

THE SHAME OF A GREAT NATION

THE STORY OF THE "WHITE SLAVE TRADE"



E. NORINE LAW

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The Story of the "White Slave Trade"

BY
E. NORINE LAW



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PREFACE

No apology is needed for this book. We are living in perilous times. This great nation of ours, bought with the price of blood, and saved again by the same sacrifice, is in danger of departing from the principles of our fathers.

The truths we write about will be told in a very humble manner but we trust the people will read, think and act, before it shall be too late to stop the tide of immorality and crime that bid fair to sweep us to destruction unless soon checked.

It is a warning, a plea from one whose heart and soul burn with a desire to bind up the broken-hearted and save the lost ones from eternal death. Let every reader pray that we may return to God before it is too late. Let us be a Nation whose God is the Lord: else we cannot claim His promises and secure His everlasting blessings.

Yours for the uplift of the people,

E. NORINE LAW.

The Shame of a Great Nation

CHAPTER I.

THE STRENGTH OF NATIONAL LIFE.

In his first message to the United States Congress, President Roosevelt said: "There are two pillars upon which every nation must rest, namely, Christianity and Education." All good people agree with this declaration, and many of us are of the conviction that we should practice it in our governmental affairs. God must be the ruler of our temporal affairs, if we are to have Him guide us in the eternal. Jesus Christ must be the Saviour of the state as well as of the individual, or there is no authority for righteousness or deliverance from evils which afflict the people and take them to physical, mental and moral decay.

One-half of the people cannot allow the other half to remain in ignorance, and not be held back by this hindering influence. If one-half the Nation is left in ignorance, it will hang like a millstone of destruction around the necks of those who strive for peace and safety.

The same principle holds good in a moral sense. If one-half the people live in vice and immorality, increasing the population with offspring possessed of the same low standard of purity, the whole nation will become morally diseased, and degeneracy must follow as an unchangeable result.

It is not the industrial value, the commercial power, or

military strength that really saves and keeps the people from harm and brings success, but the honesty, piety and virtue of her people.

Immorality not only clouds and destroys the intellect, It brings physical disease and decay, as well as spiritual death.

The conditions of social vice and sexual impurity in existence to-day in the United States are horrible, pitiable and alarming. We must try to cause an arrest of thought and teach a higher grade of ideals or no one can foresee what the awful results will be. Indeed, the sickening tales of impurity and sexual vice that can be told are enough to frighten every person really interested in saving the people from destruction. Not only the present but the future welfare of our people are at stake.

We must begin to "cry aloud and spare not." The tendency of the people always has been to refuse to be alarmed until the danger is at our doors. To allow the enemy to go unchecked until it is ready to swallow us up. We tolerate wrong and become profit-sharing partners and legal protectors of crime and then shudder when God lays His hand upon us and says, "Thus far shalt thou go and no farther," and demands compensation to the injured, robbed and murdered victims of the crime we have encouraged.

The Government that promised we should all have an equal chance to life, liberty and the pursuit of happiness, undertakes to gain revenue by selling to an unprincipled class of people the special privilege of looting the homes and lives of the innocent as well as of the willing victims of sin; forgetting that in the Holy Word is written "woe unto them that take reward to slay the innocent and just person."

"Woe unto them that buildeth a town with blood and establisheth a city by iniquity."

“Woe unto them that justify the wicked for reward! Woe unto him that giveth his neighbor drink.”

Perhaps they have not considered well these words of 1 Cor. 8th chapter: “But take heed, lest by any means this liberty of yours becomes a stumbling-block to them that are weak.

“For if any man see thee which hast knowledge (the man of influence) sit at meat in the idol’s temple (do those things which are wrong and forbidden), shall not the conscience of him which is weak (the one not so strong and able to resist) be emboldened to eat those things which are offered in sacrifice unto idols; and through thy knowledge (your influence, teaching and example) shall the weak brother perish for whom Christ died. But when ye sin so against the brethren and wound their weak conscience (cause them to go astray), ye sin against Christ.”

“Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;” which, being interpreted means that if anything we are doing, even though we may be able to keep self-control all our lives will cause us to put a stumbling-block in our weaker brother’s way, whereby he will commit sin and go to ruin and death, we are expected, for the sake of the weaker brother to deny ourselves the indulgence.

We must remember that it makes a great difference as to how we are born and brought up in life. Some of us had the good fortune to be born of Christian parents, who from the time of our conception, kept us surrounded with right thoughts and teaching, who trained us in the way we should go and kept us living in an atmosphere of Christian influence and pure teaching. We came from clean bodies, pure souls, and were not allowed to “just grow up” like Topsy, in the wilds of the street and vice of the alley.

Compare these conditions with the lives of millions of children born every year of diseased bodies, depraved habits, dwarfed intellects. They see nothing but filth. They hear nothing but oaths and the vilest of language. They play around doors that look into saloons and brothels. The drunkard and harlot are in the majority of the people they see, until they become old enough to push out into the world, they do not know that there is a spot different from that where they have lived.

If we are fair-minded in our decisions, we cannot help but know those born under these terrible conditions of impurity cannot be well equipped for the battles of life. They will not have the same physical and mental strength to resist the evil. They will not have the same mental power to define right and wrong.

For this reason God said "The strong are to help bear the infirmities of the weak," and made us "Our brother's keeper."

It is certainly our duty to protect the weak against the strong. To abstain from things that to us might not work any harm, for the sake of helping others to abstain who could not practice the same self-control, and would, therefore, be property and vested rights. We are all entitled to the chance to life, liberty and the pursuit of happiness that our forefathers bought for us with their sacrifice and blood, whether we be a majority or minority. A government fails in her mission entirely and violates her agreement, if she allows the majority to rob and oppress the minority. One of the most important purposes of government is to protect the minority, if necessary, from the crimes of the majority.

There are some of us who still cling to our first principles, and are determined, with the help of God, to restore to the

people that which has been stolen by corrupt, thieving, grafting politicians in the name of the Government.

We are fully aware of the fact that many will resent the statement that we are the worst fooled people on earth to-day. We talk about being a "government of the people, for the people and by the people," when the facts prove we are a government of the politicians, for the politicians, by the politicians, and they are a government of the trusts, for the trusts, and by the trusts. No wonder the crack in old Liberty Bell continues to widen and fears are entertained for its being able to hold together. Call it anarchy, treason, or whatever you wish. It is true. Men used to be sent to Congress and the Legislature because they had brains and virtue. Now they can go if they have money enough with which to buy their way, and are known to be easy tools for the unprincipled men to handle who care for nothing but money and power; and who are ready to sell us out body and soul. They will walk over broken hearts, sobbing women and children, robbed of home, husband, father and son, to accomplish their purpose and secure the enactment of laws that will give them a legal right to prey upon us like vultures, for their own personal profit.

The most unjust and horrible thing of all is, that the innocent, helpless children, who are brought into this world by no will or petition of their own, suffer most of all.

"How long! How long, O, cruel Nation,

Will you seek to move the world on a child's heart,
And crush beneath your feet its palpitation;

And stride onward to your goal amid its mart.
But that blood splasheth upward, O, Gold heaper,
And its purple shows your path.

For a child's moan in the silence curses deeper
That a strong man's in its wrath."

CHAPTER II.

THE WORDS OF GREAT MEN.

George Washington, in his inaugural address, said: "Whatever measure have a tendency to dissolve the Union, or contribute to violate or lessen sovereign authority, ought to be considered as hostile to the Liberty and Independence of America, and the authors of them treated accordingly.

Unless we can be enabled by the concurrence of the states to participate of the fruits of the revolution, or enjoy the essential benefits of civil society, under a form of government so free and uncorrupted, so happily guarded against the danger of oppression, it will be a subject for regret that so much blood has been shed, and so much treasure lavished for no purpose. That so much suffering has been encountered without compensation; and so many sacrifices have been made in vain.

Where is the man to be found who wishes to remain indebted for the defense of his own person and property at the exertions, the bravery, the blood of others, without one generous effort to pay the debt of honor and gratitude.

In what part of the continent shall we find any man, or body of men who would not blush to stand up and propose measures purposely calculated to rob his fellow of his due; the soldier of his stipend? Were it possible that such a flagrant instance of injustice could ever happen, would it not excite the general indignation and tend to bring down upon the authors of such measures the aggravated vengeance of Heaven?"

There is no denying the fact that we are living in the shameful time of just such measures.

There have been many measures enacted during the past twenty-five years which "lessen sovereign authority." Measures which were intended to rob the people of liberty and independence. There is no liberty of speech and freedom of ballot any more. You may talk, if you will talk to suit the controlling politicians. You may vote if you will march up to the tune of the party lash; but if not, you are told you will lose your job and be boycotted in business.

The country to-day is full of "Penroses" and "Cannons," liquor dealers, bums, criminals and political traders, who are not only willing but glad to be indebted for the defense of their person and prosperity, to the exertions, expense, bravery and, if necessary, the blood of others.

They not only fail to make any effort to pay back the debt, but they continue to plunder and oppress with the tyranny of a Czar of a heathen people.

Without a tinge or a blush of shame, they propose measures, (and see to it that they are put through), which are purposely calculated to rob their fellows of their due. It ought to excite the general indignation of the people and bring down upon these political hawks the vengeance of the people. But pity is, 'tis true, the people seem to love to have it so.

God may not always choose to have it so. The cries of the oppressed are going up to the throne of God, and who knows but that He shall come, unexpectedly and terribly one of these days, as He has come to nations and individuals in other times.

One of our rich men says he is going to devote his money and time to avert a revolution. It is not fanatical to say that the spirit of discontent and resentment is on the increase,

and unless a peaceable way can be found soon to right some of these wrongs, more serious results may follow.

The conditions of oppression to-day are equal to those which caused our fathers to demand justice. Whether we will demand the yoke to be lifted, or allow it to go on until the wound will never heal, is a question the people must soon decide.

Abraham Lincoln, the greatest President this country has ever known, said in his inaugural address, "If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral sense, justify revolution. It certainly would if such right were a vital one."

This country, with its institutions, belongs to the people who inhabit it. (We might add, who pay the bills.)

You have no oath in heaven to destroy the Government, while I have a most solemn one to preserve and defend it.

"Woe unto the world because of offenses; for it must needs be that offenses come, but woe unto that man by whom the offense cometh."

If we shall suppose that American slavery is one of those offenses which in the Providence of God must needs have come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due them by whom the offense cometh, shall we deem them any departure from those divine attributes which the believers in a living God always ascribe to Him?

Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass away. If God wills that it continues, until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and

until every drop of blood drawn by the lash shall be paid back with blood drawn by the sword, yet shall we still say that God is merciful and just, and righteous altogether. It is well for us to carefully consider these unchangeable rules of God of the universe, for He is the same yesterday, to-day and forever; and "what is written, is written."

The money Judas took for selling our Lord into the hands of His enemies, was no more blood money than that which is derived in revenue from the liquor business, and other business deals with unprincipled men whereby the people are robbed by unjust demands of taxation.

If it be true that God hears the widow's cry, the sob of the children tortured, robbed and killed by the merciless greed of dwarfed, miserly men, and a Nation that sells them into bondage, and leaves them to be preyed upon by these vultures in human form, then it must be that some day He will come in His wrath to drive the money changers out of the temple of the world, and set the captives of their greed and avarice free.

We shudder sometimes when we think of how God may demand that we pay back all the money gained in revenue from the liquor traffic, every dollar of it representing sorrow, misery and woe. Desolate, destitute homes, broken hearts and all the unspeakable horrors that follow in the track of the serpent of the "still." We wonder sometimes how all the tears of the broken-hearted women and children are to be paid back. If it be by some terrible scourge, or a visitation of His wrath, that shall sweep away every dollar earned by the Government by this traffic in the bodies and souls of her enslaved people; if it pleases God to demand that all the tears shed by the innocent and helpless victims shall be paid back by the blood of the dear ones of those who made

it possible for this most horrible of all slave trades to exist; yet we will turn our faces toward Heaven and say, "God is merciful and just and righteous altogether."

It will be our fault and ours only, if some terrible judgment must be sent upon us to make us see that this oppression has lived beyond God's time of endurance.

These convictions are not the result of the wild hallucinations of a fanatical mind, but upon the written word of God. Let us not refuse to believe His word and rush on to sure destruction.

CHAPTER III.

INCONSISTENCY OF THE GOVERNMENT.

William E. Gladstone, that great English statesman, said: "It is the duty of every government to make it as easy as possible for her people to do right and as difficult a possible for them to do wrong."

Certainly no other policy is becoming to a nation pretending to be civilized and Christianized.

Under the present system of licensing the liquor traffic, it makes it as easy as possible for men to do wrong and as difficult as possible for them to do right.

The evil is encouraged and strengthened instead of being checked and weakened. Men are taught that it is a necessary evil; a desirable industry; a sort of a respectable indulgence. Every enticement that can be thought of, every trick that can be planned, every trap that can be set, is used by these unprincipled men of the liquor trade, to draw the men into their dens of iniquity to spend their hard-earned money for that which destroys soul and body, ruins reputation and character and scatters home comforts and blessings. "They set traps, they catch men." The saloon is the mightiest weapon the devil has for beating souls into his infernal kingdom. Yet, good men believe in it, and vote for it, not realizing that by so doing they become partakers of its fruits. They forget that surely God will hold them responsible for its crimes. The liquor traffic is not the only peril of this Nation, but it is not putting it too strong to say it is the greatest evil in

our midst, the one deserving above all others our first attention and best endeavors.

The minute the saloon goes down, that instant many other dens of vice will cease to exist, for there are many of these entirely dependent on the saloon for their life and trade. When the saloon problem is solved, then, and not until that time, will a large number of other vexing questions be settled. We are more and more astonished at the discoveries we make along this line when, with an unprejudiced mind we search for the truth.

We do not say that all wrong would be made right if the liquor traffic were abolished; but we do know that the people would be amazed at the decrease of woe, misery and crime which this evil produces.

It is an oft-repeated statement that ought to be told again, that official reports prove that two-thirds of the inmates of penal institutions and almshouses are there, directly or indirectly, through drink.

For twenty-eight years the writer has been traveling all over the United States and in other countries. She always visits the prisons and jails, reform schools and almshouses, homes for the feeble-minded and other dependents. There has never been a solitary exception to the rule, that drink, directly or indirectly, sent the victims to these institutions, the expense of which is met by the taxpayers, who are so deluded as to believe that the liquor traffic is a financial benefit to the taxpayer. Facts prove continually that the saloon is not the tax saver, but the tax maker. If the expense charged up to the people for the maintenance of all these houses of refuge and punishment for the victims of the saloon were to be cut out, it would take away an avalanche of taxation. No one can disprove this statement, and yet men go blindly on

believing the liquor business to be a financial benefit and gasp for breath when they say, "Yes, but if you abolish the liquor business, what will we do for revenue?"

The Government goes on protecting bonded warehouses, and pays heavily for the privilege.

Truly we need to pray, "Open thou our eyes that we may see, and our ears that we may hear, and our minds, that we may heed."

The Government thinks she is deriving revenue from the business, when the truth is, she is paying vast sums of money that ought to go to legitimate sources, to protect an industry that long ago should have been denounced and prohibited as a "Legalized Outlaw."

She gets one dollar for granting a special privilege for a criminal business, then pays twenty to take care of the wrecks of its trade, and teaches her people to believe that her greatest source of income would be taken away if the evil were abolished.

Never in the history of the world were a people more deceived by cunning teachings of evil doers.

Although the Government promised by her declaration of principles to do her best to remove evil from the pathway of the people, she not only permits and protects it, but hinders states and municipalities from exercising their vested rights to destroy the monster within their own boundaries.

Under the head of "How the United States Government Protects the Liquor Traffic," Mr. Finley C. Hendrickson says:

"No Prohibition State or 'dry' area can project its governmental policy upon license territory. But license states and 'wet' territory are permitted, through the powers delegated to the Federal Government, to annul the laws of the Prohi-

bition States and 'dry' areas. This is done in three direct ways:

First.—By Congress permitting the drink traffic the rights of inter-state commerce to break down the prohibitory law through inter-state liquor shipments. As the law and practice now stand, all of the forty-six states might adopt state prohibitory laws, but the liquor interests, concentrating in the District of Columbia alone, for instance, could virtually annul the internal policies of all the states through the shipment of inter-state liquors to every point in them, limited only in this nullification policy by the cost of transportation.

Second.—By permitting traffic, outlawed in the major portion of the area of the states, unlimited mail facilities through which the liquor interests direct the lawless how to evade or defy the laws of the respective states.

Third.—By the rule of the Treasury Department, which sells Federal liquor licenses to all applicants regardless of the fact that many thousands of these applicants are trampling state liquor laws under foot in both license and 'dry' territory. This bad practice is buttressed by the rule of the Treasury Department that internal revenue collectors, having in their possession the best evidence of lawless intent, must not testify in the state courts against these lawbreakers.

* * *

Nothing could now add greater lustre to constitutional freedom, of which this Republic is the leading exponent, than to demonstrate to both its friends and foes that the American people are capable of suppressing in these states, through the orderly functions of government, this internal evil of the drink traffic. To deny this right and power to civil liberty is but to strengthen the apologists of monarchical government,

who still hope to discover some internal weakness in free institutions.

* * *

The movement against the drink traffic in America is now pronounced in politics, in ethics and industrialism. While other nations are moving against it, the agitation in the United States has reached such a point as properly characterizes it as an American movement. In politics, in ethics, industrialism, education, medical science, inventions and throughout every avenue of American activity the protest against the drink traffic has gone up. The American people have come to realize that they do not lack stimulation in all the glorious history of the past and the splendid prospect which lies before. They are realizing also that since it is necessary to oppose the drink traffic in the avenues of ethics, education, industry, economics and finance, it is all the more necessary to oppose it politically. Success in this movement therefore means an American victory, and failure would be declared an American defeat. The outcome will make new comparisons between the relative merits of free institutions and monarchical government.

Animated by the wider prospect as well as the duty which lies at hand, we renew our political task, declaring now, as heretofore, that minor political considerations, based only on short-lived expediency, divorced from the fundamental principles of right and justice, shall not draw us from our political course. Our devotion to the cause of civil liberty, which is but the cause of humanity, will continue to be our first political consideration."

We are supposed to have a system of state rights and municipal control, but it is entirely nullified and utterly destroyed, so far as the liquor traffic is concerned.

For many years the people opposed to this murdering and thieving business have been trying to get a law through Congress to prevent liquor being shipped into Prohibition States and towns, by giving the state absolute control in the matter and so fixing the law that they may have power to confiscate the illicit goods, and treat the offenders as any other criminal.

Thus far all petitions and pleadings have failed. It is not at all difficult to guess at the reason why this very great demand should be granted. Some of the Congressmen are openly in the liquor business, while many others hold large stock interests. Men of reason and average intelligence can readily see that the ballot must be applied to send a different class of men to Washington, if we hope to correct this gross injustice, and the determination of the Government to interfere with State rights.

It is just such unfair, unreasonable, oppressive legislation that kindles in the hearts of the people a spirit of revolution. The people will not always submit to this crushing, unjust treatment. We need not have a revolution of blood. The only knife or bayonet that need be used is the ballot, applied with cannon power to the politicians who prefer to stand for evil rather than good, and rob the people of their rights, rather than to protect them from the pirates who steal in upon them to plunder their peaceful homes.

The position of the Government in this matter is the greatest hindrance of all to the better enforcement of the prohibitory laws of states and municipalities.

To grant to the states and cities the right to vote out an evil, yet retain the power as a nation to give federal licenses for it to continue, is like letting the sheep into the shelter to be sheared. It is the most inconsistent, unjust act a nation was ever guilty of.

When a state or community decide that the saloons are a menace to the "life, liberty and pursuit of happiness" of the people, the Government ought to be made to withdraw federal licenses, which largely nullify all good results.

On this question, the Government is like many individuals; namely, right in sentiment, but wrong in practice. She hopes to appease the demands of the people by handing out a half loaf, filled with poison.

Clinton N. Howard says: We are everywhere for that local Prohibition that gives us the right to vote out the saloon. But do not ask us to stop there. We cannot. We will not. With 10,000,000 Christian voters "marching as to war, with the cross of Jesus going on before," do not ask us to limit our endeavor to a campaign in town and county against an organized enemy that is investing the entire field, stretching its battle line from court-house to capitol and infesting the politics of the nation, from policeman to President. We cannot and we will not consent to the inconsistency of voting out the saloon in the town and county and voting in the saloon power in state and nation.

We are not opposed, therefore, to Local Option, as a measure to give the people the power to vote a saloon out of their town, or the saloons out of the county, but if any one supposes that method will root up the liquor evil, they are mistaken.

It is helpful sometimes as a local measure, but will not solve the problem."

We must keep in mind continually that Local Option not only confers the right to vote the saloon out, but likewise to vote it in. We are very glad to have it do what little it can to vote them out; but any method which bestows the right of the majority to vote in an evil, is wrong in principle and inadequate as to the solution of the problem.

The states that have gone from Local Option to Prohibition, have done so because Local Option was tried and found wanting. Its failure helped to establish state Prohibition rather than its success.

Another very serious weakness in the plan is, that Local Option does not do away with the manufacture of alcohol, and so long as any law or method stops short of closing the liquor factories, the drunkard shops will remain open.

We would not deprive any town of the privilege to vote the saloon out, but beg them to consider the fact that if the saloon is an evil and a menace to them, it is to all, and ask them to therefore do as they would like to be done by, and while they cast a ballot for their own deliverance from the curse, put one in to banish it from the state and Nation. As Mr. Howard puts it: "To vote it *out* of the town and county and then vote it in the state and Nation" is "doing evil that good may come," and largely undoing what little good has been accomplished.

If it is wrong to have the saloon anywhere, it is wrong everywhere. Its work of destruction is the same in any case, and the attempt to establish two different standards of morals and makes confusion and works harm.

The Anti-Saloon League claims to have spent an average of three to six hundred thousand dollars a year for the past nineteen years, to secure Local Option laws. If that amount of money had been used to teach State and National Prohibition, we do not believe there would be a brewery or distillery standing to-day, turning out poison for beverage purposes, or a saloon anywhere waiting like a thief in the night for his victims or a pirate at sea to sink a ship that he might plunder the drowning people.

While it is claimed that Local Option is used as a stepping

stone to State Prohibition, it is positively true that it is very often urged as a substitute for State Prohibition. It is pretty near time for the people to learn that you cannot climb a hill by walking down, and that to attempt to kill a mad dog by chopping off an inch of his tail at a time is a very slow process at best. Why not strike him in the head and be done with it? Is it not possible that the time and money spent to coax people to cut off a pinch of the evil, must be used over and over again until we reach the head? Why not begin to teach that the surest and quickest way to kill a tree is to cut it down. That the way to stop the stench of a hog pen is to destroy the pen. That we cannot expect to kill the saloon by giving it legal right to exist, or even yet to keep on saying whether it shall or shall not be.

It is a sort of a teeter board plan. One day you are up, and the next time the saloon is up. A "Ring around the Posy" game. One moment you knock the saloon out, but the next game the saloon knocks you out.

If we depend upon Local Option to settle the problem, we will be many centuries yet winning the victory. If all half-way measures and compromising plans would be dropped, and everybody turn in to accomplish what we all know must be done in the end, namely, secure State and National Prohibition, we would not only save years of time and barrels of money, but millions of murdered bodies and lost souls. Fewer homes broken up, and mothers' hearts healed that must otherwise break.

The good men of this country must know, if they stop to reason it out, that we must go to Washington and the state legislatures to kill the liquor traffic.

Why waste so much time and money on the slow Local Option accommodation, when we can take the Prohibition

special that makes but one stop between home and Washington, and that is for lunch at the State Capitol.

We shall be obliged to face the originators of the crime and the protectors of the evil some day. Why lose so many precious hours at way-stations?

CHAPTER IV.

LIQUOR BUSINESS UNCONSTITUTIONAL.

Whether we shall ever secure a verdict or not, no one who investigates the situation with intelligence shorn of all prejudice can fail to conclude that, beyond any question of doubt, the *Liquor* Traffic is unconstitutional.

Any business which interferes with the application of our expressed principles as voiced in the Declaration of Independence and contrary to the spirit of the Federal Constitution, cannot be legally right.

The Government itself is performing an act of treason toward the people to even allow such an evil to exist, and doubly so when it gives it legal sanction and protection.

We have all been guaranteed a "chance to life, liberty and the pursuit of happiness;" yet an evil is licensed that robs millions every year of all their God-given and Government-promised blessings.

We are told that "No man has an inherent right to sell liquor without a license, because he does not have an inherent right to engage in the sale of anything that will work harm to his fellow-man. Yet the Government commits the crime of granting a special privilege for the sake of revenue to unprincipled men to steal and kill, and utterly destroy the peace and happiness of the people.

The Supreme Court says, "The legislative bodies cannot barter away the public morals; the people themselves cannot do so; much less their servants the legislators."

Then, in the face of these declarations, the Government

and the state legislatures pass laws to license evil-minded men to commit all these crimes against the people, affecting millions of innocent, helpless and unwilling victims of the crime.

It is also written in Supreme Court documents that, "No man has the inherent right, neither can he buy that right at any price to do that which will barter away the public health, the morals and the safety of the people." Who is so mentally blind that he cannot see, and so stubborn that he will not admit, that when the Government and states grant licenses to engage in this heart-breaking, home-robbing, body-killing, soul-destroying, hell-filling business, every law of decency, of fair play and civic honesty has been violated and the greatest act of treachery committed which ever sold a people into bondage. Were it possible to do so, every participant in this crime should be arrested for contempt and severely punished.

We wonder how much longer the people will submit to these oppressions and consent to be robbed of their rightful due.

There is not the least thing about this infernal business that can recommend it to the toleration of the people.

It demoralizes those who make it, those who sell it, those who drink it. The legislature that passes the law is demoralized. The government that enters into the scheme of crime is demoralized. From the time it issues from the poisonous rooms of the distillery until it empties into the hell of crime, dishonor and death, that it demoralizes everybody who touches it. It is liquid crime and treason; forgery and bribery, torment and plunder the whole way of its slimy tracks.

Go along the banks of the stream of death and look at the suicides, the insanity, the poverty, the ignorance, the distress, the little children tugging at the faded dresses of weeping mothers; look at the blanched faces of despairing wives

asking for bread; the men of genius it has wrecked; the millions struggling with the imaginary serpents it has produced in their minds. Then think of the jails, the almshouses, the asylums, the prisons, the scaffolds upon either hand; How in the name of common sense, decency and justice can a government find any excuse for the licensing of such an evil as an industry from which to derive revenue; and how can a sensible people be so long-suffering, so blind to the welfare of themselves and fellow-men as to allow it to be?

We have heard much of late about checking "corporate aggression; individual impositions; plundering of the Republic under guise of corporate privileges," but we are told in the same breath that to interfere with a business that does all this and more, is to rob the people of their "Personal liberty" and "Constitutional rights."

We talk about revealing the corruption of officials in public places and condemning them to the fate of criminals, then pass laws to legalize outlaws, and permit men to commit crime in the name of the Government, if they will only hand over a share of the plunder.

We read about trying to save cities from further sacking by aldermen, and grant men legal privilege to "sack" the homes, the happiness and lives of the people.

We grow eloquent when we talk about rescuing states from confiscation at the hands of their own legislators; yet allow men in the liquor business to confiscate the people, legislators and all. We declare the people must be saved from the political thieves who have stolen every accessible thing from a postage stamp to an empire of land; then pass laws to give these pirate liquor dealers right of way to steal everything in sight, from the child in the cradle to Congress. The ancient landmarks of our fathers are being removed by these men

who get fat and grow rich upon the carcasses of those they have killed and robbed. The posts, stained with blood, set along the highway to guide us to life, liberty and happiness have been torn up by these wolves of greed and avarice, who have been licensed to prowl around all hours of the day and night, seeking whom they may devour; and they are none too good to devour everything that can be swallowed, from the sweet little curly-headed boy and angel-faced girl, to the tottering old man, who just before he dropped into his drunkard's grave, to sink on down into a drunkard's hell, went into a murder shop and dropped his last nickel into the saloon-keeper's money drawer. This story of the reign of "King Alcohol" is the bloodiest one ever written. It could never be told; yet we are asked not only to tolerate the crime, but actually make it a protected industry.

Yet, dark as the picture is, we believe we are, in the words of that grand, uncompromizing hero, Dr. S. C. Swallow, "Far past the sunrise of that glorious day whose setting shall witness the unfolding of our nation's ensign over a country redeemed from the curse of beverage intoxicants," a nation redeemed from the blot and blight of the greatest slave trade that ever blackened its good name. Then, and not until then, have we a right to sing,

"And the Star-Spangled Banner,
O, long may it wave,
O'er the land of the free
And the home of the brave."

Here are some figures for men who supported the liquor traffic in 1908, to think about:

It is estimated that 580,000 boys in the United States became addicted to the use of alcohol in that year. The same

year 200,000 babies were smothered to death by drunken parents. Wallowed over in their beds and killed as animals would kill their offspring; 4,786 wives were murdered by drunken husbands; 7,000 murders were committed by persons under the influence of liquor. There were 6,000 suicides as a result of drink; 1,000,000 deaths were brought about by drunken cab drivers and chauffeurs; 40,000 wives and mothers were lost husbands and sons as a result of drink; 85,000 persons were made insane through intoxicating liquors, and 100,000 men, women and youths went to prison during 1908 as the result of alcoholic drinks. Yet, the government does not recognize this business as an evil, menacing the welfare of the people, but treats it as an industry from which to derive revenue.

