

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from Heaven),
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed land;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow,
See how small each moment's pain,
God will help thee for tomorrow,
So each day begin again.

Every hour that flees so slowly
Has its task to do or bear;
Luminous the crown, and holy,
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one,
Take them, lest the chain be broken,
Ere the pilgrimage be done.

ADELAIDE A. PROCTOR

THE ADVENT SPIRIT.

The advent season, with its lesson, its promise, its beautiful fulfillment in Christmas, and its deep Christian symbolism, is familiar to us all, yet perhaps on account of the fact that its main features are familiar, its greater meaning escapes us.

During these days we are preparing ourselves in prayer and meditation for that great Feast which is such a revelation "to men of good will," such an outpouring of spiritual and material charity and kindness. But if we consider Advent in the proper spirit, we realize that it means far more than the coming of the anniversary of our Lord's Birth: it prefigures and reminds us of His coming to settle the affairs of this world and to reward the just.

There is always a danger that we may unconsciously lose sight of this spiritual significance of the Advent time. Of late since Christmas has become the great popular holiday of the year generous-minded souls irrespective of religion and sometimes without any care or thought about religion at all, are excited to a thoughtfulness to which they are strangers at other times.

But while according all due credit to those sentiments and the good they do, we must not forget that they are not necessarily Christian sentiments, that in the main they confine themselves to material things and material giving. Good cheer and good feeling may be religious or not as the case may be, but we Catholics should not mistake all this for the real Christmas spirit, which is an entirely different and higher influence.

Now especially, when the world has been writhed in the agonies of war and its consequences, when the amount of actual suffering, want and despair on the other side of the Atlantic is almost incalculable, when mankind is in groaning and travail waiting for the day when a just and lasting peace will come, we have all the more reason to enter into the true realization of what Advent means.

With what terrible clearness the peoples whose homes are destroyed and whose families are dead or scattered, who are prisoners or suffering for the plain, simple things that keep body and soul together

appreciate the significance of Advent, the coming of Christ to bring peace and healing to His sorely afflicted children.

When everything material has been swept away by calamity, and all that mankind naturally puts its trust in and relies upon has disappeared, the mind turns to God, who is the only true and lasting hope of the nations. It is pitiful indeed to reflect that so many millions of innocent and worthy people have been forced to undergo a martyrdom that tests not only the strongest fortitude of soul, but tests also the highest power of faith in the human soul, but it is consoling to think also that many of these have been able to find hope and consolation in a faith that no human agency can destroy. They have lost everything except God, but even in their bitter extremity they have Him.

This Advent, therefore, of all Advents in history should not be allowed to pass ignored and unfruitful but should be to us a season full of spiritual profit and recognition of the true meaning of life and its opportunities. While we prepare for Christmas as Christians should, we ought to be mindful of those millions who have already suffered so sorely, and who are still suffering. We ought as men and women of faith to pray God that in His mercy He will shorten the days of anguish for the nations and bring to mankind in all justice, but also in His divine pity for His afflicted children, peace to the maddened, tortured world and that while angels and men are singing His "Glory in Excelsis," He may in His wondrous Providence send down upon the earth "Peace to men of good will."

FREEMASONRY AND CATHOLICS

There are Catholics to be found who assert that the opposition of the Church to Freemasonry is based on misapprehension. Its high-sounding platitudes about the brotherhood of man and toleration towards all forms of religion appeal to men who are quite ignorant of Masonic history and incapable of judging Masonic principles. They pay no heed to the statement of the convert, Sir Francis Burnand, who says, from his own knowledge, that "Logically no Christian can be a Freemason unless he be a sort of hedging Christian"; or to the no less explicit declaration of the English Protestant Chief Justice, Lord Lytton, that "no man can administer justice and be a Freemason." It should be sufficient for the Catholic to know that every Pontiff in turn has condemned the association from its very inception, two centuries ago, and that it has also been banned by the civil authorities in many of the European States. But in order that no misconception may remain as to the nature of the institution, we are in a position to judge it from the official statements of its own leaders.

Freemasonry, in the language of Mackey, its recognized exponent, is "a complete system of morality veiled in symbols." What do Catholics, who have the revelation of Christ, want with another system of morality? Its morality is not Christian, for Albert Pike declares that "there is but one true religion, one legitimate belief, and that is Freemasonry." And Mackey adds that "it contains everything that the soul of man requires." Freemasonry has its altars, its chaplains, its prayers, and its ritual; and from a religious point of view alone, cannot be accepted by Catholics, except through an act of apostasy. Its objective in Europe was well expressed by the French Masonic Minister, Viviani, when the society had banished Catholic teaching from the schools: "We have extinguished the lights of heaven,

and they will never be rekindled." Little did this Masonic boaster know of the ways of God. In France capably and deserving men were blocked and worthless adventurers were promoted and kept in office by the unscrupulous Masonic cabal. And even in the army, on which the safety of the country depends, this unpatriotic institution exerted its baneful power. On one fateful day, when the national existence of France was at a critical stage, the Commander in chief was compelled to dismiss no fewer than 130 incapable or traitorous generals, who were placed in command by the Masonic Government. And now the French army is led by men who have won their honors on the field, Foch and Petain, and Castelnau, who were kept in subordinate posts because their uncompromising Catholicism prevented them from joining the Freemasons. The Italian Government, through no love of Catholicism, was also compelled to decree, years before the War broke out, that no soldier can be a Freemason.

