

Interessante Zahlen.

Der acht. J. M. Ulrich, Minister des öffentlichen Gesundheitswesens der Provinz Saskatchewan, erhielt vor einiger Zeit von Herrn Stewart Macleod, dem Registrar für Lebensstatistiken, eine interessante Zusammenstellung, die dem Dominion Census vom Jahre 1921 entnommen ist und die Seelenzahl aller Städte, Towns, Dorfer und Gemeindefreien (Rural Municipalities) der Provinz Saskatchewan angibt.

Dieser Zusammenstellung zufolge beträgt die Seelenzahl in der Provinz Saskatchewan im Jahre 1921 nicht weniger als 757,510 Einwohner gegen 91,279 im Jahre 1901; 257,762 im Jahre 1906; 422,432 im Jahre 1911 und 647,835 im Jahre 1916. Die Einwohnerzahl hat sich daher vom Jahre 1911 bis 1921 um 265,078 Seelen oder um 53,8 Prozent vermehrt. Saskatchewan Anteil am Zuwachs der Bevölkerung für ganz Canada während der genannten 10 Jahre ist 21,7 Prozent. Von diesen 757,510 Menschen wohnen 218,958 in den Städten, Towns und Dorfern und 538,552 auf dem Lande.

Saskatchewan hatte im Jahre 1921 sieben Städte mit folgender Einwohnerzahl: Regina mit 34,432; Saskatoon 25,739; Moose Jaw 19,285; Prince Albert 15,558; North Battleford 4,108; Swift Current 3,518 und Weyburn 3,193; im ganzen 97,833 Städtebewohner. In den Towns der Provinz wohnen 60,970 Personen, in den Dorfern (Villages) 60,155. Unter den 78 Towns nimmt Humboldt, die fünfte Stelle ein. Es zählt 1822 Seelen. Station zählt 396 Seelen. Humboldt und Station sind die einzigen Towns in der St. Peter's Kolonie. Unter den Dorfern in der St. Peter's Kolonie nimmt Sudworth mit 331 Bewohnern die erste Stelle ein. Dann folgen Bruno mit 311, Lake Lenora mit 119, Natkam mit 114, Münster mit 116, Engelfeld mit 115, St. Gregor mit 88, und Dana mit 75.

Die ländlichen Municipalitäten, die entweder ganz oder zum Teil in der St. Peter's Kolonie liegen, zählen folgende Einwohner: St. Peter 2,032; Humboldt 2,483; Bawne 2,648; Spalding 1,712; Ayr 1,689; Goodoo 2,772; Wolberrine 1,680; Lakeside 1,126; Pleasant Dale 1,516. Three Lakes 1,352; Lake Lenore 1,338.

Die Zahl der in Saskatchewan wohnenden Indianer beläuft sich auf 10,034 Seelen.

Humoristisches

Die Ohren.

Ein Dummling wagte es einst, sich über die großen Ohren lustig zu machen, die Väterchen hatte. Als ihm dieser Vorwurf begegnete, sagte er zu ihm: „Sie haben vollständig recht, meine Ohren sind für einen Menschen zu groß. Aber wenn Sie sich die Ohren ansehen, so werden Sie zugeben müssen, daß sie für mich zu groß sind, daß sie für einen Götzen zu klein sind.“

Die Knöpfe.

Mein Freund Hugo hatte die Gewohnheit, wenn er mit mir sprach, immer an meinen Knöpfen herumzudrehen. Unruhig beachtete er mich, und ich empfing ihn in einer knöpfeligen Pose. Er fing zu erzählen an, wollte aber den Knöpfen nicht loskommen und sagte mir: „Mit den Knöpfen kann man heute überhaupt nicht reden!“

Die uralte Freistage

Vor dem Erschaffen der ersten Menschen Adam die Erfindung der Freistage gemacht worden. Es ist bekanntlich schon in recht verschiedener Weise zu lösen versucht worden. Die verständigste Lösung scheint die zu sein, daß der Mann vernünftiger Weise immer älter sein sollte, als die Frau.

