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SATURDAY, AUGUST 24, 1901.

A CHECK TO THE SLUMMING PRACTICE.

Police Inspector Hartnett of the Harrison street precinct in Chicago deserves the thanks of all decency-loving people for his effort to extirpate the practice of "slumming" in his precinct. There was never a moral force introduced so productive of demoralizing results as the practice of "slumming." It is the outcome of the modern movement by which the cheap moralists in our large cities achieve notoriety and acquire the reputation of municipal reformers. This was the manner of it: The pharisees raised their hands in pious horror at the seething corruption of our large cities. They denounced the municipal government. They denounced the police. They waged war on all protectors and tipsters associated with the moral iniquity. They gathered their skirts about them and walked on tiptoe, lest the pollution of the mammoth contagion should touch them. They mounted their moral tripods and treated the world to eloquent and virtuous harangues which very often were meant to be editing. They inveighed against all the forms of vice to be found in our large cities. And when the shadows of night fell, when the red lights flashed, when "came forth the sons of Belial flown with insolence and wine," there also came forth our highly moral gentlemen as well, and—shall we believe it—they too, direct their course to the dives, and dens, and stews, forsooth, to photograph vice at short range. What wonder that the cynics should boast, that the scoffers should jeer, and the libertines should laugh at virtue! Immorality is never so insidious as when it masquerades under the guise of morality. Hypocrisy has ever been the deadliest foe of the virtue it affects. It shakes men's beliefs in the reality of sound morality and makes of virtue but a mere name. No zeal for good morals can disguise itching prurieny. It was, we believe, that prince of mountebanks and sensationalists, Rev. T. DeWitt Talmadge, now happily defunct—homiletically—who introduced in our time the practice of slumming. With a flourish of trumpets it was announced that a series of sermons on "The Night Side of New York Life" would be delivered at the Brooklyn Tabernacle, and that the preacher would speak from personal experience. The world was then treated to the spectacle of a so-called minister of the gospel visiting the slums and stews and afterwards regaling his Brooklyn hearers with the details of this truly apostolic experience. Later came the New York reformer, Rev. Dr. Parkhurst. We are all familiar with the sickening and loathsome details of this prince of modern pharisees to the New York dens of vice. It is always safe to suspect the reform which first seeks a familiar acquaintance with vice. It can be nothing else than prurieny that prurieny that hankers for details. The practice inaugurated by Talmadge, revived by Parkhurst and copied, it appears, by prurient curiosity-seekers, should be resolutely frowned down by all decent people. Police Inspector Hartnett has taken the correct view of the matter. No distinction should be made by the police between the so-called "respectable" slum-seekers who go slumming and the characterless characters found in the

dens of vice. Indeed it is doubtful if the latter are not after all the better friends of true morality. At least they are not guilty of wearing the garb of hypocrisy.

"THE RUINS OF ST. PAUL'S."

The "news from London that St. Paul's cathedral is in danger of crumbling into ruins, recalls the well-known passage of the famous writer, Lord Macaulay. The oft-quoted climax of his most famous passage is a tribute to the perpetuity of the Catholic church. It runs: "She (the Catholic church) was great and respected before the Saxon had set foot in Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." Perhaps in the whole range of English prose there is no broader flight of imagination. The idea conveyed by Lord Macaulay is that civilization is steadily marching around the globe from east to west, followed by barbarism which travels closely in its wake, that civilization was then at its meridian in England as barbarism was then at its apogee in New Zealand, and that the Catholic Church would, in all probability be still flourishing in full vigor when civilization and barbarism had both in traveling around the globe exchanged places. Are we likely to see the prophecy realized in our day? It is true that so far "London bridge is falling down" only in the old nursery rhyme, that a city of over five millions of people can only metaphorically be called a "vast solitude," and that the New Zealanders have not yet turned sketching tourists in any great number. But the other creations of Macaulay's bold imagination are progressing nicely. New Zealand's civilization is in many ways distancing that of England as well as our own. England is rapidly sinking into barbarism—witness her conduct in South Africa. And St. Paul's gives assurance, according to the latest reports, of being ready to furnish the ruins at the proper time. Meanwhile the Catholic church is taking care of her part of the prophecy, for "she still exists in undiminished" and ever-augmenting vigor.

SCORE ONE FOR SCIENCE.

