THE EFFECT OF EDUCATION ON SUPERSTITION

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THE EFFECT OF EDUCATION ON SUPERSTITION

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CHAPTER I

INTRODUCTION

The Problem and Purpose of the Study

The problem of this study is to consider superstitions and education in their relationship to each other. To accomplish this purpose, a study was made of some of the superstitions of adults who have no more than a high school education. A study was made also of some of the superstitions practiced by adults having more than a high school education.

It is known that some people believe in and practice more superstitions than do others. The purpose, then, of this study is to try to determine what effect, if any, that higher education has on the kind and number of superstitions which people adhere to. Can education be used as an index for determining the amount of superstition practiced by an individual? Is education a suitable criterion where superstitions are concerned?

Origin of the Problem

This investigation grew out of an interest in the subject brought about by association with two groups of people:
those believing in and practicing various superstitions and the other group professing to have no superstitions whatsoever. One wonders why this difference in beliefs and practices. Several possible causes come to mind. There is the ever-present factor of environment. Two persons, having lived from childhood in close proximity, sometimes differ widely in their views concerning superstitions. A difference in mentality is also offered as a reason for existing differences in the beliefs and practices of superstitions. This, however, could hardly be used as an absolute criterion since there are many very superstitious persons who apparently have a high degree of mentality. This leads us on to a consideration of education. Could a difference in amount of education be the explanation here? It is with this phase that this study deals and the term "education" will be used when the amount of mental training is referred to.

Source of Data

Data collected in this study of the relationship of education and superstition come from several sources. Chief among these sources is a questionnaire administered to each of the two groups of adults. Other sources consist of personal interviews and rather extensive research in books, periodicals, and unpublished materials in order to provide a better understanding of the problem.
Scope of the Study

This study deals primarily with information gained from one hundred adults who answered the questionnaire. This group is equally divided into two groups: (1) those having more than a high school education, and (2) those having no more than a high school education. These adults were taken at random, some living within the town of Waxahachie, Texas, and the remainder living in the surrounding rural area. All are of the Caucasian race.

Definition of Terms

The term "education" as used in this study refers to "instruction and training in a place of learning,"\(^1\) as a public school or a college. Although it is recognized that much knowledge is gained outside the schoolroom, thereby lending breadth to one's education, it is confined in the succeeding pages to that narrower sense expressed in the definition and which we generally refer to as formal education.

"Superstitions" may be defined as "all beliefs that have no scientific basis or factual support."\(^2\) They are

\(^1\)Funk and Wagnalls' New Comprehensive Standard Dictionary, p. 319.

\(^2\)Sylvia Debenport, "The Perpetual Search: A Discussion on Superstition" (unpublished high school senior theme, Odessa High School, Odessa, Texas, 1949).
the "very unscientific explanations"\textsuperscript{3} so often given to phenomena, objects, and events.

Superstition is our inheritance of the unreasonable. It represents that stage in the development of our ancestry when reason was shrouded in the mists of supernaturalism and when the fear of the gods made black white, and white black.\textsuperscript{4}

Organization

Chapter I presents the statement of the problem and the purpose of the study, the origin of the problem, the sources of data, the scope of the study, the definition of terms, and the organization.

Chapter II gives a history of superstition.

In Chapter III is found a study of the influence of education on the superstitions of two groups of adults.

Chapter IV includes the summary, states conclusions, and makes recommendations.

\textsuperscript{3}Warren Knox et al., The Wonderworld of Science, p. 284.

\textsuperscript{4}Fletcher B. Dressler, Superstition and Education, p. 227.
CHAPTER II

A HISTORY OF SUPERSTITION

Superstitious beliefs have been common in all lands and among all races from the earliest times to the present. It is said that "credulity is a monarch upon whose kingdom the sun never sets. The cradle and the grave are its frontiers and the entire human race its subjects."\(^1\) The true origin of superstition is to be found in early man's effort to explain nature and his own existence. Primitive man saw, in thunder, lightning, wind, and prowling beasts, relentless enmity.\(^2\) All of these appeared to him to be set on intentional harm. He could not conceive of harnessing the wind and lightning for his own benefit. Neither did he have at hand weapons of modern invention with which to fight the lurking beasts. The savage came to believe that everything about him bore him a personal malice.

In the dawn of prehistory mankind was like a child lost in the dark, wandering aimlessly in a land he did not know, among sounds and happenings he did not understand. Man's interpretation of the world was equal to his ability

\(^1\)Daniel Deerforth, *Knook Wood! Superstition through the Ages*, p. 1.

\(^2\)Ibid., p. 3.
to understand its mysteries -- no more, no less. It is no wonder, then, that men were afraid and out of their fears grew vague superstitious notions. "The wonder is that these superstitions have survived and that many of them are observed now, in an age of supposed enlightenment." 3

Knowlson says the first note in all superstitions is that of ignorance and the second element is fear. 4 It is said that primitive man feared that which he could not understand. His fears, therefore, were many because his understandings, especially of nature, were few. Trees could fall on him and rocks could roll down on him. Thunder could shake the ground under him and death could still his friend. In his fear primitive men sought to explain these mysteries which surrounded him. When he could find no other explanation, he ascribed them as works of evil spirits, dragons, or gods. Objects were animated and could harm him if they liked. Hidden away in the recesses of his brain, man still retains some of these ideas. 5 He kicks the chair that bumps his shins in the dark and swears at the personality of the collar button that hides away from him.

Since the savage could not successfully fight his enemies, he tried other methods of combatting them, such as

3Lillian Eichler, The Customs of Mankind, p. 22.


5Deerforth, op. cit., p. 3.
wild dances, beating the tom-tom, and other charms. After one charm failed, he tried another. Sometimes among savages was found a strange man, someone who was extraordinary, such as an epileptic, who became a medicine man. He was possessed by a spirit that could accomplish good things and bad. The tribe came to him with its sick. By writhing, strange talking, dances, facial grimaces, etc., he could, through a wonderful providence, drive spirits away from him or drive them into others.  

