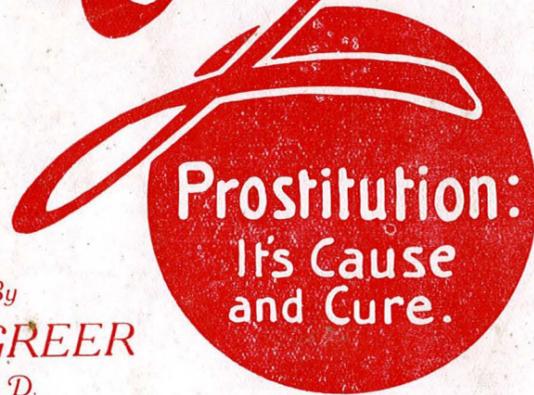


The Social Evil



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PROSTITUTION: Its Cause and Cure.



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PREAMBLE OF THE
INDUSTRIAL WORKERS OF THE WORLD.

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and the few who make up the employing class have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system.

We find that the centering of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping to defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for the everyday struggle with capitalists, but also to carry on production when capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.

Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

THE SOCIAL EVIL

Prostitution and its Cure

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 faraway 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, 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 existence 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 subserviency on the other, men have grown stronger, physically and mentally; women, small, 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, 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 resembling 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 anyone. 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. Sangar, 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 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. Sangar, 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 of possession. . . . Among the Kamilari 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 authorisation 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, an 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 anyone, fathers, uncles or brothers not be 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 class, 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, a 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 herself 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. The 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 brother-in-laws to have "gone in unto her."

We find nothing more authentic concerning prostitution until four centuries afterward, when Moses the lawgiver 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 lawgiver 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 re-

ligious 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 safeguards 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 patronised. 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 roadsides, 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 travellers 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 lawgivers 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 lawgivers 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 hill-tops. 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 ours 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 place, allowed her to fulfil 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 untrammelled 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 Dictyriades, 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 Dictyriades 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 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 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 *Hetairate*, 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 luxu-

riously, 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 prostitution 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. Marriages 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.

It 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 practised 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 recognised 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, kidnapped, 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 1093, 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 to-day 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 "hold 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 endeavours 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 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 civilised 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 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 conservation 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 patronised 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 civilisation'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 civilisation.

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 know-

ing 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 cities; and intellectual 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 of 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 behaviour 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 bearing 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 meagre earnings by living with students, tourists or artists and admin-

istering 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 on to 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 afterwards 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 civilisation the world over. At present, conditions are not different except in degree throughout all civilised countries. Various nations have and are trying various method 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 civilised 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, Chicago, St. Louis and Denver do not own their own persons, and WHITE SLAVERY is a fact as true as ever black chattel slavery was in the south. Nothing can give the reader a more vivid conception of the condition of affairs in the city of Denver than an editorial of the "Rocky Mountain News" of April 3, 1908; and what is true of Denver is more than probably true of the larger and old cities of the east. The following is the editorial:—

"Billy Wheeler, described by himself as a retired gentleman of leisure, and by the district attorney as a well-known macquereau, was sentenced for vagrancy in the County Court the other day. Unlike most of his ilk, when once caught in the toils, Wheeler elected to go on the stand in his own behalf. His testimony makes interesting reading for the decent citizenship of Denver. For he told on the stand that he has 9000 dollars in one bank on deposit, and he has valuable property in Canada, and has money out at interest. And he was forced to admit that every dollar of his wealth was made by marketing the bodies of the wretched white slaves in the Market Street cribs; those cribs which Mayor Speer has been 'regulating' these many years.

"It is doubtful if the average citizen comprehends the full meaning of the conditions revealed in Billy Wheeler's testimony. The average man, who even a man whose morals are considerably below the average, must make a distinct effort to sense the infamy of the calling of the macquereau. Here are a group of men who are nothing less than slave-holders. These slaves are not black, but white; not men, but women. Many of them have been literally kidnapped into slavery. All of them are compelled by their masters, the macquereaux, to hold their bodies at the disposal of all comers, who will pay, not the woman's, but the mac's price. Jack Maynard, one of these reptiles, has a cash register in his place, and collects the fees from his customers as they come in. The women get nothing but their keep. They are compelled to lead a life not only unspeakably degrading, but so deadly to health that few endure it five years.

