

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, APRIL 12, 1884.

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CLERICAL.

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SERMON BY BISHOP WALSH.

THE CHOICE BETWEEN JESUS AND BARABBAS.

His Lordship the Bishop of London preached in the Cathedral on Sunday evening last on "The choice between Jesus and Barabbas." The Cathedral was crowded to the doors, and large numbers were unable to obtain admittance. The following is but a very imperfect report of the sermon, representing the thoughts, but neither the style nor precise words of the right reverend preacher:

"And the governor, answering, said to them: Which will you have of the two to be released unto you? But they said Barabbas. Pilate saith to them: What shall I do then, with Jesus that is called Christ? They all say: Let him be crucified. The governor said to them: Why, what evil hath he done. But they cried out the more, saying: Let him be crucified. And Pilate, seeing that he prevailed nothing, but that rather a tumult was caused; having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And all the people, answering, said: His blood be upon us and upon our children." (Matt. xxvii. 20-25.)

One of the most terrible and shocking incidents, dearest brethren, in the history of the passion of our Saviour is that described in the words just read to you.

The chiefs of the Jews brought our Saviour bound as a prisoner before the tribunal of the Roman Governor of Judea. They accused him of high treason against the state, and therefore demanded his death. Pilate knew full well the motives that led to the arrest of our Saviour. The scripture declares that he knew that from envy they had delivered Him. He saw that the accusation was a base and wicked calumny and therefore he endeavored to have him released. But Pilate was a weak and temporizing man. He had not the courage of his convictions, and instead of manfully releasing his prisoner, heedless of consequences, he hit upon a device by which he hoped to obtain that end without creating tumult. It was the custom of the Roman Governors to release on the feast of the Pasch, which they were then celebrating, a prisoner. There was at that time in custody a notorious prisoner—a robber and a murderer. Pilate, with a view of releasing our Lord put before the multitude the choice between Barabbas, the murderer and the robber, and Jesus, the Son of God. He thought that after all the clamour of the multitude they would release the innocent, and demanded of the crowd: "Which of them shall I release unto you?" They cried out, "Release us Barabbas." Pilate said, "What shall I do with Jesus?" "Crucify him, crucify him," they cried with loud voices. "What evil has he done?" The frantic multitude again cried out "Crucify him." Pilate yielded. He hoped to compromise with his conscience. He hoped to wash his conscience from guilt, and he washed his hands, saying I am innocent of the blood of this just man. The multitude cried out, "His blood be upon us and on our children, and the curse that they invoked that day has for nineteen centuries rested upon that race, and they are to-day the outcasts and persecuted of society. The blood of that just man has been upon them and on their children. My dear brethren, what must have been the feelings of the Son of God on an occasion like this. You know from experience how it is with others preferred before you. Take your position in society. If you are their equal, or if you think so, how humiliating it is to have others put before you. But in this case on the one hand was a notorious criminal—a robber and a murderer, branded with his crimes, and on the other was the Son of God, come here to redeem and to save the world. What must have been the feelings of the Son of God when the multitude cried out, "Away with him, release unto us the murderer and the robber." How terrible is a fiekle, ignorant mob, and how easily led by false accusations and by bigotry. Most of you would naturally ask yourselves on this occasion what choice would you have made were you in that crowd in the streets of Jerusalem. You can answer that question. During your journey through life you must necessarily have made a choice. You could not have helped it. You are under the necessity of doing so. You must make the choice between two personages. One personage is Satan; the other is the Son of God. These two have been contending in the world nearly 1900 years. Each is a King; each a ruler in his own Kingdom, claiming the allegiance of mankind. You all must have made your choice, because no man, says Christ, can serve two masters—the devil on the one hand, and Jesus Christ on the other. They are kings in their own spheres. They are masters in

their own kingdoms. Our Lord said, you cannot serve two masters. You must hate one and love the other. He said he that is not with me is against me. You either have made your choice or you must make it. In order to help you to make that choice, let us this evening consider the characters of those two personages—the character of Satan, and the character of Christ.

