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**VOL.** 6.

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### LONDON, ONT., FRIDAY, NOV. 30, 1883.

CLERICAL. We make a specialty of Clerical Suits, and turn out better fitting and better finished gar-ments than any Wes-

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136 DUNDAS STREET. 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. BY OUR LORD'S COMMISSION, RELATED IN

Eph. 6 ch

Lord to make open profession of his love —of love surpassing the love of all the others, even of St. John, "the disciple whom Jesus loved," and to whom amid the agonies of His crucifixion He had given charge of His Virgin Mother, Surely this remarkable preamble justifies the expectation that some very tender, confidential and pre-eminent office of ST. LUKE 22 chap., SUPREME DOCTRINAL AUTHORITY IS CONFERRED ON PETER, WITH A DIVINE ASSURANCE OF INFALLI-

the expectation that some very tender, confidential and pre-eminent office of trust is about to be conferred on Simon Peter, not common to him and those others from whom so large a measure of love was not demanded. Peter's heart is stirred to its depths. It was the Divine Heart of Jesus impressing its virtues and affections upon the heart of His Vicar, to be the living likeness of his life, and a sanctuary of refuge for those whom He loved more dearly than Himself. Three times also is the commission reiterated: "Feed my lambs," "Feed my sheep" (or lambs), "Feed my sheep." It is unneces-sary to say that Christ's Fold is the Church of true believers. His Kingship is constantly identified with Pastoral government in Scripture, because its prin-ciple is love and gentleness and devotion st, LUKE 22 chap, SUPREME DOOTRINAL AUTHORITY IS CONFERRED ON PETER, WITH A DIVINE ASSURANCE OF INFALLI-BLITT IN ITS EXERCISE. In the passage cited from St. Luke, 22 ch., the undying warfare between Christ's Church and the Powers of Darkness, re-ferred to in Matt. 18 ch., is again the sub-ject of Our Lord's most watchful thought and protective providence in regard of His followers. In Matthew it was be-tween the Church, represented as a for-tress, and the hosts of "the gates of hell" besieging it unceasingly. In Luke it is the Apostolic Hierarchy violently pursued by Satan, the infernal King himself, for the compassing of their ruin, and the ruin of the Church through them. In Mat-thew the security of the fortness was guar-anteed through Peter as the Rock of stability and unity. In Luke the sure defence of the Hierarchy, and, through them, of the entire Church, is Peter, as the infallible Teacher of faith, empowered to confirm them in true doctrine and re-quire their conformity. "Simon, Simon, behold," said our Saviour, intimating by this ugency of speech His own earnest-ness, and the gravity of the subject, and His special interest in the individual to whom He directs His address singly and distinctively in presence of the other Apostles. "Simon, Simon, behold, Sa-tan hath sought to have you," meaning all those present at the Last Supper table, the whole College of Apostles ("you" be-ing plural in the text). What did Satan seek to have the Apostles for i "To sift you as wheat," says our Saviour. Here also "you" is plaral in the text. Sifting or threshing is a familiar expression in most languages for severe personal treat-ment; in Scripture it is used to denote grievous persecution, crushing violence. It is not a momentary attack, a passing temptation, but a persistent, life-long pursuit of the Hierarchy by Satan, that is here indicated. St. Peter compares

their faith alive and active: teach them its high wisdom and celestial beauty: make its spirit fill their whole souls and be the quickening principle of their lives, not for the Lord's Day only, but for every day and every duty. Gather them fre-quently around the altar, purify their consciences at regular periods, and feed them with the bread of angels, the food of immortality. Guard them against the perincious pastures of bad reading and bad association, and bid them beware of wolves in sheeps' clothing. Do for them what I would do, and be prepared to give your life for them, as I have done. "Simon, your life for them, as I have done. "Simon, son of John, feed my lambs: rule, govern my sheep: and feed my sheep." THE ROMAN PONTIFES, AS SUCCESSORS OF