"It is the business of the macquereau to hold these women in slavery. The 'News' submits that no language can exaggerate the degradation of such a calling. Compared to this, ordinary prostitution is decent, and burglary a respectable and aristocratic profession. The offence of the macquereau is so foul that the law never thought to provide a penalty for it; and vagrancy is the worst charge that can commonly be maintained against these scoundrels. And yet they have been plying their trade in Denver

under police protection for years, and to-day nearly 900 macqueareaux are listed and registered at police headquarters . . . Why do not these white slaves rebel? Why do not they appeal to the law of the land? For many reasons. In the first place, very few of them have any knowledge of either the laws or the language of the land; and the account of these laws which they get from their masters is not calculated to encourage an appeal. In the second place, suppose a woman in one of those cribs decides to strike for freedom, to whom would she appeal? To the officer on the beat, of course. And he would turn her over to her master, the mac., who would promptly proceed to beat her half to death. Why not? He is killing her by inches, anyway; why should he shrink from hastening the process? He does not hesitate; his slaves know that he will not hesitate; and so—they endure. What else is left them to do?"

It is not necessary to add one word concerning the status of prostitution and those who profit by it. Nothing worse has existed in any age, and yet we know that such things are **common** in this the twentieth century of the Christian era.

Philanthropists and pseudo students of sociology have endeavoured to lessen the evils of prostitution by converting the unfortunate women, by building homes for them, by sending them away from their usual haunts, by stirring up the legislatures to pass more strict laws against prostitutes. They discover that it is as useless as to try to dip up the ocean with a spoon. They do not know where to place the women they have converted, for no one wants them in their houses to work; they find that women will not remain in the dull "homes" provided for them, which are conducted by strict rule and system and which marks the inmate as one of the irrevocably fallen; they find that to scatter the prostitutes is only to spread the evil wider and send it into more secretive and dangerous places; and strict legislation only results in greater grafts for those in power.

St. Louis has tried the registration and licensing system. But those who know say that in the degree that it has been successful, in that degree has it been a curse to society in general. The safer it is made, the more prostitution is patronised. But after all, the examinations and record arrangement are not satisfactory in the least; physicians and police officers can be bought off, and

the whole system only proves a source of inexhaustible graft to state and city officials.

There seems to be no hope in any of the remedial or repressive efforts that have been made so far. A complete change in the institutions of civilisation, and in the prevailing ideas of our attitude as human beings toward each other, must be brought about before a thorough cure of this monstrous evil can be accomplished. But this is another and an important subject, and will be dealt with in another chapter.

CAUSE AND CURE OF THE SOCIAL EVIL.

In order to lead up logically to the underlying causes of the "social evil," it will be necessary to review somewhat, and repeat a little that has already been said. But this will be briefly done.

When the world was new and men and women were but little advanced beyond the animals around them, they swung from the branches of the trees, slept in caves and hunted for their food, nearly on an equality as to physical and mental strength. They planned for their safety, fought and worked side by side, neither sex generally dominating the other. In this condition, neither could demand any extreme sacrifice or service from the other. As wild, free human animals, there was no advantage in sex, and the evils of slavery and of sex traffic were as yet unknown.

The primitive peoples, no doubt, early learned to combine for mutual safety and to form tribes which were able to defend the individual members from the attacks of other tribes or combinations. Fighting was an acquirement gained as soon as the struggle for existence became in the least difficult; battles were fought in that shadowy early time, when hands, teeth, clubs and stones were the only weapons. A battle then was probably never ended until one side or the other was completely destroyed, as they knew of no method by which a dominance could be perpetuated beyond the time physical force could be exerted over the vanquished. A conquering

tribe to-day might become a vanquished one to-morrow, and it was not safe to allow an enemy to escape alive.

And while the struggle for existence went on in that blind, unknowing manner, the male human animal was learning that at times the female human animal was not his equal. There were times when he could easily outstrip her, or conquer her, and when merely by withholding his aid she and her young might perish for lack of food, protection and shelter. The sex instinct prompted him to succour her, but the primal instinct of self-preservation urged him on to make her his slave while she could not help herself. This occasional dominance became habitual in time, and this resulted in a greater differentiation between the sexes until the superiority of the male became established. As Bebel said, "Woman was the first slave," Man conquered her before he conquered any one else, and he found her a useful conquest. A slave female meant unlimited sexual indulgence. Free and equal females inferred some trouble exercised in winning them.

In the course of time, conquering tribes began to save some of their prisoners from death to make them work. At first, conquered prisoners were likely to be rescued and released from servitude. But rescues became less frequent, the prisoners served their masters until it became a habit, and in time the position of the conquered servers and their children became fixed and permanent. So, very early in the history of the human race, slavery became an established institution, and woman, the first slave, was forced into that most abject position—that of **a slave to a slave.**

For unknown centuries women were considered simply as property, and were owned along with cattle, beasts of burden and sheep by the tribes in common. They were stolen, captured, lent, sold and given away, but they could not choose as to the bestowal of their persons, they had no right to receive a price for their own bodies. In those days, when brute strength was king, and uncontrolled passions the rule, no consideration was given to weakness in any form, and women were valued only as they could work and minister to the pleasure of men.