Who then is Satan? Who are the devils? Our holy faith tells us the devils are fallen angels who rebelled against God; they were created by God in peerless beauty and surpassing magnificence; they once shone brighter than the stars in the heavens; they were created by God to serve Him, to minister about His throne; to chant His praises and to be His messengers, but in an evil hour they rebelled against God. That hour saw their fall like a flash of lightning in the darkness of night. Whilst in their fall they lost their beauty and innocence and were shorn of their glory they still retained the power and intelligence pertaining to them before. We have only to open the Book of Job to see the power of these spirits when not held in check by the power of God; how by fire from heaven they destroyed the servants of Job and his cattle; how his strong house was torn down upon his children by the power of Satan. It is true that these demons are restricted in their power by God, especially since the advent of Christ. Still, as a strong man bound they have only to be unloosed in order to put forward their strength again. Their only object is to destroy the work of God in the world. The will of the fallen angels is thoroughly perverted to evil. During thousands of years since their fall they have never done a good work or had a good thought. Their hatred of God is so terrible that human language can only describe it as satanic. A story has been told of a spiritual seance which took place in Paris a few years ago, which conveys a moral. A man present asked whether the spirits that operated there were lost spirits or not and the answer came in writing, "darned spirits." The question was asked, "do you not suffer intense torments?" The answer was, "Yes." "How many spirits are there of you?" "Two." "Since you suffer such torments would you not prefer to cease to be?" One said, "Yes; as my existence is the only gift I hold from God I would throw it up so as not to be under a compliment to him." In the case of the second the answer was, "I would like to live on that I might continue to hate God for all eternity."

Because the devil is powerless against God, he turns his rage against man, the image of God, and tries with all his power and ceaseless ingenuity to destroy him, and the whole object of his existence is to pull down that image of God into hell. This is the object of the devil's action in the world. We know it was he who tempted David, a man after God's own heart. We know that it was he who perverted the wisdom of Solomon. We know it was the devil himself who tried to tempt the Son of God in the desert. Every man knows by personal experience the efforts the devil has made to try and get him to betray his God, and therefore, St. Paul makes use of this remark in his language in his epistle to the Ephesians, "Put you on the armor of God, that you may be able to stand against the snares of the devil, for our wrestling is not against flesh and blood but against principalities and powers; against the rulers of the world of this darkness, against the spirit of wickedness in high places, wherefore take unto you the armor of God that you may be able to resist in the evil day, and stand in all things perfect." What does the apostle mean by this? He does not mean that we are to combat with men like ourselves, but with fallen angels; with the spirits of wickedness; therefore he tells us to put on the whole armor of God. St. Peter wrote not to warn his disciples alone, but the Christians of all times, to be on their guard; to watch without ceasing because their adversary the devil goes about like a roaring lion seeking whom he may devour. Now, brethren, we have shown the objects of the devil. With the curse of God upon him, his hatred of God and his hatred of mankind he could destroy the world if he were not restrained by divine power. The devil is the Barabbas of human history. The bible says he was a liar and a murderer from the beginning; for he deceives human souls and murders them by driving them into hell. Unfortunately he has followers in the Church and in the world, who prefer to follow a murderer and a robber. Now then, dear brethren, there is another man in the world. There is the Son of God. He came down from heaven in order to redeem and save us. Were I to speak with the tongues of angels I could not give you an adequate idea of the mystery of the incarnation, of the omnipotent God becoming a child, born in a stable and growing up like one of ourselves in order to take upon Him our sins. He came down to lift up a fallen race; to redeem us and to restore us to our right to happiness. He goes amongst us in infinite love and mercy. He could have spoken to us in thunder and in lightning. He might have rent the mountains in order to prove that he was the Son of God. But instead of that He comes amongst us with the greatest commiseration for human misery. He goes about relieving the distressed. The deaf are made to hear and the blind see, the lame walk. This is how our Saviour came on his mission—a mission of mercy, of pity, of love to mankind. He found the poor ostracized. He became