The dominant political parties ignore the question and say it is not an issue for political parties to take up. Worse than all this professed Christian men vote for men and parties to remain in power, who are so blind and so inhumanly selfish they cannot or will not see that in licensing the liquor business, the government and the states are protecting slaughtering houses that kill every year their millions of victims who otherwise would have a fair chance to their promised "life, liberty and the pursuit of happiness."

Let every man who votes for license parties, and whiskey men, remember that he cannot escape being held responsible in the sight of God, as well as the people, for the products of these murder mills.

What are we going to do, dear friends,
In the year that is to come,
To banish this fiendish hand of death,
Whose messenger is rum?

The Shame of a Great Nation.

Shall we fold our hands and bid him pass,
As he has done before?
Leaving his deadly, poisoned breath,
At every unbarred door.

Let the fiend still torture the weary wife?
Still poison the coming child?
Still break the sorrowing mother's heart?
Still drive the sister wild?

Still bring to the grave the gray-haired sire?
Still martyr the brave young soul?
Till the streams of death like one great wave
O'er the whole great nation roll.

Is this our mission on earth, dear friends,
In the year that is to come?
If not, let us rise and do our work,
Against this spirit of rum.

There is not a soul so poor and weak,
In all this goodly land;
But against this evil a word may speak
And lift a warning hand.

And lift a warning hand, dear friends,
With a cry for home and hearth,
Adding voice to voice to voice 'till the sound shall swell
Like rum's death knell o'er the earth.

And the weak and the wavering shall hear,
And the faint grow brave and strong,
And the true and good and great and wise
Join hands to right this wrong.

CHAPTER V.

THE WHITE SLAVE TRADE.

Forsaken by all but Jesus.

BY E. NORINE LAW.

In a dark and lonely chamber,
Lay a wand'ring girl one night,
With her erring comrades 'round her,
And death's messenger in sight.
As they soothed her aching forehead,
Wildly tossing with the pain,
O'er and o'er there came the saying,
" 'Twas for me that Christ was slain."

Once she was a pure, loved daughter,
Walking in the ways of God;
But the foul destroyer sought her;
Now she rests beneath the sod.
No kind hand outstretched to save her,
So she wandered far away,
While the sad and weeping mother,
Prayed for her return each day.

When the mother looked upon her,
Laying there so cold and white,
Words of promise from the Saviour
Made her feel that all was right.
'Twas for such as she that Jesus
Said those loving tender words,
Breathing hope and comfort to us,
"They that knock shall e'er be heard."

Come to-night, O Lord, and fill us
With Thy Spirit and Thy love,
Saviour, dear, O, help and lead us
To the realms of peace above.
And we pray that we may never
Fail the cheering word to give;
But with the help of God endeav'r,
Bid the erring "Look and live."

The greatest shame of our nation to-day is that not only the liquor traffic is licensed and protected by the Government, but that other great evils are allowed to go on unmolested.

We shall consider the unspeakable horror known as the "White Slave Trade," as another great peril of this professed civilized, Christianized Nation.

The greatest story of shame ever told in the history of the world must be given to the people in the narration of this horrible "Traffic in girls." There are many who will say such a story should never be told. The exposures of municipal officers and even those higher up in authority should not be made. It must be done, however, if we are to stop this buying and selling of human flesh and immortal souls into the most shameful, pitiful, horrifying, sinful practice that men who pretend to have a spark of civilization in them ever engaged in.

In the beginning of this story, we will reprint in full the article written by S. S. McClure, and printed in their splendid magazine in November, 1909.

Let no one say these things are not true. They are too horribly so, and what is true of New York is also true of many other cities in the country.

THE TAMMANYIZING OF A CIVILIZATION.

By S. S. McClure.

For a thousand years the Germanic races have built up, slowly and laboriously, the present civilization of the West, the great and complicated structure that now lifts the whole race above barbarism and bestiality, and gives the individual the guaranties of security and justice and decency that make civilized life more worth living than savagery. The three leading nations in which this development has come about have been England, Germany, and the United States. The United States had every prospect, from the traditions and motives and stock of its founders, of carrying this development to its highest point.

But for at least half a century strong reactionary forces have been continuously at work in this country to drag its inheritance of civilization down again to barbarism. The lowest point that they have yet attained is their nation-wide organization for the sale of the bodies of women, described in the article, "The Daughters of the Poor," by George Kibbe Turner, in this number of *McClure's*. The deep-seated and instinctive disgust of every normal person for this transaction proves beyond any demonstration its essential nature. It is not a mere attack on individual morals. It aims at the disintegration and degradation of a civilization, and the social training of centuries—set in the bones and marrow of the race—revolts against it.

HOW AMERICA'S CIVILIZATION HAS BEEN DEGRADED.

This fifty years of struggle to degrade the standards and guaranties of civilization in America has come about largely through the populations of cities. This is perfectly natural.

For forty years large American cities have contained great masses of primitive peoples from the farms of Europe, transported to this country as laborers, together with a considerable proportion of negro slaves liberated by the Civil War. To this body of people—absolutely ignorant in tradition or practice of the development and operation of civilization by self-government—was suddenly given the domination of American city life by manhood suffrage. From the beginning of the shifting of power into these unaccustomed hands, the development inevitable to this class of population since and before the time of Rome has been in progress. They have been exploited on every hand, and, through them, the entire population of American cities; in the meanwhile they have been kept in control by their exploiters through systematic largesses of public wages, charity, or entertainment. In this ample field for their enterprise have sprung up organizations for the profitable debauching of populations, such as have rarely if ever been equaled in the history of the world.

The obvious way to exploit and degrade populations of this kind has been along two lines of strong primitive appeal—their saturation with alcoholic liquor, and the development of sexual license. The whole system has been a perfectly natural social growth—the exploiters as well as the exploited. And the incentive necessarily behind the process has been the profit that could be made by abrogating the laws so as to develop and exploit to the limit the appetites and passions of the great body of the least trained and most undefended population.

SEVENTY YEARS OF TAMMANY HALL.

The oldest and most infamous organization in America for exploiting this population is Tammany Hall of New York,

which the great classic historian, Professor Guglielmo Ferrero, recently compared to the very similar organizations that were formed for exploiting the city of Rome during its decadence. For fifty years and more this body has perverted civilization in New York, using the great politically untrained population for this purpose. Its political saloon-keepers have killed unnumbered multitudes of these people through excessive drinking; its political procurers have sold the bodies of their daughters; its contractors and street-railway magnates have crowded them into the deadly tenement districts by defrauding them of their rights of cheap and decent transportation; and its sanitary officials have continuously murdered a high percentage of the poor by their sale of the right to continue fatal and filthy conditions in these tenement districts, contrary to law. Meantime they have kept control of the population they have exploited by their cunning distribution of wages and charity.

The story of the development of this organization for the promoting of barbarism is illuminating enough to justify giving the following outline of its progress during the past seventy years, taken from Gustavus Myers' history of the society:

In 1842 Tammany organized immigrants into voting gangs.

In 1851 the Common Council first became generally known as "The Forty Thieves." The city government was thoroughly organized for "graft," from the receipt of large bribes by the aldermen for franchises, to the payment by the police of a regular schedule of prices for promotions.

By 1856 the saloon power had grown until it controlled the politics of the city. The saloon-keepers furnished cheaply gangs of illegal voters, ballot-box stuffers, and "shoulder hitters" to intimidate citizens and smash ballot-boxes.

Between 1865 and 1871—including both city appropriations and bond issues—New York City was robbed of about \$200,000,000 by Tammany Hall under the rule of “Boss” Tweed.

In 1869 the impossibility of obtaining justice under the corrupt Tammany judiciary brought about the serious suggestion—published in a standard magazine—that a vigilance committee be formed in New York along the lines of that of that organized to clear up San Francisco in the days of its first lawlessness.

In 1871 the exposures of Tammany Hall rule, together with the arrest of Tweed, made its name a by-word across the earth for political corruption. It was believed to be crushed.

In 1872, Samuel J. Tilden, August Belmont, Charles O’Conor, and other leading citizens were elected Tammany sachems.

In 1874 Tammany Hall again secured control of New York City government (by the familiar plan of advancing respectable and notable men to the prominent places in their organization). Fully three-quarters of its office-seekers in the election were connected with the liquor trade, many of them being keepers of low grogeries. Nine out of fifteen Tammany candidates for alderman were former creatures of the Tweed ring—one of them being under two indictments for fraud.

In 1884 came the Broadway street-railway scandal, which gave the word “boodle” to the language, and resulted in sending many aldermen to the penitentiary.

In 1892 revenue from vice assumed great proportions. The estimated annual blackmail by the Tammany police alone was \$7,000,000.

In 1904 the Lexow Committee’s investigations showed official encouragement and cultivation of vice by the Tammany

Hall administration, which astonished and horrified the civilized world.

MR. MOSS ON THE BEGINNING OF THE POLITICAL PROCURER.

Myers' history closed before the development of the procurer and merchant of vice as a power in Tammany Hall was fully comprehended. However, the new development of vice in the Tammany districts of the East Side tenement section of New York was being watched and understood by competent observers.

In 1897 Frank Moss, ex-president of the New York Police Board, trustee of the City Vigilance League, and counsel of the Society for the Prevention of Crime, described conditions of life in the red-light district of the East Side in his book, "The American Metropolis,"* as follows:

"Women of all nationalities have drifted into the district, and are unable to live out of it. There has grown up, as an adjunct of this herd of female wretchedness, a fraternity of fetid male vermin (nearly all of them being Russian or Polish Jews), who are unmatched for impudence and bestiality, and who reek with all unmanly and vicious humors. They are called 'pimps.' A number of them are on the roll of the Max Hochstim Association. They have a regular federation, and manage several clubs, which are influential in local politics, and which afford them the power to watch their poor women victims, to secure their hard- and ill-earned money, and to punish them when they are refractory..... They stand by each other, and by the aid of the powerful politicians of the ward, and of professional witnesses, they send refractory women to the 'Island' (prison)."[†]

*Published by the late P. F. Collier, founder of *Collier's Weekly*.

† That is, those who would not pay their earnings to their manager.

BISHOP POTTER'S PROTEST AGAINST TAMMANY'S EXPLOITATION
OF VICE.

In 1900 the moral forces of New York awoke to an understanding of the great political power of the purveyor of vice under the Tammany administration of Mayor Van Wyck. The late Bishop Henry C. Potter, who was particularly active among the Protestants of the time, summarized the existing conditions as follows:

“A corrupt system, whose infamous details have been steadily uncovered, to our increasing horror and humiliation, was brazenly ignored by those who were fattening on its spoils, and the world was presented with the astounding spectacle of a great municipality whose civic mechanism was largely employed in trading in the bodies and souls of the defenseless.”

The situation was treated in great detail by Bishop Potter in his open letter to Mayor Van Wyck on November 15, 1900:

“But the thing that is of consequence, Sir, is that when a minister of religion goes to the headquarters of the police of his district to appeal to them for the protection of the young, the innocent and defenseless, against the leprous harpies who are hired as runners and touters for the lowest and most infamous dens of vice, he is met not only with contempt and derision (of police officials) but with the coarsest insult and obloquy.

“I affirm that the virtual safeguarding of vice in the city of New York is a burning shame to any decent and civilized community and an intolerable outrage upon those whom it especially and pre-eminently concerns.

“But I approach you, Sir, to protest with all my power against a condition of things in which vice is not only toler-

ated but shielded and encouraged by those whose sworn duty it is to repress and discourage it, and in the name of unsullied youth and innocence, of young girls and their mothers who, living under conditions often of privation and the hard struggle for a livelihood, have in them every instinct of virtue and purity that are the ornaments of any so-called gentlewoman in the land.

“I know those of whom I speak—their homes, their lives, their toil, and their aspirations. Their sensibility to outrage or insult is as keen as that of those who are in your own household or mine and, before God and in the face of the citizens of New York, I protest, as my people have charged me to do, against the habitual insult, the persistent menace, the unutterably defiling contacts, to which, day by day, because of the base complicity of the police of New York with the lowest forms of vice and crime, they are subjected.

“And in the names of these little ones, these weak and defenseless ones, Christian and Hebrew alike, of many races and tongues, but of homes in which God is feared, and His law revered, and virtue and decency honored and exemplified, I call upon you, Sir, to save these people from a living hell, defiling, deadly, damning, to which the criminal supineness of the constituted authorities, set for the defense of decency and good order, threatens to doom them.

The situation which confronts us in this metropolis of America is of such a nature as may well make us a by-word and hissing among the nations of the world.

“SUCH A CONDITION NOWHERE ELSE ON EARTH.”

“For nowhere else on earth, I verily believe, does there exist such a situation as defiles and dishonors New York today. Vice exists in many cities, but there is at least some persistent

repression of its external manifestations, and the agents of the law are not, as here, widely believed to be fattening upon the fruits of its most loathsome and unnamable forms.

“I come to you, Sir, with this protest in accordance with the instructions lately laid upon me by the Convention of the Episcopal Church of the Diocese of New York.

“In all these months (of protest) the condition of things in whole neighborhoods has not improved, but rather grown worse. Vice not only flaunts itself in the most open, ribald forms, but hard-working fathers and mothers find it harder than ever to-day to defend their households from a rapacious licensiousness which stops at no outrage and spares no tenderest victim. Such a state of things cries to God for vengeance, and calls no less loudly to you and me for redress.

‘HENRY C. POTTER,

“*Bishop of New York.*”

THE COMMITTEE OF FIFTEEN.

The horrible revelations of conditions under the Van Wyck administration aroused public interest to such an extent that a body of citizens was chosen to investigate the conditions of the white slave trade. This was the Committee of Fifteen; rarely, if ever, has an organization of such able and prominent men taken part in the public affairs of New York, as will be seen from the following list of its members:

The late William Henry Baldwin, Jr. (chairman), Harvard, 1885; president of the Long Island Railroad Company.

Felix Adler, Columbia, 1870, Ph.D., Berlin; professor of Hebrew at Cornell 1874 to 1876; founder of Society for Ethical Culture.

The late Joel Benedict Erhardt; prominent business man and soldier; from 1883 to 1884 Police Commissioner of New

York City; president of the Lawyers' Surety Company and a trustee of the Bowery Savings Bank.

Austen G. Fox, Harvard 1869; Special Assistant District Attorney in the prosecution of police officials after the Lexow investigation; chairman of the Committee of Nine on the Police Problem in 1905.

John S. Kennedy, prominent banker.

William J. O'Brien, master granite-cutter and a prominent labor-union leader.

The late Alexander E. Orr, several times president of the Produce Exchange and of the New York Chamber of Commerce; President of the Board of Rapid Transit Commissioners.

George Foster Peabody, prominent banker; trustee of the Hampton Normal and Agricultural Institution.

George Haven Putnam, publisher.

The late John Harsen Rhoades, president of the Greenwich Savings Bank and director of many banks and financial institutions.

Jacob H. Schiff, member of the firm of Kuhn, Loeb & Company, bankers; director of the National City Bank and various other institutions.

A. J. Smith, professor in the Medical Department of the University of Pennsylvania and various other medical institutions; author.

Charles Sprague Smith, educator, lecturer, and writer.

Charles Stewart Smith, ex-president of the Chamber of Commerce; director in a large number of financial institutions.

Edwin R. A. Seligman, professor of political economy; prominent in various movements for municipal reform in New York City.

THE COMMITTEE OF FIFTEEN ON THE POLITICAL POWER OF VICE.

This body of men published, in 1902, a book covering their investigation of the social evil in New York City. Their statements showed conditions so inconceivable that they would scarcely be credited on lesser authority. Concerning the power which the purveyors of vice had now secured in the political machine they said:

“The employees (of these disorderly houses) openly cried their wares upon the streets, and children of the neighborhood were given pennies and candy to distribute the cards of the prostitutes. A system of ‘watch-boys’ or ‘lighthouses’ was also adopted, by which the news of any impending danger could be carried throughout a precinct in a very few minutes.

“Honest police officers who attempted to perform their duties were defied by the ‘cadets’ and ‘lighthouses.’

“For a police officer to incur the enmity of a powerful ‘madame’ meant the transfer of that officer ‘for the good of the service,’ if not to another precinct, at least to an undesirable post in the same precinct. A virtual reign of terror existed among the honest patrolmen and the ignorant citizens of these districts.”

COMMITTEE OF FIFTEEN DESCRIBES THE “CADET.”

The Committee of Fifteen describes the “cadet,” the new political power of whom Mr. Moss had written in 1897, as follows:

“His occupation is professional seduction. By occasional visits he succeeds in securing the friendship of some attractive shop-girl. By apparently kind and generous treatment, and by giving the young girl glimpses of a standard of living which she has never dared hope to attain, this friendship

rapidly widens into infatuation. The Raines-law hotel or the 'furnished room house,' with its café on the ground floor, is soon visited for refreshments. After a drugged drink, the girl awakens and finds herself at the mercy of her supposed friend. Through fear and promises of marriage she casts her fortunes with her companion and goes to live with him. The companion disappears; and the shop-girl finds herself an inmate of a house of prostitution."

COMMITTEE OF FIFTEEN ON DANGERS OF CHILDREN IN
TENEMENTS.

The committee's investigation of the condition of the tenement house showed how almost impossible it was for the children of the poor to grow up honest and virtuous under this thorough organization of vice and procuring by Tammany politicians. Concerning this it says:

"The revenue-producing power of the sale of immunity by the police seemed to make the appetite of the police insatiable. The infamy of the private house, with all the horrors arising from the 'cadet' system, did not satisfy official greed. The tenement houses were levied upon, and the prostitutes began to ply their trade therein openly. In many of these tenement houses as many as fifty children resided. An acquaintance by the children with adult vices was inevitable. The children of the tenements eagerly watch the new sights in their midst. The statistics of venereal diseases among children and the many revolting stories from the red-light district tell how completely they learned the lessons taught them."

UNITED HEBREW CHARITIES ON JEWISH CONDITIONS.

The condition of life among the Jewish people, who were subjected to the influences of this district, was described

by a statement published in the Twenty-seventh Annual Report of the United Hebrew Charities of New York, in October, 1901. This said:

“The horrible congestion in which so many of our co-religionists live, the squalor and filth, the lack of air and sunlight, the absence frequently of even the common decencies, are too well known to require repetition at this writing. Even more pronounced are the results accruing from these conditions: the vice and crime, the irreligiousness, lack of self-restraint, indifference to social conventions, indulgence of the most degraded and perverted appetites, which are daily growing more pronounced and more offensive.”

When it is realized that the Jewish people in New York number over 800,000, and that a great percentage of these are very poor,—so poor that from 75,000 to 100,000 persons, according to reliable authorities, are more or less dependent upon alms,—the danger arising from the tempting and exploiting of members of such a population by political procurers can easily be seen.

GOVERNMENT REPORTS ON PRESENT WHITE SLAVE TRADE.

It was the hope of the Committee of Fifteen that the system of political procuring in New York City was on the wane. But two United States Government investigations and a State investigation dealing with the problem indicate that this is far from true. The findings of the Federal investigators are not given out for publication at the time this is written, but they will soon appear. They will show a shocking condition throughout the United States, and a general drift of the merchandising of women into the hands of procurers. Students of the problem believe that at least two-thirds of the

prostitutes of the country are controlled by individual cadets, and that in New York City the proportion is much higher.

NEW YORK STATE REPORT ON WHITE SLAVE TRADE'S ORGANIZATION.

The report of the Commission of Immigration of the State of New York, published last summer, treats the present conditions of the white slave trade in New York as follows:

“In the State of New York, as in other States and countries of the world, there are organized, ramified, and well-equipped associations to secure girls for the purpose of prostitution. The recruiting of such girls in this country is largely among those who are poor, ignorant, or friendless. The attention of the Commission has been called to one organization, incorporated under the laws of New York State as a mutual benefit society, with the alleged purpose ‘to promote the sentiment of regard and friendship among the members and to render assistance in case of necessity.’ This society is, in reality, an association of gamblers, procurers, and keepers of disorderly houses, organized for the purpose of mutual protection in their business. Some of the cafés, restaurants and other places conducted by the members are meeting-places for those engaged in the business of importation. The organization includes a membership of about one hundred residents of New York City, and has representatives and correspondents in various cities of the country, notably in Pittsburg, Chicago, and San Francisco.”

THE TRADE IN PITTSBURG.

The conditions existing in the three large centers of the “white slave trade” alluded to by the State Commission have been previously described in this magazine. In May, 1903,

Lincoln Steffens wrote of the situation in Pittsburg as follows:

“Disorderly houses are managed by ward syndicates. Permission is had from the syndicate real-estate agent, who alone can rent them. The syndicate hires the houses from the owners at, say, \$35 a month, and he lets it to a woman at from \$35 to \$50 a week. For furniture the tenant must go to the ‘official furniture man,’ who delivers \$1,000’s worth of ‘fixings’ for a note for \$3,000, on which high interest must be paid. For beer the tenant must go to the ‘official bottler,’ and pay \$2 for a one-dollar case of beer; for wines and liquors to the ‘official liquor commissioner,’ who charges \$10 for five dollars’ worth; for clothes to the ‘official wrapper-maker.’ These women may not buy shoes, hats, jewelry, or any other luxury or necessity except from the official concessionaries, and then only at the official, monopoly prices. If the victims have anything left, a police or some other city official is said to call and get it (there are rich ex-police officials in Pittsburg).”

THE LARGE BUSINESS IN CHICAGO.

In April, 1907, George Kibbe Turner, after an investigation of several months, described the situation of this political industry in Chicago as follows:

“The largest regular business in furnishing women, however, is done by a company of men, largely composed of Russian Jews, who supply women of that nationality to the trade. These men have a sort of loosely organized association extending through the large cities of the country, among their chief centers being New York, Boston, Chicago, and New Orleans. In Chicago they now furnish the great majority of the prostitutes in the cheaper district of the West Side Levee, their women having driven out the English-speaking women in the

last ten years. From the best returns available, there are some ten or a dozen women offered for sale of the houses of prostitution in the Eighteenth Ward every week. The price paid is about fifty dollars a head. In some exceptional cases seventy-five dollars has been given. This money, paid over to the agent, is charged up to the debt of the woman to the house. She pays, that is, for her own sale. In addition, she gives over a large share of her earnings to the man who places her."

What this means to the victims is thus described further on by Mr. Turner:

"To the average individual woman concerned, it means the expectation of death under ten years; to practically all the longer survivors, a villainous and hideous after-life. There is a great profit in this business, however. Chicago has it organized—from the supplying of young girls, to the drugging of the older and less salable women out of existence—with the nicety of modern industry. As in the stock-yards, not one shred of flesh is wasted."

A CHICAGO NEWSPAPER DESCRIBES THE LOCAL MARKET.

The Chicago papers carry articles dealing with this business almost continuously; indeed, that city is now in the midst of the discussion of its perennial municipal scandal, concerning the protection of the traffic in women by city officials. On October 22, 1906, during one of the periodical outbreaks of feeling against the trade in Chicago, the *Daily News* said:

"Vice and depravity are openly traded in as a commodity in Chicago, and the streets of a district traversed daily by at least one-third of the city's population are its marketplace. The district is bounded by Sangamon, Halsted, Lake, and Monroe streets, and is known as the West Side Levee. This

public emporium of immorality and degradation exists by virtue of a regularly organized 'protective association,' whose members laugh at law, successfully defy those who have tried to cope with them, and, through some mysterious influence, are enabled to continue their traffic with a license and abandon that makes of the West Side Levee an open brothel."

CHICAGO ORGANIZES TO FIGHT TRAFFIC.

In Chicago, as throughout the country, the moral and constructive forces among the Jews have been greatly exercised by the appearance of the Jewish cadet and girl in the white slave trade. During the past summer a police inspector, Edward McCann, was tried for receiving money for the protection of the traffic in women on the West Side of the city. In this trial it appeared that Julius Frank, who, with his brother Louis, has been for years notorious as a leader in the business in women there, was the president of a Jewish church congregation. This revelation caused great excitement among the Jews of Chicago, and has resulted in bringing to a head a general movement to organize against the white slave trade of that city. The *Chicago News* of September 25, 1909, tells the story of this movement, which is led by Jews, and whose counsel is to be Clifford G. Roe, the young Chicago attorney who has been the most prominent figure in the local campaign against the white slave trade in Chicago during the past two years. The *News* says:

"Traffic in white slaves and pandering are to be stamped out in a wide and far-reaching crusade in Chicago, plans for which were made known to-day by Adolf Kraus, one of the guiding spirits in the movement. This vice is to be attacked in a systematic way, according to Mr. Kraus, who talked of the aims of the movement, following disclosures in the recent

trial of Police Inspector Edward McCann. Big church and civic organizations, regardless of creed, are to back the move in a financial way. The B'nai B'rith, of which Mr. Kraus is president, and the Commercial Club, are two of the big associations behind the crusade.

“Clifford G. Roe, former Assistant States' Attorney, who, under the administration of John J. Healy as State prosecutor, handled the white slave traffic cases, has been engaged and will direct the obtaining of evidence to be laid before the State's Attorney in the campaign against pandering.

RESULT OF ARTICLE IN “McCLURES.”

“Mr. Kraus said he and others had been investigating this traffic for almost three years, and that the law on the statute-books now was a result of exposures that came three years ago in an article printed in *McClure's Magazine*.^{*} This dealt with the Jewish phase of conditions, and was the first information that Jews in Chicago had that members of their race were engaged in this illegal traffic.

“Mr. Kraus and others questioned the article and asked the author to submit proof or apologize. Proof was forthcoming, said Mr. Kraus, and the fight has been on ever since, and is to be broadened now so as to take in all denominations.

“‘The article appearing in *McClure's*,’ said Mr. Kraus, ‘came as a shock to us. Two years ago a bill was drafted and sent to the legislature as the first move to remedy conditions. This measure was finally passed upon by Judge Mack, Samuel Alschuler, and myself. I went down to Springfield, and, with the assistance of Speaker Shurtleff, it was pushed through the legislature.

^{*}“The City of Chicago,” by George Kibbe Turner, published in *McClure's Magazine* for April, 1907.

“There was no law on the books then whereby it was possible to punish those who engaged in so-called white slavery. The law as it has been amended is more severe now than it was as originally enacted. As there was no law at the time, we were afraid to make it too severe for fear the legislature might reject it.

“ ‘In two years the people became educated to the gravity of the situation, and it was made more severe by the last legislature by amendments.

“ ‘There is a movement now on foot by different organizations, regardless of creed, to stamp out this traffic in Chicago. The Jews have prided themselves upon the chastity of their women and their moral family life; and when the article in *McClure's Magazine* came out, many felt that it ought not to be talked about and thereby made to give more publicity and possibly create prejudice. Better judgment prevailed afterward, and it is the universal opinion that those who profit by such practices must be punished.’ ”

“NAME OF GOD AND JEW PROFANED AS NEVER BEFORE.”

Dr. Emil G. Hirsch, preaching at the Sinai Temple in Chicago on September 25, 1909, on the Jewish connection with the traffic in women, said:

“We have learned in a recent infamous trial that rich men in our race are profiting through leasing their property for purposes of evil.

“You who are here to-day have, many of you, given largely of your money for charities, but now a crisis has arisen that makes it needful that you give more than money. You must give of your souls to regenerate those of our race who have allowed their ideals to be lowered.

“Over on the West Side, the worst thing has occurred that

has ever happened to our race. The name of God and Jew has been profaned as never before."

THE "FORWARD" ON JEWISH WHITE SLAVE TRADERS.

The *Forward* made a special investigation of the matter, and devoted a large amount of its space to the situation. In an editorial it said:

"The facts that were uncovered at the trial of Inspector McCann are horrifying. Seventy-five per cent. of the white slave trade in Chicago is in Jewish hands. The owners of most of the immoral resorts on the West Side are Jews. Even in Gentile neighborhoods Jews stand out prominently in this nefarious business.

"The shame would not be so overwhelming if the thing stopped there. For, after all, we could say: 'What can we do if such creatures persist in calling themselves Jews?' But we could say this only if these outcasts had remained where they belong, and had no standing in the Jewish community of this city. When these men, however, fill public offices in the Jewish community, when they parade and are designated as model citizens in certain quarters of the Jewish population, we no longer can remain on the defensive.

"One of these 'prominent' Jews is Julius Frank. Julius Frank confessed openly that he is the owner of a number of disorderly houses. He confessed that he paid protection money to the police so that his houses might not be raided.

"This creature, this Julius Frank, is president of the Congregation Anshe Calvaria, Twelfth and Union Streets.

"Julius Frank, self-confessed owner of disorderly houses, is the head of a Jewish congregation!

"Can you, Jews of Chicago, conceive it fully? A Jewish synagogue, a holy temple, which should be the cleanest, the

loftiest, the most beautiful place and institution in our lives—such an institution gives away its most honorable rank and post to a man who lives on the money earned by running disorderly houses!”