Some writers refer to a stage in the progress of human evolution when women ruled; when matriarchy generally prevailed throughout the known populated world. But it is difficult to prove that such a condition ever obtained, at least since man became a thinking, inventing being having any social instincts whatever. Even before he became this, he had discovered that at times women depended upon him for subsistence and protection, and throughout all human experience, dependence has meant subordination. Instances of matriarchy have existed, and places on the earth have known a matriarchal form of society. But it cannot be shown that mothers ever really ruled the tribes in which they lived, as a prevailing system. It has been shown that children often traced their ancestry through the maternal side, but this is no proof that women were esteemed as superiors, or that they were even equally consulted as to the affairs of the tribes. Morgan's "Ancient Society" is one long history of woman's subordination and oppression; Letourneau says nothing of a matriarchal period, though he mentions instances of female leadership. Only that vague and misty suggestion we have mentioned before, that there may have been a time when women were the equals of men in bodily strength, in mental cunning, in dexterity and swiftness; when they were as able to keep up the struggle for existence as their masculine mates, and as likely to survive the vicissitudes of life in the crude, wild world in which they found themselves, hints at such a condition. But if women ever actually dominated, it was because of some superior individual attribute or power, and sex had nothing to do with the matter.

Some form of human slavery seems to have existed as far back as we have any record of human society. It has assumed various forms and degrees in different ages and in different geographical positions on the globe, but it has never disappeared entirely. It began in the defeat it at last becomes a right which few dare to dispute. Conquerors were saved from death only to be made to serve their conquerors; perhaps for ages such slaves were held in bondage only as brute force was exerted to keep them so. But by degrees a sort of mental power was brought

to bear upon the slaves; precedence, a habit of long standing, an established custom, became more effectual in always stand over the prisoner with a whip or club, and force was not always available; the master could not keep slaves in subjection than brute force. Brute some power must be found which could be exerted through the mind. Very early in the progress of the human race superstition was called into play as a means of enforcing authority. A command from a god was found to be stronger and most lasting in its effect than whips or chains or prison walls. Other gods before Jehovah had no doubt issued their mandates, and the command, "Servants, obey your masters," was as effectual in the older days as in more recent times.

When the same family had been slaves for many generations, their status became fixed, the class was established, and the members of it were irrevocably bound to it—there was no escape, no other possible mode of living, for them. When any wrong is repeated from age to age, it at last becomes a right which few dare to dispute. Precedent, habit, custom, are stronger than iron chains or stone walls—nothing but a strong, positive new thought can ever vanquish them.

So we have had slaves of all kinds, from the most abject bondsmen that could be tortured and killed at will, to the petted inmate of a modern harem; captured slaves, hereditary slaves, serfs, peasants, subjects; prisoners for crime, and poor natives dragged from their own lands to toil for others in foreign countries; mental and religious slaves, wage slaves, and slaves to the passions of strong men. And all these have toiled, sweated and suffered, and have prayed to all manner of gods for deliverance, and mostly prayed in vain. For deliverance has not yet come, though the dawn of liberty is lightening 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 dimly, 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 realisation. Absolute, unquestioned slavery once existed. As nations became more clearly defined and strong, as their governments became better organised, 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 recognised 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 they are not 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 monopolised 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 successively, 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 was 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 goods 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 recognised. 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 civilised 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 civilised 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 path-

way 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 afterwards revised and enlarged and printed it in book form in 1811. 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 flesh pots, 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 wrongdoing. 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 monopolised 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 up 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 recognised. 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, is 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 tenants, 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 a man under the plea of created superiority.”

The rulership of man, and poverty, which is but an outcome of this rulership and monopolisation 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. To-day 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 to-day 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 faraway 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 anyone 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 pre-

tence 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 for ever. 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 or 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 to-day 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 us much regard as would be given to 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 receive from strangers, they may make a success of it, and may not be compelled to work all the time. But the woman has to know that she is forcing articles upon people which they do not want, and she must too often feel herself a fraud. All these devious ways are so dreary, so ugly, so devoid of all that makes life worth living. It is a strong character indeed that can turn back from the enticement of an apparently luxurious and easy life spent in ministering to man's desires, to take up the dull, plodding life of a common wage-worker.

