

Leo XIII.: 1871.

"With Prophet eye, the tremulous dawn I mark;
Jansen in coils / breaks the radiant day,
A.D. terror-sticken, demon forms and dark
Plunge to their Stygian lake, there sink
sway."

Leo XIII.

The Duke of the World had risen, and the
Last of the world, a day,
Barned in the hearts of Statesmen, and
Forwards their death;

CATHOLIC PRESS.

N. Y. Freeman's Journal.

Ingratitude is the want of a sense of
favors received, and, without doubt, argues
an abnormal condition of the heart. Man is
naturally not ungrateful. Hence we must
look outside for the causes of this defect.

How many pray now for divine help

upon commencing any important task or
undertaking? Yet, in the ages of an un-
broken faith, good men and women all
did it.

CATHOLIC SCOTLAND.

A DISTINGUISHED CONVERT TELLS OF HIS

ONCE GLOWING FAITH.
In the Church of St. Mary's, Greenock,
Scotland, was recently celebrated the
twenty-fifth anniversary of its dedication.

SKETCH OF ST. FRANCIS OF ASSISI.

St. Francis of Assisi, whose feast holy

Church celebrated on the 4th of October,
arose in an age of striking luxury and dis-
order. In the former respect it was not
unlike the present day. Proud nobles,
haughty dames, and in general, an over-
bearing upper class, made life bitter in
the lower walks of humanity. Then, too,

MARY AND THE INFANT CHURCH.

Ave Maria.

It is a duty incumbent on every con-
scientious historical writer to search out,
examine and select the matter of his
history from the purest and most original
sources, and from the most truthful and
incorruptible witnesses.

Prayer and suffering.

The Abbe Cahill, an eloquent French
preacher, addressing the pilgrims of
Lourdes on a recent occasion, employed
these inspiring words: "You desire to be
saints? Let the world be to you a
temple and a Calvary—the temple to
pray in, the Calvary on which to suffer."

Proud of His Religion.

It is related of that hero of a hundred
battles, General Sheridan, that once, while
in the Senate Chamber at Washington, he
happened to meet a priest of his acquaint-
ance. The brave old General, who was a
Catholic, and a practical one—and proud
of his religion, very naturally got into
earnest conversation with him.

PARISH HISTORIES.

N. Y. Freeman's Journal.

Parishes have books in which baptisms,
marriages and deaths are recorded. The
names of those who make their first
Communion and are confirmed are also
set down in record. Each church, more-
over, has its account books. All this is
excellent for the present time; but is so
care to be taken of the future? Is the
future historian to be forced to examine
these various books, and, after comparing
them, draw indefinite conclusions for the
story of the church which he desires to
write?

Little, "But Enough."

as Mercutio said of his wound. We refer
to Dr. Pierce's little Pills which are
small, swift, and sure, in cases of sick-
headache, biliousness, constipation, and
indigestion.

Her Fault.

If she is made miserable by day and
sleepless at night, by nervous headache,
pains in the back, easily vexed, or
made tired, or is suffering from any of
those wasting functional disorders peculiar
to women, such as prostrated, or weakness
of the stomach, etc., a brief self-treatment
with Dr. Pierce's Favorite Prescription
will convince her of the folly of enduring
misery that can be so easily, pleasantly
and radically cured. Druggists.

Scott's Emulsion of Cod Liver Oil and

hypophosphites.
Is very palatable and much better than
the plain oil. Dr. W. H. Cameron, of
Halifax, N. S., says: "I have prescribed
Scott's Emulsion of Cod Liver Oil with
marked success for the past two years and
found it more agreeable to the stomach,
and have better results from its use than
any other preparation of the kind I have
ever tried." Put up in 50c. and \$1 size.

Duty of Self-denial.