SAN FRANCISCO'S RIOT OF VICE AND CRIME.

The situation in San Francisco was shown by George Kenan's description of the municipal scandals there, published in *McClure's Magazine* in November, 1907:

“The entire government of the city, therefore, fell into the hands of blackmailers, extortioners, and thieves; and the corruption affected the whole body of citizens simply because the whole body of citizens was brought directly into contact with it.

“Under the rule of Schmitz and Ruef, men were forced to pay for protection and privileges which they ought to have had without payment; the work of the city was badly done or wholly neglected; and professional law-breakers could buy the right to commit almost any crime short of burglary, highway robbery, and murder.

“In consequence of this exercise of unlimited power for selfish purposes, by an unscrupulous municipal bureaucracy, the credit of the city was impaired; vice and crime, in their most dangerous forms, were encouraged or protected; thousands of boys and girls were tempted into evil courses; life and property became insecure; and the moral standards of the whole community were gradually lowered and debased.

“Ruef, Schmitz, and their confederates not only robbed San Francisco; they debauched it as well, because they made graft, bribery, and vice so common and so familiar that they seemed almost to be normal features of business and social life.

“At that time, according to Police Captain Mooney, the area of the Tenderloin had greatly increased.

“The saloons’ generally, had thrown off all restraints of law, brothels, gambling dens, and assignation houses multiplied and flourished under administrative protection; women lured men to ‘dives’ and ‘deadfalls’ and assisted in the work of drugging and robbing them; charges brought against law-breakers were dismissed, or indefinitely postponed, by the Police Commission and the police courts; honest officers who tried to enforce the laws were transferred to quiet and unimportant resident districts; nickelodeons, disreputable theatres, and penny arcades corrupted the young; street-walking prostitutes intercepted even men who were on their way to church and gave them cards; drunkenness, immorality, and dissipation in every form became common; all-night drug-stores sold opium, morphine, and chloral without regulation or restraint; and the number of ‘drug fiends’ in the city increased to about eight thousand.”

CITIES—AMERICANS’ DANGER POINT.

It is not necessary to go beyond the examples of these three well-known cities. The same political forces engaged in degrading civilization into barbarism are at work with general success in all the larger cities of the country. The fight against them is the greatest single governmental problem of to-day. As Bishop Potter well said, there is absolutely nothing on earth similar to the degraded rule in American cities. Many nations and cities have races of inferior breed or training among their population, but nowhere else is the control of the government taken over by criminals, organized to break the law, for the purpose of exploiting the appetite and criminal weaknesses of such populations for their own profit.

In the meanwhile the stock of the immigrants entering the United States, and especially its cities, is growing constantly worse. Drawn first from the higher and more intelligent types of northwestern Europe, our immigration has degenerated constantly to the poorest breeds of the eastern and southern sections of the continent. We have made the United States an asylum for the oppressed and incompetent of all nations, and have put the government into the hands of the inmates of the asylum. We are now permitting the country to become the Botany Bay of the world. The most incompetent and vicious settle down in our great cities; and there an army of political criminals, like Tammany, trained by half a century of political crime, exploit, and degrade, and corrupt them, and with them our whole civilization.

THE INSECURITY OF HUMAN LIFE.

The results of this degradation of society cannot be traced in all things, but where they are observable they show startling results. One point that can be clearly seen is the comparative insecurity of human life against murder.

Twenty-five years ago D. Appleton & Company published a Cyclopedia of Biography which contained 14,243 names of the most eminent Americans, the names of the men who had laid the foundations of the United States and had fought through the Civil War. Of these 14,243 names northwestern Europe contributed 14,219; the English-speaking sections of it contributed 12,519—that is, all but 1,724. At this time—in 1884—the annual murder rate of the United States was 26.7 per million inhabitants; that is, there were 1,465 murders for nearly 55,000,000 inhabitants. As years went by the murder rate increased with frightful rapidity, reaching its maximum in 1895, when 152 people per million per annum

were murdered. Since that time the average has run considerably over 100 per million per annum. The extraordinary prevalence of murder in the United States now as compared with twenty-eight years ago is shown by the following table of homicides compiled annually for that period by the *Chicago Tribune*.

1881,	1,266	1895,	10,500
1882,	1,467	1896,	10,652
1883,	1,697	1897,	9,520
1884,	1,465	1898,	7,840
1885,	1,808	1899,	6,225
1886,	1,499	1900,	8,275
1887,	2,335	1901,	7,852
1888,	2,184	1902,	8,834
1889,	3,567	1903,	8,976
1890,	4,290	1904,	8,482
1891,	5,906	1905,	9,212
1892,	6,791	1906,	9,360
1893,	6,615	1907,	8,712
1894,	9,800	1908,	8,952

OUR HUGE MURDER RATE.

The immigration of people from sections of southern and eastern Europe, noted for their high murder rate, had much to do with this condition. But still more potent is the fact that, once in this country, the criminal element among these immigrants is protected by, and strongly allied with, the political criminals who manage our cities. Among the Italians of New York, for example, murder is less dangerous to the murdered, on the average, than the stealing of a five-dollar bill by a clerk from his employer. If the murderer is ar-

rested, he is rarely convicted. The operation of the coroner's court in New York in dealing with the average murder is one of the ghestliest travesties of justice in human government.

As a result of all this, the murder rate in the United States is from ten to twenty times greater than the murder rate of the British Empire and other northwestern European countries. The northwestern countries of Europe, which are the only nations worthy of comparison with the United States in their civilization, would require nearly a billion inhabitants—that is, more than half of the population of the world—in order to bring the number of their murders up to that of the United States, with its eighty to ninety millions of population. Canada would require a billion and a quarter to have as many murders as the United States has at the present time. Murder has increased many times as rapidly as population for the last twenty-five years. During the past fifteen years the number of murders in the United States has been, according to the annual records of the *Chicago Tribune*, 133,192. The entire number of men in the Union army who were killed in battle or died of wounds was 110,070; in both the Union and Confederate forces it was 183,348.

FOURTEEN TIMES AS MANY JUDGES AS IN ENGLAND.

This insecurity of life in the United States is but one indication of the lapse from civilization that the whole population is suffering, as a result of its government by criminals. The huge size of our machinery of justice is certainly due in large part to the amount of crime it has to deal with. New York and Illinois have together a population under 14,000,000; these two States require 572 judges in their courts. England and Wales have a population of about 32,000,000; over this population there are 92 judges of the same general

rank as that of the 572 who serve in New York and Illinois—that is, the two American States have about fourteen times as many judges in proportion to their population as England and Wales.

TAFT AND ELIOT ON AMERICAN LAWLESSNESS.

The great excess of crime in this country over that in other civilized lands is recognized by all students of American life. President Taft, speaking in Chicago on September 16 of this year, said:

“It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and that the prevalence of crime and fraud, which here is greatly in excess of that in the European countries, is due largely to the failure of the law and its administrators to bring criminals to justice.”

Ex-President Charles W. Eliot of Harvard University said in New York on December 16, 1908:

“We are to consider how American freedom has made possible lawlessness in many forms. The defenses of society against criminals have broken down. The impunity with which crimes of violence are committed is a disgrace to the country.”

These conditions have arisen chiefly for one reason: our large cities and many of our States are governed by organized criminals. But back of this more obvious lapse toward barbarism is a second still greater though less obvious disintegration of society, due to the same forces that were responsible for the first. Speaking broadly, the excessive use of alcohol and the presence of venereal disease are the two greatest dangers of the country to-day. The slum politicians, who, through their delivery of great numbers of votes, have a controlling grip

in the administration of law in cities, have for years drawn their chief revenue from the saturation of the population with liquor and the promotion of the public prostitution of women. To-day they are, as Mr. Turner's article clearly shows, almost exclusively responsible for the "white slave" trade in the United States. If they did not arrange to break down the laws of civilization to allow a market for the bodies of young girls, these girls would never be sold.

TWO CHIEF DANGERS OF CIVILIZATION.

Alcohol, as is well known, has filled our poor-houses, insane asylums, and prisons for fifty and a hundred years. But the proportions of the other great danger to our population are little appreciated. An excellent and authoritative statement of this danger may be secured from the carefully edited book, "A Report on Our National Vitality," compiled by Professor Irving Fisher, and published by the United States Government in 1909. In this Dr. Prince A. Morrow, the famous specialist, is quoted as follows:

"The extermination of social diseases would probably mean the elimination of at least one-half our institutions for defectives."

Dr. Morrow further says that the number of syphilitics alone in the United States has been estimated at 2,000,000, and, finally, makes this terrible assertion: "Possibly ten per cent. of men who marry infect their wives with venereal disease."

The worst punishment of a mutinous regiment in the time of Rome was decimation—a word that has passed into our language as a term for fearful punishment. By this, one soldier in ten was chosen by lot to be killed. According to Dr. Morrow's estimate, decimation by venereal disease is now

taking place among the wives of America; that is, one out of every ten innocent women who are married is destined to be affected with diseases as frightful in their consequences as leprosy.

Across the entire United States a standing army of tens of thousands of cadets and prostitutes, practically all of them diseased, is maintained by the politicians of its large cities for the perennial infection of the population. An army of lepers of equal size would be far less dangerous. The very existence of the present force demonstrates that it is daily infecting thousands of people with one of the most terrible diseases known to medicine.

THE WASTE OF HUMAN LIVES.

It is the fashion of the time to place the chief emphasis in the fight for better city government upon financial considerations. The real consideration is far deeper than this. The cities of the United States are not concerned merely with the stealing of a few millions of dollars by political thieves: they are fighting for their civilization. The *Evening Post* of New York on September 27, 1909, stated this excellently in response to the announcement of Otto T. Bannard, the Republican candidate for Mayor, that the fight against Tammany Hall was to be conducted on a business issue. It said:

“Mr. Bannard defines the anti-Tammany issue as ‘waste.’ Waste there is, but the waste of money, grave as it may be, is the least part. It is the waste of human lives that appalls—the consumptives in the ‘lug blocks,’ dying in dark, inside rooms, the waste of children in partly inspected rattle-trap tenements, the waste of womanhood and manhood that comes with a ‘wide-open’ town. No, Mr. Bannard. The chief issue is Tammany Hall in all its unspeakable vileness; with all its

smattering of respectables to lend the cloak of virtue, chock-a-block with the Sullivans, with panderers to vice and villainess of every description; with its rich treasury lined by contributions of corrupt or cowed corporations, of brothels and saloons, of all the powers that prey, and also from the educated rich who pay for office or for immunity. The issue is Tammany itself, because it is still, as for one hundred years past, a league of men banded together by the 'cohesive power of public plunder,' without conscience, without a spark of civic pride or patriotism, like Richard Croker, working for their pockets all the time. The issue is Tammany, because it is a veritable Juggernaut, crushing beneath its wheels the prostrate poor it pretends to succor and befriend. A monster of hypocrisy and greed, it is a disgrace to the city, a double disgrace to the nation under whose flag it flourishes. There is but one issue, and that is whether the Imperial City shall be in chains to Tammany.'

AMERICAN CITIES MADE PARTNERS WITH CRIMINALS.

Besides the convincing statements of the late Bishop Potter, Charles W. Eliot, President Emeritus of Harvard University, the President of the United States, the Committee of Fifteen, and of other authorities, we invite the readers of this article to weigh carefully the few points in which statistics enable us to understand the present conditions of the United States, and to compare ourselves with other nations: The fact that murders are ten times as frequent in the United States as in other civilized countries; the fact that in the last thirteen years the deaths by murder in the United States have equaled the entire losses by death or wounds of the Northern armies in the entire four years of the War of the Rebellion; that more than ten times as many judges are required in the

United States as in England to administer justice; and that the white slave trade, pressing the sale of women to its ultimate point, has incidentally and enormously spread the most terrible diseases.

But, above all, it must be remembered that these conditions exist primarily because dominating factors in the government of most of the large cities of the United States are men engaged in the propagation of crime and in pandering to vice. This is true in no other civilized country in the world. There is crime in all countries, and the white slave traffic exists everywhere, but this is the only country in which this traffic is supported by the political forces that govern cities. It is the only country in which honest policemen have everything to fear in enforcing the law, and in which the police in general are engaged in degrading the communities that they are supposed to serve. It is principally the result of this fact that the white slave trade, with all its unnamable cruelties and atrocities, has become so fastened upon the United States. Under normal conditions, with such government as the cities of the United States have a right to expect, the number of prostitutes in the country would decrease by two-thirds. It is a crowning shame to American democracy that while the white slave trade is being driven by the authorities of the entire world, including the pioneer countries of Southern Africa and South America, it is growing and fattening in the United States, with the connivance of the authorities of our cities themselves.

WHAT ARE THE CHURCHES GOING TO DO ABOUT IT?

The *Christian World* of September 25 makes this pertinent comment upon the situation in New York:

“It is a sad thing to hear such words as those of a Japan-

ese recently spoken to a friend of the writer. He said: 'Christianity is greatly discounted in Japan because of its seeming impotency in your own country.' He then referred to the corrupt and pagan condition of our own cities, remarking that the missionary was completely handicapped in Japan by these revelations of the impotency of Christianity to redeem the so-called Christian countries from paganism. We presume he had been reading the *Survey*, with the disclosure of the inhuman social practices of Pittsburg, and the recent numbers of *McClure's Magazine* and *Hampton's Magazine*, with their articles by General Bingham on the misgovernment of New York. General Bingham has stirred the whole country by revealing the secrets of his office. His contention that New York is governed by a band of professional criminals he substantiates from incontrovertible proofs of his own experience as Police Commissioner. There is no doubt in many people's minds that he was deposed from office because he would not fall in with the corrupt political schemes of some party boss. We cannot quote from him here, but would advise everybody, especially every citizen of New York, to read these articles. As the Mayoralty campaign approaches, the question becomes vital to the churches of New York, as well as the people. What are the churches going to do about New York? Are there not enough members of church and synagogue to lift the city out of this slough of iniquity? The New York State Conference of Religion is striving to unite the leaders of all denominations in such a campaign as has never been seen in the city. We wish that every minister might use every moment in pulpit and out in arousing people to the pagan condition of the city. If he is not already on fire with indignations, let him read General Bingham's articles."

There is one thing that will change this, and one only. The local government of cities must be taken from the hands of criminals and purveyors of vice. This is perfectly obvious. The reason it has not yet been done is that the American people have never concentrated their attention on this one main issue. The best forces in our life have, in fact, scattered their energies disastrously. The cities of the United States are filled to overflowing with organizations of all kinds to oppose crime and to dispense aid to the masses of criminals and unfortunates who are created by present conditions; law and order societies, temperance organizations, college settlements, committees to put down the traffic of women. All these work well and earnestly, but their efforts are either the work of salvage, after the great damage is done, or, at most, attempts at a very partial cure. They assist the population in very much the same way that a servant might who was hired to drive away the flies from the table of a dinner-party set upon the edge of a cesspool. What our country needs is, not more societies to remove flies, but the removal of the cesspool.

THE REMEDY—CITY GOVERNMENT BY COMMISSION.

For this, it is only necessary to concentrate the attention and interest of the whole public upon the one main issue—local government. This will take place just as soon as the general public is given a clean-cut understanding of present conditions, and the power to see that these are changed. There is a great deal of silly talk about city populations not wanting decent city government. This is exactly equivalent to saying that the aggregate of individuals in a community desire to be robbed, murdered, and have their daughters sold as prostitutes. The real trouble is that under present forms

of city government the general public can never know the truth, and, if it does, it can almost invariably be defrauded of its power to express its will. The necessity of the time is not an incentive for a change, but a system of local government for cities that will do two things: first, give an intelligent idea of the management of city affairs; and, second, allow the public to express its will accurately and subject to no change.

Exactly such a system has been developed and well tested in America during the past ten years. It is called the Galveston or Des Moines plan of commission government.* In reality it is merely New England town government by selectmen—the most famous and successful single development of democracy in America—adapted to the use of the city. This system elects a board of five or six members from a city at large, and gives them the entire power of government; each member is given charge of one of several general divisions of the government. In this way the best specialists in the population are chosen to manage the big departments of the city, such as finance, streets, and police. There is no shirking or shifting of responsibility; one well-known man is always responsible for one department. And careful and concise reports show the public periodically just what is being done.

This movement, starting with Galveston, Texas, is sweeping across the West and Southwest, and a large group of cities have already adopted the new governmental plan, including

*A complete description of government by commission was published by Mr. Turner in *McClure's Magazine* for October, 1906. This article has been frequently republished in pamphlets and newspapers, by permission of the magazine.

such large cities as Kansas City, Kansas, which has already put it into operation, and Memphis, Tennessee, which is about to do so.

New York City, under such a system, could command the services of the ablest men in the United States; a position in its government would offer not only one of the greatest honors in the United States, but a salary as large as those paid by the greatest corporations in America. The entire government of the city, excepting only the judiciary, would be given over to five men. The second greatest city the world would not be governed, as now, by an association of criminals; it could and naturally would expect to secure the direction of a board of men of the caliber of the following ticket.

Mayor, Theodore Roosevelt.

Commissioner of Finance, J. Pierpont Morgan.

Commissioner of Police, General Leonard Wood.

Commissioner of Public Work, William G. McAdoo, the builder of the Hudson Tunnels.

Commissioner of Law, Senator Elihu Root.

A board of men of this ability, according to the experience of other cities, could be elected by an overwhelming vote to take charge of New York City. Once elected, they would not only save it millions of dollars, but would entirely change the quality of its civilization.

It is clear that some change must take place soon in the government of American cities, if we are to retain the quality of our civilization. Many careless and indifferent persons may choose to doubt this. Any one who wishes a clear understanding of the barbarism of the forces that dominate the present management of our cities need only read such articles as the autobiography of Judge Ben Lindsey, now running in *Everybody's Magazine*, showing typical municipal conditions

in Denver; or those of Mr. Turner on Chicago, published by us in April, 1907, and on New York in June, 1909; and, finally, that on "The Daughters of the Poor" in the present magazine. The valuable reform that Mr. Turner's first article started in Chicago has already been shown. The present article is printed in the hope that it may lead to a movement of national scope against the vilest and most dangerous growth of present conditions in America which it describes. Only by the most thorough and revolutionary reforms along this line is there hope for the future American democracy.

"This lovely land, this glorious liberty, the dear purchase of our fathers, are ours; ours to enjoy, ours to preserve, ours to transmit. Generations past and generations to come hold us responsible for the sacred trust. Our fathers from behind admonish us with their anxious paternal voices; posterity calls out to us from the bosom of the future; the world turns hither its solicitous eye—all, all conjure us to act wisely and faithfully in the relation which we sustain."—WEBSTER.

Can any man read this article, which in truth puts the situation mildly, and not realize that we have reached the greatest crisis in the history of our country. We are standing at the threshold of the most important decision a people ever made. Whether we will continue to allow these political thieves, murderers, and despoilers of our homes, rule us, and sell us body and soul at will, or whether the good men of the country will prove themselves loyal and courageous enough to demand a political separation from these political vultures who are ready to prey upon any who may be considered valuable game.

Men of America, if we are going to be redeemed from these

terrible conditions, you must be willing, if necessary, to cut loose from political parties under whose name and protection such men as Mr. McClure describes, have been able to secure and maintain the control of the government, from Washington down to these great cess-pools of crime, and injustice, called cities. Which do you love more, the name of a political party, or your country's redemption from these terrible conditions of shame?

If we are to redeem and save our blood bought civilization, every man who loves the truth and right, let stand up and be counted at the ballot box, and be sure that he does not vote for men or parties who are known to train with these gangs of thieves and murderers. If it means severing your connections with a political party with which you have long affiliated, be brave and true enough to break away at any cost. Unless men are willing to do this, we are destined to remain the captives of the political thieves who have been selling us out, body and soul, home and country, until good men gasp with fear as they recognize the conditions of our time.

Every citizen must value his ballot as a sacred trust; a holy weapon of war to be used for the defense of the people and the redemption of his country from the hands of the spoilers. He must remember it ought not to be sold to the highest political bidder, whose only purpose in buying it, is to manipulate it for his own gain, no matter how much he may rob others of their just due. Every good man must consider it to be his duty to vote, remembering his ballot may be needed to kill the power of some bum or thief; political grafter and slave trader.

If the manhood of the nation will assert itself we may be saved from moral decay and civic destruction. If not, we are doomed, and the end is not far away.

CHAPTER VI.

THE DAUGHTERS OF THE POOR.

A PLAIN STORY OF THE DEVELOPMENT OF NEW YORK CITY AS
A LEADING CENTER OF THE WHITE SLAVE TRADE
OF THE WORLD, UNDER TAMMANY HALL.

By George Kibbe Turner.

The test of civilization is the estimate of woman—
George William Curtis.

There are now three principal centers of the so-called white slave trade—that is, the recruiting and sale of young girls of the poorer classes by procurers. The first is the group of cities in Austrian and Russian Poland, headed by Lemberg; the second is Paris; and the third the city of New York. In the past ten years New York has become the leader of the world in this class of enterprise. The men engaged in it there have taken or shipped girls, largely obtained from the tenement districts of New York, to every continent on the globe; they are now doing business with Central and South America, Africa, and Asia. They are driving all competitors before them in North America. And they have established, directly or indirectly, recruiting systems in every large city of the United States.

The story of the introduction of this European business into New York, under the protection of the Tammany Hall political organization, its extension from there through the

United States, and its shipments of women to the four corners of the earth, is a strange one. It would seem incredible if it were not thoroughly substantiated by the records of recent municipal exposures in half a dozen great American cities, by two independent investigations by the United States Government during the past year, and by the common knowledge of the people of the East Side tenement district of New York, whose daughters and friends' daughters have been chiefly exploited by it.

POLAND AND THE MARKETS OF THE EAST.

The ancient and more familiar white slave trade was the outright sale of women from Eastern Europe into the Orient through the big general depot of Constantinople. The chief recruiting-ground for this was the miserable Ghetto of Europe in the old kingdom of Poland, now held by Austria and Russia, where the Jews were herded out of the rest of Christendom by the persecutions of the Middle Ages. This section is known from Alexandria to Shanghai for its shipment of women like "Anne of Austria" in Kipling's "Ballad of Fisher's Boarding-House" in India:

From Tarnau in Galicia
To Jaun Bazar she came,
To eat the bread of infamy
And take the wage of shame.

The recruiting-ground for the supplies of women for this trade, East or West, is always the section inhabited by the very poor. Out of this racial slum of Europe has come for unnumbered years the Jewish *kaftan*, leading the miserable Jewish girl from European civilization into Asia. The Jewish church fought the *kaftan* with all its power. In life he was

ostracized; in death, dragged to an unholy grave. But to this day he comes out of Galicia and Russian Poland, with his white face and his long beard,—the badge of his ancient faith,—and wanders across the face of the earth. Occasionally members of the fraternity come into New York: men of seventy, sometimes, with gray beards, following their trade through life to the very end. Within the year there was in New York an individual of this profession, known as “Little Bethlehem,” from the scene of his former business—the Holy Land.

THE KAFTAN IN THE NEW WORLD.

In the last part of the last century a new field opened for this European industry. Great masses of young male laborers went westward out of Europe to do the work of establishing civilization in a new hemisphere. There were two or three men to one woman in this great shifting of population, which is still taking place. And the social relations of the whole world were affected by it. One great market for the procurer's supplies, from the time of the Middle Ages, had been the camps of armies. In the last fifty years two continents have been filled, in city and country, with a new and similar market—the camps of male laborers.

The Jewish *kaftan*, for some reason, did not try his trade with North America. He exploited South America instead; and in Argentine Republic he found a market that rivaled the East. He could transfer women there, for a lump sum, into what are known to the New York Trade as “slave houses”; or, in accordance with the more Occidental development of the business common to most Western countries, one youth could marry or pretend to marry one girl, travel abroad with her, and live with her as her manager.

So largely have these people emigrated to Argentina that there is a considerable colony of them in the suburbs of Buenos Aires. Excluded from the society of other persons of their own race and religion, they have secured burial-places of their own,—somewhat similar to that which has been established in New York,—and have even set up their own synagogue, in which they hold ghastly caricatures of religious services. The colony is strong on ceremonial forms, and Jewish holidays are strictly dedicated by the women to devotion. The people still remain in Buenos Aires. But recently—as part of an agitation extending across the civilized world—the Argentine Republic has made their business of importation difficult by new and stringent laws.

PARIS THE SECOND CENTER OF THE WORLD.

It remained for Paris, the second center of the business in Europe, to develop the white slave trade with North America. The Parisian type of trader is so old an institution that his common name, *maquereau* (mackerel), appears in the French dictionary. His trade became to all intents and purposes a recognized calling, with a distinguishing costume of its own, consisting of black velvet trousers, a blouse, and a peculiar silk cap known as the *bijou*. These maquereaux start in the business—and most of the remain in it—as the manager of one girl of the poorer classes, whom they place to the best possible advantage. From one, the more successful advance to the business management of a number of girls. In all this theirs is exactly similar to the American type of trade which has developed in New York. The maquereaux reached the height of their prosperity in Paris during the fashionable and amusement-loving reign of Louis Napoleon in the '60's. With the simpler and more democratic feeling at the begin-

ning of the present French Republic, public sentiment turned more against the traffic. Its operators were frequently transported to the penal colonies in New Caledonia and French Guiana. They gradually discarded their costume and slunk out of sight. And in the '70's they began to emigrate in large numbers, and now may be found across the entire globe. The chief points of export were London and New York. But so much more profit and freedom from law were obtained in the capital of the new continent that it very soon received more attention from the exporters of women than any other place in the world.

THE UNPROTECTED IMMIGRANT GIRL.

Up to this time prostitution had existed in the United States—as most people assume that it exists to-day—without having attracted the business management of men to securing and exploiting its supplies. So far as it had management, it was entirely a woman's business. Its supplies came, as they must always come, from poor and unfortunate families. From 1850 to the present time, the poorest and most unprotected class has been the newest European immigrants. The most exposed and unprotected girls are those in domestic service. For over half a century this class of population has been called upon to furnish the great bulk of the supplies of girls in our large cities, and this class of employment far more than any other.

In 1857, the police of New York, under the direction of Dr. W. W. Sanger, the resident physician of the institutions on Blackwell's Island, gathered statistics on carefully prepared blanks from two thousand of the six thousand prostitutes then supposed to be in New York. Of these over three-fifths were born abroad, and at least three-quarters were

of foreign birth or parentage; one-half had been servants before entering the profession. The new immigration of the time was Irish and German; it furnished the greatest number of women, simply because of their exposed position in the city slums. More than one-third of the two thousand women were born in Ireland—noted throughout Europe for the chastity of its women.

THE FRENCH IMPORTER'S SHORTCOMINGS.

The French maquereau was immediately successful in a country where the business had developed in so haphazard a way. The women he brought to this country he dressed well; he kept them abstemious from liquors, and implanted in their minds the ambition of acquiring a competence and returning to live in France. They tended from the first to replace the disheveled and desperate creatures produced by the American slums.

But, though extremely successful in America at first, and still prosperous in the majority of our greater cities, the French maquereau was not the type finally adapted to conduct the business in the self-governing American municipalities. He intended to return to France after securing a competency, frequented his own exclusive boarding-houses and clubs, and did not even learn the language. He failed to identify himself with any political organization. He consequently had no direct political influence, and obtained his right to break the law simply by payments of money. In this way he occupied very much the same position as the Chinese gambler in the community of law-breakers. Both are always able to do business in a large city, but they are much more liable to extortion and blackmail than persons who are directly identified with the political machine. It was neces-

sary for the procuring and selling of girls to become an integral part of slum politics—as the tenement-house saloon and gambling-houses had been preceding it—before it could be established on its present firm footing.

THE TAMMANY RED-LIGHT DISTRICT.

About twenty-five years ago the third great flush of immigration, consisting of Austrian, Russian, and Hungarian Jews, began to come into New York. Among these immigrants were a large number of criminals, who soon found that they could develop an extremely profitable business in the sale of women in New York. The Police Department and the police courts, before which all the criminal cases of the city were first brought, were absolutely in the hands of Tammany Hall, which, in its turn, was controlled by slum politicians. A great body of minor workers among this class of politicians obtained their living in tenement-house saloons or gambling-houses, and their control of the police and police courts allowed them to disregard all provisions of the law against their business. The new exploiter of the tenement-house population among the Jews saw that this plan was good, and organized a local Tammany Hall association to apply it to the business of procuring and selling girls.

The organization which they formed was known in the Lexow investigation as the Essex Market Court gang, but named itself the Max Hoehstim Association. Among various officers of this organization was Mr. Martin Engel, the Tammany Hall leader of the Eighth Assembly District in the late '90's; and with him a group of Tammany Hall politicians in control of this district and the Third Assembly District along the Bowery, just to the east.

GETTING SUPPLIES FOR NEW YORK.

This Jewish district, as it was when Mr. Martin Engel was leader, opened the eyes of the minor politician of the slums to the tremendous financial field that a new line of enterprise, the business of procuring and the traffic in women, offered him. The red-light district, operated very largely by active members of the local Tammany organization, gave to individual men interested in its development in many cases twenty and thirty thousand dollars a year. Very few of the leading workers in the tenement saloons or gambling enterprises had been able at that time to make half of that from the population around them.

