions.

1. What is birth control?
2. Why do poor people have so many children and the rich so few?

PROSTITUTION: 2 questions.
1. Why does not the Government put homes of prostitution out of existence?
2. What is a street walker?

SOCIAL DISEASES: 3 questions.
1. Can syphilis be transmitted by shaking hands?
2. Do you think a young man with sore eyes should use the public wash basin and towels in an office?
3. The young man I go with is having treatment at the doctor’s, and won’t tell me what is the matter. What should I do? Is it gonorrhea?

CURIOUSITY ABOUT MEN AND BOYS: 1 question.
Why can’t boys control their feelings as well as girls?

COARSECUINITY: 2 questions.
1. My father and mother were first cousins. Are we children all right?
2. Is it right for first cousins to marry?

HEREDITY: 2 questions.
1. If my grandfather and father had cancer, should my sister and I look forward to marriage?
2. Can tuberculosis really be cured, so that the person could marry without danger to any children?
EUGENICS: 1 question.

What is eugenics?

BOY AND GIRL ASSOCIATION: 1 question

I am engaged to a young man who always wants to put his hand on me when I think he shouldn't. What can I do? He says that I don't trust him.

CONCLUSIONS:

1. A more thorough background of Social and Personal Hygiene is evident than in my Senior group, with the exception of birth control.

2. The questions are more clearly stated, more scientific terms are used, and the feeling of taboo and prudery does not manifest itself.

3. The fact that these are all the questions Dr. Richardson had to send from her whole class of Senior girls would be an indication of the knowledge possessed by the girls, in other words, the value of such work in the school.
D. General Conclusions.

1. That Social and Personal Hygiene should be offered to students in their natural setting, i.e., whenever they occur and wherever they occur.

2. That a thorough course in Social and Personal Hygiene should be required of every teacher, i.e., all colleges and universities offering educational courses should be prepared to offer fitting courses in Social and Personal Hygiene, as well as Mental Hygiene.

3. That this need is made more emphatic by the results of this research.

4. That 'Sex' should be so presented that it would assume its scientific place in our thinking.

5. The ideal agency to carry on this education is the home, but the home is not prepared, so it is the business of the school to educate the youth of today in order that they be the better parents of tomorrow.
SUGGESTIONS FOR FURTHER RESEARCH.

1. That the results which I have found should be verified by the addition of more data.

2. That a questionnaire be made up to test the knowledge of high school students in regard to sex.

3. That "1" and "2" be used as a check on each other.

4. That a questionnaire be sent to mothers to ascertain how many give their children sex information, when they give it, and what they give.

5. To learn, through the cooperation of divorce courts, the extent and quality of sex education possessed by divorce applicants.

6. Some type of research should be carried on throughout all the grades of school, eighth on down, (1) to learn the type of information desired; (2) to discover the age where 100%, approximately, response can be secured, i.e., the age when the majority is free of sex consciousness.

7. To secure statements from the Deans of Educational Colleges as to their position on 'Required Courses in Social and Personal Hygiene' of all applicants for Teachers' Certificates.

8. To get an approximate estimate of the percentage of high school girls who are 'Sexually retarded in physical development'.

9. To get an approximate estimate of the percentage of
high school girls who are 'sexually retarded in mental development'.

10. Correlate the results of "8" and "9".
BIBLIOGRAPHY


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