SEPTEMBER 12, 1891.

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and, drawing her away from the others, smiles into my face with her sweet exclaimed: "Sister, come over here eyes and sings all the time like a little and tell me all you know of this poor canary bird." I must know everything. I

woman. am deeply interested in her."

"My dear Miss Sefton," answered the nun gently, a slight look of sur-prise crossing her serene face, "I shall be very glad to tell you all that I know. I am delighted to see so benevolent an interest taken in one of the poor souls here, many of whom never would be here were there a helping hand stretched out to them in the need and privation that lead them into the wretchedness of sin. This Rosa Corsini has been a very unhappy woman. Even yet one can see in her traces of great natural refinement and some education. Although she has served several terms here for theft or vagrancy, she seems always to have preserved a certain amount of self-respect that, joined to the grace of God, kept her from greater evils. She had a child— her 'singing-bird,' she called her who was adopted by a wealthy gentle-man of this city. After serving her first term of imprisonment she resolved to lead an honest life. Through a 'character' given her by the written superintedent she obtained an excellent situation as housemaid in a wealthy family, where she was treated with the greatest kindness till they discovered, from the chance remark of a caller who had once visited this institution during Rosa's term of imprisonment and who remembered her face, that their invaluable housemaid was an exconvict. One hour after the discovery singing-bird." Rosa was again a homeless and hope less woman. After that she lost all ambition. She worked when she had the chance, but she did not attempt to obtain another permanent, respectable situation. Once or twice charity saved "may I kiss you?" her from starvation, oftener theft. She led a dreary, lonely life. She had neither friends nor relatives, and, as she said to me when she told me her woman, gathering all her remaining story, 'when a woman is once spotted strength together, bends her head and kisses her daughter on brow and cheek by the police there's no chance for her. and lips. Then she sinks back exhausted. Once or twice she struggles Unable to work any longer, she was found on the street the other day in an apparently dying condition to speak, but no word leaves her lips, and brought here as a vagrant. Oh ! my dear young lady, I hope there is room only a gasp ever fainter and feebler. A convulsive movement goes through in heaven for these poor vagrants, since it is only a prison-cell we can give them on earth !" herframe. In a moment Antonia realizes that the end has come. But on the dead face there is a smile of infinite

The nun's bright eyes filled with peace and content. tears and her voice was tremulous. After a pause, she continued : " Poor Rosa has been prepared for death and seems glad to have done with life, though she is constantly talking of her child. The doctor says she cannot last through the day. I think she would die happy if she could only have some news of her child."

Antonia had listened eagerly to the Sister's narrative, her face pale, her eyes full of tears. When it was ended in the Dublin National Press on the recent encyclical of the Pope, from the pen of John Ferguson, of Glasgow, she started from her chair and, ear nestly pressing the nurse's hand, said : Scotland, a patriot Protestant Irish-man, well known for twenty years 'Thank you, Sister, for all you have In return let me tell you that told me. Rosa shall die happy, for I am bring-ing her news of her child." Sister Hildebrand had been giving

son describes the encyclical as "one the same details to Mr. Sefton. He, of the most important messages de livered to mankind since Christ said, too, was strangely affected by the story. Antonia said, as he came foryou, ward, "Father, let us go to her at 'ollows :

They bade the two religious good-by; the superintendent again led the way, and in a few moments Antonia stood outside the grating-serving as door and window for the cell-that separated her from her mother. One glance showed her the bare floor, the one

the features ;

before her.

priesthood, and Norman nobles, who employers and the greediness of unre-"Shall she sing to you now, mother ?"

