

Should
"Sex Hygiene"
be taught in our
Public Schools?

The Single Standard
True Marriage

BY
WILLIAM J. BATTLE
WINNIPEG, MAN.



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PRICE TWENTY FIVE CENTS

"I am a part of God's great plan,
So I'll cheerfully do the best I can."

"Blessed are the pure in heart, for they shall
see God."

Ignorance is a fruitful source of vice; therefore
wise instruction of the young is a good preventative
and a wise investment.

"Stronger than dark is the light
Stronger than wrong is the right."

During the last few years over fifty social survey
commissions have investigated the social evil in
States, Cities, Towns and Municipalities, and almost
without exception these commissions recommend
the teaching of "Sex Hygiene" in the public schools.



WILLIAM J. BATTLE

NO ONE TOLD HER

She was just in the bloom of life's morning;
She was happy and free and fair;
And a glance in her bright eyes would tell you
Of nothing but innocence there.

She was waiting for some one to tell her,
As she stood with reluctant feet,
On the banks of the wonderful river
Where childhood and womanhood meet.

She waited but still no one told her
The secret of life so sublime;
And she held not the safeguard of knowledge
In life's beautiful morning time.

The flower, so sweetly unfolding,
Was crushed by a rough hand one day,
And the jewel, so sacred, so precious,
Was stolen and cast away.

—Selected.

SHOULD SEX HYGIENE BE TAUGHT IN OUR PUBLIC SCHOOLS?

"Sex Hygiene, what does it mean?
Mentally, physically, socially clean."

The story of social vice that annually drags down to shame and despair scores of young girls, curses an appalling number of the young men of our land, renders many homes childless, destroys domestic happiness, has at last been told, not in all its blackness, for no mind or language is equal to the task, but with sufficient detail to challenge attention. Without revealing facts that would horrify even those who claim that this vice question is greatly exaggerated, or those who think that it is a hoax of the medical profession, or a hobby of the police or the lawyers, let us honestly face the issue, believing as we must, the reports of many vice commissions and social workers; let us seek a remedy, not a temporary one of suppression alone, but a remedy that will assure us a robust health and morality, not only for our day, but for the days to come, so that the yet unborn may be saved from the suffering and disease which many through ignorance to-day endure.

It is not unnatural that while seeking a remedy, we should turn to education and public schools, the usual channels where knowledge is imparted, but it is surprising to hear people voice their objections to sex hygiene being introduced into our schools. It is said that the home and school should co-operate in the teaching of sex-hygiene. This opinion is sound to this extent, that in cultivated and refined families, in which the parents possess sufficient knowledge of the whole subject, the needed instruction will best come to the children through the mother and father, beginning at a proper age. All children ask questions on the subject. Their curiosity is aroused early, and is usually very pointedly expressed. The asking of questions should invariably be the mother's precious opportunity to describe to the child, with delicacy and reserve, but truthfully, the mother's part in the production of the human infant. By so doing, the mother will establish a new bond between herself and child, and will acquire a strong claim on its abiding affection. Every father competent for the task should see that his boys understand the natural and wholesome process of reproduction, and the great physical dangers which accompany violation of the moral law in this respect. Let us ask the question honestly, what percentage of homes are qualified to teach sex hygiene? That a distressingly large number of homes have no ideals regarding the matter, and that a very large number of fathers and mothers do not have that personal relationship with their children which will make the teaching of sex hygiene effective, is a fact only too well-known.

The argument that the teaching of sex hygiene to boys will suggest evil, which they would not otherwise have thought of, is negated by every worker with boys. Every one familiar with boy life upon the school grounds or upon the corner lot knows that boys pick up misinformation of a most unfortunate and debasing sort. Friends of the teaching of sex hygiene in school contend that the school should teach the subject in order to disinfect the villainous teaching which the boys receive among their mates.

The assertion that the teaching of sex hygiene will break down modesty and self-control, is purely an assertion and nothing more. Nobody has proved it or can prove it. Are married women, who are familiar with sex life, any less modest than unmarried women who are not? Knowledge does not breed immodesty, and ignorance certainly is not the mother of modesty. Is there an instance known where one of them lost modesty or had lower ideals of womanhood because of such instruction? We must conclude that such instruction does not impair modesty, and that it gives an insight into life's relations and a poise of character and wisdom in action which ignorance of sex could never.

A word in regard to what seems the most successful way of introducing the subject of sex hygiene in the schools.

1. It should be taught by the regular teachers of the school, who are qualified for this work, and not by special teachers brought in for that purpose. The hiring of special teachers over-emphasizes the subject and stirs up antagonism in the community.

