

## **False modesty, that protects vice by ignorance / by E.B. Lowry.**

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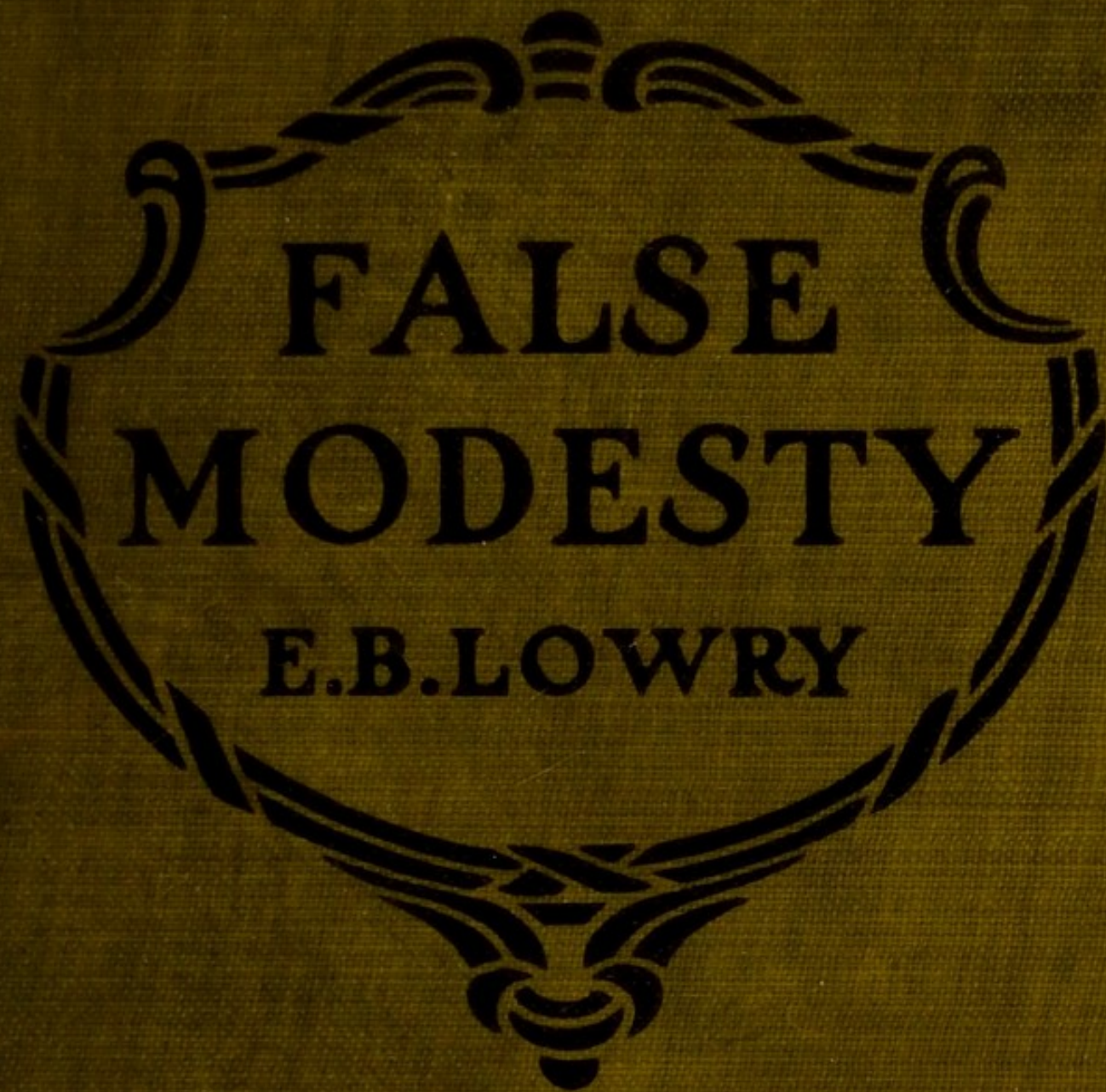
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**FALSE  
MODESTY**

**E.B. LOWRY**



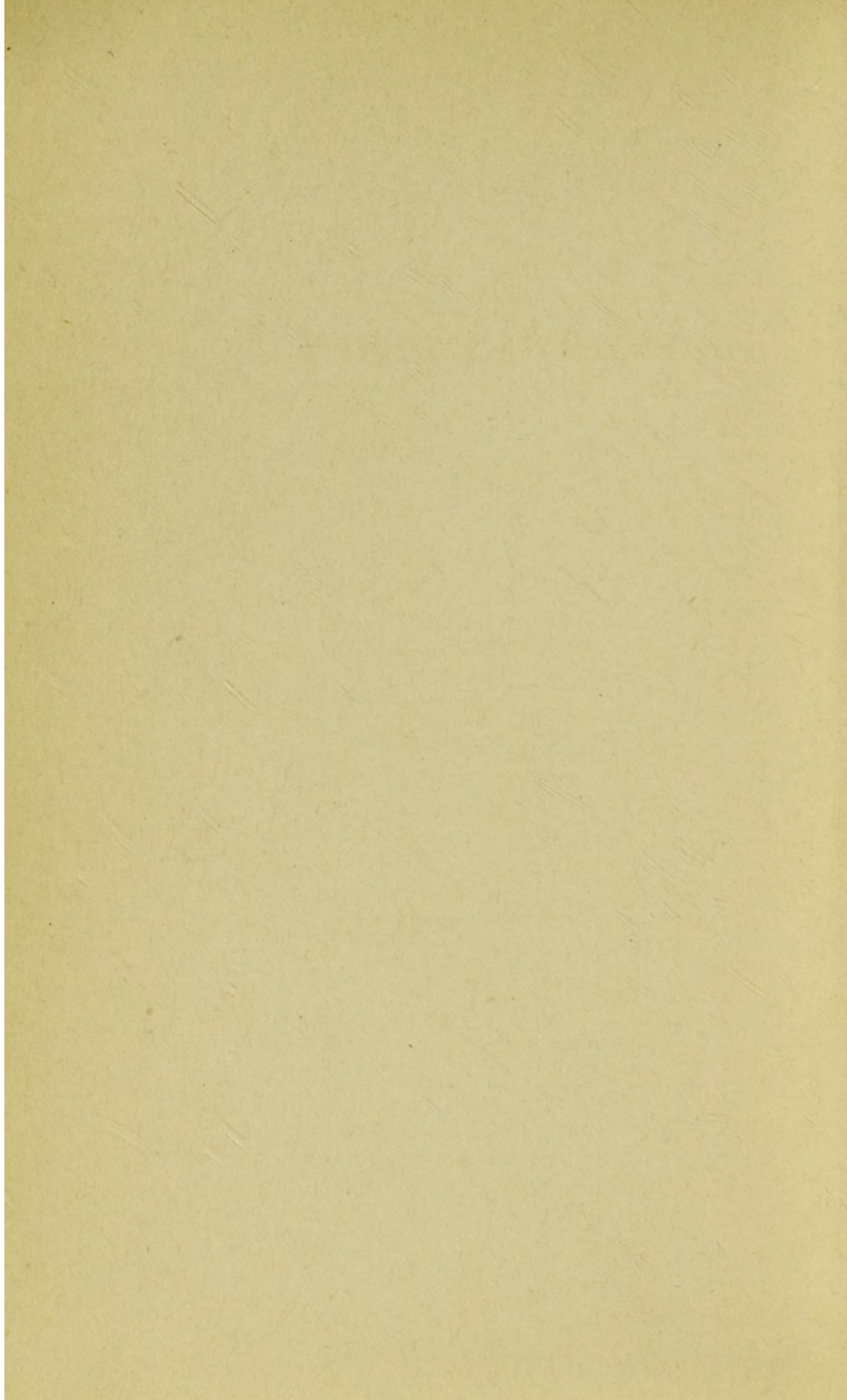
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# FALSE MODESTY

*That Protects Vice by Ignorance*

BY

E. B. LOWRY, M. D.

*Author of*

*"Confidences," "Truths,"*

*"Herself," etc.*



*"Ignorance is not innocence, but sin."*

*—Browning*

CHICAGO

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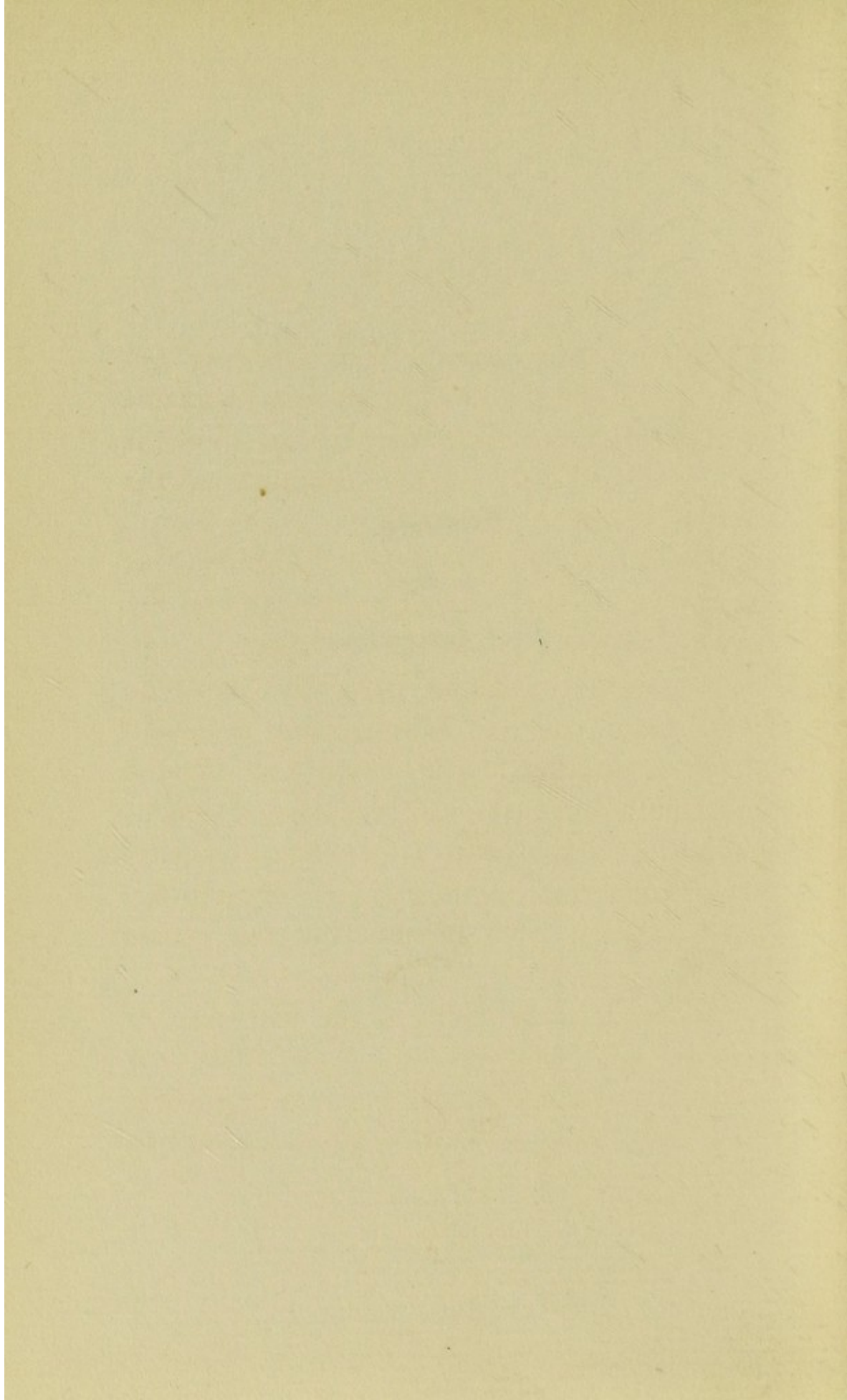
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*Dedicated*  
*to the*  
*Next Generation*





