THE SOCIAL EVIL

ITS CAUSE

EFFECT AND CURE

BY

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HISTORY OF THE SOCIAL EVIL

The Social Evil is very old, nearly as old as human society itself. As far back as history gives any record, evidences of the existence of this peculiar and terrible traffic can be found. Throughout the ages man has been the strong, invasive, dominant sex, and women have been more or less weak, dependent, subservient. In various ways, from savagery to modern civilization, women have been subjugated; they have been first captured, beaten, stolen, then bought and cajoled; and after all, prostitution is but one phase of this general and all prevailing dominance of man.

Somewhere in the far away and shadowy beginning, there probably was a time when the human female animal was as strong, as swift and capable of self sustenance as the human male animal. Olive Schreiner has in one of her beautiful "Dreams," said: "It is recorded on the oldest, oldest rocks that once she walked side by side with man, his equal;" Jack London in fiction has given us, as among the possibilities, the story of females who hunted, fought, and clambered through the tree tops beside their male companions, often excelling them in
swiftness and daring; while August Bebel writes: "We have no grounds for assuming that in this primitive state men were physically or mentally superior to women," then gives many reasons for believing that in primitive society females were in every way the equals of males.

If such conditions existed there could have been no semblance of traffic in sex favors. The instincts of sex attraction and of procreation existed in both, and the only inducement an individual of one sex could offer to one of the other, was some superior beauty or some peculiar fitness or adaptability. The male would have nothing to offer the female as strong, as independent, as equal to meet the struggle for existence as himself, to induce her to do what her own nature did not prompt. In this natural, primitive state of human existence, the one had nothing to sell, and the other nothing with which to purchase, and there could have been nothing akin to the modern curse we have named "The Social Evil."

But whatever may have been the conditions in this rudimentary age of the world, we know well they did not last. August Bebel further says:

"The bondage of women in primeval times, the continuation of this bondage through the centuries that followed, and the consequent differentiation of bodily and mental powers which resulted therefrom and thus became the secondary cause of severer bondage still, have their foundation in the peculiarities of women as sexual beings. Primeval woman, although the equal of man in bodily and mental power, nevertheless became inferior when periods of pregnancy, birth and lactation forced her to look to the male for assistance, support and protection. This occasional helplessness of women at a time when physical
strength alone was held in respect, and the struggle for exist-
ence appeared in its most brutal form, was the origin of many
acts of violence toward the female sex, of the destruction of
female children, of rape, etc."

We know this much: that as far back as we have any
record of human society, man has dominated. Out of
this very prevalence of mastery on the one hand and sub-
serviency on the other, men have grown stronger, phys-
ically and mentally, women smaller, weaker, more
dependent in character. The difference in strength and
power very early in the history of the race, became fixed
and permanent. In the early stages of society, after
masculine dominance had been established, sex relations
were merely a matter of capture and conquer. Women
had no choice in the transaction whatever. If we may
be allowed to quote Bebel still further:

"At first and for a considerable time, no lasting unions
existed between the sexes; unrestricted intercourse prevailed.
The women were the property of the horde or tribe, without the
right of choice or refusal."

Of course in such a state of society, anything re-
sembling our modern system of prostitution was
impossible. Prostitution is defined as "selling one's self
to the use of another for a price," or, according to the
Standard Dictionary "putting to base uses" one's powers
or attributes, and this could not be done by persons who
did not own their own bodies. Women did not own their
persons and could not give themselves or sell themselves
to any one. They could be stolen, coerced, bought, or
accepted as gifts or loans from their masters, but they did not possess the right to bestow themselves on any man for money or love. Dr. Sanger, who is considered an authority on the subject, says:

"While some form of marriage has generally prevailed, still there appear to have been in every age, men who did not avail themselves of the marriage covenant or who could not be bound by its stipulations, and their appetites created a demand for illegitimate pleasures, which female weakness supplied."

"Female weakness" did not voluntarily supply the demand in those old days—women simply had nothing to say in the matter. Dr. Sanger, throughout his exhaustive work, History of Prostitution, apparently considers prostitution as any intercourse between men and women outside of customary or legal marriage relations. But according to the best understood meaning of the word "prostitution," only sexual favors granted for the sake of a stipulated price, can come under that head, and as such the word will be used throughout this essay.

It is true that riotous and excessive intercourse prevailed during the earlier stages of human society. But women were not consulted as to their wishes. The chiefs of the tribes owned all the women and they often exchanged or lent them to one another, and it was a common practice to hold feasts which terminated in the wildest orgies of indulgence. Women were owned in common by tribes or hordes, not considered as individuals with rights of their own, but merely as communal
property. Property, slaves, cannot offer themselves for sale. The peculiar practice of selling the use of one's own body did not come into use until after some form of marriage was well established. The idea of marriage or some form of permanent union between a man and a woman arose thus, according to Bebel:

"Man has everywhere abrogated supreme power to himself. This must certainly have been the case from the moment in which a lasting connection between a single man and a single woman commenced; a connection which was probably brought about by the man. It was doubtless a scarcity of women, or admiration of one particular woman that first aroused in man the desire for permanent possession. Male egotism awoke. One man took possession of a woman, with or without the consent of other men, and others followed his example. He obliged the woman to receive only his caresses, taking in return the obligation upon himself to regard her as his wife and to protect and bring up her children as his own. This relationship appeared more advantageous than her former position on account of its greater security. Thus marriage arose."

But marriage for a long time was anything but an exclusive arrangement between a single man and a single woman. Wives were communal property, for, according to Letourneau:

"... the communal system extended to everything and if women were subject to it, this was merely because they were looked upon as things in possession. ... Among the Kamilaroi, it is the clan and not the individual that marries since, simply by fact of birth every man is really or virtually the husband of every woman in a given clan."
He adds further:

"If in a primitive country a certain amount of restraint is imposed on a woman who is married, or rather owned by a man, it is solely because she is considered as property, held by the same title as a field or a domestic animal. For her to dispose of her person without authorization is often a capital crime; but the husband, on the contrary, has in many countries the undisputed right to lend out, let out or barter his wife or wives."

So that as yet, there were no women free to sell themselves and personally receive the price. They were still sold, given away or lent; but they could not dispose of themselves in either of these ways. Modern prostitution had not yet begun.

With the evolution of private property in lands, dwellings, and cattle, the idea of permanent marriage between one man and one woman began to grow up. But even where a monogamic form of marriage prevailed, polygamy has always existed, also cases of polyandry. But with the conception of private possessions came the desire that one's own children might inherit these possessions; therefore the custom of one man taking one woman to be exclusively his own, to whom no other man must ever be admitted, sprang up and came to be a deeply rooted institution. When the man's own strong right arm could not always be present to enforce obedience, a sort of mental watch dog was provided by inculcating the idea of duty, and of the honor to be found in faithfulness and virtue. Moses too, at a very opportune time strengthened the spiritual shackles with
a convenient "Thus saith the Lord!" "Thy desire shall be unto thy husband and he shall rule over thee." Thus woman's status in society was fixed for ages to come.

The earth and its products coming to be held as private property, it naturally followed that a large portion of mankind were left without land or homes or means of living. The majority of women were married or owned exclusively by individual men, and in that sense "provided for." But there was still a large class of women who did not belong to any one, fathers, uncles or brothers not being able to care for or suitably dispose of all their womankind. Naturally the dispossessed put their wits to work to make themselves useful to or desired by the possessing classes, in any and every way possible to imagine. Men prostituted their talents, their powers, their skill and often the women who belonged to them in any way. Free women prostituted themselves. Thus, the history of prostitution is the history of private property in the earth and all that it brings forth when labor is applied to it.

The first records of actual prostitution are found in the Bible. In the eighteenth century before Christ, Tamar, the daughter in law of Judah, desiring to bear children, though it was against the Jewish custom, when the only surviving son of Judah had not taken her to wife, "put her widow's garments off from her and covered her with a veil, and wrapped herself and sat in an open place. . . When Judah saw her he thought her a harlot for she had covered her face." This account indicates that prostitutes were common and that they
usually sat in an open place and covered their faces. Tamar demanded a kid as the price of her favors and Judah not having the kid at hand gave into her keeping his “signet, his bracelets and his staff” as a pledge for the kid. When Judah sent his friend, a man of prominence, to deliver the kid, the woman could not be found. Judah expressed considerable concern “lest we be shamed” for not having paid the stipulated price, though it did not seem to be any disgrace that he had stopped by the roadside and had intercourse with a harlot. Yet, afterward when Tamar’s condition was discovered, Judah ordered her to be burned for “playing the harlot.” This story is useful in showing us the customs of the day and that the all prevailing idea of man’s right to indulge his passions, while his companion is a disgraced and wicked creature, was common in that far away time. Tamar was a very shrewd person for one of the weaker sex, and brought forth the “signet, bracelet and staff” in time to prove the fatherhood of her child, and set herself right according to the customs of the day. This story indicates a sort of tribal marriage since it seems to have been nothing out of the way for her to bear children to her father in law, as it would have been right for any of her brothers in law to have “gone in unto her.”

We find nothing more authentic concerning prostitution until four centuries afterward when Moses the law giver came and found a bad state of affairs among the Jews. It seems that terrible excesses were the rule, and many unnatural practices had grown up among them. Conditions were unsanitary and disease and filth
abounded. We may imagine the situation was serious when the law giver found it necessary to give a command like this: "Do not prostitute thy daughter lest the land fall to whoredom." No doubt the Jews had learned much from their Gentile neighbors, for the Egyptians were in an even worse condition, and had mixed up with their religious rites, their art, their literature, such as it was, all kinds of amorous excesses, and the Jews were very apt pupils.

Moses set about making thorough and drastic reforms in every department of life. He condemned fornication and all manner of uncleanness; he forbade many bad practices to which the Jews were addicted; he prohibited improper and corrupt unions and specified the relatives who must not marry; he established many rites and ceremonies that are conscientiously observed by the Jews to this day as strict religious observances; but they are in reality sanitary safe guards and acts to insure cleanliness. Given as a command of God, with a vague, terrible, future penalty looming up before the eyes of the subjects, they were more sure to be kept than if Moses had enjoined them in his own name because they were necessary to health and decency.

The great legislator forbade Jewish daughters to sell themselves, but he did not prevent foreign prostitutes from coming among the Jewish camps. Women of Syria, Moabites, Midianites, all young and beautiful women, but more than usually depraved, established themselves in the land of Israel and were liberally patronized. Moses endeavored to enforce high moral, sane and healthful
standards among the Jews by very strict laws and regulations, and prostitutes were enjoined from entering Jerusalem and other large cities. But the women lived in booths and tents set along the road sides, as near to the cities as they dared be. They often worked at some kind of trade or sold small articles of merchandise, but their main purpose was to attract the attention of well-to-do travelers and cajole as much money from them as possible. In spite of the laws, prostitution grew and at length flourished to such an extent that the law givers who succeeded Moses became frightened at the prevalence of immorality and disease, and resorted to the most extreme punishments to prevent the further spread of these things. Every woman captured among the Midianites was condemned to death.

But the minds of men and women seemed to dwell on sexual indulgence in those days, and laws, penalties and punishments appeared to have little power to check them. The law givers themselves set a very bad example, for in King Solomon's time, the prostitutes established themselves in the city of Jerusalem without hindrance. Prostitutes flourished and became popular, and could be found in almost every house, in the groves, on the hilltops. Some of them became quite influential and took a hand in public affairs. Perhaps King Solomon made no distinction between women who made themselves public and women who did not; he evidently kept a large number of the most beautiful to be found about him. Many of the restrictive laws which had been made by his predecessors were repealed or allowed to go by default. It is
said that even the Temple was the scene of riotous orgies and both men and women became so abandoned as not to care to conceal their acts. Dr. Sanger says: "It may be questioned whether licentiousness ever assumed more revoltingly public forms in any other country."

Even with the destruction of the old Jewish nation, the forms of social evil were not altered: the Babylonians only changed the personnel without altering the performances.

One of the earliest forms of prostitution was that assumed in participation of religious rites. In Chaldea, religion at first connived at and finally commanded prostitution. Every Babylonian female was compelled by law to prostitute herself once in her lifetime in the temple of the Chaldean Venus, who was called Mylitta. Once inside the grounds of the temple no woman could leave it until she had placed on the altar of the goddess the fee obtained from her lover. The handsome need only remain a few minutes or hours before they found eager purchasers. Some of the plainer ones were sometimes obliged to wait there for years. It was a mark of great reproach if no man offered a woman to pay the price, allowed her to fulfill her "duty" and go free.

All Egypt for many ages was a hotbed of sensuality. Before the time of Herodotus, the country was famed for her beautiful and brilliant courtesans, who were held in considerable honor and esteem. They were not held in disgrace, for what they did was not considered wrong. The religion of the Egyptians was suggestive and enticing. There is little reason to doubt that the temples,
like those of Baal, were houses of prostitution on an extensive scale.

We gather even from the classical pages of Homer that the early Grecians entertained very free ideas regarding sex. All the mythology of its early ages breathes of a free and untrammeled love as the prevailing sentiment. The ordinances of Solon gives us the first reliable information as to authoritative regulation of the relations between men and women. Before this it is believed that Draco made the death penalty the punishment for rape or seduction and forbade adultery. Solon modified these laws and after a time established legal methods by which men’s desires could be gratified. Ordinary prostitution was not in existence, but houses of prostitution were instituted and filled with female slaves who were compelled to satisfy the demands of all who visited them, and this traffic in the bodies of their slaves proved to be quite a remunerative source of revenue to the state. It is conjectured that a sort of religious prostitution was carried on in the temples, but very little is known about it. The laws concerning the Dicteriades, as the female slaves were called, were that they were never allowed to mingle with other people or to wear the ordinary citizen’s dress. In time, however, these laws came to be disregarded and some of the Dicteriades became honored and distinguished personages.

Later, the laws of Sparta made great allowances in the relation of its men and women. Individuals were sacrificed to the good of the state, and the principal consideration of its citizens was that robust and healthy chil-
Children should be born. The weak and incapable were prevented from bearing children if possible, but otherwise there was little restriction imposed upon the people. Consequently, prostitution as a trade did not exist in Sparta.

But Athens abounded in prostitutes and Corinth as a seaport town swarmed with women eager to sell themselves. After the Persian wars, however, an effort was made to return to its Solonian rigor and adultery was again made punishable by death. But the laws were seldom carried out and in spite of restrictions and penalties prostitutes grew very numerous and did not lack for customers.

During the most prosperous days of Athens there were four distinct classes of women who pandered to the passions of men. The highest in repute were the Hetairae, or kept women, who exercised considerable influence in the politics and manners of the times. Next were the Auletrides, girls who danced and played the flute in the streets and open places about the country and who were usually attractive and entertaining. They took their patrons to their tents or to the homes of those who allowed the use of their rooms for a high price. Then there were the Dicteriades, or slaves of the state, who were looked down upon by all classes; and lastly, the concubines or slaves of rich men who toiled for their mistresses and by their consent submitted themselves to the will of their lords whenever called upon. Besides these distinct classes there existed a set of wandering, unspecified women who haunted old empty houses or the woods or niches behind the cornices of great buildings watching
for any chance that might happen their way. Some of them were old Hetairae whose charms had faded, and who had been cast out from their homes of luxury; some were Dicteriades who had become free in some way, sometimes by buying their own freedom; often they were seduced and abandoned native Athenian women who still rebelled against being classed with the regular courtesans. All these classes were made to pay heavy tribute to the state or to the officials of the state, and, as is usual in more modern times, the weaker and poorer women were dealt with the most harshly.

