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How to Prevent
the **TRAFFIC**
in **GIRLS**



*A
Symposium
By
Prominent
Social
Workers
and
Others*

PRICE FIFTY CENTS

The Social Welfare League

A Philanthropic and Moral Educational Society. Office of Publication, Pomona, Calif.

OUR THREE-FOLD MISSION

First, real home missionary work by personal and social evangelism to arouse and educate public sentiment in behalf of the principles of civic righteousness, moral education and other needed moral, social and economic reforms. Second, to furnish parents and teachers helpful literature containing the best ideas and most helpful suggestions in the moral culture and religious training of children. Third, to sound a note and lift a voice of warning to all young people concerning the grave dangers and temptations that beset their pathway to virtue, honor, and usefulness, and by loving counsel assist them to attain the best in this life, morally, mentally, physically, socially and religiously.

OUR SEVEN-FOLD METHOD

The Social Welfare League proposes to accomplish its purpose (1) by bringing together for study, open discussion and cooperation all persons who are interested in any form of home mission, moral and social reform work; (2) by the publication of *The Shield*, the free distribution and sale of pure, wholesome and scientific literature dealing with social, moral and economic problems; (3) by sermons, lectures and addresses for the general public and separate meetings for men and women; and, as opportunity is given, talks on sex morality, physiology and hygiene by duly qualified persons to boys and girls in separate classes in the public schools—especially high school pupils; (4) by employing home evangelists, social workers, lecturers and other representatives to visit towns and cities, introduce *The Shield*, the standard purity books and other suitable literature into the homes of the people, do personal work, hold public meetings, and organize local leagues; establish and maintain Welfare Refuge Homes for the unprotected and dependent; (5) by acting as a clearing house or bureau of information on all questions pertaining to moral, social, economic and industrial reforms; (6) by cooperating with other kindred societies, supplying them with literature gratis or at reduced rates, and in other ways rendering any helpful service to local churches or societies that may apply to this League for assistance; (7) by cooperating with the proper authorities in the suppression of vice and the enforcement of law through the local leagues and otherwise as local or general conditions may require or determine.

Lists: f 6000

[1899] 1914



MRS. CHARLTON EDHOLM

"What shall we do for our little Sister?" --- *Song of Solomon.*

"Warn and protect her." --- *Mrs. Charlton Edholm.*

Traffic in Girls

Personal Experiences in Rescue Work

BY

MRS. CHARLTON EDHOLM

WITH

A Symposium by Prominent People

ON HOW TO

Prevent Traffic in Girls

EDITED BY

MRS. M. A. MACKENZIE

Field Superintendent of the Social Welfare League

INTRODUCTION BY

CLARENCE E. WEBB

Editor of the Shield

Single copies, 50 cents, post paid.

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The Social Welfare League

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PREFACE

The citizenship of the United States and other countries has been stirred with a genuine indignation over the conditions prevailing in many quarters by which a vast, unnumbered army of girls and young women are marched to destruction of body and soul. United States Congress Vice Commission, and several municipal vice commissions have done some valuable work on this problem. These commissions have been amazed to find how extensive is the trade in human beings, how utterly helpless and hopeless are the victims, how subtle and cunning are the methods of those engaged in this terrible black, degenerate business.

Perhaps no one has been more successful in arousing public opinion and setting in motion forces that have unearthed conditions that have appalled the public than Mrs. Charlton Edholm through her public lectures and the circulation of her book, "The Traffic in Girls," first published in 1899. Several editions of this book were soon exhausted and others called for. Soon appeared other books, such as "War on the White Slave Trade," by Ernest A. Bell, and others containing an expose of the "traffic."

There is now no longer any doubt in the mind of the general public that there is such a thing as the "White Slave Traffic," awful and diabolical, a veritable infernal maelstrom of vice, which has engulfed hundreds of thousands of pure and innocent girls.

Chicago Vice Commission reports 5,000 girls as the annual toll exacted by the vice elements in that one city. Another report states that 1700 girls were lost between New York and Chicago in one year. Similar reports come from other authentic sources relating the hecatomb of victims, a veritable holocaust of virgins sacrificed on the altar of man's cupidity and lust.

Forewarned is Forearmed

No false ideas of modesty—the indirect cause of the downfall of many a girl—can any longer be tolerated by an intelligent and awakened public conscience, which will deal summarily with the prudes in society who are willing that one hundred innocent, unsophisticated girls should be ruined for time and eternity rather than that one pure soul might possibly have her innate modesty shocked by hearing about the pitfalls that lie in the pathway of innocent, unsuspecting girlhood. The ostrich policy of hiding its own eyes to danger and vainly imagining there is none because it sees none, is the height of folly and stupidity; and in the face of the fact that hundreds of thousands of girls have become the unsuspecting victims of the white slave trafficker because no warning was given of the danger, is not only cruel, it is criminal.

Intelligent and philanthropic people everywhere are eagerly asking the question, "What can we do to stop this awful traffic?" Our answer is, first, by giving in such form and language facts that can be discussed at the fireside in the family circle. That

the girls may learn of the actual conditions, not in their revolting details, such as descriptions of the red light district and other dens of vice and iniquity—this certainly is not necessary. But to be made acquainted with the various arts and devices employed by men and women engaged in securing victims from among the pure and innocent girls of our homes. As a wise and loving parent would warn against a nest of rattle-snakes, without describing the anatomy, physiology, and the chemical analysis of the poison of the rattle-snake, so likewise will the parent, who considers the moral and physical danger to which the innocent daughter is exposed, protect her by information and counsel, and warning against the vampires and reptiles of society—the men and women who pose as friends, that they may the more easily and effectively secure their victims.

All the previous editions of Mrs. Edholm's book having been exhausted, and the need of just such a book with its judicious statements, its wholesome and sane advice, its timely warnings and motherly counsel, more imperative than ever, call for a new edition of the book. The book has been revised and a symposium by prominent people on "How to Prevent the Traffic in Girls," has been added and is now republished at a figure that will make it possible for even the poorest family to possess a copy, and in quantities at such a price that philanthropic people can purchase large quantities for distribution.

Old Book Concern Bldg., San Francisco, March, 1914.

THE LIGHT-HOUSE

The light-house throws its illuminating rays along the coast line where lie the hidden rocks, among the shoals and shallows and treacherous eddies, warning the mariner to keep clear of the danger zone.

This little book is a light-house to the pure and innocent girls just embarking upon the untried sea of life. In choice and well chosen language it points out the snares and traps, the hidden dangers that have caused the shipwreck and ruin of hundreds of thousands of earth's purest daughters. In loving and earnest tones it cries:

Beware! **BEWARE!! BEWARE!!!**

TABLE OF CONTENTS

Preface	3
Introduction	9
How I Became a Mission Worker.....	15
The False Employment Snare.....	21
The Snare of the Mock Marriage.....	33
The Snare of Drugs.....	45
The Snare of the Dance.....	55
The Snare of Starvation Wages.....	69
How the Law Regards Childhood.....	81
The Ignorance of Children Fills the Brothels.....	103
History of Some of Our Girls.....	125
The Lucy Charlton Memorial.....	141
The Causes of Delinquency and Dependency—Judge Curtis D. Wilbur.....	161
How to Prevent the Traffic in Girls—Judge Clayton Herrington	166
Remedial Forces Which Will Effectually Prevent the Traffic in Girls—Rev. Edward A. Tabor.....	169
Capitalism and Commercialized Vice—J. Stitt Wilson	173
Woman's Ballot and Results in California, 1913....	176
Team Work of California Women—Alice Park.....	179
Companionship and the Girl Problem — Matilda Vance Newman	183
White Slave Traffic From a Scientific Point of View J. D. Crothers, M. D.....	189
Immigration Report Extracts.....	193
The Twin Evils—Julia A. Willson.....	204
Explanation and Welfare Chronicles—Mrs. M. A. Mackenzie	206

THE SOCIAL PURITY PROBLEM

We recognize in social impurity a more extensive, deep-rooted, persistent and degrading evil than intemperance, an evil which manifests itself in the associations of early childhood is ruining hundreds of thousands of our brightest young men and noblest young women, robbing old age of its honor and beauty, wrecking homes and destroying nations. It thrives in our cities and extends its blighting and blasting influences to the remotest town and the most secluded rural district. Whichever way we look we see disease, sorrow and disaster as the result of sexual error. It fills our streets with unambitious, venerealized men, our penitentiaries with hopeless, syphilized criminals, fills our reformatories, insane asylums, institutions for the blind, homes for imbeciles and other delinquents, hospitals and divorce courts. This evil is hard to combat because it originates only in secret and thrives only under cover of darkness. If the light could be thrown upon it, it would wither and die. The difficulty lies in bringing it where the light may expose it. The gilded saloon with its screened doors, the gambling hell with its secret chambers, or the opium den beneath our feet are easy to reach compared with this evil hidden deep within the recesses of the depraved heart.

INTRODUCTION

By CLARENCE E. WEBB

Editor of the Shield and Superintendent of the
Social Welfare League

Prevention is Better Than Cure

This aphorism is quite generally accepted by everybody as a self-evident truth. But judged by the responses to appeals for preventive work as compared to appeals for rescue work, not one person in a hundred believes that "Prevention is better than cure."

For example, let some calamity, such as a fire, a railway wreck, a famine, or an epidemic of some infectious disease occur in which many persons lose their lives or are maimed, and immediately people will literally tread upon each other's heels to render assistance in every way possible.

But let a person appear before a large audience of men and women with some well-thought-out, carefully and scientifically prepared plan to prevent the possibility of such catastrophes and he will receive scant recognition and meager support for his plan. Unless, perhaps, the plan is presented just immediately after some such calamity has occurred.

Mayor Seymour, of Tacoma, in addressing a meeting held in that city in the interest of public morals, said: "The trouble with us, as with all other communities, is that we can get \$10,000 to help cure a

bad condition, but we can't get one dollar for prevention."

Dr. Prince Morrow, founder of the Society of Sanitary and Moral Prophylaxis, New York, speaking of venereal diseases, says: "The fact that these diseases constitute the most potent factor in the causation of blindness, deaf-mutism, idiocy, insanity, paralysis, locomotor ataxia, and other incapacitating and incurable affections, imposes an enormous charge upon the state and community. Millions of dollars are contributed to the support of defectives, but not a dollar for the dissemination of the saving knowledge which might prevent."

Reason for the Contradiction

Let us examine into this prevailing trait of human nature which, while theoretically accepting the maxim, "Prevention is better than cure," denies it in practice.

Preventive work is not nearly so spectacular as rescue work. Its results cannot be tabulated in statistical tables. This, perhaps, is one reason why the Church for two thousand years has been actively engaged in rescue work, largely to the neglect of preventive work.

In the past the State, the Church, and Christian people generally, have been content to relieve present abnormal conditions, and for this work they have built and maintained at large expense eleemosynary and reform institutions, and committees for systematic and continuous relief have everywhere been organized. Prisoners' Aid Society, Boys' Reforma-

tory, George Junior Republic, Rescue Homes for Wayward Girls and Fallen Women, Asylums for the Insane and Feebleminded, Poor-houses for the Indigent, and Hospitals for the Sick, and many such like societies and institutions. All of which, it must be confessed, while they are benevolent and philanthropic, look not to any eventual and permanent cure of the evils but simply to relieve or ameliorate the abnormal conditions. As the monks of old cheerfully gave their daily dole of bread at the monastery gate to the same people day after day, who came to get it, and expected to continue such work indefinitely, so have Christian people and the State continued to support these institutions to care for the mental and moral delinquents of society.

Why has it not long before this occurred to the philanthropist that all these institutions, societies and organizations are just so many indications of wrong conditions which ought to be righted. Why has it never occurred to persons engaged in this kind of work that they are simply dealing with results while the cause remains undisturbed—mopping up the floor and neglecting to turn off the faucet, trimming the branches of the trees instead of tearing them up by the roots.

Everywhere, except from the poisonous sources of the street and playground, children have been deprived of all knowledge of sex matters. Parents, pastors, and teachers have neglected to give that kind of teaching and instruction that would have kept hundreds of thousands of our brightest boys and noblest girls from wrecking themselves on the rocks

of ignorance and perverted ideas concerning the sex life, the physical and mental emotions which surge in the very constitution of every normally constituted boy and girl; and which emotions are the sole basis, the foundation, the cornerstone of the home, the Church, the State, civilization, and of existence itself.

Here, then, in the inherited traditions of the dead and buried past, in which we have been assiduously educated from childhood up, we find the explanation for the attitude of people generally toward all preventive work as compared with rescue work.

It is no small task to undertake to change an existing order of things, and still more difficult is it to attempt to change people's opinions or preconceived notions in which they have been born and educated.

Our hope is with the elements of the rising generation which are still as plastic wax in our hands. In spite of the storm of protest which comes from the fossilized members of society we must insist on educating and training the young in the more advanced and scientific ideas of the twentieth century and go beyond the limits set by our ancestors.

A Brighter Prospect

Every age of the world has been marked by some outstanding characteristic. One of the chief distinguishing characteristics of the twentieth century, when its history shall have been written will be that of "Practical Philanthropy."

Within the last few years great changes have taken place. The intelligent, practical philanthropist is no longer content to write his check to relieve the

present distress. He looks farther afield and asks many questions. He demands to know the cause of the present distress, the abnormal conditions. He interrogates himself and others and asks, Why are men sick and out of employment? Why do men crave intoxicating liquors and other stimulants? Why is it that in spite of our twentieth century civilization (or is it a result of our present civilization with its surfeit of luxuries) our institutions for the feeble-minded are crowded and insanity on the increase? Why are divorces so common? Why are men and women immoral? What is the underlying cause of the prevalent immorality? Why do many girls to whom virtue should be set at a price far above rubies, readily yield honor and virtue when men request it?

The state of heart and condition of mind which is asking these questions is decidedly healthful and most encouraging. It is an acknowledgement of what has now become an accepted axiom:

To rescue is the voice of the past.

To prevent is the duty of today.

God requires every man to do his duty. True wisdom consists in complying with the Divine requirement.

If it is true that "an ounce of prevention is worth a pound of cure," then it is also true that one dollar given for preventive work is worth sixteen dollars given to rescue work.

Pomona, California.

REFUGE vs. RESCUE

Better guide well the young than reclaim them when
old;

For the voice of true wisdom is calling.

To rescue the fallen is good, but 'tis better

To prevent other people from falling.

Better close up the source of temptation and crime
Than deliver from dungeon or gally.

Better put a strong fence round the top of the cliff
Than an ambulance down in the valley.

Every "rescue home" for fallen girls is an ambulance down in the valley.

Every "refuge home" to prevent girls from falling is a fence at the top of the cliff.

The more refuge homes we have the less rescue homes will be necessary.

How I Became a Mission Worker.

We shall always rejoice that the First Methodist church of Oakland, California, represented by its Pastor, Rev. Dr. E. R. Dille, and O. B. Smith, invited Evangelists Crittenton and Carpenter to hold revival meetings there in 1891, and that the noted temperance orator, Colonel George Babcock, introduced us to these good men, for, although for years interested in everything that concerns womanhood, and especially resenting the injustice of the double social standard of purity, and having written many newspaper articles on Social Purity, yet, it was not until God, through his servant Charles N. Crittenton, showed us the vision of the horrors of the brothel, that we were as if by electricity shocked into the rescue work. Once as he was pleading for the girls as he so well can, he said, "Let us see what God wants you to do;" and letting the Bible fall open, our eyes rested on the Macedonian cry "Come over and help us." It seemed as though we could see the thousands upon thousands of our little sisters writhing under the cruelties and cuts and bruises and oaths and the unutterable atrocities of the brothels, and with streaming eyes and outstretched hands they imploringly cry, "Come over and help us."

Still we hesitated and said, "Mr. Crittenton, I can give everything to God but my reputation. But in this rescue work you must mingle among these de-

graded ones and I fear for my reputation." Then he said so gently, "Dear sister, don't you know it is written of Jesus 'He made himself of no reputation.' Can't you follow your Master?" You give your reputation to God and he will keep it. You try to keep it yourself and you'll lose it. You follow Jesus. He is leading you." We were not "disobedient to the Heavenly vision," so upon bended knees we listened to that Macedonian cry, and ever since, the one thought of our life has been, "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free."

But how, when a work is to be done, God opens the way! In answer to our pleading cry, "Lord, what wilt thou have me to do?" June 3, 1891, this good friend and brother in Christ wrote me a letter in which were these words: "My sister, do you know our God is going to use your pen and lips in a wonderful manner, to awaken people to the necessity and importance of going to this too long neglected class to tell them of a better way? My heart has rejoiced since I met you, and when, telling you the terrible wrongs which these poor girls suffer, I saw the sympathizing tears for your erring sisters course down your cheeks, I said in my heart, 'Truly another champion for her own sex,' and now when I read in your letter 'God helping me, I will more than ever consecrate myself to this work of rescue,' I thank God and take courage, and pray God to use all He has and continue to increase the number of men and women consecrated to this work, who with the old prophet Jeremiah will continue to cry, 'Oh that my head were

waters and my eyes a fountain of tears that I might weep [and work] day and night for the slain daughters of my people.'” Then followed the proposition to write the book. With such an inspiration as that surely one could write a book. More and more when listening to the wrongs of our erring sisters the burden became so heavy that the word of God constantly came to us, “Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins,” and that other command “Write the vision and make it plain upon tables that he may run that readeth it.”

As the title of the book is “The Traffic in Girls and Work of Rescue Missions,” we have used facts which have come under our own observation, the substance of our lectures in the churches in the form of addresses to an audience, as that has been the request of thousands of our hearers. God grant that these facts rouse America as William T. Stead roused England. When the Pall Mall Gazette containing his “Maiden Tribute of Modern Babylon” appeared, no wonder the world fairly reeled under the awful disclosures. Libertines, saloon-keepers and brothel slave traders gnashed their teeth in rage that their infamies were exposed, and the cheeks of mothers blanched with terror as they learned of the snares set for the unwary feet of maidenhood.

These facts are confirmed by the courts, by police officers, by converted procurers, by the stories of the converted girls, and by men of the world, and therefore the public may rely implicitly on the testimony submitted in proof that there is an organized, system-

atized traffic in girls. Hundreds of men, under the promise of speedy marriage, get girls to accompany them, and by mock marriage and seduction accomplish their ruin, and then enticing them into brothels, these victims find themselves prisoners and slaves. Very, very few girls are in these haunts of infamy from choice, and all are "more to be pitied than condemned." When once the American people realize that shameless men and women, these demons in human shape, make merchandise of their girls, they will arouse themselves from their strange apathy and sweep this white-slave traffic into oblivion.

It has been our constant aim to show that alcoholic drink is largely the cause of the social evil. The saloon and the brothel are twin barbarities. When the millions of Christian men vote out the saloon, or give women the ballot so they may, they will rejoice to find the reign of purity is voted in.

It has been a pleasure to quote the words of many of our great social purity reformers, and instead of reading their works and reproducing their ideas in our own language, we have chosen the more honest and more complimentary method of giving them the credit for their own writings. We heartily thank all who have aided us in the preparation of this work, and especially the writers of the descriptions of the various Rescue Missions.

To Miss Frances E. Willard, Lady Henry Somerset and Josephine Butler who have lent the benediction of their pictured faces to grace our work, we are very grateful. Their constant labors for social purity are well known, and they also stand as the leaders of

the World's Woman's Christian Temperance Union, which is proving itself such a wonderful ally in aiding the work of founding in many cities Rescue Missions.

Perhaps no book was ever so endowed with a baptism of prayer, for ever since the inception of the idea, it has been made the special subject of prayer in many of the Rescue Missions and by thousands of workers, as well as the author, that "the Holy Spirit might indite every word." If that prayer has been answered, the message is God's message, and we have His assurance, "My word shall not return unto me void, but it shall accomplish that which I please." And what does He please? He is "not willing that any should perish." But He saves by human instruments, and in every city there should be a Rescue Mission, to which these dear girls can flee from the horrors of their pitiable life. But while we save one, the saloons are making a dozen more—and that too by the votes of Christian men. It is our most earnest prayer that the Christian world soon will save these precious "mothers' girls," but it can only be done by the extermination of the liquor traffic. Then, and then only, will the traffic in girls cease.

CHARLTON EDHOLM.

Oakland, California.

ESTIMATE 15,000 GIRLS IMPORTED

Mr. Edwin W. Sims, United States District Attorney, Chicago, says: There are some things so far removed from the lives of normal, decent people as to be simply unbelievable by them. The "white slave" trade of today is one of these incredible things. The calmest, simplest statements of its facts are almost beyond comprehension or belief of men and women who are mercifully spared from contact with the dark and hideous secrets of "the under world" of the big cities.

You would hardly credit the statement, for example, that things are being done every day in New York, Philadelphia, Chicago and other large cities of this country in the white slave traffic which would, by contrast, make the Congo slave traders of the old days appear like Good Samaritans. Yet this figure is almost a literal truth. The man of the stone age who clubbed the woman of his desire into insensibility or submission was little short of a high-minded gentleman when contrasted with the men who fatten upon the "white slave" traffic in this day.

The evidence obtained from questioning some 250 girls taken within the last four weeks in Chicago houses of ill repute leads me to believe that not fewer than 15,000 girls have been imported into this country in the last year as white slaves. Of course this is only a guess—an approximate—it could be nothing else—but my own personal belief is that it is a conservative guess and well within the facts as to numbers. Then please remember that girls imported are certainly but a mere fraction of the number recruited for the army of prostitution from home fields, from the cities, the towns, the villages of our own country. There is no possible escape from this conclusion.

The False Employment Snare.

WHEN we say on the public platform that there is an organized, systematized traffic in girls in America a gasp of horror can actually be heard through the audience, and people exclaim, "Girls bought and sold in America!" And we say, "Yes, dear friends, girls are bought and sold in America's haunts of shame." And they ask, "In a civilized Christian land?" And we answer, "Yes, in this land of Bibles and colleges and churches and civilization." And they say, "Well, how can this be?" This can be because twelve million voters, and four million of them Christian fathers, are by their ballots authorizing two hundred and fifty thousand saloon-keepers to pour the liquid damnation of intoxicating drink down the throats of their own sons and daughters, and every one knows what is the physiological influence of alcohol. It always goes to the base of the brain, to the lower nature, and those men who are naturally chivalrous in their feelings toward womanhood, as most men are, when that alcohol takes possession of brain and heart, there leaps to the lip the unclean jest and there enters the heart the unholy motive towards women. This is proved not only in the saloons of our land where no decent women enter, but also in our banquets among the rich and cultivated, for when the cigars and wine come in, the

ladies go out. Why? Because those gentlemen know that the stories told under the influence of wine and tobacco are not fit for the ear of their wives and sisters and mothers. Then this liquor firing the blood of millions of men patronizing the saloon makes the demand for girls, and there are men and women whom the dictionary calls procurers, but whom we call fiends, who go over this country from one end of it to the other and lure and snare little girls and bring them to our large cities and actually sell them in haunts of shame.

One of the favorite methods of these demons is the false employment snare.

We shall never forget a story told us by a little fourteen year old girl, whom we met in quite an aristocratic haunt of shame. As we stood in the doorway of that gorgeous parlor a sight met our gaze that thrilled our hearts with horror. There sat eight or ten of the most beautiful little girls I had ever seen, and I don't believe one of those girls was over sixteen years of age, and some were not more than thirteen. And as I looked at them dressed in their short dresses just as mother used to dress them to send them to school, with their hair braided down their back, just as mother used to braid it, I could think of nothing but a lot of little lambs waiting for the slaughterer's knife. And, dear ones, if some one had taken a knife and drawn it across the throat of every one and left her weltering in her blood upon that splendid carpet it would not have been one ten-thousandth so bad as what she was waiting for. And as I looked at them I thought of a little girl I have up in

heaven who, if she were living, would be about the age of one of those girls, and I pressed my hands across my heart and said, "O God! what if it were my little girl." Then my heart broke for the mothers of those girls. It seemed to me I could see them in their lonely homes all over our fair land, sitting by their desolate firesides, like Rachel, weeping for their children and "will not be comforted because they are not."

If you could see these fathers and mothers and brothers as they come to our Missions, seeking for their lost loved ones, how your hearts would break. They come to our Missions and peer into the eyes of every girl to see if they can find their little girl. But she is not there. Then they go to the jail. And, oh, father, mothers! Think of going to the jail to find your little girl! And they hear the oath that would curdle your blood in your veins, and the obscene song, and they would be almost glad to hear even such words from the lips of their darling, for they want to find her so much. But she is not there. Then they go to the charity hospitals, for, alas! alas! the 250,000 saloon-keepers of our land, and their partners in business, the voters, and four million of them Christian voters, are sending not only our boys but our girls to the charity hospitals at the rate of thousands every month,—for there are in New York city alone one thousand nameless graves of girls every month,—and these fathers and mothers and brothers bend down over each emaciated face to see if in it they can trace any resemblance to the child whose head was clasped so fondly against their hearts a few years ago. But

she is not there. Then they go to the morgue. Ah! death has no terrors for these fathers and mothers and brothers. How glad they would be if underneath that grewsome sheet they could find their darling. And they pull back the sheet off this corpse and look at it, and that corpse and look at it, and every corpse in that morgue has to be uncovered to see if one among them is the little girl who, years ago, knelt, just as your little girls kneel at mother's knee, and clad in snowy nightrobes, no purer than the childish heart, and tenderly prayed:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,"

but she is not there.

Then they come back to our Missions, and they put pictures in our hands, and say: "There's the picture of my darling. You will always look for her, won't you?" And we say: "Yes, of course, we will always look for your darling, and maybe we can find her." Then they pour out their sorrows in our ears, as one woman did to me when she said: "Oh, Mrs. Edholm, I can't stand it, I can't stand it. How glad I would be if I only knew my little girl were dead. But every night since she went away father and I, we put the lamp in the window, and we leave the door unlatched, and we say: 'Oh, she will surely come tonight.' And we go to bed, and we listen—and listen—and listen for the footstep that never comes, and I cry, and sob, and pray, and say: 'O God! if my little girl only were dead, how glad I would be.' I would dig her grave with these hands that love her

so. I myself would take the shovel and heap the clods across her pulseless heart, if I only knew she were buried safely underneath the ground. But what awful atrocity is being heaped on my little girl down in some haunt of shame, and Mrs. Edholm, I can't stand it, I can't stand it."

And they can't stand it, beloved, and I can't stand it, and that's the reason why this book is written, to tell the fathers and mothers in this land that there is an organized traffic in girls, and your little girl is not any more safe than any of the 46,000 that are every year trapped in houses of shame, that being warned in time your daughters may escape.

And I stepped up to one of these girls in that haunt of vice and I put my arm about her and said, "Dear child, does your mother know you are here?" And, oh! that cry of pain I will never forget. Sometimes I hear it in my sleep even yet and I wake up and I don't sleep any more that night—as she said, "Oh, mother's heart would break if she knew I were here."

"Well, won't you tell me how you happened to come?"

She said, "Well, we lived on a farm up in the northern part of the state and there were a good many of us, and papa had a pretty hard time to get along, and I just thought if I could get a good place at housework in the city I could send most all my wages back to papa and that would help him so with the rest of the little ones. So I watched the city papers and I saw an advertisement where they wanted girls for housework and I wrote to the man and I told him I wanted a good place so I could help papa and he

wrote right back and he said, 'Yes, he had a splendid place for me and if I would only come on a certain train he would meet me and take me right to the place where I was to work.' And I did come and he did meet me and he brought me here, and I've been here ever since."

I believe of the 230,000 erring girls in America three-fourths of them have been ruined by some piece of treachery just as this child was.

And when that procurer put that trembling little fourteen-year-old girl into that haunt of infamy and the key was safely turned on her and she was a prisoner and slave, he received his price for her. And what do you think it was, dear friends? Oh, fathers, mothers, what do you think your little girls are worth in the shambles of shame?

We who press them to our hearts say, "Surely they are worth a million dollars." Ay! to us who love them they are worth a million worlds, but in the haunts of shame of New York, Chicago, San Francisco and all cities of our land they only bring from twenty-five to fifty dollars. Why, you would pay more than that for a Poland-China pig, and a horse that would not bring more than that would not be a thoroughbred. And yet our American girls are being sold at the rate of over one hundred every twenty-four hours by these devils in human shape.

Then I said to this little girl, "Well, child, I don't believe you want to stay here, do you?" and she burst into tears and said, "Oh, no, this life is a perfect hell upon earth."

And that is what they all say. I know people

often say to me, "Are not the girls there because they want to be? Don't they tell the men that?"

Yes, they do tell the patrons that because the keepers of the houses command them to, and they are prisoners and slaves and have to say whatever they are told to say, but I have talked with thousands of them and I've never seen one, I don't care how drunk or how degraded she were, but what if I put my arm about her and talked to her kindly of mother and the old home but what she would burst into tears and say as this child said, "Oh, this life is a perfect hell on earth."

Then I said to her, "Wouldn't you like to come with us, dear, to the Rescue Mission? Hundreds of girls have been saved there and been taken back to mother's arms and mother's Jesus, and wouldn't you like to go, too?"

"Oh, I should be so glad to go," she said.

Then I stepped up to the keeper of the house and said, "We are going to take this little girl with us to the Rescue Mission. She doesn't want to stay here any longer."

And, beloved, you would have thought that woman, in the memory of her own days of childish innocence, would have been so glad to have had that little girl escape from that horrible place. But this is what she said to me:

"Indeed, you won't take her, she owes me six dollars, and either she will pay it or some one else will pay it."

There we were, face to face with a slave traffic. Ah, we thought when we freed the negroes in this

country we had put slavery under our feet forever. And we sing about our beautiful flag, "Old Glory," that "waves o'er the land of the free and the home of the brave."

But, oh, beloved it is not so! There is a slave trade in this country, and it is not black folks this time, but little white girls—thirteen, fourteen, fifteen, sixteen and seventeen years of age—and they are snatched out of our arms, and from our Sabbath-schools and from our communion tables. Shall not the Grand Army of Reform—composed of the Church of Almighty God, the Woman's Christian Temperance Union and all other divisions of the temperance army—join with these grand Prohibitionists, who steadily vote first, last and all the time against the saloon, and rise as one man and blot out the liquor traffic by the ballot instead of the bullet? Then this infamous traffic in girls will cease.

Then, we rescue workers did not dare to leave that child long enough to go for a policeman, for we knew the moment our backs were turned a glass of whisky would be forced down her throat, and when we would return with our police officer, the cruel alcohol would have done its work, and she would have forgotten about mother and about Jesus and would not want to go and you cannot force any one even out of a place like that. So we went down into our own pockets and handed the six dollars to that slave keeper and took that little girl with us to the Rescue Mission, and there through the blood of the Lord Jesus Christ that cleansed you and cleansed me, she was cleansed, and to-day she is a happy wife and mother.

But, oh, friends, the rescue workers are as yet so few that while one is being saved there are hundreds of our precious little sisters who are weeping their lives away in haunts of shame and crying out to us as one girl did to me in Cleveland, when at the National W. C. T. U. Convention a party of consecrated white-ribboners left the beauty and light and music and oratory of that great meeting, and with love in their hearts went into the houses of shame to tell the girls of the Jesus mighty to save. To our astonishment we found the doors locked against us. In one place we talked through the lattice work, with a young, beautiful girl, and I said to her: "Unlock the door, dear. We just want to tell you about Jesus, and mother and home." With a weird cry that always haunts me when I stand before a Christian audience, she wailed out: "I can't open the door. It is locked and the mistress has the key, and no one can enter or leave this house unless she permits, and we girls are prisoners and slaves, and why don't the Christians come and let us out?"