## PREFACE

THE chapters of this book were written and published in a prominent magazine as a sequel to the series that first brought the white slave traffic to the attention of the world in general.

When the appalling extent of this crime, as shown by the campaign of publicity, became known, teachers, ministers, club women, and educators generally began to look for a remedy. Investigation indicated that the cure lay in prevention and that the most potent remedy in prevention was education of the masses to a knowledge of what was transpiring in their own communities, even in their own homes, and the causes for it.

To bring these facts to the attention of fathers and mothers; to show them the necessity of early and proper instruction for both boys and girls in matters pertaining



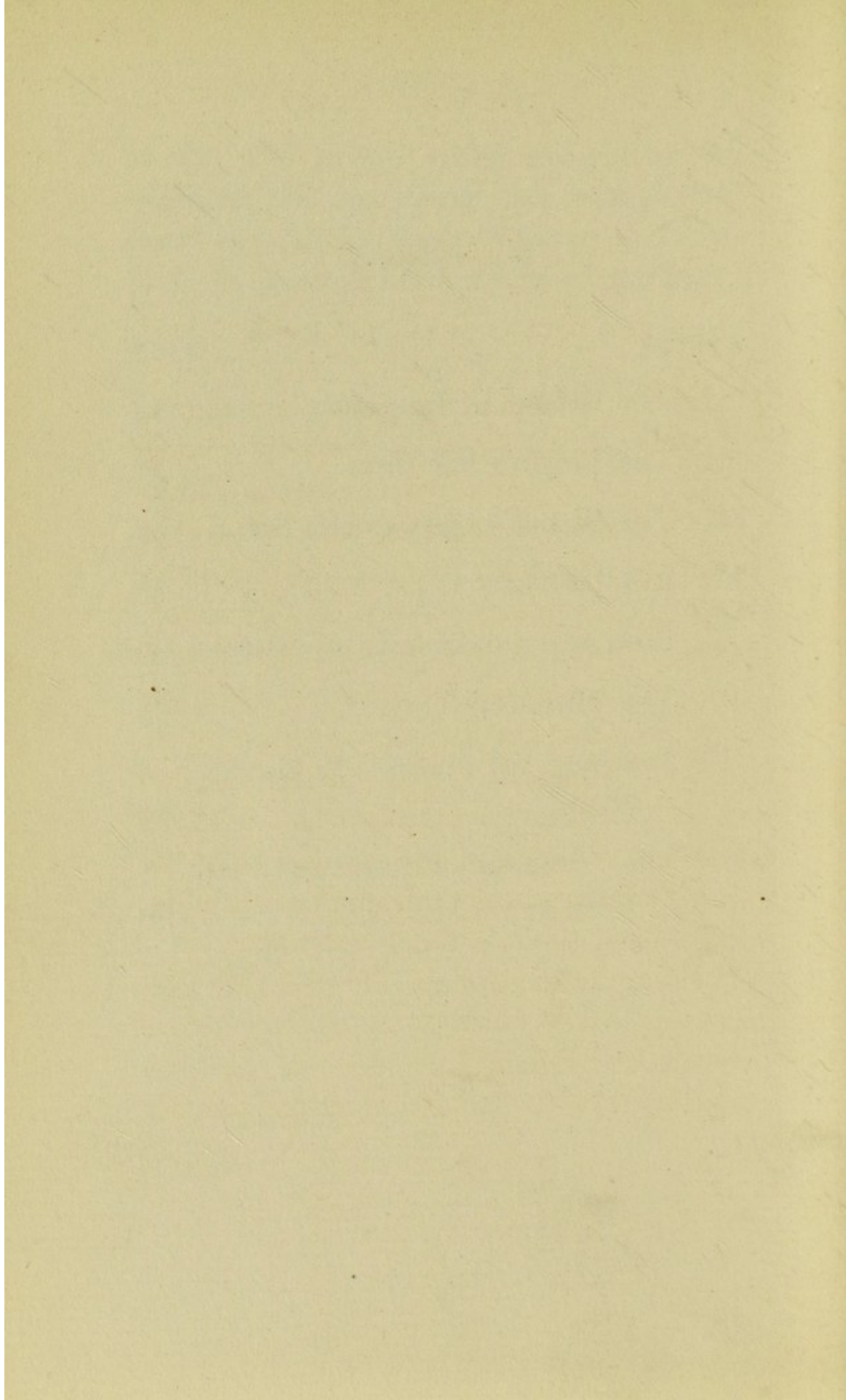
## PREFACE

to sex; and to prove that the parents who withhold this knowledge are committing a crime in allowing their children to fall because of ignorance is the aim of the author.

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## CHAPTER I

### THE RESULTS OF IGNORANCE

**D**URING the last few years the public in general and social workers in particular have been interested in the investigations of the white slave traffic. When the appalling extent of this evil had become known, pastors, club women and educators generally began to look for the remedy for this horrible condition of affairs. Investigation proved that the majority of these fallen girls had made their first misstep or had been led into this life during their adolescent days—before they had any knowledge of the train of consequences that, in all probability, would follow the first thoughtless act.

The Superintendent of The Bedford Reformatory for Women, in an address before the Women's Medical Association of New York City, said: "In a considerable number



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of cases girls have confessed to me that while they were twelve or fourteen years old they had immoral relations with the boys or with young men on their way to or from school. Of course their parents and teachers were ignorant of this. Afterwards when the temptation came, knowing that they had not been chaste, they felt it did not so much matter. A girl of ten or twelve knows enough to know that she is doing wrong, but not enough to realize what the consequences of her actions may be."

The majority of women would be indignant at the suggestion that their sons or daughters even thought of such things, but in many cases investigation would reveal unpleasant surprises. This condition seems to be about as prevalent in the country districts as it is in the cities. It is met with everywhere. In a small farming community of California containing about forty children of school age, it was discovered that immoral practices had been carried on for years among the older children. The school-



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house is situated between two hills and at noon and recess the children dispersed at will on the hills. The situation was revealed through a little girl, a newcomer to the neighborhood, who did not understand the things she saw and so inquired of her mother concerning them.

A short time ago a certain aristocratic city neighborhood was aroused by the revelations made by the investigations of the juvenile court. One undeveloped girl had immoral relations with eighteen boys in her neighborhood, and there were other girls involved. Nearly every neighborhood could reveal some instances of a like nature. Every year girls are taken out of the grammar and high schools because they soon are to become mothers.

The extent of such practices can be realized, in a measure, by the great numbers who seek the various rescue homes. Nearly every city of any size has at least one of these homes and they almost always are full. On a recent visit to one of these homes I saw



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a girl of fourteen, wearing her dresses to her shoe tops and her hair in curls. That girl was to become a mother in a few weeks. In this same home were several girls not much older.

Last fall I wrote an article on this subject for one of the women's magazines. That article brought me a number of letters with rural delivery postmarks asking where the writer, in every case a young girl, could find such a home.

But the girls who reach these homes are only a very small percentage of the ones who have gotten into trouble. By far the greater number do not let matters take their natural course. They have abortions performed. One who has not investigated could hardly conceive of the extent of this practice. I would venture to say that in Chicago alone there is at least one abortion performed every hour. Of course, this is a criminal offense, but it is done nevertheless.

Another and perhaps the most far-reaching result of immoral practices is the



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contraction of one of the diseases often called the black plague. The most deplorable result of this is that it often is the innocent person who suffers from this disease. Practically every woman or girl who leads an immoral life contracts one of these diseases. The men who associate with her also contract it and, in all probability, pass it along to an innocent person.

The erroneous idea common among men that the most common of these diseases, gonorrhoea, is no worse than a bad cold, which men must expect and endure sometime, is lamentable. The persistence of the disease in the deeper structures long after it outwardly has been cured leads to the unexpected communication of it to women, among whom may be the young bride who, as a result, enters upon a period of ill health that ultimately may compel her to submit to the mutilation of her body by an operation to save her life—and many a home is childless.

Statistics tell us that over forty per cent



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of the operations upon women are caused by this terrible blight, usually contracted innocently. Also it is estimated that about seventy per cent of the blindness in the world can be traced to the same dread monster. The other loathsome disease, syphilis, affects the tissues and every part of the body. Although not dangerous to life in its earlier stages, yet some of the obscure cases of nerve or stomach diseases can be traced to this insidious disease. Every physician could, if he would, unfold a sad tale of its consequences. This disease affects not only the man himself, but, should he marry and have children, the innocent babes may pay the penalty of their inheritance. Then, too, at least forty per cent of the childless homes in the world are due to the ravages of one of these diseases. Race suicide with a vengeance!

But with the thousands of deaths and sightless eyes, mute witnesses of the ravages of these plagues, we still are allowing them to continue in their work of destruc-



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tion, making a path far wider and longer than that made by any devastating army. If we saw a venomous snake slipping unawares upon its unsuspecting victim, would we fail to give the warning because we preferred the victim should not know of the existence of the reptile? No! But we allow innocent girls to pay the penalty of ignorance by their lives because false modesty says they should not know anything about these diseases, and that their very names must be spoken in hushed tones. We allow boys to forfeit their birthright of manhood by thoughtless acts ignorantly performed.

