DIOCESE OF PETERBOROUGH

SPLENDID LECTURE BY REV. F. J. O'SULLIVAN

A truly inspiring sight was that witnessed on Sunday morning at St. Peter's Cathedral, when one thousand two hundred men wearing the badge of St. Peter's Total Abstinence Society approached Holy Communion, at the 8 o'clock Mass. It was the concluding service of a week's mission for men given by Rev. Father Gillis, C. S. P., of New York. Every evening Father Gillis spoke to the crowded congregations and the eminent success that attended the retreat speaks well for the Catholicity of Bishop O'Connor's episcopal city. One of the most forceful and telling sermons of the gifted preacher was his discourse on the drink evil, and that it bore fruit was testified at the afternoon special meeting of the Totel Abstinence Society when seventy-five new names were added to the register. The success of this Society has been something really remarkable. Organised about ten years ago, with seventy members, it now numbers within its ranks practically every Catholic man in Peterborough. The men's mission was followed by a three days retreat for women, which in its turn was succeeded by the devotion of the forty hours. Half a dozen priests were busy in the confessionals, and at all the Masses large numbers approached the altar rails. It was indeed an edifying spectacle, and the large number of non-Catholics who attended the services were very much impressed, especially with the showing made by the men.

The funeral of Sister Adrian, a member of the teaching staff of St. Peter's School, was held on Tuesday from Mount St. Joseph. Sister Adrian had endeared herself to all who knew her, and this coupled with the fact that her death was altogether unexpected made the occasion an exceedingly sad one. Solemn Requiem Mass was offered up for her soul by Rev. P. J. McGuire of Downeyville, with Rev. P. J. Kelly, Norwood, deacon, and Rev. John McAuley, Church of the Sacred Heart, Peterboro, sub-deacon. Rev. Dr. O'Brien, Sacred Heart, was master of ceremonies. The other priests present included Rev. W. J. McColl, Rev. Father Toner, and Rev. Father Casey, St. Peter's Cathedral. The chief mourners were Sister Acquinas (North Bay,) and Mr. James Nolan, Mount Forest, sister and brother of the deceased. Inspector O'Brien, Dr. McNulty, Mr. Giroux, Mr. W. O'Brien, Mr. Le Tellier, and Mr. Picard were the pall bearers. After the absolution, Rev. Father McGuire, preached a very appropriate and touching sermon. He eulogised the deceased sister as a true sister of St. Joseph, ever kind and considerate towards all with whom she came in contact. The call had indeed been sudden, but it mattered not to Sister Adrian because she had fulfilled the scriptural injunction to be always ready. He could feel for the community in their great loss because Sister Adrian had been one of the best friends he had ever known, but to those to whom her death had been such a sad surprise he would only say that their sorrow would be turned into joy by the reflection that the good Sister Adrian was now reaping the reward of her many virtues. She was with Him who said "I am the Resurrection and the Life." A picturesque incident was supplied by the boys of St. Peter's school, pupils of the deceased sister, who were massed on the driveway before the chapel as a guard of honor to the remains.

On Friday evening Rev. Father O'Sullivan, of Port Hope, delivered the inaugural address to the members of the Ladies' Literary Society, after which he was the recipient of a presentation by the St. Peter's T. A. S. of which he is the founder. The meeting was held in the theatre of the new St. Alphonsus Lyceum, Rev. Father Casey presiding. Father O'Sullivan, who got a most flattering reception, said in part:

One of the most useful and most necessary adjuncts of a Catholic Literary Society is a Catholic library, for we must gather the grain of information to feed the mills of thought. I have chosen the history of Catholic libraries in order that you may have a better appreciation of the very excellent one that you have in this institution.