Another way of expelling spirits was by fetishism. A tiger's claw, the hair of a lion, a marked pebble, one thing after another, was added to the list of fetishes. These fetishes were worn around the neck and were supposed to dispel all evil spirits. In course of time the medicine man became a priest and the manufacture of fetishes became a sacred profession.

After many centuries the savage changed from a wild hunter and became a shepherd. He then had interests in common with other tribes of men. Later he became a tiller of the soil, and since he could not move his lands in search of water as he had his flocks, he tried, by the aid of priests and fetishes and magic, to coerce the spirits into sending rain for his fields. If it rained, as it generally did sooner or later, he had faith in magic, and when he

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6 Ibid., p. 4.  
7 Ibid., p. 5.
failed to coerce the spirits he began to try to propitiate them. In time of drought he offered sacrifices of food and psalms of praise to such gods as he worshiped.

In times of distress or in moments of gratitude a conception of supernatural power introduced by man becomes a religion. Thus it was that superstition founded the first crude religions. It eased the fear-stricken primitive mind and molded mass thought into strange ways of customs and beliefs. Superstition, therefore, grew and multiplied and spread. "It swept out across the whole of humanity, seeped through the barriers of civilization, found its way even into advanced religions, and became a definite part of man's personality."8 And once a superstitious notion has taken possession of a people, it is extremely difficult to shake it off. There are, therefore, many superstitions to be found in existence today, having been passed from one generation to another.

Primitive people believed the gods to have human attributes. To appease their anger or to gain their good graces, the first fruits of the earth or the first lambs of the flock were offered.9 Human sacrifice was found in all parts of the world. However, the idea of substitution was widespread throughout early religions.

We find remains of magical practices existing much more

8 Eichler, op. cit., p. 627. 9 Deerforth, op. cit., p. 6.
generally than is supposed among people of the highest civilization of which we boast. In daily acts nearly everyone is constantly doing little things as charms to ward off evil or to bring good luck, yet he would scorn the implication that he was practicing the black art.

It would be an almost interminable task to catalogue the superstitions common to daily life today. According to Knowlson, there are perhaps two chief reasons. First, superstition has always been contagious. Children that are brought up in an atmosphere of credulity do not often rise above it. The beliefs are absorbed at a time of growing up when they take the strongest hold and make the most lasting impressions. They become so interwoven with one's constitution that only very strong effort is adequate to disengage oneself from them.

The second great reason why superstitions persist is because they are, in part, doctrines about matters concerning which we as yet know little. Mental and occult influences are the staple commodities of most of those practices which modern science condemns as meaningless. Of these influences we are in partial ignorance, and until this ignorance is eliminated, we shall always have the crystal gazer and the clairvoyant in our midst, despite the activity of the police.

\[10\text{Knowlson, op. cit., p. 9.}\]  
\[11\text{Ibid., p. 11.}\]
Throughout the ages that superstitions have been practiced, they have played no small part in social unity. Thus it would be unfair to assume that they have been wholly useless in practical affairs. To be sure, there is no doubt that far better means might have been chosen to accomplish the same purposes, but it still remains true that they were put to use. Without any intention of trying to prove that some superstitions ought to be maintained for their uses, it is well to examine some of those uses.

First of all, superstitions "have been used to frighten people into behaving according to the social and ethical ideals dominant."\textsuperscript{12} This is especially true in the case of children. A child is told that if he whistles at the dinner table, it will bring him sorrow; or if he whirls a chair around on one leg, he will get a whipping before night. These and others like them all taboo, under penalty, certain kinds of behavior. There is perhaps almost unanimous agreement that such methods of securing obedience in children are harmful in the long run, but there is certainly no doubt of their temporary effectiveness.

In other instances superstitions have been used as teaching devices to train people into habits of carefulness and economy.\textsuperscript{13} One is told that if he spills salt, it will bring him bad luck. Hence he is careful of the salt.

\textsuperscript{12}Dressler, \textit{op. cit.}, p. 154. \textsuperscript{13}Ibid., p. 155.
again he is told that if, when starting on a journey, he forgets something and is obliged to return for it, it forebodes danger. He is, therefore, sure he is ready before starting out. One may also be told that a broken mirror means seven years of bad luck, so he handles all mirrors carefully. Such devices are often found to do a better job of teaching than does merely making the abstract statement of the fact involved.

In a third use, superstitions have played a part in teaching people to be careful of their health. This is done by means of various forms of taboo which are introduced. The medieval fear of the misams of night air makes taboo sleeping in a room with windows open.

Many superstitions have been used as curative agents. That gold beads worn around the neck will cure sore throat, or that a brass ring worn on the finger will cure rheumatism are examples. Also as a cure for nose-bleed, tie a string about the little finger.\textsuperscript{14} Such beliefs make use of certain elements found in the doctrine of Christian Science. The belief becomes deeply rooted in the mind and no proof is needed to declare that the mind can exert a powerful influence on the vital processes of the body, thereby affecting the health.

To relieve the mind of the strain of indecision is

another use to which superstitions have been put. Some degree of mental strain always accompanies the process of thinking. Whenever ready-made conclusions and interpretations are at hand, it is easy to get rid of this tension and fatigue. The usual thing to do, then, is to choose the line of least effort and accept the decision handed down by superstition.

Many of our current superstitions are ancient in origin. An excellent example of this is our wishbone superstition, which was practiced as early as 322 B.C. by the Etruscans, early Mediterranean peoples.15 The Romans picked up the ceremony from the Etruscans and carried it to England during the first century. Then it was brought to America by the Pilgrims many years later.

The custom of knocking on wood when bragging appears to have originated in the custom of touching wood upon every occasion of happiness or good fortune in gratitude to Christ, who died upon a wooden cross.16 Through some perverted notion of the mass mind, the custom of touching or knocking on wood came to be looked upon as a means of warding off ill luck. The practice seems to be somewhat general in the United States, although many who practice it will say they do so only when in a group of people so as not to appear


16 Eichler, op. cit., p. 667.
too boastful. That it is practiced by people of other parts of the world is evidenced by the fact that an exchange teacher from Wales recently demonstrated her belief in it. She was speaking before a group of elementary school children. In recognition of a comment that many children were absent because of measles, she very openly knocked on wood and said the disease had not struck her yet.