The supplies of girls for use in the enterprises of the political procurers did not at first come entirely from the families of their constituents. The earlier Jewish immigration contained a great preponderance of men, and comparatively few young girls. The men in the business made trips into the industrial towns of New England and Pennsylvania, where they obtained supplies from the large number of poorly paid young mill girls, one especially ingenious New Yorker being credited with gaining their acquaintance in the garb of a priest. But, gradually, as the population grew and the number of men engaged in the business increased, the girls were taken more and more from the tenement districts of the East Side.

When this misfortune began to develop among the Jewish people of the East Side, it was a matter of astonishment, as well as horror. The Jewish race has for centuries prided itself upon the purity of its women. Families whose daughters were taken away in the beginning of the New York traffic often formally cast them off as dead; among the very ortho-

dox, there were cases where the family went through the ancient ceremonial for the dead—slashing the lapels of their clothing and sitting out the seven days of mourning in their houses. But individual families of new immigrants, often not speaking English, naturally had little chance against a closely organized machine. The Essex Market gang, as was shown in the Lexow testimony, not only could protect their own business in women, but had the facilities to prove entirely innocent women guilty.

NEW YORK'S FIRST EXPORT TRADE.

The business grew so rapidly under these favoring auspices that the East Side was soon not only producing its own supplies, but was exporting them. The first person to undertake this export trade with foreign countries, according to the verbal history of the East Side, was a man who later became a leading spirit in the Tammany organization of the district; he took one or two girls in 1889 or 1890 to compete with the the Russian and Galician *kaftan* in the Buenos Aires market. This venture was not very successful and the dealer soon returned to New York. Since that time a few hundred New York girls have been taken to Buenos Aires, but, generally speaking, it has not proved a successful market for the New York trade.

South Africa, on the contrary, proved an excellent field, as mining districts always are. In the middle of the '90's—during the lean years of Mayor Strong's administration—the stories of the fabulous wealth to be made in the South African gold and diamond fields came to the attention of the New York dealers, and they took women there by the hundred. They proved successful in competition with the dealers from the European centers in Paris and Poland, and established

colonies of New Yorkers through the southern end of the continent. Large sums of money were made there, and a few considerable fortunes were acquired, which their owners brought home and put into various businesses in New York—including gambling-houses and “Raines-laws” hotels. The English Government in recent years has been more stringent against the trade, and under a new law gave imprisonment and lashing to men engaged in it. One man, now occupied in a Raines-law hotel enterprise in New York, was among those imprisoned, having recently served a sentence of one year. The campaign against the business made South Africa a much less attractive field than formerly; but there are still small New York colonies in various cities there.

Once acquainted with the advantages of the foreign trade, the New York dealer immediately entered into competition with the French and Polish traders across the world. There are no boundaries to this business; its travelers go constantly to and fro upon the earth, peering into the new places, especially into spots where men congregate on the golden frontiers; and the news comes back from them to Paris and Lemberg and New York. After South Africa, the New York dealers went by hundreds into the East—to Shanghai and to Australia; they followed the Russian army through the Russo-Japanese war; they went into Alaska with the gold rush, and into Nevada; and they have camped in scores and hundreds on the banks of the new Panama Canal. However, the foreign trade was not large compared with the trade with the cities of the United States, which was to develop later. The demand was naturally not so great.

THE INDEPENDENT BENEVOLENT ASSOCIATION.

In the meantime, the business grew and strengthened and developed its own institutions in its headquarters at New York. The best known of these is the Jewish society that goes under the name of the New York Independent Benevolent Association. This organization was started in 1896 by a party of dealers who were returning from attendance at the funeral of Sam Engel, a brother of Martin Engel, the Tammany leader of the red-light assembly district. In the usual post-funeral discussion of the frailty of human life, the fact was brought out that the sentiment of the Jews of the East Side against men of their profession barred them generally from societies giving death benefits, and even caused discrimination against them in the purchase of burial-places in the cemetery. A society was quickly incorporated under the laws of New York, and a burial-plot secured and enclosed in Washington Cemetery in Brooklyn. This plot contains now about forty dead, including some ten young children. Of the adults, about a third have died violent or unnatural deaths.

The Independent Benevolent Association guarded its membership carefully, but grew to contain nearly two hundred persons. As most of its people were prosperous, it was able, as a body, to exert a continual influence through political friends to prevent punishment of individual members. Matters of mutual trade interest were discussed at its gatherings, and later, when the more enterprising men in it found larger opportunities in the other cities of the country, its members would naturally inform one another of conditions of business in different sections. In New York, as various members grew to undertake larger business enterprises, the usual difference of trade interest between the retailer and the wholesaler grew

up; and the leading operators formed a strictly trade association among themselves—the association whose meeting-place was discovered and broken into during business sessions by the District Attorney's force in his campaign of 1907.

NEW YORK'S CREATION—THE CADET.

In the freedom of the Van Wyck administration of the late '90's, the latest type of slum politician that New York has developed demonstrated further his peculiar value to politics, and the great rewards of politics for him.. Like the saloon-keeper before him, he had large periods of the day to devote to planning and developing political schemes; there were a great many dependents and young men connected with the business; and there grew up in the various political and social centers of the East Side so-called "hang-out joints," saloons and coffee-houses, where these men came together to discuss political and business matters. It soon became evidence that these gangs were exceedingly valuable as political instruments in "repeating" or casting a great number of fraudulent votes.

Yet, in spite of this growth of an entirely new element of political strength, Tammany Hall was defeated in the election of 1901, largely because of a revulsion of popular feeling against some phases of the white slave trade. This feeling was especially directed against the so-called cadets—a name now used across the world to designate the masses of young men engaged in this trade in and out of New York, exactly as the name of maquereau is used to designate the Paris operator. As the women secured for the business are at first scarcely more than children, the working of inducing them to adopt it was naturally undertaken most successful by youths not much older than themselves. In this way the specialization of the business in New York produced the New

York cadet—the most important figure in the business in America to-day. The Committee of Fifteen—which made a thorough and world-wide investigation bearing upon the conditions of life in New York developed by the disclosures of 1901 and 1902—defined this new American product as follows:

“The cadet is a young man, averaging from eighteen to twenty-five years of age, who, after having served a short apprenticeship as a ‘watch-boy’ or ‘lighthouse,’ secures a staff of girls and lives upon their earnings. The victim of the cadet is usually a young girl of foreign birth, who knows little or nothing of the conditions of American life.”

THE SPREAD TO OTHER AMERICAN CITIES.

A general feeling of resentment because the Tammany organization of the East Side had developed this new institution, and others connected with it, among the unprotected immigrants of that district, caused the destruction of the red-light district by an anti-Tammany administration, and a great lessening of the freedom of the business in New York City. In a way, however, this temporary period of reform was a means of greatly extending the business in United States and eventually in New York. The larger operators in the business established themselves throughout the various larger cities of the country; and the cadets still secured their supplies in the old recruiting-grounds of the East Side, where they were in no particular danger. An elaborate campaign against them a little later resulted in the arrest and imprisonment of seven of these men as vagrants. They were released long before the expiration of their term, by the influence of political friends.

The new type of political industry developed in New York

proved very successful in other cities of the country—so much so that it has now established itself to some extent in at least three-quarters of the large cities of the United States. The first places to be developed were naturally the nearest. One of the earliest was Newark, New Jersey, within ten miles of New York.

A group of members of the Independent Benevolent Association came into that city in the early 1900's, and soon after the New York red-light district had been broken up they obtained control of practically the entire business of Newark. They secured as supplies the ignorant immigrant girls taken from the East Side of New York, and they brought with them from New York, or educated in Newark, their own staff of cadets—who not only worked vigorously as “repeaters” in local elections, but returned to form some of the most vigorous voters in the lower Tammany Hall districts of New York. But in 1907 the attempt of one member of the Benevolent Association to defraud another out of his business by the aid of local political forces led to a disruption in the body of men who were so well established in Newark. An exposé followed this disagreement, which broke up, for the time at least, the local business, with its importations of New York women, and temporarily stopped the return supply of illegal voters to New York. The testimony of the time showed that these men had worked industriously in the interests of the Tammany leaders in the downtown tenement districts of New York, from which the supply of Newark girls was largely obtained. In Newark the chief of police killed himself subsequently to the exposure.

THE EMIGRATION INTO PHILADELPHIA.

Another group of Jewish operators transferred themselves from New York to Philadelphia. They secured their supplies of women—largely young immigrant girls—from New York, and retained their New York cadets. The members joined the Mutual Republican Club of the Thirteenth Ward of Philadelphia, whose president was the sheriff of the county; and their cadets were extremely valuable to the political machine as “repeaters,” and as managers of the growing Jewish vote in Philadelphia. These “repeaters” are incredibly efficient, some having the record of working in three States—at Philadelphia, Newark, and New York—on the same election day.

The public exposé in Philadelphia did not, of course, come through any political source in Philadelphia—there is but one political party there. It was started by the case of Pauline Goldstein, one of the Russian-Jewish immigrant girls, who was obtained in New York, and later thrown out, scantily clothed, upon the streets of Philadelphia, when sick. The matter was taken up by the Law and Order Society. Some hundred places were found being operated by the New York Jewish group, with several hundred foreign immigrant girls. The investigation showed that there was a close community of interest among this body of men, and that a small group had charge of the relations with the politicians and police. Some sixty men were given jail sentences. “Jake” Edelman, one of the leaders, was the man arrested in the case of the Goldstein girl. He “jumped his bail”; went to join the New York colony in South Africa; returned, to be arrested on the Bowery in New York; and at his trial he was represented by New York counsel, accompanied by a large group of New York friends. The prosecution of these men in Philadelphia

was very largely responsible for the eighteen months of reform administration in that city in 1905 and 1906. But since then the New York operator is returning to Philadelphia, and the cadet is firmly established in the local life.

CHICAGO, SAN FRANCISCO, AND ST. LOUIS.

In Chicago the New York operators secured an even stronger hold. Several hundred New York dealers came into the West Side section after the Low administration and established there an excellent reproduction of the red-light district. At its height it contained between seven hundred and fifty and a thousand Jewish girls from New York—largely new immigrants, who could scarcely speak the language. Local crusades have sent a great number of the New York men farther west; but the cadet is now one of the prominent features of the local slum life, and a considerable number of New York Jews still remain in positions of business and political leadership there.

A detailed statement of the spread of activities of the New York dealer and cadet through the United States since the exodus from New York after 1901 would serve as a catalogue of the municipal scandals of the past half dozen years, and would include the majority of the large cities of the country. The New York Jewish cadets were found to be present in hundreds in San Francisco at the great exposé there, and took a prominent part in the rottenness that preceded it; they were strong in Los Angeles before the disclosing of conditions in their line of business changed the administration there a year ago; and two of the most notorious leaders of New York's East Side were prominent figures in the political underworld uncovered by Folk in St. Louis. To-day there are strong in all the greater cities; they swarm at the gateway of the

Alaskan frontier at Seattle; they infest the streets and restaurants of Boston; they flock for the winter to New Orleans; they fatten on the wages of the Government laborers in Panama; and they abound in the South and Southwest and in the mining regions of the West.

SLUM POLITICS' NEW CONCENTRATION.

The growth of this new factor in American city politics was due, not alone to the advantages it offered, but to a general necessity on the part of the slum politician to concentrate his attention upon prostitution as a means of getting a living. This condition was brought about by the astonishing success of the campaign against gambling, beginning some ten years ago, both in New York and in most of the large cities of the country. Policy is almost obliterated, pool-rooms are rapidly declining, and little by little gambling at race-tracks is dwindling throughout the country. To any one remembering the condition of public sentiment and the frank and open operation of gambling in American cities fifteen years ago, this change is little less than startling.

One principal reason for the change was the awaking of the personal interest of the richer and more influential classes against gambling. Practically all of the gambling enterprises fed upon the earnings of the poor—a sure tax levied upon the people by the slum politician, who stooped in his policy games to pick up the last and meanest penny of the child. But too many small embezzlements from their employers were made by clerks and book-keepers to pay the race-track and pool-room gambler. The imagination and interest of the employing class became enlisted, and gambling enterprises were pursued with a vigorous attention which drove them out. The net result of all this to the slum politician was sue-

cintly expressed by an observant old-time policeman upon the Bowery of New York about a year ago:

“Where’s a district politician goin’ to get a bit of money nowadays? The pool-rooms are all shut down; policy’s gone. There ain’t no place at all but the women.”

TAMMANY’S DELICATE SITUATION.

Because of this narrowing tendency in the field of slum politics, the politicians of Tammany Hall below Fourteenth Street found themselves in an exceedingly delicate position after the exposure that defeated them in the red-light campaign. The decline of gambling was already evident, and its thousands of political employees—a mainstay in illegal voting—had been discharged; and new election machinery made difficult the wholesale voting of broken tramps and town loafers. Not only was some participation in the sale of women necessary, but the use of the gangs of young procurers and thieves, who had their beginning in the red-light days, became almost indispensable if the politicians were to secure the vote upon which their power rested, both in their party and out.

This situation was met with adroitness. The district below Fourteenth Street had now come under control of the foremost combination of slum politicians in the United States, known the country over. Martin Engel, the old Tammany Hall leader of the red-light district, was solemnly deposed; a husky young politician was made leader of the district, seriously put on a pair of kid gloves, called in the reporters, and pounded with great pomp and ceremony the persons of a few unfriended cadets. After this drama, it was announced with stern and glassy front that cadets were forever banished from the district—and one of the most useful Tammany myths

ever sent gliding down the columns of the local newspapers was launched on its long way. The district retained the chief disorderly-house keepers and captains of cadets upon its list of election captains—where it keeps them yet; and the bands of cadets and thieves worked in its service as they had never worked before. But in the Third District—about the Bowery—they began to have their real headquarters.

It is, of course, the belief—fostered by the great ignorance and indifference of the more influential classes as to the conditions of the alien poor in a city like New York—that the cadet died out largely with the red light. On the contrary, he has largely multiplied—as every close observer of the conditions of the East Side knows. The whole country has been opened up for the supplies of New York procurers since the red-light days; the development of the lonely woman of the street and tenement has increased the field for these young cadets greatly; and not only the lower but now the upper East Side of New York City is full of them. The woman they live upon, and her daily necessity of political protection, brings them into public life, and makes them the most accessible of political workers. They have a hostage to fortune always on the street.

THE EAST SIDE WORKING GIRL AND HER EXPLOITERS.

It is interesting to see how the picking up of girls for the trade in and outside of New York is carried on by these youths on the East Side of New York, which has now grown, under this development, to be the chief recruiting-ground for the so-called white slave trade in the United States, and probably in the world. It can be exploited, of course, because in it lies the newest body of immigrants and the greatest supply of unprotected young girls in the city. These now happen

to be Jews—as, a quarter and a half century ago, they happened to be German and Irish.

The odds in life are from birth strongly against the young Jewish-American girl. The chief ambition of the new Jewish family in America is to educate its sons. To do this the girls must go to work at the earliest possible date, and from the population of 350,000 Jews east of the Bowery tens of thousands of young girls go out into the shops. There is no more striking sight in the city than the mass of women that flood east through the narrow streets in a winter's twilight, returning to their homes in the East Side tenements. The exploitation of young women as money-earning machines has reached a development on the East Side of New York probably not equaled anywhere else in the world.

It is not an entirely healthy development. Thousands of women have sacrificed themselves uselessly to give the boys of the family an education. And in the population of young males raised in this atmosphere of the sacrifice of the woman to the man, there have sprung up all sorts of specialization in the petty swindling of women of their wages. One class of men, for instance, go about dressed like the hero in a cook's romance, swindling unattractive and elderly working-women out of their earnings by promising marriage, and borrowing money to start a shop. The acute horror among the Jews of the state of being an old maid makes swindling of Jewish women under promise of marriage especially easy.

THE PEOPLE WHO DANCE.

But the largest and most profitable field for exploitation of the girls of the East Side is in procuring them for the white slave traffic. This line of swindling is in itself specialized. Formerly its chief recruiting-grounds were the public amuse-

ment parks of the tenements districts; now for several years they have been the dance halls, and the work has been specialized very largely according to the character of the halls.

The amusement of the poor girl of New York—especially the very poor girl—is dancing. On Saturdays and Sundays the whole East Side dances after nightfall, and every night in the week there are tens of thousands of dancers within the limits of the city of New York. The reason for all this is simple: dancing is the one real amusement within the working girl's means. For five cents the moving-picture show, the only competitor, gives half an hour's diversion and sends its audience to the street again; for five cents the cheaper "dancing academies" of the East Side give a whole evening's pleasure. For the domestic servant and the poorer shop-girl of the East Side there is practically no option, if she is to have any enjoyment of her youth; and not being able to dance is a generally acknowledged source of mortification.

WORKING THE "CASTLE GARDEN" HALLS.

There are three main classes of dance-halls, roughly-speaking, which are the main recruiting-places. In two of them are secured the more ignorant, recent immigrants, who appear in the houses kept by the larger operators of the Independent Benevolent Association. The halls of the first class are known by the East Side boys by the name of "Castle Gardens." To these places, plastered across their front with the weird Oriental hieroglyphics of Yiddish posters, the new Jewish immigrant girl—having found a job—is led by her sister domestics or shop-mates to take her first steps in the intricacies of American life. She cannot yet talk the language, but rigid social custom demands that she be able to dance. She arrives, pays her nickel piece, and sits—a big, dazed, awkward

child—upon one of the wooden benches along the wall. A strident two-piece orchestra blasts big, soul-satisfying pieces of noise out of the surrounding atmosphere, and finally a delightful young Jewish-American man, with plastered hair, a pasty face, and most finished and ingratiating manners, desires to teach her to dance. Her education in American life has begun.

The common expression for this process among the young dance-hall specialists of the East Side is "to kop out a new one." Night after night the cheap orchestra sounds from the bare hall, the new herds of girls arrive, and the gangs of loafing boys look them over. The master of the "dancing academy" does not teach dancing to these five-cent customers; he cannot, at the price; he simply lets his customers loose upon the floor to teach themselves. Some of the boys are "spielers,"—youths with a talent for dancing,—who are admitted free to teach the girls, and are given the proceeds of an occasional dance. The others pay a ten-cent fee. The whole thing, catering to a class exceeding poor, is on a most inexpensive scale. Even the five-cent drink of beer is too costly to be handled at a profit. The height of luxurious indulgence is the treat at the one- and two-cent soda-stands on the sidewalk below the dance-hall. Contrary to the common belief, intoxicating liquor plays but a small part in securing girls from this particular type of place. These lonely and poverty-stricken girls, ignorant and dazed by the strange conditions of an unknown country, are very easily secured by promise of marriage, or even partnership.

THE POLISH SALOON DANCE-HALLS.

A class very similar to this, but of different nationality and religion, is furnished by a second kind of dance-hall on the

East Side. Just north of Houston Street are the long streets of signs where the Polish and Slovak servant-girls sit in stiff rows in the dingy employment agencies, waiting to be picked up as domestic servants. The odds against these unfortunate, bland-faced farm-girls are greater than those against the Gallician Jews. They arrive here more like tagged baggage than human beings, are crowded in barracks of boarding-houses, eight and ten in a room at night, and in the morning the runner for the employment agency takes them, with all their belongings in a cheap valise, to sit and wait again for mistresses. Every hand seems to be against such simple and easily exploited creatures, even in some of the "homes" for them.

Just below this section of the Poles and Slaves lies the great body of the Jews, and in the borderland several Hebrews with good political connections have established saloons with dance-halls behind them. For the past five or six years the Jewish cadets have found these particularly profitable resorts. These girls are so easily secured that in many cases the men who obtain control of them do not even speak their language.

TAMMANY HALL AND THE "GRAND CIVIC BALL."

For a third of a century, at least, the young slum politician in Tammany has danced and picknicked his way into political power. The chief figures in New York slum politics followed this method. And thus arose the "grand civic ball" of the Bowery district—of which, perhaps, since its completion, the present Tammany Hall Building in Fourteenth Street has been the center. But the recent political gangs that have formed the chief strength of the slum districts of Tammany Hall have had a much closer connection with dance-halls than any political bodies before them, because their member-

ship is so largely composed of cadets. Practically all the big gangs that have figured in slum politics in recent years started about cheap-dance-halls. Paul Kelly's began in the halls about the lower Bowery; Eastman's grew strong about new Irving Hall in the Russian-Jewish district below Delancey street; and Kid Twist's about a dance-hall for the Galician Jews in the far East Side.

These gangs of political cadets naturally gravitate toward Tammany Hall for their larger affairs, when they are strong enough to do so. In this way Tammany Hall itself, among the many "tough" dance-halls in the city has come to be the leading headquarters for disreputable dances. It is this class of dances that plays a most prominent part in finally producing the American-bred girl for the cadet.

THE CADET'S CONTRIBUTION.

The American-bred Jewish girl does not attend the "Castle Garden" dancing academies for "greenhorns." Generally she is able to take dancing lessons, and her dancing is done at weddings or balls. A large number of these balls are given by the rising young political desperadoes, who form for the East Side girls local heroes, exactly as the football captains do for the girls in a college town. The cadets, who make up these men's followers, become acquainted with the girls upon the street at noon hour or at closing time, when the young toughs hang about the curbs, watching the procession of shop-girls on the walks. Nothing is more natural than the invitation to the ball; and nothing is more degrading than the association, at these balls, with the cadets and their "flashy girls."

There is liquor at these dances, which plays its part in their influence. The course of a girl frequenting these East

Side balls is one of increasing sophistication and degradation. At its end she is taken over by the cadet by the offer of a purely commercial partnership. Only one practical objection to the life remains to her—the fear of arrest and imprisonment.

“That’s all right; you won’t get sent away,” says the cadet. “I can take care of that.”

His indispensable service in the partnership is the political protection without which the business could not exist. How well he performs his work in New York was demonstrated by the recent testimony, before the Page commission of the legislature, of the immunity of women of this kind from serious punishment by the local courts.

These three classes of girls form the principal sources of the supply that is secured in New York. The ignorant “green-horns” are taken over more by the larger operators into the houses. The American-bred girl is the alert and enterprising creature who is going through the cities of the United States with her manager, establishing herself in the streets and cafés. The cadet in the past was almost always Jewish; now the young Italians have taken up the business in great numbers. There are a number of “dancing academies” in the Jewish section near the Bowery, where the Italian cadet secures immigrant girls. He attends and conducts balls of his own, which are attended by both Christian and Jewish girls, and he has developed an important field for Slavic and Polish girls in the saloon dance-halls of the employment agency district just north of “Little Italy” in Harlem.

THE GROUP OF ITALIAN IMPORTERS.

There is a smaller special business in the lower part of New York, which brings in and sends out of the city a number

of girls, and which corresponds more closely in its methods to the old white slave trade of the Orient. For a number of years a small group of Italians, who have been very active in the cause of the Tammany Hall organization of the Third Assembly District, has procured Italian girls for the Italian trade in America. The girls in the Italian population of New York are guarded as carefully by their mothers as any class of girls in America, and for this reason are not picked up in any considerable number in the ordinary way by the New York cadet. It has been necessary to secure them from Italy. The plan that is, perhaps, most frequently worked, is to get them through various "wise" members of the great mass of young Italian laborers who return to Italy every year for the winter. These youths induce young peasant girls to accompany them back to America under promise of marriage. When they arrive here, they are satisfied to give up the girls to the dealers in New York upon payment of their passage money and a small bonus.

In the survey of the conditions of the procuring business in the United States during the recent Government investigations, no more melancholy feature was discovered than that of the little Italian peasant girls, taken from various dens, where they lay, shivering and afraid, under the lighted candles and crucifixes in their bedrooms. Fear is more efficacious with this class than any other, because of the notorious tendency of the low-class Italian to violence and murder. These girls are closely confined see only their managers and Italian laborers, do not talk English, and naturally do not know how to escape. At last, of course, they become desperate and hardened by the business. The American trade in them centers in the Bowery Assembly District in New York. From there they are sent in small numbers to

various cities where the Italian laborer is found in considerable numbers, including Philadelphia, Pittsburg, Chicago and Boston.

HALF THE COUNTRY'S SUPPLY FROM NEW YORK.

This is a rough outline of the system of procuring and sending girls out of New York City under the safeguard of political protection. Detectives of the Federal Government, who have made within the past year a special investigation of this business in all of the large cities in this country, estimate that about one-half of all the women now in the business throughout the United States started their career in this country in New York. This estimate includes, of course, the women imported into that city, as well as those taken from the population. This estimate may be large, but there can be little doubt, since recent developments, of New York's growth to leadership as the chief center of the white slave trade in the world.

The Galician and Russian *kaftan* of Lemberg and Warsaw has had one chief market almost destroyed by the recent drastic laws in Argentine Republic, which leave his present field of operation much narrowed. The same loss of trade by legal attack has come now upon the French trader in his greatest single market, the United States. During the past year two independent Federal investigations—one by the regular government immigration service and one by a special commission appointed by Congress—have been conducted. Their attention has centered chiefly on the activities of the French trade. This branch of the white slave trade in America has been thoroughly frightened by the Government's activity, and the number of maquereaux in this country has greatly decreased for this reason.

NEW YORKERS BENEFIT BY SUPREME COURT DECISIONS.

The movement that is driving the French importer out of America has proved ineffectual against the operator from New York who secures immigrant girls after they have landed. In the campaign of the Federal authorities of Chicago, Joseph Keller and Louis Ullman, the former a member of the New York Benevolent Association, were each sentenced to one and a half years of imprisonment for harboring two Jewish immigrant girls they had brought to Chicago from the East Side of New York. They appealed to the United States Supreme Court, and this held that while directly importing girls could be punished by Federal law, the provision punishing men for merely harboring girls taken after they arrive here was not constitutional; and that the exploiting of such girls must be punished by the State law, if at all.

Thus, while the business out of Poland and Paris has been severely curtailed in the past few years, there has so far been no practical setback for the trader from New York. He has to-day several thousands of girls, secured from the population of New York, established in various sections of the earth. And month after month the ranks of these women must be filled or extended out of the East Side population. This is a matter of desperate seriousness to the population that is being drawn upon for this supply, and a staring advertisement of New York's disgrace across the world; but for the United States at large it is less serious than another phase of the development of the business out of New York—the extension of its political cadet system throughout the cities of the United States.

SPREAD OF THE NEW YORK SYSTEM.

During the past six or seven years the police of most large American cities outside of New York have noticed a strange development which they have never been able to explain entirely to themselves. The business enterprises for marketing girls have passed almost entirely from the hands of women into those of men. In every case these men have the most intimate connections with the political machines of the slums, any everywhere there has developed a system of local cadets.

The date of this new development of the white slave trade outside of New York corresponds almost uniformly with the time when the traders and cadets from the New York red-light district introduced New York methods into the other cities of the country in 1901 and 1902. Hundreds of New York dealers and cadets are still at work in these other cities. But much more important are the local youths, whom these missionaries of the devil brought by their sight of their sleek prosperity into their trade. Everywhere the boy of the slums has learned that a girl is an asset which, once acquired by him, will give him more money than he can ever earn, and a life of absolute ease. In Chicago, for example, prosecutions in 1908 conducted by Assistant State's Attorney Clifford G. Roe caused to be fined or sent to prison one hundred and fifty of these cadets, nearly all local boys, who had procured local working-girls from the dance-halls and cheap pleasure resorts in and around Chicago.

THE DOUBLE INFLUENCE OF THE NEW SYSTEM.

There is little doubt that from now on to the larger part of the procuring and marketing of women for the United States will be carried on by the system of political procurers

developed in New York. The operation of this system has a double influence upon our large cities. On the one side, it has great political importance, for the reason that more and more, with the growing concentration of the slum politician upon this field, the procurer and marketer of women tends to hold the balance of power in city elections. This is true not alone in New York; analyzers of recent political contests in Philadelphia and Chicago have been convinced that the registration and casting of fraudulent votes from disorderly places in those cities may easily determine the result in a close city election, for false votes by the thousand are cast from these resorts.

Certainly this is not an over-scrupulous class to hold the balance of political power in a community. But it is the other influence of the development that counts most—its highly efficient system for procuring its supplies. The average life of women in this trade is not over five years, and supplies must be constantly replenished. There is something appalling in the fact that year after year the demands of American cities reach up through thousands to the tens of thousands for new young girls. The supply has come in the past and must come in the future from the girls morally broken by the cruel social pressure of poverty and lack of training. The odds have been enough against these girls in the past. Now everywhere through the great cities of the country the sharp eyes of the wise cadet are watching, hunting her out at her amusements and places of work. And back of him the most adroit minds of the politicians of the slums are standing to protect and extend with him their mutual interests.

