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"CHRISTIANUS MIHI NOMEN EST, CATEOLIGUS VERO COGNOMEN."-"CHRISTIAN IS MY MAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL 7.

FOR THE WEEK ENDING SATURDAY, NOV. 15, 1884.

NO. 318

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished gar-ments than any Western House.

N. Wilson & Co.,

Irish Ecclesiastical Monthly.

LITURGY.

The Approbation of Litanies. Authoritative Interpretation of the Monitum of the Congregation of Rites, 1880.

of the Congregation of Rites, 1880.

Some time since we published a document issued by the Sacred Congregation of Rites on the 16th of June, 1880, in which the Bishops are reminded, first, that the only Litanies approved by the Holy See, besides those contained in the Liturgical books, are the Litanies of the Sacred Name of Jesus and the Blessed Virgin; secondly, that it is their duty to forbid any Litany not approved by the Holy See to be publicly recited; and, thirdly, that they ought to be on their guard against giving their imprimater to books of devotion which contain Litanies not approved by the Holy See. For the convenience of reference we give again the text of this document: the text of this document:

the text of this document:

MONITUM EX S. CONGREATIUNE RITUUM.

Etsi praeter Litanias SS. Nominis
Jesu, Beatae Mariae Virginis Lauretanas
nuncupatas, et sanctorum quae in libris
liturgicis habentur, mulae aliae a Sancta
sede approbatae fuerint, quadam tamen
typis passim evulgantur, quae in honorum alicujus sancti vel mysterii fidelibus recitandae proponuntur, atque in
libris praesertim pietatis vulgo de desotion
continentur, nonnunquam etiam auctoritatis ecclesiasticae sanctione munitis.
Hinc Sacra Rituum Congregatio sui Hinc Sacra Rituum Congregatio sui muneris esse duxit Rmos. Locorum Ordinarios admonere, ne sinant Litanias publice recitari nisi praedictas, vel alias si quae a S. Rom. Univ. Inquisianas si quae a S. Rom. Om. Thiquist tione recognitae et approbatae fuerint; ac simul caveant suam approbationem pro impressione subnectere ils libris in quibus Litaniae inveniuntur apostolica sanctione carentes. 16 Junii 1880.

sanctione carentes. 16 Junii 1880.

This Monitum gave rise to much discussion and controversy. For it seemed to take from the Bishops the power, which the Congregations of the Council and Index expressly stated as late as the year 1860 to be vested in them, of revising and approving for publication books of devotion in which Litanies which had not received the approbation of the Holy See, as they were intended only for private recitation, were printed. No document could be more clearly worded than this decree of 1860:

"Proposito in S. Indicis Congregatione dubio: Quid censendum sit de libris precum variarum, in quibus praeter

precum variarum, in quibus praeter Litanias majores et Lauretanas, ut vocant, alia continentur si decretorum generalium Apostolicae Sedis hactenus vetitae ac nihilominus diuturno jam pridem usu in plerisque catholici orbis

regionibus receptae?

"Responsum fuit:

"Provisum super decreto supremae
Congregationis S. Officii, feria IV. die 18

Ongregations S. Office, 1812 V. die 18
Ap. cujus haec verba:
"Litaniae omnes, praeter antiquissimas et communes quae in Breviariis Missalibus, Pontificalibus, et Ritualibus continentur, et praeter Litanias de Beata Virentur, et praeter Litanias de Beat entur, et praeter Litanias de Deata Vir-gine quae in sacra aede Lauretana decantari solent, non edantur sine revi-sione et approbatione Ordinarii nec publice in Ecclesiis, publicis oratoriis, et pro-cessionibus recitentur absque licentia et approbatione Sacrorum Rituum Congregationis. S. Cong. Indicis, Ap. 1860."

