

AWFULLY OLEVER.

Wrote a *Free Press* young scribe the other day:

"A Montreal dealer in sticks is sold out of all but the spindling varieties in demand by dudes and other frail creatures. It is hard work for many of the youngsters to carry round their big sticks. The man has not reached London as yet, although at the Land League meeting at the City Hall a larger number of heavy sticks were observed to be in the possession of citizens who had not been known to 'wear' them previously."

Very clever, very clever indeed. This youth has got that far in his journalistic education that he can attempt to sneer at the Home Rule meeting. But this first attempt being a wretched fizzle, we advise another trial. Can the F. P. man have forgotten that it requires a good-sized stick to tan the tough, assinine hide of a Young Briton?

UNEXAMPLED SUCCESS.

We have received copies of the new edition, the thirty-fifth thousand of "Catholic Belief." It is now only about a year since this book was published and its enormous sale in that short period is one of the strongest proofs that could be given of its merit. No one, says Bishop Ryan, whether Catholic or Protestant, can read Catholic Belief without being greatly benefited. The Catholic will have a better knowledge and truer love of his holy faith; the Protestant, if not convinced and persuaded to take the final step and enter the one fold under the one Shepherd, will retain no anti-Catholic prejudices, will be more Christian, wiser and better.

This excellent book is sold at 40 cents a copy. It may be ordered from the CATHOLIC RECORD office.

CLOSE OF THE GREAT MISSION.

The mission given the Catholics of London by the Jesuit Fathers Doherty and Kenny, which closed on Sunday last, was the most remarkable and successful religious awakening that has ever taken place in this city. The attendance at all the exercises was very large and the earnestness manifested by the people. During the last three days the confessional were crowded. Ten confessors were night and day busy in attention to the faithful. The good result of their labors is testified to by the fact that, notwithstanding inclement weather and wretchedly bad roads—rendering traveling almost impossible for those living at any distance from church—no fewer than 2,400 persons approached the Holy Table. The mission closed on Sunday night with Pontifical Vespers, followed by the Papal Blessing, pronounced by His Lordship the Bishop, and by Benediction of the Most Holy Sacrament, given by Rev. Father Doherty, S. J. Just before Benediction Rev. Father Kenny ascended the pulpit to deliver the closing sermon of the mission.

"He that shall persevere unto the end shall be saved." (Matt. x. 22).

MY LORD AND DEARLY BELIEVED BRETHREN.—Of all the words that are expressive of human hopes and temporal joys, I do not know one in the language which we all speak that appeals to our hearts and feelings so much as that sweet little monosyllable "home." If there was no life better worth living than this one, if there was nothing better worth toiling for than this world contained, then the goal which would be most worth striving for, which would appeal most to the ambitions of the human heart, as an object of most unalloyed happiness, of most perfect peace, of most certain shelter, would be "home." But if there is joy in our home there is also sadness, if there is peace, love and warm feeling, it is not true that we find also in the secrecy of home that there are pains and there are troubles, and there are weary watchings and then there are bitter partings. Oh, if man could only build for himself down below a home that would fill with the love of his heart, how uncomplainingly that man would labor. He would not grumble at the amount of work if at the end of all he could rise secure in his ideal home. My dear brethren, in striving for earthly ambitions we have been wasting these precious days. In Jesus Christ we never waste our lives, for we do not, every one of us, rejoice to know that there is waiting for us an eternal "welcome home" in our Father's house. A welcome to joy that knows no alloy, a welcome to love that knows no parting, a welcome to the peace of the Lord. We have not here a lasting city; we seek for one that is to come. We have not here indeed a lasting abode; we have not here anything that endures. Everything that comes to us here comes from God. Man comes but to stay for a day and then goes forth into his eternity. We seek that which the eternal promise of God has said: "Seek and ye shall find; knock and it shall be opened unto you." We seek for the everlasting city, for the city of God. One moment, my dear brethren, before we end this work, one moment of retrospect, one glance back into the expansion of this work. You remember how last Sunday evening we set before ourselves the end for which man is here below. Man has not been created by God to gain this world. God came down here and told him what the gaining of the whole world would benefit him. "For what shall it profit a man if he shall gain the whole world and lose his own soul?" Consider the power of it. Who, looking at the thirteen hundred millions of mankind, does not feel the power of it? Let us gaze into the great centuries of life and all the great stream of industry for ages rolling on. What is the motive, what the desire, that impels them? A poor man to gain another penny, and the rich man to

