V. 16, 1883.



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

VOL. 6.

LONDON, ONT., FRIDAY, NOV. 23, 1883.

CLERICAL

in her constitution, and it shall be as per-manent for defence of the faith and the treasury of grace as is the power of Satan and the "gates of hell" for warfare against true believers. A Rock of divine forma-tion and of strength altogether divine shall be the basis on which Jesus Christ will build His Church. "A wise man," said He, "built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock." Mett. 7 ch. Where shall the rock be found that shall sustain the grand central stronghold of the universal, indestructible, sovereign and indefectible Kingdom of the Messiah, despite all the adverse elements that shall "beat upon that house?" at base and pinnacle and all around, from century to century, to the consummation of ages? Shall it be a material rock? No; for the spiritual edifice must have a spiritual foundation. Shall it be a man, like Cyrus or Alex-ander, [great in war and policy, but yet only a man? No; for Satan is an abler warrior and more astute politician than they and all who went before or succeeded them. Shall it be Jesus Christ Himself? Is not He the prophetic "corner-stone," as St. Peter and St. Paul desig-nate Him; and He alone is, and shall be to all eternity the primary, essential, self-subsisting and personally divine Rock, by We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

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Written for The Record. In Memory OF THE LATE BELOVED FATHER MCGINN, DIED NOV. 8, 1883.

"Qui vitam sine termino Nobis donet in patria."

Nobis donet in patria." Hush: 'its the whisper of angels that floats on the silence of night; Hear the clear ring of their voices, see their glad radiance bright! They, with a halo of glory, wreath'd at the ihrone of the King, Hasten to welcome the sainted, his tidings of ransom to bring. Freed the pure spirit from bondage-fled with a harvest of love. Meekly the white hands are folded-angels are smiling above ! Far from the home of his childhood, (those scenes that are dearest to hearts.) Exhal'd at the close of the Autumn, the sonl of the saintly departs ! Ween old the fieldhol, and forwart exect

of the saintly departs ! Weep o'er the faithful and fervent, sweet Isle of the Western Ocean ! Embaim him with tear-drops of sorrow, of ardent devotion. We'll miss his dear form at our altar—we'll sigh for his voice in our pray'r: The poor will be lonely without him—the little ones miss his kind care ! Yet only transplanted the flower that prom-is'd such beautiful bloom. Heaven's soft dews shall awaken the sleep and enhance the perfume. As th' face of th' calm lake, at even, reflects the grand rays of the sun, So his mem'ry here shall remind us of the beauteous deeds he has done !

In Faith, Hope and Love he had lived, and likewise his passing away, As caim and as fair as the flowers that close at the end of the day ! O, God of the stars and the sunbeams ! O, King of the regions of peace ! List, list to the prayers of thy children-grant our beloved release. Hamilton, Nov. 1883.

Hamilton, Nov., 1883.

PASTORAL LETTER

RIGHT, REV. JAMES VINCENT CLEARY, S. T. D., BISHOP OF KINGSTON, To the Rev. Clergy of His Diocese,

THE CHURCH, THE BIBLE AND THE POPE.

James Vincent Cleary, S. T. D., BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE. BISHOP OF KINGSTON .-TO THE REV. CLERGY OF HIS DIOCESE.

CONTINUED.