That it is considered unlucky to walk under ladders is described by Bergen.\textsuperscript{17} In outposts girls climb the rockiest cliffs to avoid walking under a ladder. On one occasion, when a ladder extended across the sidewalk, of 127 girls who came along, only six ventured under it. The rest went along the gutter in mud that was ankle-deep. In case of young ladies, the bad luck referred to in this case means they will never marry.

Another widespread practice is that of saying "bread and butter" when two persons walking together pass on opposite sides of an object, such as a tree. The origin of this superstition is not known, but its practice is so universal that grown people of the best social class, especially women, still involuntarily avoid such a separation, and even use the childish words.\textsuperscript{18} The implication involved is that the tree or other object coming between the two will sever

\textsuperscript{17}Bergen, \textit{op. cit.}, p. 83. \textsuperscript{18}Ibid., p. 28.
their friendship unless the catastrophe is averted, as if by magic, by saying the words "bread and butter." On the other hand, if they say "pepper and salt," the misfortune is made doubly certain.

As these superstitious practices come down through the ages, they sometimes become changed and there will even be conflicting beliefs regarding certain things. Planting seeds "in the moon" is an example of such a conflict. Dressler lists several conflicting ideas. Among them are:

1. Potatoes planted in the dark of the moon will give a good crop.
2. Potatoes planted in the dark of the moon will all go to tops.
3. Potatoes planted in the light of the moon will all go to tops.

According to Brand, these and other precepts concerning the phases of the moon as a creed of popular superstition dates back to the Druids of ancient times. Some such precepts are set forth as being widely practiced in the year 1664.

Some superstitious beliefs are expressed in rhyme:

This is exemplified by this rhyme:

See a pin and pick it up,  
All the day you'll have good luck;  
See a pin and let it lie,  
Come to sorrow by and by.

According to Dressler, good luck is a reward for commendable

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19Dressler, op. cit., p. 18.
conduct, while bad luck comes as a punishment for some improper behavior. The "pin" rhyme gives both the reward and the punishment. The origin of this superstition is obscure. It is possible that it dates back to the years following the invention of pins in the fourteenth century when they were very expensive and could be bought only at the opening of the year. Thus finding a pin was a great boon to the finder.

The ill luck of a broken mirror is one of our most commonly practiced superstitions, according to Eichler. It is usually expressed as meaning an invitation to death or to seven years of bad luck. Its origin is in the early belief that one saw the will of the gods in the mirror. To break a mirror accidentally, therefore, was interpreted as an effort on the part of the gods to prevent the person from seeing into the future. This was construed as a warning that the future held unpleasant things. Among highly superstitious people the breaking of a mirror came to be looked upon as a death omen.

In the same book can be found this interesting account of Napoleon. Once when he was campaigning in Italy, he accidentally broke a mirror which hung over Josephine's portrait. Instantly he conceived the superstitious notion

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21 Dressler, op. cit., p. 167.
22 Eichler, op. cit., p. 646.
that she had died. He could not rest until he returned home and saw for himself that she was alive and well.

This curious notion that to break a mirror brings seven years of bad luck originated with the Romans about the first century of the Christian era. They believed that the health of a person changed every seven years, and as the mirror reflected the health, or appearance, of the person, to break it meant to break the health for a period of seven years. Hence the belief in seven years of bad luck.

Many superstitions originate in religion -- either in religion as we think of it or in the pagan and heathen types or worship. According to one source, the practice of crossing one's fingers for luck had its origin in the Christian religion.\(^{23}\) To cross the fingers for luck symbolizes a belief in the sign of the cross of Christ as a protective agent.

Another superstition purported to have its origin in the Christian religion deals with beginning tasks on Friday.\(^{24}\) The widespread belief is that it is bad luck to begin on Friday a task that cannot be finished the same day. The fact that the Crucifixion occurred on Friday is probably the basis of the fear of Friday that is held by so many people. If it is an unlucky day to begin with, then it should have special considerations.

\(^{23}\)Debenport, op. cit.  
\(^{24}\)Ibid.
Knowlson says that Friday has been regarded as unlucky for ages, but that surely the fact of the Crucifixion is enough to account for it.\textsuperscript{25} The fact that sailors who have no religion still hold to the habit of refusing to sail on Friday is an item of no importance, for all men are superstitious who have to deal with the forces of nature at first-hand; forces on whose will they are almost entirely dependent.

It is Knowlson's further belief that man should mark his "hits" as well as his "misses." The man with "smooth sailing" will not notice unlucky days for there will not really be any. But the man who has "ups and downs" is almost certain to have his theories, and to act upon them, unless he is essentially strong-minded enough to believe that thought is master of every situation. From early ages men have been creatures of fear, and the unlucky day is unfortunately one of the lingering testimonies to that fact.

According to Dresslar, there are thousands of intelligent people who would not think of beginning a serious piece of work on a Friday, even if all other conditions seemed most favorable and common reason urged it.\textsuperscript{26} They can give no reason for such irrational conduct, but when urged to explain, they openly declare that they are afraid to do so, for they feel as if something would certainly happen to

\textsuperscript{25}Knowlson, \textit{op. cit.}, p. 90.

\textsuperscript{26}Dresslar, \textit{op. cit.}, p. 159.
prevent the successful completion of the project. They may even say they do not believe in luck, but they much prefer to take no chances.

Howard Whitman says that we do not take our superstitions seriously for one minute. We just practice them to be on the safe side. They are the reminders of an ignorance from which we are emerging slowly, somewhat irregularly, but surely.

