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Disposing of Fallen Women Oregonian.

The other night at the first Methodist Church the speakers of the Pacific Coast Rescue and Protective Society discussed the question how to dispose of fallen women when the segregated districts have been broken up. Sinful and degraded as these creatures may be, they are still human beings and it is unmerciful, if not positively wrong, to drive them out of their wretched shelters to starve in the streets. We must reflect, too, that when misery presses hard upon them they will ply their trade more diligently than ever and no doubt spread disease far and wide through the city. Is it wise then to expel them from the haunts of the segregated district before some other refuge has been provided for them? Judge Stevenson expressed himself quite positively upon the subject. He fixed his mind firmly upon the point that these women are lawbreakers. Their business is carried on illegally and hence there can be no question that it ought to be broken up without much regard to the consequences. Why should we consider the future of such criminal women any more than that of thieves and murderers? The main purpose is to put a stop to their evil conduct. What may happen to the women afterward is a matter for subsequent consideration.

"Who," inquired Judge Stevenson, "advocates a segregated district for murderers, firebugs and thieves? Who will contend that action ought to be delayed" in their cases "until some plans had been made for their moral betterment? Society is under no determined obligation to consult the convenience of those who have placed themselves outside of the law." This is certainly true. But let us, by way of experiment, alter Judge Stevenson's language a little and see what comes of it. Suppose he had said, "Society is under no obligation to consult the welfare of those who have been placed, partly by their own fault and partly by the fault of society itself, outside the law." There is no debate, as we understand it, about the mere convenience of fallen women. The question how they shall be disposed of is a matter of life and death to them. From one point of view it is likewise a matter almost

of life and death to a considerable fraction of respectable society. The distinction between lost women and such criminals as firebugs and murderers is perfectly obvious. The latter choose their criminal career of their own free will. The women are, frequently at least, led astray by deceit which beguiles their ignorance. They had no criminal intent at the outset and never have formed any. They have simply drifted from bad to worse without any particular intent whatever. Some of them have been forced to sell themselves by economic pressure.

The person from whom we are supposed to derive our notions of charity and justice never dreamed of classing fallen women with thieves and murderers. He was disposed to look upon their condition with extreme leniency and made their welfare the prime consideration whenever he dealt with them. There is another point which cannot be ignored if we wish to be fair. For every fallen woman there is at least one fallen man and usually several of them. Forel tells in his great work on this subject of a certain individual who has shared in the crime of 1500 females of the underworld. The fact is perfectly patent that these criminal women invariably have male accessories, must have them, indeed, in order to commit their peculiar species of crime. It is interesting to observe the zeal with which many reformers urge rigorous punishment of the woman, while the accessory of the other sex escapes their notice altogether. Why not turn our attention once in a while to the proper disposition to be made of the fallen men, who are equally guilty with the fallen women? What shall we do with these men when the segregated districts are broken up? Shall we drive them out of the city or will it be best to build them a "home"? Many of them are wealthy. Some are eminent. Statistics show that by far the larger number of male offenders in this kind are married men. Is it the duty of society to "consult their convenience"? If the convenience of the male criminals is worth considering before the law is applied in its rigor why not that of the women? Shall we maltreat the latter because they belong to the weaker sex?

We do not ask these questions captiously, but merely to emphasize the unmistakable truth that size the unmistakable truth that very few persons who undertake to

discuss this subject ever get below the surface of it. Dr. Emma F. Drake for example, urged that a home should be instituted for women who had been driven out of the restricted district. Charity could think of no better way unless we should try the plan of abolishing the district by cutting off its supply of women. Prostitutes either adopt their calling of their own choice or they do not. If they prefer it to any other means of livelihood, the less said about the ideals of their sex the better. If they are forced into it by circumstances, it seems as if a genuine reformer would begin his work by inquiring what these circumstances are and seeking to modify them. The task might prove somewhat irksome, but, once completed, one would suppose that it might produce more satisfactory results than blind sallies against the fallen women. If we could only devise means to keep them from falling there would be no necessity to build rescue homes. Justice revolts at the thought of heaping punishment after punishment upon the weaker and more helpless participant in the social evil, while the robust tempter goes scot free. He is not even mentioned in public addresses and high society receives him with fattering favor, while the law, the gospel and the ballroom combine to bespatter and harry his victim. The handling of this matter is almost entirely entrusted to men, as yet, and they unconsciously seek to win favor with good women by severity to their lost sisters. This will probably show that they have miscalculated the weight of certain factors in the case.

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Notice of Hearing of Final Account.

NOTICE IS HEREBY GIVEN.—That the undersigned has filed his Final Account as Administrator of the Estate of Andrew F. Bibby, deceased, and that the County Court of the State of Oregon, for Tillamook County, has set Monday, the 3rd day of November, 1913, at 10 o'clock a.m., as the time and place for the hearing of said account and any objections there may be to the same.

Dated September 18th, 1913.

JAMES BIBBY,
Administrator of the Estate of Andrew J. Bibby, deceased.

Suit for Divorce.

Summons by Publication. In the Circuit Court of the State of Oregon, for the County of Tillamook.

Alta Sours,
Plaintiff,

vs.
Harold V. Sours,
Defendant.

To Harold V. Sours, the above named defendant:
IN THE NAME OF THE STATE OF OREGON:

You are hereby required to appear and answer the Complaint filed against you in the above entitled cause on or before the expiration of six weeks from the date of the first publication of this summons, and if you fail so to appear and answer, for want thereof the plaintiff will apply to the said Court for the relief demanded in the complaint therein.

The relief demanded is the dissolution of the bonds of matrimony now existing between you and the plaintiff, Alta Sours, your wife, and for general relief.

This Summons is published by order of the Hon. Webster Holmes, Judge of the Circuit Court of the State of Oregon, for the County of Tillamook, in the 12th Judicial District of said State, said order being made and dated at Tillamook City, Oregon, on the 24th day of August, 1913. The time prescribed in the order for publication is once a week for six consecutive weeks and for seven consecutive publications thereafter, and the date of the first publication is Thursday, August 28th, 1913.

JOHN LELAND HENDERSON,
Attorney for the Plaintiff.

Chronic Dyspepsia.

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