In einer Gesellschaft wird über die Erfindung des ersten Menschenspaars gesprochen. „Wie kam es“, fragt eine der anwesenden Damen einen Herrn, der sich durch Galanterie nicht besonders auszeichnen pflegt (also wahrscheinlich einen vielgeprüften Ehemann). — „daß der Herrgott zuerst den Adam aus Staub gemacht hat und nachher aus dessen Rippe die Eva; warum nicht umgekehrt?“

„Sehr einfach“, entgegnete der Angeordnete, „hätte der liebe Herrgott zuerst die Eva erschaffen, so würde sich Adam ... wohl selbst aus dem Staube gemacht haben.“

COLLEGE COLUMN

ST. BENEDICT, FOUNDER OF THE BENEDICTINE ORDER.

St. Benedict was born of noble parents about the year 480 in Nursia, Italy. At an early age, he was sent by his parents to Rome, to receive an education befitting his noble birth. Here he was shocked by the sinful lives of his schoolmates, and loathing to acquire worldly wisdom at the risk of losing his innocence, he secretly left the school and hid himself in a cave in the barren mountains of Subiaco, about forty miles from Rome. For three years his hiding place was known only to the monk Romanus who brought him his daily food. At the end of this time he was accidentally discovered by shepherds, who strayed into the deserted hills. Awed by what they heard and saw, they made their discovery known to others; and soon St. Benedict's fame spread over the entire country.

Many came from near and far to learn from his lips the words of heavenly wisdom with which God had filled him. He built twelve houses, each accommodating twelve inhabitants, who were called monks, that is, men who give themselves entirely to the service of God. In the year 529 St. Benedict was forced, by the envy of a fallen priest, to seek another place of solitude. This time God directed his steps to the top of Montecassino, 70 miles south of Rome. Here the work begun at Subiaco was completed. On this mountain top St. Benedict taught the lessons which he had learned in the cave at Subiaco, and he became the master in the art of leading souls to heaven.

The fame of St. Benedict having now spread abroad, the barbarian and the Roman, the ignorant and the learned, the poor and the rich of Europe, came to Montecassino to be taught the great truths of our holy religion, and the things necessary to obtain eternal salvation. From this place St. Benedict sent his monks to Sicily and Gaul, and after his death the Benedictines continued to proceed from Montecassino and other monasteries to the different parts of Europe, to christianize and civilize the nations, by teaching them, by word and example, "to pray and to work." Ora et labora — pray and work — became the watchword of the Benedictine Order. As the monks left the paternal roof of Montecassino, they received from their master's hands a copy of the Holy Rule, containing his wise precepts, which were the fruit of his long experience and the secret of his sanctity. The little book, containing the Holy Rule of St. Benedict, in time became the guide of Popes and Emperors, of churchmen and statesmen; it became the guiding star of numberless saints, and for over seven hundred years was the only religious rule of monks and nuns.

Among those who came to St. Benedict at Montecassino was his twin sister, St. Scholastica. Under the guidance of her saintly brother, she founded a convent for holy virgins. Thus St. Benedict became the father of that great religious family of men and women, known as the Benedictine Order, and history calls him the Father of Western Monasticism.

The death of the great saint took place in the year 543, a few days after the death of his sister, St. Scholastica, whose pure soul he had seen ascending into heaven in the form of a white dove; and as in life they were one in spirit and holiness, so also in death, one common grave contains their sacred remains on top of Montecassino, where they await their glorious resurrection.

For fourteen centuries the order of St. Benedict has carried on the great work of its founder. Thousands of Benedictine monas-

teries and convents have come into existence in the different countries throughout these centuries, many are still flourishing, and the monks and nuns are doing their work as zealously today as did their father and founder fourteen hundred years ago.

T. N. T.

It was on a very hot day in July. Two negroes, Hub and Hugh by name, were walking along a railroad track. On arriving at a station, they sat down on the platform to take a rest and a smoke. Hub, after having lit a cigarette, carelessly threw a burning match aside, not looking whether it was extinguished.

Suddenly a bang. Hub and Hugh went sailing into the air. On coming down, Hub landed on a piece of board marked T. N. T. They both looked at each other, and started running as fast as their feet would carry them. Arriving at the next station, they were stopped by the railway agent who asked them the reason of their hurry.

They breathlessly explained that an earthquake had occurred at the neighboring station and a sign had appeared to them which read: T. N. T. —

TRAVEL, NIGGER, TRAVEL!

