

UNITY OF THE CHURCH.

The Sermon of Rev. Fr. Kelly at the Public Session of the Synod of the Diocese of Kingston.

A DISCOURSE UPON THE CHURCH—ITS DISCIPLINE AND LAW—IMPORTANCE AND NECESSITY OF UNITY.

"The beginning of wisdom is the most true desire of discipline. And the care of discipline is love; and love is the keeping of her laws; and the keeping of her laws is the firm foundation of incorruption. And incorruption bringeth near to God. Therefore the desire of wisdom bringeth to the everlasting kingdom."

There is a certain appropriateness in the application of these words to the circumstances of this solemn gathering; for they set forth the characteristics of that divine attribute of wisdom which always inspires and beautifies the life and progressive action of the Church of God. Being fully endowed with the Wisdom Incarnate, as the very principle of her being, according to the promise and guarantee of Jesus Christ, her Divine founder, the Catholic Church has necessarily ingrained in her life the qualities of wisdom here enumerated, and throughout the long course of her glorious career she beholds their constant application in the gradual formation and development of her magnificent system. Constituted by God Himself as a kingdom, according to the order and outward figure indeed of earthly kingdoms, having within it the while the germs of undecaying life, the Catholic Church presents to the world a system of law and government and policy, which challenges the admiration of men and the defiance of that inexorable decree of universal dissolution whereby is blighted every work of man. Whence in the beautiful system of the Church we contemplate a structure compact and wondrous, whose elements although human only, yet nevertheless outlast the fatal destiny of human things, and we discover that she rests her incorruption upon that sacred discipline which scripture here maketh the "beginning of wisdom." In another passage of inspiration the "fear of the Lord" is named the "beginning of wisdom." Both, however, terminate alike in the keeping of the law. "To fear God and keep his commandments this is all man." Man's whole office and duty are summarized in this brief utterance of the wise man—to cherish a holy fear and love, which are the foundation of wisdom herself, and whereby wisdom bringeth to the everlasting kingdom. We observe, further, that the economy of the Church's action subjects the practical use of these great principles of organization to a gradual process of development, whereby the circumstances of time and place are duly considered, and regulations fitted proportionately with every recent advancement of the Church, so as to have each new section of the vineyard of God brought in the beginning under an incomplete and temporary order, then, as it extends and acquires weight sufficient to act upon the world, a succession of easy stages leads to a fuller and more definite plan, until at length a discipline, complete and perfect, is attained and established. Every work of God proceeds similarly; it is distinctively therefore the work of the Divine hand, for it is of the essence of God's unity to imprint upon His works the same lines of order and law, so wonderfully uniting in His own infinite Being those transcendent attributes of His, which seem to our narrow vision incompatible one with another. God is infinite justice, infinite mercy, infinite power, infinite love, infinite activity, as infinite in each attribute as He is none but He. Yet His being is the most utterly simple of all possible unities. Whence an order, incomprehensibly and unspeakably perfect, is essential in God's nature, and is ever shed from Him, like light upon His own works. Thus, there is a splendid reflection of the omnipotent power, infinite love, producing sacred glory and beauty of the order of His eternal law. Is it not an occupation worthy of the immortal mind of man to listen evermore to the harmony whereby the hierarchy of the stars above unceasingly celebrate, with magnificent accord, the high festival of their Creator's will? Oh, the sublime grandeur of that starry world, effulgent with the brightness of the smile of God's complacency! How it reveals in the gladsome keeping of His hallowed law! Hear the majestic palmy of the spheres of heaven, hymning divinest melody, and it will whisper to your silent soul the awful music of our Creator's name! Descend, in the scale of creation, down to the molecules, the minute particles which compose matter, and again you behold the image of the Eternal; for, the veriest atom in creation is the product of God's will, and as compliantly obeys the law of its Creator as the highest and brightest of those mighty spheres whirling through the pathless regions of space. Limitable, and like them, it too proclaims Jehovah's name! Thus, law and order, the result of love, producing sacred harmonious unity everywhere, are those lineaments of the face of God reflected from His works. But of all the works which came forth from God's creative hand, none exhibits an order so concordant with the order and beauty of His own being, as that work which he came on earth to found and establish. Designed from eternity, foreshadowed and foretold by type and prophecy in the gorgeous imagery of the inspired word, the Church was set up by God first, indeed, with an exceptional and temporary order guiding its immortal destinies; the Twelve held universal jurisdiction in the church under the supremacy of St. Peter. But when the last of the Apostles passed from earth to heaven the perfect divine plan, formed from the beginning, came into play, and the universal jurisdiction was concentrated upon the heaven-made rock, according to the idea of its organization, imparted to the Apostles on the day of Pentecost, and the Church thence began gradually to unfold its symmetrical design,

