

Future!

B. A. A. AND

down,

front-fearless,

showed fast,

EMERSON."

did run,

to sun,

EMERSON."

light,

light,

buy

EMERSON."

an said,

man's call,

as them all,

EMERSON."

"and rest

"my song," he

EMERSON."

unstaunch,

neche;

own and peasant

EMERSON."

ood night,—

height,

high,

chest crest.

EMERSON."

away,

lashing ray,

ed

throughout the

EMERSON."

owell's "Popular

St. London, Ont.

D STEAMER.

1ST PRIZE MONTREAL

Exhibition, 1884.

WORKING VESSEL.

needed to pro-

LOCKED.

TO BE WITHOUT IT,

and in every county

Send stamp for

INSEY,

St. Montreal.

HOTEL.

CONSULT

when in London

Hotel. Best standing

room first-class—

—

INE BELL FOUNDRY,

celebrated and Best for Churches,

and for all kinds of

castings.

A. Card, Serafini

LAURENTIUS SALVATI, S. R. C.

Secretaries.

THE OFFICE OF THE DEAD.

The Office of the Dead consists of First

Vespers and Matins with Laudes.

It wants the Small Hours, Second Vespers

and Compline. Many of the older rub-

ricists give mystical reasons, with which

we are not at present concerned, for the

omission of these parts. The explanation

which seems to be the most probable

is the following: The Second Vespers

are omitted, as in the Simple Office,

to denote that the Officium Defunctorum

belongs to the less solemn rite, and the

other parts are left

out, because it was desirable to keep

# The Catholic Record.

VOL. 7. FOR THE WEEK ENDING SATURDAY, OCT. 25, 1884. NO. 315

## CLERICAL.

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

N. Wilson & Co., 136 DUNDAS STREET

Written for the Record. Why Do You Weep? Why do you weep? You who sit beside a corpse, Beside a corpse with bright brown hair, What is the nameless horror there? She does not sleep. Overpowered by weariness, She has but laid her burdens down, And peace profound has overtaken her.

## LITURGY.

EDITOR RECORD.—DEAR SIR,—In one of your issues of last month or the month previous you gave an opinion taken from an Irish periodical with regard to the prayers of which below. The resolution of the doubts on the matter solves all difficulty. I copy it from the Acta Sanctae Sedis (Fasciculus II, Volumen XVII.) You may publish it for the guidance of priests.

Quoad recitationem precum post missam, sine cantu celebratis, quæstionem quæ sit a Sacra Rituum Congregatione: I. An preces post finem cæque missæ, sine cantu celebratae, in universa Ecclesia a Sanctissimo Domino Nostro Leone Papa XIII. nuperime prescriptæ recitari debeant a Sacerdote alternatim cum populo; et II. An oratio Deum refugium, cum suis auxiliis ad ipsomet sacerdotem in casu recitanda sit, prouti Ave Maria et Salve Regina flexis genibus? Sacra eadem Congregatio, ad relationem infrascripti Secretarii respondit ad utrumque Dubium: Affirmative. Atque ita respondit et rescriptis die 20 Augusti, 1884.

PRO EMO ET REO DNO CARO. D. BARTOLINI, S. R. C., Prefectio. A. Card. Serafini LAURENTIUS SALVATI, S. R. C. Secretaries.

The Office of the Dead consists of First Vespers and Matins with Laudes. It wants the Small Hours, Second Vespers and Compline. Many of the older rubricists give mystical reasons, with which we are not at present concerned, for the omission of these parts. The explanation which seems to be the most probable is the following: The Second Vespers are omitted, as in the Simple Office, to denote that the Officium Defunctorum belongs to the less solemn rite, and the other parts are left out, because it was desirable to keep within reasonably restricted limits an Office which, whenever said, is an addition to the regular Canonical Office of the day. Besides, the Small Hours and Compline could be, in the Office of the Dead, very little else than a repetition of the same parts in the ordinary Office of the day, as they vary from Office to Office far less than the Matins, Laudes and Vespers.

It has been remarked that the Officium Defunctorum, such as it is, resembles in its arrangement the Offices of the three last days in Holy Week. Like them it begins and ends abruptly, without the usual introductory or final prayers, and wants the Capitula, hymns, absolutions, benedictions, and concluding ejaculatory prayer after the lessons.