Hall Readings

No friend is a friend until he shall prove a friend. Beaumont and Fletcher.

Be courteous to all, but intimate to few. Washington.

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man. Lavater.

Who speaketh kind words hath many friends, but the harsh man hath but few. Burmese Proverb.

Some of the members in the card leagues are so interested in the exciting games that take place every evening, that at night time one is often awakened by an occasional shout of Eight Hearts! Trumps! etc.

MY TRIP TO MÜNSTER.

I have often been thinking of my journey in November 1921, when I came up to Münster from St. Louis, Mo., for my first school year at St. Peter's College. I was fortunate enough not to miss a train or to take a wrong train. I had come from the Old Country and had been in St. Louis only 3 months, therefore I didn't know a single word of English at that time. I forget whether I spoke a word to anyone during the three days of my journey, but I don't think I did. The time nevertheless passed very quickly because I continually kept my mind busy. I was thinking whether I should go directly to the College when I would arrive in Münster, or whether I should go into a Museum or an Art Gallery. Then again I was troubled how to find the College and who would tell me which streetcar I would have to take. Such, and a lot of other thoughts excited me during this journey.

Finally, in the afternoon of the third day, I heard the brakeman call out "Münster." I took my suitcase, went out of the train and walked until I reached the "Hotel Münster" where I met a man whom I asked in German: "Bitte, sagen Sie mir, wie weit ist es von hier nach Münster?" (Tell me, please, how far it is from here to Münster?) I soon had full instructions about Münster from that man and he also showed me the college-building. I resolved not to go into a Museum or Gallery this time, or to use the streetcar, but, considering that a little exercise would do me much good after the long ride, I footed my way to the College.

J. M.

Each day and each hour bring their portion of duty.

To read without reflecting, says Burke, is like eating without digesting.

STUDIES IN CANAD. HISTORY BY REV. D. O'SULLIVAN

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money spent on the outlay of road-building went into the pockets of strangers, and a very small fraction of it ever reached the settlers of the Red River.

Another, and the greatest cause of dissatisfaction amongst the white settlers as well as amongst the Indian half-breeds, was the premature and unlawful survey of their lands months before the transfer of the North-West to the Government of the Dominion. In July, 1869, MacDougall ordered a certain Col. Dennis to repair to the Red River and prepare plans for laying out townships and for making a general survey of the country. This was an extremely high-handed, premature and impolitic proceeding on the part of Minister MacDougall, for the transfer was fixed by Her late Majesty the Queen to take place on the 1st of October 1869, on which date Mr. MacDougall was to enter upon his duties of Lieutenant-Governorship of the North-West Territories. However, in pursuance of the orders transmitted to him by Mr. MacDougall, Col. Dennis in the preceding July put his men in the field for the purpose of the general survey, and had scarcely begun operations when Louis Riel, an educated half-breed of French extraction, interrupted the survey and threatened violence if it was not stopped. Every effort was now made by those in power to induce Riel and his associates to withdraw, but all without success. The Catholic clergy whose interest was paramount with the settlers, were asked to intervene, but the spirit of revolt was now fairly aroused, and the general work of the survey had to cease.

The main cause of the opposition was an active distrust of the Canadian authorities. This was partly engendered by the unwarranted intrusion and high-handed proceedings of Mr. MacDougall, and also by the selfish action of a few men in the settlement, who, intent upon filling their own pockets, commenced, on the arrival of the Government

surveyors, to take out large claims of land for themselves, which they openly boasted would be theirs as soon as the Government of the Dominion assumed possession.

The people of the Red River district were now worked up into a state of feverish excitement. The French half-breeds who, although causing great trouble to the Hudson Bay Government in the past, had become in time more devoted in their loyalty to the company. Vile misrepresentations and falsehoods had been charged against the authorities, and the effect on the half-breeds was to cause them to look with distrust upon all the proceedings. They began to believe that the company was playing them false. They imagined that they were to be handed over with their property, possessions and interests to the tender mercies of the Canadians who, in due time, would dispossess them of every acre of land they possessed, and drive them out as refugees and exiles from the land of their fathers.

(To be continued.)