The Hetairae or kept women were really the most important females in Greece. The Athenian wives and daughters lived secluded in their own homes, received no education, attended no lectures, theatres or games, saw no society except one another, and enjoyed no advantages except the dull one of being the only "mothers of citizens." On the contrary, the Hetairae lived luxuriously, dressed elegantly, attended the plays of Alexander and Aristophanes, heard Socrates reason, they discussed politics with statesmen, and had the entre to the studios of all the great artists. They could gather around them of evenings the brightest intellects of the day, and in these circles wit, wisdom, imagination and eloquence had full play. The courtesans of that day filled an important place in Greek society and many of them became noted for intelligence, artistic ability, grandeur of character and heroism. Very little has come down to us of Grecian wives and mothers, not even of their domestic virtues.

In Rome, we have no record of a regulated prostitu-
tion before the days of Emperor Augustus, though it is known that prostitutes were plentiful before that time. They are spoken of in the earliest Roman literature and were apparently well-known characters in the city three centuries before the Christian era. Later, strict laws regulated the traffic and all prostitutes were obliged to register, taking an oath that they intended to follow this calling all their lives. Thus, if they should reform and become honored wives and mothers, as was sometimes the case, this recorded oath stood ever against them. The aim of Roman law was to make repentance and a virtuous life impossible after once entering upon a career of infamy.

The Julian laws were very strict and were aimed toward keeping Roman blood pure and to further degrade prostitutes. Marriage between citizens and descendants of prostitutes were forbidden. A matron who became a harlot incurred the death penalty, as also did her lover and the owner of the house at which they met.

The republics which were afterward established endeavored also to carry out the strict laws which had preceded. But the laws were practically a dead letter. The very rich did as they pleased; kept women in their palaces and had young girls procured for them by their hangers-on. Among the common people, the laws were evaded so that prostitution flourished as greatly as ever. There were large numbers of women who pursued the calling without being registered; the better class women who were luxuriously kept, besides dancers, servants in hotels and bakeries who were nearly always prostitutes,
and lower still, wanderers who lurked about the country roads and woods and had a peculiar cry like that of a wolf. The baths were notorious places for assignations, procurations, enticements, etc., and it is from these that the word "bagnio" arose. Procurers swarmed throughout all Rome and many and cunning were their schemes for securing young girls for their terrible trade.

In later times the whole populace seemed abandoned to lascivious pleasures. It was an era of sex insanity. Art, literature, the drama were filled with expressions of this depraved condition. The stories told of these times are too terrible to repeat. It was the age, too, when the distinction between classes was most sharply drawn; the rich rioted in luxury and unlicensed debauchery; the poor were wretchedly poor and slavish, and were compelled to pander to the upper classes, the men as gladiators in the arena, the women as men demanded.

Naturally, secret diseases raged everywhere. The few regular physicians refused to treat the common wretch who was so afflicted, and there was nothing for him or her but to creep away in hiding and die.

The Christian religion coming to the front at a time when the people seemed most abandoned to sensuality had a marked effect on the society of the day, for a time. The early Christians laid great stress on personal chastity. Marriage was to them a sacrament, undertaken for the procreation of children and not for "luxury," as they expressed it. The young girls who adopted the Christian religion kept themselves pure from the touch of man for
the sake of Christ whom they worshipped, and deemed it the worst thing that could happen to them if their virtue was violated. As a refinement of cruelty, the Romans threw the Christian maidens into the brothels to meet the violence and outrages that awaited them there. There are traditions of wonderful miracles occurring to save some of the most beautiful and devoted. One was stripped and her hair immediately grew until it covered her body, whereupon no man could be found to go in unto her through fear. Another kept on praying while men were brought to her; they saw a rosy light about her body and could not be persuaded to touch her. There is no doubt that the early Christians believed and practiced the most extreme asceticism, and in fact this radical stand was necessary in an age when all civilization had apparently gone sex mad. But the Christian church did not adhere to its first attitude of celibacy. While the Christian religion was a persecuted and outlawed religion, while its disciples were hunted like wild animals, and were driven to meet in hidden dens and in the catacombs, its followers were simple and true to one another; they were communists and no one was richer than another; they were plain and pure in their lives, and their religion was a heartfelt, deeply seated devotion; but later, when it had been adopted by Constantine, it grew corrupt as do all religions when they become rich and popular. Many of the old Pagan lascivious practices were adopted into the church in secret. And while many Christians devoted themselves to rigorous discipline, lived hermits' lives and tortured themselves for purity's sake, some of the very
devices used to mortify the flesh and purify the soul only sharpened the carnal desires and passions. Neither religious fanaticism or heathen abandonment to the pleasures of the senses are calculated to lead to sanity, health and happiness; scientific knowledge, good judgment, and self-control are the true guides to these things.

During the middle ages not much can be gleaned concerning prostitution. No official records were kept and it had no recognized existence. But this fact is no indication that human beings were more temperate than in the older times or than in our modern days when the social evil is our knottiest problem. The nobility and the very rich kept harems on their private estates; these were constantly being recruited by supplies from country around, the most beautiful young girls of the villages, farms and cities were seduced, coaxed, bought, kidnaped and brought to the lords by people who made it their business and who were well rewarded. Often the daughters of noble families were bought from their parents or guardians, and sometimes they were seduced and taken to the harems to live in petted luxury while they were young and beautiful; to be cast out when their owners became tired of them.

The poorer classes were no better, and women were bought, stolen, hired and exchanged as conditions afforded opportunity. But prostitution was forbidden by the clergy, and the promiscuous intercourse which was the rule was carried on secretly. It grew to be an evil of such large proportions that church and state were powerless to control it.
The worst phase of the social evil during the dark ages was the disease incurred and allowed to rage without check. Such physicians as lived in those days refused to treat secret diseases, and the afflicted had no recourse but to creep away in hiding and endure their misery until they died. The actual beginning of the disease called syphilis is unknown, but secret diseases or "unclean" conditions are mentioned in the Bible. The Italians say that it was introduced into their country in 1490 by the French soldiers. It prevailed in Spain in 1493 and the wise men of the day ascribed it to an unusual planetary conjunction. But sixty years previous to this time, London had made public regulations regarding the admission of persons so afflicted into the hospitals and houses of prostitution. Whether the disease as known today was common or not before this date, it is evident that it was alarmingly prevalent at the close of the fifteenth century. Some attempts were made to establish hospitals where syphilitic patients could be treated, in France, in the last years of the century, but they were poorly kept and much neglected. They soon became hotbeds of filth and disease, the sufferers were crowded together in unsanitary conditions, received little or no treatment and usually died in their unrelieved misery.

Quacks, old women, witches were eagerly sought out by the afflicted and all sorts of strange, weird remedies were snatched at in the hope of relief. Decoctions of "holy wood" (wood of the lignum vitae tree) were used to a great extent, and later, mercury was hailed as a great deliverer.
It was not until 1691 that any systematic attempt was made to treat diseased prostitutes. All the previous spasmodic endeavors to relieve syphilitic sufferers had been confined to men, who were looked upon as the poor victims of the wicked prostitutes. But in the above mentioned year, a hospital was established in France by the government, called "Salpetriere," for the treatment of diseased prostitutes. The rules were very rigorous, for every one who presented herself for treatment was first subjected to a whipping as a punishment for her wrong doing. For a long time, though every effort was made to really cure the patients, the hospital was in a bad condition from overcrowding and inefficient medical requirements; and presently the attendants robbed the patients of the food and comforts supplied by the government, and they were in a pitiable condition. Finally, another hospital for the treatment of the worst cases was built at Bicetre, which improved things for a time. But before very long conditions were as bad in both places as ever.

It was not until the beginning of the nineteenth century that anything like a scientific and adequate system for treating syphilitic subjects was instituted in France. In London and in the German cities hospitals for the treatment of prostitutes existed, but were badly conducted and poorly supplied. Following the example of France, other countries soon adopted wiser, more scientific methods of treating these poor victims of the social evil.

In the latter part of the fifteenth century strict laws began to be made controlling prostitution in Italy, France, Spain, Prussia and other European countries. Severe
penalties, such as floggings, brandings, mutilations of feet or hands were laid on those who in any way procured women for prostitution, or who endeavored to reap a gain from the calling. The regulations against prostitution itself were severe. Prostitutes were forbidden to appear among honest citizens; they were not allowed to go in debt for food, clothing or lodging; and it was made difficult for them to buy the necessities of life with the money known to have been gained by the hire of their persons. They were compelled by law to assign half of their property to some convent when they died. A heavy tax was laid on all brothels, and regulations made with a view of keeping prostitution within the limits of these licensed and taxed houses. But all these laws were more or less broken, evaded or ignored; the rich easily bought immunity for themselves, and the poor escaped punishment by cunning or toadyism to those in power. Prostitution spread and flourished more and more as the years went by.

A brief sketch of France from Louis XIII to the present day will give a fair idea of the state of society in all the civilized countries of Europe during the same period. Most of the severe laws against prostitution, some of which banished prostitutes and their accomplices or compelled them to receive worse punishment, were on the statute books until into the eighteenth century. But they were seldom enforced—never unless pauper prostitutes became too numerous, which was the case when shiploads of women were sent to the colonies of Canada, or when wealthy men and noblemen wished to be rid of some
troublesome mistress or to be revenged upon a faithless one. Louis XIV made some changes in the laws regulating prostitutes which were quite important. Houses were licensed, taxes collected from them, and a sort of a governmental supervision instituted. Prostitutes were given to understand that they were barely tolerated when fairly decent conduct and prompt payment of taxes were the rule; on complaint of any one for bad conduct or thievery they could be punished by whippings, imprisonment, or banishment.

In 1778, new laws were passed which punished women for soliciting on the streets, also landlords for renting rooms to couples who could not show a marriage certificate, or in any way lending their premises for "lewd purposes." These laws were intended to affect outsiders and private prostitutes, the governmentally controlled brothels not being supposed to be interfered with by them.

But the fact is that these laws were practically dead letters, for prostitution prevailed more than ever. It came about that the streets of Paris and of all the large cities and towns fairly swarmed with prostitutes of the boldest character. They resorted to all sorts of devices to attract notice to themselves, appeared at the windows in a nude condition, assumed suggestive attitudes in the streets, etc. No check on lascivious conduct seemed to have any force whatever.

But when we remember the examples set by the royal courts of Europe and by the aristocracy on their own estates, the intrigues, amours and debaucheries
among all those who arrogated to themselves the right to be called the upper classes, we cannot wonder that licentiousness ran riot through all grades of society. Adultery and seduction were commonplace affairs. Every woman was supposed to have a lover, and every man to have the run of several seraglios. Among the poorer classes, whose condition through this and succeeding centuries was as wretched as human conditions could possibly be, it was said that any and every woman would lend her body for a price. They were used to treatment so much worse, that the opportunity to yield the use of their persons for a compensation was considered a privilege. The poor were so abjectly poor in those days that men and women would do anything asked of them for a bit to eat or a pittance of money. Peasants were worked to death, flogged, taxed to starvation, killed for sport, or used in any manner the lords of the soil saw fit. Women were theirs when they were wanted, and the seigneur was accustomed to claim the first night of every girl married within his manor. In most of the provinces the complete authority of the lord over the serfs attached to his glebe was such that he could use the bodies of their wives and daughters as he pleased. No written law ever justified these practices, but so completely were the serfs under the domination of the owners of the land that whatever was demanded of them was yielded up without a protest. The lords did as they pleased with the human beings born on their land and were held accountable to no higher power than their own.

In the so-called higher circles, feasts which were
orgies of abandonment to all that inflames the passions were constantly being celebrated. At these feasts, plays were given in which the actors, men and women, appeared in a nude condition; the conversation was of the grossest description and the close of these occasions were scenes of the wildest debauchery and intoxication. The literature and art of the day teemed with allusions to sex intercourse; the only popular stories were those which dealt with the passions and their gratification; the most attractive pictures were the most suggestive, and only those plays were well patronized which catered to the passions in their worst form. Kings and noblemen were not content with ordinary harems of women of mature age. The country was scoured to obtain young and beautiful girls from twelve to fifteen to pander to their desires. It has been said that France under the Regency was one vast brothel house from the highest to the lowest.

Later it appears that some of the leading courtesans directed the spirit of the times into more refined and intellectual realms, and politics, science, art and literature were made subjects of conversation, while state intrigues were combined with amorous schemes and at least pursued with equal vigor. Brilliant circles where wit, beauty and intellect sparkled have been described by distinguished writers of the day, but they were undoubtedly as dissipated as they were refined.

After the Directory, France was not so openly given over to licentiousness as under the reign of the kings. Of course society was not greatly restricted as to its
morals, but amorous excesses were not carried on so publicly, and the laws of decency were not so brazenly set at defiance. The number of prostitutes decreased to a noticeable extent, and a better state of affairs prevailed among the peasantry. With the startling examples of the rich eliminated, and the extreme conditions of the poor somewhat modified, prostitution receded to a point which might be called normal.

The history of civilization's great "evil" is nearly the same in every country and in every century from the middle ages down. Now spreading, growing, scattering disease and ruin everywhere; now checked ever so slightly by some new impulse of rigorous stamping out, or by some inexplicable wave of reform, or quite noticeably by a period of prosperous times or by a wholesale deportation to some new country. But always going on its terrible way, gathering into its insatiable maw recruits from the youngest and fairest of the population, a veritable monster which must always be fed with human sacrifices of the most precious to be found in the land. Now and again some new ruler or new set of law makers, or some old ruler suddenly jostled into doing something to show he existed, has inaugurated a crusade against prostitutes, had them driven out of cities, whipped, imprisoned or banished; but these punishments do not reach the cause, and only succeed in driving the poison into all the dark and hidden crannies of society, where it works more ruin and woes than in the open.

Prostitutes always die young. It has been estimated that the active life of a prostitute does not average more
than four years. And when we remember that such a life often begins at the age of sixteen or earlier, we do not wonder that there are so few old or even middle-aged women to be found among prostitutes. And this vast army must constantly be renewed from the ranks of the young and innocent. Many and cruel are the methods resorted to for the accomplishment of this renewing. Many and cruel are the causes that drive good girls into the downward road.

Out of two thousand prostitutes questioned in New York as to the cause of their taking up the life, 525 answered that destitution had driven them to it; 258 had been seduced and deserted; 164 had been ill-treated by parents or guardians; 160 had been deceived and coaxed into bad places before they knew where they were. This is a most terrible indictment against society under modern civilization.

It would seem that a human being could not sink lower than to become a procurer of young girls for this awful traffic. Yet refined and genteel appearing people make this their occupation and pursue it with as much enterprise as though engaged in a legitimate business. An eminent French official who has the best means of knowing says that the largest number of recruits are obtained from the hospitals. Procurers hang about the hospitals, learn all they can about any young girl who may be brought there, call on her as an old friend, do her many kindnesses, and when she is discharged, still weak, helpless and penniless in most cases, she is an easy prey to their wiles. Other procurers manage to get
into the factories and mills, often going to work to enable them to become familiar with the lives of the working girls. Any girl whom they find discouraged, overworked, hungry for some of the beauties of existence, is sought out, given sympathy and confidence, and temptations are alluringly thrown in her way; and it usually is not long before the unfortunate girl is an inmate of a brothel, finding too late that she can never go back. Intelligence offices are closely watched, and girls that promise well for the designs of the procurers are approached, enticed away by promises of better paid employment than can be obtained there, and taken to places from which they do not return. Always the lonely, the poor, the deserted, the homeless or hopeless girl is looked after much closer than do the Christians who might save them, and usually she becomes an easy victim. The traffic is largely carried on between different cities, and international associations even have been formed that carry on an enormous secret business.