And, oh, friends, why don't we go and let them out? There are estimated to be in this land twenty million Christians, and if twenty million Christians cannot rescue 230,000 erring girls surely the religion of the Lord Jesus Christ is a failure. His religion is not a failure, but we have forgotten to do what He said, "Go ye out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt and the blind."

Such instances as the above could be multiplied by

the hundred, and as a piece of corroborative evidence, read the following from the St. Louis Republic:

TRAFFIC IN GIRLS.

CHARGE MADE BY THE RESCUE SOCIETY OF AUSTIN, TEX.

(Special to the Republic.)

Austin, Tex., May 23.—The Woman's Rescue Society of this city charges that the proprietor of the largest house of ill repute is securing girls for her purposes through the help of her mother, who is alleged to live in Kansas City, Mo. She, it is said, offers working girls remunerative employment at her daughter's residence in this city. The Rescue Society has the names of five girls brought here in that way, one of whom rebelled when she discovered the nature of the work she was to do, and has secured, through the society, a good home.

Once at one of our meetings in a large city, under the auspices of the Young Men's Christian Association—that grand organization which is doing so much to save girls by converting men—the secretary of the Association arose after the delineation of the scenes of this chapter and said, "Every word Mrs. Charlton Edholm says is absolutely true. One time I saw advertisements in all our city papers of 'Girls Wanted to learn stenography and typewriting with positions assured them at the close of the term,' and being suspicious of evil underneath the cleverly worded advertisement I myself began to investigate and I found the address given was one of the gilded palaces of shame, and several girls told me they had been trapped to that awful place by that means."

Surely when fathers and mothers and girls know these things infinite care will be taken to foil these

vultures, and if a father or mother cannot go with their daughter to the city to see to it that her employment is a proper one, they can at least write to the Secretary of the Woman's Christian Temperance Union, or the Secretary of the Young Woman's Christian Association, and ask them to investigate advertised places, and also to keep a motherly oversight of their dear child. In this way thousands of girls have been saved from falling into this pit of ruin.

The Young Woman's Christian Association makes a specialty of this preventive work, and through their efforts in finding honorable employment and their homelike but moderate-priced boarding houses for girls earning small wages, they are saving thousands of girls from snares set for them. May God bless them in their beneficent work.

More and more does my heart throb for the innocent girls who are so unsuspectingly walking to their doom, and I beg every reader to circulate this book of warning in every means in their power. Every half dollar used to buy this book and give to fathers and mothers will indeed be the "Lord's silver" used for His service, for there is no truer saying between the lids of the Bible than these words, "My people perish for lack of knowledge," and one of the greatest joys of my life is the large number of fathers and mothers who wring my hand and say, "We are so glad if these things are true to know them, for now we can warn our girls in time." And many a little girl from ten to fourteen years of age has said at the close of the meetings, "Oh, Mrs. Edholm, I'm so glad you have told us about these wicked men who

sell girls to be prisoners and slaves, and I tell you, there will not any bad man get me, because I'm going to be so careful."

And so these girls will be careful when they know these dangers, and let us every one help to warn them.

Once when I was in the hospital in a great city the superintendent taking me to the ward where girls were slowly dying of those awful diseases which fill our hospitals with men and women actually rotting to death, said, "In six months there will not be one of these girls left. Every one of them will be filling a nameless grave in the potter's field," and as I looked at their poor, decaying bodies and agonized faces, I could not weep that their bondage was so soon over, for I knew Jesus was a most pitiful Saviour who said, "Neither do I condemn thee," and He knew that Isaiah's wonderful words were true of these poor girls, "This is a people robbed and spoiled. They are all of them snared in holes and they are hid in prison houses; they are for a prey and none delivereth; for a spoil and none saith, Restore," and therefore He said, "Harlots and publicans shall sweep into the Kingdom before many of the self-righteous," And so I could not weep for them, but when I said to myself, "O God! whose mother's girls are going to take their places?" it seemed as though a dagger went to my heart and I prayed, "Dear Jesus, let me help to warn the girls in time and save them from the haunt of shame, the charity hospital and the pauper's grave." WILL YOU HELP?

The Snare of the Mock Marriage and Seduction.

AMONG the many methods used by procurers to trap girls in houses of shame is by courtship, and a false marriage, or seduction under promise of marriage. Many of these procurers are professional seducers and boast of the many innocent girls they have ruined in the course of a year.

These men go out into the country districts and under the guise of commercial men board at the best hotel, dress handsomely, cultivate most captivating manners, and then look for their prey. Upon the street one of these men fancies a pretty girl and in some way becomes acquainted. Then begins the courtship. Did you ever think, dear friends, what an easy thing it is to secure the affections of a little girl from thirteen to sixteen years of age? It's the easiest thing in the world, for we have taught our girls from the time they were babies that the one end and aim of their existence is to marry, and the little heart is just pining for love, and so when this fine-looking, apparently wealthy stranger pays her marked attention, invites her to drive and walk and attend theaters or other places of amusement with him—and if the girl is religious he often goes to church and prayer-meeting with her to throw her and her friends off their guard—is it strange that she flatters herself she has made quite a "catch," and feels full of pride and love

at the happy future that is awaiting her? Then some evening this trapper of human prey says to her very lovingly, "Now, darling, we will jump on the train and go to the nearest large city and we will be married as soon as we get there and we will be so happy." Sometimes arguments are presented by the girl which are always overcome by the sophistries of the skillful deceiver, and trusting him implicitly as her betrothed lover she unwittingly goes to her doom as an innocent lamb to the slaughter.

When they arrive in the city there is a mock marriage performed, for these men always have their accomplices, and the child-bride is taken to a haunt of shame which she has been told by her pretended husband is an elegant boarding house.

How many girls have sobbed out to me the story of one little fifteen-year-old girl, who having been deceived in this way said, "Why, Mrs. Edholm, when George first brought me here we were so happy, and the lady in the boarding house was so kind to me. And after a few weeks George went away, and didn't come back, and I just cried and cried and cried, and the landlady said, 'You needn't cry any more, George won't ever come back.' And I said, 'Oh, yes, George will come back, I know he will. Why, George is my husband and I'm his wife, and we love each other, and I know he will come back.' And she said, 'Well, he won't come back. I've paid George \$25 for you, and you belong to me now, and he has gone back to the country to get some other girl.'"

Oh! beloved, can you imagine any greater horror than that of this trusting child-wife, as she realizes

she is a prisoner and a slave in that den of shame? And such slavery! the blackest that has ever stained human history. Shut up beyond the reach of friends—for no letter she may write finds its way beyond the doors of her prison house. Should she call a police officer the chances are he is receiving bribes from her keeper and he will not help her to freedom. Is it strange that soon she eagerly drinks the wine that is constantly offered her and sometimes actually forced down her throat, and smokes the cigarette with its benumbing effect of opium and tobacco, so that under the influence of these fatal drugs she may forget her awful fate and hasten her early death, for surely no hell in the other world can be more dreadful than a house of shame in this world.

And then we good women and men as we see her poor, painted face peering out between the lace curtains of her dread abode, or meet her on the street, we draw away from her and say, "Oh! I guess she is there because she wants to be."

Never say it again, beloved. Would your little fifteen-year-old girl be there because she wants to be? And you draw back and you say, "Oh, no, no!"

And I say, "Neither is the little girl of any one else there because she wants to be." I've talked with hundreds and hundreds of these girls and I've never found one that deliberately entered the life from choice. Many stay in it even after we offer them freedom, but I firmly believe the reason is because they have acquired the fatal appetite for liquor, tobacco, opium and cocaine and they know these drugs must be abandoned if they come to a rescue home, and

they feel they cannot break these terrible chains that bind them.

It is also true that when the girls go back to a life of shame after a time of reformed life, it is because of these awful appetites and the cursed saloon that constantly tempts them to their fall. Surely, surely any Christian man who votes for the saloon must know that he is helping to push these precious little sisters back into lives of shame, even when they are trying with all their might to rise out of their degradation.

A man who, seeing a woman climbing painfully up a craggy precipice should kick her down again to the depths, would be called a brute, and yet our good men who vote for the saloon are kicking back into these hells of shame our dear girls who are trying so hard to reach the heights of purity.

To return to the snare of the mock marriage, a converted procurer told one of our rescue workers that he himself had gone through the marriage ceremony twenty times and every time he sold the girl into a house of shame.

Another piece of corroborative evidence came from a railway conductor, with whom I conversed on one of my trips. After reading the former edition of our book, "The Traffic in Girls and Rescue Missions," he said: "Mrs. Edholm, I wish that every father and mother in America would read that book, and I thank God somebody has written a book like that, for I've been a conductor on this line for many years and an elder in the Presbyterian church also for many years, and I can't begin to tell you how many girls, thirteen, fourteen and sixteen years of

age, I've seen on my trains that I absolutely knew were being taken to the large cities along my route to be sold into houses of shame. And yet, though my heart was breaking for them and their parents, what could I do about it? Oftentimes I would watch my chance and when the procurer would go into the smoking car I would sit down beside the girl and tell her she was being snared to her ruin. But I couldn't make her believe that man was a scoundrel and she would look up in my eyes with the utmost confidence and say, "Oh! no, Jack wouldn't do that. Why, I love Jack and Jack loves me and we're going to be married just in a little while, at such and such a city." And I couldn't make her believe any differently. But if years before her father and mother and preacher and Sunday-school teacher and public school teacher had read this book and told her of these snares, she and thousands like her would have been saved from that life of horror."

So well known is this traffic in girls among men, that I have never addressed an audience that some man has not said to me: "Mrs. Edholm, every word you say is true as to the means used to secure girls for this nefarious trade, and you couldn't begin to tell half the atrocities practiced upon them nor their utter helplessness when in the life."

And I have never spoken even in a place so small as a country cross-roads, but the women, before I would get out of town, would say. "Mrs. Edholm, what you say about girls disappearing as though the earth had opened and swallowed them is absolutely true. Such a girl disappeared here a few years ago,

and all her mother could ever find out about her was that she got off at a certain city." And then they said so pathetically, "and that mother, when her girl disappeared, had hair as black as jet, and now it's white as snow, and she is just a walking skeleton and she looks as though she had not slept a whole night since."

Ah! neither had she, for mothers don't sleep well when their darlings are in houses of shame.

SEDUCTION

is one of common methods by which girls are started to the house of shame. When one tries to write on this subject righteous indignation makes the blood leap through the veins in red-hot waves and the hands clench in avenging anger, and if about the neck of this Judas he, too, would "go to his own place" without the chance to ruin another victim. And yet there are hundreds of men, and many of them mingle in refined society, who are professional seducers, and among other men boast of the number of beautiful girls they have ruined. There are men, who in their clubs bet on the virtue of a girl as men would bet on the speed of a horse, and some villain deliberately wagers that in a given time he will have accomplished her ruin and then at the expiration of the months or weeks he returns to his club in high glee, and tells "the fellows" all about it—the drugs used, the liquors employed, the vows of marriage sacredly promised, the blackest of lies told, the tenderest kisses and caresses bestowed and—at last, the girl basely deserted or turned over to the keeper of a house of

shame for twenty five dollars, there to undergo such atrocities as would make even devils weep, and his child to be born in a brothel. Then the fellows laugh and clap their hands, and raising their wine-glasses give "three cheers and a tiger" for their companion, who has redeemed his bet, while the poor girl—and there are thousands of such victims—is either in a rescue mission, waiting in unutterable anguish for the hour of agony when her little child—his child—shall be born, or in a house of shame in its horrors which rival hell.

And yet this story is told every day in the year and all the years of the century. This habit grows on a man like any other bad habit, and at last it is impossible for him to be true to any woman, and in a number of years he will have ruined hundreds of girls. I have heard a noted Evangelist tell on the platform of a professional seducer who was so proud of his exploits that he kept regular book account of the girl's name, residence and time of her ruin, and at last brought to justice he showed the book and confessed that he had ruined over four hundred girls. Many such monsters are walking our streets every day, and whose little girl is absolutely safe? Is yours?

And yet we cannot believe men would do these awful deeds if they were not inflamed by the cursed drink. Men are naturally loving and tender towards womanhood, but when the brain is dazed, the conscience smothered, and the passions aroused by drink, it is not strange that forty-six thousand girls every year is the tribute of maidenhood we lay on the altar

of the licensed saloon, laid there, alas! alas! by the very fathers and brothers of these poor victims.

It is a common saying in rescue homes that in nine months from the beginning of the beer picnics in the summer time every bed in the house will be taken with these poor expectant mothers. Many and many a girl traces her downfall to the innocent (?) glass of wine or beer which her lover persuaded her to drink. So well recognized is the connection of intoxicating liquors with a life of shame, that Dr. Sanger, in his great work, "The History of Prostitution," speaks of the orgies under the influence of wine as being unspeakably hideous.

Once in a large city it was determined that no more beer at a dollar a bottle, and champagne at five dollars a bottle, and other liquors at proportionate prices, should be sold in houses of shame, and the keepers of these houses went in a body to the mayor and told him they could not carry on their business unless allowed to sell liquor. "Why can't you?" asked the mayor. "Because men would not do such things if they were not under the influence of drink, and we must sell them the drink or our business is ruined," was the significant reply, and I ask the four million Christian voters, as well as the millions of good fathers who profess to love their girls, if they will longer have a partnership interest not only in saloons, but in houses of shame, by voting for any party that licenses the sale of drink.

The extreme youth of these seduced girls is most pitiable. I remember in one of our Rescue Missions, at one of the meetings of the Board of Managers, and

they were holding the babies, and cooing over them, as women always do, a little thirteen-year-old mother said to the lady who held her baby, "Won't you take care of my baby a little while, and let me go out and play with the other girls on the sidewalk?"

Another little thirteen-year-old mother in Kansas, who had been seduced by a married man, and the father of three children, when her baby was about four weeks old, so little did she understand the duties of a nursing mother, that she said to her own mother, "Now, mamma, can't I go back to school again next week?"

It is no wonder that when that little school girl in short dresses, and with her hair braided down her back, stood up with me in a big church full of people, the tears dropping from her own eyes on her baby's face, that the audience was so moved that a very cyclone of handkerchiefs went to the eyes of fathers and mothers as they thought of their own thirteen-year-old girls, and at the close hundreds of men and women crowded forward to shake that little mother's hand and kiss her baby, and say to her, "Courage, little sister! though you have been deceived and deserted by the father of your child, we will help you to care for the little one, and you shall not be driven into a life of shame."

I said to this little girl: "Pearl, won't you go with me to one of our Rescue Missions?"

She replied as she fondly looked into the face of her baby, "Yes, if you won't take my baby from me, for I can't give him up if I starve."

The tears filled my eyes and I said, Thank God!

for such bravery and womanly heroism and mother-hearted devotion, that child-mother willing to brave all the scorn of the world, to battle for bread for herself and child, but "You mustn't take my baby from me,"—Oh, the divinity of motherhood! And as I have seen hundreds of girls do the same loyal, brave right way, and I think of my own life and how I have always been sheltered and shielded when my little ones were born, I feel as though I were not worthy to kneel and unloose their shoe latches; thank God, that the Lord Jesus Christ helps these precious girls to care for their babies through our Rescue Missions.

Oh, friends! friends! shall we push that little betrayed mother and her baby down into a house of shame, while we invite her child's father, who has deserted his own flesh and blood, into our parlors, to court our own beautiful daughters? No. No, thank God! Christian hearts are thrilling with pity for these wronged ones, and in these rescue missions they are being helped into lives of purity and self-support. And thank God, too, that the standard of purity for men is being raised so that libertines are finding the parlor doors of Christian homes more and more closed against them, and our girls in the majesty of their pure womanhood are saying to such suitors, "No. I have kept myself spotless for my marriage day and I demand purity of heart, lips untainted by the odor of tobacco or drink, because I give these, and the place for you to find a wife if unreformed is in a house of shame, and if reformed in a rescue mission."

We find the girls places for honest work, and often some good man falls in love with one and offers

marriage and a home for the mother and the little one. 'And as our girls stammer forth that they are not worthy because having sinned, and the very existence of the child being proof, these fellows are manly enough to say, "Well, darling, you are not half so bad as I, because you fell under promise of marriage, and would gladly have been a wife, if that scoundrel had not deserted you—but I! I have wronged a girl and then basely deserted her. I have been the base deceiver, and somewhere in the world—may be in a haunt of shame—I have a child who would have starved for anything I have done for it. You have been noble enough to care for your child, while I have neglected my own flesh and blood even when making a large salary, and I might have sent the mother of my child some money for its food, but I've been coward enough to let her bear the disgrace and infamy and struggle as a woman must struggle with her pittance of wages to support my child. And you are a thousand times more noble than I. Nor is that all; you were betrayed by a lover who swore most solemnly that he would marry you, and you have never sinned with any other. But I, not content with betraying an innocent girl to infamy, I have frequented houses of shame, just because I wanted to—not because I was deceived or snared into sin as you have been, but just because I did not have manliness enough to conquer my own vicious desires. But unworthy as I am, if you will take me for your husband I will lead a good life and be true to you. You are certainly not half as bad as I am."

And neither is she. And when men themselves

thus confess their lives, and hundreds have so confessed to me, shall Christian people damn to the haunt of sin the little child-mother who, having been betrayed, wants to do right, but receive with open arms her black-hearted seducer who has not even reformed, but makes a boast of his immoral life? Thank God, public opinion is changing and even a man in the United States Congress finds that the prayers of women, against his life of lechery and betrayal, and the desertion of his own flesh and blood, are mighty enough to keep him from another election and that position of honor which he so long disgraced.

WHO ARE THE OBJECTORS

Saloon keepers, keepers of bawdy houses, the profligate, the vicious, and the profane, and some other peculiarly constituted persons do not approve of our work or the publication and circulation of purity literature. Then there are certain men who, for obvious reasons, desire to keep their wives in ignorance of the nature and symptoms of venereal diseases, and they cry out, "Decency requires that this literature should be suppressed."

Does decency require that unpleasant truths and facts shall be suppressed, while innocent women and children by the hundreds and thousands are daily enduring sorrow, suffering, sickness, and in many cases death itself? Then surely the intelligence, the philanthropy, the humanity of the twentieth century will demand a new definition of decency and how it is to be respected. In the light of the ravages of the black plague (venereal diseases) the ancient text, "Rachel weeping for her children," takes on a new meaning.

The Snare of Drugs.

ONLY those who are in the hand-to-hand rescue work have any conception of the large number of girls who are drugged to their ruin. Men intuitively know that girls are naturally modest, and while sometimes the hilarity of youth makes them foolish enough to laugh loud and talk loud on the streets and act in an unbecoming manner, yet they would shrink with horror at the thought of any criminal action, and therefore these procurers call to their aid various kinds of drugs.

As usual, alcohol in the shape of wines, beer and the stronger liquors plays a prominent part. The wine rooms of our larger cities—kept open by the votes of Christian men—are sending not only our boys but our girls to the depths of degradation. I myself have visited them in many cities and have seen these young couples from elegant families, in private dining rooms, sipping their wine and beer and singing indecent songs, and indulging in actions not at all befitting a parlor, and all rescue workers know just what such a scene means—that this is one of the favorite methods of recruiting the ranks of shame. Every one knows what is the effect of mixed drinks, and these wily men know how easy it is to get a girl so under the influence of drink that as some one has said, "She sees double and thinks half," and her brain being benumbed, conscience deadened, and the blood on fire

by this cursed drink, she goes down and down and down. When she awakes from her drunken condition and realizes her disgrace, perhaps she remembers how her mother may have said years ago, "Well, if my girl ever does fall, she need never darken my door again"—words hastily uttered and not really meant—but the devil brings them to her remembrance and she does not dare go home, and the keeper and the girls and the patrons of the house of shame confirm the argument with all their power, saying, "Well, you know you are ruined, and your folks will cast you off, and you'll be kicked out of society, and you might as well stay here and do as the others do." Alas! there is too much truth in what they say, and she, poor child, a wounded dove amid a pack of vultures, with aching head and heart, almost crazy with remorse, accepts the glass of wine proffered by the keeper, "to soothe her nerves," and is lost. The traffic in girls could not be carried on without the traffic in drink.

But these unscrupulous men also use other drugs beside alcoholic liquors.

A converted bar-tender in a large city told me one time, "Mrs. Edholm, I believe I am a converted man now, and that the Lord Jesus has accepted me and I will dwell with him forever, but when I realize how many girls I have sent to houses of shame, I wonder if God ever can forgive me, and I would give my life if I could undo it.

"When I was a bar-tender for years in a saloon with wine rooms, these procurers used to come there, and often I've seen one of these men bring a beautiful girl

to the ladies' entrance, and of course he would try to get her to drink wine or beer, but oftentimes having been brought up in a Christian home, or having signed the total abstinence pledge in the Sunday-school,—for you W. C. T. U. women have done so much for the children by having temperance taught in the day schools and Sunday-schools,—and she would refuse to touch the wine or beer, then he would wink at me, and I knew that meant an extra dollar for me, and I would drop a little drug into whatever that girl had to eat or drink, and in a few moments she would be unconscious and that fellow would have a carriage drive to the door, that girl would be placed in it and driven right straight to a haunt of shame; he would receive his twenty-five or fifty dollars, and that girl would be as surely lost as if the earth had opened and swallowed her. Hundreds of times I've done this, and, Mrs. Edholm, do you think God can forgive me?"

I don't wonder that he asked if God could forgive him, for if it had been your little girl you would have kissed his feet if he had only sent the dagger to her heart and let her pure spirit go to her Saviour,—but to send her to that hell upon earth—the brothel—and yet for the crime of murder he would have been hung, but for this unspeakably atrocious crime, our law-makers, themselves the fathers of little girls, think a paltry fine, or at most, a few years in the penitentiary, full reparation for the ruin of their daughters. As a little piece of corroborative evidence, a girl in the telephone office of a city, heard this conversation over the wire, the voice of a wealthy and well-known

business man: "Give me such a druggist." The girl rings up the number and is an unwilling listener, as the business man says, "Send such and such drugs to a certain house of shame. We are going to have a great tea-party there to-night; fresh little girl from the country. Ha! ha!"—and the laugh sounded to the horror-stricken ears of the girl like the laugh of a demon.

The next morning the same business man rang up the same druggist, and this time the laugh was turned to an oath as he angrily demanded, "What stuff did you send up there last night? It didn't make the girl unconscious at all, and she fought like a tiger half the night. Next time you be sure and send the right stuff."

The telephone girl sat there almost paralyzed as she realized the horrible wrong perpetrated on that "little country girl," but with streaming eyes she told me the story saying she would swear to its truth, and she said, "For God's sake, put it in your book and warn the innocent girls of these wicked things." And I tell it to you, beloved, that your beautiful daughter may not meet such a cruel fate. Do not fancy she is absolutely safe because reared in a Christian home, for thousands of these poor victims have been snared from Christian households, and are no more there by their own consent than you or I would be.

Another story told me by a Salvationist, a converted convict, but for years he has lived an exemplary life. In his former life he knew the depths of wickedness, and after his conversion would often meet

his old companions in crime. At one of our meetings he grasped my hand and said: "Mrs. Edholm, every word you say about snaring girls is true, and you can't paint it black enough." Then he related to me the following scene from real life:

Meeting one of his old companions he said to him, "Hello! Frank! What are you doing now? Are you still in crooked business?"

"Well, hello, pal. Yes, I'm still in crooked business, but I'm not stealing folks' property any more like you and I have done, for that's too dangerous. You know they jerk you up and put you in the penitentiary for stealing their money. I'm in a safer business, I'm stealing girls."

Said the Salvationist, "What in the world do you mean, Frank? Stealing girls?"

"Ah! you know what I mean, it's common enough. Getting girls for the market. It's just the easiest thing in the world. You see I'm working for Kitty L—, a brothel-keeper in such a city, and she pays all my expenses and gives me sixty dollars a month and from twenty-five to fifty dollars for every girl I send her, and I tell you I'm making money," and he displayed a large roll of bills.

"Well, how do you get at it?"

"Pshaw! it's easy enough, those girls are as green as grass. I go out into some of these country towns and pretend to be a drummer and stop at the best hotel and then watch for my pretty girl. There's just two things I find out. First, whether she has a father or brother that knows how to handle a shotgun, for I don't want to get my head blown off for any

girl, and second, I find out if she is under the age of consent, for those W. C. T. U. women have put some fellows in the penitentiary for getting girls below the lawful (?) age, and I don't want to go behind the bars. But if I find out she is a motherless girl or the daughter of a drunkard—who wouldn't care what became of his girl—or the daughter of a widow, and that she is a day over the age of consent, then I begin my work. If she's a church girl I play the pious act for all it's worth, go to church and prayer-meeting with her, and they are the easiest kind to fool because they think I'm religious and wouldn't do wrong for anything and they never 'get on' to my scheme till it's too late. Most all these country girls want to go to the city to work and so I play the 'employment' racket to perfection, and some evening when I'm sitting beside her I take out of my pocket a letter from Kitty, who I pretend is my sister, and I read it to the girl. It begins, 'My Dear Brother Frank,' and then she tells me a lot of home news and then says, 'Oh, by the way, haven't you found that nice young girl you are going to send me for a companion? I wish you would hurry and find her, I'm so lonely here. Husband is traveling all the time and I want somebody for company. Tell her I don't want to make a servant of her, but I just want a nice ladies' companion and I'll take her to parties and the opera and treat her just as though she were my daughter, and I'll pay good salary, too. Now when you find a pretty girl just pay her fare and send her along, telegraph me and the coachman and I will meet her at the train and bring her right to our beautiful home.' "

Here he stopped to laugh, and then said, "And you thought to see that girl 'tumble to the racket.' Why, she is so anxious to get that place, and her eyes snap with delight as she says, 'Oh! do you think I would forsuit your sister?'"

"And I look at her beautiful face and figure and say, 'Yes, indeed, you will suit my sister.' And then I whisper to myself and put twenty-five dollars into my own pocket, and the next train sees her on the way to Kitty."

The Salvationist said, "My God! Frank, you haven't forgot that low, have you?"

"Ah! what you givin' us! a fellow has got to get the stuff some way, and this is the best crooked business I've struck yet. Sometimes you have to pretend you're going to marry the girl. You see it's an easy thing to make these little fifteen-year-old girls love you. Just take them buggy riding a few times and talk sweet to them and they would give their life for you. But as you say, this love business does make a fellow feel mighty sneaking mean. I tell you the last girl I sent Kitty, I had to get her that way, and she was a little orphan thing and just longing for somebody to love, and to love her, and I told her I did love her and I kissed her tears away when she told me about how lonely she had been since mother died, and I told her I would marry her and we would be so happy. And so I told her just to go down to my sister Kitty's and get her wedding clothes made and I would be down in six weeks to marry her. And she was so happy and trusted me so, and clung about my neck and whispered between her kisses, 'Now do

hurry, darling, for every hour will be an age until you come, and I love you so—I love you so,—and I tell you, Jack, I just wished somebody would blow my head off for such a devilish piece of business.”

“Oh! Frank, did you really send her?” said the Salvationist.

“Of course I did, and Kitty told me they had the d—l of a time with her for she fought and cried so, but Kitty said she was so pretty she would give me fifty dollars for her, and that a big, rich man paid her five hundred dollars for her. Poor little thing! It’s a shame, for she loved me so!”

“And,” continued this devil in human form, “say, Jack, why don’t you go into this business? I understand you joined the Salvation Army, but I guess that ‘old Satan’ is making you have a pretty hard time of it, for your clothes are ragged and folks tell me you are just living on bread and water. Now I’ll set you up in business and give you the same money Kitty gives me and you could make ‘your pile’ in no time, for you’re such a good-looking, magnetic fellow. You’re too chicken-hearted I guess to work these schemes, but you could work the drug business to perfection. You’ve got to do that once in a while when you can’t get a girl any other way. And I often use a little powder—I’ll give you the address where you can get it—and then I rub it on my hands and my handkerchief, and some evening when I am sitting beside the girl I caress her face a little with my hands, on which is the powder, and take my handkerchief saturated with the powder, and say: ‘Oh, I beg your pardon, but there’s a black spot on your face,’

and I pretend to wipe it away, and in a few minutes that girl is as completely under your control as though she were hypnotized and you can do anything you please with her—and I tell you, Jack, you had better get right in with me.”

In a perfect horror the Salvationist said, “Well, Frank, you know I’ve been a thief and gotten two terms in the penitentiary, but I came out of a Christian home. My father and mother and two sisters are as good people as ever lived, and when I think of my beautiful sisters do you think I could treat any other fellow’s sister that way? Bad as I’ve been, I never wronged a girl, and I confess to you I am hungry—almost starving—I haven’t had a square meal for six months for it’s almost impossible for an ex-convict, even if he is a Salvationist, to get a job of honest work, and I can’t expect the Salvation Army to feed me—and I am hungry, but God give me grace enough to blow out my brains before I ever dishonor a girl, or procure one for a house of shame. And another thing, I’m going right to the Chief of Police and tell him every word you have told me, and we will see if such things can go on in a civilized, Christian land.”

With an oath the man sprang at him, and said as he drew a weapon, “You’ll squeal on me, will you? Well, dead men tell no tales.” Then laughingly laying down the pistol he said: “Pshaw! there’s no use to kill you for then I would get into jail, but the police can’t touch me. You are a jail bird and they won’t believe a word you say even if you are a Salvationist, and you’ve got no witnesses, and if you had you would have to prove your case and produce your

girls, and that you can't do for I would telegraph to Kitty to send them to some other city, and she would do it, and you nor their folks could ever find them. We are not fools, we know how to cover up our tracks so you can't catch us, and as long as the girls don't know any better than to believe the smooth stories we tell them, and put themselves in our power, nobody can save them."

Ah! how true are those last words. The only way to save these girls is to warn them in time. Now listen to a little more evidence I secured along this line. Twice in my meetings I told this story and each time a beautiful girl came up to me, and sobbed forth on my breast that she had been ruined by that powder, for I described exactly her own condition as its effect. One said, "I was betrothed to a man in whom I had every confidence, but he used that powder—for he knew I would die before I would lose my virtue, and this little child owes its existence to that awful drug."

Another was a Salvation Army officer who said that she had been going to a physician's office for treatment and she said, "With that drug I was overpowered and though perfectly conscious, everything was like a nightmare to me and I could not lift voice nor hand to prevent the frightful wrong. But I knew my heart was as pure as ever, and I know Jesus will not hold me guilty of sin for I was powerless as a baby."

Surely, surely with such awful facts facing us we should warn the girls, for "my people perish for lack of knowledge!"

WILL YOU HELP?

The Snare of the Dance.

IT is an adage among procurers that if you can get a girl to dance and to drink wine everything else will follow. While this is probably an exaggeration as to all girls, for we believe that many girls do both, perhaps, and retain their virtue, yet these are the "exceptions that prove the rule," and there is no doubt that this "dance of death" is indeed the ruin of thousands of our young men and maidens. Hundreds of young men have said to me: "Mrs. Edholm, I can't be a Christian and dance. When I was a little fellow in the Sunday-school I was converted and joined the church, but after I went into society and became a dancer, I had impure feelings in spite of myself, and while I would not insult any of the high-toned girls of our set with whom I danced—but many a man has not so much honor—I went right straight from waltzing with those girls and spent the rest of the night in a haunt of shame, and mother's heart would break if she knew my life. And mother never thought when she used to get up the nice little dancing parties in our own parlor that she herself was starting me to a life of impurity, and I've lost all my desire to be a Christian man." Many of the secretaries of the Y. M. C. A. have confirmed this statement, and they admit that more men are kept away from the Lord Jesus Christ by lust than from anything else save its twin brother drink, which is often its cause.

