

give him the real happiness, instead of his short-lived joy that he must leave at death's door. Worldly happiness has no reward, but men are all desirous of reward at the end of life. Still they live, move and act in direct opposition to God's laws; they set their desire on things of earth, instead of things of Heaven. Treasure laid up on earth will rust and corrupt, and thieves will steal; but heaven's joys and treasures last forever.

In blessedness was real happiness, that blessedness of which Jesus spoke when He declared: blessed the poor in spirit, for theirs was the kingdom of heaven; blessed the meek, for they should possess the land; blessed the sorrowful, for they should be comforted; blessed the merciful, for they should obtain mercy; blessed the pure of heart, for they should see God. This is the happiness men should seek to attain. On one day of every week men visited their churches and on entering into themselves confessed that they were not made for earth, that this world was not to be their dwelling-place. But they left the temple of God, forgot this just conclusion they had arrived at, nay, more, often denied it by their every-day life. This was not earnest looking to heaven, not honest working in His interest, it was not laying up treasures in heaven. We should look to heaven, raise our hearts from earthly things, see that we stand not idly, but be ever active in our Divine Master's service. If we were so, then it would be given us to participate in the glory of Christ's triumph over sin and death.

During Vespers and Benediction of the Blessed Sacrament, Mrs. Lucy C. Lillie, now on a visit from England to her sister, Rev. Mother White, of the Sacred Heart Academy, favored the vast congregation with musical selections of a high order of merit and exquisite finish. Her rich and mellow voice filled the building. It is no exaggeration to say that Mrs. Lillie's enrapturing rendition of the "Nearer, My God to Thee," the "Ave Maria," and "Ave Verum," held the congregation spell-bound without detracting from their devotional fervor. The collection taken up for the sanctuary fund was, we are glad to learn, quite large.

#### THE OTTAWA FREE PRESS AGAIN.

The Ottawa Free Press, returning to the charge, says in its issue of Saturday last, that the RECORD is determined to prove that Great Britain is a cowardly nation, lacking both the ability, as well as the power, to fight in defence of its interests. We never said, much less attempted to prove, anything of the kind. What we did say and proved was, that Britain had, in the face of Russian aggression, shown a weakness, for which we satisfactorily accounted. What marvel if Britain be weak in the presence of the Northern Colossus, with a discontented India, an almost insurgent Ireland, and not a friend in Europe. We readily admit that if Britain had extended good government to Ireland and sought to remove the grievous oppression under which the Hindoo populations suffer, then the British empire were certainly the most powerful in the world. With rebellion ever present in Ireland, and unfathomable hatred of British rule firmly fixed amongst the Hindoos, England is not the powerful nation she would seem. Let her begin a reign of justice and then her power will be so assured, that neither Russian, nor Teuton, nor Frenchman, could overcome her. The Free Press says:

"Our criticism of a fortnight since was not directed towards anything which the RECORD said of the Gladstone administration, but towards its attack upon the British Empire, of which Ireland and Canada form a part. It cannot attack the empire without reflecting upon both these countries, and as its attacks were unfair and unjust they were criticised as such. If our contemporary for partisan purposes sympathizes with the opposition to the Gladstone administration as a party government, its attitude is comprehensible; but not when it attacks as it did the ability of the empire rather than of the government."

We have no regard for the Gladstone government, which has belied the professions upon which it entered office. Neither have we any sympathy with the British Tory opposition. We may remind the Free Press that there is in the British Parliament a third party, the Irish Parliamentary party led by Mr. Charles Stewart Parnell. With this party we are in hearty accord—that its claims are just, we defy the Free Press to deny—that its purposes are honest none but a charlatan could affirm. The Ottawa Journal seems solicitous for the good name of Ireland and Canada. We may inform that writer that the highest title to the world's respect of the two nations is not their connection with the British empire, but is derived from the love of liberty, equality and justice firmly implanted in the hearts of their people.

We cannot refrain from giving our readers the benefit of the following:

"The Free Press may be thickheaded, it may be adinine, it may be little; but there is a depth lower than that yet to be reached; and that depth is when a public journal seeks to answer the arguments of a contemporary as the RECORD did, by misrepresenting and libelling the person whom it supposes to be screened behind the editorial 'We.' Our contemporary in taking that course placed itself on

a level, the past commendations of its course, which have frequently appeared in these columns, would scarcely lead the public to expect. A little more extended experience of the journalistic world will probably teach the RECORD, that when an adverse criticism of any of its utterances appears in a contemporary, it does not necessarily follow that that criticism is prompted by a desire to work it an injury. A public journal's remarks are open to public criticism; and surely journals which differ can discuss that difference, without sinking to personal attacks or insinuations, which the writer would be ashamed to make as an individual."

