Written for the Record.

That Love is far too Fleeting That Only Lasts for Earth!

You have told me that you loved me, Asked me all a man can claim— The right to win a woman's heart, To share each joy and pain; You have said you'd cherish ever The trust I'd give to-day; Oh! say what means forever?

Is it only for a day?

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I have seen the rose dew-laden
Plucked with hasty hand away
From its sister flow'rets borne,
To be prized but for a day
When its beauty once had faded
And its freshness passed away,
With careless hand rejected
And its past forgotten lay.

Will my heart's love like the rose's,
Be as briefly prized, then tossed,
With a careless glance of kindness
'Midst your swiftly fleeting past?
When new loves rise up to tempt you,
Will you then forget the old?
When life's cares my brow have clouded,
Will your heart's love then grow cold?
When youth will have departed,
And girlish charms have fled.
Will you keep my trust and guard it,
Till earth calls us 'mongst her dead?

You ask me what I'll give you
For that long-abiding trust?
Since life can hold no greater boon
Than a constant-love and trust;—
That love is all too fleeting
That only lasts for earth.
I'll love you young and love you old,
Through poverty or wealth;
In manhood's prime, in health's decline,
Through life, yes; e'en in death.
For that love is all too fleeting!
That only lasts for earth.

MARY JOSEPHINE.
Chicago, Aug. 18th, 1880.

A CATHOLIC CHURCH FLOODED.

GREAT LOSS OF LIFE.

SINGULAR ESCAPE OF THE FRIEST.

Gweedore, Monday. Gweedore, Monday.

A huge flood burst down the glen and swept the church, ten feet high, within walls, at Communion here yesterday. The number drowned and carried away by the flood is not yet known. Two bodies only have been recovered after hazardous and narrow rescues. The priest escaped by ascending the sill of the church window, which steads fourteen feet above the level. which stands fourteen feet above the level, by means of a kneeling board placed from the reredos of the altar to the sill. The damage done to the enclosure and church can hardly be estimated, but must not be less than £300. The flood did not rise at hand; while the river outside, and be body, filling the church almost instantaneously. The stone bridge and the enclosing wall of the yard were carried spot had been chosen as the site of the stone bridge and the enclosing wall of the yard were carried spot had been chosen as the site of the stone as the site of the stone as the site of the spot had been chosen as the site of the stone as the site of t

terrible situation. The Rev. Father M'Fadden, the respected parish priest, M'Fadden, the respected parish priest, remained on the altar until the water got up to his chest. He then got up on the table of the altar, but the water was raising still higher, and he grasped some forms that came floating up to him. By this means he and a few others reached the high window behind the altar, and by becaking some glass got a hold on the winbreaking some glass got a hold on the win-dow sashes. The Rev. Father M'Fadden dow sashes. The Rev. Father M'Fadden told the people to keep cool and collected, and that they would be saved. Five lives were lost for certain. Some persons however are missing, and a great many are injured. Two elderly men were found drowned near the door. The bodies of a body state of same and a weeken. drowned near the door. The bodies of a boy about 12 years of age, and another boy about 16 years, and a married woman were found washed on the banks of the river, about half a mile below the chapel, at Tullagh, after the water had subsided. at Tullagh, after the water had subsided. Some horses were also drowned, being swept away along with the horse-stand on the south side of the chapel yard. The Rev. Father M'Fadden's house was converted into a temporary infirmary. The doctor of the district promptly attended and dressed the cuts and bruises of the wounded. The chapel is in ruins. The windows are all smasked, and the sashes literally covered with blood. The people broke the glass pane by pane from bottom

broke the glass pane by pane from bottom to top, climbing up the sashes like a ladder, and reached the gallery.

Another account from Letterkenny says while the Rev. James M'Fadden, P. P., Gweedore, was celebrating Mass on Sunday in Derrybeg Church, which is built over a rivulet, in a deep, rocky gorge, a water spout, heralded by appalling thundur, fell and, filling the church ten feet deep, caused the greatest confusion and alarm. In the rush for life the priest narrowly escaped by climbing into the and alarm. In the russ for the the priest narrowly escaped by climbing into the altar window. Five corpses have been re-covered, and eleven persons are missing, whom it is feared have been carried into whom it is teared have been carried into the sea. The damage is estimated at £300. Not a moment's warning was given, the torrents rushing into the building to the depth of ten feet in a few minutes. Some persons were washed away in the flood, and already five dead bodies have been recovered. The priest just managed to climb from the altar on to the abarred window here. to the chancel window before the water

reached him.
The flood is ascribed to a water-spout which fell in the immediate neighborhood of the church and into the building. !t appears that a portion of this water-spout must have fallen on the chapel itself, as the roof is reported to have been demolished and many of the congregation maimed by the volume of water which fell. It is supposed that altogether nearly

twenty have been either drowned or wounded. The chapel is known as the Catholic Church, Derrybeg. Much excitement prevails in the district, and the commiseration is general for the unfortunate victims.