Jesus Christ declares Himself an archi-tect. He designs to build. The building shall be known as His Church. He Him-self, and no other, shall build it. Every stone in the spiritual edifice shall be chosen by shall be known self, and no other, shall build n. Interview in the spiritual edifice shall be chosen by in the spiritual edifice shall be chosen by divine election and shall be set in its place by the divine cement of grace. "I will build my church," said He. An archi-tect's first duty is to consider the purpose makich the building is to be constructed. The place of the purpose the plan. Now and ministerial grace, subsisting in Christ, a man like other men in his personality, a man like other men in his personality, a man like other men in his personality. primary principle of spiritual life, and sanctifying grace imparted through the agencies—sacrificial, sacrantental and dis-ciplinary—supplied by faith. "By faith we are made children of Abraham." "By faith we are made children of Abranam. faith we are made children of God in Christ Jesus." "By faith we are justified." "By faith we are saved by grace." "By faith Christ dwells in our hearts." "The just man lives by faith." Romans 4 ch., and Gal. 3 ch. 7 v.; Gal. 3 ch. 26 v.; Romans 5 ch. 1v.; Eph. 2 ch. 8 v.: Eph. 3 ch. 17 v.; Romans 1 ch. 17 v. On the other hand, non-acceptance of faith, or apostacy from the faith, involves exclusion from the Church and all her spiritual henefits all her spiritual benefits. Church and Church and all her spiritual benefits. "Without faith it is impossible to please God." "He that believeth and is baptized, shall be saved: he that believeth not, shall be con-demmed." "If a man will not hear the Church, let him be to thee as the heathen and the publican." "A man that is a heretic, after the first and second admonition, avoid." "If a man come to you, and bring not this doctrine, bring him not into buse, nor say to him, 'God save' Hebrews 11 ch., Mark 16 ch. 16 v., you.'" Hebrews 11 ch., Mark 16 ch. 16 v., Matt. 18 ch. 17 v., Titus 3 ch. 10 v., 2 John 10 v. Thus holiness and all super-natural life in the Church are infused through faith, are preserved and per-fected by the activity of faith, and are forfeited by the loss of faith. For which reason the faith of the Church of Christ shall be the special object of Satan's hos-tility; and the wise architect shall so order the plan of the Church that it shall earth." Acts 1 ch. The be an impregnable fortress of soul-saving faith against which Satan shall waste his strength in vain. "I will build my Church," said Jesus Christ, "and the gates of hell shall not prevail against it." Two kings, two standards, two armies, two fortresses, are here vividly represented to us in perpetual warfare for ever-recurring victory on one side and everlasting defeat on the other. A terrible antagonist of Christ is Satan, whom He speaks of as "the Prince of this world," "the armed Strong One, who keepeth his Court," and of whom St. Paul writes that "he had the empire of death," and kept mankind "all their lifetime subject to slavery." John 14 ch. 30 v., Luke 11 ch. 24 v., Hebrews 2 ch. 14 v. It is not by occasional sub-sidies that the Lord Jesus shall insure the safety of His Church against the levions us in perpetual warfare for ever-recurring of whom St. Paul writes that "he had the empire of death," and kept mankind "all heir lifetime subject to slavery." John 14 ch. 30 v., Luke 11 ch. 24 v., Hebrews 2 ch. 14 v. It is not by occasional sub-sidies that the Lord Jesus shall insure the safety of His Church against the legions of His infernal foe issuing in myriad force

from out "the gates of hell." The prin-ciple of her conservation shall be inherent in her constitution, and it shall be as per-manent for defence of the faith and the tability of its God-defined constitution. "Itself," said the prophet Daniel, "shall stand for ever." "The rain fell," said the Saviour, "and the floods came, and the winds blew, and they beat upon that house, and it fell not, because it was founded upon a Rock." Therefore Peter is the Vicariouz Rock of the Church, her supreme Head and Ruler, her centre of unity, the organic medium of communion bet ween her members and Christ, the visi-ble representative of her invisible King. ble representative of her invisible King. "THE KEYS OF THE KINGDOM OF HEAVEN,"

AND THE POWER OF "BINDING AND LOOS-ING," GIVEN BY CHRIST TO PETER, DE-NOTE HIS SUPREME JURISDICTION OVER THE UNIVERSAL CHURCH.