The majority of prostitutes come from the wage-working classes, which proves that women are driven to such a life, instead of leaning toward it from innate "badness." Women workers are subjected also to more temptations and opportunities than the better-protected class of women. Their occupations often throw them where the very next logical step is into the street. Typewriter girls, bookkeepers, and clerks are easy prey to their employers because they are often in the midst of well-dressed, refined people, and see gaiety, enjoyment, good cheer on every side, and find it impossible to participate in any of these, or to dress decently on the wages they receive for mere toil. The domestic servant is subject to many trying ordeals, the master or the master's son, usually considering the servant legitimate prey, a sort of reminiscence of feudal times, when serfs or servers were

used practically as lawful property. When they are tired of, or discovered by the mistresses, they are turned out; what other resources have they but to drift to the houses of prostitution?

Laundry workers are also subject to many bad influences, and must be strong indeed to maintain their own self-respect through all they have to endure. Heat, bad air, foul odors, wet floors, drafts, these are the usual accompaniments to work in a laundry, and women seldom work longer than three or four years before breaking down entirely. They earn from 4 to 8 dollars a week, and generally support several children, perhaps an unfortunate or drunken husband, or an invalid relative. The exhaustive toil and the long hours create a craving for stimulants, and, from drinking a little in one's own room from sheer weariness, to drinking in a wine room with a lover or several rollicking friends is but a step. Once on the downward road, it is a swift and sure pace to the bottom.

Girls who are early in life sent to the factory to help eke out the meagre wages of the father are easy victims. The hard toil before they are matured, the bad air full of dust and odors that they breathe so much of their time, the long hours of constant strain, weaken and dwarf the bodies, and they can never be the strong, healthy, well-poised women who can keep their honor and self-respect inviolate. They are thrown with all sorts of companions, and must often walk home in the dark with no protector after work hours. It can well be surmised what often happens to them, and, once having succumbed or been overpowered, the next stopping place is the street or the brothel.

And thus, wherever there is poverty, helplessness, poor development and ignorance, there prostitution finds its recruits. Rich, well-cared-for girls do not become prostitutes. They may be deceived and deserted, and may run away or be driven from home, but they then belong to the class of poor, helpless, resourceless girls, and are liable to meet all that they meet. But wealthy girls do not deliberately choose a life of shameful barter; and it may be asserted that no free, intelligent, economic-

ally independent woman ever deliberately offers herself for sale to all comers. Women do not go from safe, loving, comfortable, happy homes direct to public brothels. It has been believed that prostitutes were naturally vicious women, that they adopted the life from choice, and that they delighted in drawing worthy and innocent masculinity into depths of iniquity.

A strong, healthy, well-poised girl who is industrially independent, may want love, and may desire the natural expression of her love. But this expression must be spontaneous and mutual, not in any sense a sale or a barter. Once let this love be consecrated by a marriage ceremony, and the girl is called womanly, loving, and good. Is the same natural impulse all bad when the rite is omitted? In either case the intuitive reaching out for the fulfilment of her being is nothing akin to the feeling of the woman who is driven by desperation to offer her body for the sake of a price. It is pitiful, it is tragic, that a noble and beautiful natural impulse, deeply implanted within the living organism, should be dragged to the abyss of forced or bought exchanges. But it is all a part of that perverted selfishness which has crushed the greater portion of mankind into submission, for the benefit of a few supposedly superior ones. In reality it makes conditions worse for even the few than if all had an equal share in Nature's gifts, and an equal opportunity to use them. If people were wisely selfish they would see that no person on earth clanked a chain or uttered a groan of hunger and despair. Then love would render all relations so beautiful that no man would dream of going back to the days when force and a false idea of duty afforded him such gratification as he obtained.

Women are not as sweet and noble to-day as Nature would have had them. For woman was first mastered, beaten into submission, robbed, outraged, violated, until her whole sweet, natural sex nature became distorted and stunted; later on she was starved and frozen into offering her body with apparent willingness; and then she has been flattered, coaxed, and humored until she would consent to become a docile plaything; sometimes she has been placed upon a pedestal and worshipped, not

for her humanity, but for her sex; again, she has been hawked about and offered for sale by ambitious parents seeking buyers in worn-out old rouses with titles or money bags. Can there be any wonder that women are what they are—shallow, volatile, deceitful, vain, incapable of great love or of great actions? Woman has been slave, a hired thing, a toy, an idol, an ornament, an appendage to man, but never yet what she will be in the glorious future—a comrade, a friend, a willing lover, an equal, an individual standing on the same footing with man, clasping hands face to face, eyes meeting eyes on a level, responsive and sympathetic, each to the other.