If our girls knew how young men discuss their persons, just as they would discuss the good and bad points of a fast horse, they would blush with shame and anger at the disrespect, the vile suggestion and the unclean remarks. Many and many a dancing young man has said to me: "Mrs. Edholm, such and such a girl is good enough to dance with, and hug in the waltz, but I wouldn't marry any dancing girl. When I get married I want a wife whom every Tom, Dick and Harry in the country has not had in his arms in the round dance." Such a speech is very unchivalrous for any man who himself invites girls to dance with him, but it shows the light esteem in which he holds the dancing girl, and in retaliation I am glad the girls are more and more demanding the same standard of purity in their husbands as is demanded of them, and are saying: "Well, I won't marry a man who dances, for I don't want a husband who has had his arms round every girl in the country."

How strangely inconsistent we are! Should a father and mother come home some evening from a prayer-meeting and find a young man sitting on the sofa beside their daughter with his arm about her waist, what would they do? Well, mother would almost faint, and father would help that young fellow down the front steps with the toe of his boot; but the next night this same father and mother complacently allow their daughter to go to a dancing party and waltz half the night, not in the arms of one man, but in the arms of a dozen, some of whom she has never even seen before. If I wanted to start my daughter to the house of shame, I could think of no

better way than to dress her in a décolleté gown with nude arms and bust, and send her to a dance, there to whirl and whirl to sensuous music, folded in the voluptuous embrace of a magnetic man, who knows how to press every advantage of the close contact of the waltz, and under its passionate influence, whisper words into the ears of that bewildered girl, for which she would annihilate him at any other time. Then at twelve o'clock supper is served, and nearly always various kinds of wine and drinks are served, and every man knows how quickly "mixed drinks" will intoxicate and render the girl at least dazed. Then back to the dance;—and the after supper dance is better imagined than described, for reasons of decorum— and then the long ride home in the closed carriage. Instead of wondering why so many dancing men and women are swept into the whirlpool of passion, I wonder that any escape.

One of our ablest writers well says, "The dance is a war on home, it is a war on physical health, it is a war on man's moral nature. This is the broad avenue through which thousands press into the brothel. The dancing hall is the nursery of the divorce court, the training ship of prostitution, the graduating school of infamy."

William Herman, author of that wonderful book, "The Dance of Death," says, "That the waltz has been the acknowledged avenue to destruction for great multitudes, is a truth burnt into the hearts of thousands of downcast fathers and broken-hearted mothers; and the husbands and wives are legion who can look upon hearths deserted and homes left deso-

late by their mates who have been led captive by this magnificent burst of harmony and laying on of hands."

We do not wonder that girls are innocent in this matter as to why they love the dance, for our daughters are so ignorant of all knowledge pertaining to sex. One of the ablest women of America says of her own experience in the dance, "I am speaking openly and frankly and when I say I did not understand what I felt or what were the real and greatest pleasures I derived from this so-called dancing, I expect to be believed; but if my cheeks grew red with uncomprehended pleasure then, they grow pale with shame to-day, when I think of it all. It was the physical emotions engendered by the magnetic contact of strong men that I was enamored of, not of the dance, nor even of the men themselves. Thus I became abnormally developed in my lower nature. I grew bolder, and from being able to return shy glances at first, was soon able to meet more daring ones, until the waltz became to me, and whomsoever danced with me, one lingering, sweet and purely sensual pleasure, where heart beat against heart, hand was held in hand, and eyes looked burning words which lips dared not speak.

"Married now, and with home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasure. But if a young girl, pure and innocent in the beginning, can be brought to feel what I have confessed to have felt, what must be the experience

of a married woman? She knows what every glance of the eye, every bend of the head, every close clasp means, and knowing that reciprocates it, and is led by swifter steps and a surer path down the dangerous, dishonorable road.

"I doubt if my experience will be of much service, but it is the candid truth from a woman who in the cause of all the young girls who may be contaminated, desires to show just to what extent a young mind may be defiled by the injurious effects of round dances. I have not hesitated to lay bare what are a young girl's most secret thoughts, in the hope that people will stop and at least consider before handing their lilies of purity over to the arms of any one who may choose to blow the frosty breath of dishonor on their petals."

"And," says the author, "this is the experience of a woman of unusual strength of character—one whose intellect has gained her a world-wide celebrity and earned for her the respect and attention of multitudes wherever the English language is spoken. What hope is there for ordinary women to escape from this mental and physical contamination?"

How true are these words, and surely mothers and fathers know the awful temptation that must come to their sons and daughters in the round dance, and yet so-called "prudent parents," while they are crying out about "social evils," are doing all in their power to furnish recruits for the great army of the infamous. Surely our young people, especially young men, have a battle fierce enough to live lives of purity, and shall we by this social custom so arouse the demon passion

that a life of dishonor is almost inevitable? Surely our young people should be taught that these caresses should never be sanctioned save under the bond of honorable marriage.

But if such are the effects of the dance where people of pure motives go for "healthful recreation," what shall we say of the opportunities thus given in good society by fathers and mothers for procurers to secure their daughters for houses of shame? The dancing party, and especially the public ball, is the very stamping ground of procurers, and as the opening sentence of this chapter declares it is an adage among these vile men that "if you can only get a girl to dance and to drink everything else will follow." How many, many girls in houses of shame have sobbed out to me: "Oh, why did father and mother let me learn to dance? Didn't they know it was the most dangerous thing in the world, and I never would have been here except for the dance."

Hundreds of young men have confessed the same sad fact to me. Once, when upon a slumming trip, a reporter on a large city daily, pointing up to a public ball room, where the blazing lights showed the whirling forms of many couples, locked in each other's embrace, said, "Mrs. Edholm, more girls have been ruined through these ball rooms than by any other way except through the wine-rooms of our city."

A very prominent minister of a very prominent denomination said to me once, "I wish you could find in this city the daughter of one of the most eminent ministers of our church, a girl whom we all loved. She was brought up in a Christian home,

went to our Sunday-schools and gave promise of becoming a consecrated woman, but she loved to dance, and the fatal habit grew upon her. She left church and home, and to-day she is in one of the lowest houses of shame in this city. Oh, Mrs. Edholm, do warn our young people against the round dance!" And by God's grace, I will.

As related in a former chapter, the matrons of our rescue homes know that just nine months from the beginning of the beer picnics, where dancing is the amusement, and where alcoholic drink is served, every bed in the house will be full.

But perhaps the confession of a former dancing-master may confirm this testimony from another standpoint. Being personally acquainted with the author of that startling little book, "From the Ballroom to Hell," he told me the following story, which I give from memory as nearly as I can recall it.

A beautiful girl went from New England to Los Angeles, California, hoping that delightful climate might prevent disease developing in the naturally weak lungs. Coming from a Christian family, she united with the church and was most happy among her new-found friends. A young man seeing her, fell in love with her and she soon consented to a betrothal and felt the wondrous happiness that comes with betrothal vows. For months her lover had no thought save the purest towards this beautiful girl, who was to be his future wife. But he was a moderate drinker of the harmless (?) California wine, and while under its influence there entered into his heart the unholy motive towards her; but so innocent and

ignorant was she of all such matters that she did not even understand his insinuations and in her chaste presence he dared not speak more plainly. Had her mother warned her of her danger from seduction she would have understood his insinuations and would have broken the engagement and been saved. Surely mothers ought to warn their girls of such temptations. At last he said to himself, "I believe if I could get that girl to dance that"—and even Judas might have blushed at the wickedness of his modern follower—so he invited her to a little "social hop." But she said, "Oh, no, I couldn't go to a dance; father and mother are Christians and they would be so grieved if I would go." "But you know how to waltz, don't you?" said her wily tempter. "Oh, yes, I learned to waltz with the girls at school, but I never went to a dance. Dear me! father and mother would feel dreadfully."

Then he went to the dancing master, confessed his wicked plot, and said, "Can't you help me, Professor?" and slipping a twenty dollar gold piece into his hand, he said, "Haven't you some good Christian woman among your patrons who either comes to your academy herself or sends her daughters who would give a nice little dancing party at her own home, and get her to invite this girl—and—and—" these men plotted for the ruin of that girl.

When the plan was proposed to this good Christian woman, she innocently fell into the trap, and said she would have the party. And yet that tender-hearted woman would have cut off her right arm before she would have harmed that girl. She did not

know she was being used to do the devil's work. But she was on the devil's territory, dear ones, and why shouldn't she be used to do the devil's work?

But when she invited the girl to the dancing party, she answered her as she had answered her lover, and refused to go. But the friend said in her most winning way, "Now, my dear, of course I would not invite you to a public ball, but this is to be just a little innocent affair in my own house, and your own lover will accompany you, and I'll chaperone all the young folks, and surely your father and mother could not object. Why, many church members dance. I do, and many that will come here to the dance are members of Rev. Dr. Z's church and, why, I'm sure it will be all right."

And so, overpersuaded by this Christian woman, and the argument that many church members dance, she consented to attend.

That evening when the young man came for his sweetheart, and she came tripping into the parlor dressed in a white, Greek gown, he whispered to himself in fiendish glee as he looked on the beautiful vision, "Ah! my pretty, Greek goddess, I have you now."

They went to the dance and danced and danced and danced till midnight when he escorted her to supper and there round about her plate, as all the others, were five wine-glasses each filled with a different kind of wine. When he asked her to drink she said, "Oh, no, I couldn't drink wine, I signed the pledge in Sabbath school, and father and mother! why, they would go crazy if they thought I touched wine."

"Now, don't be foolish, dear. Don't you see every one is drinking wine, and these are nearly all Christian people and it won't hurt you, and, dear, you don't want to make yourself singular among these elegant people. You need only sip a little, dear."

We all know how a young girl when escorted by her lover to a party dislikes to make herself singular, and then those good Christian people drank their wine, and so he pressed the glass to her lips and saw to it that she drank much more than she thought. Unused to the drink, and especially "mixed drinks," which so soon intoxicate, her brain was utterly confused, and like a lamb she was led to her doom.

Returning to the dancing pavilion again they whirled in the dizzy maze till three o'clock in the morning, and then the long ride in the closed carriage, and that villain instead of taking her to her boarding place ordered the driver to a gilded house of sin, and there this precious girl, the daughter of a Christian father and mother, became the unwilling mistress of this man, imprisoned in one of these vile places. Soon he tired of her and sold her to the keeper for twenty-five dollars—and she is only one of thousands.

At last the awful disease that brings most of these girls to the charity hospital brought her there, and upon her dying bed she was found by some of our rescue workers who take the message of the Lord Jesus to these shut-ins, and joyfully the girl received the blessed Christ whom she forgot when she went to the innocent (?) dance which caused her ruin.

Then she sent for the ex-dancing master—her lover had long since deserted her—and said to him, "You

see me lying on my dying bed, not yet twenty-two years old, and you know how I came here. You know the night I went to that dance I was as pure as snow, and you helped concoct the plot for my ruin. Look on your work and realize that you are worse than a murderer, for if you men had only killed me that night when I was pure and innocent it would have been nothing compared to sending me to a house of shame. But I understand that you have quit that business of being the professor in a dancing academy, and I want you to kneel here beside me and with my dying hand in yours swear to me that you will take the platform or write a book exposing the ruin of the dance, and undo as much as you can the awful wrong you have done."

Overcome with shame and remorse he knelt, clasping her hand in his, and swore he would devote his life to warning against the round dance. And nobly he has fulfilled that vow.

What are the amusements of the denizens and patrons of houses of shame? Come with me some night, and what will we find?—first and always, the dance, so much so, that those dens of sin are called dance houses,—and without the dance, men and women would not commit such abominations—second, card-playing, cigarette-smoking, wine-drinking and theater-going, and I ask you, beloved, should we, redeemed by the blood of the Lord Jesus Christ, have for our amusements the same as these in the lowest depths of shame? Surely, dear ones, when we have progressive salvation, we will not care for "progressive euchre." When our feet are engaged in

rescue work, and are going on errands of mercy for Him, when we are going out quickly into the streets and lanes of the city, and bringing in the "poor and the maimed and the halt and the blind," our feet will have no desire for the round dance. When we see every day the awful tragedies of the lives of the submerged tenth, and are bringing these poor, betrayed, worse than murdered, brothers and sisters to the Lord Jesus, and see the fetters of tobacco and drink and crime and impurity and opium stricken from them by our Jesus, and they restored to the heights where He will raise them, we have real drama enough and don't need the make-believe of the theaters, where many of the plays purposely rouse the passions, and by the décolleté dress, the ballet dance and suggestive thoughts, send men and women to the haunt of shame. When we would rather see our own daughters buried than kissed and caressed by the actors in plays, what right have we to pay money to support the theater that demands somebody's daughter to do such things that so notoriously lead to loss of virtue, that the morals of the stage have passed into a proverb of contempt. There are honorable exceptions, but who wants their daughter or son either, to accept the stage as a profession?

When we have given ourselves wholly to God can we smoke the cigar or cigarette that is sending not only thousands of our boys but thousands of girls to lives of shame and physical destruction, or drink the wine or beer or other alcoholic liquor that is the common beverage in the house of shame, and by whose hellish influence our own sons and daughters are be-

ing sunk in the depths of degradation? Surely Paul would say now, not only "if wine but also if tobacco, make my brother to offend I will neither use tobacco or drink while the world stands."

And when the Christian church not only totally abstains from the use of drink and tobacco, but votes for their prohibition, then it shall no more be true as the prophet Joel describes, "They have cast lots for my people; and have given a boy for an harlot and sold a girl for wine, that they might drink." God is calling for a people "separate from the world," and when the church leaves all other loves and cleaves only to Christ the Bridegroom, with unswerving faith and devotion, then will she be used of God, as never before, and the world will see a revival of religion such as it never has seen. How can the Holy Ghost work through us when we "are of the world, love the things of the world, and have for our amusements the amusements of the haunt of shame? Surely "Judgment must begin at the house of God."

Mrs. Alice Park, of Palo Alto, expresses her views of prevention in the following lines:

Publicity is what good causes welcome and bad causes fear. The red light district could not exist on the main street of any city. Make pictures of it and show people what it looks like.

The open capture of one white slave could not take place where the public look on. Tell every white slave story to all who will listen or who will read.

Publicity is powerful.

A RADICAL CURE

We may be, perhaps we are, a few decades in advance of our time. In any case we claim for ourselves to be among the pioneers in the Social Purity Reform. Hence we must necessarily be in advance of the popular thought and opinion in these matters.

It is little use to point out or expose existing evils and abnormal conditions unless we at the same time suggest a practical remedy. Now there are several methods of procedure which will in time go a long way toward the cure of the social evil. Among such we may mention publicity, education, counsel, warning, and a change in economic conditions. But the most radical and effective, from the legislative standpoint, we believe lies in the following:

Pass a law making cohabitation equivalent to marriage, so that a man would become de facto the legal husband of the first woman with whom he had such relation, and the woman de facto the legal wife of the first man she permitted to embrace her in this way. Then if either is subsequently known to cohabit with any other, punish the crime according to the present laws against bigamy.

If it be objected this is too radical and impracticable, we answer: More radical, and, what seemed to be at the time more impracticable things, have been accomplished. In any case all must admit that the law would be in harmony with nature, and the law of God as revealed in Scriptures. See Mark 10:2-12, 1 Cor. 6:16. If, therefore, it is according to nature and the divine law it cannot be too radical or impracticable.—C. E. W.

The Snare of Starvation Wages.

THERE is no more pitiful phase of the "social evil" than the thousands upon thousands of girls forced into a life of shame by starvation wages. There is something outrageously wrong with our business methods when three million men cannot find employment and two hundred and ninety-three thousand girls, many of them merest children, are compelled to work for wages. Thousands of girls are in our stores and business places who ought to be in school, and their fathers and brothers should be earning enough for the family. Of course we know that out of these three million unemployed men are one million drunkards whom no employer would have, and perhaps another million of the moderate drinkers fast becoming drunkards who because of the drink are untrustworthy, and therefore the employer would rather have sober women or girls to fill their places, and the daughters of these drunkards and moderate drinkers must work for bread for themselves and mother and the children, while the father spends much or all that he earns for drink. Thus the saloon keepers and their partners in business, the voters, and four million of them Christian voters, are largely responsible for the revolution in the labor world that sometimes we fear may even culminate in blood.

But there is no doubt that thousands of good men and women are earnestly seeking work and finding

none, and not a word save that of sympathy and helpfulness should be said of them. . We have often wondered if the more than a billion dollars spent by the fathers of this land for drink, while millions of their wives and children have scarce food or clothing or shelter, were put into the bakery, the clothing factories, the furniture factories, the home-building associations and every other avenue of honest trade, if the labor question would not settle itself. We believe it would. But until the Christian men of the land vote out the liquor traffic rescue workers must do all they can to help save the daughters of these same Christian fathers as well as the daughters of the drunkards whom they make, from being forced by starvation wages into the haunt of shame.

In the many cities in which we have spoken and the myriads of working girls who have come as to a sister—and, thank God! I am their sister—and poured forth the temptations of their lives, I know that hundreds of employers consider a girl's virtue as part of the service required, and hundreds more compel her to sell herself for bread, because they will not, out of their millions, pay her sufficient wages to keep soul and body together.

That rescue workers generally agree that thousands of our girls are thus hounded into sin is shown by the following able article from a man who has had wide experience among this special class and whose heart is tender as a brother's to every tempted sister. Read his strong words from his own magazine, *The Purity Review*, on

THE PERILS OF THE WORKING GIRL.

BY S. A. ATTEBERRY.

Huxley once said, "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer."

If such difficulties beset the way to righteousness of a man who was pressed by none of the necessities of life, but could have the comforts of home food and clothing without withstanding the temptations to sin, how much more difficult must be the pathway of the girl who without the benefits of financial aid enters the struggle of life to seek the ways of righteousness and purity.

Only a short time ago, a girl, a stranger in Chicago, with not enough money to pay her way either to her native town or to any point where she knew any one, came to me and said, "Can you get me something to do; I tramp from morning until night and do not find anything to do, and yet I must have work soon." She was only a type of 293,000 girls in this country under eighteen years of age, who are compelled to depend upon themselves for support.

That every occupation should be open to woman I do not doubt in the least, nor do I doubt that they who employ these women should have a new supply of conscience, on the matter of the moral atmosphere of their establishment, the character of the men these girls must meet in business and above all in the matter of wages. The last condition we must have.

In Chicago there are nine thousand girls in the department stores alone, not including the thousands in offices, factories and restaurants; other cities have a like number in proportion to their size. More than fifty per cent of these girls work for five dollars per week and less, and of course are expected to board and clothe themselves.

True, a number of these girls live and board at home or with some relative, but that does not at all relieve the diffi-

culty. Is my labor or your labor worth less because we happen to have some assistance?

No man or woman should be asked to give their time to any line of work that will not bring sufficient remuneration to supply the necessities of life.

It is a false philosophy, a disgrace to our present civilization, much less to Christianity, that women and men are expected to toil day in and day out for less money than will supply their necessities because they happen to have assistance from some other quarter. No work should be done that does not give the worker life and comfort. If our department stores cannot pay their girls enough to meet their necessities then the business must fail. If the factory cannot pay its help the factory must close.

But they can pay if they will, and here is the great sin. Year before last one of the stores in Chicago declared a dividend that gave one of the principal stockholders—a woman—a clear profit of over one million dollars.

During the same year several girls were admitted into our rescue homes who had gone to ruin because of the wages paid in that store, and I was personally acquainted with others who stood behind the counters during the day and walked the street or frequented the beer halls and saloons in the evening. If this woman stockholder in this store knows about the existing condition and does nothing to relieve it, I ask you, whose place would you choose when the final accounts are settled; the woman with her millions or the victim in the potter's field?

This evil is not in the system or even in the prices of goods so much as it is in the fact that the results of the business are not justly divided. And the remedy must come from an enlightened public conscience among employers which will compel them to pay living wages to all their workers. To that end we must labor, emphasizing continually the fundamental truth of our Master, that all men were brothers. Two hundred years ago there stood on the English Statute a law which forbade the nobleman, when he went hunting on a cold day, to kill more than two serfs to warm his hands in

their bodies. We have gone far from that day, but life is not so sacred by far as it should be.

But while the question is being agitated and before the remedy is secured that will give relief, what of the girl who must make her way in life? Of the 293,000 in this country a very large number are in cities of more than 10,000. The chances are less favorable for those because of the difficulty of forming helpful friendships; the lax gay life of the city; and the myriad temptations on every hand. If every such girl could have the blessing of two or three good Christian friends, in whom they could confide, and to whom they could go with the cares and troubles of life, go when out of work and out of money, a good deal of the trouble would be avoided and many dangers tided over.

Here is where our duty lies and where it largely has been omitted. If we follow the footsteps of the man of Galilee, and we do not dare to do otherwise, we must treat each struggling worker in the world as though they were brothers and sisters in one great family.

I cannot close without a word to the girls themselves. Be strong; be brave; there is victory ahead. I know if I was in your place, with weary days succeeding each other, with few of the comforts and none of the luxuries of life, I would, like you, grow tired and often be much discouraged, and I doubt not like you, I would often be tempted to give up and drift down the stream to ruin. But let me hope that such would not be the case, for I know it would not pay, and let me entreat you from the facts that I have seen, all along the downward journey, even to death's door, never to surrender. Let me entreat you never to give up the struggle for purity and righteousness.

True, the days are often dark and life often seems hardly worth the living, but if you choose the other path its wages, because it is the way of sin, must be death. Choose then life, which is the gift of God in Christ. Of all the helpful things that I would tell you, I would feel they were vain and worthless, as a blessing to your life, though you accepted them every one and tried to do them, if you rejected Christ, who

alone can make your life sweet and precious; He can make dark days bright; can truly bear your burdens for you; can save you from the tempter's snares and open up vast fields of usefulness for your willing though weary hands.

How true are these words. Especially would we emphasize the paragraph urging Christian women to give their friendship and aid to these working girls. Hundreds of them could be saved from the snares of the procurers if every Christian woman who comes in contact with these girls in stores and offices and shops would speak a kindly word and perhaps ask the girl where she attends church, and then say to her, "Well, dear, I attend such a church, and I would be so glad to have you hear our pastor. Here is my card; come some time and tell the usher to put you in my pew; you are always welcome at our church." Many and many a girl would so gratefully accept such an invitation, and then if that good woman would invite her home to dinner and the pleasant Sabbath afternoon—just like home—and gain her confidence and assure her of her friendship, especially in any time of temptation and trouble, the procurer's schemes would be foiled hundreds of times. Let the thousands of our Christian women think of this practical method of doing home missionary work.

As it is, how seldom do we Christian women give the pleasant smile and gentle word that would save a soul and leave all that to the designing scoundrel who knows too well their wondrous power.

Is it strange that when this gentlemanly appearing stranger, with his elegant manners and softly spoken words, and courtly glances of admiration, comes often

to her counter, and by purchasing some trifle uses the few moments while waiting for change to gain her acquaintance, that a friendship ensues and after a little he invites her to some amusement; and she, poor lonely child, is so hungry for a kind word. She is far from home and mother and often cries herself to sleep in the agony of homesickness, and with no friends to warn her of her danger, she eagerly accepts his kindness and looks forward to his coming as the one gleam of sunlight in her dreary life.

After the long, hard work in the store, she comes to her cold, dreary room on the fourth floor of a poor tenement house, eats her scanty supper of tea and toast, oftentimes washing it down with tears of utter loneliness, and her young life cries out against her hard lot of unceasing toil and weariness and pain, and when he asks her to go to the bright, beautiful theater—and no one in all the thousands of Christians in the city has once asked her to go to their beautiful church—is it strange she accepts?

And he, gloating over another victim, says to one of the fellows: "Say, see that pretty girl across the street? She is a beauty, isn't she? Well, I'm going to have her now pretty soon. She is going to the theater with me to-night. At first she didn't want to go there; said she would rather go to prayer-meeting, and she is afraid her Christian mother wouldn't want her to go to the theater, but I told her lots of the city Christians go to the play, and it is all right—and so she consented, and then I told her we would have a nice French supper after, and do you know her eyes just fairly sparkled, for she only gets four dollars a

week, lives on tea and toast, and she is almost starved, —and then I'll have a little drug to drop in whatever she drinks, and to-morrow night you can come down to Carrie's and see her. Of course she will make an awful fuss, and cry her eyes out, and threaten to commit suicide when she finds she is in that kind of a life, but I'll tell Carrie to keep her under the influence of drugs a few days, and when she finds she can't help herself, she will do like the rest do."

And that girl's mother will never see her again unless some rescue worker finds her and brings her back.

That girl, and thousands like her, might have been saved if some Christian woman had gained her friendship. Thank God! the Young Woman's Christian Association is doing much by their homelike boarding houses, but we need thousands of workers in this preventive line.

Much sin and shame too could be prevented if women would have a Christian interest in their servant girls. And surely when a girl is under our own roof, taking care of our pure, innocent children, her companions and amusements should be carefully watched, her confidence gained, herself saved from shipwreck.

We most earnestly hope that our girls instead of wishing for the starvation wages of the stores and offices in our large cities would accept the much better wages of domestic work. We have hoped that the cooking schools of our large cities would so elevate domestic labor that our girls would get over the foolish notion that it is "more respectable" to stand behind the counter eight and ten hours a day, often

starved, on having to bear the insults of lecherous men, and live
whatever on starvation wages, than to do, for some good sister
due down woman—what all of them hope to do sometime for a
make a husband and children—the housework of a moderate
in com-sized family. Having been a practical housekeeper
of a life for years and done every kind of work for eight of a
ence of family and having also for years been a business
n't help woman, earning our own bread, outside the home, we
can truly say, that in the housework the labor was
again not nearly so wearing—because varied, and all mus-
ings be cles of the body are alternately brought into action
an instead of the continuous strain in standing or sitting,
re been as required in store or office, the hours not so long,
friend and the compensation very much better. A girl
in board working in a household has on an average three dol-
lar has one hundred and fifty-six dollars per year for
dress or the savings bank. While the girl in the
of store or office, getting from five to seven dollars per
erwant week, and fifty per cent get no more and often less,
a room than five dollars—pays at least three and a half for
board, and miserable at that, sixty cents for car fare,
wt twenty cents for washing, and what does she have left
ed for clothing, to say nothing of a little in the savings
aid of bank in case of sickness?

And why is it any more degrading to the girl than
to the mistress to cook the food, sweep the rooms, or
care for the children; and thousands of women who
do their own work, mingle in the most cultivated and
refined society. Why should not the girl who does
that, if she be a lady of intelligence and refinement,
mingle in the same society?

Surely the woman to whose care we trust our children in our absence, ought to be a woman of intelligence and refinement, and I would not want my child, with its mind sensitive to good or evil, to associate with one whom I would not associate with myself. When mothers demand a higher class of domestic helpers, so that a Christian, educated girl out of college, if she likes housework, will not lose caste by seeking that work in the home of the wife any more than if she sought stenography in the office of her husband, children will not learn so much evil from servants as at present and the question of servants would be largely settled. Make housewifery a profession, an art as the cooking school is doing, and this miserable feeling against household service will disappear, and mistress and maid would together dignify labor, and where should it be more dignified than in the homes of our land?

BEST OF ALL INVESTMENTS

Parents and taxpayers should bear this in mind: Instruction in moral and social hygiene is the cheapest, yet best paying, investment that could be made by any community. One or two lectures during the school term in the high schools is all that is needed to post young men and young women as to the fundamental truths. Boys especially do not want to be preached at. They simply want to be told how to live, in order that they may become successful and respected men. There is no subject they are more deeply interested in than sex nature; they instinctively realize that it is the supreme thing of manhood. What a great wrong society does them by denying them proper knowledge.

THE AGE OF CONSENT

The records of public schools, reformatories and some of our own towns show conditions unfit for publication. At one training schools for girls the board of managers stated that of the 840 girls received in ten consecutive years only five had escaped defilement from men.

All intelligent persons appreciate the injury that must result to society from this debauching of its girls—an injury the ramification of which are endless and strike at all classes alike. It is a self evident truth that the state owes it to itself to protect its weakest members, not only on grounds of sentiment but for reasons of public policy. Are not the children filling to overflowing asylums and institutions for defectives the fruit of the crime of undesirable parents—most surely undesirable citizens?

Debauching of girls is the largest factor in recruiting the ranks of the prostitute. The proposition is not here advanced that the girls who fall are all blameless and the male always to be held entirely responsible. Girls are usually ignorant, often vicious, and always the legitimate product of their environment.

Nevertheless it is the duty of the state, if for no other reason than its own protection, to protect the girl from the man and from herself; so all classes of citizens are urged to impress on candidates for the legislature that it will be expected of them to raise the Age of Consent for girls to eighteen years. Tennessee has raised the age of protection for girls to twenty-one years.

For "Age of Consent," revised to date of last legislature, see page 102.

ENORMOUS TRAFFIC AND LARGE CAPITAL

Briefly stated, the status of the white slave traffic is this: It is a traffic with local, interstate, national and international ramifications. It has the complete outfit of a large business; large capital, representatives in various countries, well paid agents, and able, high salaried lawyers. Its victims are numbered yearly by the thousands. They include not only the peasant girls of European villages, but also the farmer's daughters of our own country. Some are uneducated and wholly ignorant; others have enjoyed good education. While most of them come from the homes of poverty, occasionally a child of well-to-do parentage is numbered among the victims. The alert agents of the traffic move from place to place, alluring peasant girls and farmer's daughters from their homes, entrapping innocent victims at railway stations and public resorts. Not a few girls who go to the cities to seek their fortunes and fail are caught by these harpies. And remember, I am alluding not to those who go astray because of incidental misfortunes of circumstance, condition, or blind trust in some unworthy lover, but only to those who are entrapped by the agents of the organized white slave traffic system.—James Bronson Reynolds of New York.

GIVE US YOUR HAND

We desire a league offensive and defensive with everyone who is interested in extending the helping hand to aid the tempted, the unprotected, the afflicted and the downtrodden. We desire to permanently prevent, rather than temporarily relive, present distress and abnormal conditions. Will you help us to help others to help themselves? If you are interested, write to Mrs. M. A. Mackenzie, 3 City Hall avenue, San Francisco.

How the Law Regards Girlhood.

*Would Father Vultures so Destroy Their
Own Children?*

IT passes the comprehension of mothers how any set of fathers of little girls should so infamously place a premium on the ruin of their own daughters, by that disgrace to civilization called "the age of consent," "at which a female may consent to the violation of her own person," which averages, in this Christian land, by laws enacted by chivalrous (?) men, the age of fifteen years.

For the following list we are indebted to A. A. Powell and Anna Rice Powell, the grand champions of girlhood as the editors of *The Philanthropist*:

THE "AGE OF CONSENT" IN THE UNITED STATES.

