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LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEATER FROM MISTORY

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore carnestly commend it to the patronage and encouragement of the clerky and laty of the diocess.

Believe me.

Believe me,
Yours very sincerely,
+ John Walsh,
Bishop of London. Mr. THOMAS COFFEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, JUNE 4, 1880.

THE REFORMED EPISCOPAL CHURCH.

The religious organization known as the Reformed Episcopal Church, founded by the late Bishop Cummings, of Kentucky, never enjoyed anything of healthy growth in Canada. The movement originated in the strong desire manifested by many members of the Anglican communion to curb the Ritualistic tendencies of this body. At its inception meetings in its support were held in various places, and a good deal of enthusiasm evoked. But when the leaders of the new church adopted what they considered a strict Protestant polity, but which many of them, at first willing to secede from Anglicanism, viewed as another form of Methodism, a general revulsion of feeling set in in favor of the older system or sect.

Reformed Episcopal organizations were, however, successfully inaugurated in Toronto, Ottawa, Montreal and some few other places. The new sect has been, till now, governed in connection with the American Reformed Episcopal body, but a feeling, promoted, at least so it is believed. by one or two clergymen ambitious for Episcopal distinction, that the Canadian organization should be governed separately from the American body, led a year or two ago to a secession from the attenuated ranks of the Reformed Episcopalians in Canada. The secessionists, led by the Rev. Mr. Ussher, of Montreal placed themselves under the jurisdiction of Bishop Gregg, of the Reformed Episcopal Church of Great

Britain. Bishop Gregg visited Canada last He did not, as far as can be learned, but his presence and addresses contributed largely to further among formed Episcopal sect the desire of

of Dublin, Ireland, and thirty thou- Christian and monarchical. sand people in Marseilles, France, at-

TORAL

We published last week in full the pastoral of the Bishop of Ossory, to which we had previously referred. The warnings laid down in that letter invite the most serious attention of Irish Catholics in America as well as in Ireland. We have on this continent a most

pernicious class of journalists, who, under the mask of devotedness to Ireland and her interests, proclaim doctrines utterly at variance with the teachings of Holy Church. These journalists clothe their arguments with such vehement ardor for Irish nationality, and such boisterous hatred for English misrule, that they attract the attention and enlist the sympathy of many unreflecting Irishmen. We ourselves claim to be as devoted to Ireland as any of the class we refer to: but our devotion to Ireland arises not from hatred of its oppressors, but from love of its Catholicity. We know how much Ireland has suffered for its faith. We know, too, that Irish nationality owes its preservation to its adherence demn that journalist who would screen the one or contemn the other

as an enemy of Ireland.

We have striking proof at hand of and their descendants who have lost their birthright of Catholic faith. They are to be found throughout America. Do they even claim to be Canadianized, blushing for shame at the very thought of their Irish origin? We desire all Irishmen and sons of Irishmen in the United States and Canada to become good citizens of their respective countries, but maintain that they cannot be trusted in their protestations of loyalty to the country of their adoption, when they forget that of their anceserica owe it to themselves, as good

THE BRADLAUGH CASE.

The British House of Commons has a difficulty on hand in regard of the seating of Mr. Bradlaugh, member elect for Northampton. This gentleman is an avowed atheist, and at first declined taking the oath of year and preached in various places. allegiance administered to all members before they can take their seats. increase the number of his own im- He insisted on his right to affirm, mediate followers in this country; but objection being taken to this course he decided on waiving his objection to the taking of the oath. the Canadian adherents of the Re- On his presenting himself to do so, Sir Henry Wolf, from the opposition forming an organization entirely in- benches, protested against the addependent of the American organiza- ministration of the oath to a man tion. The separation from Ameri- who had publicly declared his discan control has now been effected, belief in the existence of God, and and a bishop for the Canadian branch | consequently in the binding power elected. The new system will now of an oath. The House debated a have freer scope in dealing with the motion proposed in this sense by Sir Anglican body in Canada. The dis- Henry Wolf and declared by a decontent prevailing amongst large cisive majority that the whole matbodies both of clergy and laity, in ter should be referred to a select the latter communion, may be committee, which has since been inadroitly taken hold of by the Re- structed to enquire into the fact and formed Episcopal body to pro- circumstances of Mr. Bradlaugh's mote its own growth. If its leaders claim to affirm instead of taking the manifest anything of worldly wisdom oath, into the law referring to the they can certainly turn to profit the matter, and into the jurisdiction of dissensions of Canadian Anglicanism. | the House in relation to it. Mean-We are not, however, admirers or time Mr. Bradlaugh remains withwell wishers of the Reformed Epis- out the walls of Parliament. The copal sect. Its doctrines are of the borough of Northampton has been levelling character peculiar to inno- always famous for its radical provation entered into for innovation's clivities, but its achievement in the sake. But if Anglicanism has this return of Bradlaugh at the last elecnew foe to contend with, it owes it to tion surpasses its previous record its own lack of fidelity to principle, and While a constituency should be alto its own persistent rebellion against lowed the widest latitude in choosing | Marquis of Ripon is distinguished by Catholic authority and Catholic a member, we cannot see that by high conscientiousness, which is teaching, without which there is no any stretch of argument in favor of evident from the fact of his change atheist and republican should be FORTY thousand of the population allowed in a country claiming to be

