

The Catholic Record.

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

VOL. 7.

FOR THE WEEK ENDING SATURDAY, NOV. 1, 1884.

NO. 316

CLERICAL.

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LITURGY.

2. How the Priest is vested at the Office of the Dead.

There is no special direction in the Roman Ritual describing the dress to be worn by the priest presiding at the Office of Defunctorum, when it is celebrated apart from the ceremony of bringing the corpse to the church. For this ceremony the parish priest, or the priest who officiates in his place, is to wear, according to the Ritual, a surplice, black stole, or even a cope of the same colour.

Now, the Ritual, as I said, has no special rubric about the celebrant's dress at the Office: it does not direct him to divest himself of any portion of the dress he wore at the junction of conveying the corpse to the church, nor does it prescribe another: it simply orders the Office to be commenced at once, as soon as the corpse has been placed in the middle of the church and the candles have been lighted. Two questions then suggest themselves. First, is the priest, who assisted at the junction of conveying the corpse to the church, to put off the cope and stole when he is to preside, begins? Secondly, how is the celebrant to be vested at an Office of the Dead which is not preceded by the Exequie—for example, on the occasion of a Month's Mind?

In the first case, the priest may retain the stole and the cope, or he may put them off and assist in his surplice alone. This, the Sacred Congregation has decided—

"An Sacerdos, qui juxta Rituale superpelliceo et stola indutus praefatus elationi corporis, debet retinere stola dum praestat Matutinum et Laudes, quae immedie sequuntur. Sacerdos in hac functione utatur pluviali, quoniam in eo casu non potest deponere stola quin aliquid super pluviale exeat?" S. R. C. respondit, "In utroque casu licet."

In the other case, when the Office does not follow the ceremony of conveying the corpse, the priest who presides at it may wear the stole and the cope, or only the surplice. On this question, also, we have decisions of the Congregation—

"Utrum possit sacerdos ad Vesperas Mortuorum accipere Stola et pluviale ab initio Vesperarum et quatenus negative? Utrum teneatur accipere ad Cantium 'Magnificat' vel saltem pro precibus recitandis? S. R. C. respondit, 'Possit sed non tenetur.'"

What is decided for Vespers holds, of course, for Matins and Laudes, as there is no reason for making a difference between them.

All are aware that it is ordered by the rubric to change the white cope for the black one, when the Vespers of the Dead succeed the Vespers of the day in choir, on the feast of All Saints. Martinecci adds that, where the Matins and Laudes of the day are not said in choir on the 2nd of November, but only the Office of Defunctorum, the priest, who officiates at the Office, is to be vested in stole or cope over his surplice. "Sic ecclesia non tenetur Officium peragere, et Matutinum cum Laudibus pro defunctis cantabuntur, tunc... Celebrans supra superpelliceo vestitur pluviali nigro vel stola nigra."

The usual Introductory prayers are omitted in beginning the Office of the Dead; that is to say, the Vespers commence with the recitation of the antiphon of the first psalm; and the Matins with the Invitatory, and when the Invitatory is not said, with the first antiphon. The older rubricists raise the question whether the Pater Noster, which is usually said on bended knees before the commencement of any portion of the Office recited in choir, is also to be omitted. Gavantius tells us that it is the practice of the papal chapel to say the Pater Noster. The older editions of the "Cereemoniale Episcoporum" also enjoined it, but it is a remarkable fact that this is one of the particulars which are changed in later editions. Gavantius, Guyetus, and nearly all the old rubricists decide that the Pater Noster is not to be said, and they rely on the silence of the Roman Ritual with respect to it, though the Ritual treats of the Office of Defunctorum as a separate and independent function.

4. Choir Salutations to be observed.

In the course of the Office of Defunctorum the usual choir salutations are to be observed:—

"Utrum in Officiis luctuosis Hebdomadae Sanctae et in Officiis Mortuorum Omitti debeant, 1. salutatio Chori a quocunque adveniente post inceptum Officium et opportuna resultat 2. Salutatio Chori a Celebrante in accessu et recessu? 3. Salutatio Chori a Celebrante a sede sua ad altare pergente? 4. Salutatio Chori a

quocunque cantatur Lectionem vel a Subdiacono Epistolam cantatur? Resp. S. R. C.—'Negativè in omnibus, excepto Officio Periae Sextae ad adorandam Crucem usque ad Nonam Sabbati Sancti.'