France has undertaken to control the social evil to a greater extent perhaps than any other country. In Paris, all prostitutes are inscribed in a department of the Prefecture of Police, and kept under careful supervision. They are inscribed on their own request, that of the mistress of a house, or on the report of the inspector of prostitutes. They must give age, place of birth, trade or occupation if one has had one, place of residence, etc. The woman must tell how she lives, all about her relatives, if she has any children, and what are her reasons for following the life of a prostitute, give the state of
her health and several other items of information. If there is nothing to prevent, the girl is examined by physicians, and asked to sign a document declaring "she will submit to the regulations for the Prefecture for Public Women, will allow herself to be visited periodically by the physicians of the Dispensary, and conform in all respects to the rules of the force."

Mistresses of brothels often bring in girls for inscription whom they accuse of carrying on the traffic illegally, and in this case the questioning is somewhat different. If it is possible to save the girl, it is done. Girls are not inscribed if they will promise good behavior or if they have friends who will vouch for them. If they can ever show that they have homes and honorable occupations, they are removed from the registration book. Sometimes girls are given a provisional release, when they are closely watched for from three months to a year; if they prove that they are sincere and that they have means of living honestly, they are permanently freed from all responsibility to the Prefecture.

The inscribed prostitutes are divided into three classes: those who live in licensed brothels, those who live in furnished rooms which bear no outward sign of their character, and those who live in rooms of their own furnishing which are apparently homes of respectability. Physicians examine inmates of houses once a week, and every prostitute arrested on a "drunk and disorderly" charge is examined. Prostitutes living in rooms of their own are bound to present themselves once in every fortnight. Every prostitute is supposed to have a card bear-
ing name, residence, number of page in the register, and on this in regular order is recorded the result of the last examination. When a woman is found to be diseased, she is sent to the Dispensary or hospital for treatment and is forbidden to receive visitors until pronounced cured.

Prisons for the punishment of unruly prostitutes were established in the last century, and some of them are said to be very well conducted. There are also hospitals for the thorough treatment of diseased prostitutes, which are a great improvement on those of the century before.

We have told little of the kept mistresses who live in luxury and dress extravagantly during the short period that their beauty is fresh and alluring; of the grissettes of Paris, working girls who eke out their meager earnings by living with students, tourists or artists and administering to their wants; of the coarser class of working women who are engaged in rough work of various kinds, but who are ever ready to gain a few additional sous by giving the use of their persons in any dark corner that may be found; or of the worn-out prostitutes who hang onto the outer edge of society in the most abject poverty and wretchedness, until death relieves them. But one can learn of them in the sensational literature of the day, or in the statistics of sociologists who have made them a particular study. This essay would be too long to go into further details concerning them.

One important fact has been omitted in regard to French brothels. The inmates seldom or never receive any money for their services. They are boarded, lodged,
dressed and provided for while they are young and able to attract visitors. Most of the keepers of such houses accumulate large fortunes at the "business," some retire, change their names and live afterward as wealthy and respectable citizens. The profits reaped from this nefarious traffic in women's bodies are excessive.

In a brief way we have recorded what is known of this "social evil" which is a concomitant of civilization the world over. At present, conditions are no different except in degree throughout all civilized countries. Various nations have and are trying various methods of controlling, regulating or eliminating the evil, but anything so far tried has had little effect. Whatever is done, one fact is noticeable, and that is that after every panic, or period of "hard times," prostitutes increase in number; when work is plentiful and tolerably well paid, prostitution recedes. Prostitution is little affected by rigorous laws, punishments, moral preaching, or charitable efforts. The cause lies so much deeper than statutes or almsgiving can reach.

We thought it horrible when we read of the slave prostitutes of Athens; of the girls stolen and kept prisoners in the harems of France; of the unspeakable woes of women in less civilized countries; but we comforted ourselves with the thought that it was all in the past and such terrible things were done away with. But alas! modern prostitution has not improved, and right here in free America, in the twentieth century, presents some horrible features that have never been surpassed in any age. The inmates of the large houses in New York,
the eastern sky. Sometimes the slaves have rebelled, but when they have failed, no crime is so terribly punished, no disgrace so black as that visited upon the crushed aspirant after liberty. And yet, each effort, though it failed most dismally, aided the next oppressed rebel to take one step nearer the glorious goal. And as the years roll on and the vision of humanity broadens, the ideal of liberty grows brighter, nearer and more possible of realization. Absolute, unquestioned slavery once existed. As nations became more clearly defined and strong, as their governments became better organized, and private property became an institution deeply rooted in the constitutions and statutes of each, slavery changed its form. It was no longer a matter of brute force so much as a thing of tradition, of accepted standing, of recognized right. It was modified perhaps, not always so cruel and degrading, but more inevitable, more inescapable. Under the feudal system, serfs who could not be sold or torn away from their homes on the land to which they were born, did the work and fighting of the world. Later on, as industries grew and became more complex, the workers of the world were not so fixed in status; they could move about and form guilds, and in becoming highly skilled in hand labor, were comparatively independent. In modern times, with the invention of steam and many labor-saving machines, the whole aspect of industrialism has completely altered, and conditions greatly changed. Working men and women are not held as chattels or by title deeds as of old, but—
free, by any means, and their living is much more precarious than ever before.

All that we intend by this brief and inefficient resume of society's progress is to show that from first to last there has always been a large class of human beings who apparently have no right to the earth on which they were born, and who are compelled by their very necessities to serve others on any terms these more fortunate "others" may dictate. Men and women so placed are forced to offer anything, to serve in any capacity, in order to live at all. They must eat, they must clothe themselves, they must have some sort of a shelter. They cannot resort to an earth that is owned and monopolized out of their reach—only savages under a society without universal government could go to the land for the necessities of life. What is left them?

Men offer their physical strength, their brain power, their skill, in exchange for the means of living. When they are sharp and shrewd and learn "to play the game" correctly and successfully, they may become masters themselves. And where the fear of want urges human beings on to do or give their utmost, this fear engenders another more powerful yet—the greed of gain; and to this fierce incentive men prostitute their talents, their integrity, all they possess. When successful, the world honors them and points them out as examples to be followed by the ambitious youth who come after them.

But women have had little strength or ability to offer in exchange for the necessities of life. They could not work as well, and being under greater necessity they have
been forced to sell their services at a much lower rate than their brothers have done. They have never been in a condition to dictate terms, and often their terms of servitude have been so hard, so cruel and exacting, that death itself were preferable.

Woman has one possession that men are willing to pay her well for, and that is, her sex nature. It is but natural, that the disinherited ones of the earth, placed as they are at such a frightful disadvantage, should think of every device, every possible service they could render in order to obtain the comforts of life. Once having gained these necessities, they still see luxuries and means of development all around them, yet held out of their reach, and they will continue to barter whatever they possess for these further good things of life. Where men offer their strength, skill, shrewdness, honor and integrity for the things they crave, women offer that which brings the most and is the surest sale—their sex favors. It is not a pleasant fact to contemplate, but it is here and must be recognized. Where there is poverty and destitution, there will be prostitution, both of men and women.

It may be urged that there is no poverty in modern society that is so dire as to justify the sale of one's body, brains or honor for a price; and that there must be something inherently bad in the man who sells himself, something instinctively base in the woman who will, under any circumstances whatever, yield up her body for the sake of a price. For it is known that there are thousands of good women who are poor and who could not be induced to give up their virtue for any price. Poverty
alone, it will be argued, cannot be the cause; there must be some natural, inborn tendency toward vice in every woman who takes up a life of shame, voluntarily.

For answer, we must examine more closely into the conditions of society in modern times. It will not be necessary, in order to prove our position, to go back again into the dark ages of the past when the majority of the people were kept in the densest ignorance, debasement, servility, and were at once a prey to their own lowest passions and those of their masters. If throughout the past, sexual excesses prevailed among human beings, we know, too, that brutality, cruelty, hatred, greed and vice of every kind predominated, and that those who called themselves the superior class set the worst kind of an example to the inferior ones. With slavery, ignorance and degradation on one side, tyranny, lust and indulgence on the other, a fierce struggle for bare existence among the masses, a cruel greed for power inciting the few at the top, it is true conditions were horrible and vice of all kinds flourished.

But we will look only into conditions of the times since the most important nations have been called civilized and enlightened; since science, invention, art and literature have supposedly lifted the world out of the darkness of the middle ages. We would naturally expect to find people much happier, better and more comfortable than they were even a hundred years ago, considering the great strides progress has taken in a material way. But compared with what the world can afford its children we are yet in a deplorable state.
A little more than a hundred years ago, the civilized world had reached a critical stage—a point at which the progressive forces were seemingly at a standstill—poised as it were, ready for an onward impetus, or a fall backward into apathy and inertia for another long period of time. Behind, lay centuries of slavery, ignorance, unrequited toil, vice and misery for the masses of mankind. In the future—what?

A little enlightenment, a wavering gleam of the idea of liberty, had sifted down to the minds of the common people. A faint hope, a glimmer of something better than was ever known before, trembled across the pathway of the future. Steam power had been discovered, the printing press had been invented, a few labor-saving machines had come into use. Of course, in their ignorance, some of the wretched poor had been angered at the new machines and had destroyed them. But the more intelligent hoped for some lifting of the burdens which labor had borne for so many ages. The thinkers of the day took up the subject and sought for scientific reasons for the existence of the conditions which obtained. Since political governments had been improved, and labor-saving machines had come into use, why was not the condition of the masses of the people improved? Many of those investigators were sincere and earnest and might soon have led to the discovery of the real causes of poverty. But one of the number came out with a conclusive work which apparently solved the whole problem, freed everybody from blame, and threw the whole responsibility of the wretchedness and poverty of
the world on the Creator thereof. The Rev. Malthus published his "Principles of Population" as an essay in 1798, and afterward revised and enlarged and printed it in book form in 1810. In this book he uncovered a truth, that the tendency in all forms of life was to propagate faster than the means of subsistence increased. That is, it is a truth of blind, uncontrolled life—the forms of life which follow only the powerful inner impulse of self preservation. Millions of insects, reptiles, fish, etc., are propagated that a few may reach perfection. If they all survived, they must eventually all starve to death, as there would nowhere on earth be sufficient food for them. And Malthus argues that the same principles must apply to human beings. Too many people are born to admit of even a majority coming to maturity without subjecting the whole human race to want. In the past, wars, famines, and pestilence, had kept population down so that the race, as a whole, did not suffer from destitution. The only further remedies Malthus could suggest were late marriages and self control. It apparently never occurred to him that the earth itself might be brought up to a vastly greater state of prolificacy, by scientific methods; or that the thousands of undesired children born of slave mothers might be eliminated—the idea of free mothers who would control the birth of loved children had never been conceived in those days. There was no practical way to force men and women to wait until their youth was passed, to marry, and the case looked hopeless. The rich breathed a sigh of relief and returned to their fleshpots, the poor groaned and bent
a little lower under the burden that could not be lifted. Poverty then, was inevitable. Nature had not spread her table for all her children. Many must submit to hunger, cold and pestilence, to being worked to death or killed in wars of their masters' making, that a few might live luxurious, secure and refined lives. The Malthusian doctrine has been an opiate to many a good man's conscience, a hoodwink over the eyes of the seemingly surplus poor, and an illusion that has deceived the thinkers so that the real truth has been long delayed. For poverty is unnecessary in this bountiful world, and man is terribly at fault that all do not obtain what they need in order to grow and develop as they should.

But whatever its source, poverty is the underlying cause of nearly all the vice, crime and misery that exists in society. The fear of destitution forces men and women to look about for any means by which they can ward it off, for self preservation is the first law of nature, always. The fear of want engenders the greed of gain, and these two factors in human society work more wrong than any other one thing.

The conventional idea is that criminals and prostitutes are naturally and inherently bad. Ordinary people do not consider conditions, environment, hereditary influences as being any excuse or justification for wrong doing. Still, it is one of the hopeful signs of the times that serious, thoughtful people are studying these subjects, and that the causes of crime and misery are earnestly being investigated. It is being acknowledged that punishments and penalties are no cures for crime,
that they are not even preventatives. To one person who is deterred from crime by the severe punishment of a criminal, twenty are started on the criminal pathway by the suggestion, and the arousing of latent passions psychologically by the excitement and commotion incidental to the event.

Climate, geographical position, institutions, all of which are elements in political economy, go to make up the individual with all his desires, tendencies, passions, hopes and capabilities. Mankind must have, first of all a place to exist in, and then the means of existence. The character of the human animal is largely determined by the manner in which he must obtain that subsistence. If it can be gained by the ordinary normal exercise of his faculties and strength, such as he instinctively does if free and uncorrupted, he will develop into a normal, reasonable, good human being—he has no incentive to prostitute himself in any way.

But when he is deprived of his natural abiding place, the land, because it is owned and monopolized out of his reach, if in consequence he must toil long hours for a pittance in order to live at all, or is denied even the chance to so toil, it must be expected that he will resort to many and devious ways in order to satisfy his wants. Naturally he will prostitute his faculties—naturally, be it man or woman, human beings will offer what they possess, prostitute themselves, “put to base uses” their bodies or their abilities.

Modern prostitution is but the logical outcome of centuries of abuse, oppression, and robbery; woman being
the weaker sex, has suffered most and given most, but her vice is but the vice that men have pushed her into. For ages, women were not even free enough to sell the use of their bodies and receive the price themselves. Nevertheless, their bodies were used. Society was doubly vicious because men arrogated to themselves the claim of superiority, that on that account they should be under no constraint whatever, and that women had been created solely for their benefit. During the dark ages, while feudalism was the established system of society, women were the most helpless and wretched of beings. Matilda Joslyn Gage says, in “Woman, Church and State”: “At an age when human life was valueless, and suffering of every kind was disregarded, we can readily surmise the fate likely to overtake unprotected peasant women. For a woman of this class to be self-respecting was to become the target of the vilest abuse.”

Serfs were held at the absolute command of the lords of the estate. They had no rights which their masters were bound to respect; the men must give up their labor, their crops, their lives in their masters’ battles, when the masters demanded it of them. The women must yield their bodies when the lords looked with desire upon them. The right of the seignior to the first night of every bride upon his estate was everywhere recognized. The husbands and fathers might grind their teeth in impotent rage, but for ages this unwritten law held full sway. Toward the close of the feudal system, the peasants began to violently protest against this outrage and at
last did make the lords fear their vengeance in some degree.

But when feudalism finally was overthrown, the abuse of women did not cease. The old plea that men were superior and had desires that must be gratified, and that women were created to administer to these desires, is one that is made in all ages and in all countries and is the basis of all the cruelty and licentiousness from which women have suffered under every political system. Even in the last century, the disclosures made of a terrible state of affairs in England, showed that the right of the seignior was still upheld by the aristocracy. The pretty young daughters of tenant, both in England and Ireland, were sent for or deluded into being led to the castles of the lords, and if the girls refused to go or complained of the treatment they received, the parents were turned out of their homes. Matilda Joslyn Gage gives many authenticated examples of this sort of thing. And she says:

"To H. R. H. and his aristocratic companions in guilt is due the support and protection of England's notorious and infamous purchase and sale, outrage and exploitation of helpless young girls. . . . . Trace as you will, the path of either ecclesiastical or temporal ruler claiming authority by divine right, and you will find the way marked with the remains of women and children whose lives have been wrecked by man under the plea of created superiority."