Canadian National Railways Will Operate New Type Observation Car Through Rockies This Summer

Canada has some of the most magnificent mountain scenery in the world, as anyone who has travelled through the Northern Canadian Rockies knows. The scenery is so varied, so full of surprises, that if the traveller gives his constant attention to one side of the car he is almost certain to be missing something very wonderful on the other side.

For years transcontinental railways in America have tried out various types of observation cars through the mountains, the objective being to give their patrons the best possible views of the scenery. Some of them have been simply open platform cars, with no protection from the sun or inclement weather.

Car builders have been vying with one another in the construction of the cars to provide the

finest observation facilities along with the maximum of comfort. At last the Canadian National Railway Shops at Leaside, Toronto, have turned out a car which has all the requisites, and will be placed in operation on Trains 1 and 2 (Continental Limited) between Jasper and Kamloops during period May 15th to Sept. 30th, this year.

This car might almost be described as a sun-room on wheels, in view of the large percentage of glass used in its construction. It is regulation size, with a closed-in section 44 feet long and a spacious open compartment at each end where passengers may enjoy the open air. The interior of the car has sixteen large windows on each side running from the seat arm rests to the ceiling. These windows are 4 ft. 5 in. high by 28 in. wide, having two panes of glass 24 in. by 24 in. one above the other. There are also two of these windows at each end of the car, one at each side of the door leading out on to the platform.

The seats are arranged transversely on each side of a centre aisle, as in an ordinary car, there being sixteen double seats on each side providing seating capacity for sixty-four passengers. The platforms provide capacity for thirty-six additional persons. The entire car side framing is of steel, with the interior finished in British Columbia cedar, stained mahogany. The interior is equipped with the most up-to-date ventilators, electric light and shades.

One of these new cars was exhibited at Toronto Exhibition last year for the first time, and 150,000 people inspected the car during the fair. It was very favorably commented upon. The car in many ways is an innovation, and marks another advance move by our National Lines.

These cars are to be used on the Mountain Division of the Canadian National Railways, and will enable travellers to view the majestic scenery on both sides of the car with the utmost ease and comfort.

EVERY DOLLAR spent in your Home Town is a boost for the community.



During a trip across Canada last summer, members of the Montreal Board of Trade gained many new and striking impressions of their own country. They expressed varying views on these; discussed, criticized, or commended them. These exchanges began to crystallize into a dominant but unspoken thought in every heart. Finally it was given voice in the words, "There is no East, and no West: THERE IS JUST CANADA."

It is not merely a bit of fine phrasing. The sentiment has an appeal to every one who has caught a vision of what Canada is to be. Before the splendor of that vision selfish local interests wither and die and provincialism fades into nothingness. What is of benefit to the farmer of the West or the fisherman on the Atlantic Coast, should be a matter of concern to every citizen of the Dominion. "There is no East, and no West: THERE IS JUST CANADA."

In the role of centuries since the world began, the history of Canada occupies but a modest measure. Within the memory of people still in the vigor of life, new areas of the country have been opened to settlement as large as some countries in Europe; vast resources of timber and mineral lands have been revealed, and great water powers have been harnessed to do the will of man. The once unexplored and the long unknown have been linked, until this Empire within an Empire begins to know itself as a land of possibilities beyond the dreams of all the pioneers who laid its foundation in faith and hope,

"There is no East, and no West: THERE IS JUST CANADA."

Most potent of all the factors in awakening Canadians to the truth about their own country has been the railway. Its slender ropes of steel are everywhere harbingers of still greater days to come. Crossing the wide-flung prairies, spanning rivers, passing, by means of tunnels, through the mountains that barred the progress of man in days gone by, or wandering through the meadows and orchards of the earlier settler portions of the country, they are a visible embodiment of the sentiment. "There is no East, and no West: THERE IS JUST CANADA."

The railway has made it possible for increasing thousands of Canadians to widen their education by travel in their own country. And their own Canadian National Railways has played an amazing part in the education of its owners. Since its humble beginnings in Confederation days, it has expanded into the greatest railway system on this continent. Its contribution to the development of Canada in the past was incalculable; its part in the progress of the future cannot be measured by the mind of man. More than anything else in the Dominion to-day it emphasizes the truth of the words "There is no East, and no West: THERE IS JUST CANADA."