It was not enough for Our Blessed Lord to constitute Peter the Rock-basis of the Church, to be the centre of its unity and the principle of its everlasting indestructibility; his sovereign jurisdic-tion is still more definitely formulated by means of two other metaphors with which means of two other metaphors with which Our Lord's address proceeds: "And I will give to thee the keys of the kingdom of heaven," said He. The "King-dom of Heaven" is Christ's spiritual king-dom, whose origin is from heaven, and whose end is heaven, whose means of sanctification, derived from the Incarna-tion, are heavenly agencies of heavenly grace, and whose faithful subjects are "fellow-citizens with the Saints" reigning in heaven. The "keys of the kingdom" are a symbolical expression of sovereign authority, quite common among the ancients, as sacred and profane literature abundantly testifies. It is of frequent use in the Scriptures, and in every instance, stone," as St. Peter and St. Paul desig-nate Him; and He alone is, and shall be to all eternity the primary, essential, self-subsisting and personally divine Rock, by whom, through whom, and in whom the Church is established and consolidated in strength and unity of faith and consecra-tion of holiness unto life eternal. But, since He had arranged to go away, as Man in visible Humanity, to the realm beyond the clouds, where His earthly subjects can-not see Him nor hear His voice, He re-solved to constitute a Deputy-Rock in His Church's foundation, to fulfil in His Name and by communication of His divine power the office He filled visibly among His disciples before His departure. Accordingly it is related by St. Matthew, Matthew 1 ch. 47 v., that, when Simon was first brought to Our Lord by his brother Andrew, "Jesus, looking upon him, said, Thou art Simon, son of Jona: thou shalt be called Cephas, which is in-terpreted Peter." This change of name intimated, as the Hebrew usage and fre-quent examples of God's dealings with His chosen servants clearly indicate, a mysterious design of Christ with refer-ence to Simon in working out the order of His mission. When therefore Jesus subequently said to him, "Blessed art thou Simon Barjona, I say to thee, that thou art Peter" (that is Rock), we should expect the mystery of his divinely given name to be solved by some new character or office being assigned to him in harmony with its significance. Nor are we left to conjecture. "Thou art Cephas" (that is, in the Scriptures, and in every instance, without exception, it is mentioned as the symbol of power and governmental authwithout exception, it is mentioned as the symbol of power and governmental auth-ority. One or two examples will illustrate this. The Prophet Isaias, 22nd chapter, announces the divine resolve to depose Sobna from his office of high authority, and put Eliacim in his place, thus: "I will clothe him with thy robe, and will give thy power into his hand; and I will lay the key of the Ho use of David upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open." In similar terms the Apocalypse refers to the sovereign authority of the Blessed Virgin's Son seated on the "throne of David his father," saying of Him, "He that hat the key of David; he that open-eth, and no man shutteth; shutteth and no man openeth." Apoc. 3 ch. And again, to express Jesus Christ's dominon over death and hell by virtue of His Res surrection, he is thus represented: "I am the first and the last, and am alive and was dead; and behold I am living for ever and ever, and have the keys of death and hell." Apoc. 1 ch. This symbolism so ever and ever, and have the keys of death and hell." Apoc. 1 ch. This symbolism so naturally conveys the idea of power and

or office being assigned to him in harmony with its significance. Nor are we left to conjecture. "Thou art Cephas" (that is, Rock or Peter), said the Saviour, "and upon this Rock (Peter) I will build my Church, and the gates of hell shall not prevail against it." Wherefore Jesus Christ is ever and always the primary "Rock" or "chief corner-stone" of His Church; Peter is henceforth and forever the secondary "Rock," or intermediate "corner-stone." Jesus is the essential Rock; Peter is the Rock of Christ's free election. Jesus is the Rock of inherent power and erganes. Rock of christ's free election. Jesus is the Rock of inherent power and erganes. Rock of christ's free election. Jesus is the Rock of inherent power and erganes. Rock of christ's free election. Jesus is the Rock of inherent power and erganes. Rock of christ's free election. Jesus is the Rock of inherent power and erganes. Rock of christ's free election. Jesus is the Rock of inherent power and erganes. Rock of christ's free election. Jesus is Rock of christ's free election is christ's free elec