The trade of procuring and selling girls in America—taken from the weak hands of women and placed in control of acute and greedy men—has organized and specialized after its kind

exactly as all other business has done. The cadet does his procuring, not as an agent for any larger interest, but knowing that a woman can always be sold profitably either on the streets or in houses in American cities. The larger operators conduct their houses and get their supplies from the cadet—take him, in fact, into a sort of partnership, by which every week he collects the girl's wages as her agent. The ward politician keeps the disorderly saloon—a most natural political development, because it serves both as a “hang-out” for the gangs of cadets and thieves, and a market for women. And, back of this, the politician higher up takes his share in other ways. No business pays such toll to the slum politicians as this does. The First Ward ball of “Hincky Dink” Kenna and “Bath House John” Coughlin, the kings of slum politics in Chicago; the Larry Mulligan ball in New York; the dances of the Kelly and East Side and Five Points New York gangs, all draw their chief revenue, directly or indirectly, from this source. From low to high, the whole strong organization gorges and fattens on the gross feeding from this particular thing.

It is the poor and ignorant girl who is captured—the same class that has always furnished the “white slaves” of the world. Interesting figures made by the police concerning the newcomers into the South Side Levee district of Chicago tell the same story as the statistics of New York in 1857. All but twelve or fifteen per cent. are of foreign birth or parentage. about one-third were of the domestic servant class before they entered the life of prostitution.

THE NATIONAL CENTER OF THE PROCURER.

Meanwhile, New York, the first in the development of this European trade in America, remains its center, and its pro-

curing interests are the strongest and most carefully organized of all. The young cadet has his beginning, as well as the woman he secures. These boys learn in the primary schools of the farther East Side, from the semi-political gangs in the dance-halls; step by step, as they grow in the profession, they graduate into the Third Assembly District, the chief "hang-out" place of the procurer in the world. In all the East Side districts of Tammany Hall these youths have representatives who look out for their interests; but here two-thirds of the active workers are or have been interested in markets of prostitution.

Around the district's eastern edge in lower Second Avenue hang the mass of the Jewish cadets, who are members of the strong East Side political gangs. Many of them are determined thieves as well. Farther along is a mixture of the more leisurely class, who devote all their attention to their work as managers of women. Among them are scores—and through the near-by East Side hundreds—of youths who have women at work throughout this country, especially in the West and Southwest, or abroad, but who prefer to remain, themselves, in the companionship and comfort of the national headquarters of their trade. Correspondence on the condition of the white slave trade comes here from all over the world. On the lower Bowery and in Chatham Square are the Italian cadets.

There are scores of "hang-outs" for cadets in the Third District, and in all the notorious saloons the waiters are managers of women, and receive their jobs on the recommendation of politicians. Special lawyers defend the cadets when they are caught, and all have their direct access to the political machine, largely through the political owners of their special "hang-outs." Altogether, it is a colony of procurers not

equaled throughout the world in its powers of defense and offense.

THE NEW YORK AND PARIS APACHE.

This class of political criminal has had a distinct tendency toward greater and greater license. The type of youth first known as cadet was a slinking, cowardly person, who was physically formidable only to the more timid foreign immigrants. Now, and especially since the young Italian has taken up this profession in New York, the gangs of these men have constantly grown uglier and bolder. A curious similarity is shown between these gangs as they have developed in New York, and the Apaches, the bands of city savages in Paris, whose violent crimes were responsible for the recent re-introduction of capital punishment in France. A statement by M. Bay, head of the Research Brigade in that city, concerning the outbreak of crime there in 1902, shows how identical the gangs of New York are with those that have formed in the capital of France, about the same business that is their mainstay here.

“Paris,” he said, “is empty; the women upon whom the great mass of these hooligans prey are unable to obtain money. Result—the scoundrels, none of whom are capable of doing an hour’s honest work, fall back on the knife, the revolver, or the burglar’s jimmy. All of these articles can be purchased cheaply. Another reason for the street fights which take place with revolvers is jealousy. A woman leaves her ‘protector’ and takes up with another man; the two men at once become sworn enemies, and a regular vendetta is started between them. They gather their friends and in pitched battles try to kill each other.”

The highway assaults, murders, and street fights that New

York has suffered from in the last five years have come from an exactly similar class of organization. For two years past the operations of these gangs have been curtailed by the activity against them of the Police Department, under the administration of General Bingham. Gradually his campaign led to the higher and more important enterprises which they made headquarters for themselves and their women. It extended first through the centers about the Bowery, Second Avenue, and Chatham Square, and finally to the associated summer headquarters at Coney Island. Then, suddenly, General Bingham was removed by Mayor McClellan.

The various interests dependent upon the procuring and sale of women considered this event their first victory. But now all eyes of these people are concentrated on the main issue this fall. Will or will not Tammany be elected? The whole future of their career in New York hangs upon the issue of this event. And they are preparing to work for the Democratic party with every means in their power.

THE REBATES OF THE SLUM POLITICIAN.

The exploitation of a popular government by the slum politician is a curious thing, always. I sat some time ago with a veteran politician, for many years one of the leading election district captains of the Tammany Bowery organization, conversing soviably in the parlor of his profitable Raines-law hotel.

“The people love Tammany Hall,” said my host. “We use ’em right. When a widow’s in trouble, we see she has her hod of coal; when the orphans want a pair of shoes, we give it to them.”

It was truly and earnestly said. As he spoke, the other half of the political financing was shown. The procession of the

daughters of the East Side filed by the open door upstairs with their strange men. It was the slum leader's common transaction. Having wholesaled the bodies of the daughters at good profit, he rebates the widow's hod of coal.

The so-called "human quality" is the threadbare defense of slum politics. But all its charitable transactions have been amply financed. From the earliest time it has been the same old system of rebates to the poor. First the rebate of the tenement saloon at the death of the drunken laborer; then, the rebate from the raking-up of the last miserable pennies of the clerk and laborer and scrubwoman, by the pool-rooms and policy; and now, smiling its same old hearty smile, it extends to the widow and orphan its rebates from the bodies of the daughters of the poor.

It is a source of perennial wonder how much longer the poorer classes will be cajoled and threatened and swindled into taking them.

The issues of the coming campaign for the control of New York City have been framed in charges to enlist all classes of the people against Tammany Hall. For the rich, the great tax rate for wasted and misappropriated money; for the citizen of average means, the inadequate schools, dirty highways, burglaries, and violence upon the public streets. There is a perennial issue for the people of the tenement districts. Shall New York City continue to be the recruiting-ground for the collection for market of young women by politically organized procurers? The only practical way to stop it will be by the defeat of Tammany Hall.

CHAPTER VII.

We shall continue the story of this black crime, as told by Edward W. Sims, United States District Attorney of Chicago, and Clifford E. Roe, Assistant State's Attorney of Illinois. Also Harry A. Parkins, Assistant United States District Attorney. These articles were given to the "Woman's World." and by their permission reprinted in full in this book.

We prefer to give the facts as they tell them. Surely no one would think of disputing these statements made by reputable officers.

THE WHITE SLAVE TRADE OF TO-DAY.

By Edwin W. Sims, United States District Attorney, Chicago.

Mr. Sims 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 to-day is one of these incredible things. The calmest, simplest statements of its facts are almost beyond the 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 of social settlements, of forward movements, of Y. M. C. A. and Christian Endeavor activities, of air ships and wireless telegraphy.

Naturally, wisely, every parent who reads this statement will at once raise the question: "What excuse is there for the open discussion of such a revolting condition of things in the pages of a household magazine? What good is there to be served by flaunting so dark and disgusting a subject before the family circle?"

Only one—and that is a reason and not an excuse! The recent examination of more than two hundred "white slaves" by the office of the United States District Attorney at Chicago has brought to light the fact that literally thousands of innocent girls from the country districts are every year entrapped into a life of hopeless slavery and degradation because parents in the country do not understand conditions as they exist and how to protect their daughters from the "white slave" traders who have reduced the art of ruining young girls to a national and international system. I sincerely believe that nine-tenths of the parents of these thousands of girls who are every year snatched from lives of decency and comparative peace and dragged under the slime of an existence in the "white slave world" have no idea that there is really a trade in the ruin of girls as much as there is a trade in cattle or sheep or other products of the farm. If these parents had known the real conditions, had believed that there is actually a syndicate which does as regular, as steady and persistent a "business" in the ruination of girls

as the great packing houses do in the sale of meats, it is wholly probable that their daughters would not now be in dens of vice and almost utterly without hope of release excepting by the hand of death.

Is not this, then, reason enough for a little plain speech to parents? I understand that the "Woman's World" every month goes into two million American homes—average, representative home of the common people—and that most of these homes are outside of the big cities. This is why I have consented to respond to the request of a publisher who is courageous enough to touch upon this forbidden topic. No other consideration would move me to write upon this topic.

The purpose of all our laws and statutes against crime is the suppression of crime. The protection of the people, of the home, of the individual is the purpose which inspires the honest and conscientious prosecutor. This is what the law is for, and if this result of protection to individuals and homes can be made more effective and more general by a statement such as this, then I am willing to make it for the public good. And the most direct and unadorned statement of facts will, I think, carry its own conviction and make everything like "preaching" or denunciation superfluous.

The evidence obtained from questioning 250 girls taken within the last four weeks in Chicago houses of ill repute leads me to believe that not fewer than fifteen thousand 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.

Another significant fact brought out by the examination of these girls is that practically every one who admitted having parents living begged that her real name be withheld from the public because of the sorrow and shame it would bring to her parents. One said: "My mother thinks I am studying in a stenographic school;" another stated, "My parents in the country think I have a good position in a department store—as I did have for a time—and I've sent them a little money from time to time; I don't care what happens, so long as they don't know the truth about me." In a word, the one concern of nearly all those examined who have homes in this country was that their parents—and in particular their mothers—might discover, through the prosecution of the "white slavers," that they were leading lives of shame instead of working at the honorable callings which they had left their homes and come to the city to pursue. 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 or "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 some 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 dis-

loyalty to go beyond her own 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.

Again, there is, in another particular, 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. She is far safer in the country than in the big city, but if, go to the city she must, then go with her yourself; if that is impossible, place her with some woman who is your friend, not hers; no girl can safely go to a great city to make her own way who is not under the eye of a trustworthy woman who knows the ways and dangers of city life. 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 all suspicion.

Of course all the examinations to which I have referred have been conducted for the specific purpose of finding girls who have been brought into this country from other lands in defiance of the Federal statute, passed by Congress February 20, 1907. This act declares that any person who shall "keep, maintain, support or harbor" any alien woman for immoral purposes within three years after her arrival in this country shall be guilty of a misdemeanor and shall be liable to a fine of \$5,000 and imprisonment for five years at the

discretion of the court. When a department of justice at Washington decided that this law was being violated, the United States District Attorney at Chicago was instructed to take such action as was necessary to apprehend the violators of the act and convict them. One of the first steps required was the raiding of the various dives and houses of ill fame and the arrest of the girl inmates, as well as the arrest of the keepers and the procurers of the white slaves.

While the Federal prosecution is officially concerned only with those cases involving the importation of girls from other countries—there being no authority under the present national statutes for the Federal Government to prosecute those concerned in securing white slaves who are natives of this country—it was inevitable that the examination of scores of these inmates, captured in raids upon the dives, should bring to officers and agents of the department of justice an immense fund of information regarding the methods of the white slave traders in recruiting for their traffic from home fields.

Whether these hunters of the innocent ply their awful calling at home or abroad their methods are much the same—with the exception that the foreign girl is more hopelessly at their mercy. Let me take the case of a little Italian peasant girl who helped her father till the soil in the vineyards and fields near Naples. Like most of the others taken in the raids, she stoutly maintained that she had been in this country more than three years and that she was in a life of shame from choice and not through the criminal act of any person. When she was brought into what the sensational newspapers would call the "sweat box" it was clear that she was in a state of abject terror. Soon, however, Asst. United States District Attorney Parkin, having charge of the examination, convinced her that he and his associates were her friends and protectors

and that their purpose was to punish those who had profited by her ruin and to send her back to her little Italian home with all her expenses paid; that she was under the protection of the United States and was as safe as if the king of Italy would take her under his royal care and pledge his word that her enemies should not have revenge upon her.

Then she broke down and with pitiful sobs related her awful narrative. That every word of it was true no one could doubt who saw her as she told it. Briefly this is her story: A "fine lady" who wore beautiful clothes came to her where she lived with her parents, made friends with her, told her she was uncommonly pretty (the truth, by the way), and professed a great interest in her. Such flattering attentions from an American lady who wore clothes as fine as those of the Italian nobility could have but one effect on the mind of this simple little peasant girl and on her still simpler parents. Their heads were completely turned and they regarded the "American lady" with almost adoration.

Very shrewdly the woman did not attempt to bring the little girl back with her, but held out hope that some day a letter might come with money for her passage to America. Once there she would become the companion of her American friend and they would have great times together.

Of course, in due time, the money came—and the \$100 was a most substantial pledge to the parents of the wealth and generosity of the "American lady." Unhesitatingly she was prepared for the voyage which was to take her to the land of happiness and good fortune. According to the arrangements made by letter the girl was met at New York by two "friends" of her benefactress who attended to her entrance papers and took her in charge. These "friends" were two of the most brutal of all the white slave drivers who are

in the traffic. At this time she was about sixteen years old, innocent and rarely attractive for a girl of her class, having the large, handsome eyes, the black hair and the rich olive skin of a typical Italian.

Where these two men took her she did not know—but by the most violent and brutal means they quickly accomplished her ruin. For a week she was subjected to unspeakable treatment and made to feel that her degradation was complete and final.

And here let it be said that the breaking of the spirit, the crushing of all hope for any future save that of shame is always a part of the initiation of a white slave. Then the girl was shipped on to Chicago, where she was disposed of to the keeper of an Italian dive of the vilest type. On her entrance here she was furnished with gaudy dresses and wearing apparel for which the keeper of the place charged her \$600. As is the case with all new white slaves she was not allowed to have any clothing which she could wear upon the street.

Her one object in life was to escape from the den in which she was held a prisoner. To “pay out” seemed the surest way, and at length, from her wages of shame, she was able to cancel the \$600 account. Then she asked for her street clothing and her release—only to be told that she had incurred other expenses to the amount of \$400.

Her Italian blood took fire at this and she made a dash for liberty. But she was not quick enough and the hand of the oppressor was upon her. In the wild scene that followed she was slashed with a razor, one gash straight through her right eye, one across her cheek and another slitting her ear. Then she was given medical attention and the wounds gradu-

ally healed, but her face was horribly mutilated, her right eye is always open and to look upon her is to shudder.

When the raids began she was secereted and arrangements made to ship her to a dive in the mining regions of the west. Fortunately, however, a few hours before she was to start upon her journey the United States marshals raided the place and captured herself as well as her keepers. To add to the horror of her situation she was soon to become a mother. The awful thought in her mind, however, was to escape from assassination at the hands of the murderous gang which oppressed her.

One recital of this kind is enough, although instances by the score might be cited which differ only in detail and degree.

It is only necessary to say that the legal evidence thus far collected establishes with complete moral certainty these awful facts: That the white slave traffic is a system—a syndicate which has its ramifications from the Atlantic seaboard to the Pacific Ocean, with “clearing houses” or “distributing centers” in nearly all of the larger cities; that in this ghastly traffic the buying price of a goung girl is \$15, and that the selling price is generally about \$200—if the girl is especially attractive the white slave dealer may be able to sell her for \$400 or \$600; that this syndicate did not make less than \$220,000 last year in this almost unthinkable commerce; that it is a definite organization sending its hunters regularly to scour France, Germany, Hungary, Italy and Canada for victims; that the man at the head of this unthinkable enterprise is known among his hunters as “The Big Chief.”

Also the evidence shows that the hirelings of this traffic are stationed at certain ports of entry in Canada, where large numbers of immigrants are landed, to do what is known in their parlance as “cutting out work.” In other words,

these watchers for human prey scan the immigrants as they come down the gang plank of a vessel which has just arrived and "spot" the girls who are unaccompanied by fathers, mothers, brothers or relatives to protect them. The girl who has been spotted as a desirable and unprotected victim is properly approached by a man who speaks her language and is immediately offered employment at good wages, with all expenses to the destination to be paid by the man. Most frequently laundry work is the bait held out, sometimes housework or employment in a candy shop or factory.

The object of the negotiations is to "cut out" the girl from any of her associates and to get her to go with him. Then the only is to accomplish her ruin by the shortest route. If they cannot be cajoled or enticed by promises of an easy time, plenty of money, fine clothes and the usual stock of allurements—or a fake marriage—then harsher methods are resorted to. In some instances the hunters really marry the victims. As to the sterner methods, it is of course impossible to speak explicitly, beyond the statement that intoxication and drugging are often used as means to reduce the victims to a state of helplessness, and sheer physical violence is a common thing.

When once a white slave is sold and landed in a house or dive she becomes a prisoner. The raids disclosed the fact that in each of these places is a room having but one door, to which the keeper holds the key. In here are locked all the street clothes, shoes and the ordinary apparel of a woman.

The finery which is provided for the girl for house wear is of a nature to make her appearance on the street impossible. Then added to this handicap, is the fact that at once the girl is placed in debt to the keeper for a wardrobe of "fancy" clothes which are charged to her at preposterous

prices. She cannot escape while she is in debt to the keeper—and she is never allowed to get out of debt—at least until all desire to leave the life is dead within her.

The examination of witnesses have brought out the fact that not many of the women in this class expect to live more than ten years after they enter upon their voluntary or involuntary life of white slavery. Perhaps the average is less than that. Many died painful deaths by disease, many by consumption, but it is hardly beyond the truth to say that suicide is their general expectation. "We all come to it sooner or later," one of the witnesses remarked to her companions in the jail, the other day, when reading in the newspaper of the suicide of a girl inmate of a notorious house.

A volume could be written on this revolting subject, but I have no disposition to add a single word to what will open the eyes of parents to the fact that white slavery is an existing condition—a system of girl hunting that is national and international in its scope, that it literally consumes thousands of girls—clean, innocent girls—every year; that it is operated with a cruelty, a barbarism that gives a new meaning to the word fiend; that it is an imminent peril to every girl in the country who has a desire to get into the city and taste its excitements and its pleasures.

The facts I have stated are for the awakening of parents and guardians of girls. If I were to presume to say anything to the possible victims of this awful scourge of white slavery it would be this: "Those who enter here leave hope behind;" the depths of debasement and suffering disclosed by the investigation now in progress would make the flesh of a seasoned man of the world creep with horror and shame."

CHAPTER VIII.

THE STORY OF CLIFFORD G. ROE.

No language can describe the horrors of the white slave traffic. It is so beastly, so repulsive, so shocking that it staggers the senses. It seems like a hideous nightmare of hell and yet it is a fact of our everyday life under capitalism, and so engrossing is the struggle for existence that but little attention is paid to this unspeakable traffic in the bodies and souls of innocent girls who are deceived by human tarantulas and lured to their ruin and death.

It is widespread, even international. It proved so appalling and the public was so unaware of the existence of the predatory monster that the "Woman's World" told its 2,000,000 readers, in two tremendous articles by United States District Attorney Sims of Chicago, the facts—warned them, so that they and the country in general might be forearmed.

Thus was it revealed to the people that there is a white slave traffic.

The disgraceful facts are these:

Some 65,000 daughters of American homes and 15,000 alien girls are the prey each year of procurers in this traffic, according to authoritative estimates. Even marriage is used as one of the diabolical methods of capturing girlhood and young womanhood and "breaking them in" to a life of shame.

They are hunted, trapped in a thousand ways; trapped, wing-broken, sold—sold for less than hogs!—and held in white slavery worse than death.

The daughters of all of us, our sisters, even our wives are looked upon as prey for the white slave traffic.

Here is the story in full, as told by Clifford E. Roe, Assistant State's Attorney of Illinois:

There is a problem of slavery to-day for the people to solve. The question is: "How shall the warfare against White Slavery be waged to blot out this cloud upon civilization expeditiously?" Over two years ago I learned that there was a gigantic slave trade in women, and with a handful of people we began to fight the traders. That a system of slavery, debasing and vile, had grown to enormous proportions before our very doors seemed beyond belief, an impossibility, and even romantic. Most people were skeptical of the existence of a well defined and organized traffic in girls, and they seemed to think that those advocating the abolition of this nefarious trade were either visionists or fanatics. The struggle against this trade in women was a hard one at first. The ministry, although dazed, were finally aroused to an appreciation of the truth.

Having faith in the people, and believing that this republic lauds and honors the chastity and sanctity of women, I believed in bringing this hideous traffic in girls to the public notice, and when our citizens fully realized its importance they would rise to the occasion and aid in the warfare to exterminate white slavery. The result has been most gratifying, for churches, clubs, associations, newspapers, men and women in all walks of life have taken up the cause. Great armies like those of a generation ago cannot uproot this slavery, but the slavery of to-day must be eliminated by publicity, education, legislation and law enforcement. That is the reason the "Woman's World" has brought to its readers facts concerning this hideous trade. The results of this heroic work have

been wonderful, for thousands of letters inquiring about white slavery have been received, and associations and clubs have formed to fight white slavery, and legislation upon the subject has been introduced in many states. If this great good to our social life could not be brought about by publicity, there would not be any reason for bringing before the people and into the midst of the family circle facts which are so black and revolting. But to know and understand we must cast aside false modesty, take off our kid gloves and handle this great social problem with our naked hands.

The trade in women is domestic and foreign, local and international. The Honorable Edwin W. Sims and Harry A. Parkin, Assistant United States District Attorney in Chicago, have been waging valiant warfare against the foreign and international trade during the past year. The preceding articles in this magazine written by them have dealt chiefly with that phase of the white slave trade. They have explained, also, the debt system as a means of keeping the girls in resorts after they are procured and sold. It is with the domestic and local trade I have been mostly concerned. In Chicago alone there are more than 25,000 women leading a life of shame, and statistics show that the average life of a fallen woman is five years. Five thousand persons must, therefore, be recruited every year in Chicago alone. How many voluntarily go into this life? It is estimated that about twenty per cent.! This shows us that eighty per cent. are led into it by some scheme or entrapped and sold, and at least two-thirds of this number are from our own country, being inveigled from farms, towns and cities. One may inquire, "How is that girls are procured so easily without the public being aware of what is going on?"

The answer is that love and ambition are the baits which the procurers flaunt in the facts of their proposed victims.

Often it happens that promises of positions on the stage, in stores, and various occupations alluring to young girls cause many to fall, captives in the great net set for them.

During the past two years there have been more than two hundred and fifty white slave cases tried in Chicago under the Illinois law, resulting in scores of confessions made by the procurers, and statements by hundreds of the girls who were procured as to the methods employed by the traders.

To show how easily it is done, let me tell you a story of a girl from Elgin, Illinois, who was caught by the love scheme. One day this pretty little German lass was in a Chicago store buying sheet music when a well-dressed, handsome young man, apparently looking at music, too, asked her the names of some of the latest popular songs, as he wanted to buy them. At first she turned away and did not heed him, but he was not to be repulsed, and pressing his attentions further upon her, he finally engaged her in conversation. A luncheon at a nearby restaurant, in which she joined him, was the result, and there he told her how at first sight he had fallen in love with her beauty. After lunch he suggested a visit to his bachelor apartments, but this she refused. Seeing that this plan was a failure, he asked her to marry him then and there. The silly girl, believing he loved her, and enchanted by the picture he had painted of his father's wealth and fine home in New York City, consented, and they were married. After the ceremony he told her that he was about "broke," and said that he would take her to a place where she could make enough money in a few days to pay their way to New York, where everything would be lovely, and as they were married it would be no one's business how she got the money. Immediately accounts of white slaver procurers which she had read came to her mind, and she then realized what she had

fallen into. Lest she might arouse in him suspicion, she consented to do as he asked, but told him that before going out to the resort she wanted to buy some clothing, and arranged to meet him at a certain downtown corner toward evening. She hurried to the County Court, where an escort was given her, and she was brought to the court where I was prosecuting. I armed an officer with a warrant and he followed the girl to the appointed place of meeting. The young man was there waiting for his victim. The officer stepped up and put him under arrest, and the next day he was tried and convicted. It was then learned that he was a well known procurer of girls. Thus saved from a life of ruin, the Elgin girl went home heart-broken, but wiser for her experience. Recently she secured in the County Court an annulment of the marriage. Inquiry proved that the girl was from a very respectable home, and that she had always been a good, honest, industrious girl. Many similar cases have come out in the courts; however, the girls in most instances were not favored by the same good fortune which blessed the little girl from Elgin, and the outcome was much more disastrous. This is an illustration of the ease with which panderers make use of love as a means of securing girls for immoral houses.

The other method used by the traders is the one which appeals to the girl's ambition. Sometimes the procurers have gained the parents' consent to allow their daughters to accompany the supposed theatrical or employment agent, as the case may be, to some city, thinking that through the daughter's success their station in life would be raised. A girl in a country community, or say factory town, is working for four or five dollars each week, when one of these procurers, traveling under the guise of an agent, meets her and promises ten to twenty dollars a week for work in the city. She may be per-

fectly sincere and honest in her intention to better her condition. She may want finer clothes, a wider knowledge of the world, or an education, and so she consents to go with him, and finally, against her will, ends up as an inmate in some immoral place.

One of the most recent cases shows how readily girls jump at an opportunity to better their station in life. This case first came before the court the day after last Christmas, when Frank Kelly was arrested for carrying a revolver, with which he tried to shoot an old man. During the trial the story developed as follows:

A year ago last summer fifteen-year-old Margaret Smith was working about the simple home near Benton Harbor, Michigan. The father, employed by the Pere Marquette Railroad, was away from home a good share of the time. One day a graphophone agent called at the house and the family became much interested in one of his musical machines. Shortly afterward this agent brought with him to the Smith home Frank Kelly, and introduced him to Maggie, as she was called by her folks. In a day or two Margaret was on her way to Chicago with Kelly, who promised her an excellent position in the city. Upon their arrival Margaret was sold into one of the lowest dives in Chicago, located in South Clark Street, and owned by an Italian named Battista Pizza. Here she learned that her captor was not Frank Kelly, but an Italian whose real name was Alphonse Citro. For a year she was kept as a slave in this resort, which was over a saloon, and the entrance was through a back alley. The only visitors were Italians, who came for immoral purposes. Learning last summer that Margaret's father, who had been hunting relentlessly for his daughter, was on the track of her, the girl was taken by Alphonse Citro, alias Kelly, to Gary, Indiana. When

the father came to the resort with a policeman he found that his daughter had gone. She was kept in Gary about two months, and then returned to this disreputable place, from which she escaped finally, the Monday before last Christmas. A young barber took pity on her after hearing her sad story and enlisted the sympathy of his parents, who took her to their home. Alphonse Citro (Kelly) looked for her for almost a week, and at last saw her going from a store to this home, where she was staying. He went to the house and demanded at the point of a revolver that she be given up, as he said:

“I am losing money every day she is gone.”

There was a quarrel over the girl, during which some people from the outside were attracted to the house by the commotion. Citro, becoming frightened, fled down the street, and as he ran threw the revolver, with which he tried to shoot the father of the barber during the quarrel, over a fence into a coal yard. After running two blocks, he was caught and arrested. Upon these facts this procurer, Citro, alias Kelly, was prosecuted and found guilty under the new pandering law in Illinois, and received a sentence of one year's imprisonment and a fine of five thousand dollars. The poor old father and mother, distressed and heart-broken, were in court during the trial with their arms around each other, sobbing with joy because their little girl had been found. Pizza, the owner of the place, was indicted by the state grand jury, but escaped to Italy. This case is only one of the hundreds which might be told to show how the girls leave home upon the promise of securing employment and are in this way procured for places of ill-repute.

The methods employed to entice young women are quite similar, but as to the particulars each case varies to some

extent. After the girls are once within the resort, the stories are about the same. Their street clothes are seized and parlor dresses varying in length are put upon them. They are threatened, never allowed to write letters, never permitted the use of the telephone, never trusted outside the house without the escort of a procurer, until two or three months have elapsed, when they are considered hardened to the life and too ashamed to face parents and friends again. If they should ask some visitor to the house to help them, would he care to expose his name to the police, as he would have to, by reporting the matter? Would he want his friends, or the folks at home to know that he had visited such a place? No; he would let the girl get out the best way she could; even though he might promise to help her. Girls are told of or perhaps have witnessed others who tried to escape, have seen their failure and punishment, and are thereby cowed into submission. They are always held upon the pretense of being indebted to the house, and this indebtedness has long been the backbone of the white slave system. From the time the girl is first sold into the house she is constantly in debt. First, for the money the owner gave to the procurer for her, next, for her parlor clothes, then for the money her procurer borrows from the owner on her as his property, goods and chattel. The bonds of slavery are thus fastened upon these poor mortals by a system of debt and vice that the people of this great country little realized existed until lately.