The head is situated at the head of a

The chapel is situated at the head of a lake in a glen between two hills, about two miles from the well-known Gweedore Hotel, one of the wildest but most picturesque parts of Donegal.

LETTER FROM A. M. SULLIVAN, M. P. We take the following from the Times of Thursday:

Sir,-There comes to-day the sad news Sir,—There comes to-day the sad news that on Sunday last, in a wild and remote glen of Donegal, a mountain flood, burst-ing into the Catholic chapel during di-vine service, submerged the crowded

of the edifice, I looked for it in vain on my first visit to the spot some years ago. After a while I noticed, raising as it After a while I noticed, raising as it seemed in the midst of a brake of heather, a stone cross. Drawing nearer, I saw that the cross stood on the pointed gable of a building, the roof of which was below the level of the land ground. I found myself on the brink of a wild ravine, at the narrow bottom of which a said of the land ground with the narrow bottom of which a said the said was deaded. noisy mountain river crawled and danced its way from lake to sea. Down below, built across or upon the stream, was the "chapel" of Derrybeg. Its walls on either hand almost touched the sides of the rocky fissure, on which wild evergreens and dwarf oak clustered beautifully. I descended, and found as neat and as impressive a little church as ever I entered. pressive a little church as ever I entered,

albeit everything was simplicity itself.
All was well ordered; and scrupulous cleanliness and devotional care were observable in the most minute arrangements. Far remote as it was from the noisy world, I noted that even here the village black-smith could hear his daughter's voice,

ously. The stone bridge and the enclosing wall of the yard were carried away.

The actual disaster occurred in this way:—The thunder was followed by a regular downpour of rain, swelling the brook to such an extent that the arch under the chapel was not spacious enough to permit the rapid volume of water to pass through. It then formed a sort of lake on the upper (mountain) side of the building, and a quantity of it passed between the chapel walls and the cliffs, which formed a lake on the other (seaward) side of it. The people were at their devotions and thought they saw a quantity of water coming along the floor. They were not seriously alarmed. The upper doors were shut, and only a small quantity came in between the door and floor, in a few minutes the doors, which are about cight feet wide, were forced in; and the water rushed in in such a body that in two minutes the building was filled to the peight of twelve feet above. beheve, who remember this hut, the river gorge, with the sky for a canopy, being the only church or chapel where the people prayed, under summer sun and winter

ple prayed, under summer sun and winter rain, till a comparatively recent period. I am not astonished that, independently of the refusal of landiords to give a site for "a Popish chapel," this spot, hallowed by such memories and associations, should have been clung to by the people. So, thirty or forty years ago, they, by volunteer labor, blasted away the bottom rocks, bridged over the stream, and built their "new chapel" in the cleft of the ravine I have described.

I would ask, you, sir, for kind permission to add a word or two about the poor people on whom the calamity of last Sunpeople on whom the calamity of last Sunday has fallen—the congregation of worshippers in that little church. It is my belief that there does not breathe within our islands a rustic community more nearly approaching in simplicity of manners and purity of lives the picture Longfellow has drawn for us of life in the village of the state of the lage of Grand Pre. Though privations have tried them sorely during the past year, they have contributed naught to the records of disorder or crime. Death, swift and terrible, has now filled with wailing and grief their humble homes— those homes where, as I well know, a waythose homes where, as I well know, a wayfarer ever found smiling welcome, and
wherein "a stranger was a sacred name."
Their good friend and benefactor, Mr.
William A. Ross, of Dunlewy Castle, is
now away in Egypt, and may not hear of
this tragedy for several weeks to come.
In his absence I shall be glad to receive
and forward to the elergymen of the distiet or to the Most Rey. Dr. Loque, the trict, or to the Most Rev. Dr. Logue, the estimable Bishop of Raphoe, any help which kindly and sympathetic hearts on this side of the Channel may feel disposed to contribute. I am aware, sir, that it is contribute. I am aware, sir, that it is not lightly you permit any such appeal to the readers of the Times, and I can only hope that you may perceive in the circumstances of this case some ground for extending that privilege on the present occasion.