nother?" the hereditary principle. The Pope-There is only a faint, incredulous King was elected. Rome assumed all smile for answer. Antonia holds her mother's hand in a closer clasp, and, men to have equal rights to natural opportunities — a Saxon blacksmith's son was elected in the darkest of the standing erect, begins to sing a quaint old hymn to the Virgin of Sorrows, ages Sovereign Pontiff. each stanza of which ends with the re-

frain, "Virgin, full sorrowful, pray the stake, more patriots to nationhood, thou for us !" more lives to sanctity, more self-At first the tones are very sweet and low, then the exquisite voice rings out in more powerful meiody. The mother churches. I am far too Protestant

to agree with her doctrine of "private listens as one in a trance. Never in a fashionable drawing-room, before the judgment," though, indeed, most cultured and appreciative audi-ence, did Antonia sing so well. The which so often is called private judgpathos, the sweetness of her notes, sur-prise even her father, who is pacing the corridor outside. Al along the tier of cells the calico curtains are drawn hack from the grating and the to the source of difference and the tot the corridor outside. Al along the tier of cells the calico curtains are drawn hack from the grating and the tot here are private judgdrawn back from the gratings and has to the needs of different races and eager faces peer into the corridor. Antonia does not know into how many ages, and to rejoice that it has to-day unfurled a flag which will float in the wretched hearts her tones are sinking as her wonderful voice breathes the van of the nations, and behind which millions as Protestant as myself and She feels only that she is voicing the plaintive heart-cry of the dying to march.

woman, whose eyes are streaming with tears while she listens. 'YOUR WALLS AND YOUR CEILINGS,' Suddenly she raises herself in bed and looks intently at Antonia. "Tonia," she whispers, "you are not a little girl any longer. How beauti-ful you have grown ! Your voice is like an angel's !" ""No mother, only like your little silver and gold, but Christ is dying at your gate." Leo XIII. declares this your gate." Leo XIII. declares this should not and must not longer be. Never did the Catholic Church enter upon a bigger conflict with human selfishness, and never was victory more certain. Commercialism, with all its "No, mother, only like your little

forces of cupidity, legal and literary, Rosa smiles faintly. Her breathing pride and respectability, tolerated the doctrines of Mill and Herbert Spencer, grows more difficult. Finally she gasps, "Tonia, if this isn't a dream, just as the Southern planters used to may I "-the voice is very humbleolerate as a philosophic abstraction the doctrine of the emancipation of the slaves. When the labor movement be-Antonia kneels at the side of the cot and raises her face as she puts her gan lately to display activity commer-arms about her mother. The dying cialism became abusive and quoted

religious objections. "Contracts must be observed when made." "The poor must be always with you." "Servants must obey their masters." The Christian Churches allowed themselves too much to back up. THE MANCHESTER POSTULATES.

These are chiefly: "It is our duty to buy all things, including labor, at the cheapest rate we can, and to sell in the dearest market." "The prosperity of the country depends upon our having an abundant supply of cheap labor to enable us to compete successfully with foreign nations." When asked if this Protestant on the Recent Labor Encyclical—History in a Nut-Shell— A Magnificent Tribute to the Cath-olic Church. meant that it was necessary we should have, say, five hundred hands outside the factory furnace or dockyard gate, starving for work, in order to keep down the wages within, and if, when a young fellow with no wife offered to so eloquent a tribute to the Catholic Church as we find in a letter published make 15s per week to do what a man with a family had to be paid 20s for, it was a commercial duty to take on the one and discharge the other, the answer was : "Most certainly ; it follows from the laws of competition." So on went this devil-take-the-hind-most practicepast for his devotion and services to the Irish National cause. Mr. Ferguthis survival of all the most cunning and most greedy - till a consensus of moral and intellectual teachers declares that the very foundation of our social structure-human vitality-is deterior-A new commandment give I unto ating.