Himself poor. He found the working-men and slaves. He became a working-man and worked as a carpenter. He raised Lazarus from the dead in order to console two broken-hearted sisters. To restore mankind to the friendship of God and happiness of heaven He lays down his life on the cross, and by the shedding of His heart's blood He blotted out the decree of damnation against us—blotted it out with His blood that flowed from the wounds in His hands and feet on the cross. Let us follow Him in spirit to Mount Calvary. See the Son of God stripped before that crowd. The angels of heaven shuddered at the sight. See Him on the cross, His eyes on heaven with the angels looking down upon Him. See Him lifted up upon the cross, a spectacle to the angels and to men. Put yourself there and look at your Redeemer. See the Son of God going through all these sufferings that He might save you; that He might give you life eternal. See the holy face covered with blood. See the thorns pressing against His throbbing brow. See that face, upon which the angels love to look, beautiful beyond the sons of man, covered with blood and spittle. See those lips that have often spoken words of mercy and pity, pale with death. Look at that tongue parched with burning thirst. See in those eyes the dim agony of approaching death. See His whole body torn with scourges and wounds, from which streams of blood flow down, and when in the last agony hear Him sending up one last cry for mercy and pity, Father forgive them; for they know not what they do." The Son of God expires with a cry for forgiveness towards those who have caused His death. The world trembled to its foundations at the tragedy. The sun refused to shine, the rocks of Calvary quaked asunder, and the dead arose from their forgotten graves and stood up and walked like spectres through Jerusalem. That God died for you; shed His blood for you; suffered for you upon the cross, and that is the God that claims your souls now. He claims your souls, your service, your allegiance and your love as his right, and says, give me your hearts. St. Paul says you belong to Christ who died for you upon the cross. Place yourselves before these two personages whom I have endeavored to picture to you. Satan on the one hand, and the Son of God upon the other. I ask you now what choice have you made. The Barabbas of history, the robber and the murderer of mankind has been placed before you on the one hand. On the other the Lord and Saviour Jesus Christ. Which have you been following? What master have you been serving? Let your conscience and your experience answer that question. It was awful for the Jewish multitude to cry out, "Away with Christ. Release unto us Barabbas." For us who walk in the light of the Christian religion every day, to have made a choice of the devil, is it not terrible to contemplate? The frantic multitude in the streets of Jerusalem cried, "Let His blood be upon us and upon our children."

That was an awful cry. Now bear in mind what these two missions are. Christ is the Son of God; the devil is a fallen angel. Christ comes to free you; the devil to damn you. Christ promises you eternal salvation. The devil can make no such promise as that. He offers you sorrow and despair of the wicked and eternal misery hereafter. Now what are the rights of these two over you? Christ has purchased you by his blood, and you belong to God. What right has the devil over you? Did you not swear that you renounce the devil and all his works by your sponsors at your baptism? Did you not renounce him on the day of your confirmation. I ask you now that you keep those promises. What right has the devil over you? What can he bring you? Happiness for the future? Oh! dearest brethren if in an evil hour you cried out, "Let us have Barabbas," if you cried, "Away with Christ, crucify him," let the precious blood be upon you in a more merciful manner than it was upon the Jews. I beseech you to come back. If your life and energy has been given to the devil there is yet time to come back. Our Lord said we should not be delaying and putting off our conversion lest the anger of God come of a sudden. Let us not delay until the last hours accepting treasures which have been given to us for our salvation. Our blessed Lord has said, "come to me, ye that labor and are heavy burdened and I will refresh you." Come in obedience to the call of your Lord and Saviour. Come you to-day who walk with sin. Leave the standard of Satan. Burst from the chains that bind you and come over to the side of Jesus Christ. Oh! let me plead with you for that. Let there be no heart in this congregation that will not come out to my response; you who before had walked with Satan, enroll yourselves with Christ under his sacred banner. Break therefore with sin. Let it be said in this holy time of Lent that you have made up your minds to break with sin; to leave the yoke of treason to God and to your souls, and to return to your fealty to your Lord and Saviour Jesus Christ. Come to your confession and make your peace with God and obtain forgiveness for the past. Come at this time all of you and make that peace which will obtain for you everlasting life. Our saviour said, "come to me all ye that labor and are heavy burdened and I will refresh you." The Son of God will relieve you of your burdens and will receive you with open arms. If you come to him God will bless you dearest brethren in the eternal ages to come.

OXFORD'S PIONEER RESIDENT.

BRIEF SKETCH OF THE LIFE OF THE LATE JAS. HENDERSON, OF NORTH OXFORD, AGED 103 YEARS.