We present herewith a revised list of the several States and Territories, complete except Delaware and Utah, with the present "age of consent" in each, in cases in the crime of rape. The figures are furnished in each instance by the Secretary of State, in reply to our inquiry, as follows:

Maine,	14 years.	North Dakota,	16 years.
New Hampshire,	13 "	Maryland,	14 "
Vermont,	14 "	Virginia,	12 "
Massachusetts,	16 "	West Virginia,	12 "
Connecticut,	16 "	North Carolina,	14 "
Rhode Island,	16 "	South Carolina,	10 "
New York,	18 "	Florida,	17 "
New Jersey,	16 "	Georgia,	14 "
Pennsylvania,	16 "	Alabama,	10 "
Mississippi,	16 "	Louisiana,	12 "
Texas,	15 "	Tennessee,	16 "
Kentucky,	12 "	Ohio,	14 "
Michigan,	16 "	Illinois,	14 "
Indiana,	14 "	Iowa,	13 "
Missouri,	14 "	Minnesota,	14 "
Wisconsin,	12 "	Nebraska,	18 "
Kansas,	18 "	Nevada,	14 "
Montana,	15 "	Wyoming,	18 "
Idaho,	18 "	California,	16 "
New Mexico,	14 "	Oregon,	16 "
Washington,	18 "	Arkansas,	16 "
Arizona,	18 "	Colorado,	18 "
South Dakota,	16 "	Dist. Columbia,	16 "

We have written two letters of inquiry to the Secretary of State of Delaware, and one to the Governor, but as yet have no reply from either. As we understand the legal situation in Delaware, the shocking statute fixing the "age of consent," in cases of rape, at 7 years, still stands unrepealed; but a later act, pertaining to seduction, fixes the age at 15 years. Utah, 13 years.

Are the fathers who passed such laws drunk or insane? When can a girl legally consent to honorable marriage? At seven years? The fathers stand aghast. At ten years? "Do you think this legislature is composed of a set of fools? We do not let our babies get married." At twelve years? At thirteen

years? At sixteen years? No indeed! We as fathers are determined to protect our daughters from men with intentions of honorable marriage, till they are eighteen years of age. Any man who takes away one of our daughters seventeen years old and marries her without our consent is guilty of serious crime and will be sternly punished. But the man who commits a rape upon our little girl of seven, ten or thirteen years of age,—why that is a trivial matter,—and if he swears that the child consented, we fathers arrange it so that he can go scot-free. Of course a gentleman (?) who would outrage a little girl, seven, ten or thirteen years of age, would be sure to tell the truth on the witness-stand! A man of such noble character would scorn to commit perjury! Men who do such deeds do not usually choose a crowded thoroughfare where witnesses might prove that the little one resisted to the utmost her assailant of fivefold strength. And when a big burly man fifty years of age is brought into a court of justice and confronted by the little ten-year-old victim of his lust, if he can prove that the child, for a paper of candy, consented to an act of which her childish mind is ignorant, that jury of twelve men—probably fathers of little girls themselves—will hold the child guilty and the man guiltless. If he cannot prove consent, still he may not be punished, unless it is proved that the little child who might weigh seventy-five pounds, resisted until exhaustion or death, her assailant of two hundred pounds.

Martha K. Pierce, LL. B. (Georgia Mark), in her

very fine leaflet published by the W. C. T. U., "Some Legal Aspects of the Question," says:

"Now as to the exact effect of dispensing with proof of the consent or non-consent of a girl, much misapprehension prevails. It must not be imagined that even under such favorable circumstances as are secured by this rule, the conviction of any guilty man would be certain. He would still have several possible defenses, and could clear himself as readily by overturning the testimony of the plaintiff by evidence contradictory to her statements, as he could in any other criminal case. But when he is allowed to set up the plea of 'consent' his acquittal is almost certain. If he can prove the acquiescence of his victim, no matter how or when it was obtained, he need not make any attempt to deny the commission of the crime, for it is only held to be complete when it is committed by force, 'without the consent and against the will of the woman.' The crime was so defined in early English statutes, and the definition is not satisfied by evidence that the reluctance of the girl was overcome by fraud, persuasion, rewards or promises. It makes one's blood boil to think of the relative chances afforded by our laws to mature vice, and youthful, trusting innocence. Occasionally we find in the reports the dictum of some judge to the effect that if the defendant intended to use force in case other means failed he can be found guilty, but it is evident that only a part of skillful mind-readers could hope to arrive at the truth in such an inquiry into thoughts and purposes. This distinction is practically valueless, but it shows that there are men,

who, moved by a sense of the injustice of letting an offender go free because he took care to obtain the consent of some little girl of tender years by a gift of a pretty toy or a trifle of finery, would, if they could, stretch the provisions of our law far enough to bring him to punishment. On the other hand there are judges not a few who stretch the law to set a guilty man free.

"A large number of the cases of the kind, given in our State reports, have turned upon the interpretation of the expressions 'without her consent' or 'against her will,' one or both of which will be found in the statutes relating to girls beyond the age of ten. In New York it is held that 'any fact tending to the inference that there was not the utmost reluctance and the utmost resistance, is always received.' The *People vs. Dohring*, 59 N. Y., is the case of a girl of fourteen in the employ of the defendant. She was playing in his barn with two younger children when the defendant entered and sent the latter away. After locking the door he called the plaintiff down from the loft. Before she in the least comprehended his purpose, resistance was made practically useless, if not impossible. Still the court of last resort ruled that 'she must resist until exhausted or overpowered, for a jury to find that it is against her will.'

"In *Whittaker vs. The State*, 50 Wis., the court says, 'We are satisfied that it is never proper or safe to instruct the jury in any case that this crime may be committed with the consent of the woman, however obtained.' 'Resistance and the dissent ought to

have continued to the last and the physical power of the woman must have been overcome by physical force.' In this case the testimony of the woman, given in broken English, is affecting in its simplicity and earnestness, but her evidence could not outweigh that of the defendant, who depended upon 'consent' as a defense.

"In *Commonwealth vs. McDonald*, 110 Mass., the supreme court held that the instruction of the judge of the lower court to the jury, that 'the jury must be satisfied that there was no consent during any part of the act,' was correct.

"In a Michigan case (*Don Moran vs. The People*, 25 Mich.,) a physician, at whose house a consumptive girl of sixteen had been placed by her father for treatment, induced her by false representations as to the state of her health, the treatment necessary to her recovery, her father's wishes, etc., to consent. When found out and brought to trial he set up her willingness as a defense, but the lower court refused to admit it because of the manner of obtaining it. He appealed to the supreme court, by whom it was declared that the charge of the judge of the lower court was erroneous; that 'some effect must be given to the words "by force and against her will"' in order to bring the case within the statute. But in the desire of the judges to secure punishment of so artful and unprincipled a man as the defendant had proved himself to be, it occurred to them to suggest, on sending the case back for a new trial, that if the jury would find that the girl was so deceived as to be in

fear of death unless she submitted, they might by such a finding satisfy the statute.

"An attempt to commit this crime is punishable as a misdemeanor, and as the offense is extremely difficult to prove, guilty parties frequently receive the light penalty provided for the attempt, because of the failure of the prosecution to establish the principal charge.

"It would not be pleasant, and I hope it is not necessary, to give many cases out of the host that appear in our state reports, in order to give fair knowledge of the workings of our laws; enough instances have been given, I trust, to show how the letter of these statutes kills all hope of justice when unscrupulous wrong-doers keep outside of their provisions, as they easily can. The sentiment of mankind has recognized the superior chastity of woman's nature; her natural purity of heart has been acknowledged and praised in prose and poetry, but our law does not recognize it; it doubts it; collects and weighs evidence against it, and unless a girl dies in the attempt to defend her honor, her innocence must be proved to the satisfaction of a jury of men.

"That no man shall be allowed to take advantage of his own wrong is a legal maxim upon which sound and equitable rules of evidence have been based, which bear upon other crimes. For instance, in the crime known as burglary, which is defined by the common law as the 'breaking and entering a house in the night-time with intent to commit a felony,' breaking is essential to the completion of the offense, but it is settled law that his deceit will not be permitted to

excuse a defendant who has, by fraud, prevailed upon the owner of a house to open his door to him. Here we see that any person, even a man of ripe age and sound mind, is protected by the law from the consequences of his folly in yielding to the false representations of an artful burglar. But the old English law did not entertain such sublime ideas of the honor of either sex as to 'lay the blame of a mutual fault upon one of the transgressors only' (Blackstone 4, p. 211), and modern American law is shaped and moulded according to the same principle. So womanly purity is held to be fair game for wily Lotharios, who may take advantage of their own wrong and escape punishment in the form of action by showing to the judge and jury that their artifices were successful in leading their victims into error.

"Girls below ten are, as we have seen, protected in this country, but what father or mother whose little daughter yesterday celebrated her tenth anniversary can bear the thought that she is now, in the eyes of the law, competent to so consent to the most grievous and irremediable of wrongs, as to exculpate from all blame her partner in the 'mutual fault'?"

One might suppose the laws to be made for the punishment of little girls and the acquittal of big, lecherous scoundrels. Miss Frances E. Willard, President of the World's and National Woman's Christian Temperance Union, ably says, "By British law a little girl who was not old enough to make a legal sale of her own doll, was declared sufficiently wise to protect her own honor. Also by British law it has been held that no child's testimony could be

put in evidence unless the little creature was able to explain 'the nature of an oath.' By this ingenious but most iniquitous legislation, the ravisher usually got off free; for if the child were thirteen or more, she was held to be old enough to consent, in which case her assailant went unpunished, and if less than thirteen, she could seldom explain the nature of an oath, hence could not bear witness against him. Thus considerately have men from time immemorial, legislated for women. Their laws have shown the mercy that a wolf shows a lamb."

But even a wolf would not prey on its own species, and would be far too decent not to tear to pieces the destroyer of its own flesh and blood. It remained for civilized and so-called Christian fathers to protect by such infamous laws the villain who commits an outrage on his seven, ten or thirteen year old daughter. We never knew before that the Seventh Commandment reads, "Thou shalt not commit adultery unless the girl or woman gives her consent."

But as if the foregoing—the relic of barbarous ancient law—were not infamous enough, in some States, notably New York, after the Woman's Christian Temperance Union, led by their energetic President, Mrs. Mary T. Burt, had secured the bill raising the age of consent to sixteen years, the fathers composing the legislature introduced a bill reading: "Be it enacted that hereafter the legal age at which a female may consent to the violation of her own person, shall be reduced from sixteen to ten years." And a bill was also introduced licensing prostitution. But the Woman's Christian Temperance Union was on the

alert and a very hail of letters from the fathers and mothers of New York State warned these base politicians that the girlhood of that great Commonwealth was not to be sold out to saloon-keepers and brothel-keepers in any such high-handed manner, and both bills were defeated. Realizing too the inseparable connection between the saloon and the brothel, and that girls in the saloons means girls in the house of infamy, these mother-hearted white ribboners also defeated a bill gotten up in the interest of saloon-keepers that "British bar-maids be imported for American saloons." So much for organized motherhood. How much more could organized fatherhood accomplish, especially as fathers have the ballot, that mighty weapon which if mothers had, they would banish the saloon in one election. And with the saloon would go three-fourths of social evil.

One might imagine that girls belonged to an alien race from boys, and were not daughters of the same fathers, judging from the cruel difference made in legislating for boys and girls. Of this glaring injustice, Martha K. Pearce, LL. B., says "Some States have been careful to give boys under fourteen the benefit of the common law regarding the age of puberty, and they are excluded by the terms of the statute from prosecution for this crime (of rape). In Illinois the statute only provides for the punishment of any male person of the age of fourteen years and upward who shall be adjudged guilty. The legislature of Ohio raised the age of protection for boys to seventeen years, but in the same statute which makes it impossible to even bring a boy to trial for this

crime, the age of consent for girls is fixed at ten years."

This distinction of sex runs through all the laws relative to sexual impurity. For the seduction of a girl how trifling is the penalty! Miss Pearce, whose legal researches make her works authoritative, says:

"I will now call attention to a defect in even the most advanced legislation, which practically nullifies efforts of reformers. I observe in the States in which seduction is made a felony, to be punished by imprisonment for a term of years, the statutes provide for the imposition of a fine as an alternative. The little word 'or' may have great weight in a statute. It is easy to see the object of its insertion in these new laws. It furnishes a cunningly devised way of escape for convicted persons from all real punishment. Possibly some poor, unfriended wretches may occasionally be sent to prison under these statutes, but no wealthy man will ever be so punished. Such men have the benefit of the clauses for their cases made and provided, and will be let off with the mere nominal penalty of a fine. And what a fine! One thousand dollars seems to be the limit of value that our modern legislators can place upon a woman's honor! We cannot afford to let such legislation stand. No amount of money, no political influence should have power to shield the enemy of purity from a punishment which will impress upon him the fact that the decent portion of society abhors his sin. No woman, whatever her station, can escape the disgrace which follows upon a departure from the paths of rectitude. No legal penalty can be so swift, so lasting, so un-

erring in its searching hold upon the sensitive chords of feeling, as the shame which society heaps upon the miserable girl who falls a victim to deceit or fraud. It is but just, then, that every man who is proven guilty should have meted out to him a punishment worthy of the name. There should no chance be given for his escape from the branding disgrace which a term in the penitentiary leaves.

"In all our States there have been lamentable failures of justice because of the lack of protection for girls who are independent of parental or other control. The large and constantly increasing army of working girls, living away from home without responsible guardians to look after their welfare, should be protected by the State so far as strict laws can protect them.

"At present it is necessary to take out a writ of habeas corpus in order to obtain possession of an abducted girl. This is a long and expensive process, and our laws should be amended so that a search warrant, authorizing officers to enter a house where it is believed a girl is hidden, can be issued without any loss of time.

"The same considerations which apply to the punishment of seduction by a fine, bear upon this offense. The Chicago Herald of January 1, 1887, mentions the infliction of a fine of one dollar for the enticing of a young girl to a disreputable place on the night of December 29, 1886. When such miserable travesties of justice can take place under our existing laws, it is time that discretion in the matter of penalties should be taken away from courts."

And, yet, that same poor girl after being ruined and consigned to a house of infamy by this lecherous wretch—this poor girl who by the cruel dictum of society, is ostracized and not allowed to earn a cent honorably—if to keep from starvation she solicits this same man who ruined her, she may be chased and beaten by a policeman, or arrested at the instance of the man who ruined her and sent to prison for many days. Mr. Crittenton relates that in his evangelistic work in the slums, he has often witnessed a big, burly policeman chase a little fourteen-year-old girl down the street dealing awful blows at every step, on the delicate child whose cries of terror and agony rent the heart of every passer-by. On inquiry it is often found in such cases that the poor girl has refused her person to this officer of the law (?) without her usual compensation, and he under the guise of the law is wreaking his vengeance upon her. And, yet! that child is "some father's little girl."

It is also noticeable, that in the raids on houses of ill-fame, the keeper and inmates are the ones arrested and fined and imprisoned. What about the guilty gentlemen (?) patrons? Is it not as wicked for a man to commit adultery as a woman? Why, then, does the punishment fall so heavily upon the woman and so lightly upon the man? Perhaps if women had something to do with making the laws justice would be done womanhood.

The nefarious scheme of licensing prostitution and establishing the horrible Contagious Disease Acts, which have disgraced Europe, shows the same leniency to men. The women, forsooth! must be exam-

ined medically and the announcement officially made that they are free from the horrible diseases that ever come as a just penalty for the sin of unchastity, so that the health of men will not be endangered when they commit sin. The woman's health or well-being is of no value save as she ministers to the most depraved nature of man. Are the male prostitutes examined that they may not inflict these horrible diseases on women? Oh no! The life and health of women are of no account. If a thousand of our precious girls are torn from our arms for a few short years to fill up the ranks of—we can't say that awful word—and then, being horribly diseased by vile men, they fill nameless graves or find a suicide's hereafter by the pistol-shot or the river, what matter? Little care the lawmakers. Get a fresh lot of girls for these vile men to disease and murder, and let the carnival of lust go on, for say these learned doctors of the law, and oftentimes, alas! doctors of medicine, "prostitution is a necessary evil." "If it were not for this host of 'soiled doves' no woman would dare walk the streets for fear of personal violence." What a high estimate of their own sex such men have!

In the first place, prostitution is not a necessary evil (for medical proof see Appendix), for God never gave man a commandment he could not obey; and the Seventh Commandment, "Thou shalt not commit adultery," is binding alike on men and women. God does not, as does society, put in a clause exonerating men and heaping damnation on women.

This divine law is borne out by physical law. Marriage is not only the divinely-appointed relation

of the sexes, but all medical science corroborates with unerring certainty the physiological truth, the one man and the one woman mated for life. It is stated by the highest medical authority, that a case of the horrible, nameless diseases that inevitably follow promiscuous indulgence, has never been developed in marriage where fidelity has been observed. There is no more striking proof that licentiousness is the gravest of physical sins than the physical penalty which attaches to it. A disease so horrible that a famous French physician said, "I would not have even the smallest trace of it on my body for all Paris."

Dr. Napheys, of Philadelphia, in speaking of the libertine, says: "We know him well in our capacity as physician. He comes to us constantly the prey to loathsome diseases, the results of his vicious life; which diseases he will communicate to his wife, for they are contagious, and to his children, for they are hereditary, and which no reform can purge from his system, for they are ineradicable. Is this the man a pure woman would take to her arms? Here repentance avails nothing. We have witnessed the agony unspeakable which overwhelmed a father when he saw his children suffering under horrible and disgusting diseases, the penalty of his early sins."

Nothing is physiologically right that brings physiological punishment, and these horrible diseases forever give the lie to the statement that "prostitution is a necessary evil" and corroborate by science the moral thundering from Mount Sinai, God's law, which is physiological truth, "Thou shalt not commit adultery."

But if this proposition is true, that millions of girls, many of them the merest children, must be drugged, lured and seduced, and trapped and bought and sold in brothels, the slaves of drunken, brutal men, whose foul epithets and indecent oaths and most horrible and disgusting cruelties,—so foul that a decent pen would recoil from writing them, and white paper would turn black in horror at their recital,—atrocities before which their blows and cuts and bruises pale into utter insignificance; if our girls must be given up to such a fate, because our own sons must lead a life of lechery; if some of our girls must be doomed to the demi-monde (well named “the underworld” of woe), because the men of this Christian land, raised by civilized fathers and mothers, would otherwise commit the crime of rape, then let us honor these victims as the noblest martyrs that ever saved others from the most ghastly fate to which any woman could be consigned. Let us speak in tenderest reverence of this “vicarious” sacrifice by these thousands upon thousands of our “little sisters” “in that dread abyss, the very name of which dies shame-stricken on our lips, with all the divine functions of their womanhood trampled out of them; knowing the corruption of the grave whilst yet warm and living; doomed to live a life without hope, outcasts from God and man, “that we may have our honor unstained and live happy, protected lives. Either immortalize by verse and prose, in statue of marble and bronze these martyrs to the lust of English and American manhood, that English and American womanhood may not all be trampled in the mire and filth, or forever strike from

the English language that most cunning, appalling and damnable lie ever invented by Satan, that "prostitution is a necessary evil."

Mothers! is it necessary your sweet, pure boy must in a few short years, revel in all the debauchery of the brothel? Is it necessary that your sweet, lovely daughter, for whose purity you would give your life, must in a few short years be the victim in the most disgusting orgies, because your neighbor's son has not been trained to a chaste life? No! no! in all God's universe there is no "necessary evil," and when we train our boys, as Ellice Hopkins, that grand worker for social purity, so eloquently says, "to feel that the way to the house of shame is paved by the hearts of women they love and that in accepting the degradation of the poorest girl, they trample on their own mother's womanhood; when no mother worthy of the name, for the sake of wealth or position will give her pure spotless girl to a man on the very common condition, as things go, that some ten or twenty girls—some poor mothers' daughters, alas!—have been degraded, defiled, trampled into the mire and then flung aside into the gutter, that she the twenty-first may be held in apparent honor as a wife; when women themselves will not be content to give themselves to a man without knowing anything of his past life; when they will not receive on equal terms into their own parlors the man who has done his best, or rather his worst, to make their own womanhood a vile and desecrated thing; when once women realize the dignity of their own womanhood and refuse to have it fashioned like the Egyptian Sphinx half pure woman and

half unclean beast of prey; when once the degradation of women and girl children take hold of us women with a passion of love and pity; when once the words of the Christ reverberate in our hearts and lives: 'Inasmuch as ye have ministered unto one of the least of these my sisters, ye have ministered unto me,' then, and then only, will men, rather than stand dishonored before the woman they love, lay hold of a higher power to overcome and keep themselves faithful to their future wife, before marriage as well as after. Then, and then only, will this miserable talk of the necessity of an outcast class of women wither upon our lips."

There is another phase rarely thought about, when we speak of this "necessary evil." The sexes are about equal in numbers. These thousands, aye, millions of dear girls desecrated and dishonored, are taken, from honorable wifeness, and so thousands of men are robbed of all the delights of home because they have transformed the loveliest girls who might have made the tenderest wives, into that pitied thing whose name our shuddering lips refuse to utter.

God often punishes us in most unexpected ways for our sins, and young man, you who think it a matter of little moment if you seduce an innocent girl who drifts into prostitution, may in after years suffer the keenest agony and self-reproach, when you realize that a loveless, childless, lonely manhood and old age is the harvest from your sowing of wild oats. Still heavier must be the punishment if you have a spark of manhood left, that somewhere in the pitiless world—may be in the penitentiary, the reform school, or

among the vicious classes outside of jail—is your own child, in whose veins runs your blood, an outcast, a bastard, whose own father has inflicted on him the dreadful heritage of illegitimacy. The worst enemy, the deepest-dyed villain could not have inflicted upon that innocent child a more damnable outrage, than that fastened upon him by you his own father,—his natural protector, and the one bound by all the ties of blood, to cherish and love. That child might have been your pride, your joy, and the strong staff of your declining years, but now the only thought of him is one of bitterest remorse. And when to the thought of the injury done to the child, is added the awful thought that you consigned to a life of shame, to a hell upon earth, the mother of your child, punishment seems piled upon punishment and you would end it all by suicide, save that in your mother's Bible you once read that "the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

How those words of Holy Writ, applied by God's Spirit, burn in upon your conscience, until you know your hell has already begun.

"The abominable." What is more abominable than the man who seduces an innocent, trusting girl, who through her love for you suffers such agony as men never know, and then to cast her off to endure the horrors of a living death, and consigning her child and yours to poverty and disgrace!

"And murderers." Yes, you realize that you are a

murderer; aye, worse than a murderer, for had you taken the girl's life by the stiletto blade, her pain would have been ended almost instantaneously, and the sleep of the grave is peaceful and casts no sad disgrace on her loved ones. But—and how the memory stings you—she gave herself because of my sworn vows of future and speedy marriage, and I flung her into the awful wickedness and mire of prostitution, whose end I knew would be the terrible suffering of a nameless disease in a charity hospital and a grave in the potter's field, and alas! all my remorse cannot restore her innocent life, and perhaps my most dreadful punishment will be that, Esau-like, I can find no place for repentance, though I seek it bitterly and with tears, for only God can restore life. Surely God's word is true, "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap."

"And whoremongers." How memory recalls the years of debauchery and the most disgusting orgies, of which Paul said, "It is a shame to even speak of the things that are done by them in secret." How the noblest inspiration, the grandest thought and the glorious deeds which you hoped to do when in innocent youth your mother's kiss rested upon your pure lips, have been trampled in the filth of a life rotten with vice. Instead of the caress of a chaste wife, you remember the coarse jest, the ribald song, the oaths and indecent behavior of her "whose steps take hold on hell," fully matched, possibly overmatched, by your own vile conduct, and with utter loathing you despise yourself and her. No wonder your life has

been a failure in all that is good and grand and noble, for "the stream cannot rise higher than the fountain," and when the springs of life are poisoned by the foulness of licentiousness, how can purity of thought or action flow out into the life?

"And sorcerers." Yes, that means me, for with the sorcery of assumed love and all the fascinating arts of the most designing villain, I played upon her heart yearning for affection, and with the kisses of a Judas, I betrayed her to Gethsemane agony.

"And idolaters." As you sit in the judgment of your conscience how vividly you see that you have been the basest of idolaters, for you have worshiped yourself, and your lust must be satisfied though many an innocent girl must be sacrificed, and little children must, by a life of shame and suffering, atone for your direful sin. You have indeed found that "we make our idols and we find them clay," for God is truly a jealous God and sweeps all idols out of his rightful place, and instead of longer worshiping yourself, there is no object you so thoroughly despise as yourself.

"And all liars." As you remember the lies by which you accomplished the ruin of the woman whom you swore you would marry,—the perjury which has sent less guilty wretches to the penitentiary,—the load of guilt under which you stagger, bears you to the very dust of humiliation, and in an agony of remorse, you feel that you are already in the "lake that burneth with fire and brimstone," and though the sentence is a just one, Cain-like you cry out, "My punishment is greater than I can bear."

AGE OF CONSENT

Revised to Date of Last Legislature

21 years—Tennessee.

18 years—California, Colorado, District Columbia, Florida, Idaho, Kansas, Louisiana, Missouri, Wyoming, Nebraska, Nevada, New York, North Dakota, Oklahoma, Rhode Island, Utah, Washington.

17 years—Arizona, Delaware, Illinois, Massachusetts.

16 years—Alaska, Arkansas, Connecticut, Iowa, Kentucky, Ohio, Oregon, Maryland, Michigan, Minnesota, Montana, Maine, New Hampshire, New Jersey, South Dakota, Pennsylvania.

15 years—Texas.

14 years—Indiana, North Carolina, New Mexico, South Carolina, Vermont, Virginia, West Virginia, Wisconsin.

12 years—Mississippi.

10 years—Georgia, Hawaii.

The penalty for violation of The Age of Consent law varies in the states; in a number of the states the penalty is left to the discretion of the court. The heaviest penalty is death or life imprisonment.

AS PASTORS

Here is our first duty, viz: to preach against sin, all sin, all forms of sin, not sin in the abstract, but sin in the concrete, bringing home to men and women a personal consciousness of guilt and iniquity. Thou art the man. When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers. These things thou hast done, and I kept silence; now I will reprove thee and set them in order before thine eyes.—Ps. 50:16-21.

"The Ignorance of Children Fills the Brothels."

WE cite for our head-line the strong, sad words of William T. Stead. Any one who has come in contact with erring girls and knows the causes of their downfall, would be guilty of criminal negligence in writing on the subject, not to depict the awful evil of girlish ignorance of physiological laws, which renders maidenhood an easy prey to designing scoundrels.

Mothers and fathers will have much to answer for at the bar of God, because they allow a pseudo-modesty to prevent them from explaining to their children the use and abuse of the sexual system, as they teach them the use and abuse of the stomach, or any other organ of the body. Why there should be such reserve in speaking of the reproductive organs, while all others are freely discussed, is a mystery, and can only be explained on the theory that the great majority of people are guilty of sexual excess, and do not like to discuss their own sins.

Whatever the cause, the fact remains, and can best be exemplified by the methods of information, or rather of repressing information, in the average child. For instance, the little girl says on the advent of her baby brother, "Mamma, where did little brother come from?"

Many a mother tells a downright lie to her child and says, "Oh! the doctor found him out under the gooseberry bush." Another is too conscientious and says, "Hush—sh—sh! You must not talk of such matters. That is naughty."

In the first case the child's observation of animals soon teaches her that mother has told her a lie. Imagine the moral effect on the child's mind. She knows her mother would not tell a lie on other matters, and in her childish logic concludes that to tell lies on sexual matters is justifiable,—for Mamma does it,—and what Mamma does must be right. By-and-by Mamma wakes up to the fact that her little girl, to satisfy a child's natural curiosity, has asked other girls and boys where their little brothers and sisters came from, which information, and much besides, she finds they cheerfully give, and teach the little one impurity of thought and act; and when mother asks her about it, the child follows her mother's example, and lies out of it. In fact, she thinks she has done something "smart." That mother has lost the confidence of her child, that child's greatest protection against evil, and if she is led away by evil companions, the mother must certainly blame herself. Just such cases as this result in grossest sin, as in the San Francisco Rescue Home, a child was born of child-parents, the ages of father and mother aggregating less than twenty-nine years.

In the other case, the mother makes her little girl feel that everything connected with reproduction is "naughty," and a feeling of contempt and horror for the organs of reproduction fills the child's mind.

The thought is cherished and grows with her growth, and by the peculiar power of mind over body and the wonderful strength of habitual thought, the girl, and thousands like her, find the functions of wifehood a horror, which even strong emotional love cannot overcome. The husband, finding no reciprocity at home, seeks "the house of her whose steps take hold on hell," dishonors himself in foulest sin, whose penalty is the most horrible disease, which he transmits to his wife and innocent children, and after awhile a shameful divorce suit follows, and another family is broken up. Whose fault is it, mother?

How much better if the mother had taken the little child with its heart overflowing with love for the baby brother—to her the purest and dearest thing on earth,—and said, "Darling, God gave little brother to Mamma. For a little while before he was born, while the tiny legs and arms were getting strong enough to bear the cold, God let him stay in a little house right underneath Mamma's heart, where there could not a breath of air touch him. Mamma was so happy and wondered and wondered how her baby would look? Whether it would have blue eyes or black, and golden hair or brown? Every stitch in the baby's clothing was a stitch of love, and Mamma knew that Papa and she and you would love the little darling so much. When you get larger, no doubt, God will let you have little ones of your own. Mamma cannot explain everything to you now, but darling, whenever you want to know anything about our precious baby, be sure and ask Mamma. Do not ever

Speak about such sacred things to any one except Papa or Mamma."

Not only girls, but boys as well, should thus be taken into the confidence of their parents, for any one can see that children taught thus would come from Mamma's sick chamber with such a reverence for motherhood and fatherhood, and such a disgust of learning such things from companions, that they would always be shielded from evil.

Then as fast as the childish mind can grasp the knowledge—which is very early—tell them the physiological changes which will come later, to prepare them for the most sacred duties which God Almighty ever confers on human beings, those of parentage, in the creation of precious children. All this can be done in many different ways. By the familiar flower, by every species of animal, by the seeds and their fruits,

Gertrude Hitz well says: "Take the lilies for instance. The stamen and pistils are well and clearly formed, and the ovaries or seed-pods are exceptionally interesting for our purpose. Sensitive children will unconsciously feel the simplicity, beauty, and purity of these flowers. Plants which have distinct male and female blossoms, like the begonia, are always good. A microscope, or merely a magnifying glass, will prove very useful, and, as a variety, will add to the wonder and appreciation of the work. Then there are the maple trees, and the pretty pussy-willows. Every little child will like to know about the 'father and mother' trees, and how the various seeds, some of them with little wings, are carried about by winds and birds, or in other ways, to fall at

last into the good, warm earth to grow again and again into trees. Eggs of birds and fishes can next be used for instruction, the eggs of fishes being especially interesting, because transparent. The lower forms of animal life, with their peculiar and various modes of reproduction; budding, fission, etc., can gradually lead to higher forms, and so on and on, until the human being is reached.

"The mother should always be the best teacher. Tell the child how carefully and wonderfully he grew in the consecrated house which God provided for him, so safe and warm in your own clean body; how you fed him with you very life-blood; how tenderly you watched for him; what a joy and blessing his coming was to you. I also think it very important that in telling this beautiful and most sacred story, that the love and work of fatherhood should not be overlooked. The child can be told that little children are the most beautiful flowers of the world, and that as God gave the golden pollen to fall upon the pistil, so God gave his father the precious and reverent power to fertilize the tiny seed, which grew to be that greatest wonder and blessing—a little child. He can be made to feel the holy awe of such miraculous and creative love, and also to appreciate how this human father has been inspired to work for the good and support, and welfare of his child. Is all this less pure than the story of the flower—less beautiful than the care of the bird? Do you not feel in your highest, truest nature, that such teaching is right and best—that it will ennoble and purify the manly or womanly character of your little child?"

