

terprises of the military and the students. At last complaints of the evil effects of the ordinance became so general and so pressing that, after a lapse of two years, it was repealed. A new royal decree re-established prostitution under rules, which, though not particularly enlightened and humane, still placed it on a sounder footing than it had occupied before the royal attention had been directed to the subject."*

Charles IX., in 1560, published an edict prohibiting the opening or keeping of any house of reception for prostitutes in Paris. Here was an instance, it is said, of the actual suppression of the traffic in a large city, but the cure was infinitely worse than the disease, for secret debauchery and seduction took the place of open sin. Society became at last so corrupt that a prominent Huguenot clergyman named Cayet, *advocated the re-opening of the brothels in the interests of public morals.* Twenty-eight years afterwards Henry III. reaffirmed the ordinance established by Charles, and in 1635 the law was made still more rigorous, but it does not appear that the illicit commerce was ever seriously diminished or the interests of morality sensibly advanced.

These French prohibitory laws have a melancholy interest for us, because a wise, paternal government at home (in answer to an urgent request for female emigrants) was enabled, through their provisions, to present the colonists in Canada with wives fresh from the brothel-houses of Paris! The edge is taken off this reflection, however, when we consider that the officials who so considerately furnished the colonials with this class of helpmates were but little better off than their customers; since the adultery and seduction that followed the forced emigration affected in no slight degree the class it was expected to protect, and in many instances penetrated to the families of those who had been guilty of so vile an outrage on the virtue of the colony. So may wrong ever recoil upon the heads of its perpetrators!

In Spain the profligacy of public morals had at one time reached a height hitherto unprecedented, and this state of affairs has been ascribed almost altogether to legislation of the Draconian kind. The history of suppressive measures in Italy tells the same story. Our word *bagnio*, expressive of a house of ill-fame, originated in efforts to root out brothels and punish their inmates. When driven

from their usual haunts, loose women were obliged to frequent places of public resort, so that in a short time every keeper of a *bath* became also a brothel-master.

The laws of Hamburg passed through the several phases of suppression, toleration and regulation, until now they present a fair sample of the manner in which most European cities manage their rakes and harlots.

A local writer, arguing in favor of the laws now in force there, speaks thus of repressive measures, and his assertions undoubtedly apply to all other cities: "*Suppression is absolutely impracticable, inasmuch as the evil is an unconquerable physical requirement. It would seem as if the zeal against public brothels implied that by their extinction a limitation of sexual intercourse, except in marriage, would be effected. This is erroneous, for reliable details prove that for every hundred brothel women there would be two hundred private prostitutes, and no human power could prevent this.*"*

The Puritan Fathers were in the habit of dealing directly and sharply with social shortcomings. Their laws against adultery and fornication were stern and unrelenting. Their policy of repression is well depicted in Nathaniel Hawthorne's "*Scarlet Letter*," and the plot of the novel rests upon an instance of its failure to keep in the straight path a shepherd of the people and one of his flock.

When the mythical deputy of the Duke of Vienna issued a proclamation, dooming all suburban houses of resort, the decree is made the subject of conversation between a clown (whom Shakspeare usually puts forward as a wise man in disguise) and a noted procuress, in this wise:

Bawd.—"Why here's a change indeed in the commonwealth! what shall become of me?"

Clown.—"Come; fear not you: good counsellors lack no clients: though you change your place you need not change your trade; I'll be your tapster still. Courage, there will be pity taken on you: you that worn your eyes almost out in the service, you will be considered."†

And this has been the result of all attempts to eradicate an innate social evil. So long as present conditions obtain among members of human communities, just as long will they give rise to their present results. Driven from the "suburbs," the harlot will ply her trade in the city, and if, after infinite

*Sanger on Prostitution, p. 197.

† "Measure for Measure," Act I, Scene 2.

* History of Prostitution, pp. 95, 96.