It is a lamentable fact that the majority of women and girls are ignorant of the structure of their most important organs. In the majority of schools and colleges where physiology is taught, absolutely nothing is mentioned about the reproductive organs. As far as books or instruction are concerned, the girl is ignorant of their very existence.

If a girl in the business world is in-



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trusted with a delicate piece of machinery, she is taught the structure, use and care of it. Why is it not just as necessary that the girl who is intrusted with the care of delicate organisms upon whose condition depends the health of the future generation be instructed regarding the care of these organs? Instead she is left in absolute ignorance and then blamed if she mars them. If she knew something of their structure and of the harmful results of many practices or acts of carelessness, would she not be better prepared to take the proper care of herself and more liable to develop into a strong, healthy woman?

In one of our prominent colleges for girls a couple of years ago a committee of the students requested the faculty to provide some instruction on this subject, and suggested that it might be given by a woman physician. What did these wise old professors do? Grant the request? No! They absolutely refused, and replied that the young ladies were very immodest to sug-



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gest such a thing. In our schools and colleges the girls are taught the various ologies. They are taught how plants live, grow and reproduce; under what conditions they attain their greatest development. They are taught about the fertilization and development of the seed, how the pollen is carried and deposited. They dissect the ovary and learn of the conditions necessary to the development of the ovum. In zoölogy classes they are taught the life history of animals. They learn of the various modes of reproduction from the lowest to the highest forms of animal life. But when it comes to the reproduction of the human species the books are strangely silent. It is appalling, the ignorance among even married women, regarding the anatomy of their bodies.

A girl upon marriage is expected to learn many things by instinct. When she is intrusted with the care of her first-born, she is expected to know how to care for it, but does she? The other day a highly educated young matron wrote me: "What shall I do



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for my baby?" She then described its condition, but finished by saying: "I know as much about the care of a baby as a six-year-old child does." She had been educated along the usual lines and now finds herself living on a western ranch with no one near competent to advise her or share the responsibility of caring for a baby. The fear that she might, in her ignorance, do something wrong has worried her until she is on the verge of a nervous breakdown.

It is only during comparatively recent years that much attention has been given to certain specific matters pertaining to the public health. As social and economic questions began to be studied, it became evident that much of the time, energy and money required in the treatment of disease was practically wasted because of the continuance of conditions that produced an incessant supply of the disease. It was like employing someone continually to mop up the water flowing from a leak in a reservoir fed by a perpetual spring, instead of repairing



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the leak. The reasonableness of repairing the opening, of dealing with the source of disease, so appealed to the intelligence of the people that they have seconded all efforts of the medical profession in this line.

Within the past few years ophthalmia neonatorum, or birth infection of the eyes, by reason of the fact that it is both dangerous and preventable, has so aroused public sentiment that this menace to the sight of babies is in a fair way to be exterminated. When statistics show that seventy per cent of the blindness in the world can be traced to this cause, we realize the need of war on this great "black plague." Where formerly we spoke pityingly of those who had the misfortune to be "born blind" now we realize that this blindness seldom was due to inheritance but was rather to someone's carelessness or ignorance at the time of the baby's birth, and to our pity is added the condemnation due the parents.

The teaching of hygiene in the public schools, as it too often is taught, is value-



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less. Usually the law requires that a certain number of hours a week be devoted to this particular subject. The letter of the law is fulfilled, but not the spirit, and the children learn very little of the text, or, if by chance they have listened and can answer, they repeat the lessons parrot-like, often repeating the words of the book without any idea of the real meaning of what they are saying. Could not this time be better devoted to practical talks on subjects relating to their everyday life, teaching the children the dangers of certain diseases and their mode of transmission? If the children are taught the consequences of certain acts, would they not avoid them of their own free will?

Did you ever sit in the reading room of a public library and watch someone put his finger or thumb in his mouth and then use it to turn the leaves of a book and at the same time take upon his moistened fingers several dozen germs that would then be conveyed to his mouth? I wonder if



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people realize that many diseases, among which is one of the loathsome black plagues, can be contracted in just this way?

The mouth is not the only place to receive these germs. Did you ever see anyone rub his eyes with dirty fingers and then, later, wonder how his eyes "happened" to be inflamed? We blame so many things upon Providence that really are due to our carelessness or ignorance. We drink from the public drinking cup, wipe our hands and even our faces upon public towels, place pencils, money and numerous other articles of more or less public property in our mouths; we eat apples and other fruits, that have been exposed to the dust of the streets, without washing them; we eat our lunches with soiled fingers, and yet we wonder how we "happen" to contract certain diseases.

During the last generation much good has been accomplished by systems of disinfection and by educating the people to the modes of conveyance of many diseases. If, near us, a smallpox patient should be found, what a



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cry we would raise and how quickly he would be sent to the pesthouse, and kept there until free from all danger of giving the disease! This attention to isolation and other precautions have almost eliminated a disease that at one time was a great menace to civilization and carried off thousands of victims, almost depleting one race of people.

Should a child become ill with diphtheria, scarlet fever, measles or some other contagious disease the house is quarantined immediately, and, after the child recovers, everything is fumigated thoroughly and all danger of contagion removed.

The present war on the great white plague has taught the masses that tuberculosis should not be classed with inherited but with infectious diseases; that it usually is contracted by association with people afflicted with the disease; that its spread is due to ignorance or neglect rather than to environment or inheritance; that the patients should be treated as are those suffering from other infectious diseases; that they should



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be isolated and not allowed to spread the disease broadcast.

Is it not time we were awakening to realize how widely spread are the black plagues, what a menace they are to health, happiness, and even life? Why do we allow the germs of these diseases to be spread broadcast and even cover up their results, thereby protecting the disease and, in reality, nurturing it and assisting in its further distribution? Is it not strange that people afflicted with a grave disease in its contagious stage should be allowed to walk the streets, visit our places of business and amusement, and even are welcomed into our homes, when by so doing we are exposing our loved ones to the danger of contagion?

All over the country, thinking people are awakening to the need of more attention to these matters of such vital importance to the future generation. For years we have given scientific attention to the care and rearing of plants and animals, but we have allowed babies to be raised chiefly by tradition. An



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outsider, a man from Mars, perhaps, might judge that we considered the future generation of the human race of less value than the future generation of plants and animals. We have devoted much time to the breeding of hogs, sheep, horses and cattle. We have given our best energies to combating the blight of wheat and the various other enemies of the "crops." But we taboo the discussion of the black plagues that are destroying and maiming the human race!

In all affairs of business, we consider well spent any time, energy or money that is used in gaining better or more modern methods. We do not say, "My father and grandfather did that way and they got along all right, so I guess their ideas are good enough for me to follow"; yet babies can come by chance and be brought up by instinct in old-fashioned ways that leave a train of sightless eyes and mutilated women.

Fortunately, this is a woman's age and women are awakening to the fact that they have been suffering unnecessarily; that



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many of their aches and pains were not due to Providence but to a lack of knowledge of the laws of hygiene and sanitation. Their experience in business, in the offices and stores, has taught them the necessity of preparation for any work. It is the skilled worker who always demands and obtains the best results in proportion to the energy expended. The one who develops her latent talents will be the winner, not the one who hides them in the earth.

A large portion of the lives of the majority of women is spent in home making and the rearing of children. It is more necessary that she be prepared for this, her life work, than that she be prepared for a temporary position in an office or school, a position which she seldom keeps for more than a few years, after which she takes up her real life work. A woman who tries to guide her household, educate her children, or take her proper place in society without proper education along these lines is like a man who attempts to run his business blind-



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folded. The result is a partial if not an absolute failure instead of the success and happiness that should be the heritage of every woman.

Many a woman judges her children and their needs by her own past. She, perhaps, had an entirely different environment from those of her children and because she came out all right, naturally sees no use in bothering about talking to her girls on matters pertaining to sex. "They will learn these things soon enough," she says when the subject is mentioned. That they either already have learned these things or may be learning them in a manner of which the mother would be the last to approve, she does not take into consideration.



## CHAPTER II

### THE VIRGIN'S SACRIFICE

**I**N every normal girl's heart there is an inborn love of the beautiful and a desire to make herself attractive. This may manifest itself in various ways, according to the environment and culture of the individual. In mere babies we see a tendency to decorate with flowers or ribbons. How much pride the small girl takes in her new dress, her new shoes or new hat! As the girl grows older and enters the business world, her love for the beautiful is encouraged by her companions. She makes a struggle to have as pretty clothes and as many rings as her girl friends. If she is in moderate circumstances, or is dependent upon her own efforts and must buy not only the luxuries but also the necessities of life with her piti-



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fully small wages, she sometimes is tempted to sacrifice health and comfort to have style.

Instead of comfortable shoes with thick soles that would protect her feet from the wet and the heat of the pavements, she buys high-heeled, thin-soled shoes not suited to the shape of her feet. They crowd her toes, throw the foot out of shape and produce corns and bunions, causing the wearer to hobble home every night to nurse her poor, tired, aching feet.

She oftentimes goes without lunches, and sometimes without a good nourishing dinner that she may buy some fancy collar, tie or belt. Sometimes the struggle is too much for her and her health breaks down, or is so injured that the way is paved for tuberculosis or other diseases.

Oftentimes in the midst of her troubles, when she is quite discouraged with the never-ending struggle to make both ends meet, there comes into her life some older girl, more experienced in the ways of the world, a woman that our young girl has ad-



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mired because she always is dressed in the latest and most extreme styles, always has plenty of admiration and invitations to dances, theaters and other places of amusement. This woman tells her of an easy way to obtain the things her heart desires. Not realizing the dangers, she follows the wicked advice of her friend. Sometimes she escapes with a few bruises, but many a girl carries the scars through life. She may take precautions to avoid the natural results of her acts, but she seldom dreams of the risks she is running of contagion from one of the black plagues. It is not uncommon for physicians to be called upon to treat these diseases in young girls.

It usually is supposed that these things are more common in the cities than in the country districts, but the country places are not immune. Few villages have not been invaded by the summer boarders or other travelers, bringing with them city ideas and modern laxity of morals. Every improvement in railroads has brought the country



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and city closer together. The country young people think nothing of running into the city to do their shopping, and besides doing their shopping, they absorb and bring home with them city ideas.

