

abominable traffic know, better than you can know it, "the error of their ways." Few remain in the life because they like it. In the words of Miss Miner, to whom I have already referred, "only a negligible per cent. are naturally vicious."

Suppose, however, that such a girl really does not know that she is doing harm both to herself and to society; suppose you then open her eyes to the fact that she is hurting both herself and others—do you help her or do you help others if you stop there? You simply return her to the business with the added burden of a realization of her wrongdoing. No reformation can be accomplished until, in addition to making the girl see her fault, you supply her with a means of avoiding that fault in the future. You effectively reform no public woman until you have also given her the chance to earn a decent living in a decent trade.

The Havoc of Prudery.

Agitation concerns itself, in this matter, rather with the class than with the individual. We have always been told that this evil is one that must not be discussed, and, precisely because we have failed to discuss it, the thing has grown to its present proportions. *It has thrived in the shadow of our silence.* You are mistaken when you say that because an evil is unclean we must not discuss it; if we want to be rid of it, we must shout it from the housetops. You are mistaken when you say that this particular evil we cannot stop; the Abolitionists were told that they could not stop negro slavery, but, by unremitting agitation, they stopped it, anyhow. Until the public is aroused by a campaign of pub-