is much the same, although it implies reference to a distinct function of spiritual sovereignty. "And whatsoever thou shalt bind on earth," &c. The commis-sion is absolute and unlimited. Language is incapable of expressing greater fulness of vice-regal authority, "Whatsoever thou shalt bind"—"Whatsoever thou shalt loose." The divine constitution of the Church itself is, of course, unchangeable; but everything else, and every person of whatsoever station in the Church all over "the earth" is subject to the "binding and loosing" power of Peter, "whatsoever thou shalt bind on earth shall be bound also in heaven." The King in heaven and His Viceroy on earth are one; the power exercised by Peter 18 Christ's own power; every sovereign act of jurisdiction is Christ's act, done by Peter in Christ's Name: therefore it is ratified "in heaven. There is no discordance of judgment, nor room for appeal from the Vicar to the King; the human conscience bound by Peter on earth is "bound also in iven:" and the conscience loosed from its bonds by Peter on earth, is "loosed also in heaven." This is the plenitude of spiritual jurisdiction to command or prohibit or permit according to Peter's discretion in all matters of faith and discretion in all matters of faith and morals and worship and discipline; to censure bad books, bad newspapers, and all pernicious or dangerous teaching and the authors of them, whether laymen or clerics; to enact rules of life for the faithful generally and for the priestly order in particular, and to abolish or modify such rules, or exempt or dispense indivi duals from them; to ordain the observance of fasts and festivals and forms of worship, and to alter their times and conditions, as to Peter may seem fit; to appoint subordinate rulers in the provinces of the Church and determine for each his sphere and degree of jurisdiction; to decide causes between cleric and cleric or layman and layman in religious matters, and to enforce judgment by coer cion, if necessary; to delegate faculties for the remission of sin, to limit such faculties by reservation, and to withdraw them absolutely from individuals, as the interests of religion may require; to constitute matrimonial impediments, grant indulgences, &c., &c. In a word, what-soever comes under the power of God's Church to ordain, Peter can ordain, without limitation of his sovereign author-tim her manufactors sources and articles.

given to all, as a body, be given to him individually in their presence, the Sov-ereign at the same time presenting him with a sword, it is plainly understood that he is supreme in command and has authority to control all the other generauthority to control all the other gener-als and the entire conduct of the expedi-tion. In like manner the safety of a ship is confided to the crew, but it is confided specially to one among them; the control of the crew and the government of the ship thus belongs to the captain. So also in the Church. All Christ's power is vested in the Hierarchy, as a body, Peter being amongst them; but the self-same power, together with the right of control-ling the action of every member of the Hierarchy, belongs to Peter, who received it in common with them, and distinctly it in common with them, and distinctly from them, and with it also received the "keys of the kingdom of heaven." Hence it is, that the Dogmatic Constitutions It is, that the Dogmatic Constitutions of Peter's successors have had always the same definite authority in the Church as Dogmatic Decrees of Cleumenical Coun-cils: and no Council has ever claimed the right of revising them with a view the Popes take the same place of auth-ority in the Canonical Law of the Church as disciplinary Canons of General Councils.

DEATH OF A DISTINGUISHED

PRIEST.

On Thursday, the 8th November, the Rev. Father Maginn died at the House of Providence, Dundas. After a tedious illness, borne with the most exemplary patience, this good priest has gone to his last reward. Father Maginn was born in the Co. Tyrone, Ireland, of respectable parents, in the middle station of life, a class from which candidates for the priest-hood are generally selected. He was born hood are generally selected. He was born and brought up in the same locality as the late illustrious Archbishop Hughes. He received his elementary education in the classic schools of his own neighborhood. classic schools of his own neighborhood. At this early age, his modesty and un-assuming piety showed unmistakable signs of a priestly vocation. Having completed his elementary education, he entered St. Patrick's College, Armagh, to prepare himself for the higher ecclesiastical studies. Here he distinguished himself by his close application to study, his sincere piety and amiability towards his fellow-students. In this abode of sanctity and learning he made rapid progress. His talents were of a high order, and he won for himself dis-tinctions in all his classes. He was a noble example of a good, zealous student noble example of a good, zealous student whose sole desire was to cultivate to the utmost the talents with which God had endowed him, in order that afterwards he might utilize the knowledge thus acquired in procuring His greater honor and glory. The young student, eagerly bent on following his high vocation, soon attracted the attention of his ecclesiastical superiors. The Archbishop of Armagh and Primate of all Ireland, recognized his talents as well as his true piety, and predicted for him a bright future. It was during the time he was prosecuting his studies in the diocesan Seminary of Armagh that the late lamented Bishop Crinnon came there seeking ecclesiastical students to supply the urgent wants of his diocese. Father Maginn was amongst the first to offer himself as a volun-teer to the distant missions of West-ern Canada. When we reflect that the prospects in his native land were brilliant, that he had ample means to prosecute his studies at home and that great induce-ments were held out to him to detain him in his native diocese, we cannot but con-clude that he was actuated by a pure love of God. and zeal for the salvation of souls. He came to Canada in the year 1874 and entered St. Michael's college, Toronto, where he completed his philosophical studies. Here he won for himself high honors, and gained the esteem and love of his fellow students. Having completed his pre-liminary studies he entered the Grand Sem-inary, Montreal, to prepare himself more immediately for the prior himself more immediately for the priesthood. There he devoted himself heart and soul to his duties as a Seminarian. In the Sulpician rule, strict as it is, he recognized the will of God, and he never willingly deviated from it in the most trifling particular. He entered on his theological studies with a will and a determination to master the most intricate problems. He was not contented with a superficial knowledge. His mind led him to investigate the most profound questions of theology, and he was never satisfied till he understood them clearly. During recreation his favorite pastime was to discuss these questions in a spirit of brotherly love with his fellowa spirit of brotherly love with ins feriow-students. During this time he did not neglect the greatest of all sciences, the science of the Saints. His whole desire was to sanctify himself in order that he might be the better enabled afterwards to sanctify others. The Sulpician Fathers, ever prompt to detect and to reward merit, students dearly loved him and they will all readily admit that a more exemplary student never passed through the Grand Seminary on the completion of this theolo-pical studies. He was ordained priest in December, 1879. Now his laudable ambitions were crowned with success, and he entered the world as a priest of God, his mind stored with useful and varied information. He came to the diocese of Hamilton, for which he was or-