Ingersoll Chronicle, April 3.
The funeral of Mr. Henderson took place Thursday last, from his late residence, in North Oxford, about one mile from town. About nine o'clock the friends and neighbors of the deceased began to arrive, and until ten o'clock a continued stream of vehicles were congregating within the premises of the fine old homestead that had been hewn out of the wilderness of fifty years ago. Long rows of people lined the avenue leading up to the venerable old mansion and also along the lanes leading out over the farm, a large and thrifty orchard newly surrounded the house, and the out buildings and surroundings reminded one of an old country manor. The scene about the spacious yard within the house was very interesting, the numbers of old friends of both male and female to have come to pay their last respects to one who had held so many prominent positions in the community for such a lengthened period, many past their three-score years and ten—was quite remarkable. The remains were in a room convenient to all who desired to take a parting look upon one so long known and respected, and upon whose brow not a wrinkle was to be seen.

A beautiful cross lay upon the coffin, and the surroundings were in accordance with the faith in which he was raised. The procession reached from the old home nearly to the Catholic church. A large assemblage had already congregated at the church when the cortege arrived. The sacred and dignified ceremonies of the Catholic church, commenced as the coffin reached the church doors, and a Requiem Mass was celebrated by the Rev. Father Molphy, assisted by the Rev. Fathers Carling and Brady. The choir did their part most effectively, aiding very much in the solemnities of the occasion. The discourse delivered by Rev. Father Molphy relative to the deceased and the occasion was eloquent and impressive. Six of the eight sons carried their father to his last resting place. The scene was at once most imposing, and brought tears to the eyes of many who witnessed this beautiful act of paternal regard. A large concourse followed to the cemetery, where the last rites were performed over the grave of North Oxford's earliest and most respected pioneer.

As intimated in last week's issue, we shall endeavor to give a more extended notice of Mr. Henderson's early life in Canada which extends back to over fifty years. He came from the county Down, Ireland, to the county of Oxford in 1833, and commenced at once an industrious career that extended into extreme old age, and was nearly as vigorous at ninety-five as he was at seventy years of age. Being naturally mechanical, he superintended the erection of several of the first principal edifices in the neighborhood, among which was the old English church. He for many years filled most of the important offices in the municipality of North Oxford, keeve for two years, Treasurer for six years, and Assessor and Collector of the Township from 1842 to 1848, and Councillor eleven years in succession. In his first year in Oxford he acted as Bailiff, which office he filled with much ability and thorough integrity. During the rebellion Mr. Henderson took an active part, not only near home, but was on duty as far west as the "Round Eau." Not only in his own township did his energy and ability do good service, but he contracted and built that part of the macadamised road extending from Beachville to Dorchester, and also superintended the building of all the bridges and toll-gates as far as Chatham. A good deal has been said of late years in reference to making the Thames navigable from London to Chatham. It is no doubt in the recollection of some that Mr. Henderson took a cargo of 50,000 feet of lumber from Choctaw's mill down to Chatham. Mr. Henderson was also overseer of the Ingersoll and Northern road, as well as filling the office of managing director until three years ago. He was indeed a busy life, and it is worthy of remark, that after so long a term and having filled so many places of importance and trust, he has left a character for honesty, honor and integrity unimpeachable. His executive ability was strongly marked, and he was looked up to by his neighbors as a man of superior judgment. Notwithstanding his many public duties, Mr. Henderson overlooked his farm thoroughly, was for many years the largest hog grower in this section of Ontario. He leaves eight sons, who are all filling respectable positions in life. Andrew, the eldest, whose farm lies on the borders of the town; Capt. J. S. occupies the homestead; E. H., farmer and councillor, N. Oxford; D. H., who is in mechanical business in Ingersoll; Thos. being deputy-inspector of weights and measures; two, Jas. M. and Wm. S., who are farmers in the township of Adelaide, and S. J. Henderson, M. D., living at Cassville, Mich. Mr. Henderson, senior, was particularly noted for his kind and neighborly qualities, and was especially the poor man's friend, always having a word of kindness for every one with whom he came in contact. Besides his wife and eight sons, he leaves thirty-eight grandchildren and one great grandchild. Comparatively few men have the privilege as he had of seeing a large family grown up and each filling respectable positions in society, each having the tongue of good report fully in his favor, and it speaks volumes for the care and training as well as example of the parents. Mr. H. was converted to the R. C. faith about 1865. He was a Conservative in politics,

but liberal to all, having the good-will of all parties, as his positions in life fully show.

Five sons are members of the C.M.B.A., Thos., alternate to Grand Council; E. H., President; D. H., Fin.-Sec., Branch 19.

OBITUARY.

DEATH OF REV. FATHER CADIGAN, P. P., OSNSLOW.