THE BISHOP OF OSSORY'S PAS- by different constituencies, but by THE INFINITE AND THE FINITE. one in particular, which, because of the disloyalty of the member elect manfully attested by brave and generous actions, suffered virtual disfranchisement. In two such cases a partisan judge gave the seat to candidates who had received but a mere fraction of the popular vote. The constituencies interested were not given another opportunity of making a choice, and thereby suffered mani-

> fest and unquestionable injustice. In the case of Northampton, we could see no injustice in ordering another appeal to the electors. We doubt, radical as the majority then s, if they would sustain Bradlaugh n his openly-expressed opinions of disrespect for religion and disregard of the binding obligation of an oath

AN INTERVIEW.

Anent the recently proposed demonstration by communists in Paris, which the government, by commendable foresight, prevented, we learn that M.M. Louis Blanc, Clemenceau and Barodet, waited on the Minister of the Interior to hear his reasons to Catholicity, and therefore con- for the prevention of the communist manifestation. The minister stated that the government could not permit any demonstrations likely to cause disturbance in the streets, prethe degeneracy of those Irishmen ferring preventation to repressive foreigners could not be allowed to organize manifestations calculated to bring the government into con-Irishmen? Do they not rather tempt. The deputation retired disboast of being Americanized or satisfied with the minister's statements and unconvinced by his

reasonings.

The French Cabinet may soon have on hand a communist difficulty, the creation of its own weakness and unprincipled repression of Catholic sentiment. The amnesty granted to hundreds of the very worst classes of communists, who, at a critical period in the history of their country, tors. The Irish Catholics of Am- deluged the streets of its capital city with blood, has brought to that same citizens of the United States and of city a most dangerous and restless Canada, to discountenance the infidel class, as ill-disposed to every fixed and communist doctrines advocated form of governmental authority as it by journals professedly Irish. They was nine years ago. The removal of cannot better do so than by refusing the seat of government from Versailto patronize such journals. Irishmen les to Paris, carried out by the prein the United States will be all the sert Republican majority in the more truly American, and Irishmen French Legislature, has once more in Canada all the more truly Cana- placed the chambers at the mercy of dian, by adhering to the faith which lawlessness, and the irreligious tengave their ancestors the heroism dency of the measures adopted without which good citizenship and through the influence and active inpatriotism are an empty boast and a tervention of the Cabinet has, instead of satisfying the spirit of radical innovation, incited renewed agitation, which must, we fear, end in the disruption of the present French

system of government. To call this system republican were incorrect. It is a form as absolute and tyrannical as that obtaining in Russia. It is the tyranny of an aggressive minority, enjoying through severe discipline and thorough organization, not devoid, in tained in their greater. If they claim nower over the great mass of the people. The legitimate consequences of the abject impiety and feeble truckling to communism manifested by the government of M. de Freycinct, disrespect for authorhatred of all legal restraint-are daily growing more evident.