We feel grateful to the Free Press for its past commendations of our course but we may assure that journal that these commendations offer no justification for the gross misrepresentation of our views to which we so lately promptly called attention. The Free Press was then quite solicitous for our constituency and for the Church, with what sincerity we clearly showed. We did so with clearness and without equivocation. Hence, these tears! We are sorry that we have not the extended journalistic experience of the editor of the Free Press, but we plainly tell him, that we were no more personal in our defence than was he in his assault, and that from our limited experience of journalistic warfare, we have always observed offenders against journalistic impersonality most ready to accuse their neighbors of a disregard of propriety.

#### SILVER JUBILEE.

The Very Rev. Dean Wagner, of Windsor, will, on the 3rd of June next, celebrate the silver jubilee of his priestly ordination, twenty-five years ago, in the cathedral of Sandwich, at the hands of the late Bishop Pinnock. Ever since that time Father Wagner has labored, in season and out of season, in the interests of Holy Church. His zeal and energy and success in the good cause have endeared him, not alone to his own parishioners, but to the entire clergy of London, while his sterling qualities of head and heart have won for him hosts of devoted friends, whose highest esteem and fervent confidence he enjoys. The highest praise that can be given a man is that he is a true and trusted friend. Who that knows him will deny Father Wagner this commendation? The RECORD joins with that devoted priest's good friends throughout the diocese and country in wishing him a very happy celebration of his silver jubilee and hoping that he may be spared for a glorious golden jubilee and even for many long years after.

#### IRELAND AND THE VATICAN.

We desire to warn our readers against the disingenuous despatches daily forwarded from the other side of the Atlantic, nearly all calculated to place the Holy See in a very false position in respect of the national feelings and patriotic claims of the Irish people. Our esteemed contemporary, the Irish American, felt bound a few days since to call attention to one of those despatches:

"A cable telegraph from Rome, dated on Saturday, says:—  
"Mr. Errington, the English representative at the Vatican, failing to persuade the Pope not to appoint Dr. Walsh to the vacant Archbishopric of Dublin, has left for London for consultation with the British Government. The Pope, it is said, had to consult the wishes of the Irish clergy in the matter."

"The impudence of this despatch, coupled with the ignorance it manifests, points to its author as Errington's partner, Dr. Brady, who, being in Rome, probably looks after things there, when Errington leaves for London to report progress. The English plotters against Ireland and the Eternal City have been foiled; and they evidently feel it."

Another despatch of later date conveys the following intimation respecting Irish feeling towards the Vatican:

"Another cause of estrangement between the Parnellites and Ministerialists is the interference of the Government, through Errington, special British agent at the Vatican, in the appointment of a Catholic Archbishop for the Diocese of Dublin to succeed the late Cardinal McCabe. United Ireland laments the success of Errington as achieved with the Holy Father, and says the rejection by the Vatican through Errington's influence of Dr. Moran, is a blow at the independence of the Irish episcopacy and Irish clerical rights. 'The prayers and longings of Irish prelates, priests and people, seem,' says United Ireland, 'unavailing at Rome against the secret machinery of the English Government.'"

The interference of this vile creature, Errington, in Irish ecclesiastical affairs has, we know, created a great deal of feeling in Ireland. And very justly so. But from what we know of the United Ireland we must declare that we consider that journal incapable of using any other language but that of respect and deference to the Holy See, and that if it did otherwise, it would not have the sympathy or support of the Irish people. The foregoing rendition of an alleged article from that paper was evidently concocted for a purpose. One fact, quite apparent in connection with Irish ecclesiastical matters, is that the enemies of the Holy See are making the very best use they can of Errington's presence in Rome to alienate from the Holy Father the affections of his Irish children. It is of pressing necessity that this man be cut off by the Vatican.

No man is more detested and execrated by all Irish Catholics, good and true, than this padded and scented popinjay.

One more cable despatch and we have done:

"The Rome Monitor says Errington will return to Rome as British Ambassador to the Vatican."  
We do not know whether the Monitor has made any such statement, but if it has done so, its ignorance of British feelings towards the Vatican is simply amazing. No government could live twenty-four hours in Britain that would dare, in the face of English hatred of the Holy See, open regular diplomatic communication with the Vatican. All that the Gladstone Government can permit in this direction is the back-door negotiations carried on by Errington.

