PARISH OF PERTH.

"This temple of St. John was erected in the year of Our Lord, one thousand eight hundred and forty-eight, J. H. McDonagh, A. M., pastor."

Were you approaching the sacred edifice of St. John the Baptist, Perth, and were you to cast your eyes on the front of the building, the above inscription (which is there in Latin) would be the first object to meet your gaze. For, imbedded in its solid bed of masonry and about midway in the main tower, is a stone upon which the above is inscribed. Yes, for fifty two years it has bid the rising sun good morning as he arose from out the east and diffused his lustrious light over our fair land. If that venerable stone could speak it would tell us of the changes that have taken place in and around the good old town of Perth during the last fifty two years. It would tell us how the wavering of the flock were encouraged and strengthened. It would tell us of the brave and gallant sons and daughters of old Erin, fired with the highest and noblest sentiments of love and devotion to their faith, bade good bye to the dear fathers and mothers, brothers and sisters in that far off land; braved the storms and tempests of the ocean and came to our fair Canada, there to build up, with honest hearts and willing hands, a home for themselves in that then wild and little known land. It would tell us how they were strengthened and encouraged, and how the spiritual life-blood was kept warm by the wise councils of the good pastors whom God has placed over them and many of whom have long since passed to their eternal reward. *Requiescat in pace!*

Let those who are now enjoying the effects of their labors and deprivations bow down with reverence and with love as they pass under the shadow of the ancient walls of the church of St. John the Baptist.

The most precious—the grandest inheritance of any people is that people's history. All that forms the national character of a people, their tone of thought, their devotion their love, their sympathies, their antipathies, their language—all this is found in their history, so also the most precious and the grandest inheritance of any congregation or of any parish is that parish's and that congregation's history. This being the case, a retrospective glance of the facts and circumstances in connection with the parish of St. John the Baptist will not be amiss.

The first evidence we have of a priest being here is away back in 1823, when Father Lamothe came from Quebec to minister to the spiritual wants of those of his faith who were scattered throughout the country. He did not remain here, but came more in the nature of a missionary. These visits he continued until 1823. In this year he was replaced by Father Sweeney, who did the missionary work in connection with the territory during the year. Towards the close of 1823 Reverend Father John McDonald came as the first resident pastor. The territory over which he presided embraced what now is included in the parishes of Perth, Stanley ville, Smith's Falls, Westport, Carleton Place and Almonte. For fifteen years this zealous priest labored incessantly to further the interests of those over whom he had been placed and to give spiritual strength and comfort to all wishing to avail themselves of the opportunities afforded by his presence. He erected a frame church in Perth, and in the outlying districts "Stations" were held at suitable times throughout the year. The parish still bears evidence of his zeal, prudence and foresight. He was called to take charge of the parish of St. Raphael's, where he labored until his death.

The next priest to be sent to Perth was Father John Hugh McDonagh, and it may be truly said that the history of his life is the history of the parish. Coming, as he did, with the bloom of youth still upon his noble brow, with the steadfastness and piety so characteristic of the true Irishman, he was the man in every way fitted to undertake the gigantic work which lay before him and which to many men would have appeared insurmountable. Catholic obedience and adherance to the precepts of our Holy Mother Church will always accept without any doubt whatever and earnestly sustain the spiritual head who comes amongst them at the commands of higher authority. This in itself would have been sufficient incentive had any been needed to make Father McDonagh the loved and chosen one of his people; but this was not necessary. The natural magnetism of the man, his humble yet masterly bearing, his kindness to all alike, his deep and varied learning, made him the man among men most fitted and capable of carrying on the work coming within his sacred vocation in the very extensive parish.