Yours very truly,

A. M. SULLIVAN.

House of Commons, Aug. 17th.

HAVE COURAGE.—You may suffer from HAVE COURAGE.—You may suffer from scrofula or some foul humor, your liver may be congested, your lungs diseased, your kidneys deranged, your joints distorted with rheumatism, you may be almost a walking skeleton, yet despair not, Burdock Blood Bitters has cured others—

THE SHRINE OF KNOCK.

THE ENGLISH PILGRIMAGE—ONE THOU-SAND PILGRIMS-MORE WONDER-FUL CURES-LETTERS TO ARCH-

wine service, submerged the crowded building, several of the worshippers being swept away and drowned.

I know the place well, and the singular circumstances and the curious history of the little church thus detroyed, while they explain the tragedy which has just occurred, afford us an instructive glimpse of Ireland a hundred years ago.

Between the Pass of Dunlewy and the sea, about two miles from Lord George Hill's pretty rustic hotel at Gweedore, the traveller reaches the hamlet of Derrybeg. Half a mile or more "up the glen" stands, or stood, the chapel in question Even when told that I was within a few perches of the edifice, I looked for it in vain on mained outside. An realized that an active which had a devotional inspiration was beginning appropriately and well. The pilgrims were journeying to Knock to pray, as on a retreat, to humble themselves, and to cleanse their hearts.

ter-past nine, without the slightest accident—having made the journey from Man-

IN DUBLIN.

After seven or eight minutes' drive om North Wall to Broadstone Station, from North Wall to Broadstone Station,
Dublin, the pilgrims, who had now been
augmented in number to about 800,
marched in procession to the magnificent
Dominican Church of St. Saviour, in Dominican Church of St. Saviour, in Lower Dominick Street, to hear holy Mass. As the pilgrimage was generally unexpected, the procession created great interest and received the greatest respect on the journey to and from the church. Father O'Callaghan officiated at the high altar and O'Callaghan officiated at the high altar and Fathers Slattery, Towers, and White offic-iated at the side altars. After a delay of about two hours at the Broadstone, the majority of the pilgrims were despatched on their journey at forty-five minutes past ten and were followed by a second train conveying those who could not be accommodated in the first. After passing the

historical and classic

COLLEGE OF MAYNOOTH, COLLEGE OF MAYNOOTH, the pilgrims entered on the vast tract of country stretching between the Irish metropolis and Athlone, which, we noticed, was almost entirely devoid of cultivation or crops, the land being chiefly appropriated to bullock walks and sheep runs. The lowing of the herd and the bleating of the flock take the place of the waving corn or the verdant potato field, and it needs not the wisdom of political economists to tell the verdant potato head, and it needs not the wisdom of political economists to tell us that grazing as a business is remarkably unremunerative. A view of the Bog of Allen had a kind of grim fascination for those who first had enjoyed the genial glow of the proverbial turf fire. At Mul-lingar the sight of the county in and of glow of the proverbian till the . As at a lingar the sight of the county jail and of some half a dozen members of the Royal Irish Canstabulary on the platform equiped in burnished spurs and glittering steel, called forth the admonition—"You see, and don't be too hard on the landlords, be-cause we've got our eye on you." Ath-lone and Castlerea we passed in succession and at twenty minutes past five o'clock

AT BALLYHAUNIS,
where about one-half of the pilgrims
alighted, the remainder pursuing their
journey to Claremorris. The second train
landed its living freight at Ballyhaunis and Claremorris at half-past five and fortyfive minutes past five respectively.

the first train arrived

GLEANINGS AT CLAREMORRIS.

On arrival at Claremorris I immediately enquired if there were any of the resident who were directly concerned with what I had heard or read about the apparitions and cures at Knock. In a few minutes I found myself at the humble residence of DR. Fowler's Extract of Wild Strawberry cures canker of the stomach and bowels, dysentry, cholera morbus, and all summer complaints. was presented to me, whom I interviewed | cident to the summer season.

without affectation or disclosing the object of my visit. He recapitulated in the most intelligent and concise manner his account of the first apparition, which he says he saw on the night of the 21st of August of last year. He emphatically declared that he saw the figures of St. Joseph, the Blessed Virgin, and St. John on the gable end of the building; and in answer to my The Liverpool Catholic Times of August 14, gives a long description of the English pilgrimage to Knock, from which we condense the following report:

Fathers O'Callaghan and Walsh have for a grand pilgrimage of the Catholics of Lancashire to the humble shrine of Knock. Having agreed upon their programme, they took effective steps to secure success.