The rulership of man, and poverty, which is but an outcome of this rulership and monopolization of the earth and its products, are the causes of nearly all of the misery, vice and degradation which have blackened the pages of history. Modern "social evil" is but a part of
it all. The slave prostitutes of Greece were but little worse off than the women who are forced, either by destitution or by deceit or violence, to minister to men in our own days. Those wretched Dicteriades had no possible recourse—it was the government itself that held them in bondage and there was no higher power to appeal to. Today the laws do not actually protect the masters of the women they hold for prostitution; but it winks at them, and it is difficult indeed to enforce such statutes as might protect the miserable women.

In most large cities today the houses of prostitution are owned by individuals, who practically own the inmates. The women are dressed, lodged and fed, but they receive no money from patrons; the price is paid to the proprietor and the customers are handed over to their women, and not one of them dare refuse herself to whoever comes. They are usually kept in debt to the proprietors, and made to believe that they cannot get away while they owe anything. But to whom could they apply if they tried to escape? There is no one but the policeman on the beat and he stands in with the keepers. The women are, to all intents and purposes, slaves, in the twentieth century, and under the shadow of churches and court houses.

Some of the most frightful stories have come from far away places where men have congregated to work or fight or explore. Some years ago, a hideous state of affairs was unearthed in the Michigan and Wisconsin lumber camps. They kept the women as prisoners, behind high walls, in dens too filthy for description;
bloodhounds were kept to track the girls if they succeeded in running away; they were unmercifully beaten if they tried to escape, and they were constantly subjected to the most brutal treatment, by the coarsest and lowest of mankind. Does any one suppose for a moment that any woman living would willingly subject herself to such a condition?

It was found that young women were induced to go there under the promise of work for good wages; often they were stolen and made prisoners without any pretense whatever; and some of the women had been old in the business, but had been induced to go there with the promise of making a great deal of money. These soon found themselves in a hell worse than any they had ever dreamed of, from which they would gladly have escaped if they could.

One of the most terrible phases of the social evil is the traffic carried on to procure young and attractive girls as recruits for prostitute's ranks. Wherever an unprotected, lonely or discouraged young girl is to be found, there will the procurer work his wiles in the most cunning fashion. They will act friendly when the whole world seems cold and cruel, and the girl is easily led, until they are behind the doors that almost in every case, close behind them forever. The girl is ignorant and does not know what to do to free herself; and what violence or threats are used to keep her silenced cannot be known to the outside world.

Now, this nefarious work would never be carried on if it were not for the profits to be gained. Human
beings do not do these cruel things because they love the work, but because the making of a living has been rendered so hard, so precarious, that they will escape it if possible; they forget their humanity in their frenzy to "make money" at all hazards—at any cost. The economic urge under our present social and industrial systems, drives the middle classes into doubtful transactions for the sake of "profits," as it drives the lower classes to selling themselves for bread.

There may be cases of natural tendency toward the life of a prostitute—some abnormal sex formation which induces a woman to drift into the promiscuity of a prostitute's life—but these cases are rare indeed. A woman may be strong, healthy and soundly sexed, but she will not choose a prostitute's life of her own free will. She may love and may express her love, but—only her lover will know it. And if he is a good, true man, she will be none the worse for it; the street will never swallow her up in its terrible maw.

Nearly every woman of the street who has ever been questioned will tell, if she tells the truth, a painful story of want, of suffering on the part of some dear one, or of some deceit, or outrage, or actual violence, of abandonment, and utter loneliness. The woman left alone to starve or freeze, nearly always thinks of this last resort. The fact that for so many ages women have been outraged and violated, forced to yield to that old idea that man's superiority demands gratification at the sacrifice of women, has taught the sex to remember that there is always a price they can pay for the comforts and
necessities they need. Man has set the world-old example of sex barter with no element of love whatever in it. Women driven by destitution find it easy to do what they have been cowed and beaten into doing for ages.

Now the thought will arise, that not all fallen women sell themselves because of actual, dire destitution. Many have yielded themselves through an extreme love of finery and things of beauty, or from the hope of greater luxury and more leisure than an honest life would afford them. This is all true too. Society has made the earning of a good, decent living for the average woman a very difficult thing. It has made the opportunities for exercising her faculties and abilities to advantage very scarce indeed. Always, under our economic systems, there is a large class of unemployed workers. This must inevitably be the case when the actual workers are not paid enough to buy back a fourth of what they produce. An ever abundant surplus of goods on the market, necessitates hard times, or no work at all to a large number of wage workers. The individual members of the class change each month perhaps, but the class is always there. Women have a natural love for the beautiful and for refinement and sweetness of life; it is contrary to their natures to toil continuously, and a little daily leisure is like a glimpse of heaven to most of them. For the innate, uncomprehended craving so many women experience, they do voluntarily sell themselves without love and without passion, hoping to find the ease, luxury, beauty and cheer they long for, and little dreaming how much
worse their fate will be than it was before. Women marry to gain wealth, position, influence, leisure and luxury, and the world does not condemn them. Yet, they are no different and no better than the women who give themselves for a month, a week or an hour for these same things. The former, has a ceremony pronounced over her and all society is notified with great display of what she is about to do; she sells herself for a lifetime and there is little probability that she will ever know the happiness of a mutual love and the spontaneous expression of it. But she will be honored and flattered, and life will be made easy for her. The latter, may escape her bonds if they are too harsh, but she will be scorned and slighted to the end of her life. Society seldom forgives a woman for violating her mandates. But both these women are equally blamable, and both to be tolerantly dealt with.

What is the alternative today for the good woman who will not give herself in either of these ways, and who has not inherited money or has no father or brother who is willing to support her? Progress has opened up many new fields of activity to women, but after all, unless one is born with unusual ability or has had unusual advantages in an educational way, one will find the struggle to earn a living a nerve wearing and bitter struggle. Not all women can marry the men they love, not all are willing to take up the inevitable burden of being a poor man's wife with all the subjection, narrowness, hard work and suffering this entails. What else can they do?

If the woman takes up sewing for a living, she must
work ten, twelve or more hours a day as fast as her fingers can fly, seated always in a close room, getting no fresh air, no physical exercise, until disease sets its fatal mark upon her; and she will receive for it, barely enough to keep body and soul together. Or, she can work in some of the factories, under similar conditions or worse. Or, she can go to work in somebody's kitchen and be looked upon with as much regard as would be given a machine, considered as a thing without feelings, desires, or capacity for happiness; a creature not fit to sit with, to eat with, or to talk with, one who is not supposed to need love or friendship or companionship. What self-respecting woman will voluntarily choose such an existence? One may wash and scrub, and grow bent and wrinkled with hard, knotted hands and ugly form; be always tired, and always just outside the circle where life is really lived.

Or one may rise to be a stenographer, a bookkeeper, or a clerk. But even here, unless one buys her position with her sex favors, it is insecure, and she is poorly paid and ill-considered. Her work is wearing and confining and she will sooner or later lose her health and power to work. A teacher perhaps, has a better chance, as her hours are not so long and she is treated with some respect by her patrons. But women who teach continuously, are usually nervous wrecks at forty or forty-five. And there are not places for all who would be teachers. Women do sometimes make good canvassers or agents. If they possess a quality generally known as "cheek" and are not sensitive to the treatment they
concerns all. Mankind must eventually get together in one great, co-operative, fraternal whole; men must learn to thoroughly understand and then to adopt the true democratic principle in everything—not in a pretended political sense alone. For, while there are owners of the earth, and homeless ones because of it, while there are masters and servants, while there are the favored few, and the oppressed majority, there will always be wrongs and abuses that cannot be cured. We must get out of the old concept of "classes" and get down to the basic fact that human beings are all brothers and that one Supreme Principle of Good pervades them all. The earth and all its resources must not be owned and monopolized by a few—it must belong to all alike, and every man and woman must have an equal opportunity to labor and create upon it. Useful labor, the natural, healthful exercise of the faculties, must be the only foundation for the ownership of wealth. None need be idle—idleness is deteriorating and corruptive; none should be overworked—drudgery dulls the faculties, paralyzes the brain, and dwarfs the body. Let all be workers and all be consumers! This, radical as it sounds, is pure selfishness, enlightened selfishness, after all, for every one will be secure and happy—each will possess enough and need not fear the encroachments of his needy brother.

When all are afforded full opportunity to act and develop and grow, when each one has an equal opportunity to work, when every one stands on equal footing as to liberty—does any one think that man or woman will
"sell himself or herself for base uses"? Would there be any reason or cause for prostitution? Certainly not. Love would come into its own again and would bless and purify the inborn impulse that has been dragged through the mud and mire of centuries until it is a monster, not a natural attribute of the complete, sane, self controlled human being. Love will bless and consecrate all society and all that belongs to it, and there shall be none to make afraid.
APPENDIX

DISEASES PROPAGATED BY PROSTITUTION

WHITE SLAVERY

WHAT OTHER PEOPLE KNOW AND THINK OF IT

ITS EXTENT AND RAMIFICATIONS
SYPHILIS.

Syphilis is a very old disease. It is much older than the discovery of America. There is no evidence to prove that it existed in the islands visited by Columbus in 1492. The inhabitants did not buy and sell sex favors. They had no need for money. Nature was bountiful, and poverty was unknown,—no millionaires, no paupers. Prostitution could not, and did not exist.

Chinese history, dating back 5,000 years, describes the disease fairly well. The difference between "hard" and "soft" chancre was well understood. Up to 1850 we looked upon them as due to the same specific poison.

The disease undoubtedly existed in Egypt centuries before the Christian era. The worship of Phallas, and other debaucheries practiced by these people, would certainly be conducive to disease.

The Bible contains several passages which, according to the judgment of scholars, refer to venereal disease.

It also existed among the Hindus, the Greeks, the Romans, and has come down to us as a heritage of woe.

Syphilis is an infectious disease, always introduced into the body by contagion or heredity, chronic in character, and lasting for a long period,—usually three years.

It is produced by a bacillus,—the Spirocheta Pallida. This has been generally accepted by the profession, as this germ is always found in syphilitic subjects.
The poison enters the system through a crack in the skin, though the break may be very small. At the point of entry, the virus multiplies and forms the chancre. This is the first indication one has of the disease.

The chancre is a sore, elevated above the surface, and varies in size from a pinhead to a hazelnut. It shows itself usually about three weeks after inoculation, though it may be delayed much longer.

About six weeks after the chancre appears, it is followed by the secondary symptoms. These are skin eruptions, enlarged glands, and various affections of different organs of the body.

The species nearest to man, the chimpanzee, ourang-outang, and gorilla, can all be inoculated with syphilis, though they do not have it except as inoculated by physicians for the purpose of experiment.

About 25 people out of each 100 contract the disease other than by sexual intercourse.

Towels, drinking cups, razors, unclean toilets used by syphilitics, being mainly responsible.

Circumcision of all male children would lessen the probability of contracting the disease about 90 per cent.

Physicians, nurses, and midwives frequently have the chancre on the finger from handling syphilitic persons.

In case of a suspicious sore, it is always well to consult a physician to determine its character. Thousands of persons go through life worrying over a supposed syphilis contracted in early years.

There are sores which look like chancre but are not. These sores are not followed by constitutional symptoms,
hence cannot be syphilitic in character. But patients think they are, and often worry themselves into insanity thinking of it.

Physicians of large practice see hundreds of these cases, some of them taking dope for years, ruining their health with strong and poisonous drugs, mistaking the effect of the drugs for the symptoms of syphilis. By showing them that they never had the disease they are made very happy.

Syphilis completely saturates the body. All the solids and fluids contain the germs of the disease. The skin eruptions are simply the effort of Nature to rid the body of the poison, and should be encouraged. Any drug or medicine taken with a view of driving the eruption in, is a grave mistake. Mercury is reputed to do this. Fortunately, it fails.

Syphilis attacks the bones as well as other parts. This symptom is marked by severe pains in the tibia, the bones of the skull, ribs, arm bones, and lower jaw. Sometimes there is a great deal of thickening and enlargement present. It is not permanent, but while it lasts it is painful. It may occur years after the inception of the disease, but usually sets in early. The bones of the face are sometimes almost eaten away.

Rheumatism is also a complication, sometimes occurring in syphilis, and may last for years. It may permanently cripple the patient.

The nervous system suffers greatly in syphilis, inflammation of the brain being very frequent. Tumors may
form, producing insanity in various forms. Paralysis frequently results, and epilepsy is not uncommon.

"Of all the causes of insanity, none writes with such a broad and indelible hand as syphilis." The records of the insane asylums are startling when looked into.

The mildest case of syphilis may result in permanent loss of hearing. Permanent blindness is not infrequent. Inflammation of the iris may show itself at an early date. If not skillfully treated, the eyes are never the same as before.

Malignant syphilis is a very severe form of the disease and usually fatal.

In these cases medicines are not of much use, and patients are sent to the hot springs in various states to slowly rot. One may live for months or years sometimes, but death should be preferable.

Syphilis causes several forms of neurasthenia, the patient imagining that every little ailment from which he suffers is the result of the disease. This leads to profound melancholia, and suicide is frequent.

Syphilis in woman is productive of hysteria. It also occurs in men, but not so often.

A serious result of syphilis (or the mercury taken to cure it) is locomotor ataxia. Reliable statistics show that 90 per cent of all cases of this disease have had syphilis and taken the mercurial treatment. Many physicians now regard mercury as the predisposing cause.

Locomotor ataxia does not develop in a case treated by purely vegetable remedies. It is a significant fact that the negroes do not have locomotor ataxia. They
do not take much medicine in syphilis, usually stopping all treatment upon the disappearance of the chancre.

Locomotor develops in those cases who have undergone a long course of mercurial treatment.

Men who have had the largest experience in the treatment of syphilis have no confidence in mercury as a remedy. The tendency is to get away from strong drugs. Those who take no medicine at all are better off than those who take a mercurial course lasting four or five years.

General paralysis also occurs in syphilis. About 65 per cent of all cases are attributed to the disease.

Hereditary syphilis is responsible for many cases of rickets, hydrocephalus, and greatly predisposes to tuberculosis.

Malformation of the teeth is common in those born of syphilitic parents. Hereditary syphilis arrests development of special organs, as the testicles, breasts in women, and ovaries.

Epilepsy is frequent in syphilis. Even after the disease has apparently disappeared, it may persist in this form. It is difficult to cure, refusing to respond to drugs. It may appear as late as twenty years after the disease has been contracted.

Syphilis is hereditary. It arrests growth, and is responsible for many incurable maladies. It so weakens the system as to invite tuberculosis.

Rickets is found more frequently in syphilitic children than from any other cause.

Although one attack of syphilis protects from all
future attacks, yet there are said to be exceptions to this rule, though the author has never seen one. I have had patients tell me they had had the disease before, but careful inquiry elicited the fact that it was soft chancre, and not the hard variety which constitutes true syphilis.

**Syphilis and Marriage.**

Physicians should say to all who have had syphilis and contemplate marriage, wait until you know you are cured. As long as one symptom remains, don’t.

It is true, syphilitics marry and have healthy offspring. This is not always the case, however. Any physician of large experience can tell of innocent wives contracting the disease; of little children inheriting it. At least three years should elapse from the time of contracting the disease until marriage. Four or five years would be better. In no case should children be allowed to come into the world before the end of five years. If children are not desired, the man should submit to a simple surgical operation,—cutting and tying the two ends of the vas. This does not impair the capacity for sexual pleasure, but renders the male sterile. Why take chances on bringing diseased offspring into the world?

