

To understand the difficulties of abolitionist work in Germany it must be realized that unlike England, where regulation was *enacted* and could be *repealed* by Parliament, we have local regulation by the police, by municipal authorities, by edicts of the Administration which have the very slightest legal foundation, are very often in defiance of the law, arbitrary, tyrannous, depending on the good or ill-will and personal views of individual men. The German public has been so long accustomed to paternal government, to police and bureaucratic interference in all departments of life, that by-laws which had existed for generations and were oppressing a class of outcast women, gave no offence and were regarded rather as an anchor of safety and a boon. The leaders of the Abolition movement knew any direct attack on State regulation would be quite useless and that the work must be initiated by propagating ideas with special insistence on the unity of the moral law and the demand of an equal moral standard for both sexes.

Of enormous advantage to the new movement was the great organization of German women, whose various associations had been federated some years previously under the name of "Bund Deutscher Frauenvereine," a section of which had made of the morality question a particular study. The Abolitionist ideas were at first not welcomed by this section, their advocates had to enter into a serious controversy, but in the end they carried the day, and Abolitionist principles now dominate in the large organizations of the German Women's Federation. Many associations offered to Abolitionist speakers their platforms and thus greatly facilitated the agitation.

It was necessary to show that prostitution is not an isolated phenomenon, but the result of social conditions, that the unfortunate women, who are made outcasts by regulation, are victims, and should be lifted up instead of being chained to a life of vice by the regulation system.

The low wages of women, the miserable housing of the lower classes which admit of no development of decency, the danger run by the feeble-minded, the mentally defective and the degenerate of the female sex, were brought forward as some of the causes of prostitution, and by practical efforts, speech and writing the Abolitionists pointed out the way to positive reform work.

Another important part of the propaganda was controverting the universally accepted dogma of the necessity of vice for men, on which the whole system of regulation rests. The fact that self-restraint and purity are not injurious to men's health, that continence is quite possible was asserted and proved, not only by Abolitionist speakers, but by a great number of medical men over and over again. The drinking habits of men, the prevailing intemperance, was pointed out as by far the most fruitful source of sexual immorality and the fight against drink as the most efficacious fight for sexual purity. A great stress was laid in the agitation on the importance of teaching the young certain facts of physiology, enlightening them in the course of lessons or occasional talks on structure and functions of the human body, and by clear