For ten years he continued his work in Perth in the frame church erected by his predecessor, Rev. Father McDonald, but it was soon discovered by him that such a church was entirely too small for the requirements of the ever-increasing congregation, and other provision would have to be made. His plans were soon laid, and in 1847 was begun the erection of the magnificent church of St. John the Baptist. View it from without study it from within, and one must admit that Father McDonagh was a man far, far in advance of his time. Standing on the threshold of a new century, we can well afford to grow retrospective. Statesmen, scientists, architects and artists all vaunt themselves on the magnificent achievement which in each separate calling has signalized the passing age; but the student of art, the student of science, the student of architecture, can well find matter for admiration and wonder in the evidence of Father McDonagh's foresight, speaking eloquently and loudly by the voice of that grand church which bears the name of his patron saint. Yes, there it stands; we behold the solid buttresses, the massive walls, the high tower; we see in the gracefully-curved arches, so strong, so solid and yet so delicate, the acme of Gothic art. What does all this tell us of? It tells us of the piety of a congregation the ancestors of a race that has never decayed, a race of people that have never lost their faith nor their love for their Church. It tells us of a zealous pastor, of a united congregation, all working in harmony with one another to further the laudable purpose of their saintly pastor.

But this was not all. Father McDonagh's attention was directed to other portions of his parish, whose confines had been considerably narrowed on account of Almonte, Smith's Falls and Westport being separated therefrom and each having their resident pastor. He erected a church at Ferguson's Falls in 1856, and in 1859 another church was built at Stanleyville. Both of these churches remain to-day as monuments of the undaunted pluck and perseverance of the pious Father. He also, in 1856, erected a presbytery in connection with St. John's church, which to-day is acknowledged to be one of the finest in the diocese. During his pastorate he established the Separate school in Perth. And so he labored; but that grave reaper which knows no exception claimed him as his own and on the 26th day of September, 1866, Father McDonagh breathed out his soul to his God whom he had served so faithfully. On the 28th day of September, 1866, amidst the tears and prayers of his sorrowing flock, his remains were consigned to their earthly tabernacle within the shadow of the main alar of his late parish church of St. John the Baptist. Shortly before his death Father McDonagh was raised to the dignity of Vicar-General by his beloved Bishop Phelan.

On the 16th day of September, 1866, James John Chrisholm, D D., was installed pastor, and he, immediately entered upon the work which had been so nobly begun. He improved the church and church property as occasion required, and in 1876 he erected a church in Palmerston, the most westerly portion of his parish, where the spiritual wants of the German and French Canadian Catholics were attended to. He was pastor of Perth for twelve years, and during that time, by his free, open manner, endeared himself to all classes and creeds with whom he came in contact. His untimely death, through heart failure, on the first day of May, 1878, came as a shock to the entire community. His body was laid alongside that of Father McDonagh.

A twelve months' interregnum followed, during which time priests were sent from Kingston to take charge of the congregation.

On the first day of June, 1879 Rev. John S. O'Connor was duly installed pastor. When he came upon the scene the work that lay before him was of gigantic proportion. The parish was also heavily in debt. Nothing daunted, the task was undertaken. So much was to be done that to the unpracticed eye the point of beginning would be hard to locate. The presbytery and grounds were improved, new buildings were erected and old ones repaired, fences were built, trees planted, and here and there were added many little things which go to elaborate the general improvement. The church itself had been let get out of repair. The whole edifice was repainted. A splendid iron roof was placed over the whole structure, the interior was repainted, and in 1866 the graceful spire, towering aloft and upholding high towards heaven the symbol of man's redemption—the glorious sign of the cross—was erected. to-day it stands as a monument to that good pastor's work and his wonderful executive ability. The cemetery was improved and more spacious grounds were acquired for the Separate school, in which he always took the deepest interest. He was raised to the dignity of a Dean by his illustrious Archbishop, James Vincent Cleary. During his pastorate Ferguson's Falls was severed from the Perth parish and joined to that of Carleton Place, which had just been established. In March, 1889, Dean O'Connor was called to take charge of the parish of Chesterville, and Father Michael O'Donohue was, on the 24th day of the same month and year, duly installed pastor of the parish of St. John the Baptist. Father O'Donohue came not as a stranger to the congregation, because he had already been amongst them in the capacity of a curate to the late Dr. Chisholm. In that way no man was better fitted to carry on the work in connection with the parish, whose boundaries at his installation had been again narrowed by the formation of Burgess and part of the township of Bathurst into a new parish. Father O'Donohue lost no time in beginning the work that lay before him. His first efforts were directed towards the cemetery. This he had re-surveyed, the whole grounds laid off in walks, and driveways and everything in connection therewith placed in a neat and substantial position. He next directed his efforts towards the interior improvements of the church and presbytery, and everything he did in that direction bears evidence of the painstaking and substantial manner in which he performed his work. And so time wore on, and the happy and joyous festival of Christmas come around, and, like everything else he did, Father O'Donohue had made preparations for the proper celebration of that glorious season, but it was not to be. He had announced that three Masses would be celebrated on Christmas morning—one at 5 o'clock, another at 7 and Grand High Mass at 10:30 o'clock. The faithful were early bestir in fond expectations. The bells rang out their glorions call to worship; greetings were exchanged; even the little children, whom he loved so well, joined in the festivities. The congregation had assembled and were awaiting the beginning of the first Mass by him they had learned to love so well; but he came not. The suspence was soon to be broken. Father O'Donohue had given orders that he should be awakened at a certain hour, and when the servant to whom had been entrusted these orders went to fulfill the same, sudden surprise was in store. When the usual callings which had always proved so effective were tried and found wanting the door of his chamber was forced open, when, to the horror of the household, lying calmly as if in the most peaceful slumber, was the remains of Father Michael O'Donohue cold in death. When the congregation received this announcement their sorrow knew no bounds. It was hard to realize that he who a few short hours before had been going around in full possession of his manly vigor now lay in that sleep that knows no waking. It was indeed a sorrowing congregation that assembled at Mass at 10:30 to assist at the Holy Sacrifice celebrated by Rev. Father O'Connell, uncle of the deceased. On the 28th day of December, 1899, about one year and nine months from his advent into the parish as pastor, the earthly remains of Father O'Donohue were consigned to their tomb alongside those of his predecessors, Father McDonagh and Father Chisholm.