Nothing but a change of rulers can rrest the tide of revolution. This tide, if not rolled back, may do what no other revolution has yet fully done, not only arrest French progress, but leave the country a heap of smoulder-

The government would do well to ake heed of the impending danger from the attitude of the deputation that waited on the Minister of the Interior. When the representatives of the people protest against the

new Governor of India:-" The such liberty the return of a professed of faith. A nobleman and public man in his position would not have changed his ancestral religion if he had not been moved by high conscientious scruples. As a conscientious Cases have occurred in Ireland of man he will not fail to do justice not just in God to punish forever? If

Assuredly every rational mind can conceive a point at which God would cease to be God if He were to withhold His hand from punishment! Man is a mere speck -God is the infinite. When "the speck' would make itself the infinite, what kind of crime is that? It is true there has been an infinite atonement-but that only makes the crime of "the speck" all the greater; and when this speck, in spite of this infinite atonement, continues again and again rebellious against this God, this infinite, would He not cease to be God-would He not bring himself down to the level of "the speck," if at some certain point of this rebellion he did not set down his foot, and stamp out this rebel? You may put this stamping out process as far back as you wish-you may make this infinite infinitely merciful, but however far back you put it, at some point he must be just, else would He cease infinitely merciful, and infinitely just, as dwelling at the same time and in the same being, are to our minds apparent contradictions, but then who has ever proved that our minds are capable of understanding God? It is the trouble with these men who want to reform the world, that they will persist in thinking that that God which they conceive in their little finite minds is the God. What presumption is here! How shall the finite comprehend the infinite? They cannot even tell us, these little minds, what mind is, let alone what God is. They would argue from reason, and they cannot even tell us what that mind which reasons is. And there measures. He also added that is another inconsistency. These men who stand by reason alone tell us the mind is matter, the combustion, so to speak, of so much flesh, so much fish and so much vegetable. And yet this mind, which is but matter-this simple combustion of flesh and fish, this it is which presumes to

think that it comprehends God. Bah! But you will, perhaps, say this is only begging the question. We do not believe that it would be either just or merciful in God to punish forever. This leads the question. The Protestant world is fast losing hold of its pelief in an eternal hell. Every day we hear the doctrine of " eternal punishment for the wicked" called in question, not only by professed infidels like Ingersoll, but even by men who claim to stand by "the bible, the whole bible, and nothing but the bible." And not only is this doctrine of unbelief whispered amongst the laity; it has been publicly taught in some of the churches.

"An almerciful God," we are told, "cannot punish forever." Here at the outset is a remarkable inconsistency. These men who make this objection have most probably all their lives sneered at the Catholic doctrine of "a middle state." Speak to them of purgatory and they would laugh at your 'popish superstition." And yet what is this objection about "an almerciful God" but a plea for purgatory. They do not go so far as to contend that God will not punish at all; no, their plea is only that he this objection about "an almerciful God" will not punish forever. But this is purgatory. Any punishment which is not eterwhich will end somewhere, undergone in the next world, that is purgatory. The only difference between their doctrine and ours is, that we claim purgatory only as a punishment for lesser guilts. They claim purgatory as the only punishment for all sin, however grievous, and however numerous. Is this? Surely, our lesser purgatory is consome eases, of terrorism, the ruling their greater purgatory, they can hardly

reject our lesser one. "An almerciful God cannot punish for

Is not this looking at God only from one side? God is almerciful we grant; but is he not also aljust? Nor are these things altogether incompatible. God is ity, contempt for government, and almerciful as long as he can; he is longsuffering, and often appears to receive in sults with a degree of patience which to our human eyes borders on pusillanimity. He forgives the sinner again and again: as long as he sees any disposition to amend, so long he restrains his justice; but there is a point beyond which mercy cannot go, a point at which mercy ends, and justice begins; a point at which the erring soul ceases to be a child, and becomes a rebel. Justice is as necessary for our idea of God as mercy. Because good pastor's anxiety and zeal. This magour God is merciful, would you therefore have him pusillanimous? On to different ground. What is sin? And here again we are met by presumption. These minds that are only matter right of the government to preserve -these combustions of fish and flesh the public peace, it is certainly an think they can understand sin as well as opportune occasion for vigilance and God, and yet who has yet thoroughly understood sin? Nay, can it ever be understood without understanding what THE Hindoo Patriot, of Calcutta, God is? Sin depends for its nature on speaks in the following terms of the the nature of God. As God is great, so sin is great; as God is less great, so sin will be less great. Sin depends upon God for its existence. If, then, we cannot comprehend God, we cannot comprehend sin. Our apprehension of God is only an approximation, not a realization. So also our knowledge of sin is only an approximation, and is far from a realization. How then shall any man say that it is tend mass every day of the year. distinguished patriots being returned to the poor dumb millions of India." we know next to nothing of God, and O'Maheny delivered a very masterly and a representative peer of Scotland.

