SAINT PAUL.

THE VEIL CAST ASIDE,

And Divorce Cases Will Be As Public as Other Actions.

Among the rules adopted by the district judges at a meeting held by them during the past week was one which has evoked the pointed, varied and profuse discussion of the members of the local bar. The rule, which is alike interesting to the laity, is one which declares that divorce suits will not hereafter be heard or determined at the special term. The special term being a weekly session at which divorce cases have heretofore been tried, it was a term of the court which was availed for the purposes of judicial breakaways which, the GLOBE has always thought, would sooner or later grate upon the discretion of the district bench. The terms from which divorce cases are now excluded are held each Saturday throughout the nine calendar months of the court's sitting. The business before it on these days being of a purely technical and legal nature, the court room held no attraction for the public which usually infested its aisles and galleries during the proceedings at general term. Divorce suits were virtually tried in court rooms and chambers, wherein, on such occasions, the public rarely entered its gaze. It was quite an attractive affair to the principals in a divorce suit of greater or lesser sensational features to have the domestic hiatus adjudicated under the pall of this Saturday afternoon seclusion. The judges did not favor the practice which was apparently encouraging the inter-domestic litigation. Each Saturday's calendar was encumbered with from six to ten divorce cases. The disruptions of the domestic relations were brought into court to an extent altogether startling to the mind of jurist and lawyer alike. Under the state law the abandoned wife of an absconding husband could begin her suit on the first day of September, and by default on the part of defendant upon whom service was had by a six-weeks publication in a county newspaper, the plaintiff could have her case heard, determined, and decree entered in seven weeks from the day of the first publication of her summons. While the defendant may have never heard of the case until long after he had been legally ousted from the conjugal realm, the proceedings under the old practice were so regular, so serene and so easily suppressed or moderated in their humiliating features, that the public, as well as defendant, was seldom apprised of the full account of a divorce proceeding. The possibility of ripping apart the misfit marriage so easily, so abruptly and so peaceably, was certainly not deterrent in its influence or very wholesome to a fair sense of either moral, state or domestic law. The new rule is imperative, and buttressed by the unanimous spirit and concurrence of the entire bench. The bar, however, is disconcerted in its opinion of the practicability of the new rule. Some of its members fear that divorce suits in Ramsey county will be no less in number or no cleaner in detail or no more mitigated in their causes than before, and that the edict which places them on the general term calendar will only aggravate the tedium of other civil trials. The concensus of opinion, however, approves the new rule as a wise discretion on the part of the bench, and it is hoped that its value may be measured by fewer domestic contentions and less court-room shaking of polluted family pillows.

Hereafter there will be the most open trial of divorce cases in Ramsey county, and the fairest possible publicity will attend the battle scenes of belligerant husband and wife. A good rule, progressive in its conception and enforcement and in the interest of public and private policy.

HOPE FOR LABOR.

Rev. W. S. Vail Enumerates Reassuring Advice to the Wage Earners.

Rev. W. S. Vail treated the large audience which assembled yesterday morning in the Grand opera house to a labor day sermon. He said:

"It seems to me that the first step towards an improvement of labor lies back of all immediate problems, even the most pressing: for I see no hope myself save that which comes in the larger consideration of the mystery and possibility of the human soul. If life is considered only a hideous dream, you can but expect to see men grow more hopeless until at last in despair they will join the Bacchanal procession, and cry, 'Away to the Brocken to join in the wild procession of a Walpugis night.' But if men are moved by a sympathy with each other, and the overmastering hope that somehow good will be the 'finsal gaol ill,' then I can see a new courage rising in their hearts. When Charles Kingsley had attended a meeting of men who were begged to have some consideration for the poor, and failed to touch them with a sense of justice, I have heard that he went home and wrote the song of the three fathers who went sailing out into the West, and left the three wives trimming their lamps in the lighthouse tower; of the sea-wrack that rolled up ragged and brown; of the moaning bar and the three corpses that floated to the shining sands in the bright morning—a sacrifice to stern necessity. And Ithave heard that his tender sympathy led him to tell the story of the girl caught by the rushing tide as she crossed the sands of Dee; but I never thought there was any deeper touch of truth in it than in the singular drama Charles Dickens develops in the movements that surrounded poor Joe, the outcast, standing beside the woman, who, clasping the iron grating of the old cemetery with a hand covered with diamonds, wiped the tears away, and while the grief of the rich woman mingled with the grief of the beggar; indeed, you get back of both millionaire and beggar to the common feeling of the human heart. I once saw the bereavement of a mother in the saddest home of poverty I ever saw, and since I have seen the grief of mother and father who had all that money and kindness could give; the human heart was alike. And so, when we get back of all distinctions, and realize that we are of one humanity, then I think we may expect such abominations as the "sweater's bench" to be abolished; we shall expect to find men everywhere willing to grant a clerk something less than fourteen hours a day; we shall expect to find a sentiment that will not allow men to grow rich on the life blood of men, for we shall feel the power of that bond of brotherhood that binds men together."