At last a scientific expedition has actually achieved something of which it may boast with just pride. The case is so rare that it is a real pleasure to record it. The whaling ship Kite was in a perilous position in a pack of ice off the coast of Labrador, and was rescued by the steamship Algerine, which was cruising in Arctic waters on a scientific expedition. The Kite with her crew of one hundred and fifty men was safely towed to Tainnark by the Algerine. Science is really to be congratulated. It is not every day that scientific expeditions or scientific explorations, or geodetic or geological surveys, or the many other high-sounding terms of science score so signal a triumph. At least it is seldom they make themselves so useful to human life. It matters not that the rescuing Algerine happened to be in the neighborhood merely by a lucky chance. Any steam scow would have towed the Kite to safety quite as triumphantly; that chance and not science seems to have been the principal agency in the happy deliverance, the rescue of human life is probably a fact. Let science, therefore, claim the full glory. Let this be gazetted to the ends of the earth! Another great triumph of modern science. It is not often that a scientific expedition serves so useful a purpose—even by accident.

A DAY'S DISASTERS.

Truly in the midst of life we are in death. Here is the record of a single day as taken from the columns of a morning daily: "Steamer struck by a cyclone." "Steamer City of Godconda Overturned at a Kentucky Boat Landing. Between Sixteen and Twenty Passengers Drowned—the rest miraculously escaped!" From New York state comes this: "Five tons of

Dynamite Explode in a Round-house at Herkimer, N. Y.; six men killed." From Pennsylvania we have: "Large Oil Storage Tank on the Schuylkill Struck by Lightning—Terrible Midnight Explosion—Five are Killed, Forty Injured." And the gold region sends this intelligence: "Appalling Death List—Sixty-five Persons Lost in the Disaster to the Steamship Islander, off Douglass Island." This is indeed a chapter of horrors of which to sup full with the morning meal. It is a most powerful sermon on the awful uncertainty of human life. And the mad world reads, shudders slightly and rushes on to the fate which is awaiting it, perhaps at the next turn, but never stops to reflect that its own grasp on life is just as fragile as that of the victims over whom it gave a momentary shudder.

MISSIONARY CONFERENCE.

Non-Catholic Apostolate Workers to Meet in Winchester, Tenn. The first conference of the various missionaries to non-Catholics who are scattered through the different dioceses will be held at the missionary house at Winchester, Tenn., August 27. The conference will open at 9 a. m. on Tuesday, August 27. There will be held three sessions a day. At each session a carefully prepared paper will be read and at the close a formal discussion will be carried on under rules of order to be adopted by the conference. The gist of the discussion will be embodied in a resolution to be passed by a majority vote. The conference will last three days, and longer if necessary. The topics on which prepared papers will be read will be as follows: The Question Box.—Ways of dealing with questions. The Instruction of Converts. The Relation of a Catholic Mission to a non-Catholic one. Bands of Diocesan Priests. The Subjects of Sermons. Missions among the Colored People. Localized Work in Country Districts. Non-Catholic Mission Work in Relation to Parochial Work. An Association of Prayer for the Conversion of America. Converts as Convert-makers. Novelt Leagues. Personal Work by Missionaries. Literature.—its place in Mission Work. Public Controversy.—Is it desirable? The Catholic Missionary Union. The South as a Field. How to Influence the Training of Priests. Father Kress, of the Cleveland Apostolate, is a member of the committee of arrangements. The idea of the conference is an excellent one, and it is especially appropriate that it should be held in the South, the most fruitful field for missionary effort.

CATHOLIC NOTES.

The Western Watchman says that China will make no objection to the Catholic indemnity. That amounts to nearly \$10,000,000 and will be paid by the provinces and paid promptly. This forms no part of the indemnity claimed by the powers. The Chinese recognize not only the justice but the propriety of indemnifying Catholics, as they have been loyal to the Empire and in full sympathy with the enlightened aspirations of the Celestials. But they do hate to pay an indemnity to the Protestant missionaries whom they hold responsible for all the troubles of the country.

The Catholic women of St. Louis are raising a fund of \$20,000 for a bronze monument in honor of the late Archbishop Kenrick.

Last week Father Murphy, of Chicago, returned \$1,500 worth of diamonds to their owner, from whom they were stolen. The confessional did it.

Why will Catholic priests store up so much of the filthy lucre? The house of Rev. Father Knox at Madison Wis. was entered by burglars recently and sixty cents were carried away in a bag.

The report of Archbishop Keane's arrival in New York last week was an error. He is still in Europe.

In a lecture at the Empire Theatre in Detroit recently Dr. Henry Austin Adams declared that since his conversion to Catholicity 284 of the members of the Episcopal church in New York of which he was pastor have joined the Catholic Church.

The sacredness of an oath is the pillar of law and the door of justice. On these society rests. Perjury therefore is a fundamental enemy of society; for the perjurer appeals to the veracity of God to witness the truth of what he says while betraying that Divine Witness to the Father of Lies.