dained, full of zeal for the salvation of souls. He was at once attached to St. Mary's Cathedral, where he labored in-Mary's Cathedral, where he labored in-defatigably night and day in the work of the sacred uninistry. The young priest was ever attentive to his duties, seeking opportunities of doing good, and of gain-ing souls to his divine master. Whether in the confessional or in the pulpit, he always had before his mind the greater honor and glory of God. He was ever faithful in the discharge of his duties. His favorite field of labor was amongst the poor and atilicted, whose sorrows he assuaged as far as he possibly could, and with whom he deeply sympathized. He was an eloquent expounder of the word of God, and his sermons were remarkable alike for profound learning and deep pathos. The late Bishop Crinnon recog-nized his many sterling virtues and he was accustomed to say that Father Maginn alone would amply repay him for his was accustomed to say that Father Maginn alone would amply repay him for his labors in procuring priests for the diocese of Hamilton. In the midst of his varied duties he did not neglect his own spiritual interests. As far as was practicable he carried the rules of the seminary into his life as a priest, and though he was most assiduous in attending to the spiritual wants of others he never neglected his own sanctification. He possessed in an eminent degree this distinguishing charac-teristic of true piety that whilst he was most severe to himself he was most leni-ent to others, ever willing to excuse their ent to others, ever willing to excuse their faults, and to throw over them the mantle factors and to have over them the matter of charity. For two years in the city of Hamilton he labored most zealously for the salvation of souls. In the discharge of his duties he caught typhoid fever, from the effects of which he never recov-

from the effects of which he never recov-ered. After the fever had abated, con-gestion of the lungs set in, which for a time seemed to yield to medi-cal skill. In order to effect a complete cure his physicians advised a change of climate, and Florida was thought to be the most likely place to repair his shattered strength. There it was thought the balmy air of the south would restore him to perfect health again, but alas, the hope was vain. A short time after his arrival there he was shocked to learn of the death of Bishop Crinnon, who had gone there in quest of health, and who came back to his faithful flock a corpse. On learning of the death of his beloved bishop, Father Maginn hastened from St. Augustine to Jacksonville, in from St. Augustine to Jacksonville, in which city the late bishop died, to see in death the prelate whom he had loved so well during life. In the following spring he returned to Hamilton, having derived us banefit from his main set. he returned to Hamilton, having derived no benefit from his sojourn in the south; on the contrary, the ravages of consump-tion had made very noticeable inroads on his constitution. He repaired to the House of Providence, Dundas, where not-withstanding all the efforts of medical skill, and the very best care of the good sisters of St. Joseph, he slowly but surely approached the end, and the fell disease of consumption marked him for its victim. During his long and tedious illness, in the most exemplary patience and resignation it to the will of God. Not a murmur ever crossed his soul, but calmly and peacefully d he awaited the inevitable end. He re-ceived the last sacraments of the Church

