

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 7.

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

NO. 318

CLERICAL.

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Irish Ecclesiastical Monthly.
LITURGY.

The Approbation of Litanies.
Authoritative Interpretation of the Monitum 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 imprimatur 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:

MONITUM EX S. CONGREGATIONE RITUM.
Etsi præter Litanias SS. Nominis Jesu, Beatae Mariæ Virginis Lauretanas nuncupatas, et sanctorum quæ in libris liturgicis habentur, nullas alias a Sancta Sede approbatas fuerint, quædam tamen typis passim evulgantur, quæ in honorum aliorum sanctorum vel mysteriorum recitanda proponuntur, atque in libris præsertim pietatis vulgo de devotione continentur, nonnumquam etiam auctoritate ecclesiasticae sanctione munitis. Hinc Sacra Rituum Congregatio sui muneris esse dixit. Locorum Ordinarios admonere, ne similes Litanias publice recitari nisi prædictas, vel alias si quæ a Rom. Univ. Inquisitione recognoscantur et approbatae fuerint; ac simul caveant suam approbationem pro impressione subnectere in libris in quibus Litanias invenitur apostolicae 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:

"Propositio in S. Indici Congregatione dubio: Quid censendum sit de libris precum variorum, in quibus præter Litanias majores et Lauretanas, ut vocant, alia continentur si decretorum generalium Apostolicæ Sedis hætenus vetitæ ac nihilominus diuturno jam regionibus receptæ?"

"Provisum super decreto supremæ Congregationis S. Officii, feria IV. die 18 Ap. ejus hæc verba: "Litanias omnes, præter antiquissimas et communes quæ in Breviariis Missalibus, Pontificalibus, et Ritualibus continentur, et præter Litanias de Beata Virgine quæ in sacra sede Lauretana decantari solent, non edantur sine revocata approbatione Ordinarii nec publicè in Ecclesiis, publicis oratoriis, et processione recitentur absque licentia et approbatione Sacrorum Rituum Congregationis. S. Cong. Indici, Ap. 1860."

Again various interpretations were given in many ecclesiastical periodicals and reviews of what was meant in the Monitum by public recital (public recitation). 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 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 assisted 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 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 respicitur Litanias in Liturgiis et publicis functionibus recitandas: posse vero, imo teneri Ordinarios alias seu novas Litanias examinare, et, quatenus expedire putent, approbare ac non nisi pro privata et extralituræ 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 recognises as offered in her name, and in which, as a consequence, she is represented by her ordained minister acting in his official capacity. Those recognised 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.

It follows, then, that we are allowed to recite other Litanies, provided they have the approbation of the Ordinary, at family prayer, at Confraternity devotions 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 recognised Church functions.

CLEARY TO GRANT.

THE BISHOP'S SECOND SERMON IN REPLY TO THE LEARNED PRINCIPAL—OFF TO 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 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 actual aid of God's grace 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 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 to human life, natural and supernatural. Now, as to its particular application to the Apostles and their successors in the ministry of teaching and converting and sanctifying 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 "all-agency" for "the accomplishment of His ends," but only His secondary and co-ordinate "agency," the principal and ultimate agent being Himself, ever with 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 proposed to-morrow to Baltimore, 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 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. COLLISON.

It is with sincere regret that we announce to-day the death of Miss Margaret M. Collison, second eldest daughter of Mr. Martin Collison, 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 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 charm to the young Christian maiden, 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 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

earliest years. And now when the appointed hour is come, when time for her shall be no more and while still in the full vigor of her mental faculties, joining in the prayers of her parents and friends, she sees the minister of God coming 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 life. 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 peace.

Her funeral and interment took place at St. Patrick's church, Biddulph, in the presence of a large concourse of friends and neighbors, as well as of many of her relatives from this city, on Tuesday morning, the 4th instant. After mass Father Connolly preached on that beautiful exclamation of Solomon in the Book of 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 virgin 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 entire purity of her heart and thereby giving her the right and privilege of the virgin, the Agnes, the Ceciliæ, and the Catherine, 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."

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 beginning, the progress and completion of every salutary work and for his final perseverance.

1. No supernatural act (that is, an act conducing 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 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."

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KNOWLEDGE TO BE IMPARTED will be thoroughly practical and communicated 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 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 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

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,

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 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 awarded to them, which in future will be of great value. From the earnest enthusiasm evinced last night, it is not unreasonable to expect that fully two hundred pupils' names will be down on the roll before a fortnight 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, 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. McCabe'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 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 various 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 departure from amongst us pass by, without 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 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 sentiment of our local papers in saying, "the blank left by your absence will be hard to fill."

We abhor flattery, and dislike anything that sounds like the same; but we cannot say less and express our sentiments truly, than that you have been our joy and pride, for we know that our joys have been your joys, and our sorrows were also yours.

The mission which you were instrumental in bringing into our midst, has, we know, recalled many a weary wanderer 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 forgotten.

We heartily sympathize with you and your esteemed sister in your late affliction, but we know that sympathy, even most affectionate and sincere, seems to be a poor 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, unbounded success may crown your efforts.

We humbly request you to give us 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 Bishop who was always so kind to me and encouraged every good work I undertook for the benefit of the parish. As you refer to the missions held here the last two years, I most readily admit that, without neglecting the finances of the Church, my whole aim was the spiritual advancement of your souls.

I thank you for the sympathy you express to me.

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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 me.

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 by Marie L. Coon, Hazelton, Pa.]
Near Niagara's brink, as the sun doth sink,
Casting rays on each hill and grove,
While rainbows gleam o'er its shagreened stream,
Like a grey cameo sitteth Loretto,
List! to the Angels evening bell!
And Spirit dress'd in every clime,
While the roar of the falls a tale doth tell
Of the barbarous red men's times,
Yet the Spirit dwells in his crumpled coils,
O'er the falls and its dark caves below,
To prostrate whom they sacrificed on,
To the rapid fair daughters did throw;
Their walls still soar, o'er the waterfalls
Their spirits their cruel fate telling,
As the sun doth dim on the western rim,
For the chains of Loretto is swelling.
The red men's away hath passed away,
To the western land of the setting sun,
Yet the Spirit dwells in his crumpled coils,
And victims distraught doth each year come,
And the worldly leap to their last long sleep
Nash Niagara's thunderous kneeling,
Mid rainbows and sprays their requiem play,
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 citizens. He emigrated to Canada in 1837, from Westmeath, Ireland, and settled in Carleton Place, which 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 married 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 he heartily consoled 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 satisfactory.

Miss Agnes Mackey, 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.

HYMNICAL.—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 groomsmen were 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 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.—Ed.

NEW REAL ESTATE LIST.—Mr. W. D. Buckle, of the London Real Estate Exchange, Albion Buildings, has just issued the London Real Estate Journal, which contains a full list of properties for sale in this city and vicinity. Parties about to invest in Real Estate will please note 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 their wealth by judicious land purchases. Every man should at least try to own his own house and be his own landlord. If you want to buy or sell to the best advantage or negotiate a loan on Real Estate, the London Real Estate Exchange is the place to do your business to the best advantage. Lists sent free on application.