PASTORAL LETTER

His Lordship the Bishop of Ottawa, ON FREEMASONRY.

JOSEPH THOMAS DUMMEL,
By the Mercy of God and the Grace of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, &c.

To the Clergy, the Religious Communities and Faithful of the Diocese of Ottawa, Health and Benediction in the Lord.

MY VERY DEAR BRETHREN,
In his Encyclical *Humanae Genes*, Leo XIII., addressing the Bishops, says: "Tear off from Freemasonry the mask that hides it, and show it in its true colours, by pastoral letters that treat the subject professedly; instruct the public on its real nature."

When the Pope issues an order or points out our duties, we owe him unreserved submission. Let us not forget this truth, My Very Dear Brethren; for it is in the name of God that the Pope commands, it is in the name of Jesus Christ and with the special aids of the Holy Ghost that he directs the souls of the faithful.

As an evidence of our obedience to the visible guide of souls on earth, we this day draw your attention to Freemasonry, the mysteries that mark its progress, and the object which it pursues.

In the persecutions this day raging against the Church one fact stands out in bold relief above all others:—the captivity of the Pope, which has continued more than fourteen years.

Our Head a prisoner, is a misfortune for the Church and a shame for Catholics. The Ruler of more than two millions of Catholics dares not leave his residence, lest he should expose himself to the attacks and insults of his sworn enemies.

Cast a glance at Rome, My Very Dear Brethren: there you will see two royal palaces standing face to face:—the Vatican and the Quirinal. In the Vatican dwells the legitimate king Leo XIII. The revolutionists have taken forcible possession of the Quirinal, where they have set up a king subservient to their own purposes.

And this prison of the Pope is well guarded. In December 1878, in January 1879, and later, in 1882, we saw, during four months, the agents of the Italian police stationed before the bronze gate of the Vatican, and we never once failed, on our way to an audience with the Sovereign Pontiff, to meet, at the same gate, an Italian soldier on duty.

Some pontifical soldiers mount guard within; but could they prevent Italy from penetrating into the sacred precincts? Leo XIII. has on many occasions declared that his position grows every day more painful and precarious.

And who are they that have stripped the Vicar of Christ of his States and of his property? Who are they that control his liberty of action? Who, but the men of the revolution—men who, banded together in secret societies, and reckoning upon their numbers and the powers which they have been allowed to assume, pursue their object with unremitting perseverance. Sometimes they originate, sometimes they second social, political and religious agitations; they employ a thousand expedients to lull asleep or intimidate those in power who ought and could vindicate triumphantly the inalienable rights of Religion, and it too often happens that they succeed in baffling the best laid schemes of the faithful children of the Church. To swell the number of their tools and dupes, they enlist in their service those who do not believe in God, those who acknowledge no revelation, those who live outside the Church and even those who flatter themselves that they may remain Catholics while they become members of societies whose doctrines are either heretical, infidel or atheistical. Those who are firmly attached to the Church, and long to see it triumphant at what sacrifice soever, are made the butts of the coarsest raillery by unprincipled men, and those who are silly enough to be misled by them. Catholics are taxed with fanaticism and ignorance, by men who hold in abhorrence the doctrines which Pius IX. and Leo XIII. have branded as bad, erroneous, dangerous, &c.

To certain Catholics, whose influence, writings and active concurrence would go far to uphold the cause of religion, the more artful among the initiated, and often the least suspected members of those secret societies, cunningly suggest that kind of prudence which has nothing of a Christian character, which prevents them from undertaking anything in the cause of truth, and which stimulates them to blame those true disciples of the Divine Master, whose sole ambition it is to see the growth and spread of the kingdom of God.

With these same objects in view, those men hold up to ridicule all that is most holy, the practices, the morality and teaching of religion; they applaud every injustice committed against the Church; and if they occasionally affect an attitude of respect for this divine society, it is in order more effectually to bring into contempt those of its dignitaries who are the most devoted and most forward in the struggle against evil; in one word, they aim at the destruction of all that is Christian.

Given at Ottawa under Our signature

III.
Among the secret societies, freemasonry holds the first place; it is as the parent of all the others. It is this sect principally, which has instigated those sacrilegious robberies, against which it concerns us, on all occasions, to make a solemn protest. It is owing to this sect that the Vatican became first, for the immortal Pius IX., and is now for the intrepid Leo XIII., a very prison house.