The days on which the Officium Defunctorum may be said, Bouvy distinguishes between two modes of reciting it, the one when it is said in choir and joined to the Office of the day; the other when it is recited apart from the Canonical Office and as a distinct and separate Office. In the former case the *Fidulum animæ*, &c., and the anthem of the Blessed Virgin, with which the Office of the day closes in choir, are omitted; but in the latter case there is no interference with the Canonical Office.

The Officium Defunctorum may be chanted even in immediate connection with the Office of the day in choir, (a) on all days when a Requiem Mass is allowed either by the general rubric or by privilege, and (b) on a double minor or major feast, in discharge of an obligation arising from a "foundation," or when asked for from a motive of piety, although a Requiem Mass is not allowed on such occasions.

"An in diebus duplicibus minoribus ac majoribus licet cantari Vigilia defunctorum ac etiam totum Officium non quidem ex fundatione, sed ex sola piæque

voluntate petentium, quin cantetur immediate post Missam, vel si postulata cantetur, dicatur de Feste vel de die occurrente." S. R. C. respondit. "Tolerari possunt."

Accordingly, the solemn singing of the Officium Defunctorum, in immediate connection with the Office of the day, in the sense explained, is not allowed (except when solemn Requiem Mass is permitted), on feasts of the first and second class, on Sundays within privileged Octaves, in Holy Week, on the Vigils of the Nativity and Pentecost, or on Ash-Wednesday. This restriction does not, however, apply to the Vespers of the Dead, when the rest of the Officium Defunctorum is to be solemnly recited on the following day.

In the second case, according to Bouvy, not merely the private but also the public recitation of the Officium Defunctorum, as a separate function, is allowed on all days of the year. He, however, remarks, and in this he quotes from Cavalieri, that it would be unsuitable to recite the Officium Defunctorum on the feasts of great solemnity, such as Christmas Day, the Epiphany, Easter and Pentecost Sundays, Corpus Christi, the Ascension, the Assumption, the Feast of the Titular of the Church, and also during the three last days of Holy Week. It is manifest that the dolorous Office of the Dead would ill accord with the joyous solemnity of these high festivals, or with the all-absorbing mysteries of the last days of Holy Week. "In secundo autem casu, non solum privata et submissa recitatio, sed etiam publica, quæ fit extra Officium sub Vesperam, nulla die prohibetur."

The reason of the larger concession in favour of the Office than of the Mass of the Dead is, because the former does not supplant the Office of the day, but is only added to it; while the Requiem Mass takes the place of the Mass of the day which, according to the general rule, should be in conformity with the Office. Besides, the Requiem Mass can be compensated for by applying to the relief of the deceased the Mass of the day, but the place of the Officium Defunctorum cannot be supplied by that of the day.

## CATHOLIC PRESS.

Catholic Columbian. The American Board of Foreign Missions that met in this city last week discussed their success in "Papal lands." Their missionaries follow in the wake of the sturdy pioneers of civilization—Catholic missionaries. The latter are working quietly and unostentatiously wherever there are souls to be brought to the knowledge of the true faith. Every week the progress of the Catholic Church is noted in this country as well as in far off foreign parts. The various religious orders and congregations devoted to missionary work are scattered throughout the world, and exerting a blessed influence everywhere. Secular priests in the world, under the direction of their Bishops, are continuing the work of missionaries, and perpetuating the faith. As to the work of the missionaries in heathen lands we may quote the following statistics: "One thousand Capuchins in India and the islands of the Indian Ocean; 2,500 Franciscans in Morocco and America; 300 Oblates at Jaffa, in Natal and Ceylon; 700 priests of the missions *travantes* in Malacca, Cochin and Tonquin; 1,500 Jesuits in British Guyana, Armenia and Madagascar; 200 Lazarists in Persia, Abyssinia and Kiang-Su; 500 Dominicans in the Philippine Islands, Central Tonquin and other parts." Thus the good work goes on. No expensive ward-houses are required, no large salaries demanded, and the humble monk with his holy vow of poverty goes forth on his mission of noblest charity.

We clip the following from the Pictou News:—"The Montreal Witness, which is an intensely anti-Catholic and anti-French paper, pays a very high compliment to the French clergy of Quebec, which, from such a source, must be sincere. It says: 'Why is this Province of Quebec the most Catholic country in the world? Simply because it has the best Catholic clergy.'"