ST. PETER, POSSESS ALL HIS PRIMA-TIAL POWER AND PREROGATIVE BY DIVINE RIGHT OVER THE UNIVERSAL

DIVINE RIGHT OVER THE UNIVERSAL CHURCH. Peter never dies. The Rock-support of the Church shall last as long as Church itself shall last. The bearer of "the keys of the kingdom of heaven," the supreme "binder and looser" of con-sciences, the infallible defender of the faith and chief Pastor of Christ's universal fold, was not appointed for the first quarter of the end of time. Now the rule of trans-mission of authority is by succession in the Chair or See. So Christ ordained. At what time and in what terms He de-livered this ordinance, is not recorded in the Written Word, which barely mentions that is, the unity and charity of the Cath-tert of the resurrection he was "for Church of trae believers, in a province is prin-ciple is love and gentleness and derotion unto death. In a previous chapter of this Gospel, John 10 ch., He describes herd ; 1 lay down my life for my sheep. And other sheep I have that are not of this fold; them also must I bring, and the effer, without exception, layman and cleric, priest and bishop, the preachers and to eleric, priest and bishop, the preachers and the hearers, all who bear the mark of the same and privilege of Christian—that is, followers of Christ—by "hearing His profession, and uniting together in com-munion of pen and pasture, are here munion of pen and pasture, are here munion of pen and pasture, to form voice" inwardly in faith and outwardly in profession, and uniting together in com-munion of pen and pasture, are here delivered to the care of Peter, to form "one fold and one shepherd." Nor is this charge eiven for a quarter of a century only, till the man Simon shall die; but forever, till the lambs and sheep shall have no longer any need of man's care, and those "other sheep that are not of the ministry in successive generations to the ministry in successive generations to

 LUCKTOON, ONLL, FINDARI, NOVE, 90, 1000.
defines of the Church, and, besides, it is only be onformity they are 'confirmed?' and the start is bring them under the discipline of the interest of the church scalar records of the Church's Transmitter and worth the start is based. We can harely touch upon the transmitter and worth the start is based. We can harely touch upon the start is that the Dogmatic definitions of Peter successors, apart from Council, in Councils, and confirmatory of Councils, have ever been regarded by the universal Church as absorbed in the start of the start is that the Dogmatic definitions of Peter successors, apart from Council, in Councils, and confirmatory of Councils, have ever been regarded by the universal Church as absorbed in the start of the start is the start of the start is the start of the start of the start of the start is the start of the start of the start is the start of the start is the start of the start is the start of the start of the start of the start is the start of the start is the start of the start is the start of the sta Carthage concerning the re-baptism of her-etics, in the 3rd century, and demanded conformity to the Tradition of Rome; and, although St. Cyprian, who treated the question as purely disciplinary, vig-orously defended the usage of his See, his latter area the compared of the sec letters, even those written at the very time of the dispute, far from questioning St. Stephen's Primacy of jurisdiction, dis-tinctly mentions that "Christ was pleased to found His Church upon Peter." In unbecoment latter he meter