#### ECCLIASTICAL CONFERENCE.

A conference of the clergy of the eastern and northern counties of the diocese of London, was held in this city, on Wednesday, the 20th inst., His Lordship the Bishop presiding. There was a large attendance of the clergy. The conference began its session at 12 o'clock, noon, and closed at four. The treatise "De Matrimonio" in moral and "De Notis Ecclesiae" in dogmatic theology engaged the attention of the conference, at the close of which His Lordship entertained the visiting clergy at dinner. The conference for the clergy of Kent and Essex will be held at Windsor, on Tuesday, the 26th.

#### THE LATE FATHER LYNCH.

There died at Chapeau, in the Vicariate Apostolic of Pontiac, on Saturday last, a priest who for forty years and more had labored in the service of his divine Master. The late Rev. James Christopher Lynch, whose soul then peacefully passed away to its Maker, was one of the most widely and favorably known clergymen in the whole Ottawa district. Nearly half a century ago, prompted by a desire formed at a very early age to devote himself to the foreign missions, he left his native land to come to the then almost unbroken wilderness of the upper Ottawa, to break the bread of life to scattered aborigines, unlettered natives, and disheartened immigrants. For many years his apostolic labors extended over a great portion of the present Vicariate of Pontiac. His name became a household word among the early settlers, and many a head of a family, to-day in the serene and yellow leaf of life's fast coming autumn, rejoices to claim that he received the sacred rite of baptism at the hands of Father Lynch. We need not point out the hardships the missionary had in those times to undergo. In summer the river offered him the best mode of communication, but often he had to force his way on foot through the almost trackless forest. In winter his course lay over dreary ice-covered lake and river, or through the silent wastes of endless woods. Everywhere good was to be done, there the missionary found his way. Here and there a rude chapel of logs was raised and the emblem of human redemption placed aloft on its unshapely roof. But more frequently had the Holy Sacrifice to be offered in lowly hut and dingy cabin. The late Father Lynch had all the qualities of the genuine missionary. Though a gentleman of rare scholarly attainments and literary tastes, he made himself at home with the unlettered and with the lowly, often sharing in their privations and hardships. His deep-rooted Irish faith ever gave him heart and courage in the midst of trials and sufferings. He had chosen a Master who was born in poverty, lived in abjection and even want, rejected by his own people, deserted by those he blessed and comforted, betrayed by his own apostles, and crucified by a brutal and ungrateful populace which, but a few days before, had received him with loudest acclamations of joy. This, indeed, was the Master the late missionary had chosen to serve, and Him he was resolved—good priest that he was—to follow even to the very summit of Calvary. This ardent faith was the mainspring of Father Lynch's earnest and profound piety. All human things he valued at their proper worth—for they never could draw him from the service of the great High Priest, even Christ Jesus Himself. With much reason, indeed, might he be defined as one

Whose armour is his honest thought,  
And simple truth his almost skill.  
Whose passions not his masters are,  
Whose soul is still prepared for death,  
United unto the worldly care  
Of public fame or private breath;  
Who envies none that chance doth raise,  
Or rules of state, but rules of good,  
Who hath his life from ruinous freedom,  
Whose conscience is his strong reward;  
Whose state can neither flatterers feed,  
Nor rule make oppressors great;  
Who doth not late and early pray  
More of his grace than gifts to lend,  
And entertains the harmless day  
With a religious book or friend;  
This man is freed from servile bands  
Of hope to rise, or fear to fall;  
Lord of himself, though not of lands;  
And having nothing, yet hath all.

His life was indeed blameless: in the pursuit of justice was it spent. Will his name be ever effaced from the memory of those among whom he so long and so faithfully labored? Will the remembrance of his virtues be permitted to die out amongst a people whom he loved so deeply and spared no effort to make worthy of their Christian professions?

We, indeed, think not. It was our privilege to know this good priest, and often to enjoy his kindness, to be edified by his piety and inspired by his zeal and charity. In his home a glad welcome ever greeted his friends. To the last he had all the cheerfulness of youth; sadness could find no shelter in his noble and generous nature. The consciousness of duty done, ever animated him, and when the call of his Master came it found him not unready. He had, every day, wished to be dissolved and to be with Christ. His prayer was at length granted, and on Saturday last he passed to his reward. Peace, say we from the bottom of our heart, to the soul of the good Father Lynch.