NO. 267

The Very Rev. preacher dwelt on the duties of the priesthood and the priestly vocation, and said that during the short career of the deceased young priest, he showed that he possessed all the qualities of a good and zealous priest. But he had gone to his last reward, and it behoved the good people there assembled to pray for the eternal repose of his soul, for there might still be some stain on the soul that would prevent its admission into the pres-ence of a God of infinite sanctity. The solemn procession then reformed and pro-ceeded on its way to the Roman Catholic cemetery, where the body was placed in a vault reserved for the burial of priests of the diocese. This good and 'holy priest has gone to his last reward, but his virtues will remain forever green in the memories of his brother priests who have lost an edifying companion. His priestly career was short, but fall of good works, and his death would recall to our minds the words of the inspired writer, "He was taken away lest wickedness should alter his understanding, or deceit beguile his soul." He was hurried to death in the prime of life, being scarcely thirty-three years of life, being scarcely this brother priests in the diocese of Hamilton, and he has carried to an early grave their deepest respect and veneration. Their heartfelt prayers will follow him into the world beyond the grave, and their consolations are founded in the hope that they will see him actin in the hope that they will see beyond the grave, and their consolations are founded in the hope that they will see him again in the kingdom of heaven.

The Tonquin Trouble.

The French Premier and Minister of Marine has informed the Committee of the Chamber of Deputies that offensive oper-ations in Tonquin were imminent if they had not alrealy commenced.

It is stated at Paris that negotiations between France and China on the Tonquin question have been resumed. The French Chamber of Deputies are debating the bud-get. The Paris urges the occupation of Foo Chow and Island of Halnan if it should be proved that Chinese troops are including against the French in Tonguin fighting against the French in Tonquin.

The French transport Myth, with 350 sailors and 900 troops, has sailed from Touton for Tonquin.

The Committee on the Tonquin credit has had a secret session. The public de-bate on the Tonquin question will prob-ably begin on Monday next. In the case of war with China it has been decided to employ the Transatlantic Co's steamers as transports.

he awaited the inevitable end. The let ceived the last sacraments of the Church with the greatest sentiments of piety. During his sickness his sisters came to During his sickness have were to lose Lordship addressed those present on the dignity and obligations of the priesthood and the respect due to the sacerdotal character. We tender Father Dixon our most hearty congratulations on his elevation to the priesthood and hope that the ardnous duties of his ministry may be blessed by God with abundant fruit.

TO BE CONTINUED.



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by his official prerogatives derived from the Person of Christ. Jesus is King by His own right; Peter holds the sceptre of Christ's royalty by virtue of Christ's appointment, as His Vicegerent. The Lord Jesus is the "living stone" whereby the life of faith and grace is communi-cated to all parts of the spiritual edifice for "growth unto salvation"; Peter is the organic medium of spiritual life between Christ and us; he is Christ's Vicar on earth, and through him alone, by communion with him in faith, we communi-cate with Christ and become "also living stones" in the temple of God. Thus the splendid prophecy of Daniel concerning the Messiah's universal, indestructible, sovereign and indefectible kingdom was destined to fulfilment in Christ through Peter. Christ, the Divine Son of the Virgin of Nazareth, is "the stone cut out of the mountain without hands" by the ineffable mystery of the Incarnation: Peter is the Vicarious stone or Rock formed also "without hands" in the likenesss of Christ's Kingship and Priesthood by the spiritual and unseen operation of the Son of God communicating to him His own attributes of sovereignty. The Church built by Christ upon Peter is His universal or Catholic Church, which is always denoted by the phrases, "m Church," "my kingdom," "the kingdom, "my "the kingdom of heaven," propagated from "Jerusalem to Judea and Samaria and even to the uttermost parts of the same that is the object of perpetual and ubiquitous war-fare on the part of Satan and his legions of wicked spirits. It is an indestructible of whered spirits. It is an indestructione Church, for even the "gates of hell," the most formidable of all enemies, "shall not prevail against it." It is a sovereign and independent Church, resting on Peter and none other, as its centre of unity, its minimale of strength its willing and gave principle of strength, its ruling and governing power, without superior or co-ordi-nate among the sons of man. It is an in-defectible Church, and this is the promi-nent characteristic signified by its Rock-foundation. It shall never come to ruin. There shall be no fissure in its walls