The MUSTERING.

The start was fixed for Monday afternoon, and from St. Chad's Church. The Very Rev. Canon Sheehan, V. G., had kindly agreed that the pilgrims should be at St. Chad's at a quarter to three, and that Benediction of the Most Holy Sacrament should precede the formal departure. They were punctual. The fine church was cranmed to congestion. Throngs not be was cranmed to congestion. Throngs not be was cranmed to congestion. Throngs not should prevent the same time and place I was introduced to Miss Catherine Doble, a dressmaker, Claremorris, who for seventeen was walked with a crutch. On March 25th last, she told me, she visited Knock, and after paying several subsequent visits to be three waway her crutch, and she now walks without either crutch or stick. Miss Doble gave me an interesting account of

Sine expressed her grantage to the Virgin for this practical illustration of intercession to her Divine Son. Miss Doble had not the remotest idea of the object of

last Christmas. He came here, sought the intecession of our Lady of Knock, and was which it is not easy to estimate.

OF HIS FRIENDS.

[The Chicago "Interior," a Presbyterian Journal.]

Rev. Mr. Van Meter was, we believe, a missionary in Italy under the Baptist foreign society. For reasons best known to himself he threw off his allegiance to the himself he threw off his allegance to the society, and started an independent enterprise of his own. For the support of his work he is now soliciting funds of "God's foolish people," the Presbyterians. Our church is doing very important and effective work in that field through the Waldensian church—a method of reaching the people there which will recommend itself people there with the recomment them as eminently practical and sensible, and our people who have funds to contribute to the work can find no channel at all equal to the one provided by their own board. Any one who will make inquiries beard. Any one who will make inquires will justify us in this positive statement. Mr. Van Meter comes representing himself. Ite is irresponsible so far as his work is concerned—that is to say, he is responsible to no authority, and cannot be held to answer for the use he may choose to make of the funds committed to him. He may he make the best possible use of them, and he may not. This casting off the authority and supervision of the regularly constituted boards and societies of the various churches ought to be discouraged. Mr. Van Meter ought to recommit himself to be discouraged and the society of the streets and control of the society. the direction and control of the society under whose auspices he went forth. Our churches ought not to foster guerilla warfare, or reward insubordination, or encourage divisive policy in the boards of other churches than their own.

THE ORIGIN OF CEREMONY.

The word ceremony owes its origin to a singular circumstance. When Rome was sacked by the Gauls, the Vestal Virgins, in order to escape with their lives and preserve their honor, fled the city, carrying with them all their sacred utensils, and re-paired to the ancient city of Cære, in Tuscany. Here they received a most cordial cany. Here they received a most cordial reception, and here they remained until quietness reigned at Rome. To perpetuate the kind hospitality of the people of Gære towards the Vestals, the sacred rites, and all pertaining to them, were called ceremonies ever after.—Father O'Brien's History of the Mass. ceremonies ever arter.

History of the Mass.

The Greatest Popularity of Dr. Fowler's Extract of Wild Strawberry is where it has been longest known. Time cannot detract from its merits. Is is an old reliable remedy for all bowel complaints in-

CATROLICITY IN SCOTLAND.

ARGYLL AND THE ISLES-LAYING THE FOUN-DATION STONE OF ST. KIERAN'S NEW SCHOOL, CAMPBELLTOWN—SERMAN BY

The Lord Bishop of the diocese laid the The Lord Bishop of the diocese laid the foundation-stone of St. Kieran's School at about 2 p.m., on the 20th ult. His Lordship, accompanied by the Rev. Father MacDonell (pastor of the mission), the Rev. Fathers Taylor and Cunninghame, Greenock, and the Rev. Father Taylor, of St. Patrick's, Glasgow, ascended the platform, where a number of visitors, and the leading members of the congregation, had gathered to witness the interesting ceremony. Prayers were then read by the Bishop, and the Psalms prescribed for such an occasion in the Roman Pontifical were recited alternately by his Lordship and recited alternately by his Lordship and clergy. Towards the close of the service, the Veni Creator was chaunted with splendid the Veni Creator was chaunted with splendid effect. The ceremony being ended, the Bishop thus addressed those present:

—Ladies and gentlemen, I suppose that on an occassion like this, which to me, and probably to most of you, is one of very deep interest, it is expected that I should say a few words, were it only to congratulate the Catholics of Campbelltown on the very flattering testimony, which this Doble gave me an interesting account of the circumstances attending her visits to the church of Knock, and walked up and down the house to show me that she could walk freely without the aid of auxiliaries. She expressed her gratitude to the Blessed the very flattering testimony which this building bears to their zeal for religion and education, and to thank those here to cleanse their hearts.