The Illumination a Success.

The Third street illumination is a success. The gas was turned on last night and the corps of torch bearers passed up beneath the arches and ignited the myriads of jets that illuminate the thoroughfare. The scene was inspiring. Standing at the foot of Third street and looking up to the crown of the incline, it was a spectacle of wondrous beauty. The blending of iridecent hues cast their reflections for blocks' distance, and a great throng stood on the corners admiring the charming aspect until the invisible fluid was turned off, and the shades of gloom settled upon the street, leaving the dark arches with their thousands of conical-shaped glass shades standing as silent and motionless sentries to keep vigil until they shall shed a glory of radiance upon the spectacular bicycle parade to-night.

Will Beat the World.

Clark Chambers came in from the fair grounds last evening to pass the night in rest at the Merchants'.

"It is to be the greatest fair Minnesota ever knew," he said sententiously to a GLOBE reporter. "The stock, that is the cattle, the horses, the sheep and the hogs, will remove every doubt concerning the problem as to whether Minnesota is a successful stock-producing state. I doubt if they can beat us by very long odds anywhere. The exhibits will eclipse everything ever seen here. Then the vegetables—it is enough to say Minnesota's soil has done itself proud. It beats the world, and there you have the whole story. Come and see the show and judge for yourself."

Drove Over the Bluff.

Overbeck, the saloonkeeper on Wabasha street, while out driving in his buggy last evening, met with a peculiar accident. Mr. Overbeck had his wife and two little girls with him, and while approaching the Sixth street bridge in some unaccountable manner drove over the edge of the bluff, the whole party rolling down about twenty-five feet. Beyond being bruised and shaken up no one sustained injuries, the horse and buggy not being damaged.

PIERCING OREGON.

The Southern Pacific Into the North Pacific State.

ASTORIA, Or., Sept. 6.—C. P. Huntington, president of the Southern Pacific Railroad company, has purchased the Astoria & South Coast railway. The sale was made to R. Koehler and J. C. Stubbs, who acted as agents for Huntington. The consideration is $54,000. Just what the Southern Pacific proposes to do has not been divulged. It is likely, however, that the company will at once construct a bridge across the river and run trains into Astoria direct. The purchase demonstrates the active interest the Southern Pacific has in the railroad situation, and will doubtless compel the Union Pacific to show its hand.

CLASHED IN COLLISION

An East Seventh Grip Car Dashes Into a Whirling Hose Cart.

A Narrow Escape as the Result of Questionable Handling.

To-Day Opens Up a Week Pregnant With Local Events.

Many Meetings Called Together by the Annual State Fair.

A scene of great excitement took place last evening at 8:45 on East Seventh street and Cedar, owing to a collision between a cable car and hose cart No. 8, of fire department headquarters. An alarm had been turned in for a fire on the West side, and the hose cart left the engine house followed by the engine and the chief in his buggy. They proceeded up Eighth to Cedar street, and on coming to Seventh street the driver of the hose cart saw to his horror a cable car coming full upon him. The car was proceeding up to Wabasha street, and was under the control of the grip. Driver McGrath, of the hose cart, pulled his horses, to head them up Seventh street to avert a collision, but the grip car struck his front wheel with terrific force. The men on the apparatus were hurled in all directions, while the horses were thrown down by the shock. The men by a miracle escaped injuries, but the apparatus and one of the horses did not fare so well. The horse was struck on his back and right flank by the grip car and received terrible wounds, the flesh on the flank being torn open for the space of half a square foot. The cart was wrenched in many places, and axle bars and pole chains shattered. The injured horse was taken back to headquarters, and Dr. Berkman, the veterinary surgeon, called to stitch up the wounds. The hose cart will have to be sent to the repair shops to be put in working order.

Chief Jackson was seen last evening and asked his opinion on the matter. He first called up Driver McGrath, who said:

"When we left the house I had the horses under control, as our orders are to that effect while crossing the tracks. Our gong was sounding continuously. When I reached Seventh street I saw the car was upon us. I pulled the horses sharp round the corner to head them up Seventh street, the same way the car was going, but the grip struck our wheel, throwing the men all off the apparatus and hurling the horses to the ground."

Chief Jackson, in speaking of the accident, said:

"I have inquired carefully into the facts, and will say my men are not to blame. I belive that the gripman deliberately ran into the cart. I questioned the gripman and he said he did not hear the gong, and was not aware the engines were coming along. Capt. Strapp, of No. 8 engine company, was on this very cable car, and he heard the alarm on the market house bell as the car approached Robert street. On nearing Cedar street he jumped off in order to catch his engine, knowing it would come up Cedar. Now, the gripman must have heard the bell ringing. In addition to this, Sergeant Sexton and Officer Davis tell me that they ran down Seventh street to stop this cable car, but the gripman went ahead. A half a dozen citizens also tell me that they were on Seventh street and heard the apparatus coming down Cedar street, and ran to warn the gripman, but he took no notice. This is a most serious matter, and I do not intend to let the matter rest. It is fortunate that the damage was not worse, or that some of my men were not injured or killed. The cable cars have on a number of occasions deliberately run into the apparatus of the department, and some months ago, when one of my assistant engineers was thrown out of his buggy and severely injured, the gripman who caused the damage simply turned round and laughed at him. Our drivers are very careful in passing over the tracks, but, if a gripman will take no notice of a warning gong and refuse to stop, a collision is inevitable. I have not previously taken any steps when these collisions have occurred, but this time I intend to make an example."