beautiful in its accurate proportions, solidifying its majestic framework into a unity in the likeness of the unity of God:—"And not for them only do I pray," Christ says to His Father on the night before His death, "but for them also, who, through their word, shall believe in Me, that they may all be one, as thou, Father, in Me and I in Thee." . . . And the glory which thou hast given Me I have given to them, that they may be one, as We also are one."—(St. John xvi., 26, 27.) Behold the divine archetype of the Church's harmony, of the Church's unity! It must be cast in the mould of that sublime unity a primary law of the being of God, so absolutely elementary of the divine essence as to withstand undisturbed that other law of the Divine Being, the Trinity of Persons. Oh! the unutterable and infinite and profound stillness embodied in the Everlasting Three, begotten of the sovereign law of the essential unity of their nature! O, my Lord, Rev. Father, and beloved brethren, it behooveth us all to think upon the eternal foundations whereon rests the order of the Church. From that same unbeginning source springs, necessarily too, the oneness of the Church of God; and we be to the temerarious man who would dare disturb the holy stillness of the Church's peace by the dissonant voice of sinful passion, rudely subverting her Godlike unity.

This grand principle of the Church's unity is upheld continuously by God Himself, acting always upon the Church through the Bishops, especially through the supreme authority of the Church's visible head, maintaining and preserving the Church by His own omnipotent power, manifesting His law in His will. It must be borne well in mind that God acts effectively upon the whole Church, not upon the Bishops only but upon the body of the faithful also, moving them to accept obediently the teaching of their divinely constituted pastors. The Church's law will, then, never be a barren law; it will always and necessarily produce the blessed and gentle fruit of beautiful allegiance, which, as is evident from this brief statement of her constitution, is an outcome of the personal action of the Holy Ghost upon the Church. Wherefore God, by establishing this reciprocal relation, bestowing the power of sovereignty and government upon the bishops and upon the faithful, weaves around the hearts of all a golden chain of mutual dependence, gathering all within the range of her laws by the well-proportioned subordination of her component parts, thus strengthening the whole fabric of the Church, pastors and people, sheep and shepherd, upon a basis of unity God-like and wondrous.

Keeping before our minds this divine plan of the Church in which she receives the help of God in their government and legislation, and the people are aided likewise by grace faithfully and cheerfully to give obedience, correspondingly; this is the subordination which constitutes her in fact a faithful copy of God in that order and unity essential in Him: from the eternal thought of God the Church comes forth supremely beautiful, moulded into a oneness, a very counter, part of Himself; and, at the same time, keeping in view also the enormity of outraging God in the high majesty of this grandest of his attributes, we get some plainer notion of the malice of rending the Church's unity; we conceive more clearly the magnitude and the sacrilege of the sin of heresy. No wonder the Church abhors heresy as the deadliest offence against the Almighty. Remember the first heresy—the treason of Lucifer, whom the prince of the hosts of Heaven, Alas! think of the great angel-chief warring with the Infinite, resisting the harmony of the august Trinity by refusing homage to the eternal co-equal Son of the most high God. Who can think without dread of that infinite rebellion, the apostasy primal, bred of pride within the breast of the most beautiful and most powerful of the angelic hierarchy! Even yet that elder strife, more aged than time, works ruin in the creation of God, marring the harmony of God's divinest work—His Church. Because he who disturbs the unity of the Church serves the cause of Satan, continues his undying hate, is the instrument of Satan and aids in the malignity of Satan's sin, striving to outcast from the mind of God the grand conception of His everlasting Church, striving to falsify the word of truth eternal whereby that work is destined to withstand forever despite every power put forth by the common foe of man and man's Creator. With this idea of the heinous guilt of wrecking the order and unity of the Church well defined and outlined upon our minds we can more correctly and more fully estimate the immense value, the supreme importance, of upholding and maintaining every element of unity in the Church.