Again various interpretations were given in many ecclesiastical periodicals and reviews of what was meant in the Monitum by public recital (publice re-citari). Some understood the Monitum citari). Some understood the Monitum to forbid the use of any Litany, except those approved by the Holy See, in any assembly where a number of persons had come together for prayer in common. Others, relying on the decree of 1860, confined this restriction to assemblies that met in churches and public orstories for prayer. This interpretasemblies that met in churches and public oratories for prayer. This interpretation would allow the use of other Litanies, such as those of the Sacred Heart, St. Joseph, St. Aloysius, when approved by the Bishop, at family prayer, but would forbid them at Confraternity or Sodality meetings assembled in the church for special devotion. Others, finally, understood the public recitation to apply only to churches and public oratories when a priest assists in recutation to apply only to churches and public oratories when a priest assists in his official capacity, and, being suitably vested, celebrates a function recognised by the Church as a prayer offered in her name and for the faithful generally.

To put an end to this uncertainty in a matter of such practical importance the

To put an end to this uncertainty in a matter of such practical importance, the Bishop of Strasburg applied to the Congregation for an authoritative interpretation of the Monitum. He received the following very satisfactory reply:

S. R. C. resp. "Monitum de quo agitur respicere Litanias in Liturgicis et publicis functionibus recitandos: posse vero, imo teneri Ordinarios alias seu novas Litanias examinare, et quatenus

vero, imo teneri Ordinarios anas seu novas Litanias examinare, et, quatenus expedire putent, adprobare at non nisi pro privata et extraliturgica recitatione. 29 Oct. 1882.''

By this reply all controversy is set at rest. In the first place, the Congregation of Rites reaffirms the decision of the Congregation of the Council as to the power of the Bishop to examine and approve Litanies which are intended only for private and extra-Liturgical use,

and declares it to be the duty of the Bishop to exercise this supervision before he allows a new Litany to be reprinted. Secondly, it is now certain that the approbation of the Congregation of Rites is necessary for those Litanies only which are recited in liturgical and public functions. Now by a liturgical function is meant one of those forms of prayer which the Church recognizes as offered in her name, and in which, as a consequence, she is represented by her ordained minister acting in his official capacity. Those recognized forms of devotion are those for which the Church legislates in her books on Liturgy, for instance, the Mass, the Office, Processions, Benediction of the Blessed Sacrament, &c. Moreover, the Liturgical function must be public, that is, celebrated in the church or public oratory. and declares it to be the duty of the

oratory.

It follows, then, that we are allowed to recite other Litanies, provided they have the approbation of the Ordinary, at family prayer, at Confraternity devo-tions conducted in the Church, even when a priest presides at them, and at all similar exercises, provided they are not identical with any of the recognized Church functions.

CLEARY TO GRANT.

THE BISHOP'S SECOND SERMON IN REPLY TO THE LEARNED PRINCIPAL—OFF TO BALTIMORE.

BALTIMORE.

Kingston Whig, Nov. 4.

The following is a synopsis of Bishop Cleary's sermon on Sunday evening, being a reply to a sermon preached by Dr. Grant on Sunday week:

Having already examined the "principle, "All power is God's, and all agency is man's," by the light of philosophy and of the Catholic Church's teaching, I now proceed to open the volume of God's Written Word and search out its divine maxims in reference to His dealings Written Word and search out its divine maxims in reference to His dealings with men, whether in the natural or the supernatural order. We shall see that nothing is more distinctly legible upon the sacred page than the falsity of the unhappy antithesis which attributes "all agency" to man, as the counterpart of "all power" from God, for the accomplishment of the Saviour's ends. We shall also see that it is not enough for man to be "linked to God" (as is somewhat ambiguously asserted in the sermon under consideration), man being the "agent," and God "the power," after the mon under consideration), man being the "agent," and God "the power," after the manner of a needy trader "linked" to an accommodating banker. A few selected passages of the sacred text will demonstrate this truth. "The heart of man disposeth his way," says the scriptural proverb, "but God must direct his steps." (16 cap). Wherefore man's counsel and man's agency are wholly insufficient for man's agency are wholly insufficient for his guidance. God's benign providence must take him in hand and