Ave Maria. The following office of the Italian clergy is doubly valuable, coming as it does from the radical organ of Rome, the *Capitan Francesco*: In contrast with our rulers, who know not how to secure obedience, there arises in these days of trial a grand, an austere, a terrible figure—the priest. Behold him! He courageously advances to meet the worst, and puts down his life at the stake. What matters death to those that labor for the future, and whose warrant is a past of nineteen hundred years! To the weakness and the timidity of the Government they oppose a disciplined, intelligent, energetic action. They cannot establish cordon or impose quarantines, because they have not the power; but they hurry to the bedside of the sick to console and aid them, and to show heaven to the dying. The Archbishop of Naples, amongst others, has had a living example of this work. I do not attribute to this admirable priest any other designs than those of charity, but it is a fact that under the actual circumstances his sacerdotal figure becomes enlarged disproportionately in comparison with those that desert their posts and do not even know what they want. The priest resumes his ancient domination, not through laws and decrees, but—he quietly takes possession of the place which an inert Government leaves vacant."

London Universe. One would have thought that the act of the Pope in preparing a lazaretto near the Vatican for cholera patients, so that he

could receive and visit them himself, as also his declaration that in case this act was insufficient he will open another hospital in the Lateran Palace, would, if not praised, at least have been treated with the decency of silence, even by such an enemy of religion and of all its dictates as the Capitale. But no, "to the undean all things are undean," and thus we find the Capitale remarking as follows: "The action is purely political (the Capitale has received an inspiration to this effect). What does the Pope care for Naples and Italy?" If the Sovereign Pontiff had done nothing, how the Capitale would have denounced him.

Certain good Protestant ladies who have taken unto themselves the title of "deaconesses" have been sorely exercising some of the Poor Law guardians of one of the Dublin unions. Their object is to carry on the nursing of the Protestant sick poor without any attempt at proselyting those under the care of the nuns. The Protestant Archbishop of Dublin has very properly interested himself in this matter, and has corresponded with certain ladies so that they might continue somewhere in training and be ready when invited. Some Protestant guardians (Low Church) opposed the use of the word "deaconesses" in any announcements, but others stuck to "deaconesses" as the Protestant Archbishop (Dr. Trench, a High Churchman) used it in a letter. The Protestant Archbishop was in this respect supported by the Catholic guardians. It seems a pity that some hours of the time of about twenty business men should be diverted from practical Poor Law work to settle the title of the Protestant ladies who are going to act as nurses. So long, however, as they don't call themselves "nuns" we are satisfied.

Catholic Review. From a letter written to a Brooklyn priest by a member of the Pontifical Household, we are permitted to make the following extract: "I suppose that you have seen from the papers how terribly Italy is suffering from cholera. At Naples it is almost too horrible to believe—there have been over one thousand cases in twenty-four hours, though, thank God, it seems now on the decline. Even here in Rome we have had a few cases, but I trust that it will not increase. The faith of the Romans is very great and we are having services in all parts of the city, and though the weather is as bad as it can be, the churches are crowded with people for the Triduo, and they are not small churches either. The loss to Italy is immense in every way, and it is a real scourge. Let us hope that it will bring back many to the faith when they see that science cannot do everything; in fact, at Naples the revulsion of feeling seems to be very great, and all the street shrines have been uncovered and venerated by the people, after a lapse of twenty-four years, when they were covered by order of Garibaldi." That, it seems, was all that the "freemasons" accomplished. They could will status and stilted piety, but they could not clean streets or ventilate sewers. So much for liberated Italy, that has this summer lost in custom duties alone, 40,000,000 francs. Have we not read somewhere that the money of sacrifice is fruitful only of sin, sorrow and death?

Catholic Columbian. One of the most despicable acts that a Catholic is guilty of is the striking of an honest debt. "We must pay our lawful debts," says the little catechism, and some parents who teach this to their children set them also an example of dishonesty by disputing and denying debts and obligations that they know and feel in their hearts they are bound to discharge. There is no sincerity in a man or woman who goes to church frequently and makes the sign of the cross, but refuses to pay debts. Some, too, think that after a certain time they are not obliged to satisfy claims against them. This is a great mistake. The moral law is above the civil, and he who takes advantage of the latter will, sooner or later, discover the obligation of the former. Pay your debts. The same commandment that teaches you not to steal requires you to pay your debts. We have met several cases in which parties have taken the Columbian for several years and then when astonished at the subscription bill, declare that they never subscribed, and refuse to pay for it. They are held accountable for the pay by every law, just as much as if they went into a neighbor's field and milked his cow, for themselves. We hope to hear of no more such cases of dishonesty. Such people will not stop at defrauding newspapers, but will steal whenever they get an opportunity.