The mother, who is to her children the embodiment of purity, can reveal these truths with such sweet sacredness, and can create in the children's minds, such reverence that an obscene story will seem like profanation and an impure act like sacrilege, from which they would recoil in horror, as from the sin against the Holy Ghost to which it is akin, for in every child's mind and on its bedroom walls should shine the golden words "Know ye not that your body is the temple of the Holy Ghost?"

Boys and girls should be held to the same standard of purity. But how differently we train our sons and our daughters. Our girls are taught from their earliest infancy, that a slip from virtue is the unpardonable sin. So anxious are we that our daughter may be always pure, that we instill into her mind constantly an abhorrence of all thoughts along sexual lines. Instead of teaching her that wifedom and motherhood are the most holy relations, and therefore should be the most happy ones on earth, and that only in the abuse of these God-given functions consists the sin, we instill into her mind disgust and contempt, which results in thousands of unhappy marriages.

And yet, strangely enough, we teach our daughter, too, that the one end and aim of her existence is "to get married," and at the same time, create in her mind a repugnance to the relations of husband and wife, that makes martyrs of thousands of our noblest women. Any one who knows the incomprehensible and yet the infinite power of mind over the body—which is so strong that martyrs by the thousand have con-

sented to give their bodies to be burned, and sawn asunder, and torn by wild beasts, rather than renounce the convictions of their minds—can understand how this subtle power has been used by centuries of heredity and generations of environment to utterly crush out all passion in woman, and alas! so successful has it been, that many a woman, while she loves her husband devotedly, yet absolutely loathes his approaches.

All nature shows the fallacy of our teaching along this line. In the animal world, it is the passion of the female that arouses the male, and only when the female desires motherhood, does the male brute approach her. The Duke of Argyle says "that in no race except the human race is the male ever unkind to the female. Guided by nature's instinct, even the tiger and wolf are considerate toward their weaker mates, and never use their superior force to intrude upon or in any wise harm them. Nor is this done in the whole realm of nature save where animals have been trained by man to some faint imitation of his own inconsiderateness and cruelty."

It is indeed a cruel procedure, the way we teach our girls their duty to become wives, and yet stamp out all passion which was given them by God to prepare them for the onerous duties of wifehood and motherhood.

Then, still more do we unfit them for marriage, by the heathenish style of dress,—no, not heathenish, for no heathen women are subjected to the tortures of civilized dress. Instead of allowing our girls, as we do their brothers, perfect freedom for growth and development, and encouraging them to romp and

play, that their muscles, bones and nerves may grow strong, at an early age, we train them to the "lady-like" occupations of sitting in the house and embroidering yards and yards of stuff that might be bought for a few cents, or crocheting a yellow dog with green eyes, on a background of red sky, barking at a pale blue moon, and the thing when finished is only fit for the garret. Or we set them to making a crazy quilt—well named—for it would give an ordinary man the delirium tremens to sleep under it.

Out upon such nonsense! Give the girls a chance for life and health. Let them skate and play ball, and lawn tennis and climb trees or mountains; in fact, give them the whole range of outdoor play that their more fortunate brothers enjoy, and we would have fewer women suffer all their lives from female weakness, whose agony only the victims know, and fewer deaths in childbirth of mothers or infants. Physical culture in our schools is good, but should not take the place of the romping plays of girlhood which should be continued till seventeen or eighteen years of age.

But as if to make these plays impossible, we bandage the growing waist in an instrument of torture, commonly called the corset, which I verily believe, next to liquor, tobacco and opium, has done more harm to the human race by killing and diseasing women and children than any other one thing in the world. A well-known writer has thus spoken against the evil of stays: "They impede the circulation of the blood; prevent the development of the bust; retard the functions of the heart; weaken the

stomach, the bowels and the lungs; hinder the free action of the liver, and compress and push downward the internal organs, resulting in female complaints without number. The best place for "stays" of that kind is for them to "stay off" the bodies of our girls. No wonder half the women one meets are suffering from womb disease. Dr. Thrall says that if the sexual organs are displaced by so much as a hair's-breadth the relation of wifehood often becomes one of torture. The wife shrinks from physical pain and the husband shrinks from inflicting pain, and becomes unfaithful, and thus corsets break up another home. As to the evil effects on child-life, who can compute them! If the mother's heart and lungs and liver and bowels are more or less diseased, or undeveloped, which is disease, how can the child have his first great right—"to be well-born?" No wonder that from corseted mothers one-half the children born, die before the age of five years, and many that don't die, wish they could,—for their life is one long misery from ill-health. Suicide or disease is just as criminal if brought about by the corset as if caused by liquor, tobacco or opium.

Were woman physically what she should be, the world would be startled by the giant force of her intellectual and moral power. Weak and unsound as she is, her attainments are stupendous. In perfect health, she would indeed be invincible; a marvel now, she would then be a miracle.

How differently we train our boys, Dr. Kate C. Bushnell, a fine physician, and the third Round-the-World Missionary of the Woman's Christian Temper-

ance Union, says the following true words in regard to the inheritance of sensuality from father to son: "Certain qualities are always transmitted from father to son, or from mother to daughter. It is frequently noted that certain peculiarities or deformities will make their appearance in the males only, or in the females of a family. The cock must inherit his spurs and comb from male ancestry only. Darwin announces this as the law of inheritance as limited by sex, and calls attention to the fact that qualities thus limited are for the most part, those that cluster about sex. It is well worth our while to pause and consider whether the vast difference in the moral impulse of sex in the male and female is not due to the operation of this law rather than to an original difference. And owing to the fact that those impulses which hold sway at the time of conception will most profoundly and permanently affect the child conceived, therefore the impulse of sensuality which does service as the real motive of conception is transmitted with ever augmented strength from parent to child. And further, owing to the fact that qualities which are clustered about the fact of sex, tend to pass only from father to son or from mother to daughter, we find the father's weak yielding to the indulgence of sense, without regard to the wishes of the wife, crystallized in his son into the determined overriding of the rights of the defenseless working girl; and on the other hand, the mother's weak yielding of her high ideal of purity to the consideration of holding the love and the support of one man, expanded into the poor fallen daughter's yielding the same ideal of purity in con-

sideration of love and support from first one man and then another."

If this is true that boys have an abnormal inherited passion to contend against, it is a thousand times more important that the parents individually, and society collectively, should throw about them even more safeguards than about our daughters, whose inherited passion is so much less. Before the little fellow is out of his cradle the wise mother will teach him to reverence every part of his body, and because there is special weakness—inherited, perhaps—and special temptation to abuse of the sexual organs, she will plainly show the danger, and impress on the baby mind that the awful suffering of disease and the horrors of insanity may be the result. Make him feel that it is a sin, just as you would teach your baby that it is a sin to steal, which you would certainly do the moment you saw him have the least inclination to take what belonged to another. The awful sin of self-abuse—which is so common that hundreds of our finest physicians have written most solemn words of warning, in hundreds of books and pamphlets, trying to awaken parents to their children's danger—is often begun in the cradle, when the little one is unconscious of his danger. Sometimes the habit is fastened on the child by a wicked or irresponsible nurse, which proves that mothers should not trust their children to a nurse. Let mother have as many other servants as she needs—for mothers, of all people in the world, should not be overworked—but let her take care of her baby herself, as she values his physical, mental and moral well-being. Sometimes the linen being

damp chafes and irritates the sensitive parts, and often bad results come from the baby not wearing a napkin or drawers. These things should never be allowed, and close night-drawers should be worn till the age of twelve years.

Instead of these precautions being taken, and our children being saved from that awful vice, the large number of children who bear upon their faces the imprint of the penalty of their sin, and the large number of mental wrecks in our insane asylums—whose reports place this cause second only to liquor—show that parents are criminally derelict in their duty.

Then father and mother treat the boy's questions on all these lines with injunctions to silence, or in a flippant manner, and he goes to his street companions and learns these truths, which are so sacred that they should only be learned from a mother's lips, from foul-mouthed boys who often supplement impurity of thought and act by giving your pure-hearted child books so utterly obscene that Mr. Anthony Comstock well says, "I would rather have my little girl struck dead than that she should have her childish imagination so defiled." The awful ruin wrought by these vile books cannot be estimated, but the following report for 1891, by Mr. Comstock, the secretary of the New York Society for the Suppression of Vice, shows that every child in this land is in danger of being inoculated with poison more deadly than that of any serpent:

"During these seventeen years we have traced out and suppressed the sale of two hundred and twenty-seven different books printed in this country. We

have seized and destroyed the plates for printing and illustrating two hundred and twenty-five of these volumes. The plates for the other two were destroyed more than ten years ago by the owner thereof, for fear we would seize them and arrest him. This means that 27,189 pounds of stereotype plates and 960 steel, copper-plates and wood-cut engravings, used in manufacturing vile books, have been seized and destroyed; also 48,190 pounds of books and sheet stock."

As to the baleful effect, a clergymen fifty years old said, "When I was at school, the boys circulated from one to another lewd books and pictures; after all these years, I cannot free my mind from those polluting recollections." Mr. Comstock then says:

"It is not alone the effect on the mind; these infamous suggestions, while polluting the imagination, also corrupt the character, and bear their baleful fruit in the life. The youth becomes a wreck in himself. He grows up to be a center of impurity, to ruin other lives as his own has been blasted. The blood that fills his veins is tainted with disease which curses his children and his children's children, to the third and fourth generation. A physician told me: 'I have among my patients persons, themselves of pure life, who are the hideous monuments of the vice of an ancestor, who perhaps late in life reformed, but whose tardy repentance could not save his children from their baleful inheritance.'"

While we stifle passion in our girls, the entire environment of our boys stimulates passion in them. The immodest action and rude joke which would be

severely reprimanded in the little girl is too often only smiled at or winked over in a boy. Reverence for the person is not instilled in the boy's mind as it is in the girl's, and boys think nothing of disrobing entirely and going in swimming together, and what seems stranger to a woman, men will do the same, even before very small boys.

The stimulating foods, highly seasoned; the pepper, mustard and hot sauces used upon the tables of nearly all families, excite the passions, and mother's fine cooking often helps to ruin her darling boy. And, alas! worst of all, some people have wine or beer with their meals, or allow their children to drink alcoholic liquor, the most harmful of all stimulants. Let us have "plain living and high thinking, instead of high living and plain thinking."

Nor do even Christian parents hold their sons to the same standard of purity that they require of their daughters, although the Seventh Commandment says nothing about sex, and the highest ideal of purity ever given by the Saviour was of the male sex, when He said "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Should our boys make a lapse from virtue even so serious as the seduction of a girl, we heartily blame the girl, but are too apt to say of the young man, "Oh! well, boys will be boys, and they must sow their wild oats." Dr. Bushnell truly says, "The sin of the woman is loathsome enough to be painted in blackest dye, but man's base impulses toward the woman have been treated too often as a trivial matter

by both men and women." Men who are known to be the vilest libertines are most cordially welcomed into our best homes and our purest daughters trusted to their caresses as betrothed lovers, while the girls whom they have basely betrayed, we would scorn to allow to earn their bread in our kitchens. When even mothers will quote the shocking proverb (Alas! what a state of dissoluteness society must have fallen into that it should have become a proverb), "A reformed rake makes the best husband," she ought to be asked if on the same principle she would say that a reformed prostitute makes the best wife.

But the most fatal neglect towards our boys is in not warning them of the dangers of alcoholic drink, the direct inflamer of the passions, and without which the social evil would almost disappear. Physicians and men of the world accustomed to drink, and alas! too, the wives of drinking men, very generally agree in stating that the use of alcoholic liquors inflames the passions of men, rendering their animal nature almost ungovernable and greedily insatiable in its frenzy. And the man in his normal condition, strong in his will-power and self-control, tender in affection, refined in mind, unstained in honor, immaculate in purity of action, word and even thought, almost God-like, roused by this demon of alcohol, becomes as a very devil in his hot, mad insanity. His power of self-control is perfect weakness, or becomes the strength of the infuriated madman. His tenderness and love are turned to cruelty and hate. His refinement, his honor, his purity are swallowed in the seething whirlpool of inordinate lust, and the man

becomes brutal in his hot passion; aye, worse than brutal, for no creature save man—man endowed with reason—is guilty of such ravages. Oh, manhood, manhood! so near the divine, and yet willing to defile yourselves until the veriest brute would scorn you in your vileness!

The liquor and tobacco from which the United States Government annually receives a revenue of one hundred million dollars, creates the demand for the one hundred thousand—(Oh, we cannot utter that awful word!)—which are trapped and lured and snared in houses of infamy in this our nominally Christian land. Temperance reformers know that the moment alcoholic liquor is swept into the sea, that moment dawns a new era, in which nine-tenths of crime and vice and poverty and insanity shall cease. That moment men and women begin to regain manhood and womanhood. The first step in destroying prostitution is to destroy its cause and support—in-toxicating drink. How many men out of our thousands of libertines, think you, would enter a den of harlotry, knowing its fearful risk, unless their lower nature were inflamed to a greater or less degree by liquor? A very small proportion, I believe,

Many an innocent young man goes out with companions "to see the town," and when urged, enters these doors of death "just for a bottle of wine, you know," feeling sure of his strength, and after drinking the wine he wakes up to find himself a dishonored man. When men recover from a season of reveling debauchery, no words can portray the loathing disgust, both for themselves and their before fascinating

companion, that sweeps over them. Few men whose reason was not for the time being blinded by drunken passion, whose higher nature was not sunk in the delirium of intoxication, could calmly and deliberately defile themselves, in such beastly degradation, such unnatural vice, such foul sin. So they who strike a blow at intemperance strike a blow at prostitution.

That this unbridled licentiousness is, as a learned physician says, "inoculating with its deadly virus the blood of the whole human race," no observing reading person will attempt to deny. Innocent and pure wives by the score and by the hundred, are by agony unspeakable, and long years of untold suffering expiating the sins of faithless husbands. Helpless children by the thousands are to-day bearing in their tender little bodies the curse and the terrible punishment of the sins of their fathers. Many a grave of beautiful womanhood and innocent childhood, in the cemeteries in our land, should bear on the marble pillar the inscription, "Iniquities of the father." Ah! it is pitiful, pitiful! that tender babyhood must stretch their little limbs in agony, while baby eyes and baby hearts weep tears of blood, as if thereby, they might wash away the black sin of their fathers, which polluted their very organization with the poison which is the penalty for a life of impurity—the poison which once in the system is ineradicable. Noble youth and beautiful maidenhood bear in their blood the taint which they in turn will transmit to the little beings dearer to them than their own lives! Oh! fathers, do you not know that God is a jealous God, "visiting the

iniquities of the fathers upon the children unto the third and fourth generations?"

The only remedy by which this widespread evil can be cured is by complete knowledge of the terrible results of these sins. Not simply the knowledge of the moral wrong, of which the voice of conscience so faithfully warns. Few men are guilty of either drunkenness or unchastity whose moral nature, even though it be weak, does not revolt. But we should teach the knowledge of physiology to every child fourteen years of age in our land, showing them clearly that drink and impurity bring with them, inevitable, swift, and terrible punishment. Parents, physicians, teachers, reformers, newspaper writers and especially ministers, who claim to be the greatest reformers of the day, should not be silent on these all-important subjects. The laws of nature are God's laws and the minister who forgets to preach the gospel of the body cannot be held guiltless before God.

Moses, Isaiah, Jeremiah, Ezekiel, all stood up in the name and by the power of Almighty God and taught the people that as surely as the guilt of drunkenness and licentiousness polluted them, just so surely would the thunderbolts of Jehovah strike them to the very dust. Jesus Christ from his exalted standard of purity, not only of word and action, but even of thought, said to the assembled multitude standing upon the Mount of Olives in that the grandest sermon ever uttered, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Ah! the brave pure words

ring with added meaning and gathered force through all the long centuries, and in this day, eighteen hundred years since their utterance, they should be preached in every pulpit in our land, till our hearts are as pure as His who spoke them. Such were the open public teachings of Jesus, the greatest preacher and reformer that ever blessed the world. Shall His servants to-day be silent?

Sixty years later, Paul, that brave, battle-scarred hero, who, facing imprisonments, scourging and even death as the result, never faltered in his bold, sweeping, scathing denunciations against sins of the body. How many ministers are there in free America, where civil law protects free speech, who dare to follow his example, and preach from the latter part of the first chapter of Romans?

These things ought not to be ignored. While false modesty and ignorance close the mouths of our clergy and reformers, our youth by the thousand are drifting into this fatal vortex of dissipation. If children were taught the laws, the mechanism of their own bodies,—God's grandest monument of skill and love,—how obedience to these laws brings the very highest earthly happiness, while their transgression sinks the victim to the depths of human suffering, thousands might be saved shipwreck on the shoals of ignorance, folly and passion. The white-heat agony which surely and swiftly follows the profligate, is beyond the power of language to express, and yet out of the one hundred sermons preached annually from each of our thousands of ministers, how many even touch upon the sin, the danger or the penalty? Were

a thorough knowledge of these laws taught by the ministers to the youth of his flock, were they but warned in time, ere the temptation of inflamed passion came upon them, they would shun contamination as the poison of the serpent. Temptation could not overcome them because their manhood would be fortified impregnably by knowledge. Every church should have a White Cross League, that noble organization led in America by Dr. B. F. De Costa, pledging young men to chastity. This is the only solution of the whole problem of social sin. Rear our boys as our girls, to have such a horror of impurity, that they would commit suicide before they would ruin a girl's life. This can be done if we begin with our baby boys, because of that wonderful influence of mind over body; and more, teach them the power of God to help, so that in the hour of temptation they can proudly say with Paul, "I keep under my body and bring it into subjection." "I can do all things"—even control passion—"through Christ which strengtheneth me."

There comes a time when even the knowledge or the warning is of little avail. It seems the plunge into dissipation once made, the rescue is almost impossible. Christian ministers and parents must save the young from dissipation, from the very first step, if they wish them to become men and women in Christ, for the man or girl whose entire moral nature is blinded by drunkenness and unholy passion can see no beauty in Jesus until these scales fall from their eyes. And experience in all the past confirms the sad fact that reform is possible but not probable.

Therefore we should prepare the young for the peculiar temptations which come to them at the dawning of manhood and womanhood, and the pulpit should preach God's natural physiological laws as well as His theological laws. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

MARTIAL IMPURITY

We believe that marital impurity or excess (Heb. 13:4, r. v.) is the direct cause of the saloon, as it devitalizes the physical constitution and creates a craving for stimulants, so that people are ready to sell their souls for self-gratification. We believe it to be the direct cause of the brothel by furnishing persons fitted for inmates and patrons. We believe it to be the direct cause of the great majority of divorce cases, in that it renders marriage only another form of licensed prostitution. We believe it to be the cause of most of the back-slidings of Christians, by making provision for the flesh to fulfill the lust thereof. We believe marital impurity to be the secret canker which is eating out the vitals of the very Church of God. And we believe that the Church, which has been as silent as the grave on this vital question and derelict in her duty to preach fearlessly and frequently against this and all other forms of the sin of impurity, should from henceforth "Cry aloud, spare not, but lift up her voice like a trumpet and declare unto the people their transgressions and their sins." Isa. 58:1.

AXIOMS

“From a biological point of view the function of reproduction is the most important of all functions of the body.”

“From a sociological point of view no more important problem can engage our attention than the relations with marriage of diseases which specifically affect those physiological functions through which life itself is perpetuated.”

From a religious and scientific point of view education in sex physiology and hygiene is necessary for all classes of people. It is necessary as a safeguard to boys and girls, and as the highest qualification of young people for success in life. It is an indispensable preparation for marriage and parenthood, and an invaluable aid to parents and teachers in the training of children.

THE FIRST AND GREATEST REFORM

To Purify a Stream Begin at Its Source

An adequate knowledge and correct understanding of the physiological functions through which life is perpetuated is of fundamental importance: for about these functions center the most important interests of the individual, the family, the community, and the state. They are, in fact, the basis of the home, the church, the state, civilization, and of existence itself; for without these no existence is possible in the varied forms of life, from the lowest to the highest order of all animate creation. Hence that reform which deals with the origin and source of life must necessarily be the first and greatest reform, other reforms are important, but this is the most important.

To subscribe for the *Shield* or the work of the Social Welfare League is to subscribe to the first, the greatest, and most important reform.

History of Some of Our Girls.

"If ye have Tears, Prepare to Shed Them Now."

"For the hurt of the daughter of my people am I hurt; astonishment hath taken hold on me."—Jeremiah.

"I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people."—Isaiah.

LISTEN, dear friends, while we tell to you the stories which have been whispered to us by these poor girls, as with arms about them, and heart throbbing with pity for them, they have with tear-stained faces and faltering lips, confided to us the way by which they fell into the abyss of shame and sin.

A typical case of seduction, under promise of marriage: A little, motherless girl—nearly half our girls are motherless—was adopted by her aunt in the country. Her aunt believed in strictly keeping all knowledge of sex from her, and although she matured early she was ignorant as a baby of the laws of her own being. With no companions save the birds and flowers her childish heart was reaching out for love as a vine reaches out for sunshine.

One day a carriage drawn by unmanageable horses dashed down the road and an elegant man was thrown from it near their doorway. Running to his assistance the aunt and the farm laborers lifted him tenderly into the spare room of that humble, country

home. There for weeks he lay while the broken bones and the internal injuries healed.

It was not strange that the little child woman, who nursed him with the tenderness of woman's pity, was attracted to him; and he, a man of the world, an adept in woman's nature, played most skillfully on those gentle heart-strings, which like a delicate harp responded to his slightest touch, and in a few weeks so passionately did she worship him that she would have died for him.

The stern aunt who repelled her confidence years before could not have it now, and she whispered her happy secret, "He loves me! he loves me! he told me so! he told me so!" to the pigeons who alighted on her shoulders, and to the pet kitten, whose life she nearly hugged out of it as she kissed it in her exuberance of joy, and as William T. Stead well says, how was that little untaught child to know that when her lover caressed her with no more fervor than she had caressed her kitten, that over her hung the shadow of shame. If she reasoned at all, she would say, "When I hold my kitty close to my heart I love it so, and I wouldn't harm it for the world, and so when my darling holds me close to him, surely he loves me and would not harm me for the world." Poor little child who might have been saved if her aunt had warned her in time, but a pseudo-modesty closed her lips and in the intoxication of love the child went to her doom. It is the old, old story of man's dishonor and woman's shame.

At last the lover went back to the city, swearing to come again in a month and make the little girl his

wife. Proudly she looked forward to that happy day and the birds seemed to carol, "He's coming soon, he is coming soon!" and sky and forest and field seemed fairer because she had found her king. He had bade her keep silence toward her aunt, and so she hugged her happy secret to her own heart. But at last the aunt's suspicions being aroused, a few questions revealed the pitiful truth, and when sternly rebuked for her sin, this thirteen-year-old little girl said,—so great was her ignorance—"Why, no, he said that is what it meant to be engaged."

Vainly she pleaded to stay, but the hard-hearted aunt, though a professing Christian, drove her from the door, and homeless and almost penniless she went to the great city to seek her betrothed lover. Day after day she walked the streets peering into the faces of the thousands of men she met, for the one face in all the world to her. Little by little her money dwindled away, and starvation stared her in the face, and at last exhaustion overcame her, and she fainted at midnight in the streets.

Two erring girls passed by, and as they saw the prostrate form before them, their hollow laughter turned to tears, and naturally kind-hearted as thousands of these whom the world calls outcasts are, they tenderly lifted her and carried her to the house of shame, their only home. Here restoratives were applied, and soon she came to consciousness, and told her new-found friends her pitiful story. Their own tears flowed again at the experience that had been their own, and they realized here was another victim of man's perfidy.

Being street-walkers, and therefore independent of a mistress, their rooms belonged to themselves, and generously they said: "We will care for her until her little one is born." These girls whom the aunt would have considered it pollution to touch were Christ-like in their charity. And there, amidst sin, but herself pure, this little maiden bided her time in tears and pain till the hour of agony in a charity hospital ushered the innocent bairn into this world of sin, and with the tiny cry her heart was surcharged with mother love, and she whispered as she pressed it close to her breaking heart: "I'll never give up my baby." Surely that day the white face of that child-mother must have haunted the man who was worse than a murderer.

After the little time in the hospital she started out with her little one in her arms in search of work. Day after day she walked the streets of the city, pleading from door to door for a chance to earn her bread, but everywhere the question, "Are you married?" and the door slammed in her face as she started to tell of her betrayal made her realize her shame, and she felt her only resource was to sell herself to keep her child from starving.

At last one evening passing a magnificent church she heard the strains of a wedding march pealing from the grand pipe organ, and standing in the shadow with her baby strained close to her bosom, trying to still its hungry cry, she watched the bridal party come forth. As the bride, in all her wondrous beauty, looked up lovingly into the face of the bridegroom, she recognized him as the father of her child, her

plighted husband, bound to her by solemn oaths
et before God, and with a moaning cry, the half-crazed
girl swooned upon the trailing robes of the happy
wife. Instantly he recognized her, but with infinite
contempt called a police officer standing near the car-
riage and said, "Remove this girl; such things are
very unfortunate at this time," and swept into the
carriage and away upon his wedding trip.

The world may call that man happy, but I would
not have his conscience if this world were a solid
planet of gold studded with diamonds, and you would
give it to me. In his waking thoughts that girl's face
will haunt him. In his dreams he will hear that piti-
ful cry of the woman who should have been his wife,
mingled with the cry of his own deserted child. "Shall
not God avenge His own elect?"

The police officer raised her tenderly in his arms,
for he had daughters of his own, and knowing of a
rescue mission not far away sent her to its sheltering
arms, and there that weary heart found food and shel-
ter and clothing and loving friends, who led her to the
best friend—the Lord Jesus—and to-day she is living
an upright life, caring for herself and child.

One of the most pitiful cases was that of Annie
who was rescued from one of the lowest dives, kept
by an Italian, and the story she told our dear Mrs.
Stevens, the "W. C. T. U. Demosthenes," which
thrilled her soul to burning eloquence as she related
it on the platform, ought to make the blood of all
Americans so boil with indignation that they would
tear such monsters limb from limb, or better still, vote
against the saloon—the cause. She was rescued by

the Noble Mission Rescue Band, one of the men taking her bodily from the den, which so infuriated the inhuman slave-master that he fired several shots at the retreating figures, hoping to kill one or both, for these brothel-keepers would at any time rather murder a girl than have her escape their clutches. One reason is because these girls and their degradation means money to them, and another is that they know that if their horrid cruelties are exposed that they may well fear lynching.

When the girl was brought to the Rescue Mission she was in a most pitiable condition, her body being covered with bruises and cuts and scars until her own mother would hardly know her. She was given a bath and clean clothing, and her vermin-covered rags were burned, and the next day Mrs. Stevens kneeling by her bedside heard the saddest of stories from lips quivering with emotion. "I was the daughter of Christian parents and a Sunday-school scholar for years, but in social life I learned to love wine, and under its influence I was ruined. My parents cast me out and I drifted down—down—down, till I found myself with four other girls the slave of an Italian dive-keeper who compelled us to receive any and all men who came, and took every cent of our shameful earnings. When we would rebel, he would attack us with knives and clubs." And the bruises and cuts yet unhealed on all parts of her body attested the truth of her words.

"The doors were always kept locked and we were never allowed outside our prison-house. I can never be thankful enough that I have been brought to Res-

cue Mission, for here I have found Jesus. But oh, go back and save the other girls who are slaves of these vile men."

Is it strange that as Mrs. Stevens heard that agonizing cry, that upon her knees she took an oath that, God helping her, she would tell this terrible tale till men and women would rouse out of their strange lethargy and sweep this awful traffic in girls, caused by the traffic in rum, from all Christendom? No wonder when she eloquently repeats the weird cry of this poor victim, "Oh, save the other girls who are slaves of vile men," that sobs can be heard from many of her auditors, and when she declares, "had mothers the ballot we would save the 'other girls,' thunders of applause prove that mother-love crystallized into votes will save our daughters from a death in the charity hospital, and a nameless grave in the Potter's field.

A noted evangelist often tells of the case of a little girl only thirteen years of age whose story will make every mother clasp her little child closer to her bosom lest such terrible fate befall her. The little thing was found in a Chinese den, her long hair matted with filth, and alive with vermin. She had been kept for weeks in a drunken stupor and when examined by the physicians of Rescue Mission, who are used to horrible scenes, they were so unutterably shocked that they burst into tears. In a few days the child was well enough to tell her story, which bears the impress of truth and was verified by some of the Mission workers.

"I haven't any mother nor father and I thought my aunt in Vermont didn't treat me right, and so

I just jumped on the cars and thought I would come to New York and live with my Uncle George. And when I got here I was so lonesome, that in the restaurant where I was eating my dinner, I just cried, and a real kind policeman came up to me and said, 'What's the matter, little girl?' and I said, I wanted to find my Uncle George, and I was so lonesome. And he said real kind like, 'Well, don't cry! I know where your Uncle George lives, and I'll take you right to him.' And he seemed so good, and he paid for my little lunch, and then I went with him—and—and—" How could the child describe her torture? But the Rescue Band found out that that policeman turned her over to another policeman, who in turn brutally maltreated her, and in less than three weeks she was found in the lowest Chinese slums, where her poor little body earned money for these devils in human shape, and so dreadfully lacerated was she that she died in most excruciating agony.

Let me tell you of one whom we might have had at Rescue Mission had the man into whose clutches she fell been any one else than ——. Well, listen to the story.

A man who called himself a gentleman, though he frequented houses of shame, tiring of all the girls at a certain resort, asked the keeper to get him a "fresh" article. The keeper had noticed a beautiful young school-girl going by daily, and she determined to trap her for her wealthy patron, and to this end took one of the house-servants into the plot.

One morning this servant, an old colored woman, was washing the steps as the girl went by, and rising

from her knees she exclaimed, "Honey! your dress is all torn in the back. Come in a minute and I'll fix it up."

The unsuspecting child startled, quickly stepped inside, and immediately the door was locked and she found she was a captive and was utterly bewildered. A messenger was sent for the patron with the news that a beautiful young girl was at his disposal. Hurriedly he went, and as he opened the door of the bed-chamber the girl rushed and threw herself sobbing on his bosom, with the words, "Oh, papa! I'm so glad you've come. They've got me locked in here for something—I don't know what—and I was so afraid. How did you find me, papa?"

What if some other man had been sent for? No wonder that man was converted into a rescue worker.

Only one more story, though all these might be multiplied by the thousand, for lessening space calls a halt. Annie Gray, her father and mother of good families, but from being a moderate drinker the father became one of our army of six hundred thousand drunkards, and Annie instead of being allowed to finish her education and given some self-supporting profession, was forced out to earn bread for herself and mother and little ones. She applied for a position in a great store owned by a millionaire, who was also a Christian—I beg pardon, a church member—who occupied the highest-priced pew and paid largely to foreign and home missions. She secured the place, but when told that the wages would be only four dollars per week, she said, "But I can hardly pay my board on that. What shall I do for my clothes?"