Catholic Columbian.
If there is one thing very clearly appar-
ent in Holy Scripture, it is that the path-
way through this world is not to be one
of roses. We are there told, that the true
way is one of thorns, and very narrow
and rugged. We are frequently admon-
ished of the duty of every Christian to
take up the Cross of Christ and follow
him. This, if it means anything, means
the daily duty of mortification and self-
denial.

Signature of the Cross.

An exchange gives the reason why the
mark which persons who are unable to
write are required to make instead of
their signatures is in the form of a cross.
This practice, having formerly been fol-
lowed by kings and nobles, is constantly
referred to as an instance of the deplorable
ignorance of ancient times. This signature
is, however, invariably a proof of such
ignorance. Anciently the use of the
mark was not confined to illiterate persons,
for among the Saxons the mark of the
cross is an attestation of the good
faith of the persons signing. It was
required to be attached to the signature
of those who could write, as well as to
those who could not. In those times if a
man could write or read his knowledge was
considered proof presumptive that he
was in holy orders. The clericus or clerk
was synonymous with penman; and the
lay, or people who were clerks did not
feel any urgent necessity for the use of
letters. The ancient use of the cross was
therefore universal alike by those who
could and those who could not write. It
was, indeed, the symbol of an oath, from
its sacred associations, as well as the mark
generally adopted. Hence the origin of
the expression, "God save the mark," as
a form of ejaculations approaching the
character of an oath.

General Progress.

If there is one thing more than another
that shows the unhappy feeling and
sense of discontent among the people,
as well as the whole country, as well as
Catholic theologians, it is the peculiar
tendency of sincere Episcopalians to join
the high church or Anglican movement.
And when this movement is begun it
generally ends in observing the forms of
our Church without partaking of the
essential life of it. With the Anglican
Episcopalians there is a strong tendency
towards unity of doctrine, and by a sentimental
alliance they came to be branches of the
Protestant see of Canterbury, and regard
the Bishop of that famous locality as a
primate by courtesy. He is sometimes
coarsely described as the successor of St.
Augustine who in the primitive Catholic
days governed that province in spiritual
matters. They actually see and appreciate
the necessity for one head, but they
cannot yet bring themselves to public
admission of the truth. They are swarming
all about the outskirts of the Catholic
Church and eager to enter. But they
still have a vain fancy that the barriers that
separate may be lowered, and that they
will not be compelled to enter the narrow
gateway where public admission of the papal
infallibility is required. They either are
or are not of the Church. There is no
middle unblinking delusion or hiding
of the inevitable. Why shan't Catholicity
if you are not of it; why make the Protest-
ant bishop of Canterbury your pope simply
to avoid the necessity of acknowledging
the supremacy of the true Pope?
Ave Maria.

General Progress.

One of the most impressive religious
ceremonies of the year was that which
recently occurred in Iowa, when a
young Indian girl made her profession as
a member of the community of Gay
Sisters. In the tender years of childhood
she had been received as an orphan by the
Sisters, and, proving to be very intelligent,
she was carefully instructed in the
branches of a liberal education, and be-
came remarkably proficient. Two years
ago she asked to be received into the
novitiate; her request was granted, and
she received the name of Sister N-sha-ka.
Her solemn vows were pronounced in the
cathedral, which was filled with an im-
mense throng. The new religious received
Holy Communion with her aged mother,
who could hardly restrain her joy, and
who cried out to all her Mass: "I am a
great lady now!" One of those most
deeply impressed by the ceremony was
the chief of the Ma-ka-gon tribe, who was
accompanied by a grand retinue of
"braves." "What has happened to day,"
he said, "is a proof that our poor savages
are not a despised race, and that, at least
in religion, all men are equal. I am
satisfied to day, and I understand what
good may be done by religion when faith-
fully practiced."
Boston Republic.

General Progress.

General Master Workman Powderly of
the Knights of Labor is another individ-
ual of whom it may be said that he is
happy in the changes he has made. One
of his bitterest antagonists is Herr M-st,
who was arrested in New York the other

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