It was with a feeling of no ordinary regret that the sad intelligence of the death of the Rev. John A. Cadigan was received by his many friends in the diocese of Ottawa and elsewhere. This sad event occurred on Sunday, 30th March. The remains of the deceased clergyman were interred in the *Notre Dame* cemetery, Ottawa, on the Thursday following. A solemn requiem mass was celebrated that morning at the Basilica by his Lordship the Bishop of Pembroke, in whose diocese Father Cadigan had his last pastoral charge. His Lordship Bishop Duhamel, several priests of the city and from the surrounding parishes, were present in the sanctuary, where, since the day preceding the funeral, the casket containing the remains had lain in state. A large congregation testified to the esteem in which the reverend gentleman was held, and a touching and graceful tribute was paid to his memory by the Reverend Father Whelan, P. P. of St. Patrick's Church, who preached the sermon.

Father Cadigan was a native of the parish of Almonte, Ontario. He made his classical course at St. Michael's College, Toronto, and his theological at the College of Ottawa. As a student he impressed his teachers and classmates as one of rare gifts, great energy and industry. These qualities were brilliantly shown in his subsequent and sacred career as a priest. He obtained not quite four years ago by His Lordship Bishop Duhamel, he was appointed by that prelate one of the priests of the Cathedral and a short time afterwards episcopal secretary. Here he labored most successfully for more than two years, when he assumed charge of the parish of Onslow. He left behind him in Ottawa a blameless record, an affectionate and grateful memory, as was beautifully evidenced by the expressions of regret and love contained in the addresses and manifested in the testimonials that marked the severance of the ties that bound him so closely to those with whom he came into contact in the sacred relations which unite priests to people.

On the division of the diocese of Ottawa, which took place shortly after his appointment to Onslow that parish became one of those which form the vicariate of Pontiac. In that mission he worked indefatigably for the spiritual and temporal interests of those confided to his care. He had no more than assumed its duties when he set on foot arrangements for a bazaar, the proceeds of which were to be devoted to build a suitable church for a portion of his parishioners who were without a fitting edifice in which to worship. The bazaar was held in September last and the results exceeded his brightest anticipations. The noble object on which he had so resolutely set his heart and to the accomplishment of which he had directed his energies, was thus far being promisingly achieved, when the great stroke upon his health and strength, involved his constant and arduous labors from the very outset in this parish, told upon him and obliged him to seek complete rest. There were hopes of his recovery, but his death, a few days ago, shows that the course of his active, well-spent life was run. His service as a priest of God's holy church was brief, but it was singularly fruitful of good, and he has left behind him a reputation of rare zeal, energy and success. Religion had in him a faithful minister, the poor a steady friend; and motherland—under the special patronage of whose saints his bazaar was conducted, and his new church was to be consecrated—a true and loving son. Of him it might, in the beautiful words of the poet, be said and prayed:

"His faith was as the tested gold,
His hope assured, not overbold;
His charity was count unbold;
Miserere, Domine."

Requiescat in pace. St. Gabriel, Ottawa, April 5, 1884.

TELEGRAPHIC NEWS.

Ireland.

At the regular meeting of the Irish National League, Dublin, the treasurer reported that since the last meeting he had received £1,173, including £1,000 from Detroit, Mich.
In the House of Commons this evening, Justin McCarthy moved that the condition of the Irish magistracy, constituted as it is almost entirely of one religious denomination, and one class, is offensive and injurious to the majority of the people, and calculated to destroy confidence in the administration of justice. In supporting the motion several speakers urged that magistrates be elected by popular suffrage. Hamilton (Conservative) said the experience of America, and especially the recent riots in Cincinnati, were a sufficient warning against the system of popular election. Trevelyan declared the system of popular election could never be adopted. The Irish Chancellor would impartially exercise his power in regard to the appointment of magistrates. McCarthy's motion was rejected by a vote of 106 to 59.
Mr. Riggall, M. P., said: "The Home Rulers will be greatly strengthened at the next election, and properly organized will hold the balance between the two English parties. We can then dictate our own terms. What we have fear of is a split in the camp. As for a man like O'Connor Power, he is simply up for

sale and will knock himself down to the highest bidder."

Rome.

In view of the sensation caused by the decision of the courts in relation to the Propaganda, it is now sought to discover an informality in it in order to quash it. The Italian Government has received notes on the subject from most of the Powers, especially from Germany and France.