At the time of the fall of Rome there were in existence not only in the eternal city but in many centres throughout the provinces very extensive manuscript libraries containing among other things the ancient classics, the fruit of the golden age of Grecian and Roman letters. These became a prey to the Vandal, the Goth and the Iconoclast, and were it not for the Church, the only institution that maintained its existence throughout that wreck and ruin, the ancient learning would have been irretrievably lost. She it was that gathered together the fragments, for only fragments remained, and preserved them together with the Sacred Scriptures and her own ecclesiastical literature in her monastic Cathedral and university libraries. Not only did she preserve them but she multiplied them by the labor of her copyists and added to them her own literary treasures. During the forty hours devotion which has just closed in this parish you have sung the "Lauda Sion" and the "Pange Lingua" and during the month of the holy souls you will often sing the "Dies Irae." It is well to remember that this incomparable poetry was the work of monks of the thirteenth century, St. Thomas of Acquin and Thomas of Celano and that many of the beautiful English hymns in honor of our Lady are translations of the Latin verse of St. Anselm, Archbishop of Canterbury, who lived in the eleventh century. It is a historical fact, which no one can gainsay, that the preservation of the Sacred Scriptures, the writing of the Fathers, the annals of the past, and whatever of their ancient learning remained at the time of the invention of printing by Guttenburg, was due solely to the libraries of the middle ages which flourished under the shadow of the church and the patronage of the hierarchy and the Holy See. Nearly all the great universities of Europe and Great Britain had their origin during that period. They taught and preserved in their libraries the ancient classics which are studied in our colleges and high schools and which are the models of all that is best in our literature.

The religious upheaval of the sixteenth century dealt a more serious blow to the ancient leaning than did the Vandal and the Saracen. The Huguenot wars in France wrought the destruction of most of the manuscript libraries in that country including that of St. Benedict Sur Loire with its 5,000 volumes, while the religious war in Germany was responsible for the destruction of most of its literary treasures. What was accomplished by mob violence in Europe was brought about by an Act of Parliament in England. The extensive libraries of Oxford and Cambridge Universities were either burned or sold to green grocers for wrapping paper. Had it not been for these two much despised countries of Spain and Italy, little of the ancient learning would have remained. Chief of the libraries of the latter country was that of the Vatican in Rome. Established in the sixth century by St. Hilary it seems to have shared in the perpetuity of the chair of Peter. To-day it is the first library in the world by reason of its antiquity, its extent and valuable manuscript collections. By permitting public access to it Leo XIII. made Rome the mecca of scholars from all countries without distinction of race or creed.

The invention of printing in the 16th century created a new era in the history of libraries which increased rapidly in number and extent. Catholic literature in Great Britain was however for the next two hundred years at a standstill. How could we expect it to flourish in England, where as Cardinal Newman tells us "the little handful of Catholics who remained faithful were looked upon with curiosity and suspicion as the adherents of a wornout superstition?" How could we expect it to flourish in Ireland where it was a crime to be a priest or a school teacher? Yet we owe to that period some valuable religious and controversial works, such as Butler's "Lives of the Saints." Milner's "End of Controversy," and Dr. Hay's "Sincere and Devout Christian," while English literature since the Reformation is not Catholic, yet there is much of the Catholic spirit about it due to the conservative character of the English people and because its roots were struck deep in Catholic soil. "The Catholic Spirit," says Brother Azarias, "still lingers in the cloistered aisles and corridors of Oxford. It hovers over the vacant tomb of Edward the Confessor. It speaks in tower and pillared dome throughout the land. It breathes in the Catholic prayers still preserved in the Book of Common Prayer. It has become transfused into some of the noblest passages in Paradise Lost; it is our Catholic heritage of thought and sentiment that has inspired some of the sublimest passages in our Wordsworths and Tennysons, our Longfellows and Lowells. And whatever Shakespeare may have been in practice the whole spirit of his immortal plays are Catholic."