The country girl may go through life to the altar with nothing to hide and nothing to regret, if she has not encountered wrong companions nor inherited traits of recklessness. But the country girl going to the city to work is in great danger. Unless she is possessed of unusual independence and common sense, she soon is tempted to copy the dress and manners of the smart set. She attends questionable places of amusement—cheap imitations of the more expensive resorts. She goes in the company of young men who make a good appearance, who are regarded as good “dressers.” She does this without any regard to their reputation, believing that she is capable of taking care of herself. How often later events prove she is not!

In pioneer times, the girl stayed at home



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and helped with the household tasks. She carded and spun the wool into yarn, wove the cloth and then fashioned it into various garments. In the summer time she canned and dried the fruits and vegetables for the winter's use. The weekly task of baking for a large family was more than one woman could accomplish unaided. The families were large and their needs many, so until a girl married and went to a home of her own, she was needed to help her mother. Hers was a busy life, but it was not all work and no play. During the winter there were the singing school, the husking bee, and the various dances. But all these usually were attended by the whole family, and often several families went in one big sleigh. Seldom did she encounter any men except under the protection of the home roof. Hers was the protected home life.

Times have changed since then. With all the modern inventions that have displaced the home work, the girl is not needed at home to attend to the household duties.



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Where formerly her help was required in weaving, spinning, sewing, cooking and canning, now these things nearly all are done in factories and offices. Besides, her earnings often are required to help out the family income. With all the changes in her work and environment, there has not been any change in her education and preparation. In the protected home life of our ancestors, ignorance might have been regarded as innocence. But things are different now. The opportunities for the misleading of young girls are becoming more plentiful every day. The temptations come to her dressed in such alluring forms that she does not see their dangers. A child attracted by the pretty flower of the thistle has no way of knowing of its thorns unless it has been taught by someone older and more experienced.

Sin is nothing but a mistake, and it proceeds from ignorance! For instance, if I do not know that fire burns, I innocently may put my finger into it. The result of this mistake is the burning of the finger,



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but is has taught me once for all that fire burns. I never again shall put my finger into the fire! So every mistake is a great teacher in the long run. No one is born so perfect as not to commit any mistake or any sin. The girl of the present age must be prepared to meet the temptations thrown about her.

*Everything pertaining to the origin of life, the relationship of the sexes and the sacredness of such matters should be delicately taught the growing girl by her mother or some one competent to speak of such things.*

The existing conditions of the present age should be explained to her in such a way that while she retains her belief and faith in good, clean-minded men, she still will be prepared to cope with those who are not so clean-minded and learn to distrust those who are not willing that the daylight should shine upon their actions. Such knowledge is the best protection a girl entering the business



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world could have, and to allow her to go without it is a crime. If the girl falls because of ignorance, the parents are to blame.

"Why was I not taught these things?" is the cry of many an unfortunate girl.

When to give this instruction must be decided upon by every mother. When a baby is a few weeks old, he suddenly discovers his ability to make sounds. For many months he expresses no definite words, yet all the time he is storing up knowledge to be used later. At a certain age he expresses a desire for something to bite. But before he expresses this desire we make no effort to force him to bite. About this same time, he discovers he is able to creep and so reach the things he desires. A little later he finds that he can stand alone and soon takes his first walking steps.

So it is all through his childhood. The mother does not force knowledge upon her offspring, but she must be ever watchful and when he expresses, in his own way, a desire to try something new or acquire some



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fresh knowledge, she must be prepared to lead him gently to the acquirement of that knowledge. There comes a time in every girl's life, when she will awaken to the realization of some of the wonders of nature and will begin to inquire. Fortunate indeed is the girl whose mother answers her questions fairly and squarely.

I have in mind a girl who, at about the age of ten, had heard some things about the land where the babies grow, and immediately went to her mother and inquired, "Is this true?" Unfortunately, the mother did not realize the necessity of the situation, or was not prepared to meet it, and, being busy, turned her daughter away with the remark, "Little girls must not talk about such things."

That incident changed the girl's entire life. Up to that time she had never had a thought that she had not confided to her mother, but that one rebuff was too much for her sensitive nature, and even after she was a grown woman she could not talk with



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her mother on questions relating to sex. The child soon obtained the information she requested, but she obtained it from older girls, who, perhaps, did not tell it in the nicest manner possible, and the mother had lost her daughter's confidence.

When a girl commences to inquire, she is bound to obtain the knowledge some way, and that soon. Is it not better that the mother should give it to her than that she should receive it from older girls, perhaps in a vulgar manner?

"But I know so little about these things myself, how can I explain them to my child?" says one mother.

It is time for the mothers to commence to study.

When you were entrusted with a daughter you took upon yourself a duty—a duty you must perform. If you were brought up in ignorance and suffered through your mistakes, do not let your daughter do likewise. If it is impossible for you to tell her these things, provide her with books that will



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gently unfold the knowledge to her.\* Above all, never avoid her questions. If you cannot answer them, tell her so honestly; but also tell her that you will help her to obtain the knowledge. Every girl naturally must have a confidante. The first one usually is the mother, but if the mother fails her she turns to someone else and does not always choose wisely. One rebuff from the mother often changes the girl's entire life.

Every mother should talk freely with her young daughter. Enter into her life. Try to remember your own tastes and thoughts at her age. Become her chum and not her dictator. She will reward you by giving you her confidence, and you can have the satisfaction of "Well done, thou good and faithful servant; thou hast been faithful in a few things—enter thou into the joy" of knowing you are saving your daughter. Why do we condemn the unfortunate girl, who, perhaps, has made only one misstep,

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\*See "*Confidences, Talks With a Young Girl Concerning Herself*". By Dr. E. B. Lowry.



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and that through ignorance or misplaced confidence? She did no worse than many of her companions, but they were more worldly wise than she! "Let him who is without sin cast the first stone."



## CHAPTER III

### THE FATHER'S DUTY TO HIS SON

**D**URING the course of his life a boy passes through several stages in which his ideals change greatly, and the things that most appeal to him and interest him change also. But it is a noticeable fact that it always is something heroic or manly that is raised as the goal of his ambition. As a small boy, the friendly policeman usually represents his ideal, showing thus early his respect for law and order, and his greatest ambition is to be a policeman and wear a uniform.

At another stage of his life, when he has been hearing stories of the bravery, courage and strength of the American Indian, he is filled with the desire to run away and join some roving band, don their costumes and



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participate in their deeds of valor. To him the quiet home life seems very "tame" and hardly worth while.

Even the youngest boy in school can be appealed to through stories of knights. The kindergarten story of "Cedric" has made the days much easier for many a primary teacher. With Cedric as an ideal, it is not hard to bring about improvements in the boy's everyday life; for if he would grow to be like Cedric, he must do the things that Cedric did.

A few years later, when he may have been reading stories of the great campaigns of the Civil or Revolutionary Wars, the growing boy is fired with ambition to become like one of their heroes, perhaps even to become a great general. A deep impression is made upon him and for months—it may be years—he lives in a world of camps and campaigns, of bivouacs and battles. He looks forward to the time when he may go to West Point. His everyday life, even, is planned to prepare him for that glo-



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rious time. He drills his younger comrades in the technic of warfare, but teaches them, above all, to obey their captain quickly, correctly and without question.

All through his childhood everything that is manly appeals to him. Among his acquaintances usually is some man who represents to him his ideal of manhood, and whom he consciously or unconsciously tries to imitate. Unfortunately, however, he has not arrived at an age at which he is able to distinguish just what qualities make the man and he is liable to imitate some of the man's faults, thinking they are virtues. In this way the boy, noticing that many men smoke, thinks that smoking must be one of the necessary attributes of manhood, and so he tries to do likewise, counting as nothing the hours of misery that must be endured before he has acquired the desired habit.

If the boy, during his stage of hero worship, encountered only good, clean-minded men, who inspired him with real manly traits, all our social problems would be



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solved during the next generation with very little effort. Unfortunately, the boy, in his progress through life, is thrown with a great many misanthropes who teach him harmful practices. The city boy encounters many whose chief delight seems to be in poisoning his young mind, while the country boy, perhaps during his hour of rest in the shade at noonday, listens with wide open ears to the questionable stories told by the hired man. He is told of the many things a man is privileged to do; he often is the listener to many despicable stories about women and girls, stories that give him a wrong idea of the relations of the sexes, that cause him to believe that there are certain practices that are his privilege by right of sex and which he must exercise if he would be a man. His imagination is so filled with these unwholesome stories that he is unable to see the fallacy of their theories. He does not stop to question why it is that these same men are weak, shiftless and unsuccessful, while his



## FATHER'S DUTY TO HIS SON

father and other clean-minded men are great, strong men, who do things in the world.

We talk about the privileges of motherhood, of the mother's responsibility in shaping the future of her children, but it seems to me that the fathers have as great a privilege and as great a responsibility in the training of their sons and inculcating in their young minds right ideas of the privileges and responsibilities of manhood. In the growing youth's mind there arise many questions that he would like to talk over with his father, but he feels diffident about asking him. Too often the boy grows up and goes away to college without ever talking with his father about manhood.

Many parents do not speak freely with their children on matters of development. Nowadays parents wish their children to know the great truths and are beginning to realize the necessity of teaching these things in a right manner. In all matters concern-



ing his business relations and success, the boy has received careful instruction. He has not been left to work out those problems by himself but is given the benefit of the experiences of those who have trodden the road before. But in this matter, so vital to his whole life, he has been left to clear his own path through the woods. With no guide and bewildered with the new ideas and experiences that crowd upon him, is it any wonder that he loses his way, wanders off the straight path, falls oftentimes into some bog that perhaps was hidden from his sight by the surrounding flowers and to which he has been lured by siren music? A most unusual boy, indeed, would he be if he did not encounter brambles or mudholes. Fortunate is he if he eventually climbs back to the road again with no deep scars to mar his future. Who is to blame for the many falls of youth? Surely not the boy, for he was not capable of seeing the hidden dangers. Is it necessary for every boy to sow his wild oats, seeds of which always may be intrud-



## FATHER'S DUTY TO HIS SON

ing upon his happiness? Could he not be wisely and gently taught by his father that he might avoid the pitfalls which cause him so many regrets in later years?

Hero stories may be made the basis of much valuable instruction. All through the ages we find examples of wholesome men who lived clean lives, keeping their bodies strong and healthful and conserving their energies that they might be used in doing noble deeds. Men who wasted their energies in their youth by riotous living might, indeed, for a few years, seem to be achieving great success, but before long the dissipation told on their systems and they were unable to continue. Could we know the secret history of many brilliant men who shone for a time as stars of the first magnitude, but, like the comet, enjoyed only a brief appearance, we would find the cause of their setting lies in some of the mistakes of youth. Why is it so many brilliant men are nipped off in the very beginning of their careers by paralysis or some other disease



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of obscure origin? No one but the man himself or the old family physician would be able to answer such a question.