gain another million! And He came down here and warned them against it. You seek treasures and you will find them; you are made to be gatherers of treasures, but (and here, dearly beloved, our divine Lord gave us to know what such treasures would avail us) "Lay not up for yourselves treasures upon the earth, where the rust and moth do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal." And cannot man be satisfied and filled here on earth? There never was a man who did not want more. And when he has acquired that which he so much desired, that which he wanted his strength to get, when at last he held in his grasp the prize he so eagerly strove after, so patiently and indefatigably sought after, behold approacheth the hour when he droppeth all. This is not gain; this is not profit. We do not call that profit in the ordinary language we speak—when the Lord striketh and he loseth all. Man was created by God after His image. There is a lamp within us which he has set there to enlighten our immortal soul. We are not indebted to God for a part of our being, not for this or that faculty, but for every part of us; we are all God's. If I have a faculty of learning, or of understanding, or of loving, or a power of attraction, this only can have been given me to the glory of God. God has an object in everything He designs. What is worthy of God? He need not have created us. He had no need of us, but when God in His infinite mercy created us He had a motive, a purpose in view, worthy of God. He created a loving man, endowed with faculties different from all other beings that walk this earth. He made that man to know and love Him and to do other works of His hand. As the apostle told the Romans who had gathered around to hear him preach. If you do not know God; if you do not conform your lives to God's commandments, to his precepts as set down in Holy Writ, when you seek therefore to enter heaven you will be unsuccessful. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. When we look around and see the works of His hands we cannot but know that there is an author of it all. Only in these days men do discuss and dispute whether God exists. Remember long, long ago, how, on authority we were told that there would be some who should say there is no God. It was not that the wise man said there is no God, but the fool hath said there is no God. The fool, again, does not say it in his mind, but in his heart, and the sayings of the heart are one's wishes. So the fool wishes in his heart for that which he knows, by inward perception, by observing the beauty of nature, cannot be. He knows there is, but wishes there is not, a God, no ruling power to prevent him from choosing his own wicked path and crying out by his own secret designs. But man was made for God. Everything was made by God in order to help us to lift up our ideas to God. So it is that, on turning to the gospel they read that the Great Missionary told them to use their faculties and open their eyes. "Consider the lilies of the valley, how they grow; they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." And the looms of all the mills of all the world could not make one of these. We see these things and pass them by; we listen to the voice of nature, and observe the creatures of nature, and pass them by. All teach us the Author of it all and the Designer of it all, for His glory. He has designed it all for our fuller knowledge, for our purer love, and for His more perfect service. And for His more perfect service, I think though we don't practically admit it, in our ordinary life, there are not many things which the heart of man should be set upon, for there is only one God, and there is only one Savior. We hear a good deal in these days of stamping out evil. We, for instance, have resolved to stamp out sin from our own, and from the paths of our children. We have endeavored with all our strength to make this one resolve, to live hourly for and end which God has destined us. But one thing more is required of us. There never was abolition promised to him who heard the word, and merely heard it, but only to him who heard the word and kept it. What then is required to secure the eternal goal? We have not here a lasting city; we seek for one that is to come. Our faces are turned towards our home with a condition—God has required that we should acquire the Divine truths by perseverance. I do not like to disguise from myself that this word "perseverance" has a hard sound. I think it is a hard word. I think it is a very hard thing to say to the man who is struggling laboriously up the hill not to mind his position but to persevere, to go on right in the end; that nerve is nothing for with a man who does not work; there is nothing to be expected for a man who does not throw all his energies into the work; that if he continues as he is doing he will become the head of his profession. Do not whisper to him that in the pleasure of the moment, when his hand is grasping upon all his desires, that that grasp of his may be loosened! For the man of energy and the man of genius there is no such word as fail. But for the end of human achievements there is no other word than fail. Is it not a truth on which men are not divided, about which there is no controversy, that we must leave all the gains of this world behind us? But when we come to talk of Christian perseverance there is nothing in that word that we can disagree about. Any man that has this, knows that no man with good-will and determination, who has set his hand to the plough, can go back and be fit to enter the Kingdom. God has said so. The first condition of saving our souls is perseverance, and without perseverance we cannot be saved. How long, my dear friends, how long? We are only asked to persevere to the end. You say that perseverance to the end is a long time. Who can tell me how long I may be permitted to preach to you the Word of God, or who can say with certainty that I shall be alive the next two months and spending Christmas here on earth? Now, speak the truth if you have any indication of