Syphilis tends to shorten life. If you doubt it, ask the life insurance companies. No one who acknowledges having had it is considered as a first-class risk. All companies refuse those in the active stages of the disease. While people do not die directly as a result of syphilis, it is well known that it so weakens the system as to invite
other diseased conditions that one might escape were it not for syphilis.

Paralysis, locomotor ataxia, insanity from brain growths, are too often caused by syphilis. Heart affections and aneurism are common as a result of it.

People who commit suicide frequently do so because they have had the disease. Shame and humiliation in very sensitive natures, prompt the fatal deed. Poverty probably causes the greatest number of suicides. Venereal disease comes next in the line.

The treatment of syphilis has always been a matter of controversy between the different schools of medicine. There are no specifics, absolutely none. Mercury is not a specific; it is a poison, and capable of producing even worse symptoms than syphilis. Millions of syphilitics have been permanently injured by it. Thousands are being poisoned daily. The treatment of syphilis by the use of mercury is a disgrace to the profession. It is on a line with blood-letting. Salivation in nearly every disease, and the denial of cold water to a patient in the throes of a burning fever—all of these have been medical errors. The practice of medicine is by no means free from them yet. A few still remain for the iconoclast to destroy, and the mercury delusion is one of the most harmful.

There are physicians who treat syphilis successfully and have never given one grain of mercury or any other poison. They can honestly state their patients make a better recovery than those subjected to salivation. They escape locomotor ataxia. This terrible disease is sup-
posed to be due to syphilis. It is produced by the mercury taken to cure syphilis.

Better take no medicine at all than be slowly poisoned with quicksilver. Thousands of people have syphilis and do not know it, the disease is so mild. They do not take drugs, and yet they get well. Remember this: that only one case of syphilis in every 1,500 is malignant. The typical case of the books is seen but rarely. Many patients apparently recover in six weeks. “Apparently.” The symptoms disappeared in that length of time. Physicians know, however, that floating around in the blood current were the germs, and that they would stay there for perhaps three years. Physicians who know do not claim to cure syphilis in less than three years, though every symptom may cease in the first two months of treatment. And this, oftentimes, without drugs of any kind.

Do not, upon discovering the fact that you have syphilis, think that you are going to rot with the disease. And, above all, do not imagine that every sore following a suspicious exposure is syphilis. It is common for people to take drugs for years to cure this disease, and, then consulting a physician, find they never had it. Men become insane with fear, developing what the profession calls “syphiliphobia,” imagining that they are going to develop all the terrible symptoms of syphilis.

There is only one chance in 1,500 that your case will be malignant. If you are tuberculous, run down, half fed, poorly clothed and housed, overworked and worried, you may have some severe symptoms. All these predis-
pose to a bad case. People who are in good circumstances seldom have severe symptoms. It is the common laborer, dockman, sailor, and the intemperate that suffers most.

Syphilis is a disease that is aggravated by poverty. The poor are the greatest sufferers.

The rational treatment of syphilis is hygienic. Drugs are of little value, and often injurious. Beware of men who claim especial skill or promise quick cures. This is the testimony of physicians who know. Syphilis is often perplexing. The symptoms are not the same in each individual.

Fresh air, proper food, and frequent hot baths are far better than drugs. If any drugs are of value, it is tonics. They are also alteratives.

The excessive use of alcohol in any form should be forbidden. A glass of beer, occasionally, or wine in moderate quantities, is not injurious. It is the excessive use that should be condemned. Much more harm is done by drugs than even alcohol.

Routine treatment is injurious in syphilis. Each case should be studied by itself, and the general bodily health and temperament of the patient taken into consideration.

Syphilis is curable, without a doubt. Only malignant cases refuse to yield to hygienic measures and mild medication. The man or woman who has had the disease and has studiously avoided mercury, arsenic, lead, zinc, or copper as medicines, need have but little fear of the so-called "tertiary" or third stage. The disease will be limited to the first and second stages; will terminate in
health, and leave no trace behind. This requires about three years; though, as before stated, the patient may imagine himself cured in a few weeks or months, as all active symptoms may cease.

To all sufferers a final word to syphilitics: Do not marry for three years after having the disease, and do not have children for at least five years. The strict observance of this advice will place you on the side of safety.

CHANCROID (SOFT CHANCRE)

Chancroid is a local, virulent ulcer. It is not syphilis nor pox. It is never the starting point of syphilis. It is always due to inoculation with pus derived from a similar sore. It may exist on any part of the body. It is also transmissible to animals. The cat, the monkey, and the rabbit have been successfully infected.

The contagious element in the pus of chancroid is Ducre’s bacillus, plainly discernible under the microscope.

One peculiarity of chancroid is that no one coming in contact with its pus is exempt from infection. There is no such thing as immunity. One attack does not protect from another.

Chancroid is very frequent, especially among the poor. It is a disease that goes hand in hand with poverty. As a general thing, only the poorest and humblest of prostitutes have it. Those who are broken in health, who cannot properly care for themselves, are its victims. Any portion of the body can be infected with the poison
of chancroid, although it is usually found on the genitals.

**Symptoms.** Seldom later than three days after a suspicious intercourse, a small ulcer will be found on the genitals, not larger than a pin-point to begin with. It may finally reach the size of a silver dollar. The ulceration is deep, considering the nature of the tissues, though sometimes it is shallow. The bottom of the sore is irregular, and covered with grayish pus. There is little or no pain.

Chancroid has many complications, the most common one being bubo, a swelling of the glands in the groin,—usually very painful, especially where suppuration follows. Bubo should be opened by a surgeon when pus has formed. While chancroid or bubo does not kill, it may prove to be a very troublesome complaint. It may end in erysipelas or extensive destruction of tissue. It is a disease to be avoided. Great cleanliness must be observed during its course, that others, entirely innocent, are not infected.

**Gonorrhea**

Gonorrhea is a very ancient disease. It is also a very prevalent one. It is defined as a specific inflammation of the mucous membranes. In the discharges the gonococcus is always found. This is the peculiar microbe that causes it.

In the male it affects the mucous membrane of the urethra; in the female, the vagina, urethra, and womb.

The disease is at first local, but often becomes general by extension to the adjacent parts. In the male it attacks
the bladder, the prostate, and the testicles; in the female, the uterus, the Fallopian tubes, and the ovaries.

The first indications of the disease appear within forty-eight hours after infection. It may be delayed until the seventh day. In rare instances it has been as long as fourteen days.

The patient first notices a sense of heating and itching at the end of the penis. On examination he finds the parts slightly swollen, reddened, and inflamed. There may be some pain on passing water. These symptoms may be so slight as to escape notice until the active stage is ushered in. The itching and burning is now much greater. The opening of the urethra is badly swollen and inflamed. The whole organ may be enlarged, and if the foreskin is tight, will cause great pain.

The discharge is at first scanty, but gradually increases until it becomes very profuse. The pus is yellow, becomes green, and is sometimes streaked with blood. Pain on urinating is severe, even agonizing, and is delayed as long as possible on account of the suffering it causes. The stream is twisted, and may be so small as to escape only drop by drop. Pains in the groin, testicles, and prostate are common, and walking or sitting is very painful. The first attack of gonorrhea is usually the most severe.

CHORDEE. Involuntary erection of the penis frequently accompanies the first attack. It is painful. Patients in their frenzy have been known to break it by force. Where this has been done, an organic stricture has formed and great suffering entailed.
About the end of the tenth day the inflammation usually reaches its height, and remains about the same for two or three weeks. The disease then appears to abate, the pains are less, and the discharge more scanty. At the end of another month but little remains that can be seen.

The disease, however, may light up again, and in a more severe form than before. If injections are used to dry up the discharge, the germs are forced back into the prostatic portion of the urethra, invade the bladder and prostate, and cause lifelong trouble.

I will refer to a few conditions that are common in gonorrhea.

Posterior Urethritis sometimes occurs when the patient is about to congratulate himself on his recovery. It is ushered in with a chill. The discharge usually ceases. Frequent urination, with pain in the perineum, rectum, groins, and stomach; blood in the urine; nocturnal pollutions; retention of urine due to spasm of the muscles; inability to hold water at all. Not all these symptoms are present in each case, but some of them always are.

Gonorrhea is nearly always responsible for stricture—usually a lifelong trouble.

It is also the cause of "an old man's trouble"—enlarged prostate. This condition may not develop so as to be noticeable until fifty years after an attack of gonorrhea. I have been able to trace it in nearly every case to gonorrhea. It is incurable.

Epididymitis is also common—frequently the result
of bad treatment. This is an inflammation of the small tube that conveys the seed from the testicles to the reservoirs at the base of the bladder.

The disease begins with pains in the groin, and after a day or two the tube becomes enormously swollen and very painful.

If the patient goes to bed, apply hot water and a support to the enlarged part. The pain subsides in eight or nine days. This does not end the trouble. A lump will be left on the lower part of the testicle. If on both, it means that you are barren; that in case of marriage you cannot know the pleasures of parenthood.

**Orchitis.** The testicle itself often becomes swollen in gonorrhea. Pus forms, and when the abscess breaks the whole testicle withers away.

**Cystitis.** Inflammation of the bladder, sometimes incurable, and may last a lifetime. Causes great pain, with a desire to pass urine every few minutes.

**Gonorrheal Rheumatism** may come on in a few days or many years after you have had the attack and apparently recovered. I have known men and women to be permanently crippled by this complication.

It does not yield to treatment like other varieties of rheumatism. It may last for years.

There are other complications of gonorrhea. It is not necessary to enumerate them here, but they are serious enough to make a man think twice before exposing himself to any of them. A few minutes' pleasure, to be paid for by long years of suffering! It certainly does not pay.
Stricture of the urethra is one of the most frequent results of gonorrhea. It is certainly no exaggeration to say that thousands of men, young and old, are afflicted with this disease, and it is not until the passage of the urine becomes almost entirely impossible that the assistance of a physician is sought.

Stricture of the male urethra is the most important of the surgical diseases of the genito-urinary apparatus, not only on account of its extreme frequency, but also because of its important relations to secondary pathological conditions of organs more vital than the urethra.

Stricture of the urethra is an abnormal diminution of its caliber, temporary or permanent, due to any cause whatsoever. The disease generally is classified under two heads—spasmodic and permanent—and is almost invariably the result of gonorrhea. It may also be caused by the improper and unskillful use of sounds, catheters, and other instruments in the hands of inexperienced practitioners.

Acute or chronic genito-urinary disease is one of the most common causes; sexual excitement or excess; urethral injury; a debauch; cold-taking; drugs, such as cantharides or turpentine; and mental emotions, have all been known to cause stricture of a spasmodic character.

Spasmodic, or, as it should be more properly termed, pseudo-stricture, is a diminution of the urethral caliber due to contraction of the muscular fibers in and about the wall of the canal.
One of the earliest symptoms of stricture is disturbed micturition. The decomposition of the small quantity of residual urine remaining behind the obstruction in the urethra is very irritating to the mucous membrane and causes a frequent desire to urinate.

A frequent early symptom of stricture is dribbling of urine after micturition. The stream of urine may be forked or twisted corkscrew fashion, according to the form of the stricture. In some instances a straight stream is projected, a second stream falling perpendicularly downward. Later on, as the disease develops, a great straining-effort is required in passing the water, until the strain is so severe as to cause hemorrhoids and other complications.

Among the early symptoms, and sometimes the first which attracts the notice of the patient, is a gradual diminution of the power which in a state of health he possesses over the bladder and the act of micturition. He is not able to retain his water as long as usual, and a desire to urinate causes him to arise several times during the night. Each passage of the urine is attended with pain and disagreeable sensations, which vary in intensity, position and character, there being a sense of dull aching in the perineum, back and loins, or in the glans penis. Sometimes, in aggravated cases, the urine dribbles away in small quantities while the patient is asleep, or without his consciousness during the day.

The prognosis of stricture as regards danger to life, varies greatly according to duration, the severity of its complications and sequelæ, and the character of opera-
tions undertaken for its cure. The most important factor in prognosis is the condition of the kidneys, which are almost always very much affected. Indeed, in organic stricture of long standing such a condition is to be inferred.

Stricture may destroy life by the supervention of uremia. Retention of urine due to inflammation of stricture may be fatal through rupture of the urethra or bladder, with consequent extravasation of urine.

The possibility of a radical cure of stricture is disputed by most authorities; indeed, the general opinion up to a recent date has been that without continual attention a stricture once formed will sooner or later give the patient trouble, no matter how skillfully his case may be treated.

Recurrence of stricture occurs much more readily in gouty, rheumatic and syphilitic patients than in those of a healthy constitution. The patient's habits necessarily have an important bearing upon the liability to recurrence.

The successful treatment of stricture depends not only upon proper selection of curative methods but upon wise general management. Careful attention, on the one hand, or neglect, on the other, may determine the result of the treatment pursued.

In no genito-urinary disease is attention to hygiene more essential than in the management of stricture. Regulation of diet, temperate habits, sexual moderation, and avoidance of exposure to cold and wet are all-important. The excessive use of tobacco should be stopped as tending to produce irritability, especially in
the genito-urinary tract. Chilling of the feet and legs is apt to be especially injurious.

The activity of the skin should be promoted by Turkish baths and rubbings. The effects of sudden atmospheric changes should be avoided by wearing warm flannel garments of uniform weight. Exercise should be taken in moderation, fatigue and overexertion should be avoided, and perfect rest obtained if possible.

One of the most annoying and common results of stricture is impotency. A patient may find his virile power gone, and, not realizing that he has stricture, attributes his case to other than the real cause. As a consequence, he resorts to the use of the numerous aphrodisiacs advertised by patent medicine houses and unscrupulous charlatans and quacks.

He regains temporary sexual power which is spasmodic in character and of brief duration, resulting in permanent impotency.

A safe rule to follow is, that no matter what your trouble, the advice of a physician is necessary.
SEX HYGIENE.

The object of marriage is the desire to gratify, in a lawful manner, the sexual instinct.

This instinct is more pronounced in the male, though occasionally the female is the aggressive individual.

Children are usually only secondary in the thoughts of the newly wedded pair. They come not because they are wanted but because their advent cannot be interfered with without risking the life of the mother. This being true, it is to the interest of the parents that children shall be born healthy, strong and vigorous.

Inherited health means less work for the parents and more money for the family. There are no doctor bills to pay. The state (society) also has an interest here.

Sickly, deformed children, or those born blind, often become public charges, thus increasing the taxes and burdens of the poor. For be it known that in the last analysis the man who works pays all the bills.

How important, then, is good health to start the battle of life! The sickly fall by the wayside, unable to compete in the struggle for existence with those who are more fortunately endowed.

The survival of the fittest is no mere figure of speech. It is a terrible truth. Nature's laws are inexorable. She knows no pity when people come together to reproduce. They owe it to themselves, to society and the state, that
the offspring shall be physically sound. And it is the business of the state and of society to see that both parents are free from disease at the time of marriage, and are physically capable of bringing only healthy children into existence. One of the great dangers that stand out prominently in connection with marriage is venereal disease. This has not been overestimated even by the most radical of the medical profession.

The duties of marriage, if there is such a thing as duty, are often impossible of performance by reason of sexual disease; most frequently in the husband. It may have been gonorrhea, which perhaps has invaded the posterior urethra, gotten into the seminal vesicles, and extended to the vas, producing epididymitis, sterility, and impotence.

How many men trace the first symptoms of sexual exhaustion to a single or, may be, several attacks of this terrible disease! And yet in the past it has been looked upon as a joke.

Even physicians, many of them at least, do not regard it as especially dangerous. Because it apparently gets well, that is, there is no visible discharge, patients are told to marry, and, acting on this advice, carry misery and perhaps death to the conjugal partner.