A mild attack of gonorrhoea in youth may leave a few remaining germs which, years later, may be communicated to the bride and cause her death or sterility. Indeed, it is possible for this disease to so affect the life-giving elements of the man that they are incapable of performing their function.

I believe every boy wishes to become a strong, well-developed, successful man. No boy ever deliberately planned otherwise. There are careless boys and thoughtless boys—boys who follow courses and practice habits that ultimately must defeat success and end in disappointment, but such a course always denotes carelessness or ignorance—never deliberately planned action. If the average boy desires to make the most of his life, and deliberately plans to use his time and opportunities in the best way, he always succeeds. His success is sure, although it may not be along the lines first planned, for



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he may develop new and unexpected talents. Many of our most successful men tried many avenues before they found the one best suited to them. Many others have waked up to the fact that they have wasted many years and dissipated much energy before they planned out their life's course. Although they may achieve great success, they always feel that this success might have been greater if they had not wasted so many precious years before finding their real work.

In school days the boy is led by the wise teacher to see the right way of gaining the knowledge he needs. But there is a knowledge of the structure of the body, of the meaning of certain desires, of the functions of their organs, the necessity for cleanliness, the results of abuse and the danger of acquiring certain diseases known as the black plagues, that cannot be given in the public schools by the teachers; that cannot be given by the mothers, for the boy is inclined to think, "Oh, you're not a man; you can't understand a man." Who, then, is to



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give this knowledge so necessary to the boy's welfare? It is the father's duty to see that the boy is given this knowledge and given it in the right manner and early enough to forestall wrong ideas.

It is not the poor boy of the city streets alone that is most in need of this knowledge. In the city, various organizations make it their chief business to look after the youth, providing healthful amusements, good companions and various helpful suggestions. The country boy has none of these. Very little effort is used or is thought necessary to save the country boys. But the tendency of the country is cityward and generally the country youth becomes the city youth. Upon the training he has received before going to the city, upon the ideals he cherishes, depend his future actions. "I'd have done better if I'd known better," said a fine specimen of redeemed young manhood as he recounted some of his experiences to the city minister, "but it wasn't the temptations of the city which proved to be my undoing. I was lost



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before I came here—lost to virtue, honor, truth—and I lost these attributes on the farm.”

No one can come in contact with children and young people without feeling the need of a united effort on the part of parents, physicians and teachers to lessen the immoral tendencies, with their degrading effects, to which the present generation is subjected. Knowledge of the right sort will prevent many nervous wrecks caused by the boy reading literature sent out by various questionable medical houses which instill into his young mind a fear that he unconsciously is drifting into a dangerous condition, when in reality nature is simply asserting itself and there is no cause to worry.

Many parents realize the need of giving such instruction, but hesitate on account of ignorance of facts or of the best manner of presenting such sacred subjects, so the instruction is postponed from day to day until it is too late. Then the regrets.

How to present this knowledge to the



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child depends upon his age, environment and circumstances. With the very young child who lives almost entirely in a world of imagination, the poetical fancies often can be used to good advantage. But when the boy has reached a school age and associates with older boys, things begin to assume more natural proportions and the world takes on a more real aspect. Then it is the boy wants more material explanations, demands practical truths. A man can ill afford to allow vulgar representations of these most sacred truths to be given to his boy by his companions, but he may rest assured they will be, and the boy will listen unless this has been forestalled by knowledge given by a wise parent. Fortunate is the boy whose father is a companion to him. The man who can break away from his business cares, become his boy's chum, take long walks with him, talking about the wonders and mysteries of nature, gradually leading up to nature's method of reproducing her kind,



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and teaching him the sacredness of the human body, will be fully repaid for his effort.\*

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\*See "*Truths, Talks with a Boy Concerning Himself*," by Dr. E. B. Lowry.



## CHAPTER IV

### RURAL PITFALLS

**I**N all our large cities there are a number of rescue homes whose work it is to shelter unfortunate girls, care for them when they are sick, and then help them get started in a wholesome life.

A short time ago, in talking with the superintendent of one of the largest of these homes (an institution in which every week are born five or six little mites of humanity), I was surprised and shocked to hear him make the statement that at least seven-tenths of the girls who came to his institution met misfortune, not in the city, but in the small towns or country districts. To me it seemed unbelievable—and yet the records prove his statements. Oftentimes these girls are from the best families in the towns, and the fathers of the babes frequently are highly



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respected men of the community. When the girls found they were in trouble they came to the city without any idea of where they were going or what was to become of them—their future was merely conjectural.

They reach these institutions through various channels. Some come through the physicians who finally have been consulted, some through the various church workers, and others through the many charitable institutions.

These homes do a noble work. It is not fair that the unfortunate girl should be required all her life to pay the penalty of one indiscreet act. Working from this standpoint, the future of both the girl and her child are taken into consideration, and the entire matter kept secret. Wherever it is possible, able lawyers find the father and persuade him to make the child legitimate. In some cases where this is impossible the child is adopted into a good home and the girl is freed from the meshes of trouble into which she ignorantly cast herself. This often



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is considered advisable, both for the sake of the mother and for her child. The attitude of society toward such a girl makes it almost impossible for her to earn a living for both herself and child, while she would be able to support herself alone. From the child's standpoint it is considered advisable to have it brought up as an honored member of a good family, rather than to be required to go through life with the stigma of illegitimacy—a stigma that is thrown at it continually, from the time it is old enough to associate with other children.

Rural folk have been so accustomed to hear of the "wicked city" with its dance halls and other places of amusement, that country people have gone serenely on their way feeling sorry for the city with its evil and vice. They read of the numerous charitable institutions that are filled with unfortunate humanity, and imitate the Pharisee with his "holier than thou" expression, serene in their belief that their little town is free from all these immoralities. Is it not



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time they awakened and threw off their cloak of self-satisfaction, in the light of the fact that the city, instead of being entirely a den of shame, really is a friend in disguise—a true friend who is taking care of the country's unfortunates? I am firmly convinced that in proportion to the number of population, there is, to say the least, not any more vice or immorality in the city than in the country. The only difference is, that in the cities those of every kind flock together, the papers record all the cases of vice, but in the country towns these cases are hushed up or are sent secretly to the city to be cared for.

In the small towns it is not uncommon for a number of young girls to go to the railroad station to "see the train come in," or to meet a couple of girls wandering aimlessly about the streets after nightfall. Perchance one of these girls goes wrong. Madam Grundy at once says, "I always thought she was rather 'flip'!" If Madam had such a thought in her mind, and if Madam was a good Christian, was it not her duty to do



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something to save this girl before it was too late? We spend much time on fancy work for the heathen; why not a little time in counsel that will save our girls?

It is natural for the young girl to crave companionship. Laughter and good times are necessary for her growth. We say the young girl must not meet men and boys on the street corners. Where will she meet them? In the public library? That is one common place. Of course, home is the best place, but is she free to invite them there? Were you ever a young girl, and did you try it? And did your brothers and sisters and even your parents make your life miserable for days afterwards by teasing you about your "beau"? You resolved never to do it again. But that did not mean you intended to forego the pleasure of the companionship. Oh, no! It meant you would meet your boy friends somewhere else.

In nearly every small town, as soon as the mail comes in, the young people flock to the postoffice, not so much because the



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mail is important as because there they have an opportunity to meet and chat with other young people and probably make "dates" for the evening. In the evening the young people usually couple off and stroll about the more quiet streets or take long rides into the country. All this is perfectly proper and natural, but the danger is that these long hours spent alone lead to other things. It is in the long rides that many a girl finds her downfall.

A girl in her teens lives in a world of romance—a world of ideals. With the dawn of maturity in sexual functions, there normally arises a group of sensations and emotions that are entirely new to the child. Unless fitting explanations be given by the parent, wrong interpretations often are evolved in the childish mind and the way is opened for various immoral practices and for the establishment of nervous disorders. If the child is properly instructed at the age of puberty and then given to understand that later, whenever she experiences any new



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emotions, the mother can and will explain them, the child will be saved much unnecessary worry and disaster.

The unexplained and all-pervading sexual emotions play havoc with the nervous system of the maturing girl. Partly from innate modesty and partly from generations of training, she does not seek the explanations in the outspoken manner of the boy. Instead, she dreams and broods over them and forms mental, if not physical, habits of self-abuse. A recent letter from a young girl, who had read one of my magazine articles, revealed to me that the writer had tormented herself all her life with regrets about one childish act. She had brooded over it until she had become convinced that she was not fitted to marry any good man, while her very letter of confession revealed to me an exceptionally pure mind and a strong character.

Another evil, due to the habit parents have of trying to protect the young girl by curtailing her liberty, is the inevitable revolt against a seemingly cruel dictatorship. This



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revolt may take various forms. Sometimes it is in the reading of forbidden books. How few are the girls who have not kept a sentimental novel hidden carefully away under the mattress or in some other secret place, to be slyly read and cried over! Many girls develop a morbid taste for suggestive literature. If you could watch the girls alone in the reading-room of a public library, you would find them taking from the shelves various medical dictionaries and encyclopedias, poring over those pages pertaining to sex matters, sometimes even tearing out the leaves. How unfortunate is the stand the majority of parents take towards this natural craving of the young girl! If the parent unexpectedly finds the girl reading one of these sensational novels, what happens? The book is taken away, perhaps thrown into the fire, and the girl is commanded to read no more such books. The result? The girl feels she has been treated unjustly, and resents the attitude of her mother; the in-born feeling of liberty and justice is aroused



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and—she obtains another book, finds a new hiding place, is a little more secretive, broods more than ever. The remedy? Sit down and read the book or portions of it with the child, point out its crudities and impossibilities. She will not be slow to appreciate them. Then place in her hands books that will satisfy her curiosity and romantic ideals, yet will lead her to a more healthy way of thinking. Mothers will find that every effort thus made will be well repaid.