Our judgment of freemasonry must not be formed from programmes put prominently forward, nor from certain personages who are or have been members of the masonic sect. Let us warn all to be upon their guard against the interested and deceitful assertions and denials of freemasons themselves. Thus many among them deny that freemasonry is a bad society, pretending that it is merely a friendly association for mutual help, that its members seek nothing but toleration and brotherhood, that their object is to secure for their fellows a greater amount of liberty, and that their chief means of action are the spread of education and the popularizing of science.

Others, however, there are, who, as Leo XIII. says, "take no care to dissimulate their intentions, and who vie with one another in audacity against the sacred Majesty of God. They avowedly undertake to destroy the Holy Church, so as to succeed, if success were possible, in completely despoiling the Christian nations of all the blessings which they owe to the redemption effected by Jesus Christ."

It must be confessed, My Very Dear Brethren, that freemasonry is not deficient in skill. Must it conceal its machinations? It conceals but does not abandon them. Does it think that in some doomed spot the moment is come for carrying on in open day the work of destruction? It ventures in a thousand ways.

It adroitly assumes all shapes: With kings, the children of kings and the great of the world, it is an aristocrat; with the common people it makes itself popular. It flatters the ambition of every class; that of the rich, and that of the poor; that of the learned and that of the ignorant.

Freemasonry envies the place which the Church occupies in the world, and vain would seize it. Who, since the publication of the Encyclical *Humanae Genes*, will say that freemasonry disdains its ambition to set up an anti-Church? It has lodges for Churches; it has its worship; it carries out its ceremonies with or without permission from the authorities when the circumstances favour it; it has its hierarchy; it adores its own god, that spirit which aspired to be equal to the Most High. As substitutes for the teaching of the Church, the masonic sect has its doctrines of positivism and naturalism. Instead of Christian morality, it preaches that of freedom and independence of morals which leads to the triumph of the passions in men's hearts, and the reign of disorder in society.

Thinking itself able to destroy what the Church has built up, and to overthrow what the Church upholds, freemasonry has declared a war of extermination against the holy Spouse of Christ. Show as this war may be in some countries, it is not the less treacherous. Freemasonry aims at nothing less than the destruction of Christianity and even of God himself, if it were possible in either case. In vain would freemasons disavow this fact. Did not one of their leaders say that the masonic sect "labors to consign the corps of Catholicism to the grave?"

Let no one be deluded on this subject. Freemasonry is a conspiracy skillfully managed and powerful, and not merely, as some think, an imaginary sect, or a friendly society. "During a century and a half," these are the words of Leo XIII., "the sect of freemasons has made incredible progress. At once audacious and cunning it has penetrated into the ranks of social hierarchy and begins to assume in the midst of modern States a power that is almost sovereign. Out of this rapid and formidable growth have sprung those dangers to the Church, the authority of rulers and the safety which our Predecessors (the Popes) had long foreseen."

Two organized societies, therefore, stand face to face:—the Church and freemasonry, and in the struggle begun in earnest between them, the cause of Christianity and the world's best interests are at stake.

The Church has been established by Jesus Christ. She is not the work of man. There is no alternative; man must either obey or persecute her, believe in her or wage war with her. It is useless to call upon her to lay down her arms and sue for peace. Guardian of the social principles, of unchangeable morality, and of the truth, she teaches and acts in open day. Freemasonry, on the contrary, is a secret sect which disseminates naturalistic and anti-social principles; it does the work of the enemy of God and man.

My Very Dear Brethren, we are the Children of God and servants of Christ; there can be no society between us and those who make themselves the children of Satan, and the slaves of leaders who are generally unknown. We are the sons of light, and between us and the children of darkness a deep-rooted and avowed antipathy ought to exist.

The present Pastoral Letter shall be read at mass in all the parish Churches and Chapels and in the Chapters of Religious Communities, on the first Sunday after its reception.

Given at Ottawa under Our signature

the seal of the Diocese and the counter signature of Our Secretary, this fifth day of October, one thousand eight hundred and eighty-four, feast of our Lady of the Rosary.

J. THOMAS Bp. OF OTTAWA.
By Command,
J. SLOAN, Pl.,
Secretary.

DIOCESE OF OTTAWA.