NO. 268 Kirk was disrupted because the Reformers

Kirk was disrupted because the Reformers would not tolerate any interference of the civil power in church government. Now this happened under the mild sway of the gentle lady, Queen Victoria, who never attempted to thrust her creatures into position in the Kirk, although by law she is the spiritual head of the Kirk, as well as of the established church in Eng-land; and not under a tyrant who has been justly styled the Nero of the Middle Ages. Does it lie in the mouth of a son of the disruptionists to condemn Pope Gregory, the defender of the spiritual rights of the Church, or does it be-come the impugner of the spiritual head-ship of Queen Victoria to glorify the vio-lent usurper, Henry IV 7 Now to come to the last straw that broke the camel's back—the alleged sale of indulgences. The sale is a fiction; a falsehood manu-factured out of whole cloth. Never since the day on which Jesus Christ built the Church, His Church, upon the everlasting rock, with the promise that the forces of hell should not triumph over it, has she sold an indugence, as stated. I defy Mr. Grant to produce any authentic Bull, En-cyclical, or other document issued by the Church in which the sale of indulgences is ordered, authorized, or allowed, as pro-claimed by him. Did Froude, the vera-cious, his favorite historian, furnish the catalogue of prices? Probably he got it is ordered, authorized, or allowed, as pro-claimed by him. Did Froude, the vera-cious, his favorite historian, furnish the catalogue of prices ? Probably he got it from Sterne's Tristram Shandy, a filthy novel, to whose author the words of Car-lyle in regard to Swinburn fittingly apply. It was not ingenuous on the part of Mr. Grant not to condemn the granting of in-dulgences all round. But then he should have to condemn his own papa or pope, as well as the Pope of Christendom--the Church of the Reformers as well as the Church of the Reformers as well as the Church of the Reformers as well as the Church of the reformer, and Luther, simple man that he was, not knowing how to strike a good bar-gain, inaugurated the Reformation by giving indulgences without price. Luther had as high an opinion of himself as Mr. Grant entertains of him. So he com-menced the dispensing of indulgences in his own proper behalf. When a full-bearded man, at the age of twenty-three, after due probation, Luther made a sol-emn vow to God that he would ever after live a life of chastity. The Bible declares that the man who vows a vow to of the public through the press, they be-come public property and challenge criti-cism. The Rev. R. N. Grant undertook to justify Luther in his revolt against the Church. In this he probably succeeded to his own satisfaction, and those of his hearers who were as ignorant as himself. The causes he assigns for the Reformation were the great wealth and political power of the Church. Is not commercial success

declares that the man who yows a yow to God should pay it. Luther did not. He dispensed himself from his yow. He looked upon a woman to lust after her, a nun of some feminine charms, who also had made a yow of perpetual chastity to God. To her he area an inducement and had made a vow of perpetual enastity to God. To her he gave an indulgence, and the pair lived together as man and wife. He granted an indulgence to Philip, Land-grave of Hesse. This conscience-stricken man, a devout student of the Bible, trem-bled in fear that he could not lead a godly life nor morit heaten, without the help bled in fear that he could not lead a godly life, nor merit heaven, without the help of a second wife. Luther permitted him indulgence in this means of grace. Luther was more considerate of the conscientious scruples of the elect than our justices. A

The causes he assigns for the Reformation were the great wealth and political power of the Church. Is not conmercial success and worldly prosperity held up daily by reformed divines, as the marks and signs of God's favour to Protestant nations ? Froude is quoted to prove the extent of the Church's possessions —from one-third to two-thirds of all the lands. That is very precise. Froude may, in the escimation of the preacher, be what some have declared him, the greatest living historian. I should call him the greatest living historian. I should call him the greatest living historian. I should call him the greatest living historian, and in this position I am well sustained by a host of scholarly historical critics. That he is unworthy of credence, is proved by a principle laid down by himself, viz : that lying, fraud and force are comment-able in a good cause. Froude and, no doubt, his clerical admirer, would uncta-ously father this infamous doctrine on the Jesuits. In order that I may not be ac-cused of making random assertions, or setting down ought in malice, I shall cite Fronde's very words as written in XI. vol. of his History of England, page **27**: setting down ought in malice, I shall cite Froude's very words as written in XI. vol. of his History of England, page 27: "Those who pursue high purposes through crooked ways, deserve better of mankind, on the whole, than those who pick their way in blameless inanity, and it innocent of ill are equally innocent of good." Fol-lowing this highly moral guide the preacher proceeds to illustrate the political power of the Church. The fatuity of fate

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DRTES. ship and Durability ABE & CO. t Baltimore Street, ifth Avenue, N. Y. temptation, but a persistent, life-long pursuit of the Hierarchy by Satan, that is here indicated. St. Peter compares him to "a roaring lion," as he "goeth about, seeking whom he may devour," 1 Peter 5 ch. St. Paul tells how he was and one shepherd."