[We have a fair proportion of such people on this side of the line also.]—Ed. Record.

## SUNDAY AT GODERICH.

At Goderich, on Sunday last, High Mass was celebrated by Rev. Father McManus, a young and promising clergyman (late ordained in St. Peter's Cathedral, London). Rev. Father Waters delivered an eloquent and impressive discourse on "The Sanctity of the Priesthood." His words were listened to with marked attention and went home to the hearts of his hearers. The choir, under the able management of Miss Nellie Cooke, organist, discoursed some good music, notable among which were some splendid solos by Mr. Robinson. There was a large congregation, a great many from other denominations being present. Rev. Father McManus also sang vespers in the evening.

Mgr. Lord Pery inherits from his father nearly a million dollars, exclusive of the vast entailed estates, which will be devoted to Catholic educational and Church work.

## HON. JOHN COSTIGAN.

CONSERVATIVES AND LIBERALS UNITE TO DO HIM HONOR.

Ottawa Sun, Oct. 17. While in Trenton, Ont., the other day attending the inaugural ceremonies connected with the Trent Valley Canal, the Hon. John Costigan, Minister of Inland Revenue, was waited on by a large representative body of Catholic gentlemen of that town and the surrounding district who presented him with an address. A noticeable and pleasing feature of the event was the fact that those who united to do honor to Mr. Costigan comprised members of both political parties. Liberals, as well as Conservatives, took part in the affair and signed the address, thus bearing testimony to the estimation in which the representative Irish Catholic in the Cabinet is held by his fellow-countrymen and co-religionists.

The following is the text of the ADDRESS. To the Honorable John Costigan, P. C., M. P., Minister of Inland Revenue, Canada: The undersigned Catholics of the town of Trenton and surrounding district, take advantage of your brief visit here to extend to you a most cordial and hearty welcome, and to express to you our sincere congratulations on your appointment to the important and honorable position of Minister of Inland Revenue in the Government of this Country—a position fairly and honorably won, and by your Sovereign graciously bestowed. We also desire to say to you, as the leading Irish Catholic representative in Dominion affairs, that we have the utmost confidence that whilst ever ready in the discharge of the ministerial duties of your office to deal fairly, justly and honorably with all classes of the people, in the future, as in the past, the rights, claims and interests of our people will, in a special manner, always have in you a watchful, fearless and steadfast friend and advocate.

We wish you many years of health and happiness and a long lease of usefulness to your country. D. R. Murphy J. D. Silcox J. H. Nulty J. H. Nulty T. J. O'Rourke W. J. Robertson Frank E. Goodwin J. D. Macaulay Anthony Murphy James Sweetman P. J. McGivry James O'Hara Pat. McConville James J. Connolly T. A. O'Rourke J. E. Keilly John O. Clune R. Daurne William Clune C. A. Driscoll Thos. Heffernan J. A. Quinnell T. D. Kinsella John McGee T. McCue Joseph McGee Henry McKeown M. Gormley G. Tierney J. J. Sumners Ed. Sweet Wm. Quinnell B. McCready Wm. Kelly John Boyle H. McLennan Wm. McKinnon E. H. LaRoche C. F. Pelletier A. J. Huffman Thos. Jipps

REPLY. In reply Mr. Costigan expressed his regret that the programme of the day left him no time to make a suitable reply to the very pleasing and complimentary address which had just been presented to him by Mr. Murphy and other gentlemen present, on behalf of the Catholics of that section of the country. He desired, however, to return his sincere thanks for this special mark of esteem and confidence on the part of the signers of the address. He was informed, he said, that among the signatures he would find the names of several staunch Reformers. He assured his friends present that that fact added greatly to the pleasure he felt in being the recipient of so great a compliment, and it confirmed him in an opinion always held by him, that, though divided by political party lines, there was one common ground upon which they could stand together, and that was the promotion of the well-being of the Element to which they belonged, and the assistance with a full and free recognition of the rights and privileges of every other element of which our Dominion is composed. He claimed the right as an Irish Catholic in the exercise of his judgment, to give his support to the Conservative party, and consequently was bound to recognise the same right in his co-religionists, in the exercise of their judgment, to give their support to any other party.

Few men in public life, said the speaker, could point to a more consistent and steady, though humble support of their party, than he. When his friends were defeated in '73 and his old and respected Chief found himself the leader of a small minority, it was not political necessity that made him, Mr. C., remain in the Conservative ranks. He at that time, he said, relied more on his personal strength in his constituency than upon any aid that could be given him by either political party, but he felt that having had no reason to sever his connection with his party in the days of their strength and their prosperity, it would be cowardly to abandon them in their hour of adversity and defeat.

