

waisted dresses and heavy skirts dragging them in-two. I think women endure abuse, both physical and moral, more than they can appreciate with their present mental capacity.

You say, "give women the ballot." It will be a very strong incentive to education, I admit. What we need in any event, is to be healed in physical habits, in bodily conditions, in modes of thought, in states of feeling, in our aims and purposes, and our aspirations. Body and mind reciprocally influence each other. If the constitutional conditions of body are unhealthy, there must exist in greater or less degree correspondingly unhealthy conditions of mind. How can women with their physiological ignorance and suicidal dress be anything else than helpless sufferers. C. S. LOZIER, M.D.

SOCIAL SURGERY.

THIRD ARTICLE.

It has been my endeavor thus far to show the absolute necessity of judicial *early* training as a means of protection, or as a breast-work if you will, against the subtle advance of that army of evils which steals imperceptibly into all unoccupied places of the brain. Once there, these evils remain masters of the situation, slinking over, with their blighting filth, all the fair proportions of a mind which properly fortified and commanded in the very commencement would have successfully resisted invasion.

That rigid economist, Nature, gives her children but one mind to one body, upon which to experiment, so that a first failure is a failure for all time. It would be a consummation devoutly to be wished, could children be kept perfectly pure and unconscious of the existence of evil for a lifetime; but in this kaleidoscopic world of ours, no such security can be given. What is to be done, then? Simply this: Rend the veil of mystery from evil; let your children know from you that it exists, and know also the horrible attendants upon it. Every hour passed by children away from parents without this provision is fraught with danger. It is as if they were thrown in mid-ocean naked and empty-handed in the expectation of their reaching the other side in safety.

It is a notorious fact that none are so easily betrayed, or so utterly lost after betrayal, as those same unconscious persons who place their feet within the fatal precincts, ignorant of the seething, festering and death-dealing strata underlying the flimsy glitter with which vice is made alluring.

Every step forward in knowledge in the right direction reveals the necessity of care of the physical for the sake of the mental and moral health because of their mutual dependence; but the mind must receive this truth, must be the first to act, and the teaching cannot begin too early. The greater the refinement of the mind, the more difficult the debasement of the body, in proof of which witness the following table showing the degrees of education among prostitutes in New York city:

Can neither read nor write	26.05 per cent.
Can read only	10.95 " "
Read and write imperfectly	27.30 " "
" " " well	35.70 " "

It is greatly to be regretted that no absolutely accurate statistics are at hand upon the subject under consideration. They might easily be obtained, but there seems to be no person sufficiently interested in solving this social problem, important as it is, on all sides, conceded to be, to undertake the task of gathering and publishing such facts as might be had for the mere asking. In this regard our reformatory institutions do absolutely nothing, although some of them have the amplest opportunities. From the best knowledge I have been able to gather upon the subject, based both upon observation and inquiry, it is now probable that New York contains, in round numbers, about 10,000 women who, either publicly or privately, make a marketable commodity of chastity. This number may be classified as follows: Inmates of brothels, 5,600; habitues of houses of assignation, 2,600; mistresses, who also more or less frequently meet acquaintances at the latter establishments, 1,500; and finally the delicate, married and single, who have one or more intimate friends to whom they grant special personal favors from motives not altogether mercenary, 500. Total, 10,000. From certain data, the immediate causes of the adoption of this mode or habit of life may be stated, approximately, thus: Destitution, 2,625; idleness, 3,330; seduction, 1,545; love of liquor, 905; *ill treatment of parents or relatives*, 820; bad company, 775.

Other causes were of course at work into which these general and prominent ones might have been subdivided

but this bald statement, without explanation or detail, will serve our present purpose. Now, if we suppose that each one of these 10,000 women earns ten dollars per week through her unholy trade, we have the enormous sum of \$100,000 per week, or \$5,200,000 that is yearly spent in this city alone for the gratification of this demon of masculine lust!

Thus far the business seems to be one of demand and supply. But a business that earns annually \$5,000,000 requires an investment of at least three times that sum, and that is perhaps a fair estimate of the value of property, personal and real, that is required by this trade as at present conducted. Still these figures do not yet represent the amount of money actually expended yearly through this channel; for nothing has been said of wines, liquors and other luxuries which the business demands, nor any attempt made to estimate the pecuniary cost of the diseases that are propagated and interchanged through this promiscuous intercourse of the sexes. The estimate of the earnings of these women is exceedingly low; but here is another of a different kind, still lower and far more striking. If, out of these 10,000 women, 100 are continually diseased—a number far below the reality—and these 100 women commit two acts of prostitution daily, thereby infecting only fifty per centum of those whom they entertain, each separate case of disease lasting only five days, we reach the conclusion that 172,000 persons are constantly infected by one or the other of these diseases. Now, then, taking the numbers known to be uneducated—which implies both neglect and abuse by parents—and the number giving that as the direct cause of their shame and misfortune, we have more than two-thirds of the sum total as a proof of my argument. Of the actual and legitimate wants left unprovided for to themselves and those dependent upon them by the men who contribute the enormous sum named, for the support of this reeking pestilence, I leave the reader to judge. Also how many wives and mothers are in daily danger through these 172,000 diseased persons. S. F. N.

HEDGEHOG.

A STUDY IN ANALOGY. From the "Esprit des Bêtes" of A. Tousselet. Translated by Dr. M. E. Lazarus. With slight omissions and some interjections by F. S. C.