Peter 5 ch. St. Paul tells how he was "buffeted" by him, 1 Cor. 12 ch ; he was also "hindered" by him from going to Thessalonica more than once, 1 Thess. 2 ch. 18 v.; and, writing to the Ephesians, he makes little of all his sufferings inflicted by men in comparison with what he had to endure from evil Lord, is a poor and very inadequate trans-lation of the Greek verb used in the second sentence, which denotes principally ruling and governing authority, as Gre-cian literature, for instance, Homer's Hiad, and the sacred Scriptures in scores spirits, the agents of Satan. "Our wrest ling," says he, "is not against flesh and blood, but against the rulers of this world of darkness, against the spirits of wicked-ness in high places." How does Jesus Christ provide for the defence of the of passages, both of the Old and New Testaments, evidently demonstrate. Look-Hierarchy against this terrible enmity of Satan? By investing Peter with com-mand, and fortifying him with the priviing now at the text immediately under consideration, we can recognize the admirlege of infallibility of faith, that, through his guidance, exhortation and correction, the whole body of the Church's Teachers the whole body of the Church's Teachers may be "confirmed" and effectually protected against the wiles and violence of the implacable enemy. "Simon, Simon, behold Satan hath sought you (all the bishops) to sift you as wheat; but"—What i "I have prayed for thee" (for Simon individually); What for ? "That thy faith fail not." The special prayer of God the Son to God the Father in behalf of His Church, that she may not be made the prey of Satan after the effuupon the loving thoughtfulness of the true pastor. Therefore the Saviour be made the prey of Satan after the effu-sion of His Blood for her, shall most cer-tainly be heard, as His "prayer and sup-plications" are always "heard for His reverence," Hebr. 5 ch. 7 v. Simon's faith is henceforth assured of infallibility Cor. 3 ch. 2 v., Hebr. 5 ch. 12 v.) of prayer and pious sentiment and Christian Doc by the prayer of Jesus. But is this for his sole benefit? No, but for him and all the Hierarchy, and the universal Church trine from their earliest youth: provide "solid food" of Sacramental grace and doctrine of mystery for the strengthening of God. The firm defence of all is centered in the faith of one. Hence, in of spiritual life in them as they advance in growth; look carefully to their educa-Hence, in sequence to the promise of infallibility in faith, comes the office and the command: tion of mind and manner in the Church, in their homes, in the schools, in their companionships, and books, and places "and thou, once converted," (that is, after thy fall to-night and conversion to-morrow, or the Greek word may mean of resort; encourage, exhort, instruct them; be instant "in season, out of season, re-prove, entreat, rebuke in all patience and simply "turning towards them") "con-firm thy brethren." Here is the prindoctrine." 2 Tim. 4th ch. Do this yourself, and do it through your subordiciple of the everlasting security of the Church—that is, of the Hierarchy, as Teachers, and the faithful, as believers, nate pastors, bishops and priests: do it for the love of me. The little ones are against the machinations and persecutions of Satan. One man's faith is guaranteed my dearest ones; they are the hope of the future. "Feed my lambs." 2nd, "Feed my sheep" also. They once were my lambs, but now they have reached maturof Satan. One man's taits to guaranteed, is infallibility; he, thus guaranteed, is charged with the office of directing, cor-recting and "confirming" all other recting and "confirming" all other Teachers and guides of the faithful; to ity and conscious strength; they move in the plains by the freedom of their will and his authority of "confirming" corresponds their duty of conforming: otherwise it would be an idle office, and insufficient the guidance of their own judgment. Your gravest duty to these in their fulness of age, be they wise or unwise in the

the ministry in successive generations to in that See. On condition, therefore, of the privileged fellowship of the "one fold legitimate election to the Episcopal See of The triple form of the commission is of St. Peter, together with his office, be-

The triple form of the commission is beautifully significant, especially when read in the original Greek text, which refers the second charge, as well as the third, to Christ's "sheep," and employs a different verb in each case. The verb "feed," which in the English version is common to the three sentences of Our of his succession to St. Peter in St. Peter's See. The same divine law that confers

Peter's rights on his successor, confers it on the heir of his See; since no one else could be truly called his successor. This has been the Catholic faith from the Apostolic days.