Fighting against this slave trade under the archaic Illinois laws was quite disheartening because it was almost impossible to get more than a fine upon the charge of disorderly conduct. The laws were so full of loop-holes that the traders laughed at the idea of being prosecuted. However, in Illinois, at least, we have choked the laugh. The features once

wreathed in smiles begin to show the lines of worry and fear, for a new law called the Pandering Act has been passed. This went into force July 1st, 1908. The new law is good, but experience has shown where improvement is necessary. Without exception, in cases I have tried, certain wholesome-minded jurors have said after concluding the case, that the penalty was too light for the first offender. It should be made more severe. Therefore an effort is now being made to make the first offense punishable by imprisonment in the penitentiary from one to ten years. Then, also, there should be a new law covering the bringing a female person of any age into the state or taking her out of the state for immoral purposes. The age limit should be omitted from the present Illinois law, which does not punish those bringing girls over the age of eighteen into the state. While other states are sending for copies of the Illinois pandering and other white slave laws, the state legislation will soon be uniform upon this subject. The United States government should be alive to the situation also. At present it has only the immigration laws regulating the importation of immoral women to fall back upon. A Federal law under the inter-state and foreign commerce act should be passed at once. The Federal Government has better and more effective machinery for getting at the facts in the foreign and inter-state traffic in girls than have the various states. Commerce consists in intercourse and traffic, including in these terms the transportation and transit of persons and property, as well as the purchase, sale and barter of persons and property and agreements therefor. A Federal law might be enacted as follows:

“Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that whoever shall procure, entice or encourage any female per-

sons to leave one of the states of the United States of America to go into any other state in the United States of America for the purpose of prostitution or to become an inmate of a house of prostitution or to enter any place where prostitution is practiced or allowed, or shall attempt to procure or entice any female person to leave one of the states of the United States of America to go into any other state for the purpose of prostitution, or to become an inmate of a house of prostitution or to enter any place where prostitution is practiced or allowed, or shall receive or give, or agree to receive or give any money or thing of value for procuring or attempting to procure any female person to leave one of the states of the United States of America to go into any other state in the United States of America for the purpose of prostitution or to become an inmate of a house of prostitution or to enter any place where prostitution is practiced or allowed, shall, in every case, be deemed guilty of a felony, and on conviction thereof be imprisoned not more than ten years and pay a fine of not more than ten thousand dollars."

Under the recent Federal decisions what can prevent the enactment and enforcement of such a law making the traffic in women illegal? Of course, offenses committed solely within the state could not be reached by the Federal Government.

Other needed legislative regulations concerning the white slave traffic, such as laws against the procuring system and the indebtedness system, have been set forth in other articles in this magazine. However, besides these laws it will be necessary in each state to create a commission in the various cities, other than the police department, which shall keep a complete record of all houses of ill-fame and their inmates. A public bureau of information should be established by law where parents and friends could easily learn the whereabouts of

girls who have not been heard from, and this bureau should have the names of every inmate of a disreputable house. Such a commission should have power to inquire carefully into the life of every girl. Statements should be made under oath, and the right to ascertain whether or not these statements were true should be given the commission. Thereby the infected spots in every part of the country could be covered, and every girl and woman in immoral places could be accounted for. The fact that this has not been done heretofore has greatly aided the slave traders because their success is accomplished by secrecy. Let us drag the monster, white slavery, from under ground and let the light of day show upon it, and then we shall have gone a long way towards extermination of this traffic.

That secrecy is maintained as to who the girls are and where they are from is evidenced by one of the many letters I have received, of which the following is a copy.

CHICAGO, ILL., July 13, 1908.

MR. CLIFFORD G. ROE,

Dear Sir: Did you receive a letter from my mother, Mrs. Effie ——, from Eloise, Mich. If so, I wish you would come and see me so I can tell you everything. I have not been out of the house for three months. I have not got any clothes to wear on the street because I owe a debt. I wish you could come and see me and I can tell you everything then. I am a White Slave for sure. Please excuse pencil. I had to write this and sneak this out. Please see to this at once and help me and oblige,

VIOLA ——.

2001 Armour Avenue.

With people passing back and forth on the street and in and out of the house every day it seems astonishing that girls can be kept as slaves. However, the above appeal for help tells the story, not alone of the writer, but of the thousands of girls whose lives are being crushed, the minds depraved, and the bodies diseased by outrageous bondage. It was discovered that Viola had been given a fictitious name; all avenues of communication with the outside world were cut off, and she had lived in constant fear of being beaten if she let anyone know who she was. At last, through a ruse, she succeeded in getting letters to her mother and myself, which brought about her rescue and the return of the girl to her mother, who is an invalid in the Wayne County Hospital at Eloise, Michigan.

The owners of the resort where she was held were brought before the bar of justice and the judge in sentencing them said: "The levee resort keepers are murdering the souls of girls and women by binding them with ropes of illegal debt; this practice must be wiped out."

The next question which confronts us is what shall we do with the girls after they are liberated from the houses? Some have parents, some are ashamed to go back home, while others are diseased. Certainly it seems a pity to turn them out and let them battle against the prejudice of a "past life." Homes and institutions for girls are often filled or the doors are barred against fallen women. The solution of the problem is a home for white slaves in every large city in the country.

Such a home should be well equipped with a hospital to cure disease contracted in disreputable houses, and then there should be schools in the institute for training the girls for useful lives, where sewing, cooking, music, art, and other

things are taught. In this way the girls would be fitted to earn honest and wholesome livelihoods when they go out to face the world.

Letters are sent me from all parts of the continent asking what can be done to help the white slaves. My answer is, form organizations everywhere to fight this traffic. Through these organizations educate the girls in the rural communities to be careful how they are enticed or persuaded to go to the cities. Demand proper legislation, write the senators and representatives about it, in all places see that the laws in regard to disorderly resorts are enforced, that the foregoing proposed commission is established and help build homes for training the girls for better lives.

What mockery it is to have in our harbor in New York the statue of Liberty with outstretched arms welcoming the foreign girl to the land of the free! How she must sneer at it and rebuke the country with such an emblematic monument at its very gate when she finds here a slavery whose chains bind the captive more securely than those in the country from which she has come!

What a travesty to wrap the flag of America around our girls and extol virtue and purity, freedom and liberty, and then not raise a hand to protect our own girls who are being procured by white slave traders every day!

Some ministers have said that the subject is too black to present to their congregations. It is a problem, they said, for the public authorities and slum workers, not a question for the high-minded citizen. It is the hope that the readers of this magazine, who are church members, will suggest that their pastors aid in the struggle against white slavery, and that through them, people everywhere may be awakened to a

realization of its importance. No social problem is too unclean for the people to take hold of when the cause undermines the fairest heritage in life, our homes. For, after all, the home is the social unit and the very foundation of all government.

CHAPTER IX.

MORE ABOUT THE TRAFFIC IN SHAME.

By Mrs. Ophelia Amigh, Superintendent of the Illinois Training School for Girls.

One of the most disheartening things in the work of protecting innocent girls and restoring to useful lives those who have been betrayed from the path of right living is the blind incredulity of a very large part of the public. There are hundreds of thousands of women in the homes of this country who know as little of what is going on in the world, so far as the safety of their daughters is concerned, as so many children. They are almost marvelously ignorant of the terrible conditions all about them—and all about their children, too.

Of course, their blindness to these awful actualities makes them more comfortable, for the time being, than they could possibly be if awake to the perils which beset the feet of their daughters and the daughters of their friends and neighbors. But there is no permanency to this sort of peace—and thousands of mothers of this class are annually brought to their senses and recalled to earth by discovering that their own daughters have made the fatal misstep and have passed under the brand of the pariah. The awakening of such parents comes too late, generally, to do much good. Not always, but in a majority of cases. Many, many times after I have related to a casual woman visitor the simple details of a typical "case" brought here to the State Home, the caller

has exclaimed: "How terrible! I didn't dream that such things were going on in the world!"

Now, if you had something of great value which needed to be protected day and night, would you select for such a task a blind watchman? or one who was firmly possessed of the idea that there was really no danger, no occasion for watchfulness? Certainly not! There is nothing in the world of such priceless value to a father or a mother as the honor, the purity, the good character of a daughter. No parent will possibly question this statement. And still there are many thousands of parents entrusted by Providence with the safe-keeping of this priceless treasure who are themselves in the position of discharging that great responsibility with closed eyes, with dull ears and with a childish belief that there is no real peril threatening the safety of their daughters! These parents do not live on earth, their heads are in the clouds and their ears are filled with the cry of "'Peace! Peace!' when there is no peace."

As one whose daily duty it is to deal with wayward and fallen girls, as one who has to dig down into the sordid and revolting details of thousands of these said cases (for I have spent the best part of my life in this line of work) let me say to such mothers:

In this day and age of the world no young girl is safe! And all young girls who are not surrounded by the alert, constant and intelligent protection of those who love them unselfishly are in imminent and deadly peril. And the more beautiful and attractive they are the greater is their peril!

The first and most vital step for the protection of the girls who walk in this path of pitfalls is to arouse the sleeping watchman who are, by reason of their parenthood, responsible for the safekeeping of their daughters. This is why the

“White Slave” articles by Hon. Edwin W. Sims and others, which have been published in the “Woman’s World,” have done great good. They have stirred to a sense of alarm thousands of parents who were asleep in a false sense of security. If they accomplish nothing beyond this they will fully have justified their publication.

But it is evident that they will also result in the enactment of much needed legislation, of laws which will make it easier to convict and punish those who live from this foul traffic in the shame of girls whose natural protectors are asleep in this false sense of security. Of course, practically every state has some laws against that traffic—but I do not know of any state in which the laws now on the statute books are adequate to deal with the situation as it should be dealt with.

One of the things which comfortable and trusting parents seem to find especially hard to believe is the point upon which both United States District Attorney Sims and his assistant, Mr. Parkin, have placed so much stress—the existence of an active and systematic traffic in girls. There is no safety for the daughter of any parents who are not awake and alive to the actuality of this fact!

It is one of the satisfactions of my life to reflect that I have been one of the agents in sending a dozen—perhaps more—persons to the penitentiary for participating in this traffic.

The dragnets of the inhuman men and women who ply this terrible trade are spread day and night and are manipulated with a skill and precision which ought to strike terror to the heart of every careless or indifferent parent. The wonder is not that so many are caught in this net, but that they escape! I count the week—I might almost say the day—a happy and fortunate one which does not bring to my at-

tention as an officer of the state a deplorable case of this kind.

Just to show how tightly and broadly the nets of these fishers for girls are spread, let me tell of an instance which occurred from this institution :

This girl, whom I will call Nellie, is a very ordinary looking girl and below the average of intelligence, but as tractable and obedient as she is ingenuous. She is wholly without the charm which would naturally attract the eye of the white slave trader.

Because of her quietness, her obedience and her good disposition, she was, in accordance with the rules of the institution, permitted to go into the family of a substantial farmer out in the west and work as a housemaid, a "hired girl"—her wages to be deposited to her credit against the time when she should reach the age of twenty-one and leave the Home.

She had been in her position for some time and was so quiet and satisfactory that one Sunday when the family were not going to church the mistress said :

"Nellie, if you wish to go to church alone you may do so. The milk wagon will be along shortly and you can ride on that to the village—and here is seventy-five cents. You may want to buy your dinner and perhaps some candy."

When Nellie reached town and was on her way past the railroad station to the church, the train for Chicago came in, and the impulse seized her to get aboard, go to the city and look up her father, whom she had not seen for several months. She went to the city and had hardly stepped from the train into the big station when she heard a man's voice saying : "Why, hello, Mary!"

Instantly—foolishly, of course—she answered him and replied :

"My name's not Mary, it's Nellie."

“You look the very picture,” he responded, “of a girl I know well whose name is Mary—and she’s a fine girl, too! Are any of your folks here to meet you?”

“No,” she answered. “My father’s here in the city, somewhere, but he doesn’t know I’m coming. I’ve been working out in the country for a long time and I didn’t write him about coming back.”

Her answers were so ingenuous and revealing that the man saw that he had an easy and simple victim to deal with. Therefore his tactics were very direct.

“It’s about time to eat,” he suggested, “and I guess we’re both hungry. You go to a restaurant and eat with me and perhaps I can help you to find your father quicker than you could do it alone.”

She accepted, and in the course of the meal he asked her if she would not like to find a place at which to work. “I know of a fine place in Blank City,” he added. “The woman is looking for a good girl just like you.”

“Yes, I’d be pleased to get the place, but I haven’t any money to pay the fare with,” was her answer.

“Oh, that’s all right,” he quickly replied. “I’ll buy your ticket and give you a little money besides for a cab and other expenses. The woman told me to do that if I could find her a girl. She’ll send me back a check for it all.”

After he had bought the ticket and put her aboard the train going to Blank City, he wrote the name of the woman to whom he was sending her, gave her about \$2 extra and then delivered this fatherly advice to her:

“You’re just a young girl and it’s best for you not to talk to anybody on the train or after you get off. Don’t show this paper to anybody or tell anybody where you’re going. It isn’t any of their business, anyway. And as soon as you

yet off the train you'll find plenty of cabs there. Hand your paper to the first cab driver in the line, get in and ride to Mrs. A——'s home. Pay the driver and then walk in."

Believing that she was being furnished a position by a remarkably kind man, the poor girl followed his directions implicitly—and landed the next day in one of the most notorious houses of shame in the State of Illinois outside of Chicago. How she was found and rescued is a story quite apart from the purpose which has led me to tell of this incident—that of indicating how tightly the slave traders have their nets spread for even the most ordinary and unattractive prey. They let no girl escape whom they dare to approach!

It may be well and to the point to add, however, that two other girls who had been in the care of the State Home were found to be in the same house to which the girl had been lured, and they were also recovered.

Almost at the beginning of my experience I received a penciled note which I have kept on my desk as a stimulus to my energies and my watchfulness along the line of checkmating the work of the white slavers. It is very brief and terse—but what a story it tells! Here is a copy of it—with the substitution of a fictitious name:

"Ellen Holmes has been sold for
\$50.00 to Madam Blank's house at
—— Armour Avenue."

The statement was true—and the man who sold her and the woman who bought her were both sent to the state penitentiary as a penalty for the transaction!

Another fact which the public finds hard to believe—especially the public of mothers—is that girls who are lured into

the life of shame find it impossible to make their escape, and that they are prisoners and slaves in every sense of the word. I recall one instance of a girl from a good home who had fallen into the hands of a white slave trader and been sold to a house in the red-light district. Her people were frantic over her disappearance and made every possible effort to locate her, but without success. Several months after the excitement and publicity aroused by her disappearance died away, a newsboy who had delivered papers at her home—which was in a very good residence district of the city—happened to be passing along a cross street of the red-light section—just on the fringe of it, in fact. Suddenly he heard a tap on the window, looked up and saw the anxious face of the lost girl. Then she disappeared.

Knowing the story of her strange disappearance, he hurried straight to her home and told of his experience. Instantly the father secured officers and the little newsboy led the posse back to the house, in the window of which he had caught a glimpse of her face. They raided the place and rescued the girl. The story of the terrible treatment which she had received cannot be told here. It is enough to say that she had been held as a captive, imprisoned as much as any inmate of a penitentiary is imprisoned, and that if the friendly newsboy had not happened to pass as he did, the window from which she was looking out, she would undoubtedly be there to-day or in some other similar prison of shame through the process of exchange.

One other matter in this connection needs to come in for clear and decisive emphasis; the fact that the runaway marriage is the favorite device of the white slaver for landing victims who could not otherwise be entrapped. These alleged summer resorts and excursion centers which are well ad-

vertised as Gretna Greens, and as places where the usual legal and official formalities preliminary to respectable marriage are reduced to a minimum, are star recruiting stations for the white slave traffic. I have never seen this point brought out with any degree of clearness in any article, and I earnestly urge all mothers to give this statement the most serious consideration, and never to allow a daughter to go to one of these places on an excursion or under any pretext whatever, unless accompanied by some older member of the family. And even then there is something unwholesome and contaminating in the very atmosphere of such a place.

Do you think that I overstate the perils of places of this kind? Of these gay excursion centers, these American Gretna Greens? I hesitate to say how many girls I have had under my care who were enticed into a "runaway marriage" at these places—and then promptly sold into white slavery by the men whom they had married, the men who married them for no other purpose than to sell them to the houses of the red-light district and live in luxury from the proceeds of their shame.

Let every mother teach her daughter that the men who proposes an elopement, a runaway marriage, is not to be trusted for an instant, and puts himself under suspicion of being that most loathsome of all things in human form—a white slave trader!

FOR THE PROTECTION OF GIRLS.

From 8,000 to 10,000 male parasites live on money taken in by the 25,000 or 30,000 women of evil lives in Chicago, according to an estimate by Clifford G. Roe, Assistant State's Attorney. If this parasitism could be stopped these men

would lose one motive for luring inexperienced girls into the white slave market.

A method of putting an end to this evil is outlined in a bill pending in the state legislature. It provides that any person who lures a girl into slavery and receives money, support or maintenance from her shall be deemed guilty of a felony and on conviction shall be sent to the penitentiary for one or more years.

A companion bill makes it a felony, punishable by imprisonment for one year or more, up to ten years, to detain a girl in an evil resort or pay or cancel any debt or obligation. The passage of this bill would assist materially in the rescue of some of the 4,000 or 5,000 recruits, three-fourths of them country girls from the middle west, estimated to be drawn annually into disorderly houses in this city.

CHAPTER X.

ADDED PROOF OF THE CRIME.

In this chapter we give the story as told by a Chicago newspaper, *The Tribune*:

“One year ago Chicago stood before the world accused and shamed as the greatest white slave mart in America. To-day the situation is changed. Chicago now stands forth as the scene of the greatest battle in the world between the forces for good and the white slavers, and it is doubtful if ever in the history of civilization was waged such a fight as is being fought in Chicago to-day for the preservation of the city’s good name and against the unspeakable traffic in girls known as white slavery.

The city is roused. Its sensibilities at last have been touched. For the first time since the beginning of anti-vice crusades the decent forces of the community, from government officials to private citizens, from specific reform associations to church bodies, have risen in response to the signal of alarm sounded by the leaders. The total reform force of the community has been set in motion. Chicago has awakened. The knell has been sounded, and the infamous white slaver, canker sore on the face of modern civilization, is to be hunted, and fought, and prosecuted to his death.

“Not alone for the sake of the white slaves themselves, but for the sake of civilization,” is the motto of the new crusaders, and this is the motto that has been adopted by the varied but consolidated army that will fight shoulder to shoulder until white slaving in Chicago is a thing of the past.

REAL REPRESENTATIVES COMPOSE "ARMY."

The forces that make up the army are as representative of Chicago as a metropolis, as an Illinois city, and as a big part of the United States as, perhaps, could be gathered together. Here is a list of them up to date:

B'nai B'rith society, Adolph Kraus, president; Clifford G. Roe, attorney.

Chicago Association of Commerce.

United States District Attorney Edward W. Sims.

State's Attorney John E. W. Wayman.

Illinois State Bureau of Labor.

All Chicago churches.

Commercial club.

All reform bodies.

Hundreds of private citizens who have volunteered to act as detectives in running down white slavers.

These are the forces for good. Arrayed against them in sullen battle, foully fighting for continuance of the terrible conditions that make their existence possible, are the white slavers—the "owners" and sellers of the unfortunate enslaved girls, the keepers of unnamable resorts, proprietors of tough saloons, the boss politicians to whom these people and places are a power in time of election and a source of rich graft the year round, and lastly the unspeakable male vermin who hang around the fringes of the red lights and live on the pitiful pittances that fall from the tables of unfortunate women. It is a fight between the decent element and the foul beings who squirm and toss in the slime of the underworld. It is a fight between the good and the unspeakably bad. And for once the good starts out with the determination to stay in the fight till the evil is wiped from the face of the earth.

SLAVES BOUGHT AND SOLD IN CHICAGO.

“It means simply this,” said Attorney Clifford Roe, “Chicago at last has waked up to a realization of the fact that actual slavery that deals in human flesh and blood as a marketable commodity exists in terrible magnitude in the city today. It is slavery, real slavery, that we are fighting. The term ‘white slave’ isn’t a misnomer or a sensational term conjured up by sensational newspapers. The words describe what they stand for. The white slave of Chicago is a slave as much as the negro was before the Civil War, as the African is in the Belgian districts of the Congo; as much as any people are slaves who are owned, flesh and bone, body and soul, by another person, and who can be sold at any time and place and for any price at that person’s will. That is what slavery is, and that is the condition of hundreds, yes, of thousands, of girls in Chicago at present.

“It seems preposterous to think of girls, young, innocent girls, girls of any kind, to be bought and sold like cattle in the city, but it is too late to regard the matter in a skeptical light. The thing exists. The trade in girls in Chicago is as firmly established in its own dark, underground way as the trade in beeves out at the stockyards. One thousand women annually needed to supply the demands of the city. A part of these come through the natural channels of the misfortunes that have produced their kind since the world began ;but a great part are put into life through the terrible slavery.

“A syndicate for the procuring, enslaving and sale of young girls exists in the city. It has scores of slaves in its toils, as helpless as the slaves in Africa. There are scores of ‘independent’ slavers, unspeakable beings who own outright a woman and live on her earnings. They sell her when, where

and how they please. They own her. Can anything more horrible be imagined?

CRUSADE PLANNED FOR BIG FIGHT.

“These are the conditions that the present crusade is organized to fight. It will not be a spasmodic crusade. It has been planned for a long time, and organized along the lines that experience has taught us will bring the results desired. These results are nothing more nor less than to put every white slaver in prison to rescue the hundreds of poor girls whose slavery is a disgrace to the community and to civilization, and to make it impossible for pandering and white slaving to exist here. In short, to wipe white slavery off the face of the earth, so far as Chicago is concerned at least.

“It will be a long fight and a hard one. By virtue of the power over his subjects, and his inhuman treatment of them, the white slaver is a hard man to find and harder to convict. His victim often is so ignorant as not to be aware that her slavery is illegal. Sometimes she is loath to have the life she is leading exposed. And always she fears the brute who brought her to her awful condition. But now that the city has been awakened the task is easier. An adequate pandering law gives us a weapon. We will have the aid of hundreds of good citizens who will furnish evidence, besides our own corps of secret service men who will work from our office, and the courts will assist us to the limit of their ability. The doom of the white slaver in Chicago has been sounded, and with his going Chicago will have rid itself of a foul sore that has shamed its reputation as a civilized community.”

"AVERAGE CITIZEN" BLIND TO CONDITIONS.

The magnitude of this evil, and the realization that the term "white slavery" actually means flesh and blood slavery of womankind, comes as a shock to the average citizen. Slavery is considered an attribute to the dark ages. Modern enlightenment has no room for it in its economy. This country could not bear the spectacle of black folk enslaved in the South, and the most terrible civil war in all history was the result. And yet here in Chicago the good citizen, his wife, and his sons and daughters ride down town on the street cars with never a thought of the fact that ere he reaches down town his way will take him within pistol shot of dens where women, white of skin and civilized of mind, are kept in slavery under conditions much worse than that of the slave quarters before the war.

Not nice, is it? Apt to make one sniff and turn to subjects more pleasing? Quite true. But it is this disposition of the public to turn from the subject with disgust, to refuse to dirty its well-kept fingers with so foul a problem, even though it flourish in our back yards, that has made it possible for the horrible traffic in woman-flesh to exist and to grow and flourish.

"This office," said United States District Attorney Edward Sims, "has always known that white slavery existed. It is slavery. It is a plain case of women being bought and sold and held in captivity and slavery. For a long time, however, so little has been said of the problem that it has been impossible to bring the public to realize the proportions of this terrible disgrace. What we have said about white slavery has been disbelieved or discountenanced on many grounds. But even if the innocence of a white slave herself is not estab-

lished the law holds guilty the person who holds her in captivity.

REGIME INTOLERABLE TO CIVILIZATION.

“Even admitting that a woman goes into this life of her own will, the time comes when she wishes to leave it, or wishes to go to another resort. But, under the white slave regime she is held in one place, held by force, beaten and threatened with death if she continues in her rebellion. She is told that she is in debt to the house. If she insists in her rebellion she may be sold bodily to another resort. The unfortunate victims of white slavery in Chicago are passing from one owner to another for cash considerations, exactly as were the black slaves of the South. She is a human chattel. It is a condition too foul for words.”

Can it be true? asks the citizen who is wont to regard all of Chicago as pretty much civilized.

It can. Give heed to the story of one Caterina Bressi, 19-year-old Italian girl, who came to visit Chicago as the guest of a Mrs. Santina Pezza, a countrywoman of the girl's residing in lower State street. Mrs. Pezza advanced the girl \$100 to pay for her transportation to this city, and in New York she was met at the dock by two men who informed her that they had been sent to accompany her as a guarantee of her safe arrival at her destination. Six months later Attorney Sims raided a house at 461 State Street and found Miss Bressi as an inmate, suffering from long razor cuts on her face and neck. The story that the girl told in Mr. Sims' office subsequently almost passes belief.

GIRL HELD IN ABSOLUTE SLAVERY.

Her slavery began in New York, where the men placed her in a house of bondage and kept her for a while. In a few weeks she was taken to Chicago under guard and placed in a cheap resort for negroes and Italians at 407 South Clark Street. Here she was held in absolute slavery under unprintable conditions. She begged for her release and was informed that she was in debt \$400 to Mrs. Pezza. The girl worked until this was paid. Then she was told bluntly that she was a slave, that she would be held as such until the end.

Then the Bressi girl tried to run away. She was caught at the door by one of the male attachés of the place, knocked down like a steer in the pen, and while she lay helpless she was slashed about the head with a razor, one cut being ten inches long and destroying one of her eyelids. After thus having convinced her that it was dangerous and impossible to escape once she was in the slaver's clutches, the girl was carried upstairs, her wounds were roughly sewed up, and after that she was sent to the county hospital for care, being threatened before going that if she did not explain to the authorities that she had got her injuries in an accident she would be killed.

The girl got well. She was turned out of the hospital as recovered. At the door two men were waiting for her. She was not to gain her freedom. They carried her back to the resort on State Street, from the hospital to a place of prostitution, and there she remained until Mr. Sims' raiders found her. But for the raid this girl still would be a slave, if she were alive; and there are hundreds such as she, held under just as brutal circumstances, panting for the air of freedom, in the different vile sections of the city.

OCHSNER CASE TYPICAL OF OWNER.

Take the case of the infamous Joseph Ochsner, a typical case of an "owner" of a slave who was exposed and caught. There are hundreds of Ochsners in the city, men who "own" a woman, who place her where they please and live off her earnings.

Joseph Ochsner was a German who had learned his unprintable trade in the old country. The trade was ruining and selling girls. In appearance he was the stolid, respectable German citizen of the middle class; in reality he was a fiend. In time the Berlin police grew suspicious of him and his activities, and it was hinted to him that he had better leave the country. He left, but before going he managed to insinuate himself into the affections of a young girl of good family, and in the end he persuaded her to elope with him, on the promise that they would be married as soon as they reached America.

They came to South Chicago. Then Ochsner, with a brutality seldom equaled even in his own class, at once took the trusting and innocent girl to one of the lowest resorts in the Strand district, removed her clothes, locked her in a room and calmly informed her that she was his slave, that she must stay in the resort until he saw fit to remove her, and that all her earnings were to go to him.

In that resort the girl was kept in absolute slavery. She was not allowed to leave the house, to write or receive a letter, or to have any communication with the outer world. For months she remained thus enslaved. Then she managed to have a letter mailed to her parents in Germany, the authorities of this country were informed, and the result was her release and the arrest and conviction of the infamous Ochsner.

ROOT OF THE EVIL THE PARASITE.

“Get rid of the parasite, the creature who places young girls in resorts,” says Adolf Kraus, of B’nai B’rith. “Place him or her in prison and the root of the white slave evil will have been destroyed.”

But do these parasites prey on our own girls, on the girls born and brought up in Chicago? asks the skeptical citizen.

They do. The number of young Chicago girls who have been trapped and doomed to a living death is appalling. One case may suffice to illustrate the methods of a parasite “cutting out” a slave for himself in this city. The case still is fresh in the public mind.

Mary McConnell, age 16, met a good looking, well dressed young man named Jacobson at a west side amusement park. The young man conducted himself with great propriety, paid for rides and other amusements, and at the end of the evening begged for permission to call on the girl at her home. Permission was given, and when Jacobson came he brought with him a friend, Louis Brodsky. To complete the party Miss McConnell called in a girl friend of her own age and introduced her to Brodsky. A few nights later the party of four went out for an evening’s amusement. Then the young men announced that they were desperately in love with the girls, that they were rich, and that they wanted to marry them.

INNOCENT OF PITFALLS OF CITY.

The girls, young, inexperienced, and, like most Chicago children of their age, untaught by their parents in the pitfalls of the city, were overwhelmed at the thought of marrying money and accompanied the two slavers to South Chicago, where the marriage was to be performed. But here the dream

ended. Instead of a minister, the party was met at the train by Abe Weinstein, keeper of a South Chicago resort, and Jennie Sanduskey, his housekeeper. The girls were taken to the resort; they were imprisoned, their clothes stolen and by brute force they were driven into the dismal life of a white slave.

Their eventual escape brought about the arrest of Brodsky, and Weinstein, all three of whom are now in the jail awaiting trial.

Just one instance. The Brodskys and Jacobsons prowl the city from end to end. No young girl not absolutely sheltered by home and home influences is safe from them. The shop girl on starvation wages, the factory girl on the same, are their especial victims. Every day the parasites infest the down town district; during the summer time the amusement park is their stamping ground; and the harvest they reap is plentiful both in numbers and damnation.

This is what the present crusade is planned to end. As one French procurer of women in the city wrote to a friend in Paris:

“Chicago is cursed with reform. There is no place for us here. We are being forced out of business. It is a city accursed by reformers.”

There have been other crusades against the evil. The evil still exists. But here is a crusade that will not cease crusading until the last white slaver has been driven from the city and the last unfortunate slave given the chance to accept the tradition that this is “the land of the free.”