FAREWELL SERMON BY THE REV. FATHER COLE, AT ST. PATRICK'S, OTTAWA, OCT. 19, 1884.

I had no idea, dear brethren, when speaking to you last Sunday, that I should be called upon so soon to make my farewell address.

Since then I have been informed that I have been appointed to the charge of a neighboring parish. Consequently I find it necessary to make my parting words fewer than they might have been. The first Sunday I came amongst you, my brethren, is still fresh in my memory. I have a very distinct remembrance of the very solemn manner in which I was introduced to you; and of how the Rev. Father Smith defined my duties to you and your obligations to me. Now, my brethren, how I have acquitted myself of my duties to you, I leave you yourselves to judge, but if you find that there has been anything said or done of which you may judge amiss, I hope in your charity you will be kind enough to attribute it to no evil intention on my part, and if there is anything which you find in the performance of my duties to you and my intercourse with you that is satisfactory, you will please attribute it to a spiritual object, to a desire for your eternal welfare.

You are well aware, my brethren, that when I first came amongst you I was quite fresh from the seminary, possessed of but a few rudimentary notions. You will agree with me that, under such circumstances, I was most fortunate in being associated with one whose piety, whose learning, whose administrative ability, and whose experience are second to those of very few renowned clergymen.

As to how you have acquitted yourselves of your duties to me, I am most happy to be able to state that in all your dealings with me I have found you such as I should expect good Catholics, and particularly good Irish Catholics, to be. I have found you to be straightforward, honest, kind, respectful and reverential, in the true sense of the words of the Holy Scriptures. I have never experienced more difficulty and trouble in my dealings with you than that which a priest must of necessity meet with in the performance of his duties. Such, my brethren, being the case, it is but natural that you should expect me to experience a sincere regret at being forced to take my departure from your midst. Now this regret would certainly be much greater did I not know that whoever may replace me here as curate will be more able, and perhaps more willing, to further your spiritual interests than I am.

I have but one word more to say, my brethren, and it is that I hope you will always be obedient to the instructions and good advice of your present pastor and that you will pay attention to all his instructions. If you do so, you will find and above all consult upon all interests, both temporal and spiritual, but, besides this, you will be doing much to lighten the burden which his very responsible position in your regard necessarily imposes upon him.

I also hope, my brethren, that when I shall hear from the good people of St. Patrick's, the report will be in their favor. I hope I may never hear of anything done or said by any of you which may be a disgrace to the holy religion and noble race, to which you belong.

In conclusion, I have but one particular request to ask you, and that is that you forget me not in your prayers. No one stands more in need of them than I do. And, in return for your prayers, you may rest assured that I shall not forget you at the altar of Sacrifice. It is a consolation to know that, although we are to be separated corporally, at least there will still exist a bond of spiritual union between us, and that union of prayers will, by the mercy of God, be to your spiritual welfare and to your temporal welfare also; a blessing I wish you all, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

OTAWA FREE PRESS, OCT. 21.
Rev. Father Cole, the highly esteemed and beloved curate of St. Patrick's parish in this city, was last evening presented with two beautiful testimonials on the occasion of his departure for Cantley, where he has been appointed to take charge of a parish. The reverend young gentleman has enjoyed the kindest sympathies and regards of the parishioners, who took advantage of the occasion of the severance of those happy ties to demonstrate the very high opinion which they entertained for him. The presentation took place in the basement of the church in the presence of a large audience. The parishioners presented him with a purse of \$400 and the Catholic Mutual Benevolent Association, of which he was President, with a beautiful badge bearing the monogram of the society. Principal McCabe read the Society's address and Mr. E. T. Smith read the address on behalf of the parishioners. The recipient replied in feeling and appropriate terms to the many complimentary allusions to him in the address.

Rev. Father Whelan, parish priest, in a address referred to the valuable services rendered the parish by Rev. Mr. Cole and hoped that success would crown his efforts in his new parish. Rev. Mr. Cole leaves next week for Cantley. His

many friends in the city wish him every future success.

SHARBOT LAKE CHURCH.

BISHOP CLEARY PAYS IT A VISIT—HE APPOINTS A PRIEST AND MAKES AN ADDRESS.

Kingston Whig, Oct. 23.