The fire to which the department was called when the accident occurred was on the West side, a frame house belonging to the Langevin estate, situated on Prescott street and unoccupied, being damaged to the extent of $50.

TO-DAY OPENS IT.

Features of the Fair—Every Indication Is Auspicious.

The current week will be pregnant with events of general interest. Fair week is of itself an event of state importance, but it is made the focus of many others. Upon the presumption that people will come to St. Paul at that time, at any rate, many meetings are fixed for Fair week, and every day is now burdened down with its quota. The national ticket agents' convention and the Labor day celebration are the principal concurrent events of to-day with the opening of the Fair. The meeting of the world's fair commission, the state pharmaceutical association, the capitol commission and half a dozon regimental reunions loom up for the middle and latter half of the week.

The thirty-second annual State Fair will begin to-day. For this year the Fair has started under more than usually encouraging financial auspices, and the officials have consequently thrown more enthusiasm into their labors. With everything smiling upon the Minnesota farmer at home, and with prosperity close at hand, he will come to the Fair, and the management will be sadly disappointed if the attendance is not the largest an record and the exhibit the best of the long series. The feature of the opening day will be the bicycle tournament, which will enlist all of the rapid wheels in Minnesota. There are thirteen events on the track, preceded by the display in Minneapolis. At night the scene will be transferred to St. Paul, and there will be an illuminated display under the Third street arches. The entire programme has already been given in the GLOBE, and the event will give the Fair features a good inauguration.

State Fair Notes.

Secretary Cross, of the State Fair, has a pleasant surprise for the public. The prospects for a phenomenally large attendance at the fair were so good that he concluded to give the patrons of the big show a little more for their money, and engaged the noted aeronaut, Prof. Baldwin, to appear daily in a balloon ascension and parachute jump from an altitude of 2,000 feet. These parachute jumps are not new, but they are always exceedingly popular wherever given. Prof. Baldwin is an aeronaut of world-wide reputation. His ascensions are always successful and his aeronautic performances are very remarkable. The balloon ascension will occur daily between 3 and 5 o'clock in the afternoon in the inner field of the race track and immediately in front of the grand stand. Prof. Baldwin allows his balloon to go up about 2,000 feet; he then leaps with the unopened parachute, at the same time pulling a valve in the baloon so that it will descend slowly. At first the daring aeronaut drops like a flash, but as the parachute opens his progress earthwards is checked, and he finally alights on the ground safe and sound. The jumps will be made every day of the State Fair.

The few spaces which were given up in the main building have been gobbled up by firms anxious to make exhibits. Extra pens were being built for the sheep entered. Manager Leslie Parlin, of the poultry department, was at his wits' end last night because of the flocks of poultry for exhibition. Extra coops were put in, but it was no use. Some of the poultry will have to roost outside from appearances. Perhaps Mr. Parlin will have constructed an annex before this morning.

Col. Liggett was puzzled yesterday to dispose of the numerous entries of live stock which he was receiving. He will have to put some of the sheep in the cattle barns. George Allen, of Iowa, yesterday entered eight pens of fine shropshire sheep. They were strong winners at the Des Moines fair. Another notable entry made yesterday was that of fifteen choice Guernsey cattle from F. W. Tratt, of Whitewater, Wis.

Thousands of people visited the Fair grounds yesterday. From morning till night Snelling avenue was crowded with teams hauling merchandise to the grounds. An army of men was engaged in arranging exhibits, and before midnight fell the Fair was in pretty good order. Live stock of all kinds was coming in by the train load all day. The trotting horses have all arrived, and large fields will start in nearly all the races.

A cloud of suffocating dust hung over Snelling avenue, from University to the Fair grounds all day yesterday. Not a sprinkling cart was seen there all day, and the hundreds of teams and thousands of people who went to the fair grounds were covered with the yellow nuisance long before reaching their destination. It was a most disagreeable experience, which might have been avoided by a little pains taken on the part of the city officials.

About 130 tents are set up on the Fair grounds, and some of them were occupied yesterday. One farmer and his family came in from Iowa and went to housekeeping in a commodious tent. All the tents now set up are engaged by the farmers of the state, but Secretary Cross knows where to get a new supply to meet the demands of at least a part of the late-comers.