To-day in the State of Michigan there are three dioceses containing 392 churches, 370 priests, and nearly 400,000 Catholics. In the Colleges, Academies and Parochial Schools under Catholic care are 37,000 pupils. Hospitals, asylums and homes for aged poor number 23.

Archbishop Ireland has announced through the clergy of his diocese that hereafter songs that are either secular or have any suggestion of the music of the footlights must not be sung in the churches. This rule applies to marriages, so that "O, Promise Me," will not be heard at wedding ceremonies hereafter.

THE TREATING HABIT.

If it is true that the knights of Columbus intend to inaugurate a crusade in Ohio against the treating habit, the people generally will endorse the movement in the direction of practical temperance reform. Most men drink more intoxicating liquor than they need or want, and the treating habit is largely responsible for it. And at the bottom of it all is the social instinct, though most men who are moved by that instinct know it is a misdirection of that praiseworthy instinct. It is aided to a considerable extent by the arrangement of the modern barroom. Let us illustrate.

A man walks into a saloon with the intention of buying a drink. One drink is all he wants, and if there were no one in the barroom he knew he would buy his drink and go out again. But suppose he sees several men in the room and is well acquainted with one or more of them. He doesn't like to appear small, or by generous good nature is moved to address them and invite them to join him in a drink. Then one of the others feels that he ought to show his good fellowship, too, and he says: "Let's have another." The result is that each member of the party takes four or five drinks where he wanted only one.

Often men will sit down at a table to have a drink. Each will buy as his turn comes and as conversation goes on and stories are told the waiter is kept busy bringing drinks to the men that they don't need and don't want. Too often it results in men going home to their families with more liquor aboard than they can stand and keep a clear head.

There could be just as much enjoyment socially if there were a rule against treating and each member of the party bought a drink for himself when he wanted it and didn't "treat" his companions. Once they grew accustomed to the so-called "Dutch treat," or each man for himself, all would like it much better than the treating habit, and there would be less intemperance.

Being a good fellow is an expensive habit. While a man has plenty of money and can buy drinks for everybody he thinks he is having a good time, and he will have no trouble in finding plenty of companions with an accommodating thirst. Let him go broke at it, however, and he'll find his former admirers have passed him up and found another who can take the place he used to hold. Over indulgence doesn't pay. Competition in business is so keen that the "good fellow" will be passed in the race by the man who keeps his brain clear and gets the sleep he needs. The man who indulges to excess in any form of dissipation must trade his future happiness for the fake pleasures of the hour. Nature won't be cheated. The law of compensation is inexorable, and the exhilaration of to-night is balanced by the remorse and misery of to-morrow.

We are glad to see a movement inaugurated by such a representative body of men to substitute the real thing for the fake "good fellowship."

A Berlin newspaper publishes some curious details respecting the letter bags of the principal European sovereigns. The Pope holds the first place, as he receives every day from 22,000 to 23,000 letters and newspapers. King Edward VII. comes next with 3,000 newspapers and 1,000 letters. The Czar and the German Emperor receive each from 600 to 700 letters, appeals, etc.; the King of Italy, 500; Queen Wilhelmina, from 100 to 150. The Pope, says the same authority, employs no fewer than thirty-five secretaries.

If devotion to the most Holy Virgin Mary is necessary to all men, simply for working out their salvation, it is still more so for those who are called to any particular perfection; and I do not think any one can acquire an intimate union with our Lord and a perfect fidelity to the Holy Ghost without a very great union with the most Holy Virgin and a great dependence on her succor.—Blessed Louise Marie Gignon de Montfort.

On a recent Sunday afternoon in Chicago, in the presence of 10,000 people, while 700 children chanted the Ave Maria, Rev. D. F. McGuire, pastor of the Church of the Visitation, unveiled the new statue of the Virgin Mother, which recently was placed above the main entrance to the church by Visitation court of the Catholic order of Foresters. The statue cost \$2,000.

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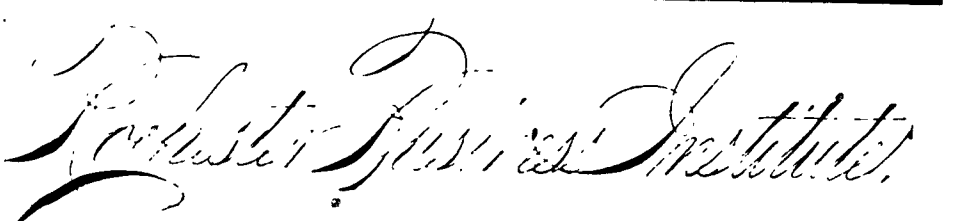
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