"Oh some friend will provide those for you, you are a good-looking girl," and the leer that accompanied the words showed that he was willing to be the friend. However, she was starving, and so was mother and the children—"for papa drinks you know"—and she must do something. A fellow clerk saw the pretty girl and fell in love with her, and honorable marriage was proposed and accepted. She loved him madly. He insisted on lending her money needed for clothing and the sick mother, and this financial obligation was the net which proved her ruin. He did not intend harm to this fair young girl, but he was a moderate drinker and under the influence of this alcoholic poison which makes men into demons, he drugged her coffee one evening as he took her to a restaurant for supper and when she awakened she was a Pariah. Then by promise of speedy marriage if she consented to further sin, and being branded as a fallen woman if she did not, with the alternative of a life on the streets, and yet trusting this man whom she still loved would repair the foul wrong he was doing her, in an agony of hoping despair she yielded. It is the old, old story enacted every day of the year in our large cities.

The man who vowed in the name of God that he would marry her, lured her to a house of infamy where he sold her to the brothel-keeper, and where she was kept locked in as a prisoner and a slave. Here the drink was plied constantly, so that she answered truthfully a Mission-worker, who asked "What do you girls think when you come to your sober senses?" "Sober senses! Why madam, we

never have any sober senses. We're always drunk, we never could stand this life if we didn't drink."

By-and-by consumption laid its ghastly hand upon her, and when the Mission visitor said, "Dear child! how long have you been so sick?" tears gushed from her eyes at this word of kindness, as she gaspingly said, "Oh, ever since that great political convention, when I had so much to do, I've been so ill and I wish I could get away and die. Everybody knows that was not a Prohibition party convention." The keeper of the house said, "Yes! I wish you would take her away, she's so sick, she's no good to us any more."

"Will you come with me, dear, to the Rescue Mission?" "Oh, so gladly," the poor creature said.

Then the keeper, this hyena in human form, interrupted, "Not much, you won't take her, till you pay me the six dollars she owes me, or she earns it."

Sick at heart the Mission-worker went out, and taking a dollar out of her own hard earnings, started the fund to buy this white slave—somebody's little girl—and the money was raised, and the poor wretched child is ending her short life on a bed of pain in the Rescue Mission.

She is only one of thousands! Whose fault is it they are victims in this awful life of sin? The fault of the father who drinks and robs his child of a self-supporting education! The fault of the employers, who grind these girls down to starvation wages, and thereby to sin, and whose gold is smeared with their blood and blistered with their tears, and upon whom rests the curse of Almighty God for oppressing the poor! The

fault of the seducer, whose hell has only commenced, whose detestable crime, worse than murder, God's wrath will follow in unerring vengeance! The brothel-keeper and her foul patrons—those men who would cast a girl into hell with as little thought as they would shoot a rat, but who must, before the bar of a just God, "give an account of the deeds done in the body," and whose fate Jehovah justly decrees shall be "the lake which burneth with fire and brimstone; which is the second death." Society, and even so-called Christian society, that ostracizes the victim, and forces her to sell her womanhood for bread while they give their best friendship to her black-hearted seducer, and above all the saloon-keepers who sell the devilish poison, alcohol, that causes men to forget everything in their unholy passions, and their partners in business, the voters, and alas! the Christian voters who license their hellish traffic. Every man who votes for license of the saloon, high or low, votes to send thousands of girls to the horrors of the brothel, and young men to haunts of shame, and prisons and insane asylums. Should they complain if their own beloved ones are the victims, as the man told of who was only kept from ravishing a lovely young girl because she was his own daughter? Surely that man realized—as has many a man who voted for the saloon and the brothel that he knew would make drunkards and prostitutes of somebody's children, and found among them his own precious son and daughter—that "the Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands."

How can any Christian man expect to be happy in heaven when his vote for the saloon is sending thousands of precious girls and boys to hell through the brothels. Their blood will be required at his hand.

Surely the voice of God comes to each one as he votes. "Whatsoever thou doest, do all to the glory of God," and does any Christian man say it is voting for the glory of God when he votes to license the saloon, which, intrenched in national legislation, is making prostitutes of our fairest girls by the hundred thousand, for these Christian men well know "Drunkenness is the mother of harlots." Let every man ask himself on election morning, would Jesus vote for the saloon and the brothel? If Christian men would vote as they pray, their 4,000,000 votes would outlaw the saloon in one election. God is watching the ballots as they drop into the box, and as He sees boys and girls transformed by the saloons into monsters of wickedness by the edict of Christian men, He must surely say again, as in the words of Jeremiah, "Therefore thus saith the Lord of hosts . . . how shall I do for the daughters of my people? Shall I not visit them for these things? Shall not my soul be avenged on such a nation as this?" "Woe to him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken." Woe to him that buildeth a town with blood and establisheth a city by iniquity."

The contrasting shades of the picture are shown by the following paragraphs:

CRIME THAT WAS HANDED DOWN.

THE HISTORY OF A FAMILY BEGINNING WITH A DRUNKARD IN 1740.

Prof. Pellmann, of Bonn University, Germany, has made a special study of hereditary drunkenness. He has taken certain individual cases, a generation or two back, and has traced the careers of children, grandchildren, and great-grandchildren in all parts of the present German empire, until he has been able to present tabulated biographies of the hundreds descended from some original drunkard.

The last person whom Professor Pellmann has immortalized thus in medical literature is Frau Ada Jurke. She was born in 1740, and she was a drunkard, a thief and a tramp the last forty years of her life, which ended in 1800. Her descendants have numbered 834, of whom 709 have been traced in local records from youth to death by Prof. Pellmann. Of the 709, he found 106 were born out of wedlock. There were 142 beggars, and 64 more who lived from charity. Of the women, 181 led disreputable lives. There were in this family 76 convicts, 7 of whom were sentenced for murder.

In seventy-five years this one family rolled up a big bill of costs in almshouses, trial courts, prisons and correctional institutions. Professor Pellmann says this bill, which the authorities of Germany and therefore the taxpayers have paid, has been at least 5,000,000 marks, or about \$1,500,000.

Suppose a century and a half ago some one had rescued that girl and her first child, what a world of suffering would have been saved. Surely the state

would better afford to spend \$150 per year for a few years, for each mother and child in appropriations to the Rescue Missions than to pay these immense sums for hanging, imprisoning, and supporting in poor-houses, these unfortunates who may be easily saved if taken in time. When will the state, the church, the individual learn, that an ounce of prevention is a cure, and that the command of Jesus, "Go ye out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind," is the best political economy?

HOW SOME PARENTS HELP TO ENSLAVE THEIR DAUGHTERS

By CLIFFORD G. ROE

Counsel for the American Vigilance Association, composed of bankers, attorneys and prominent men, who have made a study of the white slave trade, organized to suppress it, tells:

There are, to put it mildly, hundreds —yes, thousands—of trusting mothers in the smaller cities, the towns, villages and farming communities of the United States who believe that their daughters are "getting on fine" in the city, and too busy to come home for a visit to "to write much," while the fact is that these daughters have been swept into the gulf of white slavery—the worst doom that can befall a woman. The mother who has allowed her girl to go to the big city and work should find out what kind of life that girl is living and find out from other source than the girl herself. No matter how good and fine a girl she has been at home and how complete the confidence she has always inspired, find out how she is living, what kind of associations she is keeping. Take nothing for granted. You owe it to

yourself and to her and it is not disloyalty to go beyond her words for evidence, that the wolves of the city have not dragged her from safe paths. It is, instead, the highest form of loyalty to her.

There is a remarkable and impressive sameness in the stories related by these wretched girls. In the narratives of nearly all of them is a passage describing how some man of their acquaintance had offered to "help" them to a good position in the city, to "look after" them, and to "take an interest" in them. After listening to this confession from one girl after another, hour after hour, until you have heard it repeated perhaps fifty times, you feel like saying to every mother in the country: Do not trust any man who pretends to take an interest in your girl if that interest involves her leaving her own roof. Keep her with you. Above all, distrust the "protection," the "good offices" of any man who is not a family friend known to be clean and honorable and above suspicion.

This organization, in the spring of 1912, elected David Starr Jordan, president, and Wm. Burgess, secretary. Mr. Roe and Mr. Burgess give their whole time to the work of fighting the white slave trade.

OBSTACLES TO PROGRESS

Prejudice and ignorance have ever been and are today the two great foes of all progress; but when to these you add a third—prudery, which is only another name for false shame and mock modesty, you have a trinity of evil forces, the combined influence and power of which not only put to test the fearlessness, fidelity and faith of the individual Christian, but effectually block the wheels of all true progress and would defeat the very purpose and plan of the Almighty for the redemption and salvation of the human race.

THE LUCY CHARLTON MEMORIAL

A Home for Women and Children In Need of Assistance

It will be of interest to friends of rescue work to know that Mrs. Charlton Edholm has dedicated her own home property at 1478 Twenty-second avenue, Oakland, California, a house of eight rooms and half an acre of ground, to rescue work, and will herself take the personal supervision. As a little tribute to her mother, and also because many sensitive ones cannot bear to go to a "rescue home," it is to be known as the Lucy Charlton Memorial. While primarily for unfortunate girls and their innocent little ones, any woman or child needing help will find a shelter, and this is intended to be one home where red tape shall not hinder helpfulness. A widow, a discarded wife and children, orphans or half orphans, or an innocent working girl needing shelter, food and clothing will be welcomed and aided as well.

Mrs. Charlton Edholm is well known, having been a newspaper woman and connected with Oakland and San Francisco daily papers for years, during which time she was the official reporter and superintendent of railroad rates of the California Woman's Christian Temperance Union, and superintendent Press Depart-

ment World's Woman's Christian Temperance Union.

When Mr. Charles Crittenton held evangelistic services upon the Pacific Coast, she became the reporter of the Florence Crittenton Missions and Mr. Crittenton himself made her a life member of the San Francisco Florence Crittenton Home. After the publication of her first book, "Traffic in Girls and Florence Crittenton Missions," she became National Evangelist of the Florence Crittenton Missions, and as a speaker has raised many thousand dollars not only for these missions but for others. She has aided by service, money subscriptions, donations of food, clothing and household supplies, the following missions: Florence Crittenton homes of Washington, D. C.; New York City, Chicago, Pittsburg, Butler, Erie and Willamsport, Penn.; Kansas City, Missouri; Meridian, Miss.; Baltimore, Md.; Norfolk, Va.; Minneapolis, Minn.; Dallas, Houston, Texas; Portland, Or.; San Francisco, Sacramento, San Jose. And other organizations doing the same rescue work in the following cities: World's W. C. T. U. Training School, founded by Mrs. Jennie Fowler Willing, New York City, Elmira and Binghampton, New York; Missionary Alliance, A. B. Simpson, New York; Decorah, Sioux City, Cedar Rapids, Iowa; Birmingham, Alabama; La Crosse, Wisconsin; Peniel Missions: Waco, Texas; Stockton and San Francisco; Volunteers of Chicago, New York; Fort Worth, San Antonio, Texas; Wichita, Kansas; St. Louis, Cincinnati, and

the co-operative homes for self-respecting but low-waged working girls of San Francisco. Also the Salvationists of Omaha, San Francisco and Oakland.

After years of effort in America and Europe, constantly speaking for mission work, Mrs. Edholm is suffering with nervous exhaustion, so that instead of speaking eight times a week, which she did for years, she can only speak on the Lord's day, and as she is compelled to forego public work six days a week while she is resting, she will supervise rescue work in her own home.

The Lucy Charlton Memorial was dedicated to rescue work June 19th, 1901, the anniversary of the birthday of Mrs. Edholm's sainted husband, and surely no more fitting celebration for a birthday could be imagined than to help those in the stress of the battle of life to "lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

As God has led most rescue workers into this special service through some great trial, as Mrs. Josephine Butler and Evangelist Chas. W. Crittenton graduated for service through the Gethsemane anguish of losing a beloved child, so Mrs. Edholm was tried in the fires of affliction in the bereavement in quick succession of child, husband, three brothers, and father and mother, until her heart was very tender for all who had suffered, and almost as an inspiration of a

life given to rescue work came the words of Paul, which are a daily motto, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Mrs. Edholm, in the many years when she was a homeless, lonely-hearted wanderer, speaking on "Traffic in Girls and Work of Rescue Missions" and meeting with such generous response from God's people that thousands of our little betrayed sisters and their innocent children were fed and sheltered and clothed and comforted, felt that she had everything upon the altar of consecration. To give up her home-life, with her only son, the love and companionship and comforts of home and friends and go out amid such weariness and toil and loneliness and home-sickness, as only public speakers realize, seemed to her all that God could require of her. But the dear Lord is a jealous God and He wants all placed upon the altar, and one time as in a vision He seemed to appear to her and say, "Child, you've been wandering round over the world pleading by voice and pen for rescue work, and you have tried to do the best you could in consecrating service and money and sympathy and love to your little sisters, but child, you have a home in East Oakland, California, a house of eight rooms and half an acre of ground, where flowers and sunshine may

make perpetual summer for these my children, and your sisters and their little ones whose lives are so cold and desolate. Child, will you dedicate that home for a rescue Home, and will you be the manager of it?"

And as Mrs. Edholm graphically tells the story in her public addresses, "I didn't want to bring the poor that are cast out into my own home, for every woman looks forward to having a home of her very own, with its coveted privacy and sense of independent ownership,—that one can do as one pleases in their own home, and especially as the years of old age, and a widowed old age—make the thought of a sure and quiet home a most delightful one,—and like Jesus in the Garden of Gethsemane, she cried out, 'Father, let this cup pass,' but still having, like Christ, learned obedience by the things she had suffered, through his strength she could say, 'Nevertheless not my will but thine be done.' "

Rising from her knees she wrote a letter to Evangelist Charles A. Crittenton offering her home as an annex to the San Francisco Florence Crittenton Home, especially suggesting the quiet and sunshine and flowers as a place where girls in sickness might more rapidly recover than in the noise of a bustling city. A beautiful letter of thanks was received from her friend, Mr. Crittenton, saying that their San Francisco home could not then thus enlarge their work, but suggesting that the Woman's Christian

Temperance Union, one of whose chief departments was rescue work, would no doubt be glad of such an offer.

As Mrs. Edholm had for years been closely identified with that splendid organization, and having for several years been Superintendent of Press of the World's W. C. T. U. and later, when the Florence Crittenton Mission was adopted at the World's Convention in London as one of the departments of work of that splendid society, it was put in charge of Mrs. Edholm, so that she knew that her friends the officers of the World's W. C. T. U., Miss Frances E. Willard, Lady Henry Somerset, Miss Agnes Slack, Miss Anna A. Gordon and Mrs. Sanderson, were all in deep sympathy with rescue work, and she offered the property to them. Miss Willard wrote a beautiful letter of thanks and said in her characteristic way, "Honey! it's good in you to give up your home to shelter our sisters, but we have no money to feed the girls and maybe the California W. C. T. U. might be glad of such a start for a Rescue Home."

So the Home was offered to California W. C. T. U. and the State President, Mrs. B. Sturtevant Peet, also wrote a loving letter of thanks in the name of the executive board—but the problem of feeding a family of girls seemed too formidable for these good women and they said they thought the Salvation Army would be just the folks to use the home, and so Commander and Consul Booth Tucker accepted the trust and Mrs.

Edholm thought everything was at last on the altar. But there was a little phrase in the request of her Lord she had entirely overlooked, "Will you dedicate your home for rescue work and will you be the manager of it?"

Ah! those seven little words! Will you be the manager of it?" Will you give yourself. Then the house seemed nothing to give up, compared to giving up one's self. And as Mrs. Edholm tells the story on the platform, "I didn't want to be the matron of a rescue home. Most always these matrons are so unselfish they give back into the work the money with which they would buy new clothes, and most always, Lord, they wear second-hand clothes,—and for so many years I've earned a salary of \$100.00 a month and could buy my own clothes—and—and if those girls must be fed it will take all we can raise—and—and—and the Lord said, "Child, lots better folks than you have worn second-hand clothes for Me. Don't you believe that?" And I said "Yes! of course, I know it, Lord. I'll never be half as good as those dear followers of yours who have done this for you, and it isn't a sign I'm good at all. Its a sign I'm proud and I just suspect, Lord, this is the way you're going to take that pride out of me, and take it out, Lord, for your book says: 'Pride goeth before destruction and an haughty spirit before a fall'—and I don't want to fall nor be destroyed,—and so what do you think! See how good the Lord is—I'd always wanted a pretty

white dress for the platform,—but felt I never could take the money it would cost, even for the plainest dress—and—and the very first dress the Lord sent me was a beautiful white dress all trimmed with lace; much nicer than any I could afford to buy, and coming all ready made from a dear friend, there were no dressmakers' bills to pay—and really just because she whom I loved had worn it, it seemed even more beautiful and sacred to me. So that's the way the dear Lord does. He makes what we thought would be a trial into a real pleasure."

But "Will you be the manager of that Rescue Home?"—and again there was a struggle, and again quoting Mrs. Edholm's own words, "Dear Lord, I can't be the matron of a home. A matron must hear each separate story from every dear one in the Home, not once but many times. She must weep with those who weep. She must bind up the broken hearts. She must wash the feet and the bodies of those who are sick or intoxicated or diseased—sometimes with the most loathsome illness—she must minister sometimes to one who has again fallen through the cursed drink until disgust almost overcomes even the love of Jesus and Prov. 26:11 and 2 Peter 2:22, are literally fulfilled. She must feel the fiercest indignation against the betrayer and feel that she wishes she were on the shotgun committee, or at least she must put that man in the penitentiary, and yet for the sake of the girl and her family she must smother her righteous indignation

until it seems she will burst if she cannot throttle the infamous Judas. A matron must have the patience, not of one saint, but all saints, for some dear ones will be ungrateful and she will feel like quoting the words which are indeed so true. Ingratitude is the basest of crimes." Some will fall again into sin and like the disciple whom the dear Lord must have been fitting for rescue work, she must forgive seventy times seven. Some will forget the distinction between "mine and thine" and the most prized articles of dress if returned at all, are unusable, and like Paul, a matron 'must take the spoiling of her goods joyfully.' Some will come back to the home after a sojourn maybe in a Christian (?) family, having been treated with contempt and unkindness, and perhaps from fiendish temptation from the man of the house, and the matron must wipe away the tears and encourage the little sister to try again, and another place must be found. And then a matron must be the most charming hostess, receiving visitors with loveliest smiles, even on washday. She must be cook and chambermaid and laundress, and doctor and nurse and preacher in leading spiritual meetings, and teaching Bible truths and the way of salvation. She must be a good bookkeeper and make one dollar buy five dollars' worth of things. She must be a good beggar—so that like Lazarus, it may be her epitaph, 'and the beggar died,'—in short, she must have such a combination of qualities—and, Lord, I have scarcely any such qualities, and I just

'can't be a matron of a home.' Then the dear Lord sent a strengthening angel, as He always does, and He said, 'Child, you have always prayed for a deeper work of grace and a more overwhelming baptism of the Holy Spirit, and this is the way to get it. You will realize what Jesus has done for you when you tread the winepress alone. A new meaning will come to that verse in Isaiah. 'He hath borne our griefs and carried our sorrows'—when you are bearing their griefs and carrying their sorrows. And as my answer to all your many objections to being a matron in a rescue home, read the fifty-eighth chapter of Isaiah—can't you trust me to fulfill my own promises? Listen, Child!

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy own house? When thou seest the naked that thou cover him; and that thou hide not thyself from thy own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy re-reward. Then shalt thou call and the Lord shall answer; thou shalt cry, and He shall say, 'Here I am. If thou take away from the

midst of thee the yoke, the putting forth of the finger and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

“And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called ‘The repairer of the breach; the restorer of paths to dwell in.’ ”

With such glorious promises from an Omnipotent God and Father, whose promises are fulfilled, Mrs. Edholm rose from her knees and said “Yes, Lord, I will dedicate my home, myself, everything to the Rescue work,—but, dear Lord, when we get a dozen precious girls in that home, what will they eat? They can’t eat the house and lot.” And the Lord said, “Child, I may not send ravens to feed our little sisters, as I did Elijah, but, Child, I’ve got something better than ravens. I have millions of Christians in America. Don’t you think their hearts are as tender as your’s to these betrayed ones.” And I said, “Yes, Lord, of course they are, if they only knew about it, and the Lord said, “Well, you go tell them about it” —and so Sunday after Sunday Mrs. Edholm in church services tells them about it and the free will offer-

ings aggregate enough to keep the house running—and many boxes of provisions and clothing come by freight from these beloved contributors, who indeed have hearts very pitiful and tender to our “felled” sisters and who generously give till they feel it to feed and clothe and comfort those in distress. After years of speaking in hundreds of towns and cities in America, Mrs. Edholm has won the confidence of thousands of friends and one of the most cheering “signs of the times” is letter after letter from many such friends, enclosing an offering for rescue work “wherever you think best to place it.” Such confidence touches her heart and brings tears of joy to her eyes. And sometimes when a good minister of a big city church says, “Mrs. Edholm, we want you to speak in our church, but our official board have a rule that you can’t have a free-will offering. Will you come and speak anyway.” And she replies, “Yes, I’ll come anyway. I’m not in this work for money,” but as she thinks of the empty flour barrel, and that the only way of support is what God’s people give, her heart sinks within her at the thought of eight or ten sisters and little children being hungry—because the official board can’t give even a little mite—not even a nickel apiece from their congregation to help feed these dear ones. Then she cries out to the God of the poor, “Dear Lord, you won’t let them go hungry, will you?” and quick as a flash comes back that wonderful promise of that wonderful “rescue chapter,” the 58th of Isaiah, “Then shalt

thou call and the Lord shall answer," and from a letter will fall a check which will refill the flour barrel, and then realizing that the Lord will provide—Jehovah Jireh—all the dear ones at the Home, from the babies up, sing as the benediction before the blessing at meal time, "Praise God From Whom All Blessings Flow," and some way we believe the echoes must reach the ears of these dear Christians who better than ravens feed these helpless ones. Every donor who gives till it pinches surely can claim every promise of that 58th chapter of Isaiah. God bless them every one is the prayer which goes up from all in the Memorial Home.

GATHERING IN THE SHEAVES.

And now after six months, what of the harvest? All will rejoice that fifty-one dear sisters and innocent children have in these 190 days found in the Lucy Charlton Memorial food, shelter, clothing, love, human and divine. Most of these are now in self-supporting work, and in the case of children, they have been placed in lovely Christian homes. Many of these dear sisters have been deserted wives with little ones clinging to their skirts, and of all the "worthy poor," surely these are the most worthy. Women who have joyously gone to the marriage altar with the husband who swore before God and man to love, cherish and protect his wife till death us "do part." Willingly have they performed the duties of wife and mother, giving to America through their own blood and tears

that priceless treasure, a little child, and then America by 250,000 legalized saloons, tempts that husband and father to treat with barbarous brutality the wife and children he is sworn to protect, and at last desertion ends the tragedy. Then strange to say, there seems to be no refuge provided by the State which has debauched the husband and worse than widowed the wife and worse than orphaned the child, where a crust of bread is provided, and "mirabile dictu!" even the philanthropic people seem to have utterly forgotten this most worthy class. Had the children not been born in wedlock scores of rescue homes would have welcomed mother and child together. Had the father ceased to breathe hundreds of orphanages would have welcomed the children with tenderest care. But as the children are so unfortunate that they can't legally kill their drunken father, even for the laudable purpose of getting into an orphanage,—well, they must go hungry,—for the red tape of most institutions, at least in California, forbids any help to the child whose father is not dead, but a thousand times worse, a drunkard. Of course, if the mother is willing to sign away her children where she shall never know what has become of them, some of these institutins will take them,—but they will not shelter mother and children together, till work can be found and a little home established—for most mothers will establish a home and keep their children with them if they can only find a little help in time of need. Thank God!

red tape doesn't keep a homeless wanderer from the **Lucy Charlton Memorial**, and no one has to commit sin to receive the best help that can be given.

All these deserted wives are doing well and still have their little ones to comfort them in their desolate lives, and the children are so glad that they have not been robbed of mother's love, and like the little waif in one of Kate Douglas Wiggin's books, "they have a home with a little h."

Many little betrayed sisters have come, and found healing for their heartbreak from the dear Christ, who was Himself betrayed and Himself an outcast. One precious little eighteen-year-old mother with a tiny baby in her arms, said after coming to the Home, "Mrs. Edholm, if I had read your book, *Traffic in Girls*, a year ago I wouldn't have to be in a rescue home,—for I was betrayed by my betrothed husband by a box of drugged candy, but if it had not been for the open door of your home, baby and I would both have had to go to a haunt of shame."

A minister once said when this story was told him, "Why, Mrs. Edholm, anybody's daughter might be betrayed like that by a box of drugged candy given by her betrothed husband. My daughter might be betrayed that way." Of course any girl might be so deceived, and when we know their pitiful stories—for every one is betrayed by some kind of treachery—it makes us very tender to bind up the bleeding heart and tell them of the Balm in Gilead. Aren't you glad,

dear one, that the dear girl didn't have to go to a haunt of shame, but she has a good position and supporting the little child and bringing him up in the "nurture and admonition of the Lord." This is only one of the many cases, and oh! the joy of being used of God to help them every one. Some who read these lines may want some of that joy—and if so, a little money will give it to you, for the records of Missions in the United States taken altogether and statistically arranged show that for every \$5 given a soul is saved. Surely the diamond of a precious soul for our eternal crown is worth 500 cents, isn't it? Let us all have some diamonds when they are so cheap.

AN AGREEMENT

New York City, August 21, 1912.

In recognition of the life-long devotion of my dear friend, M. A. Thompson-MacKenzie, to the prohibition of the liquor traffic, which causes the traffic in girls, I give to her personality the use of the plates of my book, "Traffic in Girls," for the period of five years. She is to publish the book and have all the profits, first for her own support, second for any philanthropy she may desire to assist. As rental for the plates she is to give me, or to any person designated by myself, 100 copies per year as value received, for the use of the plates and 400 more at the cost of publication. The selling price not to be

less than 30 cents per copy. All books above the 500 per year she is to allow me to buy at regular rates to agents, according to my previous terms of supplying books while handling them.

In case of the death of Mrs. MacKenzie or her disability to sell the books, this contract, not being under any conditions, transferable to any one else, becomes null and void, and I or my appointee will have the privilege of buying the books still in her possession at cost price, the printer's bill showing the exact amount.

MRS. CHARLTON EDHOLM SIBLEY.

[Accepted]

M. A. T. MACKENZIE.

Following this appeal were most excellent testimonials of Mrs. Edholm and her noble work for the W. C. T. U. and Florence Crittenton and other Missions, but as the home was closed when her health failed and she married Col. Frank J. Sibley Sept. 28, 1905, it will be of more interest to her friends to know that her faithful labors so many years are rewarded and "the pretty home" she so longed for is now realized in greater New York where, on Staten Island, she lives with all the comforts money can buy and the most tender, devoted husband that ever lived to bless any woman's life.

Their days of courtship continue, oftentimes to the envy of others whose married life has not been ideal.

Having been a guest in their beautiful home following the prohibition convention at Atlantic City in July, 1912, and reviewing our old-time experiences "When we fought lions together at Ephesus"—i. e., the liquor traffic—Mrs. Edholm's favorite way

of alluding to our work for the prohibition of the drink curse, she said to me, "Oh, Mrs. MacKenzie, won't you get the plates and publish my book to help save the innocent girls that are annually required to keep the ranks filled in houses of shame? Get the facts of what the ballot in the hands of women has done for the uplift of humanity in California. This will help the cause of woman's suffrage elsewhere, the acts of the last legislature in various states on the 'age of consent' and what your work has been to prevent the traffic in girls." And I consented by accepting the contract, for she said, "You, dear heart, will just give away everything and have no support unless I require you to sell the book at not less than my price, nor allow any better terms than given by me to those willing to help save girls by giving knowledge of the methods used to ruin them. People will buy the book to help the cause and you will have your support from receipts instead of using up every dollar you have."

As I had already given my house for a welfare home and supported the work with my own resources by the help of membership fees, and my bank account being exhausted I was most happy to have prospects of an income to cover personal expenses while giving my time to this great cause. So when I returned from a busy day's work in New York City she had the following contract ready for signature:

For two years my home was Mrs. Edholm's headquarters, while she was lecturing and collecting funds to help various rescue homes, and selling her book to prevent the traffic in girls.

Not having any appointment to speak Easter Sunday, she attended church with me, and on our way home I said, "Why not take your own property for

a rescue home? With the result that in June the home was opened, as before explained.

It takes \$5.00 to rescue a soul. Is it not a far better investment to save a soul from the need of rescue by getting this book into circulation? During the two years I had charge of her correspondence and filled all orders for the book I received many letters saying, in substance, "O, Mrs. Edholm, I am so glad I read your book or I would now be in a house of shame. The trap set for my ruin I avoided because you told how the procurers work to capture girls, and I am now safe. I will do all I can to help keep other girls safe."

Now, dear reader, won't you also help by sending a contribution to enable us to send a copy to every missionary in foreign fields and to preachers in home mission work, and also order as many as you can to give or sell to others. Read, consider our needs, then send at once and share with us the joy of service. "For inasmuch as ye did it unto one of the least of them, by brethren, ye did it unto me."

To insure prompt attention and save loss of mail all orders should be sent to my permanent business headquarters with the Social Welfare League, and all money orders or bank drafts be made payable to Mrs. M. A. MacKenzie. All mail will be opened and books shipped at once, with literature for distribution, and the proceeds, less expenses and postage, etc., will be used as I direct.

Thanking you for any assistance you can send, either as a home missionary with allowance of from \$5.00 to \$15.00 per week for expenses, according to time given and ability to work, or as a contribution to the cause. I am, yours to serve in His name.

MRS. M. A. MACKENZIE,

Field Superintendent of the Social Welfare League
3 City Hall Ave., San Francisco, Cal.

A PRACTICAL PHILANTHROPY

Prevention is Better Than Cure

The Social Welfare League, an organization for the suppression of vice, the extension of temperance and the annihilation of the cigarette, carries on an active educational campaign by means of addresses in the public schools, clubs, churches, and other places; publishes a monthly magazine—The Shield—and distributes a large quantity of literature, containing valuable information for parents and teachers; instruction, counsel and warning for the young.

One of the most practical of the varied activities of the League is the establishment and maintenance of Welfare Refuge Homes, for worthy girls and women, who are homeless, temporarily sick or convalescent, out of employment, or in need of help of any kind. The Refuge Home in San Francisco, 1657 Hays street, known as the Girls' Welfare Home, has been in successful operation for over two years, during which time it has taken care of an average of some 157 girls and women a year, giving them shelter, food and raiment; the comfort of a real home, administering to their immediate needs, tiding them over the hard places of life and securing for them suitable employment. In this and various ways the Home is preventing the downfall of many a girl, making her economically independent and self-reliant.

Efforts are now being put forth for the establishment of a Refuge Home in or near Los Angeles to be conducted along the same practical lines as the Girls' Welfare Home in San Francisco.

Your Cooperation Solicited

We solicit your cooperation for our educational and philanthropic work. We need funds to continue and enlarge the work in San Francisco; especially in view of the approaching Panama Exposition. All persons desiring to assist in this work should remit direct to the treasurer, Mrs. Webster Wilbanks. Persons desiring to assist the educational campaign and the establishment of a Refuge Home in Los Angeles should remit to EDUCATIONAL HEADQUARTERS, POMONA. Address Clarence E. Webb, superintendent, 645 North Caswell street, Pomona, California.

N. B.—All persons subscribing \$1.00 or more receive the Shield for one year, and are thus kept informed of the entire operation of the League.