"Everything is overrun, said Secretary Cross yesterday afternoon. "We are plumb full in every department. I never saw anything like it. Cattle have come in to-day from Des Moines, La Crosse and Rochester—they are coming from everywhere. Everybody seems to want to visit the Minnesota State Fair this year; we are glad of it and will entertain them all."

There was no army encamped on the grounds last night, but a hundred or so of white tents on the slope south of the buildings might have given a stranger an idea that the country was under arms. The tents are for the army of farmers which will camp on the grounds during the fair.

With few exceptions the State Fair officials were on the grounds yesterday. C. N. Cosgrove, of Le Sueur; Col. Clarke Chambers, of Owatonna; Col. W. M. Liggett, Treasurer Frank Wilcox, of Northfield; Lane K. Stone, of St. Paul, and others were on deck and busy as bees.

Street car service on the Hamline and Snelling avenue line has been entirely inadequate for a day or so. There have been hundreds of people going to the Fair grounds, but the number of cars in service has not apparently been increased.

Col. Clarke Chambers, superintendent of the horse department, said last night that the horses entered would more than fill the horse barns, and that some of them would have to go into the cattle barns.

Fences inclosing two tracks have been put up at the St. Paul union depot to assist the railroad men in handling the big crowds going to the State Fair this week.

Fences enclosing two tracks have been put up at the St. Paul union depot to assist the trainmen in handling the big State Fair crowds.

It should be remembered that on Tuesday —Ladies' day—all ladies will be admitted free. Special efforts will be made to enter tain the fair sex on that day.

The laborers on the grounds yesterday numbered several hundred. A good many will probably be at work to-day, as some of the exhibitors are a little behind.

NATION'S TICKET AGENTS.

Complete Preparations for the National Convention To-Day.

The Twin City Ticket and Passenger Agents' association, which has made all the preparations for the convention of the National Association of Ticket Agents, which will convene at the chamber of commerce in this city this morning, has left no stone unturned to give the visitors a good time. The most elaborate preparations have been made in all directions, and the local members have vied with each other in their anxiety to have everything in satisfactory shape. The programme of the convention, and incidental tours which have been arranged, follows:

Monday, Sept. 7—Convention called to order 10 a. m., St. Paul chamber of commerce; addresses of welcome, responses, etc.; business meeting during day and evening.

Tuesday, Sept. 8—Convention from 10 a. m. until noon; 1:30 p. m., leave via Chicago, Milwaukee & St. Paul railway for Minneapolis, stop at Minnehaha and Fort Snelling en route; 2:30 p. m. until 5:30 p. m., carriage ride about Minneapolis; 5:30 to 6:30 p. m., Minneapolis Exposition; 6:30 to 8 p. m., dinner, West hotel; leave Minneapolis 8:15 p. m., Chicago, Milwaukee & St. Paul railway, arrive St. Paul 8:40 p. m.; 9 p. m. until 12 p. m., informal reception and dancing, Hotel Ryan, St. Paul.

Wednesday, Sept. 9.—10 a. m. until 12:30 p. m., carriage ride about St. Paul; leave St. Paul, 2 p. m., via Great Northern line for Minnesota State Fair and races; leave Fair grounds 5:30 p. m., arriving St. Paul 5:45 p. m.; 8 p. m., grand illumination of Third street, St. Paul; procession of ticket agents, Sibley street to Wabasha street and return; ladies in carriages.

Thursday, Sept. 10—Leave St. Paul 10 a. m. via Northern Pacific railroad for Yellowstone National park.

The officers of the Twin City association, which has so kindly arranged for the proper reception of its fellow workers, are: C. E. Stone, president, St. Paul; F. G. Carrie, vice president, Minneapolis; C. E. Johnson, secretary, St. Paul; Charles Thompson, treasurer, St. Paul.

Executive Committee—C. H. Holdredge, St. Paul; F. H. Anson, Minneapolis; T. J. McCarty, St. Paul; A. L. Hathaway, Minneapolis, and Mr. President.

Reception Committee—E. A. Whitaker, John O'Brien, W. L. Wyand, W. J. Dutch, George H. Kuebel, W. H. Dixon, B. N. Austin, F. I. Whitney, G. C. Gilfillan, W. J. C. Kenyon, J. S. McCullough, C. E. Robb, W. S. Thorne, St. Paul; C. M. Pratt, C. B. Hibbard, C. E. Rogers, G. F. McNeill, H. L. Martin, A. C. Dunn, V. D. Jones, J. F. McElroy, A. H. Yancy, Minneapolis.

The officers of the national association follow: Henry Lihou, president, St. Louis, Mo.; M. G. Carrel, secretary, Cleveland, O.; T. W. Veneman, treasurer, Evansville, Ind.; George K. Smith, first vice president, Columbus, O.; S. B. Thompson, second vice president, Lake City, Fla.; E. F. Lackner, third vice president, Denver, Col.

Executive Committee—A. J. Mathews, William Brown, G. C. Talmadge, H. E. Day, S. H. Wallace.