"Ashes to ashes, and earth to earth.
God rest the souls of the priests of Perth.

The next priest to guide the destinies of the parish was Rev. Charles J. Duffus, who was installed by His Grace Archbishop Cleary on the 29th day of January, 1891. The parish of Perth has always been blessed without exception by having as its pastor, men of piety, men of learning, men of zeal; and, in a few words, the best men that could be found in the diocese of Kingston; and no matter what improvements had to be made the spiritual needs of the people were always first looked after by those zealous priests. This no doubt is a slight mark of respect and honor shown to the good old parish that has given so many of its sons and daughters to the services of Almighty God. The congregation has always given the most hearty support to their pastor, and it is no detraction from the work of any of the priests who have labored so zealously here to say that no priest nor no pastor ever had the hearts of the congregation to the extent that Father Duffus had. He possessed all the qualities which were conducive to this. He was learned; he was kind to rich and poor alike; he was humble; and the words of the late lamented Archbishop Cleary, when he was installing him pastor, will long live in the memory of those who were present on that occasion. During the course of his remarks he said: "I have come to place over you as your pastor, dear people of Perth, Father Duffus, the best priest in the diocese of Kingston." How well these words were merited we seen in after years. The first object of his attention was the little ones whom he so fondly termed the lambs of his flock. He laid the foundation for the installation of the good Sisters of Charity to teach them in the Separate school, and before he left he had the satisfaction of seeing a flourishing convent and one of the best Separate schools in Ontario. He also improved the church property and erected a fine spacious vault in the cemetery. Notwithstanding that he found the parish heavily in debt, he left it with all paid off, all improvements paid for, and a good round surplus in the bank to the credit of the parish, which was the first time in the history of the parish that such a state of circumstances existed. But, alas! his health, which in recent years had not been of the best, began to fail him very rapidly. A curate had been provided for him by his beloved Archbishop Gauthier, in the hope that he might regain strength to carry on his noble work, but he gradually grew worse instead of better. Recognizing the hopelessness of his case and knowing full well the work that was to be done in the parish, Father Duffus, in June, 1899, announced to his congregation that he could no longer carry on the work of his parish and as a consequence he had placed his resignation in the hands of his Archbishop. When the congregation awoke to a realization of the fact that they must part with their beloved pastor, they immediately took steps to make his leave taking one long to be remembered. Accordingly, two weeks after, when he had finished Mass and turned to his congregation to say farewell, he was presented with an illuminated address and a well-filled purse. During the reading of the address and Father Duffus' reply the scene was one which was painful in the extreme. All the forces of his nature had been mustered to enable him to reply, but these were found inadequate and many times during his discourse he was completely overcome with emotion, which was intensified by the audible manifestations of grief from the congregation. If Father Duffus had been laid in his grave the sorrow of the congregation could not have been more intense.