And what does the world—even the Masonic world—think of the Catholic who forsakes his faith to join the Order? Just as it thinks of the wretched disciple who sold his Master for thirty pieces of silver. He cannot even advance in his defense the Protestant ideal of brotherhood; but he stands exposed as the mean aspirant for money or place, which he has not the manliness to earn by honest labor. Before his Catholic friends he hides his shamed head, not daring to acknowledge his new associates. In the face of decent Protestants he feels humiliated by the unspoken confession of his unworthy objects. The Protestant Freemason looks upon the recreant Catholic with contempt, veiled, it may be, by patronizing affability. He has brought shame to the faith of his honest father and cannot turn in loyal confidence to the memory of his self-sacrificing mother. And, in the end, the poor wretch feels the futility of it all, for he has lost the substance and grasped at the shadow. He has gained nothing, for we say without fear of contradiction that no Catholic Freemason has ever gained a position by his apostasy which he could not attain by honest assiduity. There is no need in this bounteous country for any man to cringe for patriotism. The cringer is marked by the Masons, and the limit to which they will help him is law. Burdened by the knowledge that he has betrayed his God, distrusted by the old friends and despised by the new, there is no happiness for him, unless he flings off the shackles of cowardice and returns to the fold, where his return to manliness and honesty will be welcome.

Sir Walter Scott must surely have been thinking of such a man when he wrote the scathing lines:

"Despite those titles, power and pelf,
The wretch, concentrated all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from which he sprang,
Unwept, unhonored and unsung."

OBSTACLES TO CANADIAN UNITY

In an editorial under this heading the Toronto Star takes to task in a very shuffling way the contention of the Orange Sentinel that the dual language and two sets of schools are the great obstacles to national unity in Canada. The Star, whilst seemingly contradicting, is in reality admitting the contention of the organ which is the great obstacle to Canadian unity and which would die in a month were such unity established. Separate schools are in its opinion a sad stumbling block in the way of national unity and the evil is aggravated by the fact that Quebec

is French and Catholic. The Star concedes that these are indeed regrettable, breathes a wish that they might have been prevented ere they grew to their present proportions, but maintains that now they must be tolerated and our best efforts put forward to achieve national unity despite the grave handicap they constitute.

The cause of national unity will not be promoted by writing of the type just given. In the first place no attempt is made to define what is meant by national unity. Does this mean that we must all speak the same language, go to the same schools, attend the same churches, wear the same clothes, dwell in the same type of houses? If national uniformity, which which The Star confounds national unity, is sought, then the programme of the same in everything is the only logical one to adopt. This in fact was the aim of the Neros and Domitians of the Roman Empire. The former wished that the Roman people had but one head so that he could strike it off. Such has been the aim of despots at all times.

The Canadian Unity for which the Orange Sentinel strives and towards which The Star casts longing glances could be achieved only by the most remorseless despotism, and then would collapse by its own rottenness. It was not duality of language or Separate Schools that brought about the downfall of Babylon and of Imperial Rome. As far as we know there was singular unity of language and religion and morals in the cities now covered by the waters of the Dead Sea. The Orange Sentinel would find its ideal of Canadian Unity there. Whereas in patriotic Switzerland where every man is a trained soldier there are at least three official languages within its small compass and several creeds dwell together on terms of perfect equality in a spirit of splendid national unity.

If we could have one language and one faith founded upon perfectly honest conviction it would be well. Such a thing, however, would demand conditions which can be found only in Heaven, in which neither the Orange Sentinel nor The Star is vitally interested. An attempt to bring about such a thing here would only result in the making of a good imitation of hell.

—Cath. Register.

Queries and Answers

What must a non-Catholic promise if he wishes to marry a Catholic?

He must promise in the presence of witnesses and the priest that he will consider the marriage bond as indissoluble except by death; that he will not interfere with the Catholic party in the free exercise of religion; that all the children who may be born of the union will be raised in the Catholic faith; and that there will be no other ceremony than that before the priest.

Is it true that Luther wished to die a Catholic?

There is absolutely no ground to believe that Luther ever showed the slightest signs of repentance. His first act, as he predicted and prayed for, was an attack on the Papacy. Summoned to Eisleben, his native place, to act as arbiter in a contention between two brothers, death came with unexpected speed but not suddenly. He died in the presence of a number of friends and, as far as history shows, gave no sign of repentance.

May a Roman Catholic go to Communion in a Greek Church?

Ordinarily it is forbidden by the discipline of the Church for a Roman Catholic to go to Communion in a Greek Catholic Church. Catholics of the Latin rite are required to receive the Sacraments from priests of their own rite.

Are the hosts used at Mass always round in form?