WILL MEET THIS WEEK,

But the Columbian Commissioners Are Discouraged.

The world's fair commissioners will hold a meeting again the coming week, and there are many who are inclined to the opinion that it will be the last. That is, to be more specific, the commission feels discouraged, and would like to be rid of the responsibilities imposed upon them by resigning the position. That is the rumor. They feel that they can do nothing of moment, nothing that would be a credit to the great industries and products of the state at the Columbian fair with the $50,000 appropriated. It is a foregone conclusion that Gov. Merriam will not call the proposed extra session of the legislature to secure an additional appropriation, and, it is reported, no further means are in sight. There have been many schemes suggested to bridge over the trouble, such as personal subscriptions, county loans and the like, but none of these have become tangible. The commission, or several members, at least, feel that it will be too big a task to undertake an exhibit unless further ways and means are provided, and the question of dissolution, it is reported, will be the theme for discussion at the coming meeting.

BEEFSTEAK BLOW-OUT.

The Press Club Inaugurates a Series of Smoking Concerts.

The beefsteak supper at the Press club Saturday evening was a most enjoyable affair. Over fifty members and guests sat down to an excellent supper supplied by White Bros. of the Delecatessen, after which a smoking concert was the feature. H. P. Hall, president of the club, was a most efficient master of ceremonies, felicitously introducing speakers and performers. The St. Anthony Hill orchestra was present, the members of which are: W. B. Dixon, pianist and leader; H. S. Green, clarionet; H. B. Constans, flute; F. E. Chidister, cornet; E. B. Constans, violin. This orchestra is strictly an amateuer one, but the members are equal to many of the best professionals in the city. The organization is the best of its kind in the Twin Cities. Sandwiching the music, were recitations by F. D. Lee, A. A. Lotto and J. M. Hawks and songs by other members of the club. The evening was one full of enjoyment, and when the whole company joined in "Auld Lang Syne," the first rays of dawn was beginning to illuminate the blackness of the night. C. P. Stine is to be congratulated for the successful manner in which he engineered the whole proceedings.

Confirmed.

The favorable impression produced on the first appearance of the agreeable liquid fruit remedy Syrup of Figs a few years ago has been more than confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers, the California Fig Syrup Company.

CHURCH AND CHARITY

Archbishop Ireland's Powerful Argument on Practical Christianity.

Catholics Have Not Been Silent as Regards Social Matters.

Practical Influence of the Church as Exerted in the Past.

Interesting Sermon to a Cathedral Audience Last Evening.

The Encyclical of the Holy Father on the "Condition of Labor" teaches Catholics that it is their solemn religious duty to take deep and abiding interest in social matters, and it teaches the world at large that social matters depend in their solutions very largely upon the principles of religion, and the active influence of the church which officially expounds and enforces those principles. The general thesis of the Encyclical is the close and intimate reliance existing between religion and social welfare.

The duty of Christians to interest themselves in social matters the Holy Father illustrates by his own example. From the highest and most authoritative pulpit in Christendom He sends forth His voice, bewailing the evils which press upon modern society, and proclaiming the principles which will lead to its salvation. He urges and commands that all may do their utmost in conjunction with Him. "Every one," he says, "must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay becomes absolutely beyond remedy. Those who rule the state must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort. Every minister of holy religion must throw into the conflict all the energy of his mind and all the strength of his endurance. With your authority, venerable brethren"—the Holy Father is addressing the bishops—"and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the gospel doctrines of Christian life; by every means in their power they must strive for the good of the people." Words could not well be more direct and more positive than these, and it is easy to foretell the results that will come from them. They mark a new era in Catholic and social studies and labors. The interest in social matters will be quickened throughout the whole church, the leading chairs in seminaries and universities will be devoted to discussing them, and the best energies of Catholic zeal will be consecrated to the practical application of the lessons spoken by wise masters. Rich and poor, capitalists and laborers, will hear the sacred and eternal truths of charity and justice, which upon all lasting social relations must rest, and their souls, we should hope, will not be unyielding to the softening influences wherewith they shall be surrounded. In whatever light men view the Catholic church and the pronouncements of her supreme pontiff, they do not refuse to her the prestige and power of the most far-reaching moral teaching authority in the world, and those having to heart the preservation and progress of human society must, in consequence hail with joy and hope the letter of Leo XIII, which, issuing from the Vatican palace, hard by Peter's tomb, is heralded by living voices beneath the dome of every temple of Peter's universal church, and thrills the heart of all the millions who around the whole circle of earth's orb avow faith in Peter as the vicar of Christ. During the yet brief time of his sovereign pontificate, Leo XIII. has on manifold occasions addressed encyclical letters to the world touching upon nearly all the great questions which involve the destinies temporal and eternal of men. So many suns have been poised over the regions of intellect and of morals, lighting up and warming souls upon which were pressing the darkening and death-dealing clouds of error. On no other occasion, I believe, has Leo spoken, when the subject was more vital, the utterance more opportune, and the good results more abiding, than in the publication of his encyclical on the "Condition of Labor."