But while, he continued, he claimed to be an earnest Conservative, he wished to assure them that there never was a time in his past record, nor did he believe a time would come in the future, when he would sacrifice his principles as an Irish Catholic to party purposes. He believed he had in the past given some proof of this. On the New Brunswick school question he fought the battle of the minority fearlessly, and determinedly, uninfluenced in the slightest degree by what might be the effect on his party.

When the people of Ireland were suffering from famine a few years ago, he

brought the matter under the notice of his leader, and found that the matter had already attracted his attention and sympathy, and to the credit of the Government and Parliament of Canada he it said, a liberal grant was sent to relieve the Irish sufferers.

He was, in '82, selected by Irishmen in most of the cities and towns in Canada to move the "Irish Resolutions" in Parliament. In that case, as in the present, the signatures of many good and staunch Reformers were attached to the memorials and petitions forwarded to him. Mr. Costigan, as the mover of the resolutions. Few men, he said, even among the most sanguine or our own people, counted on so complete a success as crowned that movement. And he hoped that the importance of that success would not be undervalued by those most deeply affected by it.

He claimed that the position of Irishmen in Canada was bettered by that success, because it created a better feeling about Bradlaugh, would hardly believe how coarse a schoolhouse abuse Bradlaugh in order to depreciate. They take the Saviour, very illogically, as the representation of religion. Or, equally illogically, they take what we call God as the representation of the religious idea, and they blaspheme God. Our readers, though they know something about Bradlaugh, would hardly believe how coarse a schoolhouse abuse Bradlaugh in order to depreciate. They take the Saviour, very illogically, as the representation of religion. Or, equally illogically, they take what we call God as the representation of the religious idea, and they blaspheme God. Our readers, though they know something about Bradlaugh, would hardly believe how coarse a schoolhouse abuse Bradlaugh in order to depreciate. They take the Saviour, very illogically, as the representation of religion. Or, equally illogically, they take what we call God as the representation of the religious idea, and they blaspheme God.

Fearing, he said, to detain his friends from another and a pleasing engagement, Mr. Costigan again thanked the gentlemen present, and through them those associated with them in getting up the address. In the friendship evinced towards him he, Mr. Costigan, had no means of deciding which were the Conservatives or which the Reformers; all seemed equally pleased with the meeting—and so might it always be. The party then adjourned to the lunch room where the remainder of the party awaited them.

## BOOK NOTICES.

The Catholic World for November is at hand. The number is one of unusual merit. The historical paper on Fray Junipero Serra is one of the most interesting of the kind we have for some time perused. The following is the table of contents of the current issue of this excellent periodical: Scriptural Questions, No. 1. Frenchwomen Portrayed by a Frenchwoman. Two Translations of the "Dies Irae." Solitary Island. Part Second.—Chaps. I.—III. Fray Junipero Serra. Down the River to Texas during the Flood. A Critic of the Great Republic. Katharine. Chaps. XV.—XVI. The Liquefaction of the Blood of St. Januarius. A true Reformer—Nicholas Krebs. Donaboe's Magazine for November is nowise behind the preceding issue in point of merit and variety of selections, as the following table will show: A Backward Glance at the City of the Palms, Hannah Lynch; Musings Among Foreign Poets; Southern Sketches; Scenes in Washington, Rev. M. W. Newman; Statistics of Labor in Boston; The Mother's Kiss; To the Funchese, Eugene Geary; Cromwell in Ireland, Rev. Denis Murphy, S. J.; Mightier than the Sword, Eleanor Gifford; Charity and Public Life, Rev. T. E. Akshof, D. D.; The Basis of Popular Government, Rt. Rev. J. L. Spalding; The Battle in Belgium; The British Premier on Ireland; Must One be a Democrat to be a Catholic; Gossip, H. E. Cardinal Archbishop Manning; Month of the Holy Souls; Dr. Johnson on Purgatory; Catholic Temperance; Our Young Folks; The Strange Adventures of Little Snowdrop; Useful Knowledge; Humorist; Notes on Current Topics.

