

deal to do with corresponding differences in the price of the necessities of life.

If anything more were needed on this subject it is supplied by His Holiness when he says: "If we turn now to things exterior and corporeal the first concern of all is to save the poor workers from the cruelty of grasping speculators who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by the use of exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, must be regulated that it may not be protracted during longer hours than strength admits."

So solicitous is our Holy Father that the Church should place herself on the side of the workingman that he urgently requests "every man to 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, become absolutely beyond remedy."

The people of New York City are to be congratulated; on the fact that we have in our midst as the chief pastor of souls in the Most Reverend Archbishop Farley, one who is in perfect sympathy and accord with the letter and spirit of Leo's great encyclical; one whose heart beats in sympathy with the struggling masses and whose developed intelligence will be always found at the service of the poor and the lowly. He has already taken part in the counsels of the Civic Federation, and through his instrumentality the general public in the near future will know by his practical example that the Church in this immediate vicinity is intensely and aggressively the friend of the honest toiler.

ON HORSE-SHOES AND SOME OTHER THINGS.

Written for the Northwest Review.

I read a while ago in a learned contemporary an interesting little notice on horse-shoes—"The custom of keeping horse-shoes for luck is said to have originated at the time when in every home was the picture of the patron saint. About the head of the saint was the distinguishing halo, which was frequently made of metal, sometimes the shape of a horse-shoe. When anything happened to the picture the halo was still kept and remained fastened to the door in order that the saint's influence might still prevail. As the bit of metal was the most substantial part of the picture, it soon became the custom to make a charm of this part only, and the horse-shoe followed logically as a prevention against evil." Truly, this is all that remains of the saints here below, the halo around their heads, except their good example, which we are not always too anxious to follow. Man has it in his nature to believe and the less faith, the more superstition as a rule. Things holy and pious in their origin become by loss of faith harmful and superstitious, but with faith, the communion of saints, a holy patron to aid in every trouble, all this takes away from the materialism of every day life, and sordid cares become sanctified. How much nearer to Heaven, appear to us, the devout peasants of Catholic lands; they walk hand in hand with their holy patrons and will feel quite at home when at length they arrive, having so many familiar and every day friends there.

To turn our attention from saints to sinners, as being in the majority here below. It would seem a very unwise thing to encourage large colonies of any nationality to invade this country and live apart from the common custom and experience of the well established inhabitants of the land; we are the new comers and have to learn everything. Let us leave behind our insular prejudices, be as large-minded as the boundless prairie and do our best in helping to build up a great nation, God-fearing, under the old flag, symbol of liberty. This land is only ours by adoption, many of us are as yet only strangers and pilgrims. I regret to say

English people, especially English men, are too much inclined to scold and carry on at every little inconvenience. I can never cease admiring the easy, good nature under all circumstances of the Canadians; French and English. Even the expressions are different here and liable to mislead one. An old lady came to visit a friend of mine one day and informed her amongst other things that she could not live with her husband, he was so ugly. When she was gone, I said to the person in the house: "I don't wonder she couldn't live with her husband if he is uglier than she is," but it was not to look at, she meant. When in Rome, do as the Romans, when in Canada, as the Canadians. Have we not always been told, "When you go to France mind you don't put up at an English hotel; you will get the worst of everything." When I was in that country, a long time ago, they used in some places to shave the Cure's for the love of God, (they shave them of everything now but not for the love of God). In a certain place a poor Cure went in one day to be shaved, but the barber was a very cross man and did not like shaving anyone, without seeing the cash, so he took a wretched old razor and hacked away at his victim, who bore it all without a murmur. At last, a horrible cry was heard and all rushed to the door. "What's up? What's up?" they shouted. The Cure only remained in his place and presently remarked, while a smile stole round his patient lips: "I think it is some one they are shaving for the love of God."

To go over to England, as we have only to cross the channel, I believe it was the late Cardinal Manning, the great apostle of temperance, who tells this tale of himself (we had a little joke in England in those days, and used to say well you know temperance is one of the "Cardinal virtues.") Before he became Cardinal he was traveling on one occasion and got in with an Irishman, who saw at once he was a priest, and straightway entered into conversation with him. The Irishman was delighted to have met him and fancied he must be some dignitary, but had a delicacy in asking. At last he said, "Your reverence would be a canon I suppose." Dr. Manning did not wish to admit he was a bishop, so he answered, "I have been." The Irishman looked at him with the greatest sympathy and compassion and with a sigh from the bottom of his heart exclaimed, "Ah! ah! No doubt it was the drink, your reverence," evidently thinking his honors were things of the past.—M.T.

THE HOMES OF THE POOR.

Come away from the crowded centers
Of the city's throbbing life;
The palaces grand on every hand,
The noise and heat and strife;
From the fever of pride and passion
That the grave can only cure,
And walk with me in the twilight hour
By the humble homes of the poor.
Here the father comes home in the evening
From care and from danger free,
As the little ones run to meet him,
With their innocent shouts of glee.
No hireling's hand has nursed them,
Nor will guard them at night secure,
For the mother is all to her children.
In the humble homes of the poor.
I love to walk in the twilight,
Where I see through the open door,
Some busy household duties,
Some at play on the simple floor.
No luxury makes them heartless,
No idleness makes impure;
The menace to souls where
Mammon rolls
Cannot enter the homes of the poor.
Come away from the hollow pleasures
Of the ballroom and banquet hall;
For the children's hour in the cottage
Has joy that exceeds them all,
Come away from the proud for their riches
Take wing and shall not enure,
Take wing and shall not endure,
judgment day
With the humble homes of the poor.—Ex.

SENSITIVENESS.

Sensitiveness is a grand gift, and he is most fortunate who is most sensitive. Grace makes some men blessedly insensible; other men it makes more tender and susceptible. It is the source of the keenest and most refined enjoyments. It is the best basis for the grace of charity because it has almost infinite power of sympathy. Sensitiveness enables us to discover the faintest workings of the divine will, and it makes us uneasy under the least drifting away from it. So little delusion adheres to it that we may trust ourselves to it without suspicion. It is a peculiarly Christ-like fountain of suffering. Think of the mystery of the agony in the garden. Our finest sensitiveness is coarse and blunt compared with His. He shrank, like a sensitive plant, from the shame with which we covered Him. The suffering of the agony was in no slight degree the keenness of wounded feelings. To us, therefore, the model and the consolation in our excess of wounded feelings is that dear and divine Heart.—Pittsburg Catholic.

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