ACTIVELY DIRECT HIS MOVEMENTS; otherwise he is sure to go astray. Oh! how sweet is the assurance given to each of us in the 90th Psalm, recited at evening prayer all over the Catholic world: "Thou shalt not be afraid of the terror of the night, of the arrow that flieth in the day, of the thing that walketh about in the dark, nor the assault of the noon-day demon. For He hath given His angels charge over thee, to keep thee in all thy ways; in their hands they shall bear thee up, lest thou dash thy foot against a stone," Still more explicit and emphatic is the Apostle, St. Paul, in presence of the ACTIVELY DIRECT HIS MOVEMENTS; Apostle, St. Paul, in presence of the assembled sages of the areopagus, proclaiming as indisputable the maxim of philosophy: "God is not far from every one of us; for in Him we have life, and one of us; for in thin we have net, and motion, and being." (Acts, 17 c.) No exposition of this sentence could bring home to the mind more clearly than the Apostle's own pithy words, our absolute dependence on God for existence and conservation and life and vital metion in every intent of time. instant of time

AND IN EVERY AGENCY. To signify to His disciples how vigilant and incessantly active is the Heavenly Father's care of us Jesus Christ points to Father's care of us Jesus Christ points to the ravens fed by Him and to the lilies of the field clothed by Him with glory sur-passing the royal robes of Solomon in all his glory, and to even the worthless spar-row sustained by Him in air until he chooses to withdraw His Omnipotent hand and allow it to fall to the ground; hand and allow it to fall to the ground; and the Saviour's comforting address finishes with the grand pronouncement undreamt of by philosophy, that our Heavenly Father's nursing care of His earthly children surpasses that of a mother for the babe at her breast, and extends even to the numbering of "all the hairs of our head." Surely "all agency" is not man's, even for the care of his body. (Matt., 6c.: Luke. 12c.)

6c.; Luke, 12c.)
And if it be so in the

And if it be so in the
ORDER OF MATURAL LIFE
how much more should we expect the
Scriptures to tell us of our dependence on
Divine Providence, and his unfailing sup-Divine Providence, and his unfailing support and active direction of our supernatural life? For now we are infinitely more precious in the sight of God than the children of Adam. We have been purchased at a great price. In our regenerated life we are made "partakers of the divine nature," as St. Peter writes; we bear the likeness of His only-begotten Son; we are clothed in sanctifying grace, and indued with supernatural habits of virtue proportioned to our high destiny; we are proportioned to our high destiny; we are adopted heirs of God's kingdom, and co-heirs with Christ. And yet the Written Word of God assures us again and again that we are still absolutely insufficient for ourselves to reach our glorious destination; or to perform any supernatural act, or have any salutary wish, or even a thought, that could bring us nearer to heaven; or even to persevere in God's charity by the avoidance of mortal sin and the fulfilment

of the Decalogue. For all these effects we

tial principle of

ALL SUPERNATURAL AGENCY.

"As the branch cannot bear fruit of itself," said Jesus Christ, "unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you are the branches; without me you can do nothing," (John 15th chap.) All our good works, all our "agency" for good, as well as all our "power" to do anything whatever towards heaven, is derived from union with Jesus Christ by charity and the continual infusion of the divine element of grace from Him into our souls. the continual infusion of the divine element of grace from Him into our souls, moving us to good works. His is the "power" and His is the "agency" within us, quickening us to act, helping us in the act, bringing us successfully through difficulty or weariness to the perfection of the work. The same lesson is frequently inculcated by St. Paul representing Jesus Christ as our head, from whom all the members of His mystic body get their share of divine virtue and their motive force in the performance of salutary works. For the sake of perspicuity, I lay down the following propositions, each of which is a defined

is a defined

ARTICLE OF CATHOLIC FAITH,
concerning the practical inability of man,
even though regenerated and indued with
supernatural habits of virtue, to "accomplish Christ's ends" in himself without the
active co-operation of God by occasional
helps of grace for the begianing, the prograss and completion of every salutary
work and for his final perseverance.

1. No supernatural act (that is, an act
conducting to eternal life) can be performed by man, even though he be united to Jesus Christ by charity, unless the
actual aid of God's grace be given him to
begin the good act, and to pursue it, and
to accomplish it. This is what the church
teaches us, not only by the canons of her

begin the good act, and to pursue it, and to accomplish it. This is what the church teaches us, not only by the canons of her councils, but by her liturgical forms of prayer. Thus we frequently throughout each day say, on bended knees, as she directs us, "Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and good work of ours may always begin from Thee, and by Thee be happily ended, through Christ our Lord."

2. God's active co-operation with us, by His holy inspirations and aiding grace; is necessary also for our fulfillment of His commandments, and even for our victory over any grievous temptation.