the nature of sin, all place you out of court in this discussion. Never until you see with the eyes of the angels -never until you are received into the mysteries of God-never until you have passed the portals of the life-to-come, can you be heard in evidence. Until then your evidence in the case, if you reject revelation, will be worthless; nay! it will be worse than worthless--it will be perjury. And there is another inconsistency This denial of the eternity of hell implies a denial also of the eternity of heaven, for surely these men who deny the eternity of punishments will not accept an eternity of rewards. They are willing, forsooth, to go to heaven forever but not to hell. They see no inconsistency in to be God. We will grant that the terms going to heaven forever-and for what? What have they done to merit heaven? Nothing, absolutely nothing. What has the greatest saint done towards heaven? "He has not done nothing." That is all,

WALLACEBURG LETTER.

tent? Is this rational? SACERDOS.

nothing more, nothing less, and for this

"not doing nothing" these men are will-

ing to receive an eternal reward; but for

their crimes, for their sins, which are

absolute rebellions, they will not accept

an eternity of punishment. Is this consis-

mentioning in the pages of your admirable and truly Catholic journal. On Saturday, the 22nd inst., His Lordship Right Rev. Bishop Walsh, administered the Sacrament | surmounted with two very elegant statues of Confirmation to about ninety children. Previous to the conferring of the sacred rite the several candidates underwent a searching examination at the hands of His Lordship, who appeared extremely well pleased with the intelligent responses and bright appearance of the children. After congratulating the parents and the pastor, Rev. J. P. Ryan, on the progress of religion and education in the new pastor, Rev. J. P. Ryan, on the of religion and education in parish, His Lordship proceeded to impress on the congregation the solemnity of the obligation contracted by confirmation, and the duties which its reception imposes. He next dwelt eloquently, and most convincingly on the necessity of true christian faith, and pointed out the notes, or distinguishing marks which characterize the Church of God on earth, and render it next to an impossibility, that any one possessed of ordinary intelligence, and plessed with divine grace could at all fail blessed with divine grace, could at all fail to acknowledge the holy Catholic Church as alone holding and teaching that one, true, apostolic faith. The Bishop was assisted by Rev. Father O'Mahony, of London, and the Rev. Dean Wagner, of Windsor.

Next day, Sunday, the 23rd, our grand shippers thronged the streets, and Catholics, mingled with Protestants of almost every denomination, came trooping along the roads that lead to the spot indicated by the glittering gilt cross that decks the tapergnittering gilt cross that decks the taper-ing spire of this new temple raised in our midst to the honour and glory of God. The splendid and commodious steamer Hiawatha brought a large accession to our numbers from Sarnia, Courtright, and Port Lambton. The services of dedica-tion of the church commenced precisely there not a certain inconsistency in all at 11 a.m., His Lordship, with cope and mitre, entoning the opening prayer in front of the entrance porch, while the re-sponses were made by the attendant and assisting clergy. Then a procession was formed, which moved all round and about the church, which the bishop springled with holy water, while the clergy sang in alternate choirs the 50th Psalm.

After the litanies had been sung, the church was singularly blessed in its in-terior, after which high mass, Coram pontifice, was celebrated. Rev. Dean Murphy, of Irishtown, celebrant; Rev. Father Williams, O. S. F., of Chatham deacon; Rev. Father Flannery, of St. Thomas, sub-deacon. The choir, under the leadership of Miss McCarron, organist, and the control of the control and assisted by the Messrs. Marentette, of Chatham, executed Lambillotte's Missa Paschale very effectively, I might say faultlessly. After the gospel, His Lordship addressed the people on the grandeur of the solemn and consoling ceremony they came that day to witness.

Here was the crowning of all their labors, the compensating hour of all their nificent church, he might say one of thevery best and grandest of his diocese, was now completed and perfected in every detail, He congratulated the people on their spirit of self-sacrifice and love for God's house. which enabled them, though few in number and comparatively poor, to erect so splendid a temple of Cotholic worship, in this remote part of Canada. He extolled Father Ryan's untiring energy and pious zeal, which never slept, but knew how to overcome every obstacle, and were rewarded in this magnificent church, which, is lead to be the control of the control o his lordship knew, would be the means o certain salvation forhundreds now living, and for thousands yet unborn.