There Was Need of the Encyclical.

There was, in the Catholic body, need of the encyclical. Catholics were not entirely silent and inactive as regards social matters. We have had our Catholic social congresses in several European countries; we have noted Catholic social writers; Catholic associations for promotion of social interests have been formed and prosper; illustrious Catholic chieftains on both sides of the Atlantic have been always ready with voice and hand to ward off social tempests and bring calm upon agitated seas. But, withal, the Catholic social workers, up to the present time, whether in Europe or America, have been the far-seeing and vigilant sentinels on Israel's towers, whose range of vision covers advancing dangers which are hidden to the listless multitude; they have been the courageous discoverers and pioneers in Catholic thought and action, whom the timid crowd fear and rebuke; and far-seeing sentinels and courageous pioneers are always few in number. The social questions of the day arise from the modern complications of industry and trade; they are necessarily new. The data upon which conclusions must be based are, in these early stages of the movement, obscure and ill-defined, and the task of reaching out to conclusions is arduous and beset with difficulties. These difficulties are increased to no small degree by the presence of doctrinaries and men of passion, who profit by all social agitations to propound wild and revolutionary theories and demolish in hatred and lust where they are powerless to build up in peace and love. We need not, perhaps, wonder overmuch that Catholics have held aloof from the social field, and were led to believe that the timely moment had not come for the baring of arm, and the unsheathing of sword. But another reason for their social inactivity I am not so willing to excuse or pardon. It is the pernicious and widespread belief, born of timidity and shortsightedness, that the arena for religious work of priests and people is in chancel and church aisle, and that the big world outside church walls must be left to itself, to heave and to sink from its own forces, for life or death, untouched by Christian hand or unstirred by Christian inspiration. Passing strange this mode of piety toward God and His Christ which does not understand that the whole world is the creation of God, that Christ loved and died for the whole world, and that the narrow precincts of the temple are simply the storehouse of arms and courage wherewith the soldier fits himself for that victory of grace and truth which in God's calling awaits him on the broad battle-ground of the open and living world. Leo XIII. has administered a needed and severe rebuke to pusillanimous and self-satisfied sanctuary religion.

The Betterment of the Present Life.

The church primarily exists for the soul; its first and chief aim is the supernatural life and the future world. If a comparison be instituted between heaven and earth she promptly decides in favor of the former, and if there is a menace of conflict between one and the other, she hesitates not to repeat: "What doth it profit a man to gain the whole world and lose his own soul?" But it is yet the truth that she cannot forget this present life, nor omit to labor for its betterment. She is the offspring and the representative of the Lord, Who made earth and heaven, Whose gift to men this present life is, no less than the future. God made the world in love, and in love He preserves it. He has not foreordained that men live in it amid misery and suffering. The vernal freshness and beauty of the fields, and their golden autumnal harvests mark His bounteous designs; His sun shines in the skies, diffusing generous light upon all the children of men, and inciting in all the gladness and hope. When man first appeared on earth, God placed him in a garden of delights, and only man's own sinning exiled him from Paradise. The ideal life, even upon earth, still is Paradise—an ideal never attained, but ever exciting our ambition. How near to its gates we should be if sin no longer fettered us! How better and brighter life becomes for man as he develops his talents and energies to their full growth and as he awakens into his service the latent powers of nature! And are we to imagine that it is not God's will that all hidden sources of happiness be revealed, and the potencies of His creation be actualized? It is, most assuredly, doing God's will and honoring Him in His works, to make earth teem with favors for men, to spread the smile of love over its countenance, to advance men to the fullness of their manhood, and grant them to rejoice in the possession of God's gifts. We worship and obey God in prayer and sacrifice; we worship and obey Him, too, in the achievements of industry and civilization, in the spread of education and culture, in the triumphs of art, in the moral and social uplifting of humanity. Along all those lines, encouraging, aiding, blessing, the church finds her work, and she were not the representative of God did she disown or neglect it. She embraces in her affections all God's creation, nature as well as grace, and the world fashioned to her liking is one of peace, grandeur and felicity so far as her earnest endeavors may reach.

The Meaning of Charity.

The evidence of divine life in the church is charity for God's creatures, the earnest and sincere charity which feeds the hungry, gives drink to the thirsty, clothes the naked and visits the prisoner. Here is a most potent motive for social work. Charity, to be true, to be operative does not confine itself to alms giving. This is a momentary relief, and, at best, suggests returning petitions and new doles of pity. What should be given, when possible, is that charity, rational and determined, which seeks out the root of social evils with the design of exterminating them, which opens avenues to personal independence and to freedom from poverty and wretchedness. An ounce of preventitive charity is of more value than a pound of actual almsgiving, and while the latter will always have its place, the former is more especially in demand in the present times, and the exercise of it brings us into the social work which these times call for. There were ages and persistent social conditions when charity, however resolute, could have done little else than bestow alms. Social conditions have changed; apart from bodily infirmity and accidents, each human being may now be made to stand on his feet, and with his own arms obtain a sufficiency for his livelihood. There is room on God's earth for all God's children; it is charity genuine and divine to fit each one for his place and guard for him his place against inroads of unjust oppression on the part of his fellow beings. In the social work prescribed by the papal encyclical, the church but applies in its more effective forms the charity which was breathed into her by the founder, and is her very soul.