3. Special help of God is needed for man's perseverance in the union of charity with Jesus Christ.

Those three propositions refer to man's personal sanctification, and his absolute need of God's "agency," as well as of "God's power," to work out his salvation. In those propositions, and throughout my discourse hitherto, I have dealt with the principle, "All power is God's, and all agency is man's." in its general application

ascourse intherto, I have deat with the principle, "All power is God's, and all agency is man's," in its general application to human life, natural and supernatural. Now, as to its particular application to the Apostles and their successors, in the the Apostles and their successors, in the ministry of teaching and converting and cancifying mankind, I further affirm that Jesus Christ, in commissioning the Apostolic Hierarchy to "go and teach all nations, unto the consummation of the world," did not constitute them "allagency" for "the accomplishment of His ends," but only His secondary and coordinate "agency," the principal and adequate agent being Himself, ever with them in word and work, and giving edil. them in word and work, and giving efficiency to their ministry in the conversion

of mankind.

AN EXPLANATION.

We have been unable to procure a report of the Bishop's address in reference to the foregoing doctrines. The sermon was very lengthy, and was heard with earnest attention by the immense congregation that thronged St. Mary's Cathedral on Sunday evening. The Bishop proceeds to-morrow to Baltimore to assist, by special invitation, at the Plenary Council of the Bishops of the States, which will be solemnly opened on Sunday next. We have some hope that before His Lordship resumes, as he promised, the criticism on of mankind. have some hope that before His Lordship resumes, as he promised, the criticism on Principal Grant's reported sermon, he will find it convenient to supply us with a report, more or less extended, of the scriptural argument presented by him to the congregation last Sunday evening.

DEATH OF MISS MARGARET M. COLLISSON.

It is with sincere regret that we announce to-day the death of Miss Margaret M. Collisson, second eldest daughter of Mr. Martin Collisson, which took place at her father's residence in Biddulph on Sunday evening, the 2nd of November, in the nineteenth year of her

age.

The deceased young lady had been ailing for many months, during which time she received all the kind attentions time she received all the kind attentions that fond and loving parents, endearing sisters, as well as most sympathizing neighbors could bestow. She was indeed a universal favorite with both young and old. Tall, fair and handsome, and endowed with all those beautiful virtues of charity, humility and modesty which give a charm to the young Christian maden, she pleased God, and was beloved and loving among sinners. She was translated, she was taken away lest wickedness should alter her understanding, or deceit beguile her soul. Being ing, or deceit beguile her soul. Being perfect in a short space, she fulfilled a long time, (if we may be permitted to use the inspired words of Solomon). During the many months of her painful illness she gave herself entirely to God, approaching frequently the holy sacraments of penance and the Blessed Eucharist, which she received with all that piety and angelic fervor which had been so characteristic of her from her seen carpenters, painters, bricklayers,

have need of the special, active, occasional helps of God's grace, this being the essential principle of

ALL SUPERNATURAL AGENCY.

"As the branch cannot bear fruit of itself," said Jesus Christ, "unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you are the branches; without me you can do nothing." (John 15th chap.) All our good works, all our "agency" for good, as well as all our "apower" to do anything whatever towards heaven, is derived from union with Jesus Christ by charity and the continual infusion of the divine eletherefore the result in the prayers of her mental faculties, joining in the prayers of her parents and friends, she sees the minister of God ooming in the name of the Church to give Her last benediction, the last blessing of God's Church to her loving child whom she has watched during lite. She now commends that child to Jesus, Mary and Joseph. Soon all her harrowing agony and breaking heart are hushed in silence, all is over. She is in the presence of God. May she rest in the presence of God. May she rest in

peace.

Her funeral and interment took place Her funeral and interment took place at St. Patrick's church, Biddulph, in the presence of a large concourse of triends and neighbors, as well as, of many of her relatives from this city, on Tuesday morn-ing, the 4th instant. After mass Father Connolly preached on that beautiful ex-clamation of Solomon in the Book of Wisdom v. 1

Wisdom IV. 1. Wisdom IV. 1.