Modern Catholic literature in England dates from the Oxford movement in the middle of the last century. The work begun by Wiseman, Manning, Newman and Faber has been continued with unabated zeal. The best Catholic books published to-day come to us from England. In this country we have a literature of which we may well be proud, to which Catholic lady writers have contributed very largely. While their writings inspire noble ideals from a literary standpoint they measure up to the canons of the most exacting critic.

The rev. lecturer exhorted the ladies to avail themselves of the excellent works in the library. A cultivated taste for good reading would give them something to think about, and to talk about, would afford them pleasant company and great pleasure, for the pleasures of the intelligence are the highest in the natural order and might we not hope, he concluded, that some of the bright young ladies of Peterborough with the opportunities that they have at their disposal might add their quota to our Canadian literature and following in the footsteps of Agnes Strickland, Mrs. Moody and Catharine Trail perpetuate the literary traditions of their native country.

After the conclusion of the lecture Mr. Robert Begley, President of St. Peter's T. A. S., and Alderman Duffus, ascended the platform, and Mr. Begley spoke as follows:

Rev. Father O'Sullivan.—About eleven years ago you conceived the idea, or more properly speaking, God inspired you with the idea, of organizing a Temperance Society in our midst. Although not destined to remain long with us, your efforts bore excellent fruit, and we have to-day two flourishing societies in our city, both doing excellent work. Branches have also grown up in the neighboring parishes of Ennismore, Galway, Campbellford, Belleville and Trenton. So you see, dear Father, your early efforts have borne good results. Many homes have been made brighter where before there was nothing but turmoil and poverty. Having in view the many sacrifices you made in our behalf, we ask you to accept this group picture of the past presidents of this society as a small token of the esteem in which we hold you, and we hope it will often remind you of the many pleasant moments you spent in our midst. (Applause.)

Rev. Father O'Sullivan was deeply moved at this spontaneous tribute. It was certainly an agreeable surprise to him, he said, and his heart would indeed be cold if he did not feel grateful for the kindly thought that prompted this graceful act. They gave him the credit of founding their Society, but really that was very little. It was easy enough to found it—the real work was to keep it going and growing, and that it had grown and prospered beyond their fondest hopes was due not to him but to Dr. O'Brien and Father McColl. Their's was the credit if credit there was. But it seemed to him the success of the Society was no man's work—it was God's work (Applause). In his part if he had done anything in being God's instrument in establishing the Society he felt that he was more than rewarded by the prayers of the mothers and the sisters of those who had been saved from the curse of drink. He would always treasure this picture and he thanked the Society most sincerely for such a mark of their appreciation.

A vote of thanks to Father O'Sullivan was moved by Mr. Murty. They knew, he said, when Father O'Sullivan spoke it was well worth listening to and tonight he has lived up to that reputation. He was glad to see so many men present. Heretofore they had not supported the Ladies' Literary Society as well as they might have done. One reason for that it seemed to him, was the insufficiency of accommodation in their old quarters. This reason no longer existed, however. In this hall they had ample room for all and he hoped they would come in increasing numbers to each literary meeting.

The vote of thanks was seconded by Mr. W. S. Merrill.

Rev. Dr. O'Brien said he felt honored to associate himself with the vote of thanks. He was glad to be with them that evening for many reasons. He was glad to have an opportunity of hearing Father O'Sullivan because he knew from past experience that he would give them a scholarly and interesting address. He was glad also to be associated with their presentation to Father O'Sullivan. With all his modest depreciation of self, Father O'Sullivan could not conceal from them the fact that he was the founder of the temperance movement in Peterborough.

Father O'Sullivan said the time was opportune in 1900. The opportunity was always there, said Dr. O'Brien, but it waited the man. At their anniversary celebration last January they had inscribed on their books the names of over a thousand of the men of Peterborough. A thousand was a big number, but if it had not been for the seventy-five that gathered around Father O'Sullivan in 1900 they never would have had the thousand. The society was the work of God. He had planted, Apollos had watered, God had given the increase. Father O'Sullivan had sown the seed and without that sowing they could not have harvest. He was also glad to renew acquaintance with the Ladies' Literary Society. He considered the society a very necessary adjunct to the men's organization, and he was thinking seriously of establishing a Ladies' Literary Society in connection with his own branch of the Sacred Heart. (Applause.)