The Rubrics order that the altar bread used at Mass shall be round. The practical and symbolic reasons for this are explained in the Catholic Encyclopedia: "From the earliest days the hosts in the Latin Church were of circular form. This form was adopted because the hosts could be more easily handled, and because the circle, being the most perfect figure, and symbolic of infinity, most suitably represents the Presence of Him, Who by His eternity, immensity, love and the merits of His Sacrifice, is infinite."

Cudworth Hotel

All kinds of Soft Drinks
Tobaccos, Cigars,
Candies, Ice Cream and Fruits.
P. J. Kiefer, Cudworth, Sask.

THE CENTRAL CREAMERY COMPANY, LTD.

BOX 46
HUMBOLDT, SASK.
Manufacturers of
FIRST CLASS BUTTER
SHIP YOUR CREAM TO US!

We pay
highest prices for butterfat
during winter and summer.
Write to us for further information
O. W. ANDREASEN, Mgr.

The Bruno Creamery BRUNO, SASK.

Manufacturers of
FIRST CLASS BUTTER
SHIP YOUR CREAM TO US!
We pay highest prices for Butterfat during winter and summer.
RICHARD SCHAFFER, Mgr.

Ship your Cream to the

Rose Lawn Creamery ENGELFELD, SASK.

You are paid highest market prices for Butterfat, according to quality, during summer and winter.
Full information given on request.

JACOB KOEP, Prop.

L. Moritzer Humboldt, Sask.

BLACKSMITHING HORSE-SHOEING

Repairs on all kinds of Machinery satisfactorily done.

Agent for Cockshut Plows, Drills, Engines, Adams Wagons, Frost & Wood Hayrakes, Mowers, Binders.

Dead Moose Safe Store

Carl Lindberg, Proprietor
For years I have conducted my business here, and that many patrons are satisfied is proven by their increasing patronage. That's right! Why go elsewhere, when you can buy all you need right here at the cheapest prices?
We have Boots, Shoes, Dry Goods, Groceries, Tobacco etc.
Best service always guaranteed.

Feed and Livery Stable

If you want QUICK SERVICE, whether with AUTO or otherwise, call on St. Gregor's dependable FEED AND LIVERY STABLE.

I am also handling the John Deere and Cockshut Machinery and I have the agency for all sizes of Farm Tractors.

A. V. LENZ, ST. GREGOR, SASK.

Licensed Auctioneer

I am ready to call AUCTION SALES anywhere in the Colony. Write or call on me for terms.
A. H. PILLA, MUENSTER

All kinds of Meat can be had at

Pitzel's Meat Market

The place where you get the best and at satisfactory prices.

WE BUY Cattle, Hogs, Sheep and Poultry. If you have them to sell, let us know, we pay highest prices.

Pitzel's Meat Market

Livingstone St., HUMBOLDT, Phone 52.

THE HUMBOLDT Central Meat Market



Fresh Meat always on hand. Delicious Sausages our Specialty. Best prices paid for live or butchered Cattle, Hogs, Poultry etc.
Alb. Ecker & John Schaeffer, Prop.

Dr. D. B. NEELY
PHYSICIAN AND SURGEON
Office in Residence, (formerly Jno. Q. Brandon's residence), opposite Arlington Hotel.
Phone No. 122 Humboldt, Sask.

Dr. R. H. McCutcheon
Physician and Surgeon

Office:
Keykey Block — Humboldt, Sask.

Veterinary Surgeon

V. W. STEEVES, V. S., HUMBOLDT.
Graduate of
the Ontario Veterinary College and
Saskatchewan Veterinary Association.
Office in Humboldt Realty Co. Building,
Main St. Phone 90 day — 128 at night.

Dr. P. Duval

Physician — Surgeon — Coroner

Office at Hargarten's Pharmacy
Bruno, Sask.

E. S. WILSON

LEGAL ADVISER, ATTORNEY,
AND NOTARY PUBLIC.

Money to Loan at Lowest Rates.
Office: Main Str., Humboldt, Sask.

FOR LIFE INSURANCE

Call on me for further particulars. I am agent for the
GREAT WEST
LIFE INSURANCE CO.

L. J. Lindberg, Muenster.

BRUNO LUMBER & IMPLEMENT CO.

Dealers in all kinds of
Building Material

Agents for
McCormick Machines
Sharples Separators

MONEY TO LOAN

Applications for Citizenship prepared

Brno Lumber & Implement Co.
BRUNO, SASK.

North Canada Lumber Co., Ltd.

CUDWORTH, SASK.

Come and see our new Stock before you build.

We have the largest, the best, and the most complete Stock.
JOHN ARNOLDY, Agent.

Land Market!

Come to us
for choice lands in the
Watson District

VOSSEN & SCHINDLER

REAL ESTATE, LOANS
AND INSURANCE

Watson, Sask., Canada.

DELCO-LIGHT

The complete Electric Light and Power Plant

Safe for the children. Brings lasting cheer. Benefits the whole family.

A. M. Pulvermacher, BRUNO, SASK.

WANTED

an intelligent Catholic boy or young man who wishes to learn the Printer's Trade. Must be able to read and write English correctly. Only such need apply who can stay at the work.

Apply to
St. Peters Bote, Muenster, Sask.