On the 5th of July, 1899, Rev. Father Thomas Davis, the present incumbent, was duly installed pastor of the parish of St. John the Baptist. At his installation the Archbishop pointed out the work that was to be done and Father Davis soon began the plans for carrying out the wishes of his Archbishop. The presbytery was first to be undertaken, and such a thorough overhauling did it get from cellar to garret that it is to day, without exception, one of the finest in the diocese of Kingston. The grounds surrounding it were next to receive his attention. The whole contour of the place was changed; terraces were built; new walks were constructed; flowers, shrubs and trees were planted, a beautiful fountain was placed in position immediately in front of the house, a substantial iron fence was constructed to enclose the grounds, new buildings were erected, and in some cases old ones repaired. All this was done ere five weeks had elapsed. In the spring of the present year the next work undertaken was the enlargement of the church. Notwithstanding that the radius of the parish had been narrowed by the formation of Burgess and part of the township of Bathurst, Ferguson's Falls and Carleton Place into new parishes, it was found that the existing church was entirely too small to accommodate the steady increasing congregation. Accordingly, plans and specifications were prepared by Thomas Hanley, Esq., of Belleville, for the erection of an addition of 50 feet to the church, with a suitable vestry attached. The erection of three new altars, the re heating, re-seating and re-lighting of the whole edifice, besides the whole re-painted and re-decorated was accomplished. The total cost of the work was $14,000 and much to the credit of the parish this sum has been raised by voluntary subscription extending over a period of ten years for installment payments. Thus is overcome the necessity of holding bazzars, picnics, etc. The stone work was done by Mr. D. J. McDonald, of Perth, and Mr. M. Healey, of Smith's Falls, and it is in every way as strong and as substantial a job as the main body of the church. All the carpenter work, including the altars, pews railings, floors, etc., were done by Thomas Hanley, of Belleville, and are quite up to that gentleman's well-known standard of efficiency. The heating, which is by steam, was put in by Mr. Ross, of Brockville, and is indeed a credit to that gentleman.

In neatness, cheapness and effectiveness. The installation of the Electric Light System was done by Messrs. O'Reilley and Murphy of Ottawa, who also installed the electric illumination of the main altar, where five hundred and fifty lights are arranged in such a manner as to show, these gentlemen the peer of any of their line in Canada. But it is in the decoration that the student of art finds food for reflection; to Messrs. Meloche & Co. of Montreal, was entrusted this portion of the work and from the manner in which they performed their contract it can be readily seen that they are artists of a very high order. The Gothic architecture of the church gave them every opportunity to display their taste, and this they have done to the best advantage, so much so indeed that it is considered to-day to be one of the best decorated churches in Canada. And thus we find the old yet new church of St. John the Baptist on Sunday, December the 16th, the day His Grace Archbishop Gauthier set apart for the dedication of the same.

The day broke clear and fair and thus lent its assistance to further the splendor of the occasion. Long before the ceremonies began the immense church was packed by an eager and expectant congregation, because it was the day which would mark a new epoch in the history of the parish. Fifty-two years ago on Christmas day a similar ceremony was performed when Father McDonagh for the first time celebrated Mass in the sacred edifice.

Few, very few indeed, of the congregation who were present on that occasion witnessed to-day's ceremonies, and in all probability it will be a long time again before a similar occurrence takes place in this parish. At 10.30 o'clock Archbishop Gauthier, fully robed, surrounded by his priests, preceded by the Acolytes and altar boys, entered the church from the vestry, and proceeded to the main entrance, where the ritual applicable to the occasion was begun. When this was finished all proceeded up the main aisle to the altar reciting as they went the Litany of the Saints. The altar being reached, the ritual was again continued, and when completed the procession was again formed and marched around the church on the inside, the Archbishop sprinkling the walls on the way with holy water. The main altar again being reached the Ritual was again taken up and recited to the end, when all withdrew.