Now, discipline is an important element of unity and enters primarily into the idea of unity and is declared by our text to be the beginning of that wisdom which, as we saw, is the very vital force of the Church herself. I have gradually, and let me hope, easily led your thoughts to this point, because the purpose of our present solemn convocation is mainly directed to make stable this guardian of the Church's unity by the authoritative promulgation of certain laws conservative of this primary principle of unity. In every grade and class of men in society, whether of politics or science, or art, each has its own special discipline designed to secure in efficiency and permanency its own respective order. In the science of war, for example, there is military discipline or naval discipline without which the power of armies would be well nigh futile; in medical science there is medical discipline; among lawyers there is legal discipline. We speak, too, of the discipline of a school, or college, or prison. It is the rule of conduct required in every community of men according to the condition of the existence of each and adapted to the preservation and perpetuity of each. In the matter before us discipline is the training of the soul according to God's ways; it is the rule of conduct required by the law of God binding us all together in charity, by bonds of external form which have power from God to reach the soul. With us, therefore, discipline is not only important and necessary, it is, furthermore, a thing sacred and spiritual and holy, directed to the formation of a habit of the soul which imparts to the soul a

facility of movement and impulse upon the lines of regularity and order established by God for the preservation of His Church. The pious practices of the Church and her ritual, her sacraments and prayers and sacrifice these are the divinely-sanctioned custodians of discipline firmly knitting all the members together with a holy bond which is the participation of the same grace, the fruit of the Redeemer's blood springing from God's boundless love for men. Hence it is said the care of discipline is love. From the profound and infinite depths of the love of God comes those holy duties which preserve and strengthen the law discipline. Discipline, therefore, binds the members of the Church together by the observance of the same holy duties. These duties are made known to us by the common practice of the faithful all over the wide earth. It is the pervading atmosphere of Catholic life everywhere and at all times. And this practice is corrected and limited, and its meaning defined by laws issued from the Church in Councils and Synods, and otherwise, most carefully devised under the invocation of God in accordance with the circumstances of the Church's advancement and consequent with the universal tradition of the Church from the beginning. The meetings of Bishops in Council, with prayer, in which the people devoutly join, petitioning the Divine Spirit of wisdom for guidance and enlightenment, are always designed for this end. And down through the ages of the Church's life, such has been her unvarying practice. Whilst her limits constantly widen and embrace new regions and races, the exceeding beauty of her order and law are extended likewise, and grow with her growth, so that however remote the Catholic may be from the central power of his Church he can always feel the pulse of her heart, through that wondrously balanced and divinely-ordered hierarchy and be enabled consequently to share in the life which God wills should animate His own Church. Thus the Church's practices of Catholic life, in other words that which forms her outward conduct before the world, her disciplinary rules, are one everywhere, although they may not be in full perfection here or there for the reason that she has not yet sufficiently grown in particular places. Wherefore it becomes necessary here to remind you of what I have already mentioned, viz., that this discipline, so vital a condition of unity, and everything which is implied in discipline of form and subordination is subject in its exercise, to a law of gradual development proportionately with the continual growth of the Church. Events of late occurrence amongst us illustrate this sufficiently and in a measure explain the object of this Synod.

Within the memory of living persons Kingston was the sole Episcopal See in Upper Canada. According as the population multiplied and settled in the country, the extent of territory became too large for proper supervision by one Bishop. Wherefore new dioceses were, from time to time, created. Last year the See of Peterboro was formed, which gives us now five Bishops where before there was only one. Not many years ago the whole of Canada West was attached to the Ecclesiastical Province of Quebec. This, too, has been recently changed. Ontario, so widely differing from Quebec in language and race, presented special difficulties, in being governed from the Lower Province; besides the territorial vastness, and the vastness of the administration from Quebec ambrosious and difficult, was, by the authority of the Holy See, erected into a new Ecclesiastical Province and the Bishop of Toronto raised to the Archiepiscopal dignity. Thus, by prudent sub-division, the power of government is better felt and more efficiently exercised, disciplinary laws more suitable, applied to special circumstances, and the unity of the Church organization more strongly set for the grand edifice of Catholic faith.