#### AN IRISH CATHOLIC CHIEF MAGISTRATE.

When five years ago Mayor Grace, of New York, was put in nomination by the Democratic party for the Chief Magistracy of New York, a great outcry was raised by the Know-Nothing element in both political parties against the election of a Catholic Irishman to the Chief Magistracy of the metropolis of the New World. The regular democratic majority in the city of New York was between 40,000 and 50,000, but so great was the falling off amongst Mr. Grace's own political friends that he almost failed of election, his plurality being, we believe, less than 3,000. Once in office, Mr. Grace displayed a firmness, impartiality and good judgment that disarmed his opponents. At the close of his first term he was urged to stand again but declined. Last fall, however, in response to the call of thousands of his fellow-citizens of every race and creed, he once more took the field, and though opposed by able and influential candidates, was returned at the head of the polls by a triumphant majority. He has lately made several important appointments, based not on partisan appeals, nor secured by partisan pressure, but the outcome of true civic merit. The favor with which this appointment has been received prompts the Irish American to say: "The law has clothed him with plenipotential power, and he shows that he feels and gives due weight to responsibilities that are exceptional, in the history of recent city administrations, by the care he has taken—in so much as he can control—to have the affairs of the city administered by none but officials who will devote themselves entirely to the task of an economical and faithful discharge of their trusts. It is a matter of special rejoicing for us to think that the first man of Irish birth who has occupied the civic chair of this Commercial Metropolis of the New World, thus continually honors himself and the people with whom he never fails claim a kindred association, by the wisdom and honesty of his course as the head of the government of the first city of the Republic."

The citizens of New York did themselves honor by their re-election of Mr. Grace. His course in office will do a great deal to dispel the horrible prejudices which yet blind so many thousands, both in the United States and Canada, to the merits of an Irish Catholic. Were all our representative Catholics like Mr. Grace, Irish Catholics had soon little reason to complain of exclusion from office, or political responsibility.

#### ARCHBISHOP LYNCH.

##### LECTURE BY HIS GRACE ON RELIGIOUS ORDERS IN THE CHURCH.

There is a great deal of ignorance respecting the Catholic Church amongst our separated brethren, and it is our great endeavor to set them right. The cause of most of the prejudices against the Catholic Church arises from misrepresentation or ignorance. It has been said, by those who should have known better, that the Jesuits, Franciscans, Dominicans, Redemptorists and other religious orders are sects and divisions in the Catholic Church. They are no more divisions in the Catholic Church than the Grenadiers, the Queen's Own, the Governor-General's Body Guard, Field Battery, C Infantry and D. Company are divisions of the Dominion army; they are the soldiers fighting under the same banner, but with different names and captains. The Church is compared by Christ to a kingdom, and a kingdom must have, under the king, many officers by whose co-operation a good government is formed. Now, those religious orders have their various generals and captains in the Church, all in the first place, in obedience to the Pope and to the hierarchy of the Church in whose dioceses they may be employed, and also to their own special religious superiors. The secular clergy is the main and chief army of the Church, religious orders are auxiliaries.

The Jesuits were instituted by St. Ignatius, who, born in 1491, commenced his apostolic labor about the year 1535, and his order was instituted especially to oppose the preaching of various false doctrines of the 16th century. These doctrines were promulgated by Luther, Calvin, Beza, Melancthon, and a famous host of others, all differing from each other, and all equally opposed to the doctrines of Christ, preserved and taught by the Catholic Church. All agree that there was great need of reformation of morals amongst Churchmen, but there was no need of reforming the faith which was guaranteed by Christ not to fail in his Church. The means which the Jesuits employed in combating error were preaching, writing books of controversy, the instruction of youth in colleges, and also of sending the missionaries into pagan countries, so that the spread of the gospel in the East, and in the newly found country of South Amer-