Popes from Rome for seventy-five years in the 14th century, the question was mooted whether the Papal See may not be transferred elsewhere. But the Pope of the East, one of whom was St. Paul consideration, we can recognize the admir-able diversity of the three charges given by Christ to Peter : 1st. He makes provi-sion for "the lambs," the little ones of the fold, who require a nursing care and asidnous attention to their wants and weaknesse through the season of their growth. They can do nothing for themselves in the selection of their pasture, or protection against the wollf, they depend wholly for life and health and sustenance upon the loving thoughtfulness of the true pastor. Therefore the Saviour however, during the Sessions held when they were not "conciliar," and consequently however, uting the sessions arequently not Ecumenical, indulged in theories more or less subversive of the divine rights of the Roman See, the Council of Florence, settled those disputes forever by the fol-void all that had been done against him,' the Roman See, the Council of Florence, settled those disputes forever by the fol-lowing decree, signed by Pope Eugene IV. (in whose name, you will observe, it is issued), and all the Latin Bishops first, and then by the Greek Emperor and all the Mark of Ephesus: Mark o

ark of Ephesus: "In the name of the Holy Trinity, ther, Son, and Holy Ghost, with the the cognizance of the affairs that concern the whole Church."

"In the name of the Holy Trinity, Father, Son, and Holy Ghost, with the approbation of this sacred Ceannenical Ocuncil, We define, that in the Holy Apostolic See and the Roman pontiff re-sides the Primacy over the whole earth; that the Roman Pontiff is the successor of St. Peter, chief of the Apostles, and the true Vicar of Christ, the Head of the whole Church the Father and Teacher of St. Feter, the Vicar of Christ, the Andrew Standard Stand

cils and in the sacred Canons." It would be very instructive, dear Revd. Fathers, did the limits of Our Pas-toral Letter permit, to unfold to full view

controversies, namely, by referring them to Rome: "If in Africa," says he, "Rome is not far off, to which we can readily apply .... Happy Church ! which the them

is not far off, to which we can readily apply . . . Happy Church ! which the great Apostles impregnated with all their doctrines and with their blood." (b) The Popes of Rome exclusively asserted, and no one denied, their supreme judicial authority over the Bishops of all the Churches, even the Eastern Patriarchs."

Thus Pope St. Dionysius, in the 3rd century, cited St. Dionysius, Patriarch of Alexandria, to appear before him and answer accusations against his orthodoxy, and he obeyed. In the following century Pope Julius in like manner summoned St. Athanasius, Patriarch also of Alexan-During the compulsory absence of the Pones from Rome for seventy-five years and was obeyed. The historian, Sozomen, And Pop and was canonically restored. St. Agapetus, replying to a letter of the Emperor Justinian, in which reference was made to the case of Stephen, bishop against the Patriarch of Constantioop

When we consider the ethnical, politi-

to the parace his ring and pastorial stain, and thus the emperor, after consulting his council, selected a suitable pastor for the widowed flock." Pope Gregory energeti-cally protested against this sacriligious cal and ecclesiastical differences between the East and the West, the prestige of those Eastern Patriarchates derived from usurpation of the functions of the Church. He admonished the emperor several times, and finding admonitions without avail, he their Apostolic origin, and the worldly grandeur and social predominance of Con-stantinople, the Imperial Centre, com-pared with the secular insignificance of Rome, a decayed Provincial city, the prey pronounced sentence of excommunication against him. Henry, acting on the belief that God was on the side of strong forces and heavy artillery, ordered a march on Rome, drove the Pope into exile, and he died at Salerno. His dying words were, "because I loved justice and hated iniquity I die in exile." So much for the sturrup story. In my early boyhood days a schism was created in Scotland, and the