UNOFFICIAL PREACHERS OF THE GOSPEL " and he goes on to write as like Ruskin, have pointed out the dull and ugly lives which the dull and ugly Does not the heart of that insula sanctorum et doctorum ("island of saints and scholars," meaning Ireconditions of life, produced by cupidity and competition, have created. They and) that upheld the silver lamp of demand that labor shall have light and sweetness and beauty, that it may be Christian civilization in the ancient days, till the nations dwelling in come healthy, cultivated and refined. Unofficial preachers of the Gospel, like wooden stool, the tiny shelf on the wall containing a few bottles of medicine, a "trumpet's war-note proud," Rome withstanding that the inspiration of the ter's work. There can be little doubt, however, that Ireland will respond to however, that Ireland will respond to darkness kindled their torches at its the comfortless cot on which rested a speaks to the human race upon the woman's motionless form. One thin side of the democracy. ductive forces - iron-jointed, steelsinewed, fire-breathing — "equal in power to sixty millions of men," yet nillions of our workers, not men only, do not share in the prosperity, but are in a worse condition as to housing, food and clothing than the lowest class was at the end of the fourteenth century. Unofficial preachers of the gospel like John Morley (an atheist, men call him, though possibly Christ would have called him one of those 'not far from the kingdom of God' point with horror to the fact that onehalf the entire population of the richest country in the world-England-that passes the age of sixty is, or has been, degraded by being paupers. THAT MIGHTY CHURCH, hood of humanity. Whilst I claim to be just as staunch a Protestant as any, adapting itself to the needs of the aged, opposes itself to the social wrong. Art, social science, politics, economics, I cannot lose sight of the first fifteen centuries of our era, during which physiology and poetry have rung out the tocsin of humanity, and religion responds to their call. That mighty Rome marshaled the forces of civilization and directed them, on the whole responds to their call. Church, adapting itself to the needs of It was no easy task to destroy the age, opposes itself to the social wrong. Its organization, upon which the fighting and plundering instincts of the fierce nations of nomads who the sun never ceases to shine, will enbroke up the Roman Empire ; no easy task to create habits of industry force the demands of Pope Leo XIII. in tribes as unused to such as the Red every language on the arch of the earth. The sanctions of the most powerful of all the Christian Churches Indians of our day, and who possessed what the Red Indians do not, the might to take. No selfish pleasure to go, as the missionary did, alone into are now given to changes which kings, priests and merchants had opposed as immoral. A priest of the devoutest Scythia, Numidia, Gaul or Scandinavia piety, most commanding of intellect. to teach doctrines that were an abom and, above all, perhaps, the Sovereign ination to these countries of blood and slaughter; yet the Catholic priest Pontiff, has declared "SOME REMEDY MUST BE FOUND, confronted Attila, standing alone in the presence with as bold a *non* possumus as to-day he confronts a Bismarck. and found quickly, for the wretched-ingmen have been given over, isolated and defenceless, to the callousness of

would not eat with Saxon gentlemen, strained competition. It is inhuman were obliged to confess their sins to to treat men as chattels to make money Saxon peasant priests. Rome ignored by. The workers must be paid suffic ient to sustain life in an upright and creditable way. They must not be taxed with work beyond their age and sex. For employers to exercise pres-sure upon the indigent and the desti-

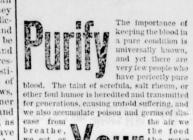
tute in order to make profits out of And Rome gave more martyrs to their need is condemned by all laws, human and divine. The wage-earner for generations, causing untoil suffering, and ereates the wealth of the State and we also accumulate poison and germs of dis he is indispensable. The workers have a property which must be protected by the State ; they must have Sundays and holidays for spiritual and mental improvement. Their minds and bodies muft not be worn out by excess that

and holidays for spiritual and mental improvement. Their minds and bodies muft not be worn out by exces-sive labor." COMMERCIALISM DEMANDS THE FULFIL-MENT OF CONTRACTS. A railway manager with whom I ex-postulated during the great railway strike, upon working his men twelve to fifteen hours, always met me with "Let them give up the job if they don't like it." "But," I replied, "they are compelled by starvation to take the job." His reply was, "I buy he are the market-price." The Pope "YOUR WALLS AND YOUR CEILINGS," said St. Jerome, "are glittering with dictate of nature more imperious and more ancient than any bargain be-tween man and man. The wages must be enough to support the worker in reasonable and frugal comfort - if through necessity or fear of worse evil, the worker accepts harder conditions because a contractor will give him no better, he is the victim of force and injustice :" and of course it follows there is no contract binding in morals The Holy Father enunciates the doc-trine that the State should sustain the hours of labor fixed upon by the different trades as suitable to their localities and circumstances. In short, the Pope

endorses the most radical of all th demands now being made by labor over the whole world. Practical John Morley fears, as also does Mr. Gladstone, to give State authority to the eight-hour bill for miners. though they both think the eight-hour day long enough. Leo XIII. sees in the State

the means whereby the workers can be protected from the moral and physical injury of callous competition and cupidity. AND NOW THIS MOMENTOUS ENCYCLICAL