Rev. Father McColl also associated himself with the vote of thanks. He was glad their meeting had proved a success, and he counselled them to keep up their enthusiasm. He hoped they would profit by the splendid address they had heard from Father O'Sullivan and turn to good advantage the opportunities they had in the society for self-improvement and self-culture. There was one thing especially he wished to impress upon them. He wanted them to remember that Catholic literature, as Father O'Sullivan said was notinferior to purely secular literature. Some of the most famous writers of all times were Catholics and even these writers who were not Catholic possessed the most beautiful Catholic ideas. Milton was the only really great poet for a hundred years of the reformation and Milton was inspired by the great Italian Catholic, Dante. They contemplated very large additions to their library in the near future themselves and he exhorted them to avail themselves of it to the full.

Rev. Father Casey in putting the vote to the meeting expressed his personal obligation to Father O'Sullivan and on behalf of the Society extended to him and Rev. Father O'Brien a hearty vote of thanks and a cordial invitation to come again.

The singing of the National Anthem then concluded the most successful meeting in the annals of the Ladies' Literary Society.

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THE REAL MISSIONARY

In Europe and the United States the conventional picture of a missionary represents his apostolic journeying through the wilds, clad in soutane, monastic habit, or Jesuit robe with up-raised hand holding a cross.

The reality is often very different, declares a missionary of the Sacred Heart, writing from Key Island, one of the Dutch Possessions in Oceanica.

It is symbolically that the missionary carries the cross ever aloft. He wears his soutane, or habit perhaps, when he is at the mission station. When he is traveling through the country he usually adopts a garb more suitable to the climate. In Key it consists of trousers and a loose coat of cotton cloth, a kind of chintz, or calico, enlivened by a floral design. On important occasions he wears a white costume.

Toward the government officials and functionaries the natives are most obsequious. They know that the least act of insubordination to these authorities is apt to send a black man to prison.

On the other side we missionaries win the deference and obedience of the native solely by moral influence.

Wishng to gain the friendship and genuine confidence of these people, we treat them with gentleness and kindness rather than with sterness, following the saying of Saint Francis de Sales. "You can attract more flies with a small portion of honey than with a flagon of vinegar."

PRODUCERS' PRICES STAYING UP

MOST PROFITABLE BRANCH OF AGRICULTURE BEING NEGLECTED—WHAT CO-OPERATIVE MARKETING CAN DO FOR THE FARMER

Andrew Cottingham a farmer to whom the cackle of the hen and the early morning salute of the rooster has such an appeal that he keeps from three to four hundred of them around his farm near Brantford the whole year round, visited St. Lawrence market this morning to make arrangements for autumn for his poultry, says the Toronto News of Sept. 12th, 1910.

"The people of Ontario do like nice young chicken," was a statement Mr. Cottingham made, and they are willing to pay the price for it. The market for poultry is improving all the time, but Ontario farmers seem slow to realize this, and the consequence is that the supply never exceeds the demand. On a large scale chicken raising is one of the most profitable branches of farming in existance

"A good hen will pay 100 per cent on the investment and often twice as much, while it is a good cow that pays 50 per cent on the money invested in her. Chickens, however, need attention and should be studied."

Mr. Cottingham was reluctant to give an opinion as to about how much the poultry lovers of Ontario would have to pay this fall for their favorite dish but that it would be in excess of the present price of 18 cents to 25 cents a pound he felt pretty sure.

"This Christmas will be a bonanza for the chicken raisers," he concluded.

There is no doubt that Mr. Cottingham is absolutely right in his statements. Poultrying is unquestionably being neglected in Ontario—is not getting the attention that its enormous profits warrant.