At the present time there are many thousands of people in America who are making a living by practicing the ancient art of fortune telling or selling rabbit feet or four-leaf clovers. They are able to do this because superstition is so deeply rooted and also because people are afraid. They dread the future and feel incapable of facing it alone, so they seek a few encouraging statements from the fortune teller or the added zest accompanying the possession of a rabbit's foot or a four-leaf clover. It would seem advisable for people to rid themselves of superstition and stand on their own feet.

There is much agreement to the statement that "superstition is just a euphonious term for our ignorance." Surrounded by a world not fully understood, people lazily

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27 Howard Whitman, "Merchants of Luck," Collier's, CXXII (November 27, 1948), 30.

28 Dressler, op. cit., p. 227.

29 Whitman, op. cit., p. 35.
fall prey to escapes, to easy ways out, to laying off the responsibility for decisions and fate upon talismans, charms, and pagan rites. Along with ignorance must also be placed fear. If freedom from fear could be achieved, there could remain very little superstition in the world.

Some of the world’s greatest thinkers have not been free from superstitious notions. Superstition sometimes clouds even a brilliant mind. Yet on the whole, reasoning people recognize superstition as nonsense. The great problem is to get people to reason. In order to do this, they must know some fundamental facts upon which to base their reasoning. It is only natural for people to seek explanations, and the kind of explanations arrived at will depend upon the facts at hand on which they build their reasoning. A most difficult thing for people to do is to free themselves from the errors which in the past they have proclaimed as truths. Thinking must be honestly done if beliefs are to be erased, for a superstitious belief once thoroughly drilled and lived into the mind is more lasting than if written on tablets of stone.

Jaggers points out that the more intelligent of a group have fewer superstitions.\(^3^0\) As intelligence decreases, superstitions increase, and ordinarily the most superstitious

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children have the most superstitious parents. There is, then, a positive relationship between education and superstition. To quote Dresslar: "I know of nothing that will rid humanity of superstitions but education. And this education must not stop short of the habit of scientific methods and scientific feeling."\textsuperscript{31}

It is to the common man that we must look for labor and general progress.\textsuperscript{32} He is our "yardstick" to measure by. There is ample proof in statistics and in records of service examinations that the average intelligence of the common man is that of a fourteen-year-old school boy. This does not seem very high, but the important fact is that he has come up from savagery to the fourteen-year-old level and is still growing.

\begin{flushright}
\textsuperscript{31}Dresslar, \textit{op. cit.}, p. 231.  \\
\textsuperscript{32}Deerforth, \textit{op. cit.}, p. 8.  
\end{flushright}
CHAPTER III

THE INFLUENCE OF EDUCATION UPON THE
SUPERSTITIONS OF TWO GROUPS
OF ADULTS

To determine the influence, if any, of education upon
the superstitions believed in and practiced by some adults
today, a survey of two groups was made. For this survey,
twenty-five current superstitions were listed in question-
naire form. These questionnaires were then distributed to
one hundred adults, equally divided into two groups accord-
ing to the amount of education each has. Group One is made
up of fifty individuals having more than a high school edu-
cation. A like number of adults having no more than a high
school education comprises Group Two.

For the purpose of discussion and tabulation, the su-
perstitions listed on the questionnaire have been divided
into six groups. Table 1 shows the results of the ques-
tionnaire for the first of these groups. In it are listed
eight superstitions dealing with personal activities. Of
the fifty adults comprising Group One, eleven of them said
they knock on wood when bragging, with an additional eighteen
saying they do so sometimes. Twenty-one of the group said
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<td></td>
<td>Yes</td>
<td>No</td>
<td>Sometimes</td>
<td>Yes</td>
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they do not practice this superstition. In Group Two, eighteen of the fifty adults answered "yes" to the same question, while twelve others said they sometimes do and twenty answered "no."

Eighteen individuals in Group One replied they avoid walking under ladders, and nine more admitted they do sometimes. Twenty-three said they do not. In the second group nineteen answered "yes" and three answered "sometimes," but
twenty-eight said "no," they do not.

"If you spill salt, do you throw a pinch over your shoulder?" In the first group two answered "yes," two said "sometimes," and forty-six replied "no." The same figures were also the answers given by Group Two.

Eleven of Group One said they cross their fingers for luck. Eight others said they do sometimes, and thirty-one said they do not. Of Group Two, sixteen said "yes," six answered "sometimes," and twenty-eight replied "no."

To sing before breakfast meant they would likely cry before bedtime to five individuals in Group One. One other thought it might sometimes, but forty-four thought it did not have that effect. Group Two had four who answered "yes," one "sometimes," and forty-five answered "no."

In Group One, ten pick up pins for good luck and eleven others do sometimes. Twenty-nine connect no good luck with this act. Fifteen in Group Two said they pick up pins for luck, ten do sometimes, and twenty-five said they do not.

When luck is bad in a game, four adults of Group One walk around their chairs to change it; eight do sometimes, whereas thirty-eight do not. In the second group four practice this superstition, three others do sometimes, and forty-three do not.

In Group One, nine persons tell their dreams before breakfast to make them come true. Five do sometimes, and
thirty-six do not. In Group Two, thirteen do, five do sometimes, and thirty-two do not.

For further comparison of the answers of the two groups the "yes" and the "sometimes" answers were combined in the "total yes" figures given in Table 2. This figure is given as a percentage of the total answers for the group. The last column for each group rates the superstition among the whole list on the questionnaire.