"O how beautiful is the chaste generation with glory, for the memory thereof is immortal, because it is known both with God and with men." From this text as well as from many others taken from the new Testament and from the writings of the holy fathers he showed that virginal write was the greatest gift writings of the holy fathers he showed that virginal purity was the greatest gift of God to man, while on the part of man it was the greatest and most acceptable sacrifice he could make to his God. From this he pointed out to parents the great treasure that had been entrusted to them in the purity of their children. As to the young lady before him, he said her beautiful, timid, modest eyes, her fine, handsome, honest face told the innate purity of her heart and thereby giving her the right and privilege of the virgins, the Agnes, the Cecilias, and the Catherines, of following the Lamb whithersoever He goeth. "Blessed are the dead who die in the Lord, they shall rest from their labors for their works follow them."

EDUCATIONAL BOOM.

SUCCESSFUL INAUGURAL OF EVENING CLASSES IN ST. PATRICK'S HALL.

According to announcement made in the Free Press, last evening there was a large and enthusiastic gathering at St. Patrick's Hall, Sussex street, for the inaugural of the evening classes, arranged by Prof. MacCabe and his worthy asso-ciates. Sharp at eight o'clock the pro-fessor appeared on the platform, and hav-ing called the attention of those present, he thanked them for the cordial response ne thanked them for the cordial response given to the first call to establish a night school, which was intended purely for their benefit. It was very gratifying to see that the people of Ottawa were wide awake to their best interests. He ex-plained that for this evening the duties would be confined to enrolling the names of those who proposed attending the of those who proposed attending the classes, and in order that the education to be imparted should be placed

lessons should be given on four evenings during each week, from this date for ward until the 3rd of May—six months—

Monday evenings—Grammar and com osition, Prof. J. A. MacCabe.
Wednesday evenings—Arithmetic, J. A McCann.

Thursday evenings-drawing, F. R. Latchford.

Latchford.

Friday evenings—writing and bookkeeping, D. J. D. Sawyer.

In order to be prepared for this work
all that will be required by pupils is a
rough scribbling book, and a lead pencil cost eight cents. There will be no long tedious lesson to study up, in fact no time will be consumed that will in any way detract from the ordinary course of labor

KNOWLEDGE TO BE IMPARTED will be thoroughly practical and com-municated in a short series of pointed yet common-place questions—questions that will elicit quick answers, and thus impart a correct and grammatical style of talking and writing. Now, this looks very simple, so much so, as to almost appear absurd in so much so, as to almost appear absurd in the eyes of some, yet it is just what the people want, and that too upon which they will seize with the avidity of a hungry shark, as has been fully proven by last night's meeting. At the meeting on Wednesday evening, all the requirements for the future studies will be announced, and they will be made just as practical and just as inexpensive as those required for that evening. It must have been very gratifying to the gentlemen who have laid themselves out for the long winter's work, now opening before them, to see work, now opening before them, to see

the hearty

ENTHUSIASTIC RESPONSE
to this their first call. From the outset it was intended that members of the St. Patrick's Literary Association were to have all the benefits of these classes—free —whilst non-members would be taxed one dollar. So enthusiastic was the response, that ninety enrolled their names, and paid the dollar. Here, in this assemblage, for

stonecutters, hackmen and laborers. This meeting tells the story simply, solidly; the people have been aroused—the shot has made an electric hit, and THE VERY BEST RESULTS

has made an electric hit, and
THE VERY BEST RESULTS

are sure to ensue. One great advantage
the pupils at these classes will have is that
of an examination at the close of the term
by the Educational Department of Canada,
and those who are successful will have
a Government Diploma awarled to them,
which in future will be of great value.
From the earnest enthusiasm evinced
last night, it is not unreasonable
to expect that fally two hundred pupils'
names will be down on the roll before a
ortnight passes. This will give the
teachers their hands full, yet to them it
will be a great pleasure, for they have set
their hearts on the work of doing good,
and no matter how heavy the task to
them it will prove a labor of love. A
gentleman who was present, and who
congratulated the young men, who had
thus

SHOWN THEIR GOOD SENSE. shown their good sense, their desire to improve their position in life, added some moral force to the work by announcing that on Wednesday evening he would place in Prof. MacCabe's hand a \$5 gold piece as a prize to be awarded to the most successful pupil at the close of the term. It will not be out of the way for many of our citizens in this same manner, to give a moral sid he this same manner to give a moral aid, be it ever so light, that will be of incalculable value in forwarding this praise-worthy enterprise. Before the meeting dispersed Prof. McCabe announced that, if at all practicable, lessons in elocution would be added to the course.—Ottawa Free Press Nov. 4.