CHAPTER XI.

A SLUM WORKER'S STORY.

After we have added some facts from Rev. Earnest A. Bell, Superintendent of the Midnight Mission in Chicago, we believe sufficient evidence will have been given to prove beyond any question that this awful black traffic in white girls, which has been allowed to go on for so many years, without an effort to hunt the offenders, and mete out to them ample punishment, should come to and end. Rev. Bell says:

“However unwilling we may be to admit facts so shameful, the undeniable truth is established beyond dispute that a prodigious and appalling commerce in girls is a part of the colossal business enterprise of our great modern cities. The most hopeful present sign in the war on the white slave trade is the sense of shame that honest business men feel over the criminal use of capital and business methods to exploit the young people of this and other nations.

The red-light districts, like a lake of fire, are constantly engulfing unwary and unprotected girls and boys, along with the wilfully depraved. The fires of these burning maelstroms, the illegal vice districts, are kept up in an enterprising and systematic way by the business ability of the monstrous men who keep the houses of shame. No store on State Street is better arranged to attract purchasers than the criminal resorts are arranged to attract victims of both sexes.

Until recently, business men and the plain people generally could not believe that systematic commerce in women and girls existed. Missionaries and prosecutors who sounded the

alarm were thought to be suffering from an overheated imagination or possibly seeking notoriety and free advertising. Business men and editors of great newspapers asked for facts—plain, hard facts, without exaggeration or rhetoric.

Unhappily, it has been all too easy to bring forward the frightful facts by the hundreds, demonstrating to every inquirer the existence of a white slave market, immense and horrible. Earnest, shrewd men of affairs, bankers, merchants, lawyers, judges, men who never allow their own imaginations of the imaginations of other men to carry them away, now know all too well for their peace of mind that our city is one of the great centers of the most infamous traffic in the world.

However eager the missionaries may be to make an end of sin, the lawyers and business men who are opposing the white slave trade have no illusions about the speedy annihilation of vice, however desirable such annihilation undoubtedly is. What these business men do seek to accomplish is to expose and as far as possibly destroy the commercial exploitation of the youth of both sexes to their destruction. The criminal use of capital, real estate, business ability, and methods, in order to spread ruin and pestilence broadcast through city and country, can be checked and largely crushed if a few hundred capable, decent men will invest time and money in the righteous cause.

It is no impossible task to drag a thousand dive-keepers, procurers, renting agents, and grafting officials before the bar of justice and put enough of them in cells to terrify the whole infernal brood, making grafters and dive-keepers inmates at Joliet.

It is not enough to punish the small fry. Unless the wholesalers and principals are crushed we are trifling with the horrible trade. The whole iniquity of giving a permit to those

brutes to make commerce of girls is monstrous. The dive breeds the procurers, and breeds the grafters; this is the historic fact. We are not in earnest till we strike hard and often at the principals in the hideous business.

It is quite within the power of a dozen business men and one newspaper *The Tribune*, to inform all Chicago as to the exact facts of the white slave trade and to expose every person profiting by these crimes, including those hypocrites who live in Hyde Park and Evanston on the earnings of ruined girls in Chicago's underworld.

It is almost easy to alarm the plain people as to the hideous consequences in the way of diseases that attend the traffic in girls. Fifty thousand dollars in the right hands would make known to our adult citizens that one-fourth of the blind are blind because of the sins of their fathers, that one-fourth of the women undergoing surgical operations suffer thus because of the sins of their husbands, that about one-fourth of the insane would be sane if this pestilent vice were abolished.

In India, where I was a missionary to the heathen some years before I went to the savages of midnight Chicago, the government pays a bounty to any one who brings proof of having killed a man eating tiger or a deadly serpent. Let our laws provide a bounty of \$1,000 a head, to be paid to any one who will cage up permanently the wild beasts, the dive-keepers, who devour girls and young men in Chicago, and with them the slimy snakes that those crafty scoundrels send through the land to charm silly canaries to feed the cats and dogs that live on girls."

CHAPTER XII.

WHY GIRLS GO ASTRAY.

We are glad to give the version of United States District Attorney Sims on this subject, "Why Girls Go Astray." Mr. Sims says:

"Right at the outset let me say in all frankness that I would never, from personal choice, write upon a subject of this character. Its sensationalism is personally repellant to me. On the other hand, no matter how carefully the public prosecutor may preserve the legal viewpoint and the legal temperament, his work may lead him into situations where he feels that he cannot, in common humanity, withhold from the public a knowledge of the things which he knows cannot fail to be of actual protective benefit to many homes; that to withhold the facts and disclosures which have come to him as an officer of the law would be to deprive the innocent and the worthy of a protection which might save many a home from sorrow, disgrace, and ruin.

Again: The results of this legal work and of the explanations of the conditions uncovered in my former article have brought to me a gratifying knowledge of the practical rescue work being done by the settlement and the "slum" workers of Chicago. They are not only specialists in this field, but they are as devoted as they are practical. More, perhaps, because of their urgent assurance that giving to the public a statement of actual conditions has been of a great service to them in their hand-to-hand fight than for any other reason, I am moved to make another statement.

When the editor of the "Woman's World" urged me to write of "The White Slave Traffic of To-day," I felt that I had an official knowledge of facts which the fathers and mothers of the country had a right to know in order to prevent the possibility of their daughters falling victims to the most hideous forms of human slavery known in the world to-day. This consideration moved me to put aside my strong personal feelings against appearing in print in connection with a subject so abhorrent. Many results of that article have made me glad that I did so—and those results have also contributed to overcome my antipathy to a further pursuit of that subject. But in following this topic in a second article I shall again emphasize the fact that I wish to say what seems to be needful in as unsensational a way as possible, and that I also wish to do that from the viewpoint of a public prosecutor who has, in the ordinary discharge of his duties, encountered this appalling situation, and not at all from the standpoint of the sentimentalist.

So far as the matter of sensationalism is concerned, that may be disposed of in the simple statement that the naked recital, in the most formal and colorless phraseology, of the facts already brought to light by the "white slave" prosecutions are in themselves so sensational that the art of the most brilliant orator, or the cunning of the cleverest writer, could not add an iota to their sensationalism. And it may as well be said here that it is quite impossible to even hint in public print of the revolting depths of shame disclosed by this investigation. Behind every word that can be said in print on this topic is a word of degradation of which the slightest hint cannot be given.

If there are any who are inclined to feel that the term "white slave" is a little overdrawn, a little exaggerated, let

them decide on that point after considering this statement: "Among the 'white slaves' captured in raids since the appearance of my first article is a girl who is now about eighteen years of age. Her home was in France, and when she was only fourteen years old she was approached by a 'white slaver' who promised her employment in America as a lady's maid or companion. The wage offered was far beyond what she could expect to get in her own country—but far more alluring to her than the money she could earn was the picture of the life which would be hers in free America. Her surroundings would be luxurious; she would be the constant recipient of gifts of dainty clothing from her mistress, and even the hardest work she would be called upon to do would be in itself a pleasure and an excitement.

"Naturally she was eager to leave her home and trust herself to one who would provide her with so enriching a future. Her friends of her own age seasoned their farewells to her with envy of her rare good fortune.

"On arriving in Chicago she was taken to the house of ill-fame to which she had been sold by the procurer. There this child of fourteen was quickly and unceremoniously 'broken in' to the hideous life of depravity for which she had been entrapped. The white slaver who sold her was able to drive a most profitable bargain, for she was rated as uncommonly attractive. In fact, he made her life of shame a perpetual source of income, and when—not long ago—he was captured and indicted for the transportation of other girls, this girl was used as the agency of providing him with \$2,000 for his defense.

"But let us look for a moment at the mentionable facts of this child's daily routine of life and see if such an existence justifies the use of the term 'slavery.' After she had fur-

nished a night of servitude to the brutal passions of vile frequenters of the place, she was then compelled each night to put off her tawdry costume, array herself in the garb of a scrub-woman and, on her hands and knees, scrub the house from top to bottom. No weariness, no exhaustion, ever excused her from this drudgery, which was a full day's work for a strong woman.

"After her scrubbing was done she was allowed to go to her chamber and sleep—locked in her room to prevent her possible escape—until the orgies of the next day, or rather night, began. She was allowed no liberties, no freedom, and in the two and a half years of her slavery in this house she was not even given one dollar to spend for her own comfort or pleasure. The legal evidence shows that during this period of slavery she earned for those who owned her not less than eight thousand dollars—and probably ten thousand dollars!"

If this is not slavery, I have no definition for it.

Let me make it entirely clear that the white slave is an actual prisoner. She is under the most constant surveillance, both by the keeper to whom she is "let" and by the proeurer who owns her. Not until she has lost all possible desire to escape is she given any liberty.

Many—very many—letters have been received from parents who read the first article on this subject in the September issue of the "Woman's World." A considerable number of them are from ministers of the gospel, from officers and members of law and order leagues, woman's clubs and kindred organizations. But there is a pathetic remainder which does not come from the public-spirited servants of the common good. These letters are from the fathers and mothers whose fears and suspicions were aroused by the warning that the girl who has left her home in the country, gone up to the city and does not come home to visit, needs to be looked up.

Before me, as I write, is a letter from a father which is a tragedy in a page. He begins the note by saying that the warning has aroused him to inquire after his "little girl." There is a pathetic pride in his admission that she was considered and uncommonly "pretty girl" when she left her home to take a position in Chicago. Her letters, he states, have been more and more infrequent, but that she does occasionally write home, and sometimes encloses a small amount of money. From the tone of the father's note it is evident that, while he is a trifle anxious, he asks that his daughter be "looked up" rather to confirm his feelings of confidence that she is all right than otherwise.

A glance at the address where she was to be found left no possible question as to the fate which had overtaken this daughter of a country home. So far as a knowledge of the girl's mode of life is concerned, no investigation was necessary—the location named being in the center of Chicago's "red-light" district.

However, the case was placed in the hands of a settlement worker, and at this moment the girl is waiting, in a place of safety, for the arrival of her father, who is on his way to take her back to the mother and brothers and sisters who have supposed that she was holding a respectable but poorly paid position. They will, however, welcome a very different person from the "pretty girl" who went out from that home to make her way in the big city. She is pitifully wasted by the life which she has led and her constitution is so broken down that she cannot reasonably expect many years of life, even under the tenderest care. What is still worse, the fact cannot be denied that her moral fibre is much shattered and that the work of reclamation must be more than physical.

The "white slaves" who have been taken in the course of

the present prosecution have, generally, been very grateful for the liberation and glad return to their homes. It has been necessary—for their own protection as well as for other reasons—to commit some of these unfortunates to various prisons pending the trial of the cases in which they are to appear as witnesses, and practically every one of them gives unmistakable evidence that imprisonment is a welcome liberation by comparison with the life of “white slavery.”

Now as to the practical means which parents should use to prevent this unspeakable fate from overtaking their daughters. They cannot do it by assuming that their daughter is all right and that she will take care of herself in the big city. In a large measure it seems impossible to arouse parents—especially those in the country—to a realization that there is in every big city a class of men and women who live by trapping girls into a life of degradation and who are as inhumanly cunning in their awful craft as they are in their other instincts; that these beasts of the human jungle are as unbelievably desperate as they are unbelievably cruel, and that their warfare upon virtue is as persistent, as calculating and as unceasing as was the warfare of the wolf upon the unprotected lamb of the pioneer folk in the early days of the Western frontier.

I cannot escape the conclusion that the country girl is in greater danger from the “white slavers” than the city girl. The perusal of the testimony of many “white slaves” enforces this conclusion. That is because they are less sophisticated, more trusting and more open to the allurements of those who are waiting to prey upon them.

It is a fact which parents of girls in the country should remember that the “white slavers” are busy on the trains coming into the city and make it a point to “cut out” an

attractive girl whenever they can. This "cutting out" process (I use the technical term) consists of making the girl's acquaintance, gaining her confidence and, on one pretext or another, inducing her to leave the train before the main depot is reached. This is done because the various protective law and order organizations have watchers at the main railroad stations who are trained to the work of "spotting," and quickly detect a girl in the hands of one of these human beasts of prey. Generally these watchers are women and wear the badges of their organizations.

But suppose that the girl from the country does not chance to fall in with the "white slaver" on the train, that she reaches the city in safety, becomes located in a position—or perhaps in the stenographic school or business college which she has come to attend—and secures a room in a boarding house. 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 companionship. And the consequences? She is sentimentally in a condition to prepare her for the slaughter, to make her an easy prey to the wiles of the "white slave" wolf.

The girl reared in the city does not have this peculiar and insidious handicap to contend with. She has been—from the time she could first toddle along the sidewalk—educated in wholesome suspicion, taught that she must not talk with strangers or take candy from them, that she must withdraw herself from all advances and, in large measure, regard all save her own people with distrust. As she grows older she

comes to know that certain parts of the city are more dangerous and more "wicked" than others; that her comings and goings must always be in safe and familiar company; that her acquaintanceships and her friendships must be scrutinized by her natural protectors and that, altogether, there is a definite but undefined danger in the very atmosphere of the city for the girl or the young woman which demands a constant and protecting alertness.

The training is almost wholly absent in the case of the country girl; she is not educated in suspicion until the protective instinct acts almost unconsciously; her intercourse with her world is almost comparatively free and unrestrained; she is so unlearned in the moral and social geography of the city that she is quite as likely, if left to her own devices, to select her boarding house in an undesirable as in a safe and desirable part of the city; and, in a word, 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 a ready and an easy victim of the "white slaver."

In view of what I have learned in the course of the recent investigation and prosecution of the "white slave" traffic, I can say, in all sincerity, that if I lived in the country and had a young daughter I would go to any length of hardship and privation myself rather than allow her to go into the city to work or to study—unless that studying were to be done in the very best type of an educational institution where the girl students were always under the closest protection. The best and the surest way for parents of girls in the country to protect them from the clutches of the "white slaver" is to keep them in the country. But if circumstances should seem to compel a change from the country to the city, then the

only safe way is to go with them into the city; but even this has its disadvantages from the fact that, in that case, the parents would themselves be unfamiliar with the usages and pitfalls of metropolitan life, and would not be able to protect their daughters as carefully as if they had spent their own lives in the city.

One thing should be made very clear to the girl who comes up to the city, and that is that the ordinary ice cream parlor is very likely to be a spider's web for her entanglement. This is perhaps especially true of those ice cream saloons and fruit stores kept by foreigners. Scores of cases are on record where young girls have taken their first step towards "white slavery" in places of this character. And it is hardly too much to say that a week does not pass in Chicago without the publication in some daily paper of the details of a police court case in which the ice cream parlor of this type is the scene of some girl's tragedy. The only safe rule is to keep away from places of this kind, whether in a big city like Chicago or in a large country town. I believe that there are good grounds for the suspicion that the ice cream parlor, kept by the foreigner in the large country town, is often a recruiting station, and a feeder for the "white slave" traffic. It is certain that this is the case in the big city, and many evidences point to the conclusion that there is a kind of free-masonry among these foreign proprietors of refreshment parlors which would make it entirely natural and convenient for the proprietor of a city establishment of this kind, who is entangled in the "white slave" trade, to establish relations with a man in the same business and of the same nationality in the country town. I do not mean to infer by this that all the ice cream and fruit "saloons" having foreign-born proprietors are connected with the "white slave" traffic—but some of

them are, and this fact is sufficient to cause all careful and thoughtful parents of young girls to see that they do not frequent these places.

In this article it is of course impossible to more than hint at the protective measures which conscientious parents of girls should employ in order to make the way safe for their daughters. There can be no doubt that Judge Lindsay, of Denver, Judge Mack of Chicago, and Mr. Edward W. Bok of the "Ladies' Home Journal" are right in insisting upon greater frankness between parents and children and that every child should have a sex education at home instead of being compelled to pick it up from contaminating sources on the street and at school. And I may add that the world owes a debt to these men who have handled this delicate and difficult problem in a practical as well as a powerful manner; and I feel impelled to add that, in face of the horrifying disclosures brought to me in the form of legal evidence, every boy and girl of high school age should be taught something of the awful physical as well as the moral consequences which lurk behind allurements of the life in which the "white slave" is the central figure. These things cannot be presented in the public prints, but the father who keeps close to his boy and the mother who is a companion to her daughter may reveal these things, in the home, in a way which may save almost untold suffering. And to such parents I would say that the investigations of the United States District Attorney's office in Chicago have brought together, as legal evidence, a mass of facts as to sanitary conditions in the districts where the "white slaves" are kept, which are horrifying and scarcely capable of exaggeration.

CHAPTER XIII.

PRACTICAL MEANS OF PROTECTING GIRLS.

Assistant United States District Attorney Mr. Harry A. Parkins, of Chicago, writing upon this subject, gives us more facts to think about. We hope we shall not only think about them but act, in regard thereto. Mr. Parkin says:

“What can be done about it?”

There could be no legitimate excuse for exploiting the white slave trade in the public prints without the definite and sincere purpose of securing practical and substantial protection against this terrible social scourge. Such is as surely the purpose of this article as it has been that of the preceding articles by Hon. Edwin W. Sims which have brought out a vast and interesting volume of correspondence.

Many of these letters have been from fathers and mothers aroused to anxiety about daughters who have been allowed to seek a livelihood in large cities without suitable oversight or protection. In some instances the worst fears of these parents have been, by definite investigation, shown to be all too well founded.

Others letters have come, by the score, from public officials and public-spirited men and women who have at last been stirred to a realization that there is an actual, systematic and widespread traffic in girls as definite, as established, as mercenary and as fiendish as was the African slave trade in its blackest days. And practically all these letters indicate that very few of those who have been finally aroused to the enormity of existing

conditions have any clear idea of what should or may be done to protect these daughters of our own people from the ravages of the white slave traders.

A letter from the Mayor of a Connecticut city is typical of the common misconception among cultivated and well-informed public officials who have not given the legal phases of the expression of the white slave trade especial and exhaustive study. The mayor writes:

“I should think that the Federal Government would have to pass stringent laws providing a heavy penalty for all who are engaged in this business. The law would then be the same in all states and people could not escape from its provision as they would if the states tried to take up the matter and passed conflicting statutes. An organization might secure the passage of such an act by the Federal Government, but it hardly seems to me that it is necessary, more than to state the facts, and have the members of Congress take immediate action that would put an end to the whole matter.”

While it is probably true that the Federal Government has power to prohibit the carrying of women from one state to another for immoral purposes, that power has not yet been specifically established by actual tests in court and that is therefore, in a sense, undefined. On the other hand, the states, under their police power, have a remedy in their own hands, and it would seem both logical and natural that this power be exercised in the protection of its own homes and daughters. As a matter of fact, we have found literally scores of cases, in our investigations relative to the importation from foreign countries of girls destined for immoral houses, where American born girls have been lured or kidnaped from a home in one state and carried to some large city in another state, there to be broken to the life of shame.

The Federal investigations in Chicago and other localities have clearly established the fact that, generally speaking, houses of ill-fame in large cities do not draw their recruits to any great extent from the territory immediately surrounding them. For obvious reasons the white slavers who are the recruiting agents for this vile traffic prefer to work in states more or less distant from the centers to which their victims are destined.

In view of all this it must be clearly apparent that the need of the hour is legislation which will make it as difficult and dangerous for a white slaver to take his victim from one state into another as it is for him to bring a girl from France, or Italy, or Canada, or any other foreign country, to a house of ill-fame in Chicago or any American city. Therefore, it is suggested that if each State in the Union would pass and enforce severe and stringent laws against this importation, this terrible traffic would be dealt a blow in its most vulnerable part. Such an enactment might well be worded as follows:

“Whoever shall induce, entice or procure, or attempt to induce, entice or procure, to come into this state, any woman or girl for the purpose of prostitution or concubinage, or for any other immoral purpose, or to enter any house of prostitution in this state, shall, upon conviction, be imprisoned in the penitentiary for a period of not less than one (1) nor more than five (5) years and be fined not more than five thousand (\$5,000) dollars.”

One of the strangest results brought about by the recent white slave prosecutions in Chicago and the publicity which they have received, has been the astonishment of thousands persons, as evidenced by letters, at the fact that such a wholesale traffic is actually in existence. But what is still more

astounding, not to say discouraging, is the reluctance of the other thousands to believe that many hundreds of men and women are actually engaged in the business of luring girls and women to their destruction, and that this infamous traffic is being carried on in every state of the Union every day of the year.

Perhaps the actuality of this awful avocation may be made more clearly apparent to the innocent and unsophisticated doubters whose awakening and moral support is needed, if I cite one or two instances which have come to my personal knowledge within the last few days.

In a comfortable farm home in a state bordering upon Illinois is an uncommonly attractive young girl who has, almost by accident, been delivered from the worst fate which can possibly befall a young woman. Through secret service operations one of the most dangerous "procurers" of this country was traced to the home in which this beautiful girl had been adopted as a daughter. The white slaver had already ingratiated himself into her confidence and that of her foster-parents, and arrangements had practically been made by which she was to accompany him to Chicago, where he had a "fine position" awaiting her. If he had not been located and his character made known to the household at the time when this was done, she would now be a white slave in a Chicago den.

Another case which has had a less fortunate termination is that which involves the "fake" marriage, a subterfuge common in this wretched traffic. A young man made the acquaintance of a handsome girl in the North Side district of Chicago. He was polished and plausible and the parents of the girl, who were ambitious for their daughter's advancement, were apparently flattered that he should bestow his attention upon her. When, after very brief courtship, he pro-

posed marriage, they offered no objections and even set aside their own wishes when he suggested that he held prejudices against being married by a clergyman and against having a formal wedding. Consequently they went before a "justice of the peace," who pronounced them man and wife—a "fake" justice, who was merely a confederate of the white slaver. They went at once to San Antonio, Texas, he having claimed that he held a very profitable position in a large business concern in that city. When he arrived there the poor girl had her awful awakening, for she was promptly sold into the life of shame without hope of escape from its degrading servitude.

Another very effective regulation which every state will do well to adopt by enactment of its general assembly is that making the premises leased or used for a house of ill-fame liable for any and all fines against its lessee.

The following seems to me a desirable clause covering this point:

"Whoever keeps or maintains a house of ill-fame, or a place for the practice of prostitution or lewdness, or whoever patronizes the same, or lets any house, room or other premises for any such purpose, or shall keep a lewd, ill-governed or disorderly house to the encouragement of idleness, gambling, drinking, fornication or other misbehavior, shall be fined not exceeding one thousand (\$1,000) dollars. When the lessee or keeper of a dwelling house or other building is convicted under this section the lease or contract for letting the premises shall, at the option of the lessor, become void and the lessor may have like remedy to recover the possession as against a tenant holding over after the expiration of his term. And whoever shall lease any house, room or other premises, in whole or in part, for any of the uses or purposes

finable under this section, or knowingly permits the same to be used or kept, shall be fined not exceeding one thousand (\$1,000) dollars and the house or premises so leased, occupied or used shall be held liable for, and may be sold for, any judgment obtained under this section."

Some enactment of this nature is particularly desirable for two reasons: First, because actual experience has shown that judgments obtained against keepers of such houses are difficult of collection and that the ones against whom the judgments are obtained are remarkably resourceful in avoiding punishment even after conviction. Second, it seems obvious that when a property owner knows that his real estate is particularly available for houses of this character, he is, if unprincipled enough to do so, bound to encourage the use of his premises for that which will bring him the largest money returns. This puts him in the way of fattening upon the wages of the social vice without incurring danger of punishment. Naturally he becomes a friend of the traffic and ready to aid and abet it wherever and whenever he can. Therefore it seems to me he should no longer be allowed to escape the penalties attached to those who engage in this infamous trade. As the owner of the property on which unlawful acts are persistently committed, and as a sharer in the unlawful profits of those acts, he should be made to share also in its perils and punishments. He should be made to feel that, as the owner of the property used for the purpose of harboring fallen women he is a link in the chain which draws innocent womanhood to its doom and that he must suffer to the full proportion of his guilt. Again, it is the first instinct of the lessee or keeper of such a house, on coming in contact with the law, to flee and forfeit his or her bonds. By making the property itself liable to forfeiture, absolute security against this kind of thing

is established, thereby preventing many a miscarriage of justice and of just penalties.

Since the beginning of the recent prosecutions in Chicago a score of keepers, realizing their guilt and fearing prosecution have fled the country and have not yet been apprehended. If both the Federal and the State governments had a law of this kind the escape of these criminals would not have involved a complete defeat of the law in their cases, for prosecution could have been brought against some person connected with their establishments, and when a conviction was secured the property occupied by them could have been closed out. A statute of this kind, wherever enacted, can scarcely fail to prove one of the most powerful and effective of all possible weapons against the white slave traffic. And the smaller the city, the more effective will this weapon be found—which is only another way of saying that the larger the city the larger the toleration of the social vice.

One of the greatest weapons in the hands of the white slavers and of the keepers of houses of ill-fame to prevent the escape of fresh recruits and to submerge them into hopeless slavery is the system of indebtedness which is practiced in these places. The one object of those concerned in the subjugation of a girl who has become a victim of the wiles of the white slaver is to break down all hope of escape from the life of shame and bitterness into which she has been entrapped. Nothing has been found so effective a means to this end as the debtor system. The first thing a girl is compelled to do on being thrown into one of these houses is to buy an expensive wardrobe at from five to six times its actual value. To be more definite, I have in my possession bills rendered against certain inmates taken from the dens. In these bills stockings costing 75 cents have been charged at \$3.00; shoes

costing \$2.50 are charged at \$8.00, and kimonos costing \$4.00 are charged at \$15.00. As the goods themselves were seized as well as the bills for them, I am able to make this statement. In every case I have found that the girl was compelled to renew her outfit of finery whenever the keeper so dictated, without regard to her need of it. Our investigations have all shown that when a keeper imagined that a girl, an inmate, is intending to leave the place either openly or secretly, a new outfit is forced upon her at absurd figures and she is told that she cannot leave until every cent of her indebtedness has been wiped out, and that if she attempts to do so, they will "put the law on her." In the dozens of cases which I have examined there has not been a single one which has failed to show evidence of this kind. I have in my possession numerous copies of bills rendered against these wretched women in which their costumes reach as high a figure as \$1,200 and even \$1,500. This indebtedness system is mutually recognized and enforced between the keepers of all houses; in other words, no girl can leave one house and enter another unless she is able to show that she leaves no indebtedness behind her.

As this phase of business in the underworld is one of the main props of white slavery it is well to go into it with definiteness and to give examples which illustrate its operation.

In one of the recent raids a big Irish girl was taken and held as a witness. She was old enough, strong enough and wise enough, it seemed to me, to have overcome almost any kind of opposition—even physical violence. She could have put up a fight which few men, no matter how brutal, would care to meet. I asked her why she did not get out of the house, which was one of the worst in Chicago. Her answer was: "Get out—I can't. They make us buy the cheapest

rags and they are charged against us at fabulous prices; they make us change outfits at intervals of two or three weeks, until we are so deeply in debt that there is no hope of ever getting out from under. Then, to make such matters worse, we seldom get an accounting oftener than once in six months and sometimes ten months or a year will pass between settlements—and when we do get an accounting it is always to find ourselves deeper in debt than before. We've simply got to stick and that's all there is to it."

To frame an enactment which will knock this prop of indebtedness system out from under the white slave business might appear to be a most difficult matter, and yet I believe that the legislature which enacts a statute of which the following clause is the essential part will go a long way towards accomplishing this most desired result.

"And whoever shall hold, detain, restrain, or attempt to hold, detain or restrain in any house of prostitution or other place, any female for the purpose of compelling such female, directly or indirectly, by voluntary or involuntary service or labor, to pay, liquidate or cancel any debt, dues or obligation incurred therein or said to have been incurred in such house of prostitution or other place, shall be deemed guilty of a felony and, upon conviction thereof, shall be imprisoned in the penitentiary at hard labor for not less than two or more than ten years."

There is only one other enactment which all legislatures should be urged to pass, and that is one which strikes directly at the white slave trader, the "procurer," the owner or the "fellow." Keepers of houses of ill-fame have discovered that the hideous task of keeping the unwilling white slave in subjection is much easier if a certain ownership of her is vested in a man. In many cases this man is the one who is directly

responsible for placing the girl in the house, but this is not invariably the case. When it is the case he receives not only the lump purchase price down on the delivery of his victim to the house, but he is recognized by the keeper as her owner and master, the one to whom a certain percentage of her income is paid and with whom all settlement of her accounts are made. What is more important in the eyes of the keeper is that this man is held absolutely responsible for the girl's subjection, and if she attempts to escape he must cajole, threaten or beat her into subjection. In one of the recent raids I chanced to come upon visual demonstration of how this peculiar demonstration of how this peculiar phase of white slavery operates in actual practice. One of these "fellows" was disciplining a girl whom he "owned"—and doing so by the gentle process of forcing her against the wall with his hands at her throat.

Some of these "fellows" "own" two or more, or perhaps more, white slaves, and on the income of their slavery these brutes live in luxury at expensive hotels, maintain expensive automobiles and lead lives of luxury, idleness and dissipation.