**Table 2**

**EIGHT SUPERSTITIONS, THE "YES" AND "NO" ANSWERS, AND THE RANK AMONG THE TWENTY-FIVE SUPERSTITIONS LISTED**

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total Yes</td>
<td>Per Cent Yes</td>
<td>Rank</td>
<td>Total Yes</td>
</tr>
<tr>
<td>Knock on wood</td>
<td>29</td>
<td>58</td>
<td>1</td>
<td>30</td>
</tr>
<tr>
<td>Walking under ladder</td>
<td>27</td>
<td>54</td>
<td>2</td>
<td>22</td>
</tr>
<tr>
<td>Spill salt</td>
<td>4</td>
<td>8</td>
<td>19</td>
<td>4</td>
</tr>
<tr>
<td>Cross your fingers</td>
<td>19</td>
<td>38</td>
<td>6</td>
<td>22</td>
</tr>
<tr>
<td>Sing before breakfast</td>
<td>6</td>
<td>12</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>Pick up pins</td>
<td>21</td>
<td>42</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>Walk around chair</td>
<td>12</td>
<td>24</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Tell a dream</td>
<td>14</td>
<td>28</td>
<td>11</td>
<td>18</td>
</tr>
</tbody>
</table>
For Group One, "knock on wood" had a total of twenty-nine "yes" answers, which ranked it as the number one superstition for the group with fifty-eight per cent practice. The same superstition had a total of thirty "yes" answers equalling sixty per cent in Group Two. Its rank is third in this group. Thus it seems that education had little, if any, effect on the practice of this superstition among the individuals tested.

In Group One a total of twenty-seven persons practice avoiding walking under ladders. This is fifty-four per cent of the group and ranks the superstition as second among those listed on the questionnaire. A total of twenty-two individuals in Group Two follow this practice. These comprise forty-four per cent of the group and give this superstition a rank of eighth.

The salt superstition had a total of four "yes" answers, which is eight per cent of Group One and which gives it a rank of nineteenth among all the twenty-five listed. For Group Two this practice had the same number of "yes" answers with the same percentage, but it ranked twenty-first. Again education seems to have had no effect.

Nineteen persons in Group One cross their fingers for good luck. This is thirty-eight per cent and gives this superstition a rank of sixth. Of Group Two there were twenty-two following the same practice. The forty-four per
cent ranks it eighth, which is on an equal with the one dealing with walking under ladders. Here we find a slight difference favoring education.

There were six persons in Group One who thought it likely that they would cry before bedtime if they sang before breakfast. This number is twelve per cent of the group, which ranks it as number eighteen in the whole list. In Group Two there were five who believed in a like manner, comprising ten per cent of the whole and ranking twentieth. Education seems to have had no effect.

The twenty-one persons in Group One who pick up pins for luck equal forty-two per cent of the group and rank fifth in the list. Twenty-five members, comprising fifty per cent of Group Two, have the same practice, giving this superstition a rank of sixth. Here we find that education has had some effect.

Walking around a chair to change one's luck in a game is practiced by twelve adults in Group One. This is twenty-four per cent and gives this superstition a rank of twelve. In Group Two seven followed this same practice, being fourteen per cent of the group, and ranking the practice nineteenth for the whole. There is no positive effect shown for education.

The fourteen individuals in Group One believing in telling dreams make up twenty-eight per cent of the group
and rank the practice eleventh. With eighteen members of Group Two believing in this practice, they comprise thirty-six per cent of the group. This superstition ranks tenth. There seems to be some effect here due to education.

Of the eight superstitions dealing with personal activities which are listed in Tables 1 and 2, it seems that education has little or no effect in five cases but does have effect in the other three.

The second division of superstitions is that dealing with inanimate objects. The results of the questionnaire for this division are shown in Table 3. In Group One ten people answered "yes," thirty-nine "no," and one said he believed it sometimes means bad luck to break a mirror. In Group Two, twenty said "yes," twenty-six "no," and four answered "sometimes."

In Group One there were seven who wish on a load of hay, ten others do sometimes, but thirty-two do not. Six of Group Two answered "yes," five "sometimes," and thirty-nine said "no."

If a garment is put on wrong side out, in Group One there are seven persons who would leave it that way, forty would change it, and three would sometimes leave it. In Group Two six answered "yes," two "sometimes," and forty-two said "no."
TABLE 3

ANSWERS TO A LIST OF SUPERSTITIONS DEALING WITH INANIMATE OBJECTS AS GIVEN BY GROUPS ONE AND TWO

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Sometimes</td>
<td>Yes</td>
</tr>
<tr>
<td>Broken mirrors......</td>
<td>10</td>
<td>39</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Load of hay..............</td>
<td>7</td>
<td>32</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Garment on wrong side out.....</td>
<td>7</td>
<td>40</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Move a broom..............</td>
<td>3</td>
<td>47</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>Open umbrellas in house.......</td>
<td>18</td>
<td>32</td>
<td>0</td>
<td>25</td>
</tr>
</tbody>
</table>

Three adults in Group One thought it bad luck to move a broom, and forty-seven did not. For Group Two there were twelve who answered "yes," forty-six said "no," and two who thought so sometimes.

To open an umbrella in the house was thought bad luck by eighteen persons in Group One. Thirty-two did not consider it so. There were twenty-five in Group Two who answered "yes," twenty-three who answered "no," and two said "sometimes."

A comparison of the percentages and rankings of these results is found in Table 4. For broken mirrors, the total
number of "yes" answers in Group One was eleven, which is twenty-two per cent and a rank of thirteenth in the whole list. For Group Two there was a total of twenty-four practices, which ranked seventh with forty-eight per cent. Here there is a decided effect on the part of education.

**TABLE 4**

**FIVE SUPERSTITIONS, THE YES AND NO ANSWERS, AND THE RANK IN THE TWENTY-FIVE SUPERSTITIONS LISTED**

| Superstition              | Group One | | | Group Two | | |
|---------------------------|-----------|---|---|-----------|---|
|                           | Total Yes | Per Cent Yes | Rank | Total Yes | Per Cent Yes | Rank |
| Broken mirrors........... | 11        | 22 | 13 | 24        | 48 | 7   |
| Load of hay............  | 17        | 34 | 8  | 11        | 22 | 15  |
| Garment on wrong side out| 10        | 20 | 14 | 8         | 16 | 18  |
| Move a broom.........    | 3         | 6  | 20 | 14        | 28 | 12  |
| Open umbrellas in house..| 18        | 36 | 7  | 27        | 54 | 5   |

In Group One there were seventeen persons who wish on a load of hay. This equals thirty-four per cent of the group and gives this superstition a rank of eighth. There was a total of eleven "yes" answers in Group Two, which is twenty-two per cent and is fifteenth in rank. There is no positive effect shown by education in this comparison.
To wear a garment wrong side out received ten "yes" answers, which was twenty per cent of Group One. This superstition ranks number fourteen. Of Group Two, sixteen per cent, or eight persons, answered "yes," which ranked it eighteenth. Again education shows no positive effect.