The church, which measures in its entire

length 125 feet by 48 feet in width, and affords sitting accommodation to six hundred, was closely packed in every available space, and could not contain less than double that number, while many remained outside who could not effect ar

In the evening the church was again very well filled, the Protestant element predominating, when vespers was sung by the Rev. Dean Murphy. Rev. Father

next to nothing of sin, is it not the eloquent lecture, lasting one hour and a height of rashness to discuss the justice or mercy of God with regard to sin? You are out of court, rash men! Your ignorance of the nature of God and of the nature of man, an admirable exposition of true Catholic doctrine, as distinguished from the false, was listened to throughout with wrapt attention, and I have no doubt with much untold profit to the many Protestants who heard him, every one of whom seemed well satisfied with his clear argument and

most blessed sacrament was given, and all departed full of joy and gratitude to God for all they had heard and witnessed.

Wallaceburg, May 24, 1880.
P. S.—The architect who drew up the plans and specifications of the church (dedicated to Our Lady Help of Christians) is Mr. George Waddell, formerly of Sarnia, now of Grand Rapids, Mich. The contractor is Joseph Lalonde, of this town. The style is pure Medicyal Carbia. town. The style is pure Medieval Gothic, in red brick; the caps of buttresses and water coursing all of Ohio sandstone, chiselled and cut by Blacker & Scott, o Sarnia; the turned arches of windows and doors consisting of white brick, which re-lieves the monotony of color in the walls and facades. The covering of the roof and spire is of Pennsylvania slate, variegated colors, furnished by Mr. R Davis, Detroit, Mich. A very fine gilt cross which over-tops the spire, is ten feet high and may be seen from a great distance The stained glass windows, both rich in tint and beautiful in design, came from the firm of McCausland in Toronto, and were donated by parishioners, who names appear inscribed underneath. T WALLACEBURG LETTER.

FULL REPORT OF THE CHURCH DEDICATION.

The events of the last few days in this locality are, I should presume, well worth locality are a should presume and locality are a sh tion, that the altar is really very chaste and beautiful, although not intended as permanent, and that the altars of St. Joseph and the Blessed Virgin Mary are in terracotta, from the firm of R. Benillac

LETTER FROM TILBURY.

VISIT OF HIS LORDSHIP BISHOP WALSH

The little village of Tilbury, was the

of all, including a very commodious and

elegant vestry 20×30, amounts to the sum of \$12,638.80, all of which has been

paid with the exception of a trifle, about which there is some difference of opinion as to the ownership.

CATHOLIC.

cene of an occurrence on Monday the 24th inst., that but too rarely happens. True, it was the Queen's Birth Day, and the stranger witnessing the scene in question would, no doubt, have connected it in would, no doubt, have connected it in some way with the celebration of that festive day. Before the arrival of the six o'clock evening train, the depot at the little village was crowded with respectably dressed farmers whowere evidently in ex dressed farmers whowere evidently in expectation of some arrival. As soon as the train stopped, their presence was explained, for they had gathered together to meet their Bishop, who had come to visit that part of his diocese, and to administer the Sacrament of Confirmation in the neighboring Church of St. Francois. A procession was invandible to remain the confirmation of the procession was invandible to remain the procession was invandible to remain the process. sion was immediately formed, in which from six to eight hundred persons took from six to eight hundred persons took part, and, bearing flags and banners, preceded His Lordship, who was accumpanied by the Very Rev. Dean Wagner, of Windsor, and Rev. W. O'Mahony, of London, to the parish church. A few minutes after arriving His Lordship entered the church, when Mr. St. Jean, the worthy President of the St. John the Baptist Society stepped forward and on behalf of eight stepped forward and on behalf of ciety stepped forward, and on behalf of his associates and fellow parishioners read a beautiful address of welcome in both English and French. His Lordship English and French. His Lordship responded in French and English, thanking them for their kind reception, and urging on them the necessity of adhering with fidelity to the practice of their faith. On of His Lordship's remarks Rev. Father O'Mahoney ascended th of the altar, and preached in English. At the conclusion of his sermon, benediction of the Blessed Sacrament closed the ceremonies of the day. In the morning at 9 o'clock the church was crowded by those desirous of assisting at the confirmation ceremony. High Mass was sung by Rev Fr. Duprat, pastor of Painscourt. After the Mass one hundred and five persons were confirmed. His Lordship addressed the newly confirmed in words of earnest counsel, as to the means of keeping stead-fast in the service of God. The sermon was preached in French by Very Rev. was preached in French by Very Rev. Dean Wagner. The children presented a neat and orderly appearance, and were thoroughly well prepared in the rudiments of the Christian Doctrine by rudiments of the Christian Doctrine by the pastor, Rev. Father Villeneuve. From St. Francois His Lordship proceeded to Stoney Point. A delegation from the parish, headed by St. John Baptist Society of this place, met the bishop at some distance from the church and the procession was received at the church door by Rev. Father, Fantery and his parishippers Father Fanteux and his parishioners. Here about ninety presented themselves for confirmation. From Stoney Point His Loreship proceeded to Belle River, Rev. Father Gerard, pastor, where one Rev. Father Gerard, pastor, where one hundred and nineteen were confirmed. Woodslee, the next parish, presented fifty-seven candidates, who had been well prepared by the pastor, Rev. Father Wassereau. His Lordship spoke in each place visited during the week, and encouraged the faithful to perseverance in the practice of their Christian duties.