An adventurous spirit is common to all healthy children, and this not infrequently impels them to the commission of various offenses “just for fun.” Nevertheless, the moral principle of “fair play” and a “square deal” is prominent. Although impatient of authority and intolerant of tradition, the girl is susceptible to reason and can be led easily. This susceptibility to reason is nevertheless often counterbalanced by sentimentalism. This quality tends to an exalted admiration for the male sex with an inability to see their shortcomings. This creates in the girl



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a state of mind in which she may commit any folly, and because of which she really cannot be considered mentally responsible. It is during this period of her life that the girl needs tender guidance—not enforced restriction. She should be safeguarded by knowledge given gently and kindly by her mother or some one better fitted by experience to impart such knowledge. Then when she is thrown alone with male companions she is not taken unawares by revelations that are new and which in her ignorance she would be unable to combat.

At this age, too, a girl's future taste in literature is formed and her future occupation mapped out; hence it is most imperative that she should have some confidante, older and wiser than she, to whom she can talk freely about all matters close to her heart and who will kindly and wisely direct without antagonizing by a show of authority. Has your daughter such a confidante?



## CHAPTER V

### WOMAN'S INHUMANITY TO WOMAN

A LITTLE child saw the rainbow in the sky and wondered. Running to her mother, she questioned her. The mother told of the fairy pot of gold at the end of the iris, which would give to its possessor everything one could ask or wish. The path that led to this wonderful pot lay along a streak of sunshine. The way was bordered with beautiful flowers, lighted by wonderful rosy lights and enlivened by the joyous songs of many birds.

The child desired the rainbow, and started out in search of it. At first, she went singing and skipping along the path. Soon the little feet began to grow weary and the steps to lag. Sometimes she stumbled, but still, with her eyes on the end of the rainbow, she continued on her way, oblivious



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of the dangers lying concealed ahead. After a while she made one misstep and fell! She cut her cheek and sprained her ankle so severely that when she tried to arise she could not. Her injuries pained her so she could not keep back the tears. Bravely she looked up to see the birds, the flowers and the wonderful rainbow. But alas! they all had vanished and in their places were dark clouds and threatening showers. Poor little child! Utterly discouraged, she put down her head and wept. A long time she sat thus; then, suddenly, she heard a faint sound, and, looking up tearfully, she saw the darkest cloud had parted, showing a silver lining. From behind the cloud the sun was struggling to emerge, although as yet it had succeeded in sending forth only one tiny ray of light. But, best of all, right in the spot lighted by the tiny ray, stood her mother with outstretched arms, ready to lift and carry her home! Gently the mother took her and dressed her wounds. She did not reproach the child, for she realized she



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had erred through ignorance only and already had paid the penalty. Although she would carry through life the scar made on her cheek by the treacherous stone, yet she had learned her lesson and would make no more journeys in unknown paths, hunting for the mythical pot of gold!

A young girl, just bordering on womanhood, saw from a distance the wonderful social world in which her elders lived; she felt many new and unexplained sensations; she saw the little brothers and sisters who had come to live at her friends' homes, and she wondered! Soon she, too, went to her mother and questioned. She was told of the wonderful fairyland where the babies stay until the stork, sent by the doctor, brings them to the mothers in the homes. Later, her friends told her of the wonderful social world, of the many pleasures there unfolded. This wonderful world was filled with happy people who sang, danced, walked or rode along beautiful streets.

The young girl desired love and fun and



## WOMAN'S INHUMANITY

laughter, so she went gaily on her way, tasting of the pleasures that came to her. At first everything seemed joyous, but soon she, too, stumbled! Still, she did not heed the warnings. Then came the time when she made one misstep. Bravely she tried to arise, but she was young and ignorant of the ways of the world. The helping hand was nowhere to be seen; instead there were many hands, of those she hitherto had considered her friends, pushing and holding her down!

Many a girl who has made one misstep (through ignorance, usually) gladly would lead a pure life, but it is very difficult for her to overcome social prejudice sufficiently to obtain a position. Those who should be her friends are the ones who now turn away. If a child, through ignorance, became injured, we would not blame it; but we allow a young girl to go out and encounter dangers and temptations without preparing her to meet them or instructing her as



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to the possible consequences. Then when she is injured, we immediately condemn her!

This is a strange world, in which we have two standards of morality—one for the man and the other for the woman. All admit this should not be, but by our actions we help to perpetuate the error. When a young man and a young woman sin together—neither blameless, neither wholly to blame—what is the sequence? The woman is condemned and cast out into outermost darkness, out from polite society, with never a chance to redeem herself. But the man! He only has been sowing his wild oats, and is freely forgiven and received with open arms into our best homes!

A certain young girl made one misstep, tried to redeem herself, was unable to do so, and entered the only door open to her—that of a disreputable house. At one time she escaped, but, owing to her reception by the world, she went back to the evil life. Finally, when rescued by social workers, she said: "When I am asked why, after I



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escaped from this life, I ever went back to it again, I answer, 'Every time I tried to do right, some one was ready to down me; and, seeing nothing else for me to do, I returned to this abhorrent business.' "

Although we are ashamed to admit it, it is a fact that the hands most often extended to keep a fallen woman down are woman's hands. A man has a sense of fellowship for other men which prompts him to protect his erring brother. He will shield him wherever possible. But women are different. They have not this same sense of fellowship for each other. Women who read this may resent this statement, but, nevertheless, on fair consideration, they will be compelled to admit its truth. If a young girl makes a mistake, who is it that whispers it to her friends? Who is it that refuses to recognize her on the street? Who is it that refuses to give her a position in which she can work and redeem herself?

For so many generations women have been so limited in their environment and ideas of



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the ways of the world that their outlook upon life has become narrowed. Having always lived virtuous lives (sometimes because of the absence of temptation), they cannot understand why a girl of character can be led to do the things she should not do. They forgive the boys who sow their wild oats—pass it off with “boys will be boys.” Girls will be girls, too, and they are just as human as boys, neither better nor worse. Generations of training have caused them to be more retiring, more strict in their ideas of right and wrong, but they are just as liable to err. There are always plenty of so-called friends who will help to pull them from the narrow path. A great many girls say that the cause of their downfall was the advice and example of associates leading irregular lives. The girls of this class are scattered through the community to an extent hard to realize by people who have not had any special interest in these matters, and are a menace to the daughters of respectable,



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hard-working families with whom they come in contact, but their numbers and influence will decrease with the spread of sex knowledge.

Whatever may be the reason that leads a girl into an immoral life, the physical as well as the moral results usually are serious. If she is so fortunate as not to contract one of the black plagues, there is apt to be a general disturbance of the entire nervous system, which makes it difficult to concentrate one's mind and to engage in steady employment, or to exercise the will-power necessary to break away from the old life. Whatever may be the effect upon men, women cannot live this life with impunity. One important result is the unfitting for a regular life. Many a girl tires and would gladly turn to something else, but little do we realize the difficulty she has to face. If she can overcome social prejudice sufficiently to get a position, she finds regular hours and regular duties most irksome. Any restraint or super-



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vision of her actions is even more so, and the breaking of will-power makes it impossible to persist in the face of difficulties. The longer the irregular life has lasted the more difficult it is to adjust herself to normal surroundings.



## CHAPTER VI

### THE HOMELESS GIRLS

THE public parks have been called the public parlors of the city. Various reasons are given for their popularity. One of the most distinctive was that given by a certain young lady: "We have no other place to go where we can enjoy a few moments' uninterrupted conversation." Poor homeless girls!

A comfortable home, with a place to entertain friends, should be possible for every woman who works, but by strange turnings of fortune's wheel, the woman who works the hardest oftentimes has the poorest place to live, while she who does nothing but seek to amuse and beautify herself frequently has a luxurious home.

For girls who live in furnished rooms, boarding has become a serious problem since



## FALSE MODESTY

the increased cost of living has raised the room rent and the price of board and clothes, without a corresponding raise in salaries. The country girl comes to the city to work or to attend school and, wishing to live as economically as possible, frequently takes a "furnished room" and does "light house-keeping." One who has not experienced it cannot know exactly what this means. It means hurrying in the morning to get breakfast, which usually consists of a roll and a cup of poor coffee; it means hurrying at night to get dinner, which too often comprises cheap and unnutritious baker's stuff, with perhaps a bowl of canned soup. As expressed by one woman, it means "living out of a bag." Small wonder that the country girl, used to good, nutritious food and a quiet life, breaks down under the strain of the continuous hurry without sufficient nourishment to provide the extra energy.

The problem of meals is not the only one that confronts this girl. The next problem is where to entertain her friends. Her social



## THE HOMELESS GIRLS

nature has been well developed and, having been accustomed all her life to the companionship of those of her own age, she feels the need of this association now. At her work or at the church on Sunday she meets some congenial young people and would like to have them call on her. But where? In many of the houses where furnished rooms are rented, even the "parlor" has been transformed into a rented room, so the roomers must entertain their callers in their own rooms or nowhere. Many of the rooms are furnished with this in view, and by the aid of a sanitary couch or folding bed are made to resemble a sitting room as nearly as possible. In the higher priced rooms, very cozy results often are obtained, but where two girls must share a hall bedroom there is not much extra space for the things that make a room livable, even if there were money to provide them. In some places where girls lodge they are not allowed to have company in their rooms and therefore meet their men friends on the street, in the parks and



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in less desirable places. Even if there is a common living-room in the house the girl must receive her callers with the consciousness that all the other "roomers" are making a furtive inspection of her friends and are storing up comments to be used the next time she meets them. Then she will hear their unsolicited and unwelcome opinions, intermingled with more or less well-meant advice. Fortunately for these girls, there are many excellent entertainments, lectures and concerts which they can attend with very little expense. The great cities try to help their girls!

In the rural towns certain advantages to the workers in the way of decreased cost of living and less crowded quarters are offered, but at the same time there too often is a social dreariness that offsets the charm of fresh air and grass and trees. Here the girl has not the same chance for self-improvement that the city employe has. She has a comfortable room in which to sleep, but often she, too, has no place in which to



## THE HOMELESS GIRLS

entertain her friends. Recreational facilities are sadly lacking in most of the small towns, and young women need relaxation and enjoyment to counteract the effect of long hours spent in close rooms, at nerve-racking employments. The girl who works should have the delights of youth which economic independence seems inclined to wrest from her.

In every town, no matter how small, there are some homeless girls—girls whose real homes are in other towns, but whom the necessities of business have placed in the list of boarders. Among these might be named the stenographers and other office girls, the clerks in the stores, the telephone operators, the girls doing housework and the teachers in the public schools. What a lonesome life some of these teachers lead! Custom seems to have set them apart, to regard them as different from other people. The teacher feels as a stranger in a strange land. She is welcomed into society—only in a way. Soon after school opens in the fall



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the school board gives a reception to which all the teachers are invited and at which she meets—the other teachers. A few of the ladies call upon her. A few invite several of the teachers to dinner. All this is appreciated, but through it all the poor teachers are made to feel that they are in a class by themselves. They always are invited together and the conversation is principally upon school matters. People seem to think that teachers are incapable of talking or even thinking of anything but school—school all the time. Small wonder the teachers grow to hate the very word school and long to go some place where they are considered like other people.