The "yes" answers in Group One dealing with moving a broom were three, or six per cent. This superstition has a ranking of twenty. In Group Two there were fourteen "yes" answers, which comprise twenty-eight per cent of the whole and rank the practice twelfth in this group. The effect of education in the practice of this superstition is great.

The last superstition in this division deals with opening an umbrella in the house. In Group One there were eighteen "yes" answers, which equal thirty-six per cent and rank this superstition seventh. For the same superstition in Group Two there were twenty-seven "yes" answers, making up fifty-four per cent and having a rank of five. There seems to be a very decided positive effect by education.

For this division of superstitions, then, education seems to have little or no effect in two instances but appears to have a very decided effect in the other three.

Table 5 shows the results for the division of personal superstitions. In Group One the belief that an itching nose foretells visitors received nine "yes" answers, thirty-two "no" answers, and nine "sometimes." In Group Two there were
TABLE 5
ANSWERS TO A LIST OF PERSONAL SUPERSTITIONS GIVEN BY GROUPS ONE AND TWO

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Sometimes</td>
<td>Yes</td>
</tr>
<tr>
<td>Nose itching...........</td>
<td>9</td>
<td>32</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Red hair...............</td>
<td>10</td>
<td>31</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Blister on tongue.....</td>
<td>7</td>
<td>43</td>
<td>0</td>
<td>12</td>
</tr>
</tbody>
</table>

seven "yes," forty "no," and three answered "sometimes."

That red hair indicates a quick temper is believed by ten persons in Group One. Thirty-one said "no," and eight "sometimes." Nine persons in Group Two answered "yes," thirty said "no," and eleven said "sometimes."

Seven members of Group One said "yes," a blister on the tongue indicates a lie has been told, but forty-three did not think so. In Group Two twelve answered in the affirmative and thirty-eight in the negative.

In Table 6 will be found a comparison of the percentages and ratings for this group of superstitions. Nose itching is the first of the personal superstitions. In Group One it received a total of eighteen "yes" answers, which was
### TABLE 6

THREE SUPERSTITIONS, THE "YES" AND "NO" ANSWERS, AND THE RANK IN THE TWENTY-FIVE SUPERSTITIONS LISTED

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total Yes</td>
<td>Per Cent Yes</td>
<td>Rank</td>
<td>Total Yes</td>
</tr>
<tr>
<td>Nose itching...........</td>
<td>18</td>
<td>36</td>
<td>7</td>
<td>32</td>
</tr>
<tr>
<td>Red hair...............</td>
<td>18</td>
<td>36</td>
<td>7</td>
<td>29</td>
</tr>
<tr>
<td>Blister on tongue.....</td>
<td>7</td>
<td>14</td>
<td>17</td>
<td>12</td>
</tr>
</tbody>
</table>

thirty-six per cent and ranked seventh. Group Two gave it a total of thirty-two "yes" answers, equalling sixty-four per cent and ranking second. The effect of education here is tremendous.

Red hair as an indication of temper was given a total of eighteen "yes" answers by Group One. This comprised thirty-six per cent of the answers given and ranked seventh. In Group Two there were twenty-nine "yes" answers, or fifty-eight per cent, which ranked fourth in all the list. Here again is found an overwhelming effect by education.

Seven members of Group One said "yes," a blister on the tongue indicates a lie has been told. This ranked seventeenth with fourteen per cent. In Group Two there were
twelve, or twenty-four per cent, who said "yes" to this question, ranking it fourteenth. No positive effect of education is here indicated.

For this group of personal superstitions, then, there seems to be little or no effect of education regarding one superstition, but for the other two a large amount of influence is indicated.

A group of superstitions having to do with numbers comprises the next division. The results for Table 7 are the responses given to the items in this phase of the questionnaire. That events happen in series of three received these answers by Group One: four "yes," forty-two "no," and four "sometimes." Group Two gave seven "yes" answers, forty "no," and three "sometimes."

Two persons in Group One said they wished on the first star of evening, thirty-four answered "no," and there were fourteen who sometimes made a wish on the star. For Group Two there were nine who answered "yes," thirty who said "no," and eleven answered "sometimes."

For Group One, seven persons agreed that three lights on one match are unlucky, forty-two did not think so, and one answered "sometimes." Of Group Two, twelve thought the practice unlucky, thirty-seven did not, and again one answered "sometimes."
TABLE 7
DISTRIBUTION OF ANSWERS TO A LIST OF NUMERICAL SUPERSTITIONS AS GIVEN BY GROUPS ONE AND TWO

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th></th>
<th>Group Two</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Sometimes</td>
<td>Yes</td>
<td>No</td>
<td>Sometimes</td>
</tr>
<tr>
<td>Series of three.....</td>
<td>4</td>
<td>42</td>
<td>4</td>
<td>7</td>
<td>40</td>
<td>3</td>
</tr>
<tr>
<td>First star of evening</td>
<td>2</td>
<td>34</td>
<td>14</td>
<td>9</td>
<td>30</td>
<td>11</td>
</tr>
<tr>
<td>Three lights on a match</td>
<td>7</td>
<td>42</td>
<td>1</td>
<td>12</td>
<td>37</td>
<td>1</td>
</tr>
<tr>
<td>Friday, the thirteenth</td>
<td>7</td>
<td>41</td>
<td>2</td>
<td>12</td>
<td>34</td>
<td>4</td>
</tr>
</tbody>
</table>

Friday, the thirteenth, is believed to be unlucky by seven in Group One. Forty-one answered "no," and two thought it unlucky sometimes. Of Group Two, twelve answered "yes," thirty-four "no," and four said "sometimes."