the kind. How often has the strong man in the full power of his strength and of his faculties, been taken whence he came and the weaker vessel left. How often the strong swimmer is drowned, and the sickly youth found clinging to the boat, even as the ivy clings. Just as if the absolutely unforeseen had overtaken that man; just as if the thing we never did expect did happen. Christian perseverance is not the last condition of salvation but the very first. The man who makes a resolve of any kind knows he needs perseverance in order to accomplish the end he has in view. On last Sunday was enforced on us the great need that existed of our being in earnest. The first condition which we have to throw into the scales is to be in earnest about it, and our first resolution to say, "From this moment, no matter what my past experience, from this moment forward I am determined to be in earnest." Remember the scene that the apostle looked upon in Corinth. He came to Corinth, the magnificent Grecian city, crowded with lofty buildings of beautiful architectural design—while all the people were attending the great games held upon the Isthmus. He saw how these men strove for the prizes. He saw how they restricted themselves in their diet and pleasures, and they regulated themselves as to the hour of being abroad. They knew if they gratified themselves they would lose the mastery they were striving for. Every man was striving for the mastery and restraining himself in all things. Every man that strived for the mastery is temperate in all things, but the apostle added, they strove for a corruptible crown and we for an incorruptible. Look at what you see around you. Does not the picture show you men grasping this and battling for that in order to wear upon their brows a garland of flowers—a corruptible crown, like a halo around their heads, which fades from view as the hour cometh round. The reverend father continued by exhorting each and every one to be in earnest. They knew when they talked about saving a life they didn't hope to do so by looking down from the rock above on to the scene transpiring below, where the man was battling with the waves, and philosophizing on his position. They knew they must jump in and battle with the waves. So with their immortal souls. He dwelt on the fact that they do not walk in darkness but in the light. Jesus is the light of the world, "Ego lux mundi." He urged them to let their light so shine before men that they might see their good works and glorify God who is in heaven. He cited the fact of the prophet Elias, who when weary had fallen asleep. He was told by the angel that he had a long way to travel. That angel put into his hand bread, and he walked in the strength of that food even unto the mountain of God. The preacher pointed out that what was meant by living a Christian life was living a Christian day; like the soldier who, when he hears the trumpet's call, does his armor, so should they put on the armor of God. In conclusion, he impressed upon every one that his life was made up of years, and years, of months, and months, of weeks, and weeks, of days. Their daily duty should consist of prayer, their weekly duty, attendance on Sunday at Mass; their monthly duty, partaking of the bread of life, which would enable them to reap the final reward of everlasting life.

THAT BIGOTED INSPECTOR.

To the Editor of the Catholic Record.
Rev. Sir,—I was very much pleased with the timely remarks made in your last issue on the bigotry of Mr. James L. Hughes, Inspector of Public Schools for Toronto. It may be known to most of your readers that a certain wing of the educationists of this Province desires and advocates strongly, a return to the old system of having a chief superintendent of education as in the "good old days" of the late Dr. Ryerson. This wing save the mark, as it is said, fixed on Mr. Hughes as its nominee for that position, should such a one ever again be created. What a chief superintendent he would make! And rumor gives him the credit of advocating, when and where he can, this idea, and his own special fitness for the position. Your readers can judge from his late remarks what are his qualifications for the office. The Hughes family seems bent on distinguishing itself for low bigotry. A brother of Mr. James Hughes, Mr. Sam. Hughes, has lately become proprietor of the *Warrior*, published in Lindsay. He is editor also. He has signalled his entry into journalism by a brutal attack on the French Canadian people. Witness the following:

"Investigation reveals daily that the people of the unfortunate French Canadian, are very little better than brutes. The poor creatures have for ages been in darkness, ignorance and superstition, till now they are dulled and blinded as to be insensible to the ordinary feelings of humanity."