The least injury that it does is to bring about a loss of confidence on the part of the wife towards the husband, and married happiness becomes an impossibility. When confidence is lost, love takes to itself wings and flies away. And the real guilty aider and abettor of these shattered homes is the doctor. The patient can be
excused. He didn’t know he was loaded. He didn’t realize that he was a charnel house of infection.

To begin with, he wasn’t posted on gonorrhea. He might have been, but his parents were prudes. Everything of a sexual nature was kept from him. If per- chance any literature at all was placed in his hands, it was of the “purity” brand, filled with misinformation and falsehoods, beating around the bush, not even mentioning by name syphilis or gonorrhea.

So great is the prejudice even among fairly intelligent people on the subject of sex and sex diseases, that only misinformation can be sent through the mail.

To tell the truth would be to subject both writer and publisher to imprisonment. The courts have declared it unmailable, time and again.

Is it any wonder, then, that ignorance of sex is the rule; that so few men know anything about these diseases except by bitter experience? Is it any wonder that men marry, not knowing the nature of gonorrhea, and thinking themselves cured? They do not know that its contagiousness may exist for months and years. They do not know that it is the great cause of childless marriages.

Sex hygiene is an important subject.

The woman contracting a gonorrhea from the man she marries, is the greatest sufferer. If perchance she discovers the truth, that her ills have been handed to her by the man she trusted, then there is a double agony, mental as well as physical.

From 50 to 70 per cent of all the ills a married woman suffers are due to venereal disease.
This is the testimony of the greatest German authors. And now the question is, How shall we prevent the consequences of ignorance? The medical profession has a duty to perform, a message to give to the world. The question arises as to how best to present it.

The poorer people suffer most. They are slowest to recognize the danger. Those who are in the habit of consulting doctors—men about town—know something of the effects of gonorrhea from bitter experience. They know its contagious properties. They are chivalrous enough not to communicate it to their own class, but are reckless with others.

As I see it, education is the only and best remedy. Let women, especially, be taught the danger of gonorrhea as well as other sexual diseases.

This knowledge freely disseminated among girls would have a tendency to stop a great deal of illicit intercourse.

Let men be taught, too, that venereal disease lurks whenever promiscuity is practiced; that one offense on the altar of love may bring ruin on themselves—link them to a hopeless invalid of a wife, and cast the shadow of eternal darkness over the eyes of innocent childhood.
WHITE SLAVERY:
ITS MENACE AND ITS CAUSE.

By C. L. PHIFER, Associate Editor Appeal to Reason.

White slavery is generally taken to mean the trapping and forcible confinement of women for purposes of prostitution, but it has lately, owing to the organization of the business, taken on a new meaning.

Prostitution has existed in all ages, but until recently the woman sold her wares herself and prostitution was not organized as a business. Of late, however, syndicates have taken hold of the matter, and now, because of controlling the houses where prostitution occurs, they reap the larger profit from it and keep the victims in abject poverty, if not actual slavery. Good people have, without understanding, lent themselves to the accomplishment of this result. Under the plea of segregating vice, so it could be better handled by the police, they have made it so that a small amount of property controls the entire profits from the traffic. The policemen of the various cities were the first to take advantage of this situation, exacting a tribute from the unfortunate women in the way of occasional fines in order to secure peace and protection. Later, unscrupulous business men, with the same business instinct that makes money out of oil, steel, or
any other product, took hold of the traffic and organized it on strictly business principles.

Now the women are forced to occupy certain locations and to pay a tribute of so much to officials of most of the cities in the form of graft, besides turning over a larger portion of the proceeds of the sale of their bodies to the owners of the houses, who furnish, besides, clothing, food and shelter at enormous prices. Whether the unfortunate woman is prevented by force from leaving the house, or whether she is trapped in the first place, matters not. Under the working of the system she is made to yield the greatest possible revenue in the smallest possible time, and the bulk of what she produces goes to the syndicate controlling the situation.

It is an amazing situation and one that has never yet been set forth. When it is considered that women are worked to death, in this nefarious business as now conducted, in from one to two years, it will be seen that it is necessary to secure new recruits; and what is known as a white slave traffic is only that feature of the business which looks to the securing of new victims. Because the old methods are not speedy enough in supplying enough victims, it becomes necessary to entrap girls, to kidnap, to deceive them, to use every means possible in order to get them into this life of death. This is an unavoidable part of the business as now conducted.

A few examples might be given. But the fact is that at the present day the vice of prostitution is a business proposition all over the United States. There is scarcely a great city in the country where the officials do not exact
a regular tribute off the unfortunate women now forced to the traffic. There is scarcely a great city in the country where some of the leading citizens do not exact exorbitant rent for houses used for this purpose and in many cases built for this purpose. As has already been shown in the Appeal to Reason, the son-in-law of an ex-president receives much of his revenue from this source. If you will think over the horrors of women being lost to the world without hope, compelled to serve twelve to sixteen hours a day in dens 6x8 feet, where their actions are visible to all who pass, and pay tribute of six dollars a day to their masters, you will gather a conception of the terrible meaning of this traffic at the present time.

It is not in the least like it was in the old days before it was organized. The women are now merely exploited victims, merely slaves. Though they may escape from one house, they have no recourse except to enter another place of tribute, and their lives are worn out in two years for the sake of profit. They are slaves, white slaves.

To think of 200,000 of these victims suffering these indignities every day of the year and 100,000 being necessary to supply their place after they die off annually, is enough to stir the horror of all people of sensibility. But this is not the worst: The vice syndicate is out after business. It is therefore teaching vice. By making it visible to all callers, it is fostering an increase in the evil. By making it so the women victims cannot stand the strain it is spreading disease over the land. By encouraging the grosser vices, such as cannot be named in print and such as are described in connection with the fall of
Sodom and Gomorrah, it is debauching not only thousands of girls but literally millions of boys. There is only one thing behind it now—the idea of profit. Remove that profit and the traffic ceases.

WHERE WOMEN ARE ENSLAVED,

A few months ago The Progressive Woman published an article exposing the terrible conditions in the underworld of Tacoma, Wash. Tacoma is not the only city in the United States where prostitution has become an organized business and where the women are exploited to the limit of profit, so that their lives average less than two years. From Sacramento comes a letter which is quoted herewith:

“One of the largest houses of prostitution in the city of Sacramento, or even in the nation, is located at the corner of Second and L streets. The place contains at the present writing 30 women who are compelled to put in 14 to 16 hours each day in order to make business profitable. Every woman or girl in this joint must pay $2.50 each day, or $17.50 per week, to the owners of this great business institution of Sacramento. This place is open from 11 o’clock every morning until 3 a.m., and is operated by two saloon keepers who control the sale of liquor in the establishment, the price for beer being pasted all over the place, as follows:

“‘Beer, large bottles, $1. Beer, small bottles, 50c. All drinks, 25c.’

“The income for the owners of this land is $200 every
day in the year, including Sundays, or a grand total of $73,000 per year, or an annual interest on a valuation of over $1,000,000. The plot of ground for any other business could not produce $15,000, but for prostitution it brings in to the owners $73,000, besides the profits from whisky, beer and tobacco. The additional profit is figured by experts in the 'Red Light District' to exceed $200 per day. So we have $73,000 from the prostitution of women and $73,000 from the liquor traffic, all conducted under one roof, on a plot of ground 100 feet long and 80 feet deep; $146,000 profit from four small city lots every year! Can you figure why prostitution exists in the capital city of California? Capitalism planned this place of horror—built the eighty little rooms. Capitalism put in the electric lights in each one of these little rooms. They are small, only 6x10 feet and only 7 feet high—not much bigger than a grave for the dead. Here girls fresh from their homes are brought and plunged into this awful life to make profit for the greedy capitalists of the golden West.

PROFIT FROM A STABLE.

"In the same block, next door to this 'infernal hole of degradation,' is another business place. The 'new house,' as it is called, was formerly a stable for horses. The stable boss used to board horses for $12 per month. But the increase of profits next door attracted big business men to the possibilities of money making, and soon the owners of the stable were approached, and now, in the place of horses being cared for at $12 per month, they
have daughters of God in each stall where horses formerly slept. Why is this? Profits! No other reason. These stalls bring in $75 per month as compared with horses at $12; besides, the stable had to include feed for the horses at $12 per month, while the poor girls have to feed themselves outside at their own personal expense.

"These girls pay their money, $17.50 per week, for part of the day. They are not allowed to sleep there, but must rent rooms over some saloon or other more or less 'respectable resort.' These outside rooms for sleeping purposes cost the girls $5 to $7 per week, so that they must earn $24 per week before they can get off with the owner of the land and improvements.

"Then a restaurant is operated by the owner of the place and meals furnished for 60 cents each to these girls, so that they must earn at least $36 per week to pay the land owner and restaurant keeper. Clothing is not included in this outlay.

PROFITS FROM PROSTITUTION.

"Besides these two joints with over eighty girls in one and thirty girls in the second, we have in the third great resort across the street sixty girls. The conditions there are the same, only the inmates pay only $2.25 per day, $16.50 per week, and must sleep elsewhere. Another big saloon firm controls this place, which has sixty girls. Thus you can see we have in Sacramento three big houses of prostitution with 170 girls, paying for the use of the land and only for business, profits of $149,000"
per year, besides sales of whisky, beer and tobacco, estimated at over $150,000 net profits each year or a grand total of $300,000 per year from the use of land.

"These three places occupy land with a frontage of 200 feet by 100 feet deep. The improvements can be duplicated for $20,000, so the interest on the improvements is not over $1,200 per year. Then we have $298,800 for the use of what? Answer: One acre of ground.

"Can any of you people who read this figure any other business under this system which pays in dollars and cents so much money and destroys the lives of so many human beings sacred to the lawmakers?"

"Besides these three big houses of prostitution we have in Sacramento two other resorts where the senators and representatives go when in the capital. They are on Second street, and in L street.

"Besides these five resorts in Sacramento, we have the 'Casino,' 'The Art,' and several dance halls where a hundred or more girls gather every night for selling beer and whisky in small rooms. In addition to these, we have several so-called resorts of 'respectability,' where the young men and young women of respectable homes go for good times, as they are called. In addition to these, we have over half a dozen road-houses where riot and excitement frequently occur. All of these places are operated in violation of the laws of the city and are for profits only to private owners."
The fact that organized prostitution has become an abject slavery is well illustrated in a work sent out by the Florence Crittenden Rescue League of New York City. The cuts shown in this article are from the pamphlet mentioned.

If you will turn to the pictures you will find reproductions of accounts kept in a disorderly house in New York with some of its inmates. The figures give the number of men entertained each day. The days are tabulated and the result is added at the end of the week.

That this is slavery is clear—slavery of the most abject and trying kind. It is making of woman a mere machine for the satisfying of lust, and is "speeding up" matters equal to any sweat shop in the land. Moreover, it means death—the quick wearing out of the "machine"—womanhood. The average life of the prostitute is said to be five years. Under treatment of the kind men-
tioned above it would soon be lowered to less than half of that; this is evident to anyone who will seriously consider the matter.

Necessarily, under these conditions the prostitute is kept in confinement—until exhausted. One of the girls in question was out of the house only twice in three weeks, and then accompanied by the "madam." It all comes of organizing vice for the profit there may be in it. Under these conditions, the thing is to get out of the girl all there is "in" her in the shortest possible time. She receives only half of the sale price of her body, the balance being paid for in rent; but she is, besides this, exploited on all she eats and wears, until she really has nothing left. Most prostitutes die in debt and are buried in the potter's field.

ENDING THE BUSINESS.

So prostitution itself has become a slavery—the most abject and pitiless slavery America has ever known. What is known as white slavery is merely a necessary phase of this greater slavery—the betrayal and stealing of women in order to supply the places left vacant by the deaths occasioned by the "speeding up" that has come in the business. There simply must be a supply or the business will cease of itself. Not enough victims of betrayal or necessity are found to meet the demand; therefore the trapping of women becomes a necessity to the business. It is folly to try to stop the supply so long as the money-making aspect of the traffic wears out women faster than the demand can be met. The agitation against
so-called "white slavery" is childish and futile. What is needed is an ending of the real white slavery—the keeping of women as mere machines of lust for purposes of profit. The whole profit system is involved in the problem. There will be slaves as long as there is money to be made out of slavery.

CHICAGO VICE COMMISSION

The Chicago Vice Commission, the first salaried commission of the sort, has recently submitted a report to the Chicago City Council, in which it reviews the social evil problem in this city and suggests, as a means of eradicating the social evil, the appointment of a morals commission and the establishment of a morals court. The report is an exhaustive one and deals with every factor that is contributing to social immorality. It condemns the double standard of morals that applauds dances of nearly nude women in the name of art and condemns dances no worse before less prosperous audiences; it demands the abolition of hotels in which "no questions are asked"; it criticises the prejudices against negro girls that drives them into the social evil centers; it lays stress on the lack of ethical and religious training; it deplores the economic system of underpaying workers; it points the finger of scorn at careless and ignorant parents, and it charges much of the nation's social immorality to broken promises, love of ease and luxury, the craving for excitement and change and ignorance of hygiene.

The commission's recommendations are specific. It
advises the instruction of children, twelve to sixteen years old, in sex hygiene; the personal attention of parents to their children; physical examination of applicants for marriage licenses; better pay for working girls; abolition of the fining system against known members of the vice district; an intelligent and ample adult probation system; homes for old offenders; an appeal to the chivalry of men; regulation of lake boats; investigation and supervision of employment agencies; laws calling centers of the social evil public nuisances; laws to prohibit messenger boys from going into the vice districts; laws making the state the parent of illegitimate children; the establishment of public comfort stations and municipal dance halls; municipal lodging houses for women; segregation of semi-delinquent girls from delinquents, and intelligent care and education of the former; women officers on the police force; frequent rotation of policemen; vocational training for older girls in the public schools; hotels and homes for working girls and women; vigilance in public parks and halls which girls and women visit; and, generally, closer attention of parents to the habits, acquaintances and doings of their children.

WHITE SLAVE TRADE A PUBLIC BUSINESS

In 1897 and 1898 B. S. Steadwell, president of the American Purity Federation, conducted an investigation as to the number of girls and women who were at that time inmates of houses of ill-fame in this country. Regarding this investigation Mr. Steadwell says:

“This information was felt to be essential in building
a proper foundation for an effective work of reform. Correspondence and interviews were had with mayors, chiefs of police, reformers and religious workers in cities of 25,000 inhabitants and over. From the facts thus gathered we estimated the number of professional prostitutes in this country at that time to be 300,000, which figure was a conservative one, indeed. These figures since their publication have been generally accepted and used by writers and speakers upon the subject. It is not probable that the number of professional prostitutes has been diminished since these figures were given out; we would rather incline to the belief that the number has slightly increased.

"Our highest authorities state that the average life of women in a life of public shame is five years, and we accept this estimate as correct or nearly so. They do not always die within the five years, though many of them succumb to the horrors of the life and the accompanying disease, drugs and drink in much less time; some leave the life for honorable work, or return home; a few are married; some are rescued; but whatever the cause of their departure from the miserable life, the result is always the same—for every one that gets out of the ranks another victim is required to take her place, and frequently a new inmate is added for increasing patronage. Accepting these estimates as being approximately correct, we see that at least 60,000 girls and women are required every year, or 5,000 every month, to provide for the constant demand of the public houses of shame. Here, then, is the source and unmistakable proof of a
white slave traffic. These market places for our girls exist in nearly every city in this fair land, and so long as they exist and create the demand, our girls will be sold into vice slavery and our boys will be debauched.