Table 8 gives the percentages of practice and rates the numerical superstitions. In Group One there was a total of eight "yes" answers regarding the superstition about things happening in a series of three. This is sixteen percent of all the answers from this group. The superstition ranks sixteenth in the whole list. Group Two gave a total of ten "yes" answers which was twenty percent and ranked the practice sixteenth. This indicates education has had a slight effect.


<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total Yes</td>
<td>Per Cent Yes</td>
<td>Rank</td>
<td>Total Yes</td>
<td>Per Cent Yes</td>
</tr>
<tr>
<td>Series of three.........</td>
<td>8</td>
<td>16</td>
<td>16</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>First star of evening</td>
<td>16</td>
<td>32</td>
<td>9</td>
<td>20</td>
<td>40</td>
</tr>
<tr>
<td>Three lights on a match...</td>
<td>8</td>
<td>16</td>
<td>16</td>
<td>13</td>
<td>26</td>
</tr>
<tr>
<td>Friday, the thirteenth...</td>
<td>9</td>
<td>18</td>
<td>15</td>
<td>16</td>
<td>32</td>
</tr>
</tbody>
</table>

A total of sixteen "yes" answers were given by Group One regarding wishing on the first star of evening. This comprises thirty-two per cent of the group's answers and gives a rank of nine. Twenty "yes" answers in Group Two equal forty per cent and also give a rank of nine. The results seem to show that education has had some effect in reducing the practice of this superstition.

Regarding three lights on a match, Group One gave a total of eight "yes" answers, making sixteen per cent of the group's answers and ranking it sixteenth. Group Two gave thirteen "yes" answers, equalling twenty-six per cent and
ranking it thirteenth among the superstitions. Here again, results seem to show that education has had some effect on superstition.

Nine answers from Group One indicate a belief that Friday, the thirteenth, is unlucky. This is eighteen per cent and ranks the practice fifteenth. In Group Two, there were sixteen "yes" answers, equalling thirty-two per cent. The rank is eleventh. There is a strong indication here that education had a great effect on the practice of this superstition.

Table 9 shows the results of the questionnaire for the next division, which is one of expressions. When two persons walk on opposite sides of a tree, they often say "bread

**TABLE 9**

**DISTRIBUTION OF ANSWERS TO A LIST OF SUPERSTITIONS DEALING WITH EXPRESSIONS AS GIVEN BY GROUPS ONE AND TWO**

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th>Group Two</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Bread and butter......</td>
<td>11</td>
<td>24</td>
</tr>
<tr>
<td>God bless you.........</td>
<td>1</td>
<td>46</td>
</tr>
</tbody>
</table>
and butter" to avoid severing their friendship. When questioned about this practice, eleven of Group One answered "yes," twenty-four said "no," and fifteen said they sometimes make the remark. In Group Two, there were twelve "yes" answers, thirty-two "no" answers, and six said "sometimes."

In Group One, one person reported he said "God bless you" when someone sneezed. Forty-six answered negatively, and three made the remark "sometimes." Seven of the persons in Group Two practice the saying, forty-one do not, and two do sometimes.

The percentage of practice and the rank of each superstition in this division may be found in Table 10. With a total of twenty-six "yes" answers, the superstition concerning the expression "bread and butter" ranks third in the

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total Yes</td>
<td>Percent</td>
<td>Total Yes</td>
<td>Percent</td>
</tr>
<tr>
<td>Bread and butter.....</td>
<td>26</td>
<td>52</td>
<td>18</td>
<td>36</td>
</tr>
<tr>
<td>God bless you.........</td>
<td>4</td>
<td>8</td>
<td>9</td>
<td>18</td>
</tr>
</tbody>
</table>

TABLE 10
TWO SUPERSTITIONS, THE "YES" AND "NO" ANSWERS, AND THE RANK IN THE TWENTY-FIVE SUPERSTITIONS LISTED.
whole list and equals fifty-two per cent of the answers given in Group One. In Group Two there is a total of eighteen "yes" answers, comprising thirty-six per cent of the answers, and giving a rank of ten. There is no positive effect of education to be found in these results.

Concerning the expression "God bless you," Group One gave four "yes" answers, making up eight per cent of the answers, and ranking the superstition nineteenth in all the list. Group Two gave a total of nine "yes" answers. Ranking seventeenth, this equals eighteen per cent. Here is indicated a great influence by education.

In the group of superstitions dealing with certain expressions there seems to be no effect by education in one case but a great influence has been exerted in the other.

The remaining three superstitions have been placed in a miscellaneous division. The results of the questionnaire showing the distribution of answers for this group are shown in Table II. That it is bad luck for a black cat to cross one's path is so believed by nine members of Group One. Thirty-five did not believe so, and six others sometimes believed in a like manner with the nine. The answers given by the members of Group Two were eighteen "yes," thirty "no," and two "sometimes."

In Group One there were three who thought it bad luck to begin a task on Friday. Forty-six answered "no," and
one said "sometimes." There were eighteen "yes" answers, twenty-eight "no" answers, and four "sometimes" in Group Two.

**TABLE 11**

**DISTRIBUTION OF ANSWERS TO A LIST OF MISCELLANEOUS SUPERSTITIONS AS GIVEN BY GROUPS ONE AND TWO**

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Sometimes</td>
<td>Yes</td>
</tr>
<tr>
<td>Black cat....................</td>
<td>9</td>
<td>35</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Beginning a task on Friday......</td>
<td>3</td>
<td>46</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Planting in the moon.</td>
<td>19</td>
<td>27</td>
<td>4</td>
<td>29</td>
</tr>
</tbody>
</table>

For the superstition about planting in the moon, the answers were nineteen "yes," twenty-seven "no," and four "sometimes" for Group One, whereas Group Two gave twenty-nine "yes," seventeen "no," and four "sometimes."