Shortly after, His Grace, with Rev. Father T. P. O'Connor of Kemptville as deacon; Rev. Fr. Keilty of Douro as sub deacon; Rev. Father Bridinneau of Railton as high priest and Rev. Father Meagher of the Palace of Kingston as master of ceremonies, entered and proceeded to the left of the altar, where he was vested. During the entrance the choir rendered the "Vivat Bonus Pastor" in exquisite style. When fully vested His Grace proceeded to the altar, where he began the celebration of Solemn Pontifical High Mass, which is rarely if ever said outside of the Cathedral church. Immediately after the singing of the Gospel Very Rev. Father Constantineau O. M. I., rector of Ottawa University, ascended the pulpit and preached a powerful and eloquent sermon suitable for the occasion. He took for his text the words of the Royal Prophet David: "This is the house of the Lord," and said in part as follows:

Your Grace: Rev. Fathers: Dearly Beloved Brethren:

I feel that I owe an apology to His Grace, to your devoted and zealous pastor, to you the congregation of the good old parish of Perth by appearing before you to-day in an unprepared condition, to do justice to the grand celebration in which we are all assembled to participate. It was with considerable inconvenience to myself, looking at it from a physical sense, that I am present on this occasion. But knowing full well the part that had been allotted to me I felt that I must come and perform the same, and as far as my feeble voice would admit add to the better fulfilment of the ceremonies in connection with the solemn dedication of your very beautiful church. Yes, dear brethren, we have assembled here to-day to dedicate the old yet new church—this magnificent temple now the most beautiful church in the Archdiocese of Kingston. What does such a church as this show us? It shows us the noble Catholic people of which this congregation is composed; the noble Catholic spirit which animated those people, and more than that, it shows us the noble, self sacrificing, zealous and saintly pastor that presides over you to enable you to carry to perfection the beautiful designs of his noble mind. Yes, the Catholic Church has always erected magnificent temples of worship. And why should she build such grand churches? Because this is the house of the Lord, and Jesus Christ has since the beginning been desirous that His churches should be beautiful and grand. The Catholic churches are always built on a grand and beautiful scale, because they are only the exterior manifestations of that interior worship which animates every true Catholic, and which God has a right to expect from every created being.

In the Old Testament we read that the first temple that ever was built the plans and designs thereof were made by God's own hands. This temple was not to be built by David because he was a man of blood, but it was to be built by Solomon, because he was a man of wisdom; and it is recorded in Holy Writ that the stones and pillars with which that magnificent temple was built and supported were hewn out of the solid rock without so much as a sound of any metallic instrument being heard. This temple was erected merely to receive the Ark of the Covenant, but when a temple is to built that is to receive Jesus Christ Himself in person is it not natural and proper that it should be magnificent? The Tables of Stone upon which were written the Ten Commandments of Almighty God were deposited by Moses in that magnificent temple built by Solomon, but in the temples which the Catholic Church built is deposited our Lord God Himself; the self sacrificed Divine Victim. Yes, this is the house of the Lord the house of sacrifice. All around are evidences of this. Without sacrifice there would not be any altar without altars there need not be any priests nor teaching; without teaching no faith; without faith no belief in God, without belief in God chaos, turmoil and strife.

Study the history of the world and you will find that no form of religion, no church ever existed without sacrifice. In olden times sacrifice was offered to animals, plants, the planets, images and such like, but since Jesus Christ came upon earth a sacrifice of a different nature was established; a sacrifice in every way commensurate with the sacrifice on Calvary, with this distinction that the sacrifice on Calvary was a bloody one, while the sacrifice on the altars of the Catholic Church was an unbloody one. This is the sacrifice which Christ Himself when He changed bread and wine into His body and blood, and commanded His disciples to do this in commemoration of Me. Hence it was called by David a Sacrificium Justum. Then since the Catholic Church has the power to perpetuate that sacrifice, through her priests, who are living Christs, what reverence, honor and attention should Catholics not pay to that Church and that sacrifice. Yes, this is the reason that you will find every devout Catholic anxious and ready to assist at this adorable sacrifice, for has our Lord Himself not said that His delight was to be with the children of men. Attend this sacrifice, then; join with the priest in asking God's blessing upon you at the beginning of the Mass. That you may be able to assist with a proper spirit and reverence, unite your intentions with that of the priest; further on, when the priest recites the Confetior, confess your sins to God, make a full disclosure of your inward self, ask Him to forgive you the same; further on, when the priest reads the Gospel, make the sign of the cross upon your forehead, lips and heart. On your forehead to show that you are not afraid to outwardly express your allegiance to Him and to be His follower. On your lips and heart, that your thoughts, words and actions may always be under His divine guidance. Further on, when at the offertory, the priest offers his intention to Almighty God, join with him in a like offer on the 14th inst., when the Libera was sung by Rev. Father John Meagher. Her remains were brought to Phillipsville and placed in the vault there. The RECORD extends the sympathy to Mrs. Murphy and family in their sad affliction. *Requiescat in pace!*