As soon as possible the new Province entered upon the work of its organization. In the year 1875, the first formal assembly of the Toronto Province was convened for the making of such laws and regulations as would best suit the new order of things, to bring it into more concord with the Church of God and such as would accord also more fully with the special conditions of Ontario. The laws framed by the Fathers of that first Provincial Synod have lately received the sanction of the Holy See, the centre of Catholic Unity; but inasmuch as, according to the rule of the Church, such laws have no force in any diocese of the Province until they are formally promulgated by the Bishop of that diocese a principal cause of our Synod is to satisfy this requirement of ecclesiastical law.

How grave a matter, therefore, occupies us to-day, the authoritative promulgation, by the legislative power divinely vested in the Bishop, of the decrees of this Provincial Synod, sealed, as they are, with the sacred approbation of the Vicar of Jesus Christ, and for the great purpose of bringing us into more intimate union with God and His Holy Church; to imbue our souls more and more abundantly with the essential principle of unity. Herein we are made participants in one of those historical acts which live forever, whereby the Church, in virtue of her divine constitution, advances more immediately to us the divine principle of her life and we become more firmly fixed upon her everlasting foundations. O! truly from the same beginning as wisdom does the Church's organization come forth! Discipline, which to-day we establish in salutary law, cements in harmonious subordination the hierarchy of the Church in this Province, and out of it grows, as a graceful, well-proportioned tree, God's glorious Church, beautiful, majestic and eternal, energized and immortalized by the breath of the wisdom of God.

To yet more strongly impress us with the significance of this proceeding behold with what imposing ceremonial the Church surrounds her action to-day. This gathering is a plenary council of the Province, and as such it is the representative of the whole of the Province. The Bishop presides, clad in the full robes of his high office, the representative to this diocese of Jesus Christ in the plenitude of His priesthood with power from the Holy Ghost to rule and govern this

Church purchased with the Redeemer's blood. The priests surround the episcopal throne, clothed with the stole of priesthood, who represent the bishop in the various missions of the diocese, and tend the flocks assigned to them in his name and by his authority. The faithful people are assembled likewise in the presence of Jesus Christ, and all, under the invocation of the one Holy Spirit, upon whose inspiration, guaranteed by our Divine Lord, all alike rely for wisdom to guide the shepherds of the fold of Christ, that they may rule in the Spirit of Christ, with the solicitude of Christ, and for the greater glory of Christ. All "ranks and orders of the elect household" (Newman) are gathered together to-day, forming an image of the universal Church, exhibiting to the changing world a notable example of its never-changing unity—the veritable reflection of the unity subsisting in the Godhead, to legislate for this diocese by Divine right and with Divine wisdom. The decrees which are to be promulgated, and henceforth to bind our consciences as laws in this diocese and throughout the Province chiefly regard clerical order and discipline, ultimately however they are intended for your benefit and the good of souls. In testimony of the spirit which this legislation breathes let me read for you one of the decrees. Time would not permit me to quote many. One will suffice, I think, for our present purpose. The 6th Decree of the Provincial Synod, relative to the duty of the preaching of the Word of God, runs as follows:

"The Fathers of the Council, being mindful of the commission of our Saviour Jesus Christ, which saith: 'Going therefore teach all nations.' (Matt. xxviii. 19) and again, 'Preach the gospel to every creature.' (St. Mark, xvi. 15) most earnestly admonish all priests having the care of souls:

(1.) To study with all counsel, application, industry and diligence to propagate the gospel of God, so that they may lead men to the knowledge and love of God. Let priests, therefore, remember the mandate of the Council of Trent, wherein it is ordained that all parochial clergy, or others having the care of souls, must, unless they be lawfully hindered, either personally, or by proxy, or through other priests fitted for this duty, feed the flocks entrusted to them at least on Sundays and solemn festivals with the salutary word of God.

(2.) In order to preserve to the priestly state its own dignity and honor, the Fathers prohibit priests, while preaching, or by occasion of a sermon, or any other protest from dealing too frequently and importunately from the pulpit or altar, with their duties, offerings, sermons, Sunday collections and other money matters.

(3.) In censuring vice, grave and serious language must be used, but nevertheless none of the congregation is to be reprehended by name or by any insidious circumlocution is any one to be so noted and marked as that the person so alluded to might be easily known by all.