2. The subject, if possible, should be taught as a part of the regular course in physical education or physiology or nature study. The natural approach in the elementary school is through a carefully graded course in nature study which shall gradually develop the knowledge of sex relations by the study of the pollination of flowers, the mating of birds and all other animals. This process of development would be natural. There would be no shocking of sensibilities. The knowledge would flower and bear its natural fruit. Its study would be preparatory to more definite instruction in the higher grades.

3. Only such phrases of the subject should be taught as are necessary to give the boys and girls at various periods of life needed instruction and direction. Such instruction could be adapted to local conditions.

4. Since the question of sex is more a moral question than a scientific one, it should be taught by teachers who are possessed with a great personality and leadership. All will agree that a person of strong sex consciousness, who could not handle such subjects without embarrassment, should never give sex instruction to scholars. All such topics should be treated with delicacy and reserve, but without shame. Any school that undertakes instruction in sex hygiene with these principles may expect success and not failure as the result of their efforts.

Let us now take up the question as to whether it would be desirable to have it taught if right conditions prevail, in other words, is the introduction

of sex physiology into the school curriculum something which we should ask for and as soon as expedient, bring about. My own opinion is in the affirmative. I believe that boys and girls at the proper age have a right to know the nature of their bodies and the function which their bodily organs play in life. I believe they have an undeniable claim on society for such knowledge. It would be ludicrous, if it were not tragical, that we are teaching the nature and care of the teeth and stomach and lungs, and the hygiene of eating and sleeping and exercise, but utterly ignore the most potential function of life. We are silent on these matters of physiology which have most to do with the happiness of the individual and the welfare of the race. Surely, the knowledge of sex, rightly taught in the public schools, would be a saving power to thousands upon thousands of men and women. It would also, in time, create a public which would be intelligent and responsive to all social, economic and governmental conditions which foster social vice. Such a public is a prime condition of reform and advancement. Let us not, however, delude ourselves by the fond belief that knowledge is a sure corrective of evil. If knowledge would save the race, the problem would be simple. Knowledge does not determine action unless it awakens feeling. One must not only know what is best, but he must want to do the best, or he will not do it. It is the "want to" that moves to action.

If our human world is to be made better in ways which seem so vitally and imperatively important,

there must be more intelligent and devoted mutual helpfulness between men and women and boys and girls. Men and women who desire social reform and personal regeneration, the safeguard and development of the home and individual, must see to it that the "want to's" are properly equipped. The teaching of "Sex Hygiene" is one of the most effective weapons available.

Remember the words of Tennyson

"Self-reverence, self-knowledge and self-control,
These three alone lead life to sovereign power."

THE PRICE SHE PAYS**By W. C. Poole**

She sins her sin, but not alone,
Another sinned with her that day,
And yet for ages men have known
She must the full price pay:
She bears the curse of sin, while he
To blight another life goes free.

She sins her sin of scarlet hue,
She bears its guilt and shame,
She, who was once like morning dew,
Can never right her name;
And he goes forth to call her fool,
Who just to please him was his tool.

O God! make bare Thy mighty arm,
Let Justice reign one day,
And smite the man who dares to harm
A woman on life's way;
And in the hearts of men awake
A sense of justice for her sake.

And if I wrongly ask again,
Lord God, I pray forgive,
But mark the man as Thou didst Cain,
Unfit with men to live;
Give him a mark that all may know
The jungle beast where he may go.

THE SINGLE STANDARD

The Bible has one standard of morality for man and woman alike. The young husband is as much under obligation to bring a pure life to his bride, as the bride to her husband. A clean soul and a white life is God's demand on man and woman.

The Dominion of Canada dealt the "double standard" a terrific blow when in 1913 it amended the Criminal Code, making it possible to convict "the men found in certain houses" as well as the female inmates.

Many times during the past two years have mothers and fathers said to me, "What am I to do for my boys?" I have yet to hear the first father to say, "What am I to do for my girls?" Only one mother has approached me in the interest of her girl; few mothers express any anxiety for their girls; on the other hand they seem to have the impression that boys are in more danger than girls in the life of temptation. I want to reverse that thought in every mother's heart; our girls stand in more danger than our boys. Girls do not have an equal chance with boys. Society will condemn a girl for doing the very thing that it will overlook in a boy. Did

it ever occur to you how boys will stick together, and how girls will pass on the other side when one of their number leaves the straight path? The double standard places every girl at a disadvantage in many ways.

What is more, when a man has induced a girl to yield herself to him under the pretence of love or the promise of marriage, more often than not he will later refuse to marry her and will seek a girl whose honor is unstained.