"The white slave trade and public prostitution is not a private vice; it is a public business. No one could believe for an instant that the ungovernable passions of men require its continuance. It is purely a commercial institution; its incentive is not lust but avarice, and as a business it is and ever must be dependent upon civic recognition, legal or illegal regulation, and police toleration. These scarlet women, the commodity of this awful traffic, are held up at every turn by fines, by graft; everything they purchase a double price is tacked on; they are victims not alone of the pander and cadet and policeman, but as well of the bond and loan shark and the landlord. Remove commercialism from public vice and it will not thrive nearly so well as it does today, nor require so many of either our daughters or our sons to be sacrificed."

THE WHITE SLAVE DEATH ROLL

There are 300,000 women in the ranks of the white slave army of America. The average life of the white slave is five years. This necessitates the enrollment of 60,000 new recruits every year, 5,000 each month.

Counting one white slave from a family, it means horror and misery in 60,000 American homes each year. It means a death roll that would do justice to an army fighting in the trenches. It means the spread of disease, caus-
ing a still wider death roll, the victims gathered from the centers to the most remote reaches of society.

The cost of the white slave army runs into the millions of dollars each year. Society pays this cost. Yet it is an army organized on an economic basis, for the sake of making money. The women in it must live; the human vultures who feed from its earnings are in it for the sake of its profits. But it doesn't return value received to society. It returns nothing to society but disease, death and financial loss. Why, then, does society endorse it, support it, permit it to grow and flourish in its midst?

It is one of the inexplicable mysteries. Perhaps when we are wise we will abolish this eating cancer, and poverty and profits, which are its cause. Perhaps when we are wise we will wonder how we ever allowed this running sore, with its awful stench, to fester and spread in our midst. We will laugh with scorn at our poor little notions of "sanitation" which made us dust a little here and there around the edges of things only. Perhaps we will wonder at the ignorance and stupidity of mothers who were "too nice" to tell their tender-fleshed sons and daughters of the dangers that awaited them in certain broken laws.

Perhaps we will open our eyes in utter amazement at all our density when we are wise. Meanwhile, profits and poverty and the white slave army grow apace.

Maybe there will be a jar some day that will rouse us out of our slumbers.—Progressive Woman.
THE WHITE SLAVE

Throughout the history of civilization women have sold their bodies for gold. It is only in recent times, however, that woman has been looked upon as a commodity through which fortunes may be made by a third party—the actual owner of her, as one owns a machine. A man buys a machine to weave cotton into cloth, sets it up in his factory, runs it as many hours a day as he sees fit, and collects for himself the results of its work. The machine is a dumb and helpless partner in the process. Just so the modern dealer in the flesh and blood of womankind buys, steals or betrays into his power and place of business a number of girls and women, works them as many hours a day as he sees fit and collects the proceeds of their labor for himself. The girls and women are dumb and helpless accessories to the process.

This is white slavery. The owner of the white slave does not own her—does not steal, buy or entrap her—for the satisfaction of his own lust. He does all this as a money proposition. It is his business, his way of making a living, of getting rich quick. In the money competition of today, to get rich at this business requires the same mad haste, the same speeding up, the same working of the victim to the last notch, that any other business requires.

It is frequently said that if the facts of the white slave traffic could be widely known, the American people would abolish this treacherous sore in our social body. Unlike most confident reformers, we believe the white slave traffic is embedded in the profit system, and cannot be abol-
ished, nor very greatly reduced, until poverty, in which its roots find deepest soil, is abolished. The fear of poverty, combined with a lax moral nature (frequently caused by the struggle against disheartening odds for a livelihood) drives every man and woman engaged in the business to ever harsher and crueler exploitation of their victims.—*The Progressive Woman.*

**FIGHTING THE PANDERS**

**CARL A. WALDRON, ASSISTING CLIFFORD G. ROE.**

The Committee of Fifteen, recently incorporated under the laws of the state of Illinois, with principal office in Chicago, is a reorganization and enlargement of the committee of business men which for two years has been supporting Hon. Clifford G. Roe in his persistent and successful fight against the traffic in women.

While Mr. Roe was engaged at the Harrison street police station as assistant state's attorney, he became convinced that there existed in Chicago a well-organized system of white slavery, reduced to a commercial basis and promoted by men and women skilled in the business of procuring young girls for immoral lives. So crafty were these panders in their work that it was difficult to discover the real nature of their crimes, even when they were brought into courts of justice.

The evidence presented to the courts in the following typical cases illustrates the methods used by the panders in procuring girls and shows the criminal acts resorted to by them in their efforts to evade the laws.
Ely S—was the employe of the Pere Marquete Railway Company, living at Benton Harbor, Mich., with his wife and only child, Maggie, a beautiful blonde, sixteen years of age, fresh from school and filled with all the ambition and hope of youth. On a summer afternoon in 1908 a phonograph agent called at the home and talked with Maggie and her mother.

The next day he returned, accompanied by his friend, whom he introduced as Frank Kelly, from Chicago. These two men told the mother and daughter that it was a shame for a girl of such beauty and talent to remain in such a small town, cut off from all the advantages and opportunities of a large city, and that if she would come to Chicago they would find employment for her where she could earn a good salary and contribute to the support of the home. So alluring was the picture drawn by these two men that the women yielded and Maggie came to Chicago in company with Frank Kelly to find the promised gold.

They arrived in the city at dusk and Maggie was taken at once to an Italian resort of the lowest character on South Clark street, frequented only by laborers. There she was surrounded by twelve or fourteen miserable half-clad girls, some Italian, some American. For eighteen months she was lost to her parents and to the world.

Frank Kelly proved to be Alphonse Citro, an Italian who had been in this country but a short time. He received seventy-five dollars as the original price for this American girl and came to the house regularly and often
to collect his percentage of the money earned upon her body.

It seems almost incredible that a girl should be so completely stolen and placed in such absolute bondage, but once within the confines of the house it was impossible for her to escape and equally impossible for the parents to locate her. The father came to Chicago at the end of the first week, and, with the aid of the police, made every effort to locate his daughter, but the panders had been watching his movements and were ready to check or evade him at every turn. Citro took the girl out of the house and forced her to marry him, then he took her to Gary, Ind., and placed her in a house there until the search in Chicago was abandoned, when he brought her back and placed her in the same house on Clark street.

On December 21, 1909, she fled from the house in her thinly-clad condition and went to a neighboring barber shop, and there told her story. One man believed her and sent her to his mother’s house to be cared for until her story could be verified. Citro was notified of her escape and started to regain possession of his chattel.

He traced her to the home of the barber and with a drawn revolver in his hand demanded her surrender in these words: “I want my woman; I’m losing money every day she’s gone.” The neighbors were attracted by the furor and Citro, fearing the outcome of his mission, fled down the street, but was arrested and brought into court, charged with an assault with a deadly weapon. It was his flagrant and surly attitude on the witness stand
that caused Mr. Roe to postpone the case until the girl's story could be told in court, and then the charge was changed to pandering, and Citro was given the maximum sentence—one year in the house of correction and $1,000 fine. Maggie was restored to her home.

An analysis of this evidence reveals many of the arts of the traffic. Ambition is one of the vulnerable spots attacked by the panders, and they care not whether they discover the weakness in the mother or in the daughter. If by painting alluring pictures of the opportunities of city life they can induce an innocent girl to leave her home and come with them they have accomplished their first object. Once placed in a house with a debt against her, divested of her own clothes and robbed of her virtue and chastity, the girl becomes every day a more docile victim of their wiles. The panders watch the movements of the parents and the police and resort to every method known to the criminal world to evade capture.

The case of William Hutchinson, a veteran of the Spanish-American war, revealed a new fester spot in this realm of crime—the so-called Wild West Show. Hutchinson was a "cowboy" in the show when it was playing in South Chicago, where he met Wilma H—, the fifteen-year-old daughter of a photographer, and persuaded her to join the show as a "cowgirl."

In a few weeks he took her to St. Louis and from that time on until he was arrested in Chicago five months later, he never did a day's work nor earned a dollar of his own, but both of them were supported by the money which he compelled the girl to earn by practicing pros-
titution. He was arrested on North Clark street and was sentenced by Judge Scully to serve one year in the house of correction and pay a fine of $200.

The nickel theater came into the limelight in the prosecution and conviction of John Reed, before Judge Hopkins at the West Chicago avenue police station, on May 10, 1911. Reed was head usher at the ——— Theater on Division street. There he met Ella K——, a fifteen-year-old girl, who was employed in a department store and who frequented the theater as the one source of pleasure and recreation within her means. Attracted by the beauty of her face and figure, Reed determined to enrich himself at her expense. He finally succeeded in placing her in a house on West Madison street and when arrested on a charge of pandering, he was permitted by the court to marry the girl and the case against him was dismissed.

From pander to husband was a legal transition that proved to be a fiction. Reed was constituted by nature for the first relation, but could not summon the manhood to be true to the demands of the second. After they had been married about two weeks he forced her to go again to the house on West Madison street and there she remained as an inmate, and the evidence showed that he collected from the keeper sums of money aggregating $175, earned by her.

When she became diseased and was forced to go to the County Hospital, on January 17, 1911, he would not contribute a dollar for her care or attention. After leaving the hospital she again secured employment in a
department store, but Reed was dissatisfied with her earnings. On Saturday night, April 1, and again on April 8, he beat her severely in his mother's house, and took her to a house on South State street, and compelled her to stay there until 2 o'clock in the morning, when he met her at the corner and took from her the money which she had earned. Reed was sentenced to serve one year in the county jail and pay a fine of $300.

These stories, taken from the court records, are sufficient to illustrate the nature of the traffic and the kind of work that is being done to suppress it. The Committee of Fifteen is organized to aid the public authorities to enforce all laws against pandering and to take measures calculated to suppress the white slave traffic. The committee is composed of representative business men of Chicago and the money for carrying on the work is contributed by the business interests. A sustaining membership in the committee may be obtained by any one interested in the work by application to the chairman, Mr. Clifford W. Barnes, 1634 Tribune building, and payment into the treasury of $5 per year or more. All communications in regard to the work should be mailed to Carl A. Waldron, 1017 Fort Dearborn building.—Carl A. Waldron, in The Progressive Woman, June 1911.

HOME COMMISSION REPORT

There are a few pertinent points that we wish to place before you. These facts are taken from the Homes Commission Report, which was prepared by order of the government. But when the commission reported its
findings, they so compromised the big business interests in this country that they were suppressed by the United States Senate and ordered not to be printed in full. However, here are some of the facts printed in the report:

To prove to you that low wages are the chief cause for the prostitution of our girls, the following figures are quoted: Out of 2,000 women examined by the commission 534 had been employed at only $1 per week, 336 at $2 per week, 230 at $3 per week and 127 at $4 per week. Thus, you see that the higher the wage becomes the fewer are the girls that are forced to enter upon the life of the prostitute.

Here are other facts from this same report:

“IT is a sad and humiliating admission to make at the opening of the twentieth century in one of the greatest centers of civilization in the world that in numerous instances it is not passion or corrupt inclination, but the forces of actual physical want that impel young women along the road to ruin. Intimate contact in tenement houses is a predisposing cause to prostitution.” Page 227, Homes Commission Report.

“To the motive of business profit is due beyond question the impulse which creates and upholds this traffic.” Page 6.

“The rules governing the profits from the prostitution of women living in the United States in violation of section 3 of the immigration act are those governing the profits in any business, in that—

“A woman is worth to her procurer the price for
which he sells her, less cost to him of recruiting and importing her.

"A woman is worth to the pimp or disorderly housekeeper (where he is also her procurer) the amount of her earnings less (a) the cost of importing or recruiting her, or her purchase price; (b) the cost of her support; (c) expenses of the business." Page 28.

"In naming the business of importing women the 'white slave traffic' the public has instinctively stated the fact that the business is maintained for profit. It is probably no exaggeration to say that if means can be devised of stripping the profits from it the traffic will cease." Page 28.

Strip the profits from it! That is the solution of the white slave traffic and of all the poverty and wrong of today. It is the only solution. To strip the profit from all business means the inauguration of the Co-operative Commonwealth, the dawn of Socialism.—*Progressive Woman*, Chicago.

POLITICS AND WHITE SLAVERY

By Agnes H. Downing.

Never is a bill for woman suffrage introduced in a capitalist legislature but what some member rises and announces in solemn tones that he would favor the bill, only he fears the vote of bad women. Watch such men. What they really fear is the vote of good women.

There is a certain combination in politics which is most abhorrent to all women, and which politicians feel that woman in politics would end. Politicians who profit by
this condition are aggressively opposed to woman suffrage.

In every large city are hundreds of men engaged in buying and selling women to supply dens of prostitution. These men are closely organized. Their business is their politics, and they vote for whichever side promises them the strongest protection for their infamous work. To give protection to such criminals means that officials enter into conspiracies to permit and aid in the breaking of fundamental laws, causing the gravest consequences. Just now while frantic efforts are being made to fasten conspiracy charges, it is well that this real and gross conspiracy should be pointed out.

The consideration for the politicians, in their conspiracy with the white slavers, is the votes and other political aid of the latter. The two old parties vie with each other to secure this vote. The two old parties choose candidates for certain offices with a view to pleasing the "underworld," meaning the men of the underworld. Often a powerful white slaver names the man who shall be candidate for prosecuting attorney or who shall fill the place of chief of police.

Politicians elected to office by such parties use their influence and the power of their office to help and sustain the men engaged in white slavery.

Is this possible?

We have it on the authority of those who know. Clifford G. Roe said in an address at the conference of the National Vigilance Committee, July 20, 1910: "The white slave business could never have grown to its pres-
ent enormous proportions in this country except through the connivance of the police.”

The United States District Attorney of Seattle (as reported in Dr. Janney’s book, The White Slave Traffic in America, page 32), said: “There are between seven and eight hundred men in Seattle who live from the revenue from the white slave traffic, almost all of whom could be reached by the state courts if proper efforts were made. The state authorities could break up this business in short order.”

James Bronson Reynolds said in an address before the conference to suppress the white slave trade, held in Chicago, February, 1909: “Today there is an organized system of commerce in human flesh between China and Japan and this country, and an organized system of slavery in certain of our coast states. After the payment of money for this human property, title is passed just as for real estate and the alleged property rights are respected by our officials.”

Dr. O. Edward Janney, in his book above quoted, says on page 30: “Through their relations with political powers, white slavers generally manage to get protection from arrest, so that they may confidently put women on the street to solicit men. In return for protection they may act as repeaters at the polls or do other political work. Thus they contrive to make themselves safe from arrest, or, if arrested, to escape punishment; and the shrewdest of them carry on the traffic in women almost without hindrance from the authorities, with little fear that they will ever be called to account for their crimes.
Naturally you will ask, if there is an army of these dangerous men thus violating the law, why are they permitted to continue to do so? The answer is that they are useful to the politicians.” (The italics are mine.)

An Associated Press dispatch dated December 24, 1909, which was published in the papers, contained the following: “President Taft commuted the sentence today of a New York ‘white slaver’ by cutting off one year from a three-year sentence. The case was that of Auguste Rousset, a Frenchman, who was convicted in the United States Circuit Court of New York of ‘importing women for the purpose of immorality and of harboring an alien woman for immoral purposes.’”

The pardoning power of the president was intended for a far different purpose.

From patrolman to president we have the shameful spectacle of officials aiding white slavers. The police, of course, are least to blame, the president most. The policemen take orders; the president gives and executes orders.