The Hedgehog symbolizes the mercantile scrub, the literary blackguard, the journalist without faith or law, who makes money out of everything. As a general rule, all the enemies of progress are enemies of light, inhabiting dark abodes like the shrew-mouse, the mole and the fox, and recognized by two physiognomical characters—the smallness of the eyes and the extraordinary developments of the olfactory apparatus. Like the scurvy writer of whom he is the emblem, and who can only sustain himself amid anarchy and confusion, the hedgehog delights in thick brushwood, crowded with parasitic vegetation. This antipathy for progress is betrayed by the slowness of his step. He creeps rather than runs. It is the image of the hired rhetorician of the Bank Journal, who parades in his well-fed egotism, who bristles up at the first word of reform, a dangerous and absurd being, who will be crushed a thousand times over rather than advance a single step. He is besides a bad sleeper, stuck over with epigrams as thick as quills, and always ready to sting.

The animal is voracious, and repulsive in aspect, accommodating himself to everything—to fruits and vegetables as to snails and small game. Gluttonous and repulsive, it is also the portrait of the scurvy slave of the pen, trafficking with all subjects, selling postmaster's appointments and theatre franks—even promises of ministerial smiles—and drawing without remorse, from his sorry Christian conscience, pledges and apologies, at fixed prices, for all scoundrels, offering incense to the Metterniches (McCullochs), and deriding the pleaders of the people. ("De te fabula narratur.") There is a natural antipathy between the dog and the hedgehog; the *fers*, emblem of devotion and courage, enemy of rancidness; the *other*, emblem of cupidity and of cowardice.

The dog becomes infuriated at the sight of the filthy animal and rushes on him with violence, but as he is afraid of wounding his nose, he soon renounces the attack and passes on, limiting himself to the expression of his disgust in making his adieux.

Thus the legislator, well-informed but afraid of wounding his fingers in the return of the abuses of the venal press, contents himself with sound curses on the infamy of the literary blackguard taken in the act of robbery and perjury; so that this miserable industry ends by forming for itself, out of the universal disgust, a sort of

impenetrable cuirass and privilege of impudence, and not having to fear the law which disdains it, it profits by the faculty of *defensive repercussion*, with which it is armed, to intimidate its adversaries and to pursue the course of its depredations. (Examples may be found in New York as well as in Paris.) This faculty of *defensive repercussion*, proper to several species, and especially the monopolizers, is one of the most striking problems of passional analogy. Much has been written and discoursed upon the causes of the grandeur and decline of Napoleon Bonaparte, but certainly few suspect that the empire perished from an effect of *defensive repercussion*, by a Hedgehog manoeuvre (coalition of stockjobbers and grain commissioners, who, having cause of complaint against the procedures of the great chief toward them, excited in 1812 a fictitious famine which retarded the Russian expedition six weeks). Why, also, when the emperor had guessed the weak point in the armor of commerce and when he wished to deliver the world from parasitical industry, by depriving it of the two monopolies of the bank and of transportation—why did he not execute this splendid design? Why?—why? Ah then, precisely because commerce is armed with the power of defensive repercussion, and no one knows by what part to lay hold of it.

When, alas! will governments, which have under their eyes the example of Napoleon, overthrown by a coalition of monopolizers; when will legislators, who have under their eyes the image of Christ, crucified by the Pharisees (Truth sacrificed to Respectability); when will governments and legislators, better advised, come to understand that all the miseries and all the sufferings of the people proceed from the insatiable rapacity of the commercial culture, which incessantly tears at the liver of the laborer * * * and that all the struggles and all the revolutions which aim at thrones have their cause in the exploitation of the laborer by the intermediary parasite.

Alas! a hundred times, alas! In place of executing Napoleon's plans of campaign against the banks and commerce, the French governments, heirs of the empire, grant premiums of one hundred thousand francs and more to the official organs of the bank for defending the operations of the monopolizers and for answering with pleasant rallery the despairing prayers of the laborer, who asks to live by his work. And those thinkers placed highest in public esteem, seem to be struck with the same vertigo as the governments. (Thank God! in this country the people are the government, and when they see what to do, they will not hesitate to act.)

Why defend the retailing, parasitical Shylock, who nowhere cultivates the earth, who, throughout his life, has done nothing useful with his hands, who now raises a colossal tithe upon the labor of all nations!

The hedgehog has also advocates among the foresters of France and Germany. Many suppose it innocent because it destroys pheasants and partridges only in the egg; and because it wars only on new-born hares. As for me, whenever I find it, I cut off its head.

THE SOCIAL EVIL.

WE noticed in number fifteen of "THE REVOLUTION" a short article signed B. C., in which he commends to Mrs. Stanton's careful perusal a work that "treats of prostitution from the earliest ages to the present time, and he thinks that it shows conclusively that all efforts to abolish the evil have been useless and that, "like liquor dealing," it may be "regulated but not abolished." All efforts to abolish horse stealing have been useless which proves, "like liquor-dealing, it may be regulated but not abolished." We cannot abolish horse-stealing by hanging men or confining them in State Prison. The only way to cure men or women of stealing is to educate them up to a higher consideration of life and themselves. So we do not expect to legislate an evil like this out of existence, but by true education, men and women can be lifted to a higher plane of thought, feeling and action—they can be taught to truly "love themselves," then they will live in obedience to the higher law of the spirit—they will abide by the decisions of the moral judge that sits enthroned in the council chamber of their own beings. "Love thy neighbor as thyself" has been the injunction heralded from the pulpit for hundreds of years, but men have never been philosophically taught how to "love themselves," and it is to be wondered at if they do not love their neighbor? That man who honestly believes that prostitution can never be abolished is to be pitied; for his faith in the progress of the world is evidently very weak. The very fact that we have men and women who would die rather than debase themselves, under any circumstances, is conclusive evidence