Although yesterday morning proved very inauspicious, by reason of the heavy rain, a fair number attended the Roman Catholic excursion to Sharbot Lake to witness the dedication of St. James' Church, recently erected in that village. The clergy present were Revs. Fathers Twomey, Thos. Kelly, N. Nix, D. Twomey, T. McCarthy, Gorman, McGrath, J. Kelly and T. Kelly (Bishop's Secretary), Hartigan, Higgins, McWilliams, Fleming, (Twomey), and Davis (Hungerford), of the committee of management there were also present Messrs. P. Smith, F. Cicolar, J. O'Brien, J. McManus, W. Leahy, L. Gaudier, L. O'Brien and W. Duffy.

When Sharbot Lake was reached, about 12 o'clock, the rain had ceased and the balance of the day, although very cool, was fine. The excursionists went their way to the little church. This building is of brick, very neat in appearance, and situated on an eminence a short distance from the railroad. It is capable of seating comfortably 400 people, and was erected through the indomitable efforts of Rev. Father Twomey. Acting on the advice of Bishop Cleary he went as a missionary to the district, and had not been long in the field before he discovered that a church at Sharbot Lake would be beneficial. In 1882 he solicited and was successful in raising sufficient funds to proceed with the building. Work was at once commenced, and the corner-stone was laid last year. Since then Father Twomey has secured nearly enough money to pay for the church.

THE OPENING CEREMONIES.

After Father Twomey had celebrated low mass yesterday he summoned a couple of young people who desired to be married. They belonged to Palmerston. He asked the bishop if the priest could unite them on Monday, and his lordship said he could. Bishop Cleary was then introduced.

ADDRESS OF THE BISHOP.

Dr. Cleary expressed his delight at seeing for the first time the holy sacrifice of mass offered in the new church. His last visit was at the laying of the corner-stone, and on that occasion he regarded the outlook with a great deal of hope and joy. This was the beginning of a new era for the people of the Sharbot Lake district, an era of many blessings. He pictured their position before they had a church. Far removed from the city, they were in a state of destitution as far as the worship of God was concerned. He had hardly been a month in Kingston before he heard of this neglected mission, and he lost no time in supplying their needs. He was sad when he thought of the large number who were scattered through the back country, with no church whatever to offer their adoration to God in or pledge their belief in Jesus Christ. Surely without priest or altar their thoughts must have been far from Jesus Christ. Now

A PRIEST WAS OBTAINED

to tell them of the faith they should have, a faith that worked through fear of God, a faith that clearly demonstrated the compunction of the soul for sin committed. If a man died a Catholic, without the fear and love of God, there was no hope for him. The fact of a man departing this life a nominal Catholic would not save him if he had not faith. Every Sunday henceforth mass would be said in this parish, and he intended to be responsible for this service. A priest would leave the city on Saturday and return to it on Tuesday. The priest appointed to reside over them would reside in Kingston and would have to charge except the parish of Sharbot Lake, Palmerston and Macdonald's Corners. The number of families under his care were 87. These were settled as follows: 31 families at Sharbot Lake; 35 at Palmerston; and 14 at Macdonald's Corners, and 7 scattered throughout the district.

THE ORDER OF SERVICE.

Mass would be said next Sunday at Palmerston; a week from next Sunday at Sharbot Lake; and on the following Sunday at Macdonald's Corners. There was a German settlement 15 miles from Palmerston, and mass would be said there every Monday morning. The priest whom he appointed was Rev. Father Kelly. In conclusion his lordship thanked Father Twomey for having organized the church so well. He had worked wonders, not only in building a church but in establishing a mission. The district would eventually be one of the greatest successes the church in this diocese would have to boast of. The cost of the church was \$1,328.51, and there had been paid upon it nearly the full amount.

FATHER TWOMEY'S GOOD BYE.

After his lordship had spoken Father Twomey thanked him for his kind references and bid the people good-bye. A collection was then taken up. The Bishop subscribed \$50. Altogether \$200 was raised.

According to advices from Rome the Propaganda has decided to create a new diocese in Canada, that of Nicolet, and his efforts in his new parish. Rev. Mr. Cole leaves next week for Cantley. His

FROM CHATHAM.

FEAST OF ST. URSULA AT THE PINES, CHATHAM, ONT.