Justice and Righteousness.

The church is the guardian and the teacher of the principles of justice and righteousness. These principles observed and applied, social questions are easily solved. The lack of them in one's own private conduct begets bodily ailment, incapacitates for the struggle of life, leads to poverty. Purity, sobriety, legitimate self-denial are moral virtues which it is the duty of the church to inculcate; they are social virtues, the practice of which will sweep away a thousand and one of the ills of life. Respect for the manhood of fellow beings, justice in one's dealings with them, the repression of overweening greed in self, are, also, duties which the church must proclaim before the nations of the earth, and those duties observed, the grinding miseries imposed upon humanity by the pride of power and the covetousness of avarice will disappear. Upon those social virtues let Catholics lay to-day especial stress; they are virtues most timely. Each age has its needs and its work; the church, as bidden by the Master, takes from her treasury things old and things new as circumstances demand, and puts forth into bolder relief now one element of her teaching, now another. Social matters compel our attention; let the social power of religion go forth over the land. Let the social virtues be proclaimed with force from the pulpit and the rostrum; let the social practices be commended in newspaper and book. Let there be more than teaching; be there action and co-operation. The church of Christ is not merely a voice; she is a living, active power. Let her speak; let her put her words into practice; let her enforce her teachings; let her teach with effect, not merely repeating sky-high, abstract theories and principles; but stepping into the arena, grasping the full situation, let her make application of her principles, declaring what is to be done in daily life, and what is to be avoided. These duties done, the social work which we demand from the church shall be done. Loyal to her God given mission, the church must be no stranger in the hovel of the beggar, who needs comfort and counsel in his battlings with poverty, nor in the palace of the millionaire, who needs warning lest he forget his lowly brethren. She must speak to labor lest it become oblivious of just laws, and to capital lest it oppress and crush labor. She must lend her hand to legitimate reform and to all legitimate methods for the advance of intelligence, liberty and the material wellbeing of the people. Let her whisper counsellings where willing ears are listening, and let her words be thunder-loud when souls are obdurate. Nought that is human can be alien to her; nought that is in the world should escape her influence. This, some will say, is not the church we have known—the gentle, quiet, unobtrusive church of sacraments and ascetic devotions, keeping jealously within the lines of the spiritual, leaving secular matters to whomsoever may covet them, the dead burying the dead. Well, let me say to you, you have never known the Church of Christ.

Social Salvation the Basis of Spiritual Salvation.

The business of the church is to save souls. This first and before all else. Therefore must she take most active interest in social matters. The body is too intimately united with the soul to permit us to care for the one without caring for the other. The Christian who is to be saved lives in the world, and cannot escape the influence of his surroundings; if we would gain him over to grace, those surroundings must be made favorable to the conquest. Something more is needed than to preach truth from pulpit and proffer sacramental favors to those who willingly throng around our altars. We must follow them out over the dusty highways of life, and avert the foes that are lying in wait to pluck out from hearts the seeds we are planting in them. We must remember the thousands who do not come near us, and, so far as our ability goes, strike down the fetters that bind them to sin and to hell. The social conditions of legions of souls constrain them to live away from church and from God, and it is utterly futile to talk to them of a higher life until those conditions are altered.

"The Submerged Tenth."

In his book on "Darkest England" William Booth tells of the "submerged tenth" of the population of London. They are the "lost," the "outcast," the "disinherited of the world," "who have gone under, who have lost their foothold in society, to whom the prayer of "Our Heavenly Father, Give us this day our daily bread," is either unfulfilled or only filled by the devil's agency, by the earnings of vice, the proceeds of crime or the contribution enforced by threat of law." In every city of the world there are the "lost," the "disinherited," in numbers greater or smaller. Is there use in preaching the gospel to those victims of misery until they have been socially lifted up to the plane of normal humanity, where men are masters of mind and heart? Preaching the gospel to them in their degradation and misery is beating idly the air. Calm first the cravings of hunger; an empty stomach is an impatient hearer. Let into the garret sunlight and wholesome air before you strive to dispel spiritual gloom, and give freshness to the soul. Look up those kennels of vice, of drunkenness and of moral corruption into whose yawning gateways the young man and the young woman are being swept as by a fierce torrent, without knowledge or strength on their part to offer resistance; this done, you may offer to them the invitation to be sober and pure, and to turn their eyes toward the sky. There are thousands of human beings damned from their very birth because of the fetid atmosphere they are made to breathe, and the atrocious temptations from which they cannot wrest themselves. Very little many of us know of the fearful strugglings and the dismal sorrows of tens of thousands of fellow beings. Lounging in cosy parlors, we sigh over the depravity of the "lost;" kneeling in cushioned pews we thank God that we are among the saved, or we offer a prayer for the conversion of the sinner, and we deem our saving work over. Our charity, our zeal, I am afraid, is a mockery. Our vaunted civilization—our Christianity, such as it too frequently comes to the surface—is selfishness, drape it as we may in robes of culture and religion. True zeal for the spiritual good of the masses will bring us outside our homes and our churches into the broad social world, where, with all our might, we shall labor for healthy legislation, bearing upon the ills of the vicious and the poor, for the stirring up of consciences in the high and the lowly, for the protection of the weak, the humanizing of the "disinherited," and the social salvation of the fallen and the falling. Then may we believe that our work for spiritual regeneration shall be fruitful.