In the last analysis, the people are themselves to blame. We can end it all, and we will when we are wise enough. Women in public life will hasten the day.—The Progressive Woman.

THE WORKING GIRL AND PROSTITUTION

Caroline A. Lowe.

I was called unexpectedly to fill an engagement for the Chicago Daily Lyceum Course at Rockford, Ill. The
worst blizzard of the year caused the train upon which I returned to be delayed for several hours and it was after 1 o'clock before we arrived in Chicago. The officer strongly advised against leaving the station before morning, but as I had had only three hours' sleep the night before and had a hard day's work before me, I insisted upon going to a hotel. We went to find a cab. Only two or three were in sight and it was plainly to be seen that the officer distrusted the drivers. Finally he took me through the blinding storm to the nearest hotel. He gave the proprietor to understand the cause of my asking admission at such a late hour and made sure that I was safely registered. The place had a disreputable appearance and only my confidence in the officer gave me the courage to stay. The one window which the room afforded was nailed down and tightly pasted around the edges with heavy brown paper. The close, musty smell of a room that had not been aired for months, the familiar, inquisitive manner of the proprietor after the officer had gone, the feeling of insecurity and helplessness of being imprisoned with no outlet for escape made sleep impossible.

A friendly young Irish woman was at the desk when I paid my bill the next morning. She spoke of the storm and the delayed trains, and we entered into conversation. When she learned that I was a Socialist, she looked at me in surprise. "Oh, yes, I've heard of the Socialists quite a little," she said. "I was a garment worker and the Socialists did all they could to help us when we were out on strike. I've heard two or three of their speakers
and they're right, I know they are. I'm a good Catholic all right, but when we were fighting for our rights, it was the Socialists who fought with us. They held meetings for us and raised money. The Socialist women got two special editions of the Daily Socialist and sold them on the streets and raised thousands of dollars and gave to us. When people do like that to help strikers, that's the thing that counts."

"Yes," I said, "we Socialists always stand by our class and when our class, the working class, understand what it is we are trying to do and stand solidly for its class interests, it will do away with a system that breeds strikes and poverty. But the strike is over. Aren't you going back to work at your trade?"

"No, ma'am, I guess not. I worked for Hart, Schaffner & Marx for five years and I worked hard. But I couldn't get ahead any. I've worked hard all my life, and when we went out on strike I had just thirty dollars. Most of the girls didn't have anything at all. I helped in the strike, picketing. But in five weeks my money was all gone and I just had to find some work. I went to the Young Women's Christian Association and they said they had more applications for work than they could possibly fill. They sent me to the Blackstone Hotel, but nothing doing there. I walked the streets, hunting work day after day, but it seemed as though all the work in the world was being done, and I wasn't needed any place. It makes you so ashamed after awhile, you know—you get ashamed and afraid to ask for a job. I had to leave my boarding place. My landlady was good to me, but
I was getting more and more in debt to her and she needed the money, and I hadn't the nerve to live off of her any longer. For a little while I slept in the room of a woman I knew, but she had her children to support and was already crowded. I didn't let her know that I hadn't a cent, and had nothing to eat. Why, for three days I didn't have a bite to eat, and then—then I heard of this place—and—and—I'm—I'm chambermaid here, you know. They pay me four dollars a week and in the evenings I work in a massage parlor and earn three more. And I kept my strike dues up every week, so's to help those out on strike who couldn't get work, and had their babies to feed. Oh, I couldn't bear to think of it, our babies were starving to death; 800 of them starved to death in just the last few weeks. It is terrible.”

She stopped, looked about fearfully, and in lowered voice continued: “You don't know, nobody can know, all that we've gone through. And when a girl has no family and no friends to help—and no money—and no work—what's she going to do? Why, I know hundreds of girls that went out on strike last fall, many of them worked in the same shop with me, and their folks didn't live here, and they couldn't find work, and some of them slept in doorsteps and any place they could hide where the police couldn't find them and run them in. Cold as it was, too. Oh, it is terrible. A man can sleep on the floors of saloons, he can crawl in some place—and keep honest. But a woman—there's no place for her—no place but one, and it's thrown open to her every minute of the day and night, and hundreds of girls were forced
The tears were streaming down her face and her voice choked.

I looked into her face, the good, strong, wholesome face of an honest working girl. Unafraid, unashamed as yet. She knew she had made a strong fight against odds that no woman could withstand and live. Life is very precious. It is not easy to give it up when youth and hope are strong within us. When I spoke about going back to work at her trade she said: “I don’t seem to have any heart for it. It’s just work, work, work and work as you will, from daylight till dark, till all your life is worked out of you, you still don’t make enough to live. No, some way it seems I can’t go back.”

“If you’ve been a working girl you know how it is. You know, there’s always plenty to pull you down and no one to pick you up. And when a girl gives up, it seems like she can’t ever get back. Everybody and everything holds her there. There’s no escape for her.”

With my whole soul crying out against such injustice, I left her. Who is to blame for this ruthless sacrifice of our working girls? Is it Hart, Schaffner & Marx, with all the other employers of labor who keep wages down to the starvation point? Or are you and I directly responsible? That is a question we cannot escape—and there is but one answer.

So long as the present industrial system exists by which one class can make profit out of the labor of another class, just that long the prostitution of the most sacred things in life will continue. There is but one
solution of the present problem of prostitution and that is the economic independence of women.

It is the entire profit system that is at fault, and the working girl is inevitably engulfed in its whirlpools. The employer buys her hands and her brain and works them to the limit of their strength. Her hands and her brain are overworked, misused, prostituted, to the end that he may gain great profit thereby. He pays her the lowest possible wage, that he may make the greatest possible profit. When he has exhausted her vitality until physical and mental resistance are at their lowest ebb, sickness, a strike, loss of work, throws her upon the street. Then all the forces of prostitution close about her. She is dragged into the net laid for her by the procurer, the white slaver.

This new master has no need for the useful labor of her hands. The keen intellect that brings remembrance of the innocence of childhood is killed with intoxicants and drugs. Her sex is all that is required, all else must be deadened. Nature's highest function, the function through which she provided for the procreation of the race, is overworked, misused, prostituted, to the end that great profit may accrue therefrom. The owner of the land upon which the house of sacrifice is builded receives his rental as his share of the profit from the sale of her womanhood; and the owner of the building receives his share, and an exorbitant share it is. You and I receive our share in the fines and taxes she is forced to pay to the government that has betrayed her; and the executioner, the keeper of the house, receives her share. She,
this poor unfortunate working girl, whom we have destroyed, receives only disgrace, disease and death.

Am I my sister's keeper? Yes, a thousand times, yes! If I do not condemn a system that works her destruction a thousand times greater condemnation is resting upon me than should fall to the victim whom I have helped to murder. We cannot ignore this question. The life of our girls, of our boys—the welfare of the entire human race—is at stake. What are we going to do about it?

There is but one thing to do and but one class to do it. It is the working class that is enslaved in the workshops and the brothels. The working class must free itself from all forms of economic servitude. Class solidarity must be our watchword. There is but one way whereby we may be saved from the prostitution of our bodies and our minds and our souls, and that is through economic independence. When that is gained, physical, mental and spiritual freedom will be the heritage of the human race.—Caroline A. Lowe, in The Progressive Woman.

THANK GOD, I AIN'T A GIRL

CHARLES JOHNSON POST, in The Public.

Out of a job, an' reckless, adrift on the hot stone street; Livin' on hope an' hustlin', an' nearly—almost—beat. Six cents give me a breakfast—a belt hole did for my lunch, An' my nerve's a leetle frazzled a-playin' my luck for a "hunch."
Out of a job an' empty, I'm up against it enough,
An' the smile an' chest I throw, Bo, is bluff, jes' bluff;
For my stomach's a holler echo an' my head's a'most a-whirl,
But I'm a little grateful—thank God, I ain't a girl.

Me—I'm sometimes workin' an' sometimes maybe not;
Man's born to take what's comin'—his'n's the rougher lot,
He's born for the plough an' harrer an' shovel an' pick an' oar.
His back to warp in the harness an' take the gall an' sore.
Whatever he gets was comin'—is his'n by right o' strength,
So out of a job an' empty is part o' the long day's length;
An' after a belt hole grubstake there comes a thought o' pearl,
That it ain't as tough f'r me, Bo—thank God, I ain't a girl.

Livin' on hopes an' hustlin', for the turn ahead in the lane
Where I've builded a fancy structure, a little cottage in Spain—
For there ain't no harm in dreamin', it stiffens a fellow's lip,
An', Bo, I often need it to hold myself in my grip—
An' maybe a One to fill it, there ain't no tellin' who;
An' maybe there's one a-strugglin' an' sinkin' for me to do
For her what a fellow oughter. An' my brain is all a-swirl
At the hopelessness o' women—thank God, I ain't a girl.

A man can rustle somehow when off his feed an' luck;
There ain't no other system—he's got to use his pluck.
There ain't no easy method with a flow'ry primrose path
That slips him easy money an' gilds the aftermath;
He don't have no restin', no one urges him within
The flickerin', glitt'rin' living an' the scarlet wage o' sin;
No one tempts him subtly where the ashen lives unfurl—
I'm hungry an' I'm reckless—thank God, I ain't a girl.

Out of a job an' a girlie, adrift on the hot stone street,
Nothin' before nor behind you, an' nearly—almost beat;
A heart that should blossom in lovin', a mate that was made for a man,
Strivin' an' strugglin' an' hopin', measurin' Death or the ban
That goes with the easy livin', that curse of luck for the lack,
An' slowly the needs are greater, an' weaker the fight comes back;
Then maybe the nights are gayer an' blonde is the strayin' curl—
Beaten an' reckless, an' hated—thank God, I ain't a girl.

Out of a job an' reckless—much my recklessness cost—
'An' one job's good as another after the day is lost.
But I can stand the hard luck an' rustle an' sleep in the park
An' tighten my belt f'r breakfast an' three holes more at dark.
Whate'er I do, where'er I go, I can always come back again
An' look the world plumb in the teeth an' face it man to man.
But there ain't no mercy nor Golden Rule to save her soul from the rod,
Driven an' tempted an' lost, Bo—I ain't a girl, thank God.

It's pretty tough on a husky guy when he's up against this game;
But I'd rather it's me and not a girl that's playin' out the same.
It's the only thing I c'n think of that gives me a chance to state
A reason f'r bein' thankful, a pat on the back for Fate.
For the world is hardest on women, an' the lucky view with scorn
The slips of their hard pressed sisters, damned in their early morn.
No, I ain't awful cheerful, but in the teeth of the world I hurl
My only cheerful slogan: Thank God, I ain't a girl.
THE WORKINGWOMAN SPEAKS

BY EMILY TAPLIN ROYLE

(Mrs. John Martin, speaking at an anti-suffrage meeting in New York, says that women normally need a great deal of solitude, quiet and sleep, and they suffer physically, mentally and morally, if they do not get it.)

“Solitude, quiet and sleep.”
I stand by the roaring loom
And watch the growth of the silken threads
That glow in the bare gray room.
I hurry through darkling streets
In the chill of the wintry day,
That women who talk from their cloistered ease
May rustle in colors gay.

“Solitude, quiet and sleep!”
In the dripping humid air
I whiten the flimsy laces
That women may be fair;
I clothe my orphaned children
With the price my bare hands yield,
That the idle women may walk as fair
As the lilies of the field.

“Solitude, quiet and sleep.”
Is it given to me today,
When I march in the ranks with those who fight
To keep the wolf at bay?
Do my daughters rest in peace
   Where a myriad needles yield
Their bitter bread or a sheet of flame,
   And the rest of the Potter's Field?

"Solitude, quiet and sleep."
   To factory, shop and mill,
The feet of the working woman go,
   While their leisure sisters still
Boast of the home they have never earned,
   Of the ease we can never share,
And bid us go back to the depths again,
   Like Lazarus to his lair.

—The Woman's Journal.

SISTERHOOD

All women born are sisters: low or high,
Good, bad, indifferent; or how you name
Your silk beruffled and most haughty dame
Whose gilded carriage rumbles slowly by.
Your drunken courtesan with hair awry,
Barred, marred, and scarred by branding irons of shame.
Lo! in their childhood they were all the same.
And have no false distinctions when they die.
Oh, sisters, to your own sex most unkind,
How will it fare you when you waste your breath
And sink like bubbles in the sea of Death,
If to your sisters you were deaf and blind?

Ernest McGaffey.
MAGDALENE PASSES

What one is this, that bears the band of shame within her breast,
And wanders through the mocking land, denied a place of rest?
What one is this your hue and cry pursue with withering hate
Until her best hope is to die, nor meet a harder fate?

This, this is she who hides her head in shame to gloom the sun;
Who waits, as in their graves the dead, until the day is done;
Whose tasks make pitiful the dark and dreadful all the night,
And leave her spirit stricken stark and crushed at morning light.

Beneath the show of silk and lace her arm is spare and shrunk,
And through the rouge upon her face see how her cheeks have sunk;
Her lightsome laugh hides not her thought; her brow is scarred with care,
And her flaming rings, with jewels wrought, but gild and grace despair.

Has she no tears to weep for grief, no voice to cry with woe,
No memories panged beyond belief for joys of long ago?
Has she no tortured dreams to smart, no anguish for her brow;
Has she no broken, bleeding heart, that thou must curse her now?

Is here no innocence, o'erthrown, no wrecked sweet maidenhood,
No sense of loss, like heavy stone, to make her doubt all good?
Are here no woman's ruined charms, no dead and withered breasts?
Are here no hapless, vacant arms which should lull babes to rest?

And what are you who at her gird and deem yourselves unstained?—
Do you forget your black, false word, the righteous act disdained,
Your lust of power, the debtor's tears, cold hunger's starving cries,
And all the evil of your years, that clamors to the skies?

Your horror is a veil to wear and cover o'er your deeds;
Your wrongs are pointing at you there, though none their presence heeds.
Your vileness would itself deny in falsest hate of hers;
Gaze at yourself with inward eye, you whitened sepulchers!

Repent! Your vanity betrays, and wrenches reason strong,
Until it warps the truth to ways which shape a right or wrong;
But every day is still a sin; and if your hands be shriven.
Her heart is not more black within, and she shall be forgiven.

You ask not where those siren lips learned their unworthy skill,
Nor reck of how shame's black eclipse obscured her purer will.
You think not whence fair thoughts like flowers gave room to passions low;
You know not of her girlhood's hours; you do not care to know.

Nay! but the truth cries for the light, and struggles to be heard;
The story of her bruise and blight shall out in burning word—
Yours was the power which crushed that grace and gave it to despair;
And the mask of beauty on that face, your hands have painted there!

She was the temple of your lust, the altar of your greed;
The sacrifice of faith and trust you made with careful heed.
She was the price of pleasure's worth, the weight against your gold,
Where love and truth repine in dearth, and all is bought and sold.
And will you loathe your work at last, and spurn her with disgust?
And shall your pride blot out the past and hide her murdered trust?
And will you brand upon her brow the deeds which she doth do?
Speak! will you dare to hate her now, who weeps, and pardons you?

Nay, no more scoff to see her sink, nor laugh upon her tears;
You shall not hand hate's baleful drink, and mock her with your jeers.
Bow down and hide your heads, for shame, and for your acts atone;
Accept your guilt, abide your blame, nor cast a single stone.

And crimson sin shall balance sin, and none shall be denied,
Till every heart is soft within and humbled in its pride.
And each with each shall equal stand, and all be one in worth,
Till every hand shall clasp a hand, and all shall fill the earth.

WILL F. BARNARD, in Tongues of Toil.