Mr. Sam. Hughes was, until lately, one of the masters of the Toronto Collegiate Institute. I wonder how much of these ideas did he bring before his Catholic pupils.
Yours, A CATHOLIC.
Nov. 20, 1885.

MARRIED.

At the Roman Catholic church, Oseola, by Rev. Father Devine, on Tuesday, the 17th inst., Mr. Martin Sheedy, Jr., of Bromley, to Miss Mary Durick, eldest daughter of Mr. Daniel Durick, of Stafford. The young couple left on a wedding tour to Ottawa and other places the same day amid the hearty congratulations of a host of warm friends.
Mr. George Fee, the respected Mayor of North Bay, was yesterday united in marriage to Miss Lizzie Mackey, daughter of the late Richard Mackey, Esq., of this town. The ceremony took place in the Roman Catholic cathedral, and was performed by His Lordship Bishop Lorrain. There was an unusually large number of friends and acquaintances of both bride and groom present. The happy couple left by the afternoon train going east on their wedding tour. The wedding presents were rich, beautiful, and numerous. We join in hearty congratulations to Mr. Fee and wife.—*Pembroke Observer*, Nov. 20.

ST. MARY'S CATHEDRAL, KINGSTON.

Financial Statement—Large Donation by His Lordship, the Bishop.

THE STAINED-GLASS WINDOWS ARE ALL APPROPRIATED AS MEMORIALS, BEING A TOTAL OFFERING OF \$8,000 TO THE CATHEDRAL BY PRIVATE INDIVIDUALS WITHOUT ANY CHARGE ON THE PARISH.

At the 7:30 and 10:30 masses in St. Mary's Cathedral, on Sunday, Father Twomey read a statement on the Cathedral improvement fund. It was inaugurated the last Sunday of August last year. The amount of the last Sunday's collection was nearly \$300; but of course it was understood that beginnings are always the most generous in a series of offerings. This time twelvemonth the collections from Sunday to Sunday was fairly steady at \$170 or \$180. To signify his appreciation of this generosity of the people, and to stimulate their spirit to perseverance, His Lordship made them a promise of \$5,000, in annual instalments of \$1,000, out of his private purse. The congregation are aware that the Right Rev. Dr. Cleary accepts no salary or stipend from the city of Kingston, and whatever donations he makes are from his private resources. This morning Dr. Cleary handed to him (Father Twomey) a cheque for \$100, being his first instalment at the end of the first year. His Lordship has moreover paid this year \$550 for the stained-glass window, the first one on the north side of the Cathedral representing the "Dawn of the Day of Redemption." Now, it was expected by the Bishop, when promising his contribution of \$5,000, that the weekly offering of the parishioners would continue to average about \$170, or, however, fallen down to an average figure between \$125 and \$140. This was not satisfactory. It does not realize His Lordship's just expectations, and it is confidently hoped that, attention being now called to the deficiency, they who had shortened their hand will henceforth extend it with the generosity that marked their first offerings to the Holy House of God. The total receipts since the inauguration of the Sunday collection have been up to the last Sunday inclusively, \$8,223.56, to which the Bishop's donation is added this morning. The amount expended from this fund has been \$992.64, for balance due on the Confessionals and the erection of the pinnacles that had been blown down on the north side of the Church; \$896.89 for the important work of pointing the walls on all sides of the Cathedral; \$562.80 for eave-troughs, down pipes, &c., and \$150 for advertising; making a total expenditure of \$1,992.33. The balance to the credit of the Church at present in the Bank (inclusive of the Bishop's contribution to-day is \$7231.23). The Rev. gentleman also stated that His Lordship, in fulfillment of a further promise made to the congregation in the beginning of this movement, offered the Holy Sacrifice of the Mass every Monday morning of the year for the spiritual and temporal benefit of all who contribute to the fund for the completion of this noble Cathedral; and he has imposed an obligation also on every priest of this city to recite special Collects in each Mass, public and private, for the contributors and their families, that the blessings of peace and concord and every happiness may be accorded to them by God.