ica, gained as many converts as the Church lost perverts in Europe. The reason why the Jesuits are so much opposed by Protestants, as well as by bad Catholics, can be accounted for by their great success in putting down heresy, and in stopping the spread of infidelity in high places. Apostasy from the Church generally commences amongst those who have been highly favored by the goods of fortune. Their attachment to the world, its pleasures and riches, stifles their love of God, and faith becomes weakened and finally disappears. The Prime Ministers of France, Portugal, Spain, Naples, and of other countries, conspired to persecute the Order of the Jesuits, and to drive them eventually out of those kingdoms. And at the present day the Freemason Government of France expelled, not only the Jesuits, but all the religious orders because they supposed them to be enemies to their material and tyrannical government. Hence in these latter times the Freemason Government of France has expelled them, and most of the religious societies, because they kept colleges in which the ancient and broken down nobility of France sent their sons, who were supposed to favor monarchy and to be opposed to the Republic. The Jesuits are the most obedient sons of the Church and even make an especial vow to obey the Pope and go to any country where he sends them. Then we have the Dominicans, another battalion in the warfare of virtue and learning against vice and ignorance—all obedient sons of the Church; worshipping at the same altar and believing all the same truths which all Catholics are bound to believe. They were instituted by St. Dominic in the 13th century to oppose the heresy and false teachings and revolutionary movements of the Albigenses, who were devastating the south of France by wicked doctrines, perverse morals and disloyalty to their king. The disciples of St. Dominic became very numerous by their preaching, and teaching the people to pray, especially in the form of the rosary. It was the institution of a vast number of these Albigenses, and inspiring great devotion to the mother of God throughout the Church; for the rosary is now said by all Catholics. This society was called the Order of Preachers, for preaching retreats and sermons is their special work, besides living in communities and reciting the divine office in common.

Then we have Franciscans, another battalion of the Church. They were instituted or formed into a company by Saint Francis of Assisium, who, born in 1182, commenced his wonderful work at about 30 years of age. They are, of course, under the direction of the Pope, and have their special duties. They had to reprove the world for its luxury by making a vow of poverty, chastity and obedience, like all other religious orders. They wear a brown, rough habit with a cord around their waist, and instead of shoes, sandals. They also go about preaching and instructing. There is a third order of St. Francis, composed of seculars, living in the world, but following as much as possible, the evangelical counsels. They have no particular habit, except at their meetings. During the lifetime of their founder, St. Francis, 5,000 monks met at one general chapter; it was held in the open plains by a wonderful disposition of Providence. When there is a great deal of wickedness in the world, vast numbers of holy persons receive the graces the elect will be always filled up. Then we have the order of the Redemptorists, instituted by St. Alphonsus de Liguori in the last century. St. Alphonsus went a great deal amongst the poor and saw the great need of instruction for them; hence he made a strict obligation that his disciples should employ themselves solely in giving missions, and in these they are eminently successful. They also conduct parishes, so that their presbyteries might be a place where the missionaries might retire to recruit from their fatigues. There are Trappists also, a branch of the Benedictine order, whose members live most austere lives. They rise at two o'clock in the morning, recite the divine office, and spend hours in meditation and prayer. They cultivate the soil, but live only on vegetables—they never eat meat. To this order retire some very holy young men who are bent upon saving their souls at all hazards, and to be away from the temptations of the world. To this order retire also men who become disgusted with the world and perform penance for sins contracted there. They never converse with one another. They only speak to the confessor and their superiors. Then there are Carthusians who likewise follow almost the same rule. Their silent example is a continual sermon to the people of the world, inculcating this saying of our Lord—"What will it profit a man to gain the whole world and lose his own soul?" "Do now what you would wish to do at the hour of death." We wish to wish that you had lived on a mountain preparing for eternity. The Basilian order conducts colleges.

We shall pass over many other religious orders or battalions, as it were, of the same army of the Church. Then we come to the female religious orders. From the very commencement of Christianity females were remarkable in the Church for their love and devotion to Christ, and for their work of charity. They were last at the cross and first at the sepulchre. There are innumerable orders of women in the Church. All might be called Sisters of Charity or of Mercy, or School Sisters, also orders of Contemplative or Praying Religious, who follow Mary who hath chosen the better part. "They administered to Christ out of their goods," as we read in the Gospel. They consecrate their virginity to God and spend their time in holy prayer and works of charity. St. Paul, in speaking of them, says in 1st Corinthians, 7th chap., 38th verse—"Therefore, he that giveth his virgin in marriage doth well but he that giveth her not doth better." This teaching of St. Paul is not followed by those out of the Church, in fact they say the contrary—"that it is better to get married than to live a virgin." And to discourage widows from remarrying St. Paul says, in the 40th verse—"But more blessed shall the widow be if she so remains according to my counsel, and I think that I also have the spirit of God." And why do so many virgins in the Church of God consecrate their virginity to Him? The reason is this, that "the unmarried woman