There are other homeless girls besides the teachers, and they also feel the lack of home and social life. The stenographers perhaps have the hardest time. They have not even the reception by the school board, and their work places them in separate offices where they have not the opportunity of meeting others of their own vocation.



## THE HOMELESS GIRLS

The clerks usually have a better time than other girls, for their work throws them in contact with many people and gives them opportunities of becoming acquainted. The maids doing housework are not to be envied, for their social requirements are almost entirely neglected. Many refined girls would prefer housework to office work if the long hours and social oblivion could be eliminated.

The women of the smaller towns could make it possible for all these girls to find homelike apartments. It might be considered a Christian act for the ladies' societies to consider these strangers in the town; to make them feel that some one is interested in them personally; to invite them where they will meet some of the young people in other walks of life. Perhaps you will be surprised at how quickly these lonesome girls will respond to a little individual interest, and you might discover some very interesting and congenial friends.

The social side could be met by local societies or the extension of national organ-



## FALSE MODESTY

izations. The girls, if brought together, could work well in some organization of their own which would furnish them instruction and recreation and which would counteract the more or less deadening influence of a small town, barren of moral and intellectual stimulus. But this must be under some permanent organization of home women; otherwise it would not continue long. There is considerable class feeling in some towns, and girls in the various avenues of life clique together.

The home girls—that is, the girls whose parents live in the town—belong to the various “sets.” Life is not so forlorn for them, as they are enabled to derive considerable enjoyment from a round of parties and picnics.

But the outsider finds the various sets surrounded by insurmountable barriers. She cannot follow their example, for she has no place where she is free to entertain. The only way the homeless girls can enter-



## THE HOMELESS GIRLS

tain is for several to club together and hire a hall. This rarely is feasible, for they cannot afford it. By the time a girl on an average salary has paid for her room, board, laundry, clothes, and necessary incidentals, she has very little left for the entertaining of her friends. Indeed, it often is hard for her to "make ends meet," especially if, like the teachers, she must save enough during nine months to live on during her three months' enforced vacation. These various sets or cliques might be brought together for mutual good and enjoyment. Then the social side might be met without much expense.

What happens when there is no provision made for this social side of the girl's nature? It is suppressed as long as possible. The girl grows morbid and pessimistic. Having no outside interests, she becomes narrow and self-centered—"old-maidish." Continually dwelling on herself causes her to magnify every little affair. Eventually she



## FALSE MODESTY

degenerates into a nervous semi-invalid, unhappy herself and a source of unhappiness for others.

If not this, after the social side has been suppressed for a period, there comes a time when the girl feels she must have an outlet for her pent-up energies. Too frequently at this period she jumps at the first opportunity that presents itself. She goes out in company that in her normal state would not interest her. She attends places and does things that are contrary to her early training. For the time being she is another person and really is not accountable for her actions. One thing leads to another until some day she makes a misstep. Later she may drift to one of the homes for unfortunate girls, or to a hospital to be treated for a condition due to the ravages of one of the black plagues. What the future holds in store for such a girl, cannot be predicted. Should she meet true friends, even now her life may become very useful. Having learned life's lesson, she may develop



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into a very helpful woman. Surely, she will be able to understand the trials that beset young girls, and will be well suited to guide their steps aright.

Another possible future for the homeless girl is an uncongenial marriage. Women crave home life, some one to care for them. Finding it impossible to get this in a boarding-house, they naturally look elsewhere. Marriage seems a possible solution of their problems, and they rush into it without proper thought or preparation. As a result, there is a rude awakening for them in a few months, or, perhaps, in a few days. How often we hear some woman remark, "If I had to do it over again, I would never marry." Yet it is not marriage itself that is to blame, but the unequal mating. All young women have ideals of home and husband, but, becoming discouraged with their present environment and despairing of the "right one" ever putting in appearance, they marry some one who possesses some of the requirements, without stopping



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to think of the possibilities of an unhappy married life.

That the women all over the country are giving some attention to this matter of filling the social needs of working girls is evident. The women of Yonkers, N. Y., have established a woman's institute for the exclusive use of domestic servants. Here the girls may meet friends and spend their evenings in attractive club rooms. The dues are not large, and in addition to the recreational features there are classes in domestic science and an employment bureau for those who desire to make use of them.

The Young Women's Christian Association is doing some excellent systematic work. In some of the larger rural towns they have established club rooms and provided lectures and classes in various subjects, besides recreational advantages. The dues are so small that all who wish can take advantage of its offerings.

But in the great majority of small towns there is need for a greater effort along these



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lines if we would preserve the future happiness of these strangers in our communities.



## CHAPTER VII

### TEACHING THE SCIENCE OF MOTHERHOOD

**I**N some countries, every able-bodied man is required to serve three years of military service. In this way the country hopes, in time of war, to be prepared with efficient men to protect its inhabitants and their homes. Some one has suggested that, to prepare for the protection of the future generation in time of peace, women should be required to pass through a period of training lasting just as long, but devoting themselves to the study of the care of children, hygiene and nursing. Even women who never become mothers themselves, in this way, would learn general principles of psychology, hygiene and the care of the sick that they might make use of in every station of life. Medical certificates regarding the



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capacity for marriage certainly are of more importance than those for military service.

All over the country thinking people are awakening to the need of more attention to the raising of children. They are beginning to realize that it is to the children here and the children to come that the world must look for its regeneration.

Luther Burbank has made his name immortal by his work in improving the plant family. The government and private individuals have seconded his efforts until we have accurate knowledge as to how to produce the best possible specimen of any species. Now we need a Luther Burbank to study the improvement of the human plants.

For years we have devoted scientific attention to the breeding of hogs, sheep, horses and cattle, but have given very little or no thought to the proper conditions for improving the quality of children. They are allowed to come by chance and sometimes under the worst possible conditions. Some time ago the government appropriated two hundred



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and fifty thousand dollars for the purpose of breeding the right type of mule for the army. This same government maintains a leper colony in Molokai, where lepers are allowed to marry and perpetuate their kind. Is not the coming generation of human beings of as much importance as the future generation of mules?

Every child has a right to be born well. An undesired child never should be brought into the world. An undesired child or a child of parents who are not in good bodily or mental condition comes into the world with an inheritance that perhaps never is overcome. How can we expect children of parents with criminal tendencies to become good citizens?

The many children born in circumstances under which the expectant mother has been subjected to fright or cruel treatment are handicapped in the very beginning of their life race. Maternal impressions from fright or physical violence are undoubtedly followed by the birth of individuals malformed



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and in many respects with altered minds. Although some biologists try to deny this, the coincidence is too widely observed to admit of doubt, although the precise manner in which the effect is produced has not been clearly demonstrated. Sufficient is known to make it of the utmost importance that, in the interest of her offspring, the expectant mother be not subject to sudden violent mechanical force or to any great nervous shock. Great disturbances in the expectant mother's health also has its effect upon the child. The erroneous idea that there is no life before the third or fourth month allows many conscientious women to attempt measures that will cause the discharge of the products of conception. These measures not only are dangerous to the health or life of the woman, but, in the event of their proving unsuccessful, may result in the birth of a deformed or a mentally defective child.

Parents who have become degenerate from the immoderate use of alcohol or other stimulants or those who are afflicted with one



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of the black plagues furnish further examples of the birth of deficient offspring.

Education of parents in the proper hygiene for the expectant mother and as to the dangers from certain diseases, especially the black plagues, will protect the future generation from many of the present menaces and also will materially aid in the war against race suicide. Some states are requiring a tuberculin test for cattle, with the object of aiding in the subduing of the great white plague, but these states pay no attention to the black plagues which are producing so much havoc in the human race.

Agitation for the prevention of race suicide has dominated the popular fancy, but the majority do not seem to take in account the black plagues as a possible factor, neither do they seem to consider that numbers do not always mean power. The strength of an army lies not so much in its number as in its character—a few strong, well-trained men can do again as much as the same number of weak, inefficient ones. The



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world cannot have too many of the right sort of children, but quality rather than quantity should be the aim. There already are too many human mishaps. Many of to-day's problems regarding education and like subjects would right themselves naturally if all fathers and all mothers loved their children. Those who love their children will want to provide the best possible schools for them.

The necessity of education of women in matters pertaining to their health and to the health of the future generation is being realized by educators of every country. Only a few years ago the students of one of our prominent schools for girls were called immodest because they suggested that a woman physician be employed to give them instruction in these much misunderstood subjects. Great strides have been taken in this line since then. Now, the foremost schools and colleges are adding these subjects to their regular curriculum.

Recently, in one of our western universi-



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ties, an elective course has been planned for the women students on the rearing of babies. As soon as it was announced, forty students immediately expressed a desire to enter these classes. The course is in charge of a woman physician and is of a decidedly practical nature. For instance, one day it is planned that the doctor will take her pupils to a hospital, where she will lecture while a nurse bathes a baby.

Another school recently has offered a three months' course for young women; this course to include anatomy and hygiene of the female organs, instructions for the expectant mother, general care of babies, with especial attention to bathing, clothing and diet, and general care of the sick in the homes. An opportunity also is provided for those who wish to obtain sufficient hospital experience to be able to recognize important symptoms of disease.

At one large college for girls, the freshman course of lectures in hygiene is compulsory. An elective course in advanced



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human physiology is offered; also a course in municipal sanitation open to seniors and juniors. This course, since it was first offered, has been largely attended. The original investigations done by this class in relation to water supply, disposal of sewerage, control of tuberculosis, etc., in their own home towns is very awakening and in some cases has been productive of much good. At the close of the senior year four lectures are given upon reproduction, maternity and the care of young children. These lectures are attended by nearly every senior.

The associate professor in the department of physical education of one state university says: "Here all the first and second year students attend class in physical education four times a week, and the first three weeks of the first term are devoted to lectures on hygiene as follows: The discussion of the necessities of life and their hygienic value; air, deep breathing, ventilation; water, baths, drinking water, relations to certain diseases; food, clothing, exercise and recre-



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ation; the dangers to health from external influences, from weather and climate, infections, accidents, the home care of the sick; then a brief description of the female generative organs, the processes of ovulation and menstruation, the most prominent physical differences between the sexes; followed by an exceedingly direct talk on the ways to promote and retain the normal functions of these organs, the immediate and remote effects of negligence, the necessity for preserving the equilibrium between the nutritive, generative and nervous systems, and the place of exercise and recreation in such preservation; and, lastly, occasional talks on subjects as rest and sleep, mental cures, fatigue, elimination and eugenics.