The many friends, and they were many, of Sister Mary of Saint Adelaide will regret to hear of her death. This good Sister for many years was Superioress of St. Anne's Convent, Renfrew, and owing to failing health she removed two years ago to the Mother House at St. Laurent where on Monday, 10th inst., she rendered his pure soul into the hands of her Divine Spouse Whom she loved so well and served so faithfully, duly fortified by the rites of Holy Mother Church. The mortal remains of this faithful and devoted Spouse of Our Divine Lord were laid to rest in the Sisters' cemetery.

"A gentle spirit is ashield
From which sin's dreadful darts recoil,
And such a spirit was resented,
In her pure life and virgin toil."

Requiescat in Pace!

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DIOCESE OF HAMILTON.

REV. JOS. CROFTON ORDAINED.

The Bishop raised the Rev. Jos. Crofton to the priesthood, Saturday, Dec. 22nd, in the Cathedral chapel. The ceremonies of the ordination began at 9 30. The Bishop was assisted by Fathers Mahony, Holden and Donovan. Father Crofton is a native of Hamilton went to the Separate schools, studied classics and philosophy at St. Jerome's College, Be lin, and made his course of theology, at the Grand Seminary, Montreal. The young priest has many friends in the city who are pleased that he has been so successful and who wish him many years of happiness in his new state. Father Fennessy, Berlin, attended the young priest. Besides the city clergy there were present Fathers Slavan, Gali; Brohman, Walkerton; Cummings and Cleary, Brantford.

At the same service His Lordship ordained subdeacons, Joseph Flynn, Wappinger Falls, N. Y., and Michael Kane, Cohoes, N. Y. In the morning of the day previous these gentlemen received tonsure and the minor orders. His Lordship again officiating.

C O F.

Provincial High Chief Ranger Boudreault, Provincial Secretary Morel and Provincial Trustee Vincent Webb visited St. Dominique court on Monday night and distributed a part of the fire relief fund to the forty-nine members of the court that suffered in the great disaster of April 26. Each of these members received $14 31.

Speeches were made by the visitors and by Bros E. Lavoie, L. Boileau, A. Larose and Jos. Goyon. Messrs. Boudreault, Morel and Webb received a warm reception and were entertained until a late hour.

St. Dominique court is, in spite of the misfortune that so many of its members met through the fire, making satisfactory progress. It initiated ten new members in November and has a balance to its credit.

On Tuesday evening the fire relief committee visited St. Jean Baptiste court. Only one member of this court, Bro. Laflamme, was a fire sufferer.

Messrs. Boudreault and Morel paid a visit to St. Joseph's court on Wednesday evening and were well received. Mr. Boudreault asked the members of the court to forward to him any suggestions that they might think should be brought up at the next meeting of the provincial court.

St Joseph's court is also in a flourishing condition financially.

Capital court and Emerald court were visited by the committee on Thursday evening. The last of the fire fund was distributed amongst the fire sufferers in these two courts.

The provincial court will likely be called to meet in January.

Organizer O'Meara, who has been working near Gravenhurst, has reported that he has been meeting with marked success in his attempts to advance the interests of the order. He expects to institute two new courts in the vicinity of Gravenhurst within a few days.

A great many Catholic Foresters are of the opinion that the gold button competition should be renewed. It was discontinued last year. This competition was productive of commendable results, and it is contended by many members of the order that the latter would be materially benefited if the contest for new members were again arranged.