and transgress the laws of God, are they not to be reproved and disciplined as well as the lowliest of their subjects? Would the preacher be then a blind sentinel on the watchtowers of Zion, a

the decease of the prelates of the Church, the ring and pastoral crozier were sent to

insignia, sent him to the vacant church, without waiting for the election by the

THE NEW RECTOR OF ST. MARY'S COLLEGE, MONTREAL.

sentinel on the watchtowers of Zion, a dumb dog unwilling to bark, and thereby conniving at iniquity? Pope Gregory VII. was not such. Now for the exam-ple—"The Emperor of Germany actually held the stirrup while Pope Gregory VII. mounted his horse. If the king (sic) per-formed such a menial service, what might be expected of his subjects?" Echo answers fiercely back—what? Let me open the pages of history for Mr. Grant's enlightenment in regard to this naughty Rev. Father A. D. Turgeon, who has just been appointed rector of St. Mary's College, was born in the village of Ter-rebonne about the year 1843. His father, who was a lawyer of considerable attainments, took a great interest in education, and at the age of nine years his youthful son was sent to the college in the same son was sent to the college in the same village, where he pursued a course of studies for five years. From boyhood he always evinced an inclination to a religioue life, and in 1858 was sent to the Jesuits' College in Montreal with the object enlightenment in regard to this naughty pope and the good and holy emperor. For a long time a struggle had gone on of entering the Church. He pursued a classical course of studies in this institubetween the German emperors and sucbetween the German emperors and suc-cessive popes, in regard to the appoint-ment of bishops to vacant Sees. It is called the right of investiture. The em-perors claimed the right to elect and install bishops, thereby usurping the un-doubted rights of the Church. The mat-ter real to employed the right to the the there. point-It is the form of the second studies of the second state is the form of the second state of the second state is the second state of the second state of the second state is the second state of the second state of the second state is studies, and accordingly went to the iter, in heaplied himself to the classics for two form of the second er ran to a culminating point in the reign of Henry IV. of Germany. Pope Gregory VII. then filled the chair of St. Peter, in the Apostolic See. Matthew of Tyre, a witness of the times, tells the state of affairs. He says: "A custom had long prevailed in the empire (German) that on

From Quebec he proceeded to New York and entered St. John's College, conclud-ing there a brilliant course of philosophy in three years. In 1878, orders were received from Rome, and he sailed for Persons On reacting that courty, he the lord emperor. Afterwards the em-peror, selecting one of his own familiars or chaplains, and investing him with the France. On reaching that country, he entered the scholasticate of the Society in the city of Laval, where after four years' incessant study of philosophy, he was or-dained a priest. Rev. Mr. Turgeon returned to Canada immediately, and was without waiting for the election by the clergy." Ebbo, a contemporary who lived in the very palace of Henry IV., puts the case in even a stronger light. He writes: "At this time the Church had not a free election; but whenever any one of the bishops had entered upon the way of all flesh, immediately the captains of that city transmitted to the palace his ring and pastoral staff, and thus the emperor after consulting his

THE LATE MR. WM. SALMON.

Many will hear with regret of the death of Mr. William Salmon, father of the Rev. J. J. Salmon of St. Gabriel's Church, which occurred at his late residence yesterday afternoon. Mr. Salmon came to this day atternoon. Mr. Samon came to this country at an early age, and was for several years in the employ of the late Hon. W. Price, sr., of Quebec. He after-wards removed to Montreal, and while engaged in an extensive practice "s vot-erinary surgeon, identified himself with many public movements, his opinions being marked by intelligence and acumen which won for them respectful recogni-tion.-Montreal Gazette.

. 34