While some states have statutes directly aimed at this system, it has been found extremely difficult to secure convictions against these most contemptible of all white slavers, for the reason that all of the existing statutes, so far as I am informed, make it necessary, at least by implication, for the prosecution to establish the fact that they derive their entire support from white slaves under their control—in other words, it devolves upon the state to demonstrate that the man on trial has no other visible means of support. As a consequence, the defense set up is almost invariably calculated to prove that the man on trial is a solicitor for a tailoring es-

tablissement, a laundry or some other legitimate business enterprise.

In view of this fact, it seems to me an enactment drawn upon the following lines would be effective:

“Any person who shall knowingly accept or receive in whole or in part support, or maintenance from the proceeds or earnings of any woman engaged in prostitution shall be deemed guilty of a felony and on conviction thereof shall be confined in the penitentiary not less than one (1) nor more than three (3) years and fined not exceeding one thousand dollars, or both, in the discretion of the court.”

Not long since I was asked how many persons I supposed Chicago contained who would come under a statute of this kind and who ought to receive sentence under it. My reply was this:

“Probably there are twenty thousand women in Chicago to-day following the so-called profession of prostitution, and it would seem to me, from the testimony obtained in the course of the recent white slave prosecutions here that at least one-fourth that number or five thousand, are supported in whole or in part in this manner and would therefore come within the meaning of such a statute.”

“What is the quickest and most practical way by which I may get action on the legislature of my own state?”

I would suggest the following methods: Find the names of the men who represent your district in the general assembly of your state and write to each one of them a letter substantially as follows:

“Hon.....

“*Dear Sir:* I am in hearty sympathy with the legislation against the white slave traffic proposed by the “Woman’s World” and urge you to secure the passage of laws which

shall embody the clauses and enactment suggested in the enclosed article clipped from that journal.

“You surely will not question the worthiness or the need of laws of this kind and I ask the further favor of a reply from you indicating your attitude with regard to this most important matter.

“Yours sincerely,”

“.....”

Also I would suggest that readers who are members of churches or habitual attendants upon church services, take this matter up with the pastors of their churches, each requesting his or her pastor to confer with the other pastors of his community to the end of preparing a petition to be sent to the representatives from that district in the legislature, urging the passage of the enactments above suggested. If these petitions are vigorously circulated they will receive the signatures of practically the entire citizenship of every community and will have a powerful, not to say compelling, influence upon the representatives and state senators who receive them. Women’s clubs, law and order leagues, Christian Endeavor Societies, Epworth Leagues, granges and farmers’ institutes, Young Men’s Christian Associations, Young Women’s Christian Associations and Women’s Temperance Unions in every city, village and hamlet of the country can also exert a powerful protection and practical influence in securing such legislation as a protection against the ravages of the white slavers by passing suitable resolutions of endorsement and sending those resolutions to the men representing their several communities in the great assembly of their state. While, as I say, these memorials on the part of respected organizations will do a useful work in shaping the course of legislation, this will not take the place or do the work of the individual per-

sonal letter, and every reader who is sincerely and earnestly interested in securing such legislation as I have outlined will miss the main stroke of influence if he or she fails to write a personal letter to the men representing his or her district in the general assembly of the state.

And whenever such a letter is written the various clauses given in this article should be incorporated.

I cannot close this article without referring to the statement made at the outset to the effect that many persons still remain unconvinced that the white slave traffic is a thing widespread and actual existence; that it is the established calling of hundreds of men to lure and kidnap innocent girls into a life of shame and to sell them into houses of prostitution, where they are kept against their will in the most revolting of all human slaveries.

In my desk at this moment is a letter from which the following is taken :

“There are in that house, No. —, two girls by the names of Annie and Edith. One has been there for two years and is not allowed to go out of the house. . . . is not even allowed to write to her own people, and whose mail is opened and read before she is allowed to look at it. The other girl has been there seven months and has never been out of the house.”

This letter was written by one who knew the facts in the case.

A very few days ago this pitiful case was, in an official way, brought to my attention. A little German girl in Buffalo married a man who deserted her about the time her child was born. Her baby is now about eight or nine months old. Almost immediately after her husband ran away she formed the acquaintance of an engaging young man who claimed to take deep interest in her welfare, and in that of a certain girl

friend of hers. He persuaded them both that if they would accompany him to Chicago he would immediately place them in employment which would be far more profitable than anything they could obtain in Buffalo. Supposing that the work awaiting her was entirely legitimate and respectable the little mother took her baby and, in company with the young man and with her friend, came to Chicago. The next task of this human fiend was to persuade this "child widow" that it would be necessary for her to place her baby temporarily in a foundlings' home in order that it might not interfere with her employment. This accomplished, he took the two young women at once to a notorious house and sold them into white slavery. Thenceforth this fellow has lived in luxury upon the shameful earnings of these two victims. The young mother has attempted by every means imaginable to escape from his clutches and at last has importuned him into a promise to release his hold upon her on the payment of \$300. She is still "working out" the price of her release. It is scarcely too much to say that she looks twice her age.

One other example from the current history of the white slave trade as it is pursued to-day. Only a few nights since a physician was calling professionally at one of the houses of Chicago's "red light" district. Two men and a young woman entered the door just before him and took seats at a table. A glance at her fresh and innocent face was enough to convince him that she was out of her element and probably unaware of the character of her surroundings. Stepping abruptly to the table, the physician looked the young woman straight in the eye and asked:

"Madam, do you know that this is a house of prostitution?"

"No," was the trembling answer.

“Are you a woman of the street?” he persisted.

She flushed indignantly, but finally replied:

“No—I am a respectable woman and I supposed I was being taken to a ladies’ café.”

Her companions bolted for the door and made their escape. The physician then called a policeman, who escorted the young woman to her home and found her statements to be true—that she was a respectable girl and had believed her “friends” to be taking her to a respectable restaurant.

Tragedies of this kind are happening every day and all over this country. It is time for the decent people of the United States to wake up, realize what is going on in the underworld and to take strong measures to protect their daughters and their neighbors’ daughters from the hands of the most despicable and inhuman of all criminals, the white slave traders.

CHAPTER XIV.

LET US DO SOMETHING.

We have given the extensive statements of these different officers and experienced slum workers, even though there may appear to be a repetition of some statements. We want the reader to see that the reports of these reliable officers are corroborative.

There is no end to cases that can be cited proving that this horrible slave trade exists; and that it is the blackest, vilest, most inhuman evil that was ever allowed to hide so long in the towns and cities of a nation that pretends to be the greatest civilized and best Christianized government on earth.

We deserve the greatest censure ever meted out to a people for the tolerance of a great crime, if we do not vigorously and speedily demand deliverance from the shame of being a silent endorser of this infernal traffic in these girls.

If the government remains silent, and does not take immediate steps to help abolish this crime, it will be an inexcusable neglect that should call down upon the heads of our officers the strongest condemnation ever heaped upon the heads of indifferent, cowardly officers.

If a mine disaster occurs, or a ship sinks, or a fire breaks out, killing a hundred victims, the papers at once spread the news of the great accident; and if necessary, relief funds are raised, rescuers are set at work to recover the bodies and relieve the distressed. This is just as it should be; but it seems strange that it is so difficult to arouse the public sympathy in

behalf of our boys and girls who are being kidnapped into these dens of vice.

Not less than one hundred thousand boys and men are victims of the saloon every year, and 60,000 girls go to destruction, disease and death every year through the brothels.

A victim of the saloon dies every four minutes by the tick of the clock, and a girl in the brothel about every ten minutes, and these evils which kill more victims in our land every year than war, pestilence and famine combined, is recorded as a necessary evil, and becomes a protected industry of the government from which we derive revenue.

The people sleep on and do not seem to know or care whether rescuers are kept at work or not, to save the bodies and souls of these girls and boys. Rockefeller will give one million dollars to fight the hook worm, but he, like all others appealed to, will not give one hundred cents to fight the worm of the still, and these demons in human shape who trap innocent girls in these pits of hell and death. It will help mightily in this fight for the suppression of the white slave trade, if our officers and workers remember, that just as it is true that so long as the saloon is allowed to remain open, it will slaughter its victims by the hundreds of thousands every year; so it is also true that as long as the brothels are allowed to exist there will be vile men who will catch girls to supply them. Some of the cities license the brothels as a source of revenue, and other cities collect regular fines, which amounts to the same thing.

If there were no vice preserves, the strongest help to the white slave market would be secured. As one has so well put it—

“This case is thoroughly typical. *Every girl stolen for vice is taken to a vice preserve.*”

There was an old king once, the fable tells us, who made a law that thieves should go free but receivers of stolen goods should die; and when his people protested against the law, he showed them that without holes into which to run with their plunder, even the weasels will not steal. Close the slave markets, and the white slave traffic ceases. Leave the slave markets open, and you may enact as severe laws as you please, and the state's attorney's office may put its honesty beyond question—if that thing can be imagined in Chicago—and the slave traffic will go on, more or less.

The slave traders will know that the American people "mean business" on the day when we enforce the law that forbids the existence of the slave market."

Any city, state or nation taking revenue from such sources is as bad as the trappers themselves. It is a sentiment akin to savagery, and ought to be protested against in terms strong enough to end the crime.

Our decisions in such matters should be in favor of the weak against the strong, for the subjects of injustice rather than the officers in power who permit the evils which rob and kill.

There should be something more than municipal and state punishment to these traitors who deal in slave girls. The business is carried on largely by gamblers, black-legs, hack politicians and pimps, agents of the commercial pirates who established the traffic, and who are carrying it forward to the everlasting disgrace of the state and nation.

Under this odious and abhorrent traffic thousands of poor, innocent girls are lured to this country, ruined and placed in brothels under contract to end their blasted lives in nameless horror.

The point above all others to take into account is that these

girls are uniformly the children of poverty, the daughters of the working class, and for this reason it is of grave significance and its lesson should be graven deeply upon the hearts of all the millions who toil.

It is not after all so very strange that a capitalist class supreme court should legalize the white slave traffic, seeing that the white slaves are all of the working class and a part of the great bulk of human commodities in which capitalism traffics to maintain its trust-blown power upon a foundation of broken hearts and blasted lives.

The legalizing of the white slave traffic is a peculiarly virulent symptom of class ruled and class corrupted society.

If, as some claim, the government is powerless to act in this matter, then governments have failed to be a proper protection to the lives of the people.

It is not a sensible conclusion to say the United States government cannot do anything about abolishing a hideous crime such as this slave trade is. It can and shall be stopped.

CHAPTER XV.

STRIKING THE HEAD OF THE EVIL.

We appreciate to the limit, all these good, brave officers have said, in regard to punishing the keepers of the dives, and the owners of buildings, as well as the procurers, as a means of helping to stamp out the evil; but there is one phase of the problem none have referred to, which to us seems as highly important as any point of the question to be considered, and that is, that the deepest root of the evil is the existence of the public homes of shame.

Just so long as there are public brothels, many of them licensed and protected by the city government the same as saloons, just so long will there be a demand for a slave market, and just so surely will there be traders and trappers and innocent girls sacrificed to satisfy the greed of two-legged vulturous animals, called men.

To insist that public houses of shame are necessary, is to admit we are worse than beasts, and that we are far below heathen nations in morality and purity.

To argue that if there were no places where men may go at will to diseased women and buy sexual indulgence, is to stamp our men with such odious characters, as ought to inspire every man with a spark of decency left in him to resent such accusations which place him lower than the animals.

We have congressmen who will argue that the only way to keep the ranks of our standing army filled, is to offer men the indulgence of the saloon and brothel. An army made up of men of such a character, are worth very little in the time

of war. But this is not true; it is not the American soldier who is clamoring for the post saloon and brothel, but the beasts of men who wish to profit off the soldiers meagre allowance, backed up by congressmen who have little wit and less principle, and who go to Congress to make money for themselves and not to protect the welfare of the people.

The moral standards of many congressmen would not bear microscopic inspection. There may be more truth than we know in the statement of Mormon Smoots, who said: "The only difference between me and some other congressmen is, I own my wives and take care of them, and they do not."

If we wish to discourage prostitution and protect innocent girls from slave traders, we must stop teaching that abominable theory that homes of prostitution are necessary. Until we do this, these infernal dens will demand and secure victims.

It is true beyond any question of doubt that the majority of women who become inmates of brothels have been deceived, lured or trapped. Some have trusted some unprincipled man too far and her first act of shame begat her the condemnation of the people around her, and the frowns and slights, the withdrawal of friendship has cast her out and hurled her down to ruin.

The man who ruined her can go on the same as ever, and if he chooses, have his pick of the best girls in the town; but the victim of his passion and cowardly friendship must forever be a scarlet woman.

Why should a man be given liberty to do wrong and retain his reputation, and a woman be kicked down and out with the first misstep she makes?

How long will our women help to encourage this double standard of morals? The greatest objection to segregation of

the social evil is, that they propose to segregate the women and allow the men to roam around at will. Men may go in and out of the segregated district to spread low moral teaching and bodily disease, but the women they visit must be kept in these pens of vice like prisoners of shame. We should teach that a man who visits a prostitute is not one whit better than the prostitute, and that if one is a menace to decent society, the other is also.

Many a girl will allow a young man who visits prostitutes to sit in her home making love to her, and if she were to meet the prostitute he spent his hours with the night before she would not allow her dress to touch the garments of the unclean woman.

Women, get this fixed in your mind, and never forget it—that the woman is just as worthy of your recognition as the man who layed with her. Let us cease teaching the dangerous doctrine that men should have the greatest liberty desired for sexual indulgence, and not be condemned, but a woman must be forever crushed to the ground in shame for even one mistake.

CHAPTER XVI.

INSTRUCTIONS TO THE YOUTH.

The Prodigal Daughter.

To the home of the father returning,
The prodigal weary and worn,
Is greeted with joy and thanksgiving,
As when on his first natal morn.
A robe and a ring is his portion,
The servants as suppliants bow,
||:He is clad in fine linen and purple,
In return for his penitent vow.:||

But ah! for the prodigal daughter,
Who has wandered away from the home,
Her feet must still press the dark valley,
And thro' the wild wilderness roam,
Alone on the bleak barren mountains,
The mountain so dreary and cold,
||:No hand is outstretched in fond pity,
To welcome her back to the fold.:||

But thanks to the Shepherd whose mercy
Still follows the sheep tho' they stray,
The weakest and e'en the forsaken,
He bears on His bosom away,
And in the bright mansions of glory,
Which the blood of His sacrifice won,
||:There is room for the prodigal daughter,
As well as the prodigal son.:||

In order to safeguard our girls from this awful fate, we need to do more than warn them of the existence of the slave trade, and caution them how to avoid temptation in the cities. They must be taught sex knowledge.

Our children and young people must have a better understanding of their physical selves. It is a crime against children to bring them into this world by no will or petition of their own, and then withhold from them the knowledge they need to help them to know their bodies; its different purposes, and how to care for them in order that they may have the very best possible opportunity to grow up strong and pure physically as well as mentally and spiritually.

No wonder children go astray! The majority of parents tell them nothing in regard to their bodies, and sexual knowledge; and many of them have the great misfortune to be born of Godless parents, who leave them entirely ignorant of the teachings of a Christian life.

Children from many of the very best families, however, are not taught the great mysteries of their bodies, and when they learn anything in the way of sexual knowledge, they must pick it up from playmates on the street, or the school ground; and instead of having this knowledge accompanied with the sweet, sacred sentiment that should surround it, they get the impressions of low, sensual teachings from dwarfed minds and vulgar thoughts.

It is pitiable beyond description, the number of children that have ruined themselves by sexual self-abuse, and sexual relations, because parents did not properly safeguard them, and at the proper time, impart to them the sex knowledge it was their right to have.

Many thousands have become nervous wrecks, and been obliged to go on through life with dwarfed bodies and brains,

because of this inexcusable neglect of parents to properly warn and teach them about their bodies.

Not a few of the inmates of prisons, almshouses, reform schools and charitable institutions owe their life of folly, crime and failure to this great neglect. The time has come when this false modesty of parents with their children on the mystery of sex should cease. It is not only a failure of the performance of duty on the parents, but positively a crime against their own children, to thus rob them of the most important knowledge that can be imparted to them.

When the Bishop of London was in this country, he came in contact with some of our good men and women who were working along these lines of teaching, and on his return to London began to arouse his people in regard to the great danger and fearful results of withholding from their children the proper instructions. The Bishop offered to place himself at the head of a great moral crusade, the like of which has never before been seen in England, that would seek mainly to awaken the conscience of the parenthood of England, and point out to every father and mother that the future moral welfare of the United Kingdom rested in doing away with the present false modesty, and in the frank and honest instruction of their children.

The Bishop said: "I am now convinced that the uplifting of the morality of our people lies, above all and everything else, in educating the children, rationally and morally. I believe that more evil has been done by the squeamishness of parents who are afraid to instruct their children in the vital facts of life, than by all the other agencies of vice put together. I am determined to overcome this obstacle to our national morality. I have not the slightest hesitation in saying that the right way has been found at last. Thousands of

men have asked me why they were not taught the danger of vice in their youth, and I have had no reply to make to them. I intend now, with God's help, to remove this reproach from our land."

"There shall be plain talking," says the Bishop of London; "the time has gone by for whispers and paraphrases. Boys and girls must be told what these great vital facts of life mean, and they must be given the proper knowledge of their bodies and the proper care of them. No abstractions: the only way now is to be frank, man to man."

It is not our intention to go into a lengthy detail of just what the children and those in adolescence age, as well as older ones shall be taught, but rather to try to arouse the parents to realize the necessity of such teaching. There are plenty of books meeting the entire situation that can be secured.

It is a positive fact that little children of the most respectable parents are indulging in sexual relations as young as six years of age. It is not at all uncommon for many of them to commit this awful sin at eight years of age, and those ten years old indulging is alarmingly large.

They do not understand the shame and wrong of it, because no one has taught them the least bit in regard thereto. Some impure playmate has taught them that by the act pleasure can be created, and since their parents have never warned them of the wrong and danger, they easily fall into the habit, and as a result thousands of them ruin health; stunt physical and brain power and become moral degenerates.

Young girls often become mothers because they do not understand that pregnancy is the natural result of sexual indulgence. Boys in knee pants become fathers for the same reason. We could cite cases of both kinds.

The father should give special instructions to his boys at the right age, telling them all about their sexual life and warning them of the horrible results of abuse and illicit indulgence. If the father will not, then the mother must.

Boys fourteen and sixteen years old frequent public brothels. They have never been warned against these things, thus when sexual desire becomes strong, they are easily led by low companions into these dens, where they contract disease that in many cases causes them to become chronic lepers, who go on spreading the disease as long as they live; and in many cases after offspring has been brought into the world, bearing the marks of their father's crime, the mother must have the knife applied, and give up a good share of her body, as further propitiation for the youthful follies and sins of her husband.

In many instances this is all due to the fact that parents were too modest (?) or indifferent to properly teach their children in regard to sex life and sins. Girls are allowed to come to the age of puberty without any intimation of this great change, and many are the pitiful results of this neglect.

The good father is intent on making of money to give his wife and children social advantages and a happy home, and is too busy to read and then impart his knowledge to his boys. The mother is too busy with tea parties, whist and the dance to spend any time reading books that will give her knowledge along these lines. She often considers it more important to have her daughter well dressed and out in society than to spend a few quiet hours with her imparting the most important knowledge that she is ever to learn.

It is a horrible fact that in the so-called "Upper Classes" of people, children receive very little more attention in the matter of careful training than do the children of the slums.

The greatest need of the hour is the arousement of the parents. The home should become a better training school than it now appears to be. We would suggest that parents be more interested in their children and not quite so much in the almighty dollar. Mothers should spend more time with them, talking over these important matters.

They should know where the children are, and not allow them to be out at nights alone, girls and boys playing around in dark alleys together. We could tell you of some terrible things that happen in these alleys at night, among girls and boys from eight to twelve years of age. Their parents suppose they are indulging in innocent play; but there are shocking things going on. No mother who wishes to keep her children free from vile attacks should allow her children to be out playing around out of her sight after dark. We are speaking from positive knowledge and beg parents, for the sake of their children to heed the warning. We wish we could cry from the house-tops so all would hear; spend more time in the home with your children! Keep them more closely under your watchful care! Teach them, warn them, against sexual vice!

CHAPTER XVII.

A WORD TO GIRLS.

Will the girls please suffer a word of kind, loving advice? Oh, how many girls, as well as boys, get into trouble because they refuse to listen to advice.

Don't make the mistake of thinking you know more than your good fathers and mothers. Remember, they are older and have had an opportunity to see the results of wrongdoing. Some of them have suffered themselves and are speaking out of sore experience.

So many poor, wretched girls are outcasts, white slaves; and some are taking care of a child with no father to claim it, because they thought they knew what was best for them and would not listen to older, wiser heads.

The other day a very pitiful instance was brought to our notice: A girl gave birth to twins; she had no clothes to put on them and had just enough money for a week's board. A working girl, away from home, and among strangers. She had once been a member of the church, but got to going to dances; fell in with bad company and slowly drifted away from the church with this awful result.

Right here girls let me remind you that, as some of these federal officers state, the dance hall is just where many of these vile men, who had just as soon ruin you as to look at you, hang out. There are very few girls who visit the public dance hall, that do not in the end come to grief.

The act of dancing tends to excite sexual feeling, and no girl who wishes to make sure she will retain her virtue should

visit these public traps of sin. You cannot be too careful, dear girls. Do not be afraid that if you are dignified and reserved that young men will shun you and you may be destined to be an old maid.

You might better live a single life than to meet the fate which comes to thousands of girls every year. Remember that the worthy, desirable young men, who will make good, kind, clean husbands, are not looking for wild, boisterous girls, who cheapen themselves by making free with young men of low character. Such men search for sweet, modest, dignified girls.

When you are in the company of young men alone, do not allow them to be too familiar with you and above all things do not permit fondling or caressing.

No young man has any right to be fondling you, unless he is betrothed to you to become your lawful husband; and then let me warn you to be very careful not to allow too much freedom, for in such cases as that, the first child has been born too soon and a cloud overshadows the life of the mother forever.

Remember girls, that while a man may do every thing that is vile and mean, and reform and be respected and accepted, a woman who blackens her name can never entirely erase the marks. This is unfair and unjust, but somehow it is an established rule.

Dancing, card playing, low theatres, all lead to bad company, impure thoughts and desires. To do these things is playing with fire that burns out the virtue from the lives of the majority who take the risk. The penalties are too heavy for any dear, sweet girl to take chances on. You might better endure a few jeers and sneers, if need be, than to do things and associate with company that are so likely to sweep you down the river of destruction and death.

If you knew, dear girls, how young men discuss loud, boisterous girls; girls who indulge in coarse jokes and impure language, you would be careful, and value yourselves a little higher. A girl should never allow a young man to pass jokes that have the least flavor of indecency. These things are often a forerunner to greater liberties. A girl who respects herself and has the right idea of propriety will not allow it.

Do not be afraid of offending a young man. If he is a true, noble character, he will respect you all the more. If he is a vulgar, unprincipled wretch, the sooner you are rid of him the better. Do not be sitting up all hours of the night with young men who have come only for the purpose of having a fondling time, ready to coax you into sexual sin at the first opportunity. If a young man attempts to turn the light down, turn him out. No young man who respects the girl he is with, or has good intentions toward her will do such a thing; and a girl who properly respects herself will not allow it.

If a man will not call unless he can take such liberties, you are well rid of him.

These are plain words; every one true, and we warn you because we love you and want to help save you, if possible, from throwing yourself into the very jaws of sin and destruction. Thousands of girls are shut up in prisons and reform schools to-day because they would not listen to the warnings of good parents and kind friends. Many thousands more are in rescue homes caring for babes, who brought their grief upon themselves because they would not obey their parents and do what was right.

You cannot play with fire and not get burned. Keep good company; avoid places where vile men and women congregate.

Go nowhere except to the places good parents tell you are right.

Another word of caution. Do not marry a man to reform him. There is only one case in many thousands that works out as you plan. Have nothing to do with young men who drink. Demand of the young men who associate with you the same standard of purity they ask of you. Stop giving young men the license to do as they please and then be your close companions just the same.

A good, decent, respectable young man, who values his reputation and character, will not associate in any way with a young woman of questionable character. What a pity it is that our very best girls do not follow the same rule in their choice of the young men they go with! Why do you value yourselves less than young men value themselves?

Think carefully about these things, girls, and you will be less likely to go astray, or come to grief. You will be more sure to avoid breaking the heart of that dear mother who is laying awake nights and wetting her pillow with tears because her daughter is disobedient, stubborn, willful; frequenting places of sin and keeping low company.

These words come from a heart filled with love and pity for you, hoping and praying that under the blessing of God, they may save some poor girls from the rocks of destruction. Do not be too much carried away with the love of dress. Desire for costly dresses and jewelry has lured many a girl to her ruin and caused thousands to be easy prey for these White Slave vultures. A working girl should not expect to dress as well as daughters of men who are receiving a salary of many thousands of dollars a year.

You will be much more respected and appreciated if you dress becoming to your station, than if you overdo the matter.

Remember good people are watching your action more than your clothes. They will be far more favorably impressed with you if you dress moderately, instead of gaudily.

Avoid reading trashy literature. Cultivate a desire of high ideals. Be willing to spend a few sensible moments learning about the problems of life, and facing its realities, rather than to be wanting every moment of your time crowded with fun. You will have to face these things sooner or later. Try to be prepared somewhat for these problems when they come. A young woman should always make an endeavor to fit herself for the responsibilities of wife and motherhood; then when the duties come, it will not be so difficult to meet them. Follow this road and it will lead you to health and happiness and make you a blessing to others.

CHAPTER XVIII.

ADVICE TO YOUNG MEN.

A few words of caution to young men may not be altogether out of place in this humble book. It seems really more appropriate for a man to advise young men, yet there are some things to be said from a woman's point of view.

First of all, what we have said to the young women along the lives of purity applies to young men as well as women. Learn about yourselves, your physical nature; especially your sexual life. If your father does not volunteer to give you the knowledge you ought to have, ask him to tell you. Avoid sexual sins. Keep your nature under control. Shun strong drink as you would the most poisonous reptile that could clutch your throat.

No young man can make a success of life these days and drink alcoholics; especially since the manufacturing firms, railway companies, banks, department stores, and all the industrial organizations and institutions are coming to put in their rules: "We will not employ men who drink intoxicating liquors."

The use of these beverages will stand between you and some desirable, well-paying position. Thousands of men who would not listen to advice, but allowed themselves to be ruined by strong drink, have said: "Tell the young men, the only safe way is never to take the first glass." The power of appetite for liquor is peculiarly strong and horrible. No young man who wishes to make a success of life can afford to tamper with it. It would be a good thing to let tobacco alone also.

It is an expensive habit and does no good, but frequently great harm. While it cannot quite be true that it is as bad as whiskey, yet it is bad enough and many are the physical and mental wrecks due to its use. Anything that does you no good had best be let alone. Anything that means thousands of dollars in a life time, especially if an unnecessary indulgence, had better be let alone. It is thought by many of our best medical and scientific men that the use of it often leads to drink.

There is one thing which particularly burdens our hearts. It is the way young men take advantage of a girl's love and confidence, or her weakness, inducing sexual relations, and then when there is offspring as a result of it, abandon her and leave her to get along the best she can.

There is no punishment too great for a young man who persuaded a good decent girl to give him her virtue, and then desert her. He might far better go to the women who are willing to sell their virtue as common merchandise, than to cast a cloud of shame over the life of some innocent, sweet girl. Men who have been guilty of this vile deed have sometimes had the experience of knowing how it feels to have some other unprincipled fellow play the same dirty trick on a sister. Just as you felt like beating the life out of him, so others have felt like giving you the same punishment.

It is scarcely possible to conceive a meaner man than those who ruin and then desert girls. They should be classed along with the "white slave traders." One has no more principle than the other.

A good rule to follow is, treat every other girl and woman as you would like to have other men treat your mother and sisters. When you find you are becoming tempted in the presence of women beyond self-control, go away for the time,

until conditions are suppressed which would cause you to persuade a girl to do wrong to give you a moment's pleasure. If you are so unfortunate as to make the mistake then be man enough to stay by the girl and help bear the shame and responsibility. The world will respect you for it, and God will bless you in return for your noble manliness.

In all ways strive after the good and shun the wrong. Resist each temptation as it comes; keep away from saloons, gambling dens and brothels. Remember that, "Whatsoever a man soweth, that shall he also reap." You can not go out to "sow wild oats" without reaping a harvest that will cause you pain and sorrow and great loss in many ways. Be true and good at any cost, and the rewards will well pay you for the sacrifices, if it is really proper to call acts of manly resistance of wrong sacrifices.

May God bless our young men, and cause every one who reads these words to be inspired with noble purposes. May every such one be determined to reach the heights of true manliness, and so live that there may not be a man or woman he is ashamed to look in the face, because of some great wrong done them for his own pleasure and benefit.

We earnestly beseech every reader of this book to try to get it into as many homes as possible. By doing so you will help the cause, and save many a girl from ruin.

Let all who can do so, kindly send a contribution for the work. Remit to Mrs. E. N. Law, State Supt. of the work for Pennsylvania, appointed by the American Purity Federation. Address, Mrs. Law, 37 Hayne Ave., Detroit, Mich.

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