THE CAUSES OF DELINQUENCY AND DEPENDENCY

By JUDGE CURTIS D. WILBUR

The causes of delinquency and dependency of girls are, first, careless, ignorant and wicked mothers; second, increased facility for misconduct offered by motorcycles, automobiles, dance halls, cafes, rooming-houses operated by careless and indifferent, wicked landlords and landladies, and third, vulturous scoundrels who prey upon baby girls, and libertines of apparent respectability.

Perhaps the greatest danger to young girls is from members of their own sex. Girls are so frequently warned against young men companions that it is doubly important that it should be known that a large proportion of the girls that are lured into evil are lured by girl companions or women, whose persuasion to "be in it," persuades the unsophisticated to her ruin.

It will be impossible to give the countless ways in which girls may be misled by girls. Be as careful, therefore, in the choice of girl companions as in the choice of male friends.

I believe that a certain type of sporty young men, in whose company the girl might be safe from seduction if alone, consider the fact that the girl is in the companionship of a known fast woman to be a sort of invitation to them on the theory that birds of a feather flock together. To repeat, therefore, the companionship of a bad girl or woman is doubly disastrous, in that it is a sort of an invitation to the fast

young man, and in that bad woman he has the most dangerous sort of a confederate. Or, to put it still differently, I believe that a bad man appreciates the virtue in a girl or woman much more than a bad woman.

Some mothers think that the fact that the companion of the girl is a married woman is a guarantee that all is well, and allow their daughters to stop out all night at the home of the married friend on that theory.

I can only say that this is no guaranty at all. Marriage may mean that the woman is "wise," but not necessarily that she is either good or virtuous. This fancied security may only make more easy the approach of the villain.

Many an innocent girl has gone on a "joy ride" and returned despoiled of her virtue. If there was force or coercion she cannot establish it in court, save in rare instances.

But let it be understood among the wicked of the community that it is the intention of the authorities to protect girls under 21 at all hazards, and there will be a falling off of some of the damnable forms of pleasure that are wrecking the character and the health of young girls and thereby jeopardizing and handicapping the generations yet unborn.

It would make the blood of any decent man boil to look over the records of our county hospital. Even if the man be a bit of a rounder I believe that he will hang his head in shame and perhaps no more imperil his health, as well as the soul of himself and another.

The judgment of Christ on such a man as would rob the cradle to fill the brothels is that "it is better for such a man that a millstone be hanged about his neck and that he be cast into the depths of the sea." Virtuous men are the best insurance of virtuous girlhood.

If we are to have safety with liberty it will be because we make the concern of all that there shall be purity of thought and act among men.

There will be no plot or plan for the downfall of virtuous woman, if there is no debauched manhood. When we talk of the segregation of evil let us include in our plans the male prostitutes, and then when they all get together perhaps the God who loves man and who destroyed Sodom and Gomorrah will aid us with our plan for the virtue of the commonwealth by sending more fire and brimstone.

Unfortunately there are some good mothers that think that ignorance is synonymous with innocence. They rejoice in the fact, as one woman expressed it to me:

"A year ago my daughter was as innocent as any girl could possibly be—she didn't know nothing about anything."

Yet this poor, "innocent" 16-year-old Sunday-school girl had been brought into court from one of the worst houses in San Bernardino, whither she had been beguiled by a man and a woman who had learned of her undoing by a cigar stand proprietor who had induced her to take a ride with him instead of going home from Sunday-school.

A mother might as well brag about the innocence of a son who would sit and smoke on an open keg of powder and fleck the ashes into the powder. Ignorance is not innocence, but rather a thief that may rob innocence of virtue.

Why do we not realize that sex attraction is the most important thing in the world, without it the world would perish in a generation, and guide and guard our children from the things that will mar and perhaps wreck the whole life.

At all hazards the confidence of girls and boys in the mother should be cultivated. Let parents teach their children that the more shameful their experiences may be the more important to confide them in the parent. Let mothers and fathers heartily cooperate with those that are trying to better the condition of girls and to help the daughter.

The mother that takes for granted, as many mothers do, that her daughter will not and cannot do wrong, may cease to exercise that eternal vigilance that is the price of liberty—and the guardian of virtue, and thus pave the way for wrong-doing.

Chance acquaintances, introductions by other chance acquaintances to careless mothers, may readily provide an opportunity that cannot be guarded against. Perhaps the worst thing about the public dance, the roller skating rink, the music hall and the cafe is this opportunity.

What mother is skillful enough to circumvent the "liar in wait," who has fortified himself in the interest or the affection of the girl who "can't see the

harm," and replies to every argument that the experience and the fear of the mother dictates, "Why, all of the girls do that," "I don't see why I have to be different from all of the other girls," "Why, mamma, I know she is a good girl," etc.?

A limited circle of acquaintances, of known character and responsibility, is, of course, the best protection for growing girlhood. But how is this to be brought about?

By keeping the girl busy with schools and school books, music and music lessons, good books carefully chosen, that will meet the demands of a romantic turn in the girl; home duties that are plentiful enough where there is a large family and comparative poverty.

Caring for the brothers and sisters as they grow up serves to balance the chance of the poor and the rich girl. It will be noted that I am assuming that the families of the rich are small and of the poor frequently large.

If only a girl can be happy in her home tasks, in her books, and in her school, and leave untouched the theater, the after-theater party, the matinee, the lure of the streets and of the passing show until judgment has matured, our girlhood would be safe.



HOW TO PREVENT THE TRAFFIC IN GIRLS

By JUDGE CLAYTON HERRINGTON

Formerly of the U. S. Department, of San Francisco

Obviously the answer to the question of "How to Prevent the Traffic in Girls," is to remove the cause or causes of commercialized vice, prostitution, the social evil, white slavery, different words meaning the same thing. What is the cause—the real cause, in the sense that were it absent the result could not follow?

There is but one: The voluntary profligacy of men, willing to secure the supply of women which age-long economic subjection constrains the vast majority of their sex to furnish.

To remove this cause requires a radical, possibly a fundamental, change in industrial conditions, and a no less radical change in the attitude of men toward women.

It should be borne in mind that prostitution means indiscriminate relations by women with men for hire. This definition excludes irregularities between the sexes outside of marriage, where the object is not pecuniary advantage to the woman. Such acts are immoral but they are not prostitution. While some, relatively few, enter into such relations from motives other than pecuniary, the vast majority will not and do not; that maternal instinct, that master passion of the human heart, will prevent it, mere emotional preferences will prevent it, and nothing less powerful than actual necessity for the means of livelihood can overcome that instinct and preference.

The difference in view-point between men and women is not because of natural qualities or passions, but because of the different education of each sex. For centuries the girl has been told "You must not," the boy has been told "You may," and from this has arisen the conception of masculine privilege in these matters—a privilege which lies at the root of the hateful doctrine that it is a "necessary evil" for men to debauch women, if only they are willing to pay for it.

The recognition by men of a single standard of morals—our Lord's standard—which has become the woman's standard, and the industrial change which will free women from economic slavery, may be yet far from us (although perhaps not so far as many think), but in the meantime the degrading traffic in women goes on.

What can we do now to suppress it? That is the practical question for us today.

Leaving to our Lord's own good time the moral regeneration of man-kind, and to the slow but sure social forces the economic independence of women, we can do much to prevent the traffic in girls by protecting the girl who needs, and that is what the Social Welfare League is trying now to do.

It will give the homeless girl a home, the friendless girl a friend, the unemployed girl employment, the unprotected girl protection—these are the ends. Refuge homes, vocational schools, employment bureaus are some of the means. Thousands of young women will come to the Pacific coast in the next

twelve months, and many of these will remain with us. Innocent and pure as are most of them, there will be some who have "gone wrong" or who may be driven thitherward by poverty, and these will need special care.

Ere long, all the arts and sciences that promote and embellish civilized life will be displayed here. The skill of the inventor, the taste of the architect, the genius of the sculptor will have been brought into requisition to show the world of what power and of what beauty San Francisco is possessed; and within the very shadow of the building that will enclose that display will lurk the poor, painted, lost harlot, will walk the innocent young girl who may be destined to succeed her, will prowl the unspeakable white slaver who will lure her, and the average young man willing to seduce her.

We appeal to you, fathers and mothers of California, to vow that this shall not be, and to do for the stranger within the gates what you would have done were it your girl who was far from home, perhaps friendless, perhaps penniless, fighting with desperate courage the evil things that would ensnare her soul.



REMEDIAL FORCES WHICH WILL PREVENT THE TRAFFIC IN GIRLS

By REV. EDWARD A. TABOR
Author of "Danger Signals"

A NEW day is dawning. The old world is awakening to the light of a new glad day of millennial glory that is being ushered in through the remedial forces of publicity by the pulpit, platform and press, whereby national and state vigilance associations of various kinds are covering the nation and reaching around the world in heroic efforts, as never before in the world's history, to safe-guard our girls against the white slave traffic, and to uplift our boys through the ideal standards of life for their guidance.

One of the most far-reaching and practical movements for the dethronement of the forces of immoral darkness is to be found in the attitude of our Congress in grappling with the white slave problems through the appointment of a special committee from the emigration commission to investigate the whole question of the white slave traffic as it relates to the importation of girls and women into this country for immoral purposes, an outline of that great report by Congressman W. P. Dillingham, as chairman of the committee of investigation made through the emigration commission to Congress. Another mighty force grappling with this monster of commercialized vice, is the International Y. M. C. A. as it girds the world through its social hygienic departments of education and moral uplifts to young manhood through its diversified forms of lecture courses and

educational classes. Then in cooperation with the Y. M. C. A and Y. W. C. A. has come to the front that world-wide movement known as the Traveller's Aid, a great non-sectarian protective organization to safeguard travelers, particularly women and children, who by reason of inexperience, ignorance, illness, infirmities or other disability are in need of assistance; and among no classes are these principles of protection, as taught by the Y. M. C. A. and the Traveler's Aid, being put into force of practical every-day helping hand than among the 500,000 Gideons, that vast army of noble-hearted, manly "Commercial Men" who are pushing forward the commerce of this nation from state to state and "into regions beyond." Through these organizations, especially the "Gideon" principles, they are being so environed at every step as to develop them into Heaven sent agencies for the protection of women-kind, as they would protect their own mothers, wife or sisters. To such an extent has this sentiment grown that any man on the road who is known as a debaucher of women is tabooed as a moral leper, and the business men are closing their doors in his face.

Next in importance of remedial forces in the rescue of our girls is the World's Woman's Christian Temperance Union, which has been organized around the globe and through their forty departments of Christian work are doing a mighty service towards ushering in the millenium. Their best work being their educational propaganda which has put Scientific Temperance Instructions into the school curricu-

lums of nearly every state in this Union, and the nations of the globe. In keeping with the W. C. T. U. work and largely brought on by and through them is the rapid enfranchisement of women to the ballot, and close akin to this right of the ballot which is being given to women, is the rapidly growing forms of club life among women, whereby they are being broadened and educated to a realization of their social and patriotic responsibilities, and especially are being made alive to their duty in the work of protection for their weaker or more unfortunate sisters.

One of the most uplifting and purifying influences in human society today is the trend toward high ideals for men as well as for women. Through the churches, the clubs, the public press, and especially among the great magazines of the world, the clarion calls for idealism through healthy, pure living, honesty and pure nobility of purposes. The true eugenic basis of marriages is being promulgated. In a clear and unmistakable voice the cry of the world is "Down with the double standard;" a white life for man as well as for woman.

As a culmination of all these forces has come into existence, the SOCIAL WELFARE LEAGUE, which aims to prevent the traffic in girls, through sermons, lectures and addresses and the dissemination of carefully selected literature, teaching the laws of health, heredity and practical race culture, through physical, mental and moral purity for individuals, homes and schools. A most important department of this organi-

zation is the "Home Culture Circulating Library Department," which has been originated and worked out on a beautiful and practical basis by Mrs. M. A. Mackenzie as a result of many years of service along educational, literary and rescue lines of work. In harmony with this work for the home and the people who are able to live in homes is the refuge side for those who have no homes, by establishing and maintaining in every city "Welfare Homes," for low-salaried working girls and women without an income. To furnish and maintain these homes with the real comforts of home life for these low-salaried working girls and women, or those temporarily stranded and therefore in danger from white slave hunters; is practical philanthropy that enables recipients to maintain their self-respect by contributing for support of future inmates when positions have been secured to make them able also to extend the helping hand.

THE PERFECT WOMAN

A book beginning with the maiden approaching marriage, gives full and complete information of the mysterious and complex matters pertaining to the laws of development. Everything a girl should know. No truth is ignored, yet it is presented in language so chaste and pure that no one can take offense. It is also a complete medical guide for the various diseases of women and children, telling how to avoid as well as cure. Fully illustrated, beautifully bound, containing nearly 600 pages, it sells for \$1.75 post paid. Seven chapters on love and courtship, as a preparation for parenthood and a happy married life. Send orders to the Social Welfare League, 3 City Hall Ave., San Francisco.

CAPITALISM AND COMMERCIALIZED VICE

By J. STITT WILSON

The trade in prostitution in Chicago alone amounts to \$15,000,000 annually. Samuel H. London, expert of the Federal Department of Justice, declares that 26,000 of these women in this country are supporting 6100 men. More men in the United States Army are afflicted with venereal diseases than in any army in the world; and more thus diseased than from all other important diseases combined.

Added figures are unnecessary. The poor girls thus sacrificed to vice in this country in such increasing proportions, number hundreds of thousands. Venereal diseases sweep like a tide up to every doorstep. A moral palsy follows in the wake. The big cities are not the only places of horror. Little towns in California can make a display of this tragedy rivaling the Barbary Coast. Not in extent, but in awfulness.

President Elliott of Harvard says: "We have got to remove this evil, or the country will not be ruled by the race that is now here. The family life of the white race is at stake."

In the light of the awful extent and tragic consequences to every human soul, to every family, and to the nation, we dare not stop at "clean-up" spasms, and crusades with doubtful motives. "Cleaning out" "Barbary Coasts" will not remove the evil. We dare not imagine that by harrying the lives of these poor unfortunates, changing their addresses forsooth,

and sending them helter-skelter up and down our streets, we have even touched the problem.

And now just as straight as I can shoot I will let my arrow fly from my tense bow and taut string:

Gentlemen of the pulpit and the press, the college and the workshop: This commercial vice, this wholesale debauchery of women, this unspeakable plague, this cancer that you are spending your idle and tantalizing quackeries upon, this traffic in the bodies and minds and souls of women, is one of the red-ripe fruits of your accursed capitalist system of industry, which sits in unaffrighted peace in every great church of the land, and eats and drinks the sacrament of Christ without a single qualm of conscience.

But this market for women's bodies, and this vast army of women for that market, this black hell-hole, cheek-by-jowl with your prodigious products of labor and your mighty magic of machinery, this steady stream of girls and maidens from ten thousand homes through your factories and stores and shops to the brothel—this wholesale trade in women—this, in God's name! for man's sake I tell you, is the rotten pus running out of your respectable, legalized, church-sanctioned, capitalist system of industry.

The old rule holds. "By their fruits shall ye know them." The Barbary Coast is the rotten fruit of this rotten capitalist system. Dare you strike at the root of that tree?

The Barbary Coast is only one small plague spot among many in a barbarous land of social injustice

and economic iniquity. At the door of this legalized capitalism I lay the crime of this social rape of woman in the twentieth century.

This capitalism is a vast respectable gamble with the land and land values—the only source God gave the human race for life and freedom. The land you gamble with for profit.

This capitalism is a vast legalized control and monopoly of the wonderful machines God gave the human race to lighten their burdens and to free the soul. These gracious mechanical gifts you monopolize for profit.

This capitalism is a colossal theft of the product of labor from the hands that create it. A legalized theft of "clean profits by clean business men."

The upshot of this gamble with land, this monopoly of machinery for profit, this legalized robbery of the common people, is a perfect nightmare in the struggle for life on the part of the great masses. Men, women and children battle for mere existence in the presence of limitless abundance, an increasing agony of toil and trouble, of labor and despair.

And into this mill of the Mammon-Gods we have poured our millions of girls. And one of the grists of sound is the horrible tragedy of commercialized vice. Our little girls are caught in the meshes of this system and they never return.

Capitalism—the present world-carnival of profits—profits out of the bodies and bones and blood of human beings—strikes and strikes brutally at the three weakest spots of the race-life—childhood and

old age and the growing girl on the labor market. And Barbary Coast is but one final commercial product of the barbarous system after it has struck its hardest blow at the worker, his home, his family—and at last—at his daughter.

I challenge you, men of the press, of the pulpit, of the college, and of the workshop, to a crusade against your barbarous capitalist system, that is making a barbary coast in every city of the land. Will you dare attempt to cleanse the inside of this "cup" of iniquity?

WOMAN'S BALLOT AND RESULTS IN CALIFORNIA, 1913

Extracts from California History of W. C. T. U.

THE W. C. T. U. of California for years have worked for the protection of girls, which culminated in the red light and abatement bill becoming a law April 7, 1913. With a unity of purpose, the newly enfranchised women worked untiringly for its passage. "The Women's Legislature Council," organized to watch proceedings at the Capitol, sounded the alarm from their headquarters where conferences were held and information sent out to keep the public informed of the situation.

Seventeen amendments to kill the efforts of the bill were fought to a finish and the bill finally passed in exactly its original form through the valiant services of woman's united efforts.

Mrs. Doreas J. Spencer, in her history of the W.

W. C. T. U. of California, gives an account of how the work was done, and says:

'Never before were legislatures so besieged with letters and telegrams, for never before had there been a constituency of women. Men have reminded their friends and foes alike would be remembered for their attitude regarding the bill, and men once opposed to it, declared themselves compelled by their supporters to vote for it. One said, 'I might as well be killed by the Royal Arch (The Liquor Dealers' Association) as by the women. I'll stand by the women.' This was an invincible argument.'

The law would have gone into effect August 10th next for the Royal Arch, under the name of the Property Owner's Protective Association, circulating a petition for a referendum. This was done to enable the syndicate of vice to continue its deadly work (for profit) in the traffic in souls until November, 1914, election, when it will be decided whether the law remains and the Red Light districts are closed or are permitted to keep open house to demoralize and disease men and keep up the demand of the traffic in girls.

The "Age of Consent," for which the W. C. T. U. began to work in 1887 was done quickly and quietly proposed of without women's request, and other reform measures, any one of which would have been at our previous session considered worthy of all praise, have adopted now almost as a matter of course since women were an integral influence in legislature. A bill for Equal Guardianship of Children, one holding

the fathers of illegitimate offspring responsible for their support, an appropriation to establish a Girl Training Home, Minimum Wage for Women, Extension of the Eight-hour Law to Women, Marriage Examination, and other good bills, became laws.

At the state headquarters of the W. C. T. U. representatives of the Federated Clubs, Church Federation, Civic League, Mothers' Congress, Anti-Saloon League, Sunday School Association, and several other organizations and individuals held a meeting and planned a campaign in San Francisco to cooperate in support of the Red Light law under the referendum.

Following the International Christian Endeavor convention in Los Angeles in July, the Prohibitionists held a meeting to consider the advisability of opening a campaign to close the saloons.

In November a federation of all reform forces inaugurated the "Dry Campaign," which will all work to sustain the Red Light and Abatement Law. Victory to both is sure if the same enthusiasm continues that secured the largest petition in the shortest time possible to get the amendment to abolish the liquor traffic.

The fight is on, the battle between the forces of righteousness and the Royal Arch, with its corrupted White Slave trade, will grow fiercer and fiercer as election draws nigh and the question is settled right.

The "California Voice," weekly, \$1.00 per year and "Shield," official organ of the Social Welfare

League are on the advance firing line. Something
doing aside from making preparation to entertain
the world in 1915. The moral elements are working
to have a clean state against great odds.

Extracts from Team Work of California Women Voters

By ALICE PARK

California has facts to take the place of old the-
ories, hopes, and prophecies.

California has proved that the vote is an instant
educator of each person who holds it.

That women voters study causes.

That women learn quickly to join together to pro-
tect all women and girls.

There was one bill passed by the California Legis-
lature in the spring of 1913 which went by the name
of the woman's bill, although scores of bills were
supported by women.

From all over the state came the demand of the
women voters that the red light injunction and abate-
ment bill be enacted.

The bill, while pending in the Legislature, was op-
posed by all the allied vices, by owners and land-
lords of houses of prostitution and low dance halls,
by liquor men, gamblers and dealers in sex slaves.

In a discussion of what is called "the white slave
trade," San Francisco is the most conspicuous part
of California. It has not only the vice district of a
city of 400,000 people, but it is one of the Pacific
ports where girls from the Orient are landed,
hidden, enslaved and sold.

The name "white slave traffic" is not a correct name. White, black, yellow, brown and copper colored women are in demand. It is a sex slave trade, and has no limits of color, race or country.

San Francisco carries on city regulation of prostitution and has a segregated district (May, 1913).

San Francisco fought the new legislation. It was carried by California as a whole.

The red light injunction and abatement law provides for a quick injunction against the owner of a house used for prostitution, a quick trial, and a quick abatement of the nuisance. The new law does not concern itself primarily with the arrest and punishment of the prostitute, nor even of the person who hires the house, but it calls the owner of such a house before the court. On proof and conviction, the house is closed for one year, thus destroying the rent and striking at the profits of owners of vice property. A segregated district is an impossibility.

The complaint may be filed by any citizen, and an injunction served promptly, the trial follows without the old delay and postponement and disappearance of witnesses.

The house may be reopened only when the owner puts up a bond equal to the value of the property. Such bond to be forfeited if the house is again occupied by prostitutes.

So far as one state can strike one blow at the cause of the world-wide social evil, California has aimed a blow at the cause,—the enormous monthly profits of vice districts.

This same bill failed of passage in the previous Legislature, having at that time the support of a minority of men legislators and men voters. In the spring of 1911 women were not voters, and only a small percentage of them knew of the introduction of the bill or of its failure.

In 1913, the bill passed the Legislature by a sweeping majority. The difference was due to votes for women. No one in California would deny this fact. In the Legislature men did all the voting, but they acted in response to a united demand of women voters. The women educated each other, and they carried on a great campaign of publicity.

A Judge Recalled

The recall of one corrupt judge in California was a more important event than would be at once apparent. It had long been the habit of judges to name low bail for men accused of sex crimes against women and girls, and the men promptly jumped their bail.

An offense against two young girls, and the naming of the usual low bail, aroused the voting women. They forced a recall election which not only removed this one judge, but compelled all the other judges to name suitable bail, and bring offenders to trial. In this recall election the women learned that an attack on one corrupt judge touched an intricate system of vice and corruption. The campaign was one more educator for women.

The age of consent was raised from 16 to 18 years, and the penalty for rape increased by the Legislature of 1913.

Minimum Wage Commission

California studies not only the social evil, but the causes of the social evil. The discovery was made again that economic causes lay at the root. The discovery was made again that girls and women were not paid a living wage for what is called "honest labor."

Hand in hand with the new red light injunction and abatement bill went a bill creating a minimum wage commission. It was wonderful that this was done at once, without preliminary committees to investigate and report in two years. California has a minimum wage commission with power to act.

All countries and states are stirred by the new publicity regarding commercialized vice, the business of creating and increasing vice, the heaped up profits of vice districts.

All countries are stirred by proof of the world organization of those who deceive, steal, and sell girls and women.

All countries are stirred by the alarming statistics of the extent of venereal diseases and the universal danger of infection.

But there is the greatest possible difference between possessing all this knowledge and no vote, and possessing it plus a vote.

There is the greatest possible difference between the days before women wake up, and the days when they are awake. The vote wakes women up, educates them, leads them to join hands.

The team work of women is a great new power, good for women and good for the world.

COMPANIONSHIP AND THE GIRL PROBLEM

By MATILDA VANCE NEWMAN

THE desire for companionship is strong in every normal human being. The need for intimate sympathy and fellowship is as extended as civilization. There is nothing else that makes life seem so rich and full and so well worth the living as daily association with congenial companions.

The unsatisfied longing of the social nature causes many a girl to go astray. The utter loneliness and sadness that come into the life of a young person who is without friends or some one to love can not be realized by any one who has not had the experience. It is not natural for a girl to live without love, or companions near her own age; if she does not have these at home and under the right conditions she is easily led into temptation by others who seem to supply this longing of her heart. And especially is this true of the girl who goes from the country or small town to the city to engage in work or study.

Mr. Simms, United States District Attorney, in an article on "Why Girls Go Astray," says: "No human being, it seems to me, is quite so lonely as the young girl from the country when she first comes to the city and starts in the struggle of life there without acquaintances. All her instincts are social, and she is, for the time being, almost desolately alone in a wilderness of strange human beings. She must have some one to talk to—it is the law of youth as well as the law of her sex to crave constant com-

panionship. * * * When she comes into the city her innocence, her trusting faith in humanity in general, her ignorance of the underworld, and her loneliness and perhaps homesickness, conspire to make her ready and an easy victim of the white slaver."

A lonely girl, a neglected girl, is easily led into sin when the temptation offers, and especially is this true during the adolescent period. But even a girl who is more mature, and who is seemingly settled in character, and who has never gone astray, can sometimes be led into wrong doing if the temptation comes when she is lonely and apparently forsaken.

There is nothing we desire so much, and this desire increases as the years go by, as companionship and some one to love and some one to love us. There is a social element in our nature which must be more or less nourished or we feel the loss just as we feel the loss of food. And at times this social side of our being, when left too much alone, cries out for companionship with all the longing that the starved child cries for food.

How often we see a good capable woman marry and cling to an inferior, worthless man. Is it for the support he gives her? She could provide better support for herself than he does for her, but the longing of the heart for human sympathy is so strong that it causes her to endure his worthlessness for the sake of companionship.

I once knew a young woman who had been the most beautiful and popular girl in the neighborhood. She was a minister's daughter and came from one of the first families of the county. But she was

astray, when about eighteen, by the man to whom she was engaged; and he left the country rather than marry the mother of his child.

I remember well the sadness of it all. The poor girl remained at home until the babe was a year old before she could muster up sufficient courage again to show her face in church. But she was so lonely she could endure it no longer. And when she did come, she, who had been so popular with all the young people, was shunned by every one.

In two or three years, through sheer loneliness and desperation, she married a worthless fellow, who lived with her about a year and then left her with another infant in her arms. I saw her and talked with her after he had deserted her; she had aged twenty years during the past few years of her trouble.

Now why should a woman's whole life be thus withered and blighted just because she has made the same mistake that perhaps the best of women would have made under similar circumstances.

This question of companionship, it seems to me, is one of the most difficult phases of the girl problem to solve. And how is it going to be solved? Of course it must be worked out largely in the homes. Girls must have the craving of their social nature more or less gratified, and if it is not done in a natural, legitimate way it will be accomplished by some other means.

If parents love their children, and if brothers and sisters love each other, and if this attachment is manifested as it is in a normal family, this will

largely satisfy the desire for affection and comradeship, which every girl as well as every boy feels. But where the father drinks, and maybe the mother drinks also, or perhaps has to go out and work to help support the family, what else can we expect but their children will go wrong? The wonder is that they do not go faster than they do. But sometimes the father does not drink but provides a good living and the girl of a respectable family is led into wrong doing. Still, in respectable families there is often that lack of love and sympathy which should exist in every home; and the girls and boys in such cases are easy victims of temptations from without.

A girl who is neglected at home, who is mistreated and denied the little kindnesses that are hers by right, is liable to fall in love with any man who is good to her, who gratifies the natural craving of the human heart, which should be satisfied at home.

As an illustration let us take the case of a girl who ran away from home to marry a Japanese. I will not give the names, but the papers were full of the story at the time. Now I fully believe that the girl's father was to blame for it all. It so happened that she was under my care almost constantly while under arrest. She was a good girl, an attractive girl, and an intelligent girl, yet she was deeply in love with the Japanese; there was no question as to that.

* She said that her mother was dead and that her father was unkind to her. She also told me how kind the Japanese had been to her during the past two years; how he had purchased things for her that she needed, looked after her welfare, and won her love.

The elders of the church to which she belonged saw the account in the papers of her elopement and came to talk with her. They labored earnestly with her and did all in their power to dissuade her from committing such a heinous offense as the marrying of a Japanese. But they could not move her. She told me afterward that she would rather die than to give up her Japanese lover.

Now it is not according to nature for a woman to become enamored with a man of an entirely different race; and when a girl falls in love with a Japanese there is something radically wrong in her home life. But the soul hunger that comes to the lonely, neglected woman is so powerful, the craving for love and sympathy gets such a hold on her that she often reaches out and accepts the first man who can give her that love and companionship which are dearer to her than life.

But especially in the cities and large towns, all the affection and tender association that are found in the most ideal families will not always shield the girl from temptation. She is meeting others of her own age continually—at school, on the street, and wherever she goes. And how is this to be regulated? Only by wise home training and influences, and the providing on the part of parents for their daughters to have suitable associations in their own home, and at places of amusement where they can meet one another and their boy friends in the right way and under normal conditions. Girls do not of intention choose bad associates; nine out of every ten girls want only that which they are entitled to—good, congenial girl and boy friends.

Mothers and fathers should know whom their daughters associate with and should make these friends welcome at their home. Mother and father and daughter should be such chums and confidants that the daughter would rather go to her parents with any secret or trouble than she would to her girl or boy friend. But this is going into the home life, which is even more far-reaching than that of the girl, for it involves both the girl and the boy problem; and when the home problem is solved every other problem will be solved.

Do we not all know that ninety out of a hundred women are the product of their environment? Do we not know that our daughters will be just about what their environment makes of them. And do we not also know that it is largely our power to make that environment good or to make it bad? Little comparatively can be done for the girls who have already gone down into the depths of sin, yet all should be done that can be to help them to reform and to lead better lives; but the most effective work that can be done and the work that will yield the greatest results is to abate the conditions that make it so difficult to live a chaste, innocent life. And this is a work in which every father and mother and every lover of humanity can have a direct part. We should go to work earnestly to remove the conditions that make it possible for so many of our girls to go into a life of shame.

[Mrs. H. V. Newman, a graduate of Stanford University, was for many years a teacher and worker in prison, rescue and juvenile courts with delinquent girls.]

THE WHITE SLAVE TRAFFIC FROM A SCIENTIFIC POINT OF VIEW

T. D. CROTHERS, M. D.

Hartford, Connecticut

White Slaves are the distinct products of conditions, and growths, following the same lines as seeds that produce plants, fruit and flowers. They are products of heredity and training, following laws of regeneration, with absolute certainty. They are reversions back to the primitive races of barbarism. Parents who bring into the world children, defective and degenerate, and make no effort to improve their condition, and think their duty is done when food and clothing are furnished, are the vandals of modern civilization. Parents who, through carelessness and ignorance, neglect to give the proper direction and training to the minds and bodies of their children, and who allow them to grow up dwarfed, perverted and finally become submerged into armies of degenerates, are committing unpardonable crimes. Fifty per cent of this most pitiful army of men and women, who are termed sexual degenerates, come from ignorant, defective and diseased ancestors. Seventy per cent are the direct result of faulty surroundings, faulty training, absence of culture—not school training, but home-culture that develops the best of life.

Ten per cent appear to be wrecks from external conditions. There is no accident or chance in the growth and development of this great army of human derelicts. They are ignorant of the very first principles of life and have no conception of where they

are, what they are here for, where they are going, and what life means.