is being read from every altar of the Latin Church. It is, at the same time, being studied by the leaders in every land. Unlike a manifesto from a great political leader, no noisy demonstration will follow its issue. Not with the way ing of banners and the music of bands, but with the still, small voice of conscience, will it conquer. Rome and science are in perfect accord on this great question. Mill and Spencer, no friends of the Churches, laid down the principles that Professor Marshall, of Cambridge, carries to the point where he and Leo XIII. meet in harmony Actuated chiefly by religious motives and having in view the spiritual welfare of men, the great and scholarly Pontiff finds himself blessing and en-forcing doctrines which the great political economist has reached by studying the material welfare of the nation. The Catholic world has reason to be proud of its position. Manning in England, Gibbons in America, Leo in Rome ! princes of the Church, and, better still, "soldiers of humanity." As a Protestant, I hope to see some of our great religious teachers enter into a noble competition with Rome upon the lines of this encyclical in the Mas-





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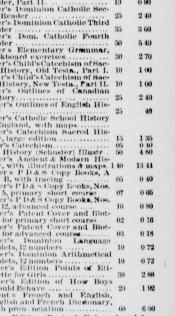


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chairs. ntonia of the phonse, voman.

TO THREE HUNDRED MILLIONS hand lay on the coarse coverlid; the

-a fourth of the world's population face was prematurely aged, but sufferthe glorious words of their "Holy Father, by Divine Providence, Pope ing had sharpened and spiritualized the closed eyelids were suggestive of peace. Mr. Sefton winced as he noticed, or come with authority which commands

GRAND PRAISE.

We have not read for a long time

thought he noticed, a startling resem-blance even yet between mother and daughter. For an instant Antonia's the highest respect. To Protestants like myself they come as the words of a grand old man — as echoes of the Mount of Olives, endorsing the econo-mics of our highest scientists. Irethoughts reverted to the dream-mother she had so long believed in ; then her land, while humiliated by degrading whole heart was submerged in passion-ate tenderness for the dying woman strife, can lift her face from the mad struggle to contemplate, with an elevating pride, that it is the great Church to the communion of which The superintendent turned the key and opened the grating. Mr. Sefton turned to his daughter and said she has so faithfully clung that at this fin de sicele sends forth its voice like in a low voice : "There isn't room for more than one visitor in that cupboard, the triumph song of heaven for brotherso I'll stroll up and down the corridor,

Mother and daughter were alone. The noise of the opening door had dis-turbed the mulatto's slumber. She moved uneasily ; then her eyes opened, and she murmured in a husky whis-per, "Who said "Tonia?" Was I dreaming again?" well.

She caught sight of the beautiful, tall young lady bending over her bed. Her own dim eyes grew wistful as she looked into the eyes so full of love and Antonia's warm hands clasped pity. Antonia's warm hands clasped the thin, cold hands that were ner-vously playing with the coverlid. She forgot the discretion she had meant to exercise. She bent and kissed her mother's lips. "Mother," she whis-pered in a tremulous, low voice, "don't you see I am your Tonia ?"

A look of glad surprise crossed the mulatto's face. "It is such a beautiful dream," she gasped. Antonia's strong arm encircled her

Bismarck. mother's wasted frame, her fingers smoothed the gray he'r with a soft,

mother's wasted frame, her fingers smoothed the gray hair with a soft, caressing touch as she answered, "It is not a dream." "Then this is heaven," murmured the feeble voice. "I have dreamed so often, so often, that I had her again— my little singing-bird whom I gave away. Sometimes she comes and pulls when she was a little toddling child, and sometimes she takes my hand and we walk away off along a great, dusty road; but I never get tired, for she

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And when the autom on watch match to better days to be, The Irish d'g shall float among the banners of the free; Its colors then will speak of hope, like sun-shine's glittering -heen. And all the world Le better for the wearing of the green. DR. HANAVAN, SURGEON TO "D" Royal School of Infantry. Office and residence, 389 Burwell street, second door from Dundas. LOVE & DIGNAN, BARRISTERS, ETC. 418 Talbot street, London. Private fund

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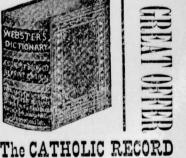
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