In his recent "open letter" to Ontario's Minister of Agriculture, Mr. Falvelle called attention to this same state of affairs. He pointed out also that the demand far exceeded the available supply. "Last fall," he said, "one firm in a town in Ontario took orders in the Pacific Provinces and in British Columbia for fourty carloads of poultry in all one million three hundred thousand pounds. They were sold at prices that netted the shippers 16 cents per pound on board cars in Ontario." Again he says: "Recently, on a visit made to the east, a wholesale dealer from Victoria, B. C., made purchases of twenty three carloads of eggs (10, 350 cases of 30 dozen each) at a price approximating 24 cents per dozen f. o. b. cars in Ontario. Winnipeg merchants during this last week, have been enquiring for twenty carloads of eggs for shipment this fall. Other wholesale merchants in Winnipeg, Calgary, Vancouver and Victoria have trade calling similar supplies.

A number of his critics—practical farmers all of them—concur in one of Mr. Flavelle's statements that is, that "the farmers of this and other provinces have been diverted from poultry-raising." Why? Because they were being deprived of a legitimate share of the returns for their labors. This has unquestionably had a great deal to do with the small output. The farmer does not want to produce and then have his prices forced down to where there is no profit for him. Consequently he has simply decreased production. But the farmer would increase production to-morrow were he assured of present prices continuing—were he assured that he would not be at the mercy of the cold-storage firms and the grasping middleman.

Thus, far, this country has seen only one practical effort to increase the producer's profits. We refer to the Peerless Way Co-Operative Plan that is being advocated by the Lee Manufacturing Co., Ltd., of Pembroke, Ont., and which plan has been in full operation on their big farm,—the Poultry Yards of Canada. This firm is not trying to take place of the cold-storage house or the middleman; but is making a determined effort to teach the farmers how by team-work, they can secure higher prices for their products. The Lee people realize that the bigger and more aggressive farmers have practically dropped poultrying because they have not been getting their fair share of the profits. This firm has already shown its fifteen thousand co workers not only how great are these larger profits but has also demonstrated in a very practical way how to get these profits.

From the success with which the Lee Manufacturing Co., Ltd., has met and is meeting, it is perhaps not unsafe to prophesy that the revival of poultrying in a big way in Canada, hinges strongly upon the Peerless Way idea—co-operative circles and co-operative marketing. This seems to be the solution of the farmer getting full price for his labors.

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FEMALE TEACHER WANTED FOR R. C. S. S. No. 13, March, holding a 2nd class Normal trained certificate. State salary and experience. Duties to commence Jan. 3, 1911. Apply at once to Thomas Scissons, Sec. Treas., Dunrobin, Ontario. 1672-4

QUALIFIED CATHOLIC TEACHER WANTED for S. S. 2, Gurd. Salary $380 per annum. Duties to commence January 3. Joseph Boller, Granite Hill, Ont., Parry Sound District. 1671-4

WANTED FOR R. C. S. S., NO. 15, CHAR., A teacher holding 2nd. class professional certificate. Duties to commence 1st. Jan. 1911. Apply stating salary and experience to H. R. McDonald, Sec.-Treas., St. Raphael's, Ont. 1672-3.

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of The Central Business College of Toronto contains some special guarantees of very great interest to students who desire to attend a first class reliable school. You are invited to write for it. Address W. H. Shaw, President, 395 Yonge St., Toronto.

Attention ! ! !