England.

It has been learned by cable that the Privy Council in England has given judgment in the case of McLaren vs. Caldwell—a case which tests the legality of the Rivers and Streams Bill, passed by the Ontario Legislature, and disallowed by Sir John Macdonald—in favor of the appellant, Caldwell, with full costs. This settles the right of the Province to legislate on the matter of the streams of the Province. McLaren, who owns timber lands around a certain stream, prohibited Caldwell, who owns lands farther up the stream, to float timber past his property, on the ground that the stream was his property. The Ontario Government passed a bill declaring that all streams in the Province were public highways, and granting Caldwell power to float timber down stream. This bill the Dominion Government disallowed.

The presentation of Julius Newton and wife at the Queen's drawing room on March 29 was withdrawn at the request of Minister Lowell and causes much comment. Newton is a well known Jewish banker in New York. It is said one reason for the withdrawal was that the Prince of Wales owes Newton \$250,000.

Colonel F. Middleton succeeds Major-General Laurier as General in command of the militia of Canada.

An assessment is being made among the members of Queen Victoria's household to buy a wedding present for her grand-daughter, the Princess Victoria of Hesse, who is to be married to an impetuous German prince. Says London Truth on this subject: "Anybody with sufficient temerity to refuse a donation would have a black mark against his or her name. A vigorous whip is also going on in certain circles of English 'society' and there is a good deal more zeal than dignity in the manner in which the Princess's claims on the liberality of her grandmother's wealthy subjects are being urged."

Egypt.

The British Cabinet, after a thorough discussion, have decided against formally establishing a protectorate over Egypt. The Pall Mall Gazette says:—Egyptian affairs are fast drifting into anarchy and through anarchy to annexation or war—possibly both. England must undertake administration in Egypt. It will be a terrific burden, but the country must shoulder it manfully. The Gazette urges the Government to assist Gordon to establish at Khartoum an independent State under his sovereignty. "Tell him," it says, "England no longer considers the Sudan part of the Ottoman empire."

In the House of Lords lately, Earl Granville said the Government was not prepared to send a military expedition to the relief of Gordon. Latest advices from him were reassuring.

France and China.

Paris, April 6.—The expedition to Hung Hoo has started. The troops massed at Soan-yai. It is reported that for the defence of Hung Hoo there are assembled 3,000 Black Flags and 12,000 Chinese troops. Serious resistance is expected there.

United States.

A cyclone struck Muncie County, Indiana, a few days ago, completely wiping Oakville out of existence. Two heavy black clouds met over the house of Travis Cochran, two miles west of Oakville. The gale flew from its foundations, tearing it into kindling, within a minute later it struck Oakville, carrying death and destruction in its track. Of 30 houses all but three were torn down. Four persons were killed outright. Fifty are reported wounded. A large warehouse and saw mill adjoining are in ruins.

MONTREAL LETTER.

RETREAT AT ST. GABRIEL.
The Lenten mission of St. Gabriel parish commenced on Sunday, 31st ult. The people of the parish attended in very large numbers, standing room being scarce everywhere, especially at the evening services. The retreat was preached by Rev. Fathers Turgeon, Hudon and Larue, S. J. The good pastor of St. Gabriel, Rev. Fr. Salmon, has every reason to feel proud of the success of this retreat, as during the week nearly all his parishioners and quite a number from other parishes received Holy Communion.

The Literary Academy of the Catholic young men's Society held its weekly meeting on Thursday, April 3. An essay on "Human Respect," by T. Harding, a declamation by J. Neville, a sketch by M. F. Murphy and a most interesting lecture on "Figurative Language" by the moderator, Rev. J. Callaghan, constituted the programme.

On Friday, the 4th inst., at the Mother House of the convent of the Sisters of Providence, St. Catherine st., the sisters of the convent renewed their vows and the following young ladies made their final vows:

Miss Marie A. Boucher, in religion Sister St. Marie Elise; Miss Marie Louise A. Talbot, Sister St. Honoris; Miss Marie Dalma Forest dit Depatie, Sister St. Amelie; Miss Marie Anne Giguere, Sister St. Paulentienne; Miss Marie Rosanna Languedoc, Sister St. Ernest; Miss Marie Demers, Sister St. Imelde; Miss Marie Josephine O. Courtois, Sister St. Sophie. JEN. C.