Table 12 gives the total number of "yes" answers, the per cent of "yes" answers, and the rank for the group of miscellaneous superstitions. Group One gave a total of fifteen "yes" answers for the black cat superstition. This was thirty per cent of all the answers and ranked the superstition tenth in all the list. The same superstition ranked
ninth with a total of twenty "yes" answers, or forty per cent, for Group Two. These results show education has had its effect on the practice of this superstition.

The total number of "yes" answers was four for beginning a task on Friday in Group One. This was eight per cent and ranked the practice nineteenth. For Group Two, there was a total of twenty-two "yes" answers, comprising forty-four per cent of the answers. This superstition ranked eighth. Here is found the greatest effect shown by education.

**TABLE 12**

**THREE SUPERSTITIONS, THE "YES" AND "NO" ANSWERS, AND THE RANK IN THE TWENTY-FIVE SUPERSTITIONS LISTED**

<table>
<thead>
<tr>
<th>Superstition</th>
<th>Group One</th>
<th></th>
<th>Group Two</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Per Cent Yes</td>
<td>Rank</td>
<td>Total</td>
</tr>
<tr>
<td>Black cat.....................</td>
<td>15</td>
<td>30</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>Beginning a task on Friday.....</td>
<td>4</td>
<td>8</td>
<td>19</td>
<td>22</td>
</tr>
<tr>
<td>Planting in the moon...........</td>
<td>23</td>
<td>46</td>
<td>4</td>
<td>33</td>
</tr>
</tbody>
</table>

The superstition dealing with planting in the moon received a total of twenty-three "yes" answers by Group One. Ranking fourth, this shows forty-six per cent of all answers.
The "yes" answers numbered thirty-three for sixty-six per cent in Group Two, ranking this superstition as number one in all the list. Here again is found a decided effect of education.

For the division of miscellaneous superstitions, the effect of education is noticeable in each of the three superstitions listed.

Thus the results of the questionnaire show little or no effect in nine of the twenty-five listed superstitions but a positive effect in the practice of the remaining sixteen superstitions in the list. These sixteen comprise sixty-four per cent of the twenty-five. This is a decisive percentage showing education does have effect on the superstitious practices of the one hundred adults tested.
CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

From this study it was found that the true origin of superstition dates back to primitive men. In man's effort to explain nature and his own existence there evolved a system of beliefs based not upon scientific facts but upon ignorance and fear. These beliefs molded customs and even founded the first crude religions. These beliefs are now referred to as superstitions. They grew and multiplied and spread across the whole of humanity, and have found their way into the advanced civilizations of today.

Facts from this study also show that education has had some influence on the superstitious beliefs and practices of the two groups tested. Of the twenty-five superstitions used in the questionnaire, sixteen show the effects of education. Sixty-four per cent, then, are on the side of education.

Conclusions

The following conclusions have been reached:

1. Superstitions have been common among all peoples of all times.
2. Superstitious beliefs and practices have been far-reaching in their influence, both for good and for evil.

3. Reasoning people usually recognize superstition as nonsense.

4. Education should strive to develop reasoning people.

5. Education does affect the number of superstitious beliefs and practices an individual has.

6. In spite of educational influences, there remain many prevalent superstitions.

7. It seems reasonable that even a dull person could be taught a set of correct beliefs as easily as he could be taught those that are incorrect.

8. As education increases, superstitions decrease.

Recommendations

As a result of this study the following recommendations are offered:

1. Establishment of an educational system that will better rid humanity of ignorance and fear.

2. Promotion of education which develops more reasoning power and ability.

3. The use of scientific methods in working out educational problems.

4. Train people to think honestly.
5. Development of a system of training so that parents may give the right answers to the many "why" questions of their children.

6. Further education to give fundamental facts so that people will be able to stand on their own feet.
APPENDIX

QUESTIONNAIRE

Did you attend a high school? 

Did you finish high school? 

Have you more than a high school education? 

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
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</thead>
<tbody>
<tr>
<td>1. Do you knock on wood when bragging?..</td>
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<td>2. Do you avoid walking under ladders?..</td>
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<td>3. Do you think it a sign of bad luck for a black cat to cross your path?..</td>
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<td>4. If you spill salt, do you throw a pinch over your shoulder?.........</td>
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<td>5. Do you cross your fingers for luck?..</td>
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<td>6. Do you believe things happen in series of three?......................</td>
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<td>7. If you sing before breakfast, are you likely to cry before bedtime?.....</td>
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<td>8. Do you pick up pins for good luck?..</td>
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<td>9. Do you wish on the first star of the evening?.........................</td>
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<td>10. If you and a companion walk on opposite sides of a tree, do you say &quot;bread and butter&quot;?................</td>
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<td>11.</td>
<td>Do you avoid beginning a task on Friday which cannot be finished the same day?</td>
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<td>12.</td>
<td>Do you avoid three lights from one match?</td>
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<td>13.</td>
<td>Do you consider Friday, the thirteenth, unlucky?</td>
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<td>14.</td>
<td>Do you consider broken mirrors unlucky?</td>
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<td>15.</td>
<td>If your nose itches, do you look for a visitor?</td>
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<td>16.</td>
<td>When your luck in a game is bad, do you walk around your chair to change it?</td>
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<td>17.</td>
<td>Does red hair indicate a quick temper?</td>
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<td>18.</td>
<td>Does a blister on the tongue indicate a lie has been told?</td>
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<td>19.</td>
<td>Do you make a wish when you see a load of hay?</td>
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<td>20.</td>
<td>Do you tell a dream before breakfast to make it come true?</td>
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<td>21.</td>
<td>If a garment is put on wrong side out, do you leave it that way?</td>
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<td>22.</td>
<td>Do you think it bad luck to move a broom with the rest of the furniture?</td>
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<td>23.</td>
<td>Do you avoid opening an umbrella in the house?</td>
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<td>Yes</td>
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<td>Sometimes</td>
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<td>24. Do you think it best to do planting according to certain phases of the moon?</td>
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<td>25. Do you say &quot;God bless you&quot; when someone sneezes?</td>
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</table>

Do you have a pet superstition that is not mentioned here? If so, write it below or on the other side of this page.
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