and the virgin thinketh on the things of the Lord; that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband." The religious orders of females in the Church render immense service to the Church, and in order to be able to do it more effectually, they make also the vows of poverty, chastity and obedience; poverty, divesting themselves of all things of care of family, adopting as their children the orphans and the poor of Christ; obedience, that they may perform any and every work required for the well-being of the community, who all work for Christ in the person of the poor. Hence, we have, sisters for the care of hospitals, orphan asylums, academies, schools for the education of the female sex. These religious orders keep the evangelical counsels, which consist in following the call of Christ to greater perfection. Christ counselled the young man who said to him, "What shall I do to obtain eternal life?" He told him to keep the commandments, but when the young man told him that he kept them from his youth, He said, "If thou wilt be perfect, go sell what thou hast and give to the poor, and come and follow Me." This was only a counsel, not a command, for Christ said, "If thou wilt; if you are willing," but the young man was not willing, and Christ told him for rejecting so grand a call, which would end in being an apostle in heaven. There are two roads that lead to destruction, and many there are who walk therein, and the narrow road which leads to eternal life, and few there are who try to find it. Religious orders are walking in the narrow path that leads to eternal life—and though there may be some who stray from it, as there was a Judas among the twelve apostles, yet the immense majority persevere and come to eternal life. Many there are who live in the world and who tread this narrow path of prayer, self-denial and mortification, and by keeping the commandments of God, as far as possible, devote themselves to the service of God and duly perform the duties of their stations of life. The Catholic Church possesses all the signs which distinguish the Church of Christ from every other organization. The one of sanctity is particularly shown in the religious orders, who keep the evangelical counsels and aspire to a high degree of sanctity. And the multitude of saints and holy persons form a magnificent galaxy in the firmament of the Church of God, on earth as well as in heaven. The number of communities and the multitude of persons living holy lives in the world and edifying their neighbors by their piety, devotion, charity and attention to the duties of their station in life contrast most favorably with the failures of any denomination.

#### LORETTO ABBEY, TORONTO.

On Friday morning the interesting ceremony of giving the white veil took place in the Chapel of Loretto Abbey. The Chapel, which was exquisitely fitted up for the occasion, was filled by the ladies of the community, their pupils, the friends of the postulants and other visitors. Bishop McMahon preached a beautiful sermon suitable to the occasion. Those who, entering by the narrower gate, earnestly and with a sincere desire to serve God and work out their own salvation, follow the path of the Evangelical Councils, have their own trials and temptations, but they are not so great as those to which people living in the world are exposed, and God has promised to lead them, and has promised, moreover, that should they run on that path, that is, should they be earnest and fervent and absorbed in the love of God, there shall be no obstructions in their way to cause them to stumble. The postulants were five in number. Three—Miss O'Hagan, of Ottawa, who takes in religion the name of Sister Alexandrine, Miss Simpson, of Toronto, who takes the name of Sister Theodosia, and Miss Murphy, who takes the name of Sister St. Michael—are to be of the choir. The others are to be lay sisters. The postulants, who were dressed in rich attire, with trains borne by pretty children wearing wreaths and veils, were then questioned in the usual form by His Grace the Archbishop, sitting on the altar in cope and mitre. After they had declared they had duly studied the rules of the institution, that they desired to become members of it, and devote their lives to the service of God, observing the rules, obeying their superiors, and striving to promote kind feeling in the community, and to renounce the world and its pomps, the Archbishop directed them to withdraw, divest themselves of the ornaments emblematic of those pomps and vanities, and clothe themselves in the garments of the order, symbolic of humility and purity. On their return, clad in the plain dress of the order, he conferred upon them the girdle, beads and cross, by accepting which they devoted themselves to the service of the Blessed Virgin, and the veil, emblem of modesty. Mass was then said by Very Rev. Father Rooney, assisted by Father Kiernan. The pupils of the convent, assisted by some of the ladies, sang at intervals during the ceremony and during the Mass several choice selections beautifully.—Tribune, May 13.

KNIGHTS OF ST. JOHN, a union of all Commanderies of uniformed Knights, will hold their Seventh Annual Convention, in Chicago, on June 24, 25 and 26. Companies from Cincinnati, Buffalo, Cleveland, Rochester, Detroit, Milwaukee, Fort Wayne, Syracuse, Washington, Chicago, Peoria, Windsor, Canada, and several other cities will take part in the parade on the opening day, the Feast of St. John. All uniformed Commanderies are invited to join the union and send delegates to the Convention. Particulars can be obtained by addressing the Supreme Secretary, Joseph J. Greaves, Cleveland, Ohio.

Cunningham and Burton, who were charged with causing the explosion at the House of Commons, London, England, some time since, have been found guilty, and sentenced to penal servitude for life.