

THE WHITE SLAVE TRAFFIC. Published at the Offices of M.
A. P. 6*d*.

I like the legislation proposed by the blackguards of "vigilance"; who, never having met a gentleman, think that everybody is an avaricious scoundrel—though sometimes in another line of business. And this attack by M.A.P. on its trade rivals in the filth-purveying business (for all journalism is filth—must we exclude this White Slave "copy" from the indictment and class it as literature!) is only what is to be expected.

Anyhow, even our government is hardly likely to pass the suggested Act, which thoughtfully provides that you may be arrested without a warrant for offering your umbrella in a shower to a strange lady, and makes it felony to raise your hat in the street.

I once had the pleasure of meeting Mr. Coote, well-groomed in ultra-respectable broadcloth, and flaunting Three Virtues in his button-hole. Looked for some others in his heart, but drew blank. If he had any others, too, I suppose he would have worn the appropriate ribbons.

The truth about Coote-Comstock crapulence is this. Manx Cats subscribe to the Society for the Suppression of Persian Cats. These funds go to support a lot of holy souteneurs in idleness—and they find it pays to foam at the mouth from time to time against the other souteneurs who live on poor prostitutes instead of wealthy virgins.

I should like, too, to ask Mr. Coote a rather curious question.

We were talking about paternity. His then secretary, Mr. Hewston, had given me to understand that the Vigilance Society made a practice of paying (on behalf of and at the expense of the fathers) allowances to the mothers of illegitimate children, of caring for the mothers, helping them to get work, and eventually marrying them to honest fellows of their own class.

This seemed too sensible to be true. Mr. Hewston's honest heart had let him to misunderstand.

Mr. Coote indignantly corrected this view of the society's work. They never did that sort of thing, he said, *except in a few very special cases.*

Now I want to know about these very special cases. Are they by any chance those in which the fathers are reputable and pious persons, highly esteemed for their Evangelicalism and philanthropy? . . .

There have been some ill-disposed persons who were not ashamed to assert that some of the methods of Vigilance societies remind them of blackmail.

Is there another side to the medal?

A. QUILLER, JR.