with the greatest sentiments of piety. During his sickness his sisters came to visit him, and grieved as they were to lose their loving brother he consoled them with their loving orother he consoled them with the hope of meeting them hereafter in heaven, where sorrow enters not and part-ing is unknown. He died as he had lived, a good and holy priest whose life had been of meeting them hereafter in a good and noy priest whose he had been spent in the service of his divine Master. For him death had no terrors. His whole life was a daily preparation for the terri-ble moment of death. The funeral took place on Monday, 12th inst. The body, dressed in priestly robes, was conveyed from dressed in priestlyrobes, was conveyed from Dundas to St. Mary's cathedral, where it was placed inside the sanctuary. The people whom he had served so well and faithfully during life crowded around the coffin to take a last look of the good comm to take a last look of the good priest they had loved so well. Solemn High Mass began at ten o'clock, the cele-brant being the Rev. Father Lillis, with the Rev. Fathers Cleary and J. F. Lennon as deacon and sub-deacon respectively, Father Slaven master of ceremonies. In the sanctuary were the Vary Pay Father Slaven master of ceremonies. In the sanctuary were the Very Rev. Father Dowling, administrator of the dio-cese, the Rev. Father Keough, Chancellor, Very Rev. Father Vincent, V. G. Toronto, Father Crombleholme, England, Fathers Heenan, Craven, Bergmann, Hamilton. Fathers P. Lennon, Brantford, Maguire, Galt, O'Reilly, Macton, Gehl, St. Clement, Dumortier, S. J., Guelph, Crinnon, Cale-donia, Feeney, Dundas, O'Leary, Freelton, The priests of the Hamilton diocese were well represented, and they came in large numbers to pay their last respects to one numbers to pay their last respects to one whom they had loved so well. During the mass the Gregorian chant was rendered in a solemn and impressive manner. At the conclusion the Very Rev. Father Dowling, administrator of the diocese of Ham-ilton, advanced to the altar railing and preached a very pathetic and impressive sermon. He took for his text, "Blessed are the dead who die in the Lord, for their good works follow them." He paid a igh compliment to the many merits of the deceased priest, for whom, he said, the Primate of all Ireland, the most Rev. Dr. ever prompt to detect and to reward merit, recognized in the late Father Maginn a most promising ecclesiastic. His fellow-students dearly loved him and they will all readily admit that a more exemplary student never passed through the Grand Seminary on the completion of this theolo-gical studies. He was ordained priest in love of country, his sincere devotion to the land of his fathers, all were sacrificed

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FROM OTTAWA.

Mr. P. Cadigan, conductor of the east-ern division of the Canadian Pacific Railern division of the Canadian Pacific Rail-way, has been presented with an address and testimonial by the employes of the road on the occasion of his marriage. We congratulate Mr. Cadigan on the esteem in which he is held by his fellow officials and may add that it is none greater than that felt in his regard by the general pub-lic

OBITUARY.

In the proper column will be found the announcement of the demise, at a few moments after midnight yesterday, of Mr. Michael McCarthy, a native of Youghal, County of Cork, Ireland, and for the past eighteen years a worthy and respected citizen of Ottawa. The deceased came to Canada while with a more man and for Canada while yet a young man, and for nearly half a century had been in the em-ploy of the Government of United Canada and of the Dominion as an officer of Parliament; occupying at the time of his superannuation, some years since, the responsible position of Deputy Chief Mes-senger and custodian of the Parliamentary stationery. In the various positions which he held he acquired and enjoyed enjoyed the respect and esteem as well of his superiors as of his subordinates. A short time before his retirement from active duty he was the recipient of a valuable gold watch and chain from the members of the House of Commons. Mr. McCarthy had been ailing from time to time for a few years back. His last illness confined him to his bed for about two months, during which he underwent a good deal of bodily suffering, which he bore as became a man who had always practiced the duties of his religion.—Ottawa Citizen, Nov. 17.

ST. PATRICK'S BAZAAR. The bazaar in aid of St. Patrick's Orphan Asylum closed this week. There was a large attendance throughout and the whole affair a great financial success. The ladies in charge were greatly assisted by the Rev. Father Whelan's untiring co-

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