If a girl steps aside from the path of virtue in the slightest degree, she is written down as bad and all the gossip hounds of society will chase her to ruin.

Let me further say that the difference between the man who seduces the woman to ruin and the man who helps to continue her in that life of shame, is not so great as some would like to think. A big brutal man pushes a fair maiden off the sidewalk of life into the mud of the street. That, you say, was inhuman and cruel. Yes, it was. But there followed him a man who, instead of helping the fallen woman rise, pushes her still deeper in the mire. Another followed and did likewise. Every man who participates in that vice, instead of helping his fallen sister rise, helps to sink her to lower levels. If the curse of outraged innocence falls on the head of the first transgressor, it will also fall on every succeeding participant in this crime against womanhood. I cannot understand how a man with any respect for pure womanhood, with the memory of a holy mother and the love of a pure sister in his heart can bring him-

self to this desecration and destruction of womanhood.

Thank God, in spite of the accursed latitude of the double standard, numberless men have breasted the buffetings of temptation's swelling waves and have swam into the port of perfect control where they have been welcomed by priceless treasures—girls who have kept their affections pure and their honor unstained.

Young men, if you want the companionship of a pure, virtuous girl, then be sober and virtuous yourself. There is no man who women honor so deeply as the man of chaste life. The unity of such lives alone makes possible the true home, and the righteous nation.

"O, young men, pray to be kept whole,
From bringing down a weaker soul."

TWO VERDICTS

She was a woman, worn and thin,
Whom the world condemned for a single sin,
They cast her out on the King's highway,
And passed her by as they went to pray.

He was a man, and more to blame,
But the world spared him a breath of shame,
Under his feet he saw her lie,
But raised his head and passed her by.

They were the people who went to pray,
At the temple of God on a holy day.
They scorned the woman, forgave the man—
It was ever thus, since the world began.

Time passed on and the woman died,
On the cross of shame she was crucified;
But the world was stern and would not yield,
So they buried her in the Potter's Field.

The man died, too, and they buried him
In a casket of cloth, with a silver rim;
And said, as they turned from his grave away:
"We have buried an honest man to-day."

Two mortals, knocking at heaven's gate,
Stood face to face to enquire their fate;
He carried a passport with earthly sign,
And she a pardon from Love divine.

O, ye, who judge between virtue and vice,
Which, think you, entered Paradise?
Not he whom the world had said would win,
For the woman alone was ushered in.

TRUE MARRIAGE

Love is such a giant power that it seems to gather strength from obstructions, and at every difficulty rises to higher might. It is all-dominant, all-conquering; a grand leveller which can bring down to its own universal line of equalization the proudest heights, and remove the most stubborn impediments: "Like death, it levels all ranks and lays the shepherd's crook beside the scepter." There is no hope of resisting it, for it outwatches the most vigilant—submerges everything, acquiring strength as it proceeds; ever growing, nay, growing out of itself. Love is the light, the majesty of life, that principle to which, after all our struggling, and writhing, and twisting, all things must be resolved.

Love's darts are silver; when they turn to fire in a noble heart, they impart a portion of that heavenly flame which is their element. Love is of such a refining, elevating character, that it expels all that is mean and base; bids us think noble thoughts, do great deeds, and changes our common clay into fine gold. It illuminates our path, dark and mysterious as it may be, with torchlights lit from the one great light.

The love that makes memory happy and home beautiful, forms the sunlight of our earliest consciousness, beaming gratefully along the path of maturity, and its radiance lingering till the shadow of death darkens them all together.

But there is another love—that which blends young hearts in blissful unity, and, for the time, so ignores past ties and affections, as to make willing

separation of the son from his father's house, and the daughter from all the sweet endearments of her childhood's home, to go out together, and rear for themselves an altar, around which shall cluster all the cares and delights the anxieties and sympathies, of the family relationship; this love, if pure, unselfish, and discreet, constitutes the chief usefulness and happiness of human life. Without it there would be no organized households, and, consequently, none of that earnest endeavor for competence and respectability, which is the mainspring to human effort.

Love is the sun of life; most beautiful in morning and evening—but warmest and steadiest at noon. It is the sun of the soul. Life without love is worse than death; a world without sun. The love which does not lead to labor will soon die out, and the thankfulness which does not embody itself in sacrifice is already changing to ingratitude.

Love rises superior to adversity, and towers in sublime beauty above the niggardly selfishness of the world, misfortune cannot suppress it; enmity cannot alienate it; temptation cannot enslave it.