The Very Rev. Canon Sheehan, V. G., then gave the benediction, assisted by the Rev. Father Burke, and on the church best ing cleared the pilgrims walked in procession to Victoria Railway Station headed by Father O'Callaghan, Father Ward (Oldham), and Father Dumphy (Ossory), the large and handsome banner, stainless and untattered, floating proudly in the breeze. The friends and spectators who accompanied the pilgrims to the station numbered many thousands.

THE FIRST STOPPAGE.

The very Rev. Canon Sheehan, V. G., the little town, which turned out to make our entry and ovation. But as I have little time to spare, in order to forward my despatch early enough for use, I may for the moment hasten with my reader to the shrine itself. On Wednesday morning the large and handsome banner, stainless and untattered, floating proudly in the breeze. The friends and spectators who accompanied the pilgrims to the station numbered many thousands.

THE FIRST STOPPAGE.

ARRIVAL AT KNOCK.

Our arrival at Ballyhaunis was an event in the little town, which turned out to make our entry and ovation. But as I have little time to spare, in order to forward my despatch early enough for use, I may for the moment hasten with my reader to the same thanks of the better. But I must say that it speaks very highly for the zero and energy of your good pastor, F there McDonell, that in so short a period, and that when times were not the best, he has been able not solve the process. accompanied the pilgrims to the station numbered many thousands.

On arrival at Warrington, a contingent of about forty, the majority being from Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train. At Chester another halt was made and the general body was again augmented. After a stay of five minutes the Dee was crossed, and Holywell, Rhyl, and Abergele were passed in quick succession, the battlemented turrets of the numerous old castles of the principality along the route standing out in all their feudal splendor. The iron horse was again pulled up at Llandudno Junction, to allow time for refreshments. Another halt was made at Bangor, and the train finally arrived at Holyhead at a quarter-past nine, without the slightest accident—having made the journey from Man. to permit the rapid volume of water to past through. It then formed a sort of lake on the upper (mountain) side of the chapit was severe place of worship which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the tother (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly of the reign of Anne, this which formed a lake on the other (actable) peasantly cannot (actable) to be the one influence that can secure this. Therefore whilst recognising the importance of a sound secular education, whilst sparing no pains to obtain the very best for our children, we endeavour above all to give them a thorough religious edu-cation, to train their moral faculties, to imbue their mind with the principles of truth and virtue, which will afterwards be the guide that will direct them in all their

> cast. In conclusion, I beg to thank once more those whe, though not members of our congregation, have shown such kindly

feeling by being present at this ceremony.

WHAT A POOR SERVANT GIRL DID.

The decency of Divine worship and a

love for the place where God is ever silently dwelling, says the Catholic Columbian, prompt the heart to deeds of noble generosity. Believing that nothing can be too fine for the sanctuary, we find many good

people who take pleasure in contributing towards its embellishment. The Catholic ladies of the different congregations of this city are notable for such offerings. Only the other day one instance was brought to

women, who are so mindful of His sanct-uary.—Toledo Globe.

TRY BURDOCK Blood Bitters, the great

system renovator, blood and liver syrup, acts on the bowels, liver and kidneys, and

struggling to ligthen the sufferings of their flocks, and to the heroic charity with which they are ministering to their spirit-ual and, as far as their own miserably stinted resources will permit, to their corporal needs. The constant presence of their priests in their midst, the affectionate sympathy shown with them in their terrible privations, and the kindly exhortations to patient submission to God's inscrutable actions. As unfortunately all do not take the same view as we do of education, we make every sacrifice to provide schools in ways, have, I feel convinced, been sources of boundless comfort to the stricken people, and have, beyond question, been the only effective means of checking some wild outbursts of complaint and discontent, make every sacrines to provide schools in which our young Catholies may be trained up in the principles which we believe to be sound and true. And I may say also that in this new school it will be our aim, as in others it has been, to bring up our which, though they might have been attended with lamentable results, could scarcely have been wondered at, I was nearly saying could scarcely have been blamed, by any who were aware of their as in others it has been, to bring up our scholars not only as good Catholies but as good citizens of the town in which they live, having sympathies not confined within the limits of their own denomination, but extending to all that can promote the welfare of the town in which their lot is cast. In conclusion, there to thank once pitiable condition.'