The reading of that one law will be enough to show you the interest which they all display for the souls of the people, evidencing luminously how the Church's beneficent laws are all set in the one glided type minted of the precious blood of our Redeemer, manifesting nothing but His sweet spirit and His consuming zeal for the souls so dearly prized by Him, and His almighty power, with which He sustains the world, on the night before it was broken in His death agony—"That we all may be one, as they are one, the Father and the Word and the Spirit—one indivisible, unbegun and everlasting Unity."

It is imperatively incumbent upon us, My Lord, Rev. Fathers, and Brethren, to uphold strenuously these duties in which holy discipline is treasured; and to inviolably keep those laws, framed in mercy, for the benefit of our immortal souls, because these are the foundations of the Church's unity and the basis of her indefectible life. "The keeping of her laws is the firm foundation of incorruption. And incorruption bringeth near to God. Therefore, the desire of wisdom bringeth to the everlasting kingdom." It has been abundantly evident from the course of our thoughts, that the unity of the Church is the very principle of her likeness with God; and in this she bears the general outlines of all God's works, only her degree of similitude with God is more sublime and perfect. If the material world, by its necessary fulfilment of the law of its creation, eloquently speaks to the human heart of the great God whose sovereign will it so dutifully obeys, how much grander is the reverence paid to the Creator by the intelligent obedience of the Church's homage, where, in every soul shares with an accord the result of the determination of each one's free will, acted upon by grace, producing a more beautiful and delightful, because freer homage not blindly but with light and knowledge adoring God's will in cheerful and generous submission to His All-wise and All-merciful Father. And this is the unity, harmonious and divine, which is the root of the Church's incorruption.

Wherefore as it is our glory and our privilege to be a part of this everlasting Church, so let our care be to maintain, as far as in us lies, the majestic peace and harmony of the Church by our scrupulous attention to her order and discipline and law of the Church. May God preserve any soul here present from the disastrous ruin of the heretic's sin, from sharing the high treason of Lucifer, and alas! of many of our own race, who, giving ear to the voice of pride and passion ever speaking within the chambers of the human heart, and resisting saving unity, have been cast off from the bosom of the Church as unworthy children, not to be nursed in immortal strength here and be brought afterwards to the everlasting kingdom. No! as vapors rather, who suck her life-blood, she has thrown them off and they have incurred the curse and the anathema of the God of heaven. It was thus ever in the history of the Church. From time to time heretics rose to rend her peace and unity, to rob her fold of the loved ones of Jesus, saving truth was shamelessly assailed by them; but the Church convoked her pastors in Ecumenical Council and their united voice, ever joined with the petitions of the faithful, brought down God's blessing and His grace and then the silver notes of truth proclaimed the Church's doctrine, and error was silenced. Even as we proceed now in organization, the same were the steps of the Church throughout her career to

establish herself in order and discipline among the nations, and when attacked to declare the truth of faith and put down falsehood with its evil progeny, heresy accused! Ever the same, unchangeable as God, growing nevertheless as God wills in age and grace and wisdom, like unto the beautifully progressive life of the Divine Infant, who, although God of God and begotten of the Father from eternity, yet manifested Himself, not all at once, but according to a law which, by a certain congruity, was a part of the mystery of the incarnation!

Such is our Church, such is our faith, such is God. One in government, one in discipline, one in worship! Such is the God who made the Church, the same who rules the universe, whose glory is told with the beat-roll of the stars, the Golden Rosary of heaven. Amid the changes and the chances of ever-flowing time men look with wonder upon one creation which knows neither decay nor shadow of change. It is the Church of Rome, founded by Christ upon the living rock of Peter's faith, and ruled and governed by the successor of Peter in Peter's See—the City of Rome. Be it that Church out-braving the resistless law of the ruin of time, battling with the seething and restless ocean of human passion, the admiration of worldly men, who, in their human sickly creations can never rival the perpetual vigor of her God-given constitution. What a grace has God vouchsafed us, to be born within the bosom of that one true Church, outside which there is no salvation; to be follied by the only appointed shepherd of Jesus Christ, the Pope of Rome!