ADDRESS AND PRESENTATION TO REV. FATHER FERON.

Rev. Father Feron having some months ago resigned his charge of the parish of Strathroy, on Wednesday evening last, the eve of his departure, in spite of the inclemency of the weather almost twenty gentlemen from the var-ious townships of the parish waited on him and presented him with the following address :To the Rev. P. H. Feron, Parish Priest of

Strathroy.
BELOVED AND RESPECTED PASTOR: We cannot let the occasion of your de-parture from amongst us pass by, with-out assembling to bid you farewell. That out assembling to bid you farewell. That you are going to leave us is but too true. Our hearts were rent with sorrow when you conveyed to us the sad news that in a few days you would cease to be our parish priest. We are bound to you by the strongest ties that can bind a congregation to a devoted pastor; and, although you may be far away yet food. although you may be far away, yet fond memories of your presence amongst us will ever remain.

You were not long in our midst before we learned to admire the sterling worth of your character, and we echo the senti-ment of our local papers in saying, "the blank left by your absence will be hard

mental in bringing into our midst, has, we know, recalled many a weary wan-derer from the wrecks that lie along the shores of life. This and other evidences of your unabated zeal for the spiritual welfare of your people makes our parting no transitory moment of sorrow and regret, but an event not soon to be for-

We heartily sympathize with you and your esteemed sister in your late afflic tion, but we know that sympathy, even most affectionate and sincere, seems to be a poer recompense for the loss of an admirable young man, who was the joy, pride, and hope of his friends.

In order to give a tangible form to our feelings, we pray you to accept this purse as a small token of our affection,

and we hope that in whatever part of the Master's vineyard you may labor, un-Master's vineyard you may hator, in-bounded success may crown your efforts. We humbly request you to give us your blessing, and to remember us at the holy altar of God, that when the short span of Rfe is measured we may spend eternity in the "house of many, many respiciors."

mansions."

Signed on behalf of the parishioners:

—P. O'Dwyer, P. O'Keefe, Wm. Cain,
Jos. Dubois, Jno. Canley, Strathroy;
James Kealy, Herbert Mee, William
Mee, Jas. Henderson, H. P. McCabe,
Adelaide; Richard Coveney, Thos. Coveney, Dan Harrington, Caradoc; John
Griffith, Metcalf; Thomas Murphy, Ek-

Rev. Father Feron made the following

eply:
My Dear People,-I thank you most sincerely for the kind expressions embodied in your address, and for the

I thank you for the sympathy you ex-

press and have shown in our late affliction. You have truly said that our brother, whom God was pleased to call away, was our pride, our hope and consolation; and, therefore, while resigned to God's holy will, you must not be surprised that his untimely death is a source of discouragement, and great trouble to of discouragement and great trouble to

Once more, dear friends, I thank you

sincerely, and wish you and your families our Lord's choicest blessings.

The gentlemen then partook of the refreshments the pastor had prepared for them, and retired, after a few hours' pleasant conversation.

Loretto Convent-Niagara Falls.

Written ty Marie L. Coon, Hazelton, Pa.] Near Niagara's brink, as the sun doth sink, Casting rays on each fall and grotto, While rainbows gleam o'er its shagreen

While rainbows gleam o'er its shagreen stream,
Like a grey cameo sitteth Loretto.
List: to the Angelus evening bell!
Sink and swell in silvery chimes,
While the roar of the fails a tale doth tell
Of the barbarous red men's times.
A bad Spirit dread presided, they said,
O'er the fails and its dark caves below;
To probliste whom they sacrificed oft,—
In the rapids fair daughters did throw;
Their walls still soar, o'er the wateriall's
roar,

Their walls still soar, o'er the wateriall's roos.