Trustee Vincent Webb has been appointed Deputy High Chief Ranger of Billings' Bridge court.

Mr. M. F. Morgan, of Toronto, has received his official appointment as Deputy High Chief Ranger of the two courts in London, Ont.

St. Bridget's court will have a special meeting for the election of officers on the afternoon of Sunday, Dec. 23.—Ottawa Citizen, Dec. 15.

KINGSTON SCHOOLS.

We notice in last week's Kingston correspondence of the London CATHOLIC RECORD an item concerning Inspector O Brien's recent visit to our Separate schools. The article is in part as follows: "We must not forget to mention the very satisfactory condition of the departments of the Cathedral school conducted by the Sisters of Charity." Now, as the Sisters of Charity conduct only three departments of St. Mary's school, and as the three highest are conducted by lay teachers whom the Inspector found doing excellent work, it is certainly unfair to particularize in this respect, and to imply that the best work in the school was done by the teachers of the lowest classes. Whoever the correspondent of the RECORD is he should be more careful in future to give credit everywhere it is due. He certainly cannot have seen the Inspector's report or he would not particularize as he did and try to leave a false impression. The fact is that the Inspector found all departments of the boys' school in a very satisfactory condition.—Canadian Freeman.

MARKET REPORTS.

LONDON.

London, Dec. 27.—Grain, per cental—Wheat $1.03 to $1.05; oats, 75 to 77c.; peas, 80 to 90; barley, 70c to 80; corn, 75 to 80c.; rye, 70c. to $1.00; buckwheat, 85 to 95; beans, per bushel, 90c. to $1.10; alsike clover, $6.50 to $6.60.

Farm Produce — Hay, new, $7.00 to $7.50; straw per load, $3.00 to $3.50; straw, per ton, $5.00 to $6.00.

Live Stock—Live hogs, $5.00 to $5.40; pigs, pair, $3.50 to $5.50; export cattle, $4.50 to $5.

Poultry — Ducks, dressed pair, 70 to 90c.; spring chickens, (dressed) 40 to 60c; live chickens, 30 to 40c.; geese, per lb., 6 to 7c.; geese, each, 60 to 80c.; turkeys, per lb, 7½ to 9c.

Meat—Pork, per cwt., $7.00 to $7.50; beef, $4.50 to $6.00; veal, by the carcass, $6 to $7; mutton, by the carcass, $5 to $5.50; lamb, by the carcass, 8 to 9c.; lamb, by the quarter, 8 to 9c.

Dairy Produce—Eggs, fresh laid, per dozen, 20 to 23c; eggs, basket lots, 17 to 19c; butter, best rolls, 20 to 21c.; butter, best crocks, 18 to 20c; butter, store lots, 17 to 19c.; butter, creamery, 23 to 24c; cheese, pound, wholesale, 10 to 11c.; cheese, pound, retail, 12½ to 14c; honey, per pound, 12½ to 15c; lard, per pound, wholesale, 9 to 9½c; lard, per pound, retail, 10 to 11c.

TORONTO.

Toronto, Dec. 27.—Flour is quiet; demand moderate; 90 per cent. patents quoted at $2.85 in barrels, middle freights; and at $2.60 in bags west; choice brands are worth 15c. to 20c more; Manitoba patents, $4.25, and strong bakers, $3.80, bags included. Bran is unchanged, with car lots quoted at $12 west, and shorts $13.50 to $14 west. Wheat—Moderate demand, with prices steady; red winter quoted at 64c, middle freights; and white at 63½c, middle freights; spring unchanged at 66½c east; goose, 60½c west, and 62c, east; No. 1 Manitoba hard, 89½c Toronto and west, at 91c g. i. t.; No. 2 hard, 84½c. Toronto and west, and No. 3 hard, 79 to 80c. Oats are firm, with No. 1 white selling at 27c middle freights; No. 2 at 26½c, middle freights. Peas fair demand, with sales at 61c. west and at 62c. east. Corn steady; Canadian quoted at 35c to 35½c. west for new; American yellow, 41c. to 41½c. for new at Toronto. Barley quiet, with prices unchanged; No. 2 quoted at 39c west, and at 39½c. middle freights; No. 3 extra at 37½c. middle freights. Rye steady, at 48c east; and at 47c. middle freights. Buckwheat unchanged; with sales at 50c. east, and at 49c middle freights. Oatmeal steady; carson track hold at $3.30 in wood and at $3.20 in bags; small lots 20c. additional.