CATHOLIC CHRISTIANITY AND MODERN UNBELIEF: A plain and brief statement of the real doctrines of the Roman Catholic Church, as opposed to those falsely attributed to her, by Christians who reject her authority, and by unbelievers in Revelation; that thus a Contrast may be easily drawn between the "Faith once delivered to the Saints," and the conflicting Theories of the Scientific Guesses of the present Age; and serving as a Refutation to the assaults of modern Infidelity. By the Right Rev. Jas. D. Ricard, D. D., Bishop of Retimo, and Vicar-Apostolic of the Eastern Vicariate of the Cape Colony. 12mo. Cloth, net, \$1.00.

We have on our table a specimen page of this work, the publication of which is awaited with so much anxiety. We bespeak for it a wide circulation in America. Benizer Bros. have undertaken its publication. The well-known enterprise of this firm, implemented by the intrinsic merit of the work itself, ensures its success. The South African press has already bespoken a glad welcome and an intelligent appreciation of Bishop Ricard's book. One, the Eastern Star, Cape of Good Hope, says: "The Right Rev. Bishop Ricard has sent us for review the introduction to a work which he is carrying through the Press on Modern Infidelity. Besides the introduction, he gives us an inspection of the title page, which is worth quoting. The introduction furnishes us with the title, and a sketch of the contents of each of the nineteen chapters of which the work consists. Students only know the value of a well considered title page in a work dealing with accurate philosophy. Are there none who can recall their University days, when Butler's Analogy was one of the higher class books? Who, after spending months and months over that matchless work, when asked at the examination the apparently simple question:—'What is the title page of the Analogy, as stating the purpose of the Book,' made twenty attempts, and finally floundered, missing the real point? We have known men of first rate distinction to describe its title page as 'An Analogy between natural and revealed religion.'—Such an answer, missing the real description on the title page, could only show that an accomplished student might read such a work until he almost had it off by heart without comprehending its real drift from the beginning to the end. Bishop Ricard's title page does not, however, so easily mistake, and we give it in full in order that our readers of all classes may know what is to be anticipated in the work which is promised.—(Here follows the title). . . . . The infidels against whom Bishop Ricard enters the field are of the abusive and erudite class who blaspheme in order to depreciate. They take the Saviour, very illogically, as the representation of religion. Or, equally illogically, they take what we call God as the representation of the religious idea, and they blaspheme God. Our readers, though they know something about Bradlaugh, would hardly believe how coarse a schoolhouse abuse Bradlaugh in order to depreciate. They take the Saviour, very illogically, as the representation of religion. Or, equally illogically, they take what we call God as the representation of the religious idea, and they blaspheme God.

St. Mary's Priory, Newark, N. J. I am very glad to learn that the firm of Fr. Pustet & Co. is about to publish a new edition of Goffine's "Explanation of the Epistles and Gospels," translated by you from the German. It is a proof that the book is being extensively bought by Catholics in the States. Among the many religious books of instruction I consider Goffine one of the very best. I have no doubt that, if on every Sunday afternoon the explanation of that particular Sunday's gospel and epistle were carefully read in every Catholic family, we would soon see a wonderful change for the better among our people.

WINAND MICHAEL WIGGER, Bishop of Newark.

## FROM ALBONTE.

The Father Matthew Temperance Association of Albion celebrated the anniversary of the great apostle of temperance by holding a concert in the Music Hall on Friday evening last. The audience, whilst not quite as large as at a similar entertainment held last year, was a very good one, and the programme presented was interesting. The pastor of St. Mary's Church, Rev. Father Foley, occupied the chair, and after a few introductory remarks called for the first item on the programme, a chorus. This was followed with a song by Mr. W. C. Macdonald, who responded to an encore; a duet by Messrs. Greaves and Gilbert. At this point in the programme Rev. M. J. Whelan, of Ottawa, was introduced, who gave a very able address on "The Monastic Orders of the Catholic Church," specially referring to the labors of the Franciscans (Recollats) and Jesuits in the early history of Canada. His pictorial graphic and touching language the hardihood, courage and devotion of the early missionaries, so often crowned by martyrdom. The address gave evidence of deep study and reflection, and was highly appreciated. Next in order was a part song; selection, by Messrs. Scrimgeour and Boves Bros.; song, by Mr. Gilbert; song, by Mr. W. G. Macdonald. The second part consisted of a chorus; song, Mr. P. J. Doherty; song, Mr. Fawell; selection, Messrs. Scrimgeour and Boves Bros.; song, Messrs. Gilbert and Macdonald; song, Mr. O'Heare; piano and violin, Miss Macdonell and Mr. Greaves; the evening's entertainment closing with "God Save the Queen." Miss Macdonell resided at the piano.—Times, Oct. 16.