O grand old Church of Rome, living, beating heart of the Church of God! centre of Catholic faith and unity, vigorous in every venerable age, laden with the treasures of a hallowed history, precious as gold to the world is the beautiful legend of thy life! ruled over by Pontiffs, whose lineage is of such noble antiquity! The most ancient dynasty is of yesterday compared with the line of white haired rulers, who reigned in the Church of God, enthroned in the See of Rome. They are as a golden chain, linking together all the memories of the past, stretching back through the vista of ages to the first days, when the martyred fisherman shed his blood under the tyrant of Imperial Rome! Age after age has come and gone, and the wreckage of dead generations are strewn upon the shore of the river of time, and yet the chair of Peter stands firm, and the Church of God lived on and flourished. She saw the age of persecution. She saw the shattered Roman Empire fall in ruins around her. She consecrated the new Empire in the person of Constantine; and this too she outlived. Then came the long feudal age, the central figure of which is the Pope-King, who from Rome guided and regulated the affairs of Europe. But the proud feudal princes of the Middle Ages are gone, and the Pope-King, too, has faded. The Patriarch of Rome yet lives. Then came the growth of larger kingdoms, whose beginning the Church witnessed and their decline and downfall. And now the Pope, Leo XIII., the infallible teacher of the Church, whose aged lips inviolably guard the inestimable deposit of the truth of God, looks out upon the nations, calmly and secretly, as powerful as ever—so strong (although apparently weak) that he may defy and despise the immense armaments of Europe. O Great Church of Rome, single shrine of the revelation of God through Christ, whose foundations are solid, stable and immutable are those eternal beginnings of wisdom which are thrown in the highest with the Everlasting! not of earth art thou! since all things earthly, even man himself, the lord of earth, are doomed with the primal curse of disease and death! No germ of dissolution is within Thee! Thou wilt live till time will cease! Thou wilt live till the death agony of time convulse creation and the call of the great God summon all to judgment! Thou wilt live on even in eternity, where the Church triumphant, one in heaven as it had been one on earth will forever sing the praise of its maker, who is Christ, the Son of the Living God. Amen.

CATHOLIC NOTES.

Rev. P. P. Cooney, C. S. C., has been made president of the new college recently erected in Texas by the Order of the Holy Cross, Notre Dame, Ind. The government of Texas donated a large tract of fine land to the Order on condition that they erect thereon a college, which has been done—Freeman's Journal.

"Le Canadien" of Quebec says that all the Cures of the Ecclesiastical Province have received instructions to furnish returns showing the number of Catholics in their respective parishes who, to the knowledge of the Cures, are members of Masonic lodges, and adds exaggerations have occurred in speaking of the matter. The returns will put an end to them.

L'Evenement, of Quebec says: The Archbishop of Quebec will leave on Saturday, 6th inst., for Cape St. Ignace, where he will administer the Sacrament of Confirmation. On the following Tuesday he will give confirmation at St. Thomas, and on Thursday will preside at the golden jubilee of the Rev. Father Hebert, Cure of Kamouraska.

On Sunday, 30th Sept., took place one of the last pilgrimages of the season to the shrine of St. Anne de Beaupre, below Quebec. The occasion was celebrated by a grand musical service, Mozart's twelfth mass being sung by an efficient choir and volunteers from the compositions of Rossini, Mercadante and Lamberti were also sung by accomplished vocalists.

Dr. James A. Sewell, one of the oldest medical practitioners in the city of Quebec and Dean of the Faculty of Medicine in Laval University, died on the 2nd inst. The venerable gentleman was a prominent member of the Church of England. His demise was regretted by a large number of friends, irrespective of creed or nationality.

A notable conversion to the Catholic faith took place in Cleveland, Ohio, recently. Dr. J. A. Vance, Professor of Surgery in the medical department of the Wooster University, and a prominent local physician, has been baptized and received into the Catholic Church. He was originally a Presbyterian and latterly an Episcopalian. He was like many

others; he could find rest nowhere outside the true haven of salvation. The circumstance has created considerable sensation in Protestant circles. Our separated brethren need not be surprised or distressed. Such things are happening nearly every day. The Catholic Church does not run after its converts. They must come to her fully, freely and voluntarily, giving their allegiance and service to the only saving and protecting faith.—Albany Catholic Telegraph.

St. Joseph's Passionist Monastery, three miles west of Baltimore, was burned on the night of the 5th inst. A church adjoining in process of construction, was also considerably damaged. The loss is from \$75,000 to \$100,000, partially insured. None of the inmates were injured, all having ample time to make their escape.