The great problem here in America is of present conditions and how to remove them. The white slaves need to realize the possibilities of a larger and higher growth. They need culture that they can apply in their own lives, to divert the energies and put them on a higher plane of active usefulness. Exhortation, threats and punishment are not remedies, but in most cases intensify the suffering and increase it.

The time is coming when these unfortunates will be housed, segregated on farms in the country, under conditions of higher and more rational life. Many experiments along this line, on a small scale, have proved the practical character of this work.

The slave traffickers are criminals and should be treated with great severity. They are not entitled to the liberty of a freeman, but should be housed and put away with the army of dependents and made to earn their living under the control and direction of others.

The poor white slaves need help, protection and direction, not punishment in the sense of suffering. They are profoundly ignorant of their inheritance and defects and need to be taught. They are the unfit, the crowded out, who need the helping hand to raise them to the levels of higher life. Like the sumptives they need hygienic treatment, mental instruction and direction for their thoughts and conduct.

It is not difficult to isolate and separate them from

are the world. It is not impossible to make them self-supporting and find positions for them where they can make the world better and do something that will develop new energies and new impulses. These are realities, which are already assured.

Science teaches that parental training and environment can develop strength and power that will make the difference between a failure and success in life; that moral palsy is a product of thought, of activity, abnormal and degenerate; of shadowy surroundings, for which parents are responsible.

There can be no possible question but every degenerate woman in the country can be restored and helped to live a different life if she could only be made to realize her condition and capacity to live and love it. Paralysis of the higher moral qualities of the brain is amenable to treatment, the same as paralysis of the nerves and muscles, and in some instances is entirely overcome.

Every advance of science reveals the magnitude of the problem of white slavery and the terrible entailments that follow from it, and every new discovery reveals the causes and conditions which produce the armies of criminals, paupers and defectives, point to causes that can and should be removed and suppressed. It is the same problem seen in the discovery of the causes of yellow and typhoid fevers and their removal and the disappearance of the disease. It is a veritable center of disease both mental and physical, disease that is infectious and contagious and disease that can be removed, from a knowledge of the causes and conditions which foster it.

What is needed today is a new scientific study of the conditions of life and the training necessary to develop a normal control and reasonable recognition of the causes and conditions which destroy life, mar and injure it.

There is not a city in the country that cannot apply the remedies for the white slave traffic in the most effectual way, but there must be an enlightened public opinion, and higher conception of the meaning of life and the power of the human body, when controlled and directed along the best lines.

If parents and teachers would make a special effort to train children to worship the body, in no slavish sense, but in the real veritable meaning of that word which should be to enlarge, develop and train every thought, every impulse and every motive, a new world would follow.

Decorating the body is not training it. Leaving the mind and the brain to feed on the worst possible food that can come from low ambitions or no ambitions and low conceptions of what success and achievement mean, is certain to produce degenerate and defective men and women.

We need a revolution in home life. Fathers and mothers need reforming. Schools need new topics broader and more practical ranges of subjects. They are the sources from which spring the evils of white slaves and slave traffickers.

There is a new day coming, and not far away, when the whole subject will take on a new aspect, and a new educational revolution will stamp out much of the evil of the present

EXTRACTS FROM THE REPORT OF THE IMMIGRATION COMMISSION TO CONGRESS

W. P. DILLINGHAM, Chairman of the Committee

Introduction

THE importation and harboring of alien women and girls for immoral purposes and the practice of prostitution by them, the so-called "White Slave Traffic" is the most pitiful and the most revolting phase of the immigration question. It is in violation of the immigration law and of the treaty made with the leading European powers. This business has assumed large proportions, and it has been exerting so evil an influence upon our country that the immigration commission felt compelled to make it the subject of a thorough investigation. Since the subject is especially liable to sensational exploitation, it is important that the report be primarily a statement of undeniable facts which may form a basis of reasonable legislative and administrative action to lessen its evils.

The investigation was begun in November, 1907, under the active supervision of a Special Committee of the Immigration Commission. The work was conducted by a special agent in charge, with numerous assistants. Several of the agents under various pretexts had to associate on friendly terms with the criminal "procurers," "importers," and "pimps" and their unfortunate or degraded victims, when a discovery of their purposes might have resulted in their murders. Special information has been secured from men who had themselves acted as keepers of

disorderly houses, from physicians who had practiced in them, from women who had formerly been prostitutes, and from those who had been brought into the country for immoral purposes. The investigation has covered the cities of New York, Chicago, San Francisco, Seattle, Portland, Salt Lake City, Ogden, Butte, Denver, Buffalo, Boston, and New Orleans.

Some Tangible Results

It has been a source of satisfaction to the commission to know that while the purposes of the investigation have been primarily to secure a knowledge of conditions on which to base legislation, nevertheless, it has been possible to use these facts that justice could be meted out to some of these nefarious offenders, and that results have been secured of a substantial value, correcting some of the evil conditions which they have discovered.

The reason for the business is strictly foreign commerce for profit. Although many of the girls are brought here innocent, betrayed into a slavery rigid in its strictness and barbarous in its nature, the prize offered to the victims is that of higher wages, better economic conditions, but the persons chiefly responsible for the development of the traffic are not the women themselves, but the keepers of houses.

The nature of the business precludes exact statistics regarding the traffic, as to the number of women imported or the number of importers. The numbers imported runs well into the thousands each year.

The recruiting of alien women or girls to enter

the United States is carried on both here and abroad. The procurers with cunning knowledge of human nature, play upon the weaknesses of vanity and pride, upon the laudable thrift and desire to secure a better livelihood, upon the praiseworthy trust and loyalty which innocent girls have for those to whom they have given their affections, even upon their sentiments of religion, to get their victims into their toils, and in pursuit of their purposes with a cruelty at times fiendish in its coldness and brutality, they exploit their attractions to the uttermost. If the woman is young and affectionate, as often happens, the procurer makes her acquaintance, treats her kindly, offers to assist her in securing a better livelihood. Her confidence and affection won, she is within his power, and is calculatingly led into a life of shame. If the procurer is a woman, the innocent girl is usually promised pleasant work for large pay.

Importation

To secure entries into this country contrary to our law, these immoral women, or the deluded innocent victims of the procurers, are usually brought in as wives or near relatives of their importers. If they come with women, they are represented as either their maids or relatives. On the Pacific coast, San Francisco and Seattle are the chief ports of entry. Care is usually taken to have them booked to some pretended relative or friend, or to some person presumably respectable, although in many instances of our investigation it was found that these are disreputable places, and the detection of these frauds are extremely difficult.

Most pitiful for the women and most brutal on the part of the men are the methods employed for exploiting these women imported contrary to law, both those coming willingly to live a vicious life, and those lured into the country as innocent girls, by deception, and by their affections. With rare exceptions these innocent women imported into the country, are brought into association with men, whose business is to protect them, and who frequently, if not usually, make it their business to plunder them unmercifully. Many times even the administration of the law has seemed to drive the girls for protection and care into the clutches of the pimps, who, as the price of their care take all their earnings. And now this system of subjection to a man has become common, the procurer or the pimp may put his woman into a disorderly house, depriving her of her earnings by sharing profits with the "madam." He may sell her outright, or he may act as an agent for another man. She must walk the streets and secure her patrons to be exploited, not for her own sake, but for that of her owner. If she tries to leave her man she is threatened with arrest. If she resists, she finds all the men about her leagued against her, she may be beaten; in some cases, when she has betrayed her betrayer, she has been murdered. When she is placed in a house she is sometimes kindly treated by her man and the madam under whom she works, provided she is submissive and attractive and profitable. Her earnings may be large—ten times as much in this country as in eastern Europe. She may at times earn in one day from two to four times as

much as her washerwoman can. She generally gets practically nothing. If she is docile, beautiful, and makes herself a favorite with the madam, she may occasionally be allowed dresses, she may wear jewelry to attract customers, but of her earnings, the madam will take half. She must pay twice as much for board as she would pay elsewhere. She pays three or four times the regular price for clothes that are furnished her, and when these tolls have been taken by the madam, little or nothing is left. She is usually kept heavily in debt in order that she may not escape, and besides that her exploiters keep the books, and often cheat her out of her rightful dues, even under the system of extortion which she recognizes. Frequently she is not allowed to leave the house, except in company with those who will watch her. She is deprived of all street clothing. She is forced to receive any visitor who chooses her to gratify his desires, however vile or unnatural. She often contracts loathsome and dangerous diseases, and lives hopelessly on, looking forward to an early death.

Further Results

This importation of women for immoral purposes has intensified all the evils of prostitution, which more than any other cause, through the infection of innocent wives and children by dissipated husbands, and through the mental anguish and moral indignation aroused by martial unfaithfulness, has done more to ruin homes than any other single cause.

Recruiting of immoral women is of far greater significance, though the fact of the violation of our

national laws concerning the importation of alien women and girls, are the facts showing the methods employed and the inadequacy of the law itself to protect our country against such importation. But even before we consider the specific method of evading the law or a discussion of the system used in the exploitation of these women, it is important to understand the way in which they are recruited to enter this country.

To the innocent girl the woman procurer has only the inducement of work and usually of the menial nature, though at higher pay than that to which the girl has been accustomed to at home. In one instance a girl left her home in Europe with the consent of her parents to act as maid to the woman procurer. And there are doubtless numerous instances in which women, sometimes of a better class, such as nurses, are offered good positions at high pay.

The investigation leads the commission to believe, however, that more of the recruiting of innocent young girls in Europe is done by men procurers than by women.

Correspondence captured in raids instituted by agents of the commission shows some of their methods of recruiting that are valuable, "Harno documents."

Far more pitiful, however, are the cases of innocent girls. A French girl seized in a raid of a disorderly house in Chicago, stated to the United States' authorities that she was approached when she was but fourteen years of age. That her procurer promised her employment in America as a lady's maid or

a companion at wages far beyond any that she could ever hope to get in France, that she came with him to the United States and upon her arrival in Chicago, was sold into a house of ill fame. The testimony taken in a typical case in Seattle in 1909, shows some of the methods used in recruiting their victims by those engaged in the traffic. Flattery, promise of work, love-making, promise of marriage to a wealthy person. Seduction without marriage, kind treatment for a month or two, their travel with the procurer as wife, continual deception, then an explanation to a girl of only seventeen of the life awaiting her, which, in her innocence, she could not understand. Then experiences in a house of ill fame in Montreal, the personal brutality, even physical violence, taking every cent of the hard earned money. Transported to Vancouver, to Prince Rupert, to Alaska, and to Seattle, in every city forced to earn money in a shameful life with total earnings of more than \$2,000, none of which she was able to retain. Then released by arrest and in readiness to be deported if only the story of her shame could be kept from her father and mother. This is but one of many such cases.

Those who recruit women for immoral purposes watch all places where young women are likely to be found under circumstances which will give them a ready means of acquaintance and intimacy, such as employment agencies, emigrant homes, moving picture shows, dance halls, sometimes waiting rooms in large department stores, railroad stations, manicuring and hair-dressing establishments. The men

watching such places are usually suave in manners, well dressed, and prosperous looking.

They become acquainted as intimately as possible with the young women who come into the country innocent, then use every conceivable method of betraying them before they are placed in the business, either against their will or otherwise. They enter upon a life of such physical ills, and moral degradation that relatively few find it possible to regain any status of respectability or comfortable living. Here and there the agents of the commission have found one who has been rescued from the slavers, others have gladly abandoned the life, a few have married, but these cases are rare. The usual history is one of increased degradation until death.

It is unnecessary to comment on the ruinous influences of prostitution upon domestic and social life or upon its horrible effects which come alike to the guilty and the innocent. But the horrors of the evil are accentuated and its practices made more terrible in their results by the importation of women for purposes of prostitution with its attendant system of brutal degeneracy and cruel slavery. Both from the investigation of the commission and those of the bureau of immigration, it is clear that there is a beginning, at any rate, of a traffic in boys and men for immoral purposes. The same measure employed for the restriction of the traffic in women should be applied with even greater rigidity if possible in the cases of men. And our laws should be so amended as to apply to all persons engaged in immoral practices.

The need of checking this importation is especially great. The vilest practices are brought here from continental Europe, and beyond a doubt, there has come from imported women and their men the most bestial requirements of depravity. The inclination of the continental races to look with toleration upon the evils is spreading in this country an influence perhaps even far more reaching in its degradation through the physical effects which inevitably follow it.

EXTRACTS FROM "DANGER SIGNALS"

By EDWARD A. TABOR

The most startling peril of our times is that hydra-headed monster known as the "social evil," whose leprous touch and cancerous breath is polluting and poisoning the very atmosphere of every department of our social life through its withering, blighting degradation of manhood, thereby defiling the womanhood of our country.

It degrades the one sex to encompass the shame of the other. It involves the gross surrender of all that is sacred in manhood. It dishonors all that is pure in mother, wife and sister, and it leaves stains upon the body, mind and soul which length of days can never efface.

In the light of this picture, I press the question, is not our social interest imperiled? Is not our social welfare seriously threatened, especially when we view it in the light of the full group of the Damnation Quartette,—tobacco, whiskey, gambling and

licentiousness? These are four links in the chain of enslavement whereby Satan is binding and leading captive at his will the great multitude of our young men, to whom only we can look for the guardianship to our social virtue. Through the first link, tobacco, he poisons and defiles the body, weakens and degrades the mind, excites and stirs the passions. Through the second, whiskey, he enslaves the will, maddens the brain and inflames the passions. Through the third, gambling, he corrupts the conscience, defiles the mind and deadens every noble sensibility. And then through this fourth link in the chain of sin, licentiousness, he enslaves the soul, pollutes the mind and degrades the body by consuming the passions and thereby prostituting the holy functions of God-given manhood to worse than beastly uses.

Thus each of these death-dealing, soul-damning evils has in it some dominant force for evil, which entitles it to some rights of pre-eminence. But all four of them stand linked together through a community of interest, bound for the pursuit of a common end, to-wit: the enslavement of men, and through them comes the debasement of women, the despoiling of homes and the destruction of every sacred bond of human society.

“In getting before us the true merit of this problem, it is necessary that we face the actual realities involved, and not shut our eyes and close our ears to the real situation. Be this our motto: ‘Let there be light.’ Let us see, hear and know the truth at all

hazards. God hath said by the mouth of His Prophet: 'My people are destroyed by lack of knowledge.' Certain it is that the indifference and seeming deadness of the Church to the ruinous, blighting customs so prevalent among our young men, is chiefly because the real facts are not known: indeed they are seen and felt by comparatively few. Could our Christian men and women be brought to a realizing sense of the many social evils; yea, ruinous corruptions, which secretly thrive among our young men, they could not rest in supineness; they would be set on fire with such earnestness as would compel them to cry aloud, until public sentiment was aroused, and, 'public sentiment is only less mighty than Omnipotence.' 'Once they distinctly see them,' as has been well said, 'they will feel them, and when they feel them, then will they bestir themselves to remove them.' "

"The history of all reform shows that no iniquity has even been subdued until the facts connected with it were torn from their secrecy, and laid open to the gaze of the world."

Yes, the prayer of Ajax should be in all our hearts: "Give us light, even though we perish in the light." The time has come when we as Christians can no longer be silent or inactive concerning the momentous evils which are polluting society: our nation is imperiled; and we must face the issues.



THE TWIN EVILS

By JULIA A. WILLSON

State Superintendent Anti-Narcotics of W. C. T. U.
Oakland, California

Summing up the case for the prevention of the traffic in girls, the concensus of opinion is that its elimination depends mainly upon the extinction of the legalized liquor traffic. So intimately related are they as to be incapable of separation; as for the regulation of either, that is impossible, therefore not to be thought of as a remedial measure, and the utter annihilation of both the only alternative.

We have no quarrel with the saloon-keeper or manufacturer of alcoholics. It is only that their business is destroying people, our nation—therefore it must go! The slave traffic threatens the very life of the nation. It must therefore cease.

The issues are clearly drawn. The battle is on, and the question before the American people today is, not one of personal liberty, or private preference, but whether America shall endure, rule and be ruled by a free, loyal righteous people, or whether she shall be submerged by the iniquitous drink traffic and a deadly social evil and their innumerable train of lesser ills, thus sinking her into oblivion as were the nations of antiquity.

This is no idle fancy, but the unalterable opinion of students, of history, science and present conditions, and the question is, will the American people permit such an outcome?

America is the melting pot of the nations. Into

this alembic is being poured the blood of all nations. And out of all these, in this larger, freer atmosphere, and through this marvelous alchemy shall come the purer, truer, larger life of a redeemed nation, a ransomed people, if so be that we shall put away forever our idolatries, our abominations and excesses and live before our God in simple truth, obediently, reverently.

The ballot box with its wonderful possibilities for good will be no inconsiderable factor in the accomplishment of these results. But this, through the awakened conscience of America's sons and daughters, and an overruling Providence shall achieve these victories, of right over wrong. Then shall the Fatherhood of God and the Brotherhood of Man really exist in the hearts of the people, and the new heaven and the new earth that are to be, will be—and "They shall not hurt nor destroy in all my holy mountain, for the knowledge of the Lord shall cover the earth as the waters cover the sea."

HELPERS AND AGENTS

To sell this book and distribute our literature. Besides liberal commissions agents may earn a free return trip to the Exposition, 1915, and entrance to the grounds for two weeks. For particulars write Mrs. M. A. Mackenzie, F. S., Social Welfare League, 3 City Hall Ave., San Francisco.

EXPLANATION AND CHRONICLES OF THE WELFARE UNION

MRS. M. A. MACKENXIE, Founder

As a result of observations and experiences while acting as superintendent and secretary of Florence Crittenton Mission during the Alaska-Yukon Exposition in Seattle, this organization was inaugurated February 12, 1910, in the office of Arthur Burrage Farwell, president of the "Law and Order League of Chicago," who became the first member of our advisory board.

AIMS. To conduct a continuous educational campaign and to establish homes for missionaries, welfare workers, and friendless women and girls stranded, or in need of temporary aid before, during, and after the Panama Exposition, as a means of preventing the "White Slave Trade" and its attendant evils.

MOTTO. "To cure is the voice of the past; to prevent is the duty of today."

METHODS. To enlist social welfare workers and missionaries, organize home culture circles. Pledge to purity, patriotism and protection, our boys, as Welfare Knights; and to purity, patience and persistency, our girls, as Welfare Sisters. To cooperate with clubs, societies, all organizations and individuals who are working for the welfare of humanity. To get, through a local secretary in every community, a circulating library of books and literature giving knowledge of vital importance on sex hygiene, prenatal culture, rearing and training of children, and the methods of procurers who capture for the

soul markets—the redlight districts of our cities—the most beautiful girls our nation affords.

WELFARE KNIGHTS are boys old enough to understand, when taught by “A Chum,” the meaning of the pledge, up to seventy-five years of age.

WELFARE SISTERS are girls and women of any age, creed or color who radiate sunshine and will extend the helping hand to anyone in trouble without expecting a reward for services rendered except the satisfaction of knowing they have exemplified the “Golden Rule” and are living a life of purity, exercising patience with all less favored by education or environment, and being persistent in helping others to rise to the highest standard of morality and justice.

“A CHUM.” Any person past 20 who will get the child’s confidence and give instruction from books, etc., furnished by our circulating library to enable the boy to live a pure life with the indomitable courage, bravery and all other qualifications of Abraham Lincoln; and the girl a Frances Willard.

Welfare Union Merged With Welfare League

July 22, 1913, this work was merged with the Social Welfare League in Los Angeles, and the Welfare Union lost its identity as a separate organization. Clarence E. Webb, the founder of the League, remaining as superintendent and editor of the Shield, to have control of the office and I to work the field, solicit and drill missionaries for exposition service and to establish homes. Our first “San Francisco Girls’ Welfare Home” has been in successful opera-

tion since January 15, 1914, and to secure a home for welfare workers and the low salaried girls discharged, and others in temporary need or in danger from white slave hunters, brought in by our welfare workers and missionaries, is our main object. The "Shield," our monthly magazine, March issue, 1914, explains full details of the homes, not only in San Francisco but in San Diego, and tells how missionaries and welfare workers can come to San Francisco and be entertained two weeks free of charge in our Worker's Welfare Home.

Our national headquarters, the Book Concern Building, No. 3 City Hall avenue, San Francisco, to which all inquiries and orders for books should be addressed.

SOCIAL WELFARE LEAGUE

Mrs. M. A. Mackenzie, Field Superintendent
April, 1914.

TESTIMONIALS

Realizing that a generous public desires to know something of the person entrusted with funds for public use, the following testimonials are given:

Mrs. M. A. Mackenzie, formerly Miss M. A. Thompson, has been known to the undersigned for ten or twelve years as a successful business woman, and one who has never spared time nor money in philanthropic work.

Any contributions to the publication fund for the extension of the work she represents will be properly applied.

OSCAR G. HEATON,
Attorney N. Y. Block, Seattle, Wash.

TO WHOM IT MAY CONCERN:

This certifies that Mrs. M. A. Mackenzie gave a lecture at our chapel exercises, and also talked to the Y. W. C. A. in the interests of personal purity and the Welfare Union.

Mrs. Mackenzie is an earnest and conscientious worker and gave an excellent talk, which I am sure will result in much good.

O. P. KINSEY.

Mr. Kinsey is vice-president of the Valparaiso University.

This certifies that Mrs. M. A. Mackenzie was duly elected chairman of our legislative committee for the State of Washington at the National Purity Congress, held in Burlington, Iowa, October 19-22, 1909.

B. S. STEADWELL, President.
JULIA E. MORROW, Secretary.

Washington, D. C., March 12, 1910.

Dear Mrs. Mackenzie:

Your letter of March 10th received. I thank you for its inspiring lines. * * * You may certainly use my name on your advisory board, and I in return ask you to serve as a member of the National Legislative Committee of the Federation, if you will, please? Your work in Iowa was splendid and will count in the fight here. Can I send you any documents

J. H. PATTEN,
Secretary.

Hon. J. H. Patton is located in Boston as secretary of the Immigration Restriction League, except during the session of Congress.

We heartily endorse this movement and pledge to it our loyal support. Your work is the most humanitarian movement of the age and commends the respect and attention of all right thinking people. You should have no trouble in securing funds necessary to carry on such a campaign.

B. H. LINGENFELTER,
Secretary Seattle Ministerial Union.

TO WHOM IT MAY CONCERN:

We have had some fourteen years' experience with Miss M. A. Thompson of the Occidental Publishing Company, and can truthfully say we have found her honorable, honest, energetic, and thoroughly well posted in business affairs and reliable in all matters.

P. B. FRASER.

President of Farmer's & Merchant's Bank of Stockton, California.

This was given in 1902, when I incorporated my business, since which time Mr. Fraser has died.

Indianapolis, Ind., Aug. 30, 1912.

Mrs. M. A. Mackenzie, Founder and Superintendent Welfare Union:

Dear Madam:

Referring to our conversation, in my office, I desire to state that, in my opinion, your method of handling this important subject is one of the best * * * and will accomplish more good toward the moral organization of the girls and boys of our nation than any other method or organization, and I desire to express my hearty approval and wish you Godspeed in your good work.

Very respectfully,

A. A. ZION.

Mr. Zion is superintendent of the Indianapolis Union Railway Co.

Olympia, Wash., January, 1912.

My Dear Governor: This will introduce to you Mrs. M. A. Mackenzie, who is organizer of home culture clubs, and interested in social hygiene and philanthropic work. She is in this work for the good she can do, and not for financial gain. Any courtesy you can extend to her will be greatly appreciated.

Yours very truly,

M. E. HAY, Governor.

Valparaiso, Ind., April 29, 1912.

Chicago, Sept. 4, 1910.

My Dear Mrs. Mackenzie:

Your letter received. I have read and considered the Constitution, Article II. My experience of years of work in this field leads me to suggest the sole effective remedy is the one you are using. It is to educate! Educate!! EDUCATE!!!. If we instruct the youth of this generation, we save the men and women of the next.

Educate the child and have the home.

Yours fraternally,

WINFIELD S. HALL.

Dr. Hall is professor of physiology in Chicago Medical School of the Northwestern University, the author of several books and a lecturer on Social Hygiene and kindred subjects. He is one of our advisory board.

Seattle, July, 1910.

It affords me great pleasure to introduce to you Mrs. M. A. Mackenzie. She has voluntarily given her time to the organization of a national society, The Welfare Union. I have gone over the work, her contemplated plans, her present efforts, and know that the movement is worthy of your consideration, endorsement and assistance. Mrs. Mackenzie is a consecrated Christian woman.

M. A. MATTHEWS,

Pastor First Presbyterian Church.

March, 1913.

This is to certify that I have known Mrs. M. A. Mackenzie for many years and can heartily commend her to the confidence of the public. I also cheerfully recommend her as the founder of the Welfare Union and organizer of the Welfare Knights. This work is a worthy one and timely in its conception and purpose.

ELBERT R. DILLE,

Pastor Central Church, San Francisco.

San Francisco, Nov. 18, 1913.

Mrs. M. A. Mackenzie has done, and is doing, a most commendable work in the Social Welfare League, and

should receive the encouragement and support of all who are interested in the moral protection of our young people. It gives me pleasure to most heartily commend her work.

HARRY J. McCOY,
General Secretary of Y. M. C. A.

"The rescue work certainly deserves most serious consideration of all good citizens. If the traffic in womanhood, an actual fact existing in every American city, can be stopped * * * the benefit to humanity can not be measured in a monetary consideration. We who have the problem to deal with fully realize how it strikes at the very foundation of society."

JOHN H. PERRY,
Deputy Prosecuting Attorney King County, Wash.

"The prevention and rescue of young girls from going astray is most important."

IRVING WARD,
Chief of Police, Seattle, Wash.

"I consider this work most praiseworthy and heartily endorse the same."

WM. HICKMAN MOORE,
Ex-Mayor, Seattle.

"That there is a syndicate of vice * * * its purpose, the recruiting of girls for houses of prostitution is a well known fact to those giving attention to the subject of vice."

ARN S. ALLEN,
General Secretary Y. M. C. A., Seattle.

The above referred to my work before and during Exposition in Seattle.

USEFUL BOOKS

The following books and literature can be supplied to enable parents to safeguard the purity and happiness of their home and bring the joy of service to their hearts by aiding others.

Danger Signals for New Century Manhood, \$1.00

As the red light placed over pitfalls warns the public of serious danger in the road, so this book warns young men of the many pitfalls awaiting them on the pathway of life.

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Two Golden Days in My Life," by Robert J. Burdette, and other noted authors, 10c.

Counsels to Young Men," by Robert J. Burdette, is a booklet of rare gems, suitable for mothers to send to their sons, to inspire them to noble lives, or for boys to send home to mother to make them happy in knowing their absent boy has taken the Welfare Knight's pledge. Illustrated presentation edition, postpaid, 25c.

The Skilled Workman, by Luther Burbank, a booklet for boys, 10c.

Steady Boy and Sex Hygiene, by a San Francisco Young Men's Christian Association worker, gives vital information to boys, each 10c.

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The distinctive feature of the Girls' Welfare Home is that it is a REFUGE rather than a RESCUE home. A Rescue Home is to take care of girls who have fallen, a Welfare Home is a refuge to take care of girls to prevent them from falling, and provide a home for the deserted wife or widow. What most girls need to prevent their fall is mothering. This they find in the Girls' Welfare Home. Webster defines the word "refuge" as follows: "That which shelters or protects from danger or from distress or calamity; a stronghold which protects by its strength, or a sanctuary which secures safety by its sacredness; a place inaccessible to the enemy." Then he defines "house of refuge" as "A charitable institution for giving shelter and protection to the homeless, destitute, or tempted." Hence the distinctive feature of the Girls' Welfare Home is a REFUGE, to afford protection of a real home for worthy girls, and women as well as girls, who are homeless, temporarily sick or in any condition of need, battling with the world's storms of temptation and adversity. Some typical cases that have been recipients of the benefits of the Home are reported regularly in The Shield.



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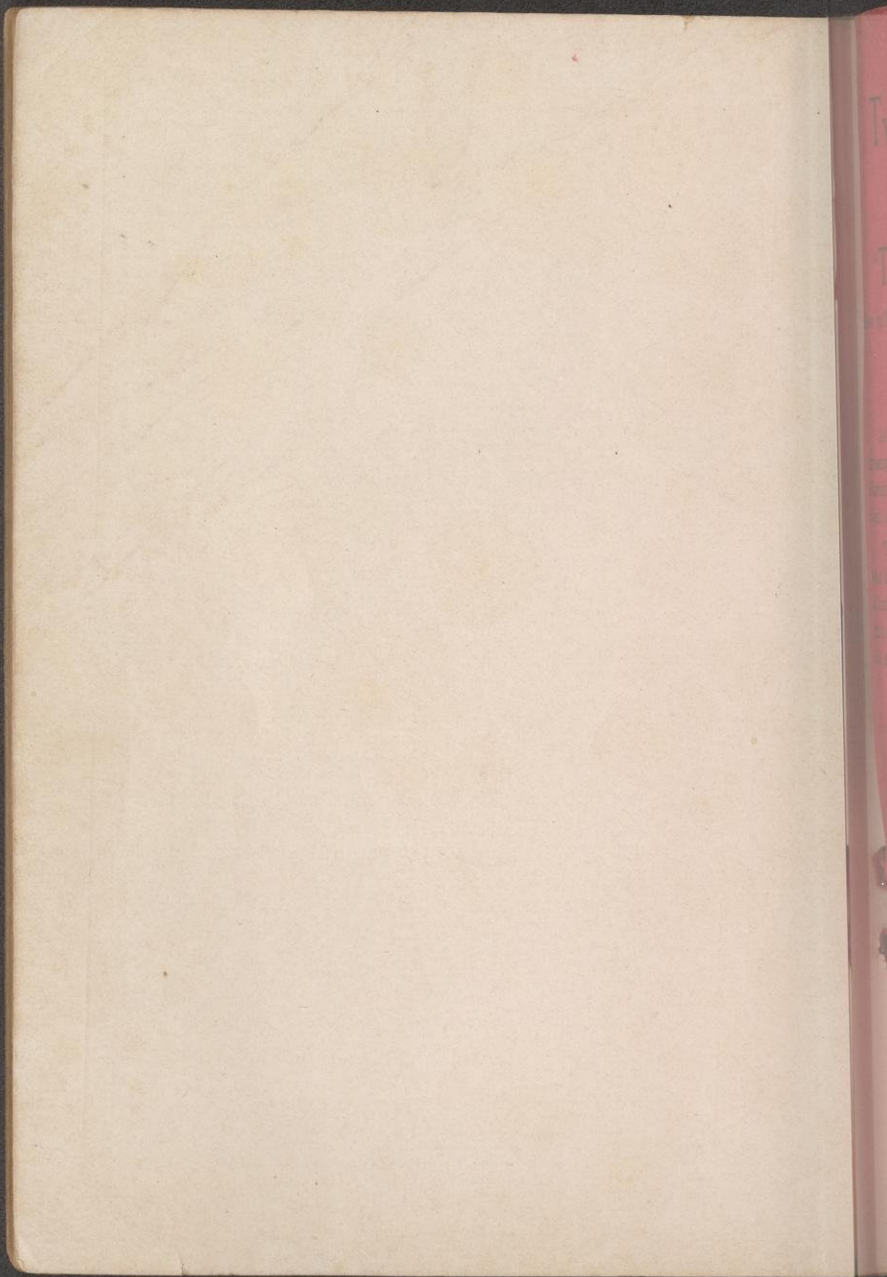
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The two books and one year's subscription to the Shield \$1.50.

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