When two souls come together, each seeking to magnify the other, each in a subordinate sense, worshipping the other, each helps the other; the two flying together so that each wing beat of the one helps each wing beat of the other—when two souls come together thus, they are lovers, and when such lives are united in holy wedlock born out of a love so divine, they are truly married.

Love is not ripened in a day—young man, instead of seeking beauty, youth, mirth, form, complexion,

features, fortune, expecting some day to realize the ideal, seek ye first that true love, "the oneness of soul with soul." The love that has nothing but beauty to sustain it, soon withers and dies. The love that is fed with presents always requires feeding; love prompted by the lure of wealth cannot bring happiness and distinguished connections are a very poor substitute for the pure love of a true woman's heart. Who marries for love takes a wife; who marries for the sake of convenience takes a mistress; who marries for a consideration takes a lady. You are loved by your wife, regarded by your mistress, tolerated by your lady. Your wife will agree with you, your mistress will accommodate you, and your lady will manage you. Your wife will take care of the household, your mistress of your house, your lady of appearance. If you are sick, your wife will nurse you, your mistress will visit you, and your lady will inquire after your health. Your wife will share your grief, your mistress your money, and your lady your debts.

A cheerful wife is a rainbow in the sky when her husband's mind is tossed on the storms of anxiety and care. Young man, if you would realize the ideal, make marriage a matter of moral and religious judgment; marry into different blood from your own.

Many a young lady marries because she respects him who offers her an advantageous marriage, although he has an exemplary character, well off in this world's goods, and there is no reason why she should not accept his proposal, yet she does not love him. It is said that in such matches love comes after marriage. We have no doubt that it may be

the exception but not the rule. If you do not love, do not marry. Singleness is blessedness compared to marriage without love.

No woman should marry a man who is in any way inferior to her, she not only wrongs herself, her family, but risks being dragged below her level. Do not rely on the opinion of friends, but upon your own personal knowledge of the individual's life and character. How can another know what you want in a companion? You alone know your own heart. If you do not know it, you are not fit to be married. No one else can tell what fills you with pleasing and grateful emotions. You only know when the spring of true affection is touched by the hand of a congenial spirit. If you know (not fancy) the man who can make true answer to the soul's true love, whose soul is all kindred with yours, you know who would make you a good husband.

Do not be mistaken, like many who have found out to their sorrow that, if he is a little fast before marriage, he will settle down into a just and sensible husband; history repeats the failure of such beliefs. Directions as to the choice of a husband can only be of a general character, for the circumstances surrounding each one will have specific influences. One good rule, is that, during the period that intervenes between engagement and marriage is to let your deportment towards him to whom you have given your affections be marked by modesty and dignity, respect and kindness, and if this is reciprocated, you both will grow in each other's confidence; you may reasonably hope that you will be helpers of each other's joy in the most endearing of all relations.

Married life now ushers in its morning glory. Life is now real; a home has been established. It should be remembered that marriage implies as its natural result the production of offspring, and that a due regard for the welfare of such possible and probable offspring should be taken into consideration, as it is by no means an unimportant element. In this day it is granted that husband and wife are equals, each is operating with the other, not only for their own happiness, but for the good of the world and for the welfare of their unborn children; this indeed is the true home, where pure love reigns and equal and exact justice is dispensed, and from which radiates a blessed influence.

To such persons, so happily united, comes naturally the desire to see the best that is in them reproduced in their offspring. High ideals, common sense and good judgment are essential; we are living in a practical age and must deal with conditions as they are; marriage does not bring freedom from responsibility, but means added duties.

The mutual and supreme love, which is an impelling force never absent from true marriage, should be conserved and cultivated by most careful and painstaking efforts on the part of both. No greater service can be rendered to humanity than by establishing and maintaining a good home. Good homes mean good people, and good people mean good government. It is the good home that sends forth the good citizen, the wise incorruptible voter, the noble woman, the loving wife, the devoted mother, the untiring and faithful man, and wellborn children—the nation's greatest asset.

In marriage, as in life, is a field for the exercise of all the virtues, gifts and graces—worthy of the best efforts of the wisest.

Marriage is one of life's greater responsibilities, which many people assume without preparation or education therefor. Little wonder, therefore, that wrecks strew the shore.

Learn to govern yourself; be gentle and patient, guard your temper, soften it by a sense of your own shortcomings. Forbear, forgive, forget.

Say kind and pleasant things when opportunity offers. Do not nurse grievances; pass them by, forget them.

The true home is a type of Heaven.

Parentage is the greatest responsibility of humanity.

The home is the training ground for citizenship. Many children have gone wrong while their parents were trying to reform society.

Children must reap what their parents sow. What are you sowing?