All Catholics who visit to Europe from America, if they pay a good more than a day or two to Paris, are sure to hear of the Passionist Fathers and their little church in the Avenue Hoche, but we doubt if they, or indeed any but a few, are aware of the good work that the Passionists are quietly enabled to do among the non-Catholic English speaking people, who come to them for advice. The reception of Mr. Thayer into the Church by them the other day has been the subject of special discussion, he being—as the new Paris English daily paper has it—a sort of American Lohr; but there has been a stream of conversions for a long time in Paris, embracing many grades of wealth downwards, and where the prospect held out after the change has been rather that of Lazarus than that of Dives.

A railroad man from Central Pennsylvania tells us a touching incident of the fervent faith of a colony of Catholic Hungarians who are laboring in one of the new roads in that section. The Feast of the Assumption—a red-letter day in the far-off Fatherland—found them remote from church and priest. But they kept it sacred, nevertheless, abstaining from work, though they could ill afford the consequent loss of a day's wages, and over an evergreen arch erected in front of their rude shanty on the eve of the feast, raised a picture of the Holy Mother of God, making the strange land reach echo the while with the songs of Sion. Hardy cross bearers, like these, do full as much as learned writer or zealous missionary to lay the foundations of the Church broad and deep wherever their lot is cast.—Buffalo Union and Times.

In the Central Catholic Advocate is an interesting sketch of the Passionists, one of whose establishments at Baltimore, Md., has just been destroyed by fire. "In 1871, the Fathers again laid the foundations of another monastery. It is on Mount Adams, Cincinnati. Here they have charge of the church known as the Immaculate. Some may, perhaps, remember an address delivered in 1843, by John Quincy Adams, of Mass., at the laying of the corner-stone of the Cincinnati Observatory. In that address the 'old man eloquent,' expressed his hope that the Cross should never loom on those heights. He said that the observatory on those heights should never be obscured by the dark shadows of superstition and intolerance symbolized by the Popish Cross. Poor old man! And that observatory is now the property of the Passionist Fathers of the Cross; it is surmounted by the cross, and is the home of those whose badge of honor is the Cross."

BROCKVILLE.

Recently a Peter's Pence Collection was taken up in Brockville at which the magnificent sum of \$390.00 was subscribed. The liberality of the offering towards supporting our Holy Father, from a town such as Brockville, and where the Catholic people are not numerous, speaks volumes for the warmth of the faith of the people who are under the spiritual guidance of the Cross; it is surmounted by the cross, and is the home of those whose badge of honor is the Cross."

LETTER FROM THE ARCHBISHOP OF TUAM.

Editor Catholic Record.
DEAR SIR.—I have been favoured by the most Rev. Dr. McEvilly Archbishop of Tuam, with the following letter to the Hon. John Kelly, thanking him for the great services he has rendered to Sister Mary Francis Clare.
203 E. Broadway, Yours faithfully,
JAMES ROGERS.
TUAM, Sep. 8th, 1883.

MY DEAR SIR.—It has been suggested to me I should hardly have waited for any suggestion on the subject to write to you expressing my deep sense of gratitude, which I now feel much pleasure in doing, for your invaluable assistance in promoting the good work inaugurated by Mother Francis Clare Cusack at Knock, in this diocese of Tuam. Your powerful eloquence and all pervading influence have not been employed in vain in this matter. If rumor speaks truly, any work which the Hon. John Kelly takes an interest in is sure to succeed in the great country of which he is so distinguished a citizen. I fervently pray that the giver of every good gift may bless you and your family, together with your influential assistants of the city of New York, who are sure to lend a helping hand in all matters affecting the welfare of our afflicted country. Sister Mary Francis Clare has in view, by promoting industrial occupation at home, to save our young people from the sad necessity of leaving their native land. Our people have plenty of land and to spare in what are called congested districts at home, whereon to subsist in abundance if properly distributed. It is, therefore, but the refinement of gratuitous cruelty to leave them no alternative but the emigrant ship or the hated workhouse.

But the unalterable decree has gone forth as if to show there is "nothing new under the sun," that the old Roman policy in regard to the Island of Sicily is, after thousands of years, to be seen reproduced in regard to unhappy Ireland, destined only to be the fruitful field of stocks and herds.

Once more thanking you, and praying God to bless you and your friends, I have the honour to be, your faithful servant,
+ JOHN McEVILLY,
Archbishop of Tuam.
To the Hon. JOHN KELLY.