The Action and Preaching of Christ Was Social.

The historic action of the church was always eminently social. It illustrates and confirms what we are saying. Its manifestations vary in times and places, as necessities and opportunities arise. I refer you to our blessed Lord Himself. His miracles, designed in last analysis to establish His divinity and draw souls to Him, were always ostensibly wrought to alleviate bodily suffering. He restored sight to the blind, hearing to the deaf; He fed the hungry; He cheered desolate households by ordering back loved ones from the jaws of death. "I have pity of the multitude," He said, as His eyes fell upon the thousands in the desert who were unable to find wherewith to appease their hunger. He based His religion upon social works, and made social charity the test of one's love for Himself, and the standard measure of one's hopes in the future life. "Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple; amen, I say to you, he shall not lose his reward." The words of the Judge on the last day will be: "Come, ye blessed of my Father, * * * for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me. * * * Amen, I say to you, as long as you did it to one of these, my least brethren, you did it to me."

Social Influence of Church in the Past.

I refer you to the church in succeeding ages. The care for the poor was a passion with the close followers of Jesus; asylums and hospitals covered the lands over which the cross had been lifted; legions of men and women arose, consecrating by vows their lives to the service of charity. Nor did the action of the church limit itself to temporary almsgiving and temporary relief of pain. She civilized; she penetrated into all avenues of social life; she combated all forms of oppression and injustice; she nurtured and developed all impulses for good. Her works taught agriculture, and led Franks and Goths to turn the sword into the ploughshare. She opened schools and universities when none other than she dreamt of dispelling the dark clouds of ignorance. She never ceased her labors for human freedom through whole centuries, until by a decree of one of her councils she was able to proclaim that in all Christendom there was no longer a slave. The violences of feudal wars were checked by her "truce of God"—seasons of the year when under penalty of excommunication all Christians were compelled to be in peace, and by right of sanctuary, which guaranteed life and liberty to all who reached her altars. Her pontiffs and councils interfered when monarchs ruled despotically, when unbridled lust menaced the security of the family. Religious orders were instituted to purchase captives from Mohammedan masters; wherever evil appeared, she went out to meet it. Her destiny was Heaven; her battlefield the world, and all her teaching and practice were that the better we make the world the surer are we of possessing Heaven.

New Forms of Social Work.

New forms of ills have sprung up; new forms of work are open to us. Loyal to duty as the chief shepherd of the church, loyal to the traditions of the past, Leo XIII. publishes his encyclical on the "Conditions of Labor." It is our duty to study it and carry out its injunctions within range of our power, however restricted the range may be.

The church is at home in social work. She departs from her own lines when she neglects it, in whatever form it comes before her, and in whatever sphere of life, however remote from the sanctuary, however secular in origin it lies. Nor do the children of the church cease to be citizens of the state and members of the social body, and as such they have their direct obligations to state and to the social body. Their religion emphasizes those obligations, and provides motives and forces to fulfil them. They owe to the state and to society to make known to them from the house top the principles of their religion, which will cement together the several parts of the social structure, and bring into cooperation with them the Christian church, so that in the union of forces and harmony of intent and action all may work toward the solution of the problems that press upon this age, and which, under penalty of ruin and death, we must not pass by unheeded.

St. Joseph's Female Academy,

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Newsboys' Home Association.

The regular annual meeting of this association will be held at the Newsboys' Club Room, in the basement of the Chamber of Commerce building, on Tuesday, Sept. 8, at 3 p. m. The business to be transacted is the presentation of the reports of the officers and committees, and the election of directors. All contributors are members of the Association, and are cordially invited to be present.

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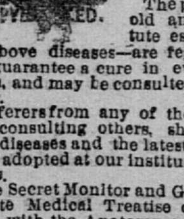

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All persons interested are hereby notified to be present at said time and place of making said assessment, and will be heard.

R. L. GORMAN, President.

Official: J. T. KERKER, Clerk Board of Public Works.

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