The Bishop then ascended the pulpit and began his address by saying: "We are about to have a beautiful Church, a devotional Church, the most splendid Church in all Canada." He called attention to the six stained windows just placed in the northern side of the Cathedral, charming to the eye by their exquisite tints and varied devices, and bounding in artistic richness throughout the series of religious subjects that please and instruct and edify the beholder. He depicted the exterior of the Cathedral, as it is to be, when the proposed improvements shall be completed. He said it would be a glory and a joy to our people, a delightful object to be gazed on from every side, as men approached this city by land or water. They would recognize in its majestic proportions, its graceful outlines, its massive tower uplifted to the skies, its pointed turrets and its gravely religious character of architecture, a magnificent type of the glorious Catholic Church, rising above the sphere of worldly business, solid as the rock on which it is based, the Church of never-ending ages, delivering the heavenly message to all generations of men, to console and accept the faith and the promise, the redemption and saving grace of the one true God. His Lordship, referring to the gradual falling off in the Sunday collection, remarked that a deficiency of \$50 per Sunday would be a deficiency of \$2,500 per year, and \$12,500 at the end of the period of five years, which they had calculated for the completion of the exterior of the Cathedral. He exhorted all to do as he did a year ago. He bade the donor of ten cents to be as steadfast in making this weekly offering as the donor of large amounts. He said that it was well known that the success of this great undertaking depends more on the aggregate offerings of the poor than on the occasional or exceptional generosity of the rich. He promised the poor man a copious reward for his small, but cheerful contributions, if he gave it to God in faith of the Divine promise. In the Sacred Scripture it was written that God repays man's generosity to Himself and His Church with usury. He pointed to the stained glass window beneath the gallery, wherein Our Divine Lord is represented seated in the Temple, opposite the treasury, whence "He beareth," says St. Mark, "how the people cast money in to the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling His disciples together, He saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury; for they all did cast in of their abundance; but she, of her want, cast in all she had, even her whole living." To this picture, life-like on the glass, the Bishop desired all to turn their eyes as they passed out of the Church and read

well its lesson, the lesson of generosity to God, confiding generosity, self-forgetting on the part of the poor, bare-footed widow, who knew from her religion that God would accept her half-cent, and repay her hundred fold. Wherefore, let every one, even the poorest, give something every Sunday. Let a portion, be it ever so small, be regularly set aside every week as God's portion, the tribute he demands of each one in acknowledgment of His royal rights, and in grateful return for His gifts of health and other blessings, temporal and spiritual. Let the women, said the Bishop, take care to remind the men of this weekly duty to God and His Church; let not all the earnings go to this life; let a fixed tribute be set apart unflinchingly for God; and the praise bestowed by Jesus Christ on the bare-footed widow shall in one form or another, sooner or later, in this life, if it be good for you, or most assuredly in the next life, be addressed to you with an outpouring of Divine favor upon you and yours. This is exactly the advice given by St. Paul to the Corinthians, "Concerning the collections," he says, "as I have given orders to the churches of Galatia, so do you also. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him, that when I come, the gatherings be not then to be made." Do this, said the Bishop, on St. Paul's inspired advice, rather than on mine; do it, as the same Apostle exhorts, with cheerfulness, "for God," says he, "loves the cheerful giver." Do it regularly, unflinchingly, as he again urges upon the faithful, "In doing good, let us not fail; for in due time we shall reap without failing; do this, as your fathers have always done, and as the generation of Kingstons Catholics that preceded us did in their day for St. Mary's Cathedral. Amen, I say to you, you shall not be without your reward."