Latest Live Stock Markets.

TORONTO.

Toronto, Dec. 27.—The following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., $4.25 to $5.00; butcher choice, do., $4.00 to $4.25; butcher, medium to good, $3.25 to $3.75; butcher, inferior, $3.00 to $3.25; stockers, per cwt., $2.50 to $3; export bulls, per cwt., $3.25 to $4.00.

Sheep and lambs—Sheep, per cwt., $2.75 to $3.00; spring lambs, per cwt. $3.50 to $4.00; bucks, per cwt., $2.50 to $3.00.

Milkers and Calves.—Cows, each, $20 to $50; calves, each, $2 to $10.

Hogs — Choice hogs, per cwt., $5.75 to $5.87½; light hogs, per cwt., $5.50; heavy hogs, per cwt., $5.50; sows, $3.50 to $3.75; stags, $2.25 to $2.50.

EAST BUFFALO.

East Buffalo, N. Y., Dec. 27 — Cattle — Market very quiet; offerings small; calves, light supply, fair demand, steady; choice to extra, $7 to $7.25; good to choice, $6.50 to $7. Sheep and lambs—Offerings 21 loads; choice to extra lambs, $5.50 to $5.60; good to choice, $5.35 to $5.50; fair to good, $5 to $5.35; common to fair, $4.25 to $5; sheep, choice to extra, $4 to $4.25; good to choice, $3.75 to $4. Hogs—Light, inactive demand; heavy dull; heavy, $4.95 to $5, mostly $4.95; mixed, Yorkers, and pigs, $5; roughs, $4.40 to $4.60; stags, $3.75 to $4; close steady; good clearance.

THE OLD YEAR AND THE NEW.

I saw two figures striding past
And o'er the glistning snow they ran;
December doled a mournful blast
O'er a bright youth and gray-haired man

The old man's step was weak and slow
His face was wrinkled o'er with care;
A tear upon his cheek did flow
'Twas pale and not a smile slept there.

The youth, that followed through the gloom
Was full of life and promise sweet,
And on his cheek a rose did bloom,
The snow looked up to kiss his feet.

And on they sped, o'er ice and snow,
In their mad race as night fled on:
The old man's pulse was beating low
His breath of life was almost gone.

And when the clock its twelve confessed
I saw the old man's dying face—
And Father Time bore him to rest
And called the youth to fill his place.

—J. William Fischer.

NEW BOOKS.

Life of the Very Rev. Felix De Andreis, C. M., First Superior of the Congregation of the Mission in the United States and Vicar General of Upper Louisiana. Chiefly from sketches written by the Right Rev. Joseph Rosati, C. M., first Bishop of St. Louis, Mo. With an introduction by the Most Rev. John J. Kain, D D. Archbishop of St. Louis, Mo. Published by B. Herder, 17 South Broadway, St. Louis, Mo. Price, $1.25 net.

TEACHERS WANTED.

TEACHER WANTED FOR R. C. SEPARate School, No. 8, Tp. of Peel, a qualified female teacher. Duties light. Apply at once, stating qualifications and salary expected, to Thos. Walsh, Sec., Goldstone, Ont. 1157-2

TEACHER WANTED FOR SEPARATE School, No. 6, Tilbury north. Must be capable of teaching French and English. Apply, stating salary, to David Duquette, jr., sec., Tilbury, Ont. 1157-2

TEACHER WANTED FOR ELORA SEParate School for 1901. Salary $235. Address applications to Secretary Elora Separate School, Elora, Ont. 1156-3.

HOUSEKEEPER WANTED.

MIDDLE AGED WOMAN WANTED AS housekeeper on a farm in Northumberland County. Must be a good Catholic and capable of doing the usual work of a farm house. Enquire CATHOLIC RECORD Office. 1156-2.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Frank Smith, President. P. F. Boyle, Secretary.