This day, so dear to every Ursuline, was celebrated with more than usual solemnity in our convent, as on this occasion three young ladies made their first step towards the solemn renunciation implied by the three vows. The aspirants to the religious life, Miss Maxwell, of Brantford, (St. Mary St. Andrew), Miss Kennedy, of Chatham, (St. Mary Rose), Miss Hamel, of Chatham, (St. Mary Francis), received the white veil from the hands of His Lordship Bishop Walsh, assisted by the Very Rev. Deau Wagner, of Windsor, and Rev. Father Williams, P. O. S. F., the latter being celebrant. At the conclusion of the ceremony His Lordship delivered an unusually impressive sermon on the virtues and obligations of a religious life. His Lordship dwelling especially on the text, "If thou wilt be perfect go sell all thou hast and follow me," which implies the constant practice of self denial, and the remuneration of self-will. His Lordship insisted on obedience as the essence of monastic virtues, the practice of this vow including all the others and meriting the reward of eternal joys, the happiness of which he most earnestly wished all present. His Lordship then administered confirmation to some of the pupils, and later proceeded to the recreation grounds where the pupils were assembled, with whom he conversed in his usual genial manner, having a kindly word for each, and cheered their hearts by granting them a full holiday and promising to favor them with his presence the following Thursday evening, for which grateful hour they prepared a varied programme of vocal and instrumental music, the pupils displaying rare ability. The vocal and instrumental performances of Miss Guiney were of the highest, whilst "Who will buy my roses red" as sung by Miss Brothers and the piano solo by Miss Rochelleau received well merited applause. At the conclusion of the programme His Lordship thanked the pupils for the agreeable entertainment, with which he professed himself well pleased. He then gave them his blessing and promised to visit them again after Christmas.

COMMUNICATED.

Written for the Record.

The Angelus.

Ave Maria! when all the fair young men
Is a chorus of scented flowers and green,
And birds awakening to new nature born,
Singing sweetest clear, their matin hymn
To thee.

Ave Maria! we reverent kneel to say
As shining angel said, "Hail full of grace,"
Gracious as blessed, guide us on our way,
Be thou near us when dangers veil their eyes.

Ave Maria! 'tis noon glances in the street,
And men, arresting, wonder to and fro;
When all upon life's strife, the bells ring
Sweet.

To tell of messenger with heaven's light
And glow.

"Thou shalt be," the glorious angel said,
"The Mother of God," oh blessed among
women!

Ave Maria! we reverent kneel to pray,
And think upon those words of sweetest
oath.

Ave Maria! 'tis now the eventide,
And vesper bells fall soft upon the ear;
And speak to troubled hearts, though sore
and tried,
Of faith, of hope, of love, of heaven near.

Ave Maria! when darkness dims our day,
Teach us a way—the bending angel heard—
To revert kneel and pray, as thou hast
said.
"Be it unto me according to thy word."

—FOLLOWER L.

The Rev. Father Corkery, who has been parish priest of Cantley, diocese of Ottawa, for the past six years, preached his farewell sermon at that place on Sunday, on the eve of his departure for his new home in Huntley. The feeling of regret seemed deep and universal, as expressed in the address which was presented him by his parishioners. The reverend gentleman, in reply to the address, assured them that it was only with their approbation and sanction that he had undertaken the good work of which they all felt justly proud. In conclusion, he paid a high compliment to his neighbors who differed with him in creed and nationality, for the many favors they had bestowed upon him in the past. Father Corkery will in future reside over St. Michael's church, in the township of Huntley. He succeeds the Rev. Father O'Maley, who leaves for Ireland in a few days, where he intends spending the remainder of his life.

An Episcopal residence, for the use of his Lordship Bishop Lorrain and the priests of the cathedral, is to be erected in Pembroke, and tenders for it are solicited in another column. We understand that the plans of the new building are on hand, and that it will be a magnificent one. It will be erected on the vacant ground just west of the cathedral. This is a very fine site, as besides being central, it commands a magnificent view of the lake and of the town. When this building is completed and the new Presbyterian church shall also have been completed, the whole square surrounded by Retirev, Isabella, Berlin and Church streets will be occupied by magnificent ecclesiastical buildings, in the order here given, beginning at the east side: Presbyterian church, Convent of Mary Immaculate, Roman Catholic Cathedral, R. C. Episcopal Residence. All these will be in close proximity to and overlook the busiest portions of the town. The new town hall is only a block away, and fronts on the same street as the above buildings.—Pembroke Observer.