FRENCH JESUITS IN ROME.

The shady avenue and picturesque walks about Albano, Marino Lariccia Casteigandolfe, and all the neighborhood of Rome, are swarming with French priests, who are easily recognized by the traditional dress of the disciples of Loyola, to be some of the Jesuits recently expelled from France. Some of them have settled at the Convent of Gallora, which used formerly to belong to their order. After the events of 1870, the convent was expropriated by Government, and ceded to the municipality of Lariccia for the founding of a pality of Lariccia for the founding of a hospital, which, however, the municipality neglected to do, preferring to hand it over to the care of Prince Mario Chigi, marshal of the Conclave and municipal counsel of the conclave and concl shal of the Conclave and municipal councilor, who, it is said, has just offered it to the French Jesuits. It is said, moreover, that the latter have also purchased some ground at Castelgandolfe with the intention of constructing an establishment there. The arrival of Father Beckx, General of the Cadas is arrowaged, it is considered. the other day one instance was brought to our knowledge, where a young Irish girl, living with a family, had accumulated enough money from her hard, small earnings, to buy some handsome lace for the altar of the Cathedral. She begged not to have her name revealed, and we will not go against her wishes. She, in common with many others of her class, will receive rewards that this world cannot give. May God bless these noble Catholic young women, who are so mindful of His sancteral of the Order, is announced; it seems he has been called over from Florence by the Holy Father, for the special purpose of talking over the settling of the French Jesuits in Italy.

We shall hear her voice, and be delighted by her beauty, and kiss those hands which have sent us so many graces; and then and not till then, shall we know to the full the abounding joy and exultation with which all heaven and its angels are over-Ayer's Ague Cure is an infallible cure for Fever and Ague in all its forms. The proprietors warrant it, and their word is as good as a U. S. bond. Try it.

THE CHURCH AND THE NEGROES.

Protestant newspapers, particularly Methodist, are exhibiting great jealousy and alarm at the progress of Catholicism among the colored people of the Southern States. If they really had the moral and spiritual improvement of this class of our population at heart, it would be hard to discover a reason for these feelings. The experience of past efforts has conclusively shown that Protestantism has no power to experience of past efforts has conclusively shown that Protestantism has no power to lift the colored people out of the practical heathenism into which large numbers of them have sunk. During the palmy days of the "Freedmen's Bureau" regime an army of Protestant ministers and teachers were engaged in the work of "evangeliz-ing" after their own style the negroes, and at the same time lining their own

pockets.

The results, so far as religion was concerned, as reported in the newspapers, were numerically quite imposing. But the time that has elapsed since then shows the time that has clapsed since then shows plainly that there was nothing substantial in them. The so-called converts retain their heathen superstitions and immoral practices and simply add to them certain forms and rites borrowed from Protestant modes of worship. Their hymns are mostly ridiculous and absurd doggerels, and in not a few instances are positively blasphe-

4

Since the Freedmen's Bureau operations have closed and Government money is no longer expended in subsidizing Protestant ministers, their zeal for the colored people of the South has wonderfully abated, though not their jealously and hatred of Catholic missionaries. Yet it is the latter only who succeed in really increasing the only who succeed in really improving the colored people. Those of them who be-come Catholics at once exhibit the salutary effects of the change in their improved habits and character.—Catholic Standard.

GREEK MEETS GREEK.

M. Gambetta's policy is working beyond his own frontiers. A convent of French nuns, which has been established for many years at Athens, gained a reputation for the education of youth, which induced a number of distinguished Athenian famil-ies to send their daughters there, in the teeth of the risk they ran of seeing them become Catholics. Lately, the Greek Gov-ernment, fired with a sudden zeal for the faith of these young ladies, informed the nuns that they should have a Greek priest nuns that they should have a Greek priest attached to the convent to look after the orthodoxy of their Greek pupils. The nuns declined the proposal, whereupon the Government ordered them to shut up their school. The nuns appealed to the French Ambassador, who obtained a reprieve in the execution of the order of them to leave Athens, but refused to interfer if the Government theoretic fit to terfere if the Government thought fit to close the school. The Government relent-