The Bishop gave the following account of the windows. He commenced to plan the improvement of the Cathedral nearly three years ago; but did not wish to propose it to the congregation till some time should have elapsed after the collection for the liquidation of the diocesan debt. He thought, however, he might start the stained glass windows, in expectation of the expense being borne cheerfully by the clergy and persons desirous of having memorials of deceased friends, whilst the congregation of St. Mary's would in due time assume the task of completing the Cathedral exteriorly. In his parish of Dufferin, in Ireland, the church, although much smaller in dimensions, was in general outline similar to St. Mary's Cathedral. He had projected stained glass windows, fourteen in number, for that church. Trusting in the faith and generosity of his people, and knowing the value of good example, he erected one at his own private expense as a pattern for all; and in the course of some months he had the satisfaction of seeing the other thirteen windows filled with Gospel lessons—facts, mysteries and parables—in stained glass after the model of the first in artistic elegance, and carrying out in the whole series a most instructive and edifying course of Scriptural tableaux. Thirteen families in the congregation had appropriated and paid for them. He then proposed to set up a grand set of Stations of the Way of the Cross in his parochial church, much larger and more costly than those in St. Mary's Cathedral. He had ordered them from Meyer & Co., of Munich, in Bavaria. The cost was to be \$130 for each of the fourteen. He purchased and set in its place the first one, and very few weeks had elapsed before the other thirteen had been purchased by families in his parish and set up in the church, as pious memorials of their departed parents, relatives and friends. It occurred to him to follow the same method in Kingston. Early in the spring of 1883 he had prepared an outline of Scriptural and Traditional subjects, illustrative of the history of man's fall and redemption, to be represented in groups on stained glass—96 in number; that is, six groups of each of the sixteen windows of the Cathedral. He stipulated with the firm of Wailes & Strang, in Newcastle-on-Tyne, England, for the execution of these sacred subjects, and the stained glass to fill each window, with the emblems, arms and devices suitable to each set of subjects, according to the Bishop's directions, and to his entire satisfaction in every particular, for \$550 per window. A coloured specimen was forwarded to Kingston and exposed to view near the porch of the Cathedral. The Bishop ordered window No. 1 to be executed at his personal expense, with an inscription at the base, as it now may be seen over the door near St. Joseph's altar, "An offering to the glorious and Immaculate Virgin Mary, Mother of God, from her grateful client, James Vincent Cleary, S. T. D., the Sixth Bishop of Kingston [1883]." God blessed the project. It concerned His glory, the glory of his earthly dwelling and the edification of His people. The Bishop has not solicited any one, priest or layman, to imitate his example in this respect. He has not spoken of it in the assemblies of the clergy. But privately and casually he mentioned to Father Browne in Port Hope, what he had in view, and immediately good Father Browne said, "Father Lynch, of Peterboro', and myself will take a window for a memorial to Dr. O'Brien, the late Bishop of Kingston."

In Cornwall the Bishop related this pleasing incident to Father Charles Murray, who instantly claimed for himself and his brother Edward, the pastor of Cobourg, that a window be allotted to them for a memorial to their dear uncle, the most Rev. Dr. Horan, second last bishop of Kingston. On mentioning these facts to the Right Rev. Monsignor Farrelly, in Belleville, the generous Monsignor applied for a window to be appropriated to him for "a gift to St. Mary's Cathedral." During a subsequent visit of His Lordship to Glenora this subject naturally turned up in conversation with the clergy. The result is that the parishes of Alexandria, St. Raphael's and Lochiel have through their respective pastors, Father Alice Macdonnell, Father Charles Duffus, and Father George Cicolari, purchased a window in memory of the great and good Bishop, Dr. Alexander Macdonnell, the Patriarch of the Diocese of Kingston, and spiritual Father and guide of the Scotch colony who inhabit Glenora, and reflect honor on their race and religion by their fervent piety and noble nobility of character. The parishes of St. Margaret and Williamstown demanded also, through