COMMUNICATED COMMUNICATED. Tilbury, May 26, 1880.

A Countess Becomes a Catholic.—A correspondent of the Dublin Freeman says: I am informed that the Countess of Strathmore has been received into the Catholic Church. Her ladyship, who is the daugh-ter of Oswald Smith, Esq., of Blenden Hall, Kent, was married in 1853 to the Right Hon. Claude Bowes Lyon, Thir-

brilliant style.

After the lecture benediction of the I am, yours,
A CATHOLIC.

Goderich, May, 1880. TRIP FROM WA

FRIDAY, JUN

O Jesu, Eternal The Father as Join'd with the The Sacred Ti

O Thee we here
And humbly
Before Thy bles
'Mid incense

Thy blood for u Thy body to u Blessed Heaven To prepare us

Thou art the liv To Thee, to To Give us the Wit To heal our su

Corpus

Written for the Record

SAR On Thursday morn good, and a pleasant River St. Clair was "J. C. Clark." T numerous, and the a large, and of a the steamers of the D and Sarnia route. wagons, 37,000 barre other articles of con on deck. Leaving V of the handsome new particularly attractive which was dedicated His Lordship Bishop On the way to Sa St. Ann, Walpole, F sented a fine appeara

sented a fine appears is quite extensive, I of about 700 Indi people, and are alwa pale faces enjoy thems ings on their island Father Daranquet sa log church on this i the church was by people have to people have to attention in spirit Father Ryan, of Wa island on different preparations that we with lighted candle pure white linen which supported the not be out of place t years ago, in the Tre ton Diocese, Rev. D called upon by an quested Christian bu parent. In gratitude attention to her requ presented him with beaded moccasins as

ing cap. Walpole Island is o ton, where there i priest of Corunna. cuque were placed af ferred from the old at Baby's Point. The contained a beauti

years ago. The largest brick ton was built by Mr. sent owned and occu McDonald. Conver steam ticed. This vessel is Sewell, Esq., now of knowledging the con presented colors to teamer.
Approaching Cor

grand, and it is a pl the well-trained orch side of the St. Clair Many windmills Hiawatha proceeds windmills are made water, which is used The one at poses. dence, Corunna, ha J. M. Cousins, Lone its white surface. hawthorn tree wondered at, as only loaded with blosson leaves only. This t seats are placed on formed a shady sum The new Cathol looks well. On the tion last February, published in the CAT In Sarnia the Cat are most creditable people. Mr. Slatte people. Mr. Slatte over the boys, rep tendance of from fo number 125, and are building, separate to Some of the pupils three miles to go to Sisters of the Holy Mary teach them. community of Lady of Lake Huro to the separate sch has an attendance

has been taking les years. Seven of the in drawing.

The Convent is si tion that from its se of Lake Huron is ob garden around the O out, fruit trees are pear trees and orn and flower plants m well as enhancing th

fifteen of whom box

The sisters have fift

being non-Catholics

thing has the appear beauty. Graceful pi Pius the Ninth, H XIII, and of other lelegance of the chee

The study room i pupils. Large map study room. Amor the library is a be American Encyclo room contains speci