And now, what of the cure for the "social evil"? A great many good people are devoting their lives to saving fallen women from the depths of misery and degradation into which they have been flung, and it speaks well for the progress of the world that this is so. Two centuries ago no one thought of showing kindness to a prostitute—the sooner she was worn out and cast aside to a wretched death the better. A woman, once having lost her virtue, might better die immediately than to live to go through the successive stages she must before she reached the bottom. But in recent years the great, divine pity which has awakened in the hearts of humanity has done much to soften the misery and modify the vice of the lower strata of society. "Homes" have been erected as a refuge for women who wish to forsake an evil life, and numbers have been saved in this way. Hospitals have been established in which sick prostitutes may be treated and cared for. Houses, where the young, innocent, and unprotected girl who is alone in a city may find friends and a shelter, have been provided in every large city. Philanthropists and sincere Christians, like the Salvation Army lasses, go down into the worst dives, nurse the sick, clean up the filth, talk kindly to the women there, and often "pluck a brand from the burning," bring her up out of the depths, and set her to work to earn an honest living. But, oh! It is as though one tried to sweep back the ocean with a mop—the mighty stream is fed so much faster than can be taken care of at the mouth.

In Chicago, some years ago, a prominent merchant was asked to subscribe 500 dollars toward the building of a "home" for fallen women. He amiably complied, and—the next morning reduced the wages of all the sewing women in his manufacturing department. He liked to be known as a charitable patron of homes for fallen women and the like, but he took the amount subscribed out of his employees, and thus gave them an extra push towards the downward path that led to his "home for fallen women."

The well-meaning Christians who work to save the souls of fallen women do not know what to do with their bodes when they get them saved. Respectable ladies do not want them in their houses to do their work, and there is no room for them anywhere. Occasionally one seems to be suitably placed with some liberal woman who is willing to give the saved one a chance. But nearly always the monotony and dullness of a conventional worker's life, the restrictions, constraint, and suspicion which inevitably surround the woman, prove to be too much for her good resolutions, and sooner or later she throws it all up and goes back to the old life.

The ordinary "homes" are but little better than jails with their strict rules and regulations, and the "tag" that is necessarily placed upon the inmates. They are cold, systematic, and repellant, where they should be loving, wise, and kind in order to be effectual; fallen women are more apt to run away from them than to seek refuge behind their walls.

The very few poor women who have been saved do not make any real impression on the mass of misery and vice precipitated in the lowest stratum of society. The ranks of prostitutes are constantly being filled at a much faster rate than they can be saved after once having fallen. After every panic, or financial depression, the women and girls come down in flocks, from desks, offices, stores, and factories, because of hard times. Since the recent scare in money circles, and the consequent "shut down" of shops and mills, the tenderloin districts in all our large cities are more crowded than ever. While poverty is crowding women down to ruin, charity can do

very little to check the current.

But the law might do something to wipe out the evil, surely. Many people believe even yet that it is only necessary to "pass a law" to eliminate any wickedness that exists. This has been the principle on which governments have regulated society for ages. The world has been legislating against sin for thousands of years, but the sin remains just the same.

Every once in awhile, in all the important cities, a great wave of morality sweeps over the political and social surface, and ruffles it up considerably. New laws will be passed, old ones brightened up, and officials will be prodded into renewed activity. Vile corners of the city will be "cleaned up," a few of the worst offenders will be sent to jail, and the others will be driven out. Then the political party in power boasts of the wonderful great work they have accomplished, and really make people believe that a fine moral revolution has taken place. Actually, they have not abated or abolished a single evil. "Cleaning out" such a place is like clearing an old, decaying house of rats by making a loud noise, and frightening them away for a time. All the unhappy wretches exist still, and must live in some way. They have no other way of securing it except by practising their old profession, only now they must do it more secretly, and in darker and more dangerous corners. They may drive the offenders to some other place, but they are not made **good**, nor are the conditions which make their occupation profitable in the least improved.

Nothing but a complete change in the social and economic institutions and systems of our civilisation will effect a cure for the evil under discussion. This seems like a big and an impossible cure, and it will be urged that we must not wait until a revolution can be brought about before we try to remedy the worst of our evils. No, I would welcome every kindly effort that is made to modify the evils of our unjust economic system, and to save the victims from a portion of their inevitable suffering. But while this is being done, and we are realising more and more every day that these little remedies do not actually affect the evils and their underlying causes,

the system itself is being pushed to its last possible stand, and the thinking world is waking up to the fact that all human beings are related, and that what concerns one 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 monopolised 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 coruptive; none should be overworked—drudgery dulls the faculties, paralyses 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 everyone 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 everyone stands on equal footing as to liberty—does anyone 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.

PAMPHLETS TO READ

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