Their spirits their cruel fate telling.
Their spirits their cruel fate telling.
As the sun doth dim on the western rim,
While the chimes of Loretto is swelling.
The red men's sway hath passed away
To the western land of the setting sun,
Yet the Spirit dwells, in his gruesome cells,
And victims distraught doth each year
come.

come,
And they wildly leap to their last long sleep
'Neath Niagara's thunderous knelling,
'Mid rainbows and sprays their requiem While the Angelus bell is swelling.

DEATH OF MR. MICHAEL MURPHY.

It is with regret that the Free Press has to record to-day the death of Mr. Michael Murphy, which sad event occurred at the residence of his son-in-law, Mr. P. Cadigan, of this city, on Thursday morning. Mr. Murphy was an Irishman of culture and prominence, and has been one of Carleton Place's oldest and most respected citizans. He emigrated to Canada in 1837, from Westmeath, fre-land, and settled in Carleton Place, which was then a wilderness. The genwhich was then a wilderness. The generosity and benevolence of this venerable gentleman with the afflicted of all classes, will long be remembered by many in that town, where he has lived for nearly half a century. The late lamented gentleman was magistrate for many years, and discharged the duties devolving upon him with efficiency. The deceased Mr. Murphy was the father of Mr. James L. Murphy, an enterprising merchant of that town. Deceased came to Ottawa a few weeks ago, and complained of feeling unwell at times, but on Thursday morning he breathed his last at the advanced age of 80 years, surrounded by his family, with whom, and his large circle of friends we heartily condole in their bereavement.—Ottawa Free Press, Nov. 7.

BIDDULPH SEPARATE SCHOOL.

The following is Mr. Donovan's report of the standing of the Separate School connected with the Church in Biddulph. As will be observed, the condition of this school reflects the very highest credit on the energetic parish priest, Father Connolly, the devoted teacher, and on the trustees.

The building is reported clean and comfortable, while the school furniture is found to be ample and of excellent quality. The school-yard is large and all essential requisites fairly supplied. The standing of the pupils, as will be noted, is very astisfactory.

standing of the pupils, as will be hoted, is very satisfactory.

Miss Agnes Fackney, teacher,—Reading good, spelling very good, writing very good, grammar good, arithmetic very good, composition good, literature good, geography excellent, history good, Christian doctrine very good, order and discipline excellent, attendance large for the season.

C. Donovan, Inspector.

HYMENIAL.—The marriage of Mr. Thos. Murphy, of Essex, to Miss Johanna Keating, daughter of Thos. Keating, Esq., of Brant county, which took place in the R. C. Church, in this village, on the 28th ult., was a very pleasant and social event. The ceremony was performed by the Rev. P. J. Maddigan, and the edifice was well filled with spectators. The bride was attended to the altar by Miss Hayes, of this village, and Miss Murphy, of Essex. The groomsman was Mr. Wm. Keating, the bride's brother. After the ceremony the newly wedded pair and the guests adjourned to the residence of the bride's adjourned to the residence of the bride's father, where a sumptuous repast was partaken of. The presents were numerous and very valuable. The happy couple left on Friday last for their new home, in Essex, amid the congratulations of their friends.—Grand River Sachem.

We congratulate the happy couple, and wish for them a long life of happiness.—

embodied in your address, and for the embodied in your address, and for the presentation you make me.

I cannot say I am taken by surprise: first, because I heard you were coming to say farewell; and secondly, because I knew your good-will and feeling for me.

I regret leaving you, as the three years I spent amongst you were years of happiness. My only sorrow was that most of you lived so far away I could not see more of you. I regret leaving a see more of you. I regret leaving a see more of you. I regret leaving a see more of the you have the fact that Mr. Buckle's list is one of the largest in Ontario and contains first class city and farm property. No investment is so secure as Real Estate. Some of the "solid men" of this city have made the wealth by judicious land purchases. and paid the dollar. Here, in this assemblage, for over one hundred of our people were present, was all the reward, and even more than had been anticipated by the most sanguine promoters of this scheme. In the crowd, there were men well advanced in years, men in middle life, and then the list graded down to youths of tender age. Here could be seen carpenters, painters, bricklayers, you want to buy or sell to the best advan-tage or negotiate a loan on Real Estate, the London Real Estate Exchange is the place to do your business to the best ad-vantage. Lists sent free on application.