In Chicago, Mrs. Ella Flagg Young, the Superintendent of Schools, has introduced into the public schools a course that includes hygiene and general nursing. Parents' meetings are held evenings, at which able lecturers give plain talks that are designed to



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aid parents in the proper training of their children in sex knowledge.

In Salt Lake City the board of education has adopted what they consider the best books on this subject for children. Many other cities are doing likewise. Some states have commenced to prepare teachers to present the subject in the schools, by requiring that their normal schools furnish a course of instruction in sexual hygiene to their students.

If proper sex knowledge is taught in our schools and in the homes, instead of the traditional policy of confused silence resulting from false modesty, it will, as Havelock Ellis says, "modify our social conventions, enter our family life, transform our moral outlook, and reinspire our religion and our philosophy."

As usual, the women's clubs are in the van with this new educational movement. Several clubs already have planned to have a woman physician give one or more talks



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at a meeting open to all women. Where the movement is new in a town, the first talk usually is especially designed to impress upon the women hearers the need of this education. Many women realize in a vague way the necessity, but the full force of their needs has not been brought home to them. Later, definite talks may be given on the anatomy and care of the female organs; the black plagues, what they are and how they produce their terrible results; the best way to give needed instruction to the boys and girls.

In several high schools it has been arranged to have a woman physician give the girls at least one talk on the anatomy and care of the female organs, while a male physician gives the boys a similar talk. By so doing it is hoped to instill into the minds of the growing girls the right ideas of the natural functions of these organs and the dangers of abuse.

This educational wave is not limited to the United States, but is going over the civ-



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ilized world. Germany and other countries of Europe are in advance of this country in teaching sexual hygiene in their public schools.

But women who have not received instruction in sex knowledge at school need not despair, for at least one correspondence school has provided a course suited to the home woman. Not only that, several books have been published recently that aim to tell in suitable language the things that should be known by every woman concerning her own body and its care.\* There have been books in the past, but they either were not explicit enough or were too technical to meet the demands of the majority of women.

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\*See "*Herself: Talks to Women Concerning Themselves*," by Dr. E. B. Lowry.



## CHAPTER VIII

### THE COMING EDUCATIONAL REFORM

“**A**S the twig is bent, so the tree inclines.” This is as applicable to the human twigs as to the plant. Upon the training a child receives during the early years of his life, upon the ideals engendered during that period, depends, to a large extent, the entire course of his after life.

This does not mean that he is to be neglected in later years, for, until he has reached manhood's estate, and especially during his adolescent days, he needs a firm, wise counselor. A boy or girl who has been trained rightly up to the age of twelve or fourteen seldom will go astray very far. By that time his habits and ideals are rooted quite firmly, and it would take an unusually strong wind, or influence, to detach them.

The training of a child should commence



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the moment it is born. It is possible to so "spoil" a child the first three days of its life that there will be no peace nor comfort in the home unless it is being coddled and waited upon continually. The baby tyrant soon learns if father is to be his slave. He soon learns if father's rest at night is to be undisturbed, or if long night walks are to be the regular program.

A baby should be trained from birth in habits of regularity by being fed and bathed at definite periods. Now is the time, also, to establish regular habits that will prevent that bane of future health—constipation.

If you want your child to end his days in the insane asylum, or become a degenerate from solitary vice, neglect his generative organs when he is small. The generative organs of both the boy and the girl have a secretion which if allowed to remain acts as an irritant to the parts. It is as necessary to keep these parts clean as it is to keep the nose or any other organ free from dirt or accumulated secretions.



## FALSE MODESTY

From birth, the foreskin of the boy should be retracted every day and the parts thoroughly cleansed. The same is true of the girl. If the parts are not cleansed, there is a constant irritation which causes the child to rub the parts, and the habit of self-abuse is started. Make it a point to cleanse these parts thoroughly every day and as soon as the child is old enough teach him to do it. It will prevent many disorders in later life. Perhaps the boy, or girl, needs a circumcision. Have your family physician make an examination and be sure.

If you want your child to come to believe that you are an untruthful or an unreliable person, or that you are not conversant with the things that you should know, begin to tell him falsehoods and evade the truth when he is small. When your child of four or five asks you where the baby came from, tell him some fanciful story about the stork bringing it, or that you found it under a cabbage leaf. He will find out soon that



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you have lied to him and will not bother you with other questions.

If you want to instill into your child's mind vulgar ideas about the most sacred relations, turn him away, when he begins to inquire, by saying, "Shame! you must not talk about such things."

But if you are a true parent and want to retain the confidence of your child and have him learn the truthful meaning of the most intimate and sacred relations, tell him the truth *always*. When the child commences to inquire where the baby came from, explain about the flowers and the birds with their nests. Then explain that baby grew in a little nest right under mother's heart, and that is the reason why mother loves her child so much. Explain the necessity of caring for any mother who is carrying the baby in its little nest. It is not necessary to go into details. Children are satisfied with very simple explanations, but they must be truthful. If mother and father do



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not always tell the truth, they cannot blame the child if it tells a falsehood.

Before the child enters school at the age of six, it should know where babies come from, and the dangers of self-abuse. Otherwise it will be instructed, by some playmate, in various vices. A number of girls have told me that they were taught the habit of self-abuse when they were only four or five years old.

See that the child's clothing is not tight, so as to irritate the delicate organs. See that it eats only plain, nourishing food. Give it a moderate amount of sweets and very little meat. A limited amount of pure, home-made candy is good for a child, but a small quantity of cheap stuff is harmful. Keep the child interested at home if you do not want him to get the habit of roaming the streets. The long winter evenings should be well spent in reading helpful books or in quiet amusements. Let the children pop corn and pull candy once in a while. It will do them good and instill a love of home.



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Study your child to see his inclinations. Do not try to force your boy to follow your occupation, or to take up some profession that makes a nice appearance. If he is inclined to mechanics, put him in a shop or in a technical school and let him learn to be an expert in the line for which he is adapted, instead of making him a second-rate lawyer or doctor who has a constant struggle to eke out a bare living.

When your children have the usual children's diseases, do not treat them as a matter of little importance. Many a man or woman is sterile for life owing to a neglected case of mumps that affected the testicles or ovaries. Many a person owes a chronic inflammation of the kidneys to an attack of the measles that was considered too light to consult a doctor.

When your daughter is at the age of puberty, see that she rests a day or two at her menstrual period. It even would be better to keep her out of school for a year than to have her spend the remainder of her



## FALSE MODESTY

life as a nervous invalid, which condition often results from strain at the age of puberty. Watch her that she does not enter exciting contests that cause too great a strain on her nervous system. She needs exercise, but it should be of a light, nerve-quieting kind, as walking or swimming.

Take an interest in the schools your children attend and see that they are suited to your child's needs. Do not have your boy learn ideas that will make him a fop and spoil him for a useful life. Do not have your girl placed in a position where she ruins herself for wifehood and motherhood in order to keep up with her classes. There is too much of a tendency in the public schools to require the same amount of work from all children. Only harm results from such a course, for all children are not built or gifted alike. No farmer would think of training a race horse and a plow horse in the same manner. There is as much difference in children and their needs as there is in colts.



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We have given more attention to the raising of colts than we have of children. The government has a department to experiment and produce the best results in the raising of plants and animals. It provides lectures and instruction to teach ordinary people how to make the most of their property—their animals and gardens. We need a department that is organized to teach men and women how to care for themselves and produce the best quality in children.

Thinking people cannot fail to realize the need of a change in our methods of education. As Dr. Eliot, former president of Harvard, has said, "The policy of silence in matters pertaining to sex has failed disastrously." We cannot blind our eyes to the prevalence of the black plague in every community. We cannot fail to realize that many boys and young men are wasting the best years of their lives and their best energies in a course of living that can reap only disaster and regrets. We cannot deny the fact that every year some girls from each com-



## FALSE MODESTY

munity either are entering upon an immoral life or, at least, are making missteps that will affect their entire lives. Every physician could, if he would, give many instances that have come under his care.

Realizing all these facts, and realizing also the necessity for some remedy, we pause to inquiry, "What is the remedy?"

The first and most potent, in my estimation, is EDUCATION.

Then the question arises as to how and by whom this instruction is to be given. The ideal plan is for parents to instruct their own children. But this often is impossible, for several reasons. First, in every community there are some parents who do not realize their duty to their children, or who neglect that duty. Second, there are many parents who want to instruct their children, but are unable to do so on account of their own lack of knowledge of these subjects. We expect the teachers in the public schools to shoulder all the duties we neglect, and, as usual, they



## COMING EDUCATIONAL REFORM

are willing to do this. But, again, there is a stone in the road, for many of the teachers themselves have not received proper instruction along these lines—not from any lack of willingness on their part, but from an inability to obtain the instruction. Even if the teachers were prepared to give the instruction, it would be impossible to do so at the present time in all public schools, for all parents would not appreciate the need, and the horrified prudists would criticize severely.

Who, then, is to take the initiative? Why, the women's clubs, the ladies' aid and the home missionary societies! They always are ready to shoulder any responsibility that no one else will. They are at the bottom of nearly all reforms. Somehow, they always find time and a way to advance any movement that is for the betterment of the community. I anticipate that before long they will take up this matter of sex hygiene systematically, educating first the parents and then the sons and daughters. *It is the*



## FALSE MODESTY

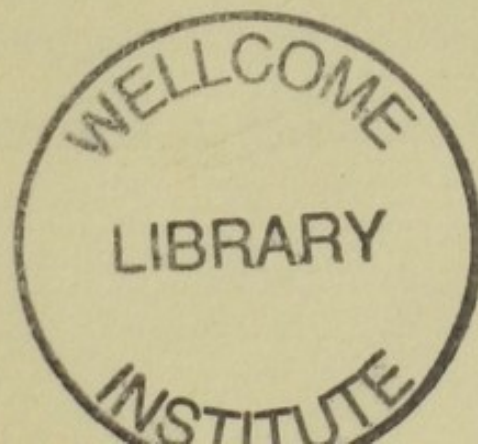
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### PUBLISHER'S NOTE

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