The Great FANCY FAIR and TOMBOLA in aid of St. Vincent de Paul's Church, DESERONTO, will NOT begin on Thanksgiving Day, but will be held on TUESDAY, WEDNESDAY, and THURSDAY, NOV. 8TH., 9TH., and 10TH., 1910, in UNION HALL, DESERONTO, Ont. 1671-2

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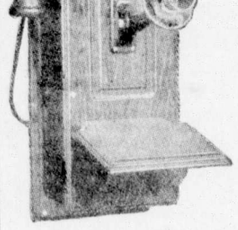

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MISSION AT ST. MARY'S CHURCH

At St. Mary's Church, London, a mission will begin on Nov. 6. It will be given by Rev. Father Stanton and Healy, members of the Dominican Order, from New York. The first week of the mission will be for women, the second for men and the third for non-Catholics. Religious exercises of this kind which have heretofore been provided by the zealous pastor, Father McKeon, have been successful to an extraordinary degree and no doubt have we that the coming mission will equal if not surpass its predecessors. Father McKeon and his able assistant, Father Tobin, have made St. Mary's a model parish.

K. of C. at Charlottetown, P. E. I

Council No. 824 of Charlottetown, P. E. I., the first council established in the Lower Provinces, celebrated Columbus day, the 12th inst., in an enthusiastic manner. The first and second degrees of the order were exemplified on a number of candidates by the local council team, including Grand Knight Moran, Deputy G. K. J. E. Gillis, chancellor, Rev. Dr. McMillan and Warden John F. Reardon. The Council then paraded two hundred strong, headed by the 4th Regiment band to the cathedral, where they assisted at special Benediction and listened to an excellent and eloquent sermon by Rev. Dr. McLellan, chaplain of the Council. The choir in charge of Bro. W. J. Brown was splendid. The route was changed in the march back to the hall, and the members and visitors, wearing the papal colors, filed into Columbus Hall where a grand exemplification of the third degree was given by Daniel O'Connell and staff of Peterboro, Ont. Messrs. McAllister and Ryan of Toronto were with the team, and they with the able district deputy of Peterboro and staff, will be welcomed at Charlottetown at any time. Moncton, Antigonish, Sydney, Halifax and Canada Council, Montreal, were represented, besides brothers from Boston and New York.

DIED

MOYLAN—At Beechwood, Ont., on Oct. 19, 1910, Mrs. Patrick Moylan. May her soul rest in peace!

BOOKS RECEIVED

"The Spaniard at Home," by Mary F. Nixon-Roulet, author of "With a Pessimist in Spain," etc. Illustrated with photographs and original drawings. Published by A. C. McClurg & Co., Chicago. Price $1.75 net.

"The Turn of the Tide." A story of humble life by the sea. By Mary Agatha Gray. Published by Benziger Brothers, New York, Cincinnati, and Chicago. Price $1.25.

"Our Lady's Lutenist," and other stories of the bright ages. By Rev. David Bearne, S. J., author of "Melor of the Silver Hand," "The Witch of Ridingdale," etc. Published by Benziger Brothers, New York, Cincinnati, Chicago. Price 85 cents.

"Life in the shadow of Death." By Rev. Andrew Klarmann, A. M. Published by Frederick Pustet & Co., New York and Cincinnati. Price $1.00 net.

"The Catholic's Manual." A prayer book with instructions, advice and devotions for the Catholic laity. By Tilmann Pesch, S. J. Published by B. Herder, St. Louis, Mo. Price 60 cents.

"The Friendly Little House," and other stories by Marion Ames Taggart, George M. A. Cain, Nora Tynan O'Mahony, Mary T. Waggaman, Mary E. Mannix, Anna T. Sadlier and other well-known writers. Published by Benziger Brothers, New York, Cincinnati and Chicago. Price $1.25.

"One Christmas Eve at Roxbury Crossing," and other Christmas tales. By Cathryn Wallace. Published by Frederick Pustet & Co., New York and Cincinnati. Price 75 cents.

"Mind and Voice." Principles and methods in vocal training. By S. S. Curry, Ph. D., Litt. D., President of the School of Expression. Published by The University Press, Cambridge, U. S. A.

"Round the World." Volume VIII. A series of interesting articles on a great variety of subjects. With 87 illustrations. Published by Benziger Brothers, New York. Price $1.00.

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