

HUMAN LIFE
A LITERARY CURIOSITY—THE POETS' "ESSAY ON MAN."

It took Mrs. H.A. Deming, of San Francisco, a year to search for and fit together the following thirty-eight lines from thirty-eight English and American poets.

- Why all this toil for triumphs of an hour? —Young
Life's a short summer—man a flower; —Dr. Johnson
By turns we catch the vital breath, and die— —Pope
The cradle and the tomb, alas! so high. —Prior
To be is better far than not to be. —Sewell
Though all man's life may seem a tragedy; —Spencer
But light cares speak when mighty griefs are dumb —Daniel
The bottom is but shallow whence they come. —Sir Walt. Raleigh
Your fate is but the common fate of all; —Longfellow
Unmingled joys, here, to no man befall. —Southwell
Nature to each allots his proper sphere, —Congreve
Fortune makes folly her peculiar care. —Churchill
Custom does not often reason overrule, —Rochester
And throw a cruel sunshine on a fool. —Armstrong
Live well—How long or short permit to heaven; —Milton
They who forgive most shall be most forgiven; —Bailey
Sin may be clapped so close we cannot see its face —French
Vile intercourse where virtue has not place. —Somerville.
Then keep each passion down, however dear, —Thomson
Thou pendulum betwix a smile and tear. —Byron
Her sensual snares let faithless Pleasure lay, —Sinollet
With craft and skill, to ruin and betray. —Crabbe
Soar not too high to fall, but stoop to rise; —Massinger
We masters grow of all that we despise. —Cowley
Oh! then renounce that impious self-esteem; —Beattie
Riches have wings, and grandeur is a dream. —Cowper
Think not ambition wise because 'tis brave; —Sir Wm. Davenant
The paths of glory lead but to the grave. —Gray.
What is ambition? 'Tis a glorious cheat, —Willis
Only destructive to the brave and great. —Addison
What's all the gaudy glitter of a crown? —Dryden
The way to bliss lies not on beds of down. —Francis Quarles
How long we live, not years, but actions tell; —Watkins
That man lives twice who lives the first life well. —Herrick.
Make, then, while yet you may, your God your friend, —Wm. Mason
Whom Christians worship, yet not comprehend. —Hill
The trust that's given, guard, and to yourself be just; —Dana
For, live we how we may, yet die we must. —Shakespeare.

SPARKS FROM THE ANVIL
(Special for St. Peter's Bote.)

Thus at the flaming forge of life Our fortunes must be wrought; Thus on its sounding anvil shaped Each burning deed and thought!

—Those who are happy and fortunate ought to be on the lookout for opportunities to cheer the other half of the world which has to depend on artificial sunshine.
—It is true that Christ Himself chose to be born in a stable, but heartless and cruel are those who are willing to offer Him a stable, or who are satisfied that His home in their community should be no better than a stable.
—People who criticise their pastor for spending money to beautify the House of God deserve the rebuke which Christ administered unto Judas.

—The more Catholics read the Catechism, the better they will know and appreciate their religion, and the more fully that religion will find expression in their lives.
—We must make up our minds to two things: one is that we shall find bad weeds growing in our garden; and the other, that we will have the courage to uproot them, for our self-love will live as long as we do, and from it rises all this noxious growth.

—Thoughts are but seeds. If you foster them, the fruit is inevitable. Think mean thoughts to-day, and you will be a mean soul to-morrow. If great and loving thoughts, and you cannot but grow great.
—Dream not your thoughts are secrets of your own. They mold you, they make your character; they come forth and startle you, when you least expect it, in word and deed. They are your real self.

—If you cannot be great, be willing to serve God in that which is small. If you cannot do great things for Him, cheerfully do little ones.
—To lay up treasure in heaven is the object of life. To get ready to be fit companions for the angels is the most essential of duties.

BOOKS AND WRITERS

Readers who are now being bombarded with publishers' advertisements of "histories of the Great World War"—a certain one, in fifteen volumes, offered on the "easy-payment plan", is already on the market—would do well to drop all such circulars into their wastebaskets. The time has not yet arrived when the definitive history of any campaign can be produced; though, of course, narratives by competent eye-witnesses may be written; and, if not too wordy, they will be sure of a general welcome. —AVE MARIA.

"Fighting for Fairview," by William Heyliger, is another book for boys, written by an author of whom one critic says: "He is considered by many to be the foremost American juvenile writer of the day." In view of this prestige, it may well be worth while to remark that the present story, like such other books of Mr. Heyliger's as have come to our notice, is not indeed an irreligious or an anti-religious, but very certainly a non-religious tale. From the one extreme of being goody-goody, a characteristic of the juveniles of a few decades ago, the pendulum has apparently swung, at least among non-Catholic authors, to the frankly pagan. There is absolutely nothing in "Fighting for Fairview" to indicate that the American boys of whom it treats are any more Christian than the youthful athletes who played the Grecian or Egyptian games centuries before the coming of Christ. As a complement of the non-religious training received in our public schools, such books are doubtless quite consistent; but to imagine that boy or man can build up a moral character independently of religious belief and training is an absurdity of which even our non-Catholic brethren are becoming more and more convinced.

Another consideration in the cultivation of happiness is the importance of acquiring the habit of realizing our blessings while they last.

—In France some years ago the government controlled nearly every industry. The country had 1,700,000 public servants. A group of irreligious leaders got control of the country, thereby becoming the employers of these servants and drove them into an anti-religious movement, which has been especially felt by our Church.

PROBLEMS TO SOLVE

The Learned Editors of America Send a Clarion Call to Catholic Effort, Asking for Increased Stimulus in the Sacred Interests of the Nation