their zealous pastor, Father Charles Gauthier, a share in the good work, although St. Margaret's having been formed into a parish only recently by Dr. Cleary, has had to bear the expense of erecting a grand church and presbytery at a cost which can fall little short of \$40,000. These parishes jointly have erected a window in memory of their former pastor, the Very Rev. John McDonald, V. G. The Rev. Father O'Connor, the pastor of Perth, on learning what was going on around him, intimated to the Bishop one morning last summer at Caledonia Springs that he would be glad to get a window in the Cathedral for the souls of his father and mother. Father Corbett, pastor of St. Andrew's, could not brook to be the last in the race of diocesan loyalty to the Mother Church of all the parishes; he next petitioned the Bishop for a window, the one under the gallery, and through him the good Scotch people of St. Mary's. Last week the Rev. Father Kelly, chaplain to the Ladies' Branch of the Confraternity of the Holy Family, expressed to him an opinion that one of these windows—the one which is wholly and solely devoted to the domestic life of Jesus, Mary and Joseph, and is properly designated the "Holy Family window"—might fittingly be appropriated by the Confraternity for a thank-offering and a memorial of their institution in 1883. Instantly the proposal was accepted with gladness, and this most instructive and edifying window now belongs to the Confraternity. These eight windows and the half window under the organ gallery have been already appropriated without any demand being made upon the congregation. They are gifts to St. Mary's Cathedral, for which the parishioners should be thankful. His Lordship declared his firm conviction that ere long the remaining two and a half windows would be taken by pious donors. He did not wish to be understood as making any suggestion to any individuals or sections of the congregation, for his expectations lay in another direction, and he had a definite idea of the precise purposes to which those remaining windows ought to be devoted, and who they are that ought to assume the burden of purchasing and applying them as memorials of good and useful lives. He again exhorted his people to great faith in God, and hope in God's promised blessings, and charity towards God and His Church, as the true, ever-sustaining and supremely meritorious motive of their weekly offerings. He urged them to have faith, also, in themselves, that in one another, and declared that there is in much more generosity and piety and zeal for the divine glory pent up in the hearts of his people than many are aware of; and that according to occasions of beneficence are supplied, the spirit of faith will be quickened under the impulse of grace, and great things shall be accomplished.

We are happy to inform our readers that before the sun went down on Sunday, His Lordship had received an order from two gentlemen of his congregation for one of the unappropriated windows; and next day he received a similar order from another gentleman of this city; and we have heard it said that the half window, which alone remains now unowned, is about to be immediately ordered as a memorial of a much-respected man. Certainly, the prediction confidently uttered by the Bishop at the conclusion of his address on Sunday, did not take long for its fulfillment.—*Freeman*.

— Henry Ward Beecher has lately been

discussing on "Automatic Mortality." In the course of his sermon—or rather speech—for H. W. B. never preaches a sermon, he knocked the ground altogether from under the favorite and general Protestant doctrine or opinion concerning the condition of the dead: "I hope there is some intermediate ground, or if there be not, a graded heaven, in which men shall have some opportunity of unfolding; for as men live so they will die, and many of them will need a good deal more illumination and a good deal more practice before they are fit to be associates in the general assembly of the Church of the First Born. It is said that if a man simply has faith in Christ, that will save him. Well, yes, it will save him in one sense—it may keep him from annihilation; it may carry him over the abyss of death and give him another schooling beyond. But that salvation which consists in joining the great army of the pure and the noble, I don't think that every man that is 'saved so as by fire' necessarily joins at once in that great assembly." Such is the speech made by Henry Ward Beecher on the first Sunday after All Souls Day—a coincidence remarked upon by the *New York Herald*. When left to his own strong common sense the Plymouth church preacher often comes very near the truth. With the grace of God this man might have done wonders.

— The Washington correspondent of

the *Detroit Free Press* says: "The fact that Washington is to be the seat of the new Catholic University is exciting considerable interest among all denominations. The District is well supplied already with Catholic institutions of high character. The convent in Georgetown, some years older than the present century, still maintains its high character. The Georgetown College, an immense institution, and successful as are most Catholic schools of like nature, has now no superior among purely sectarian colleges. A fund of \$1,000,000 is to be raised to begin with. After that feat is performed, and any one who knows anything about the history of Catholicism and Catholic schools in this country will not doubt their success, then the archbishops, bishops and priests will consult for the purpose of seeing what else is necessary to make it one of the greatest educational institutions in the world. The professors are to be selected from all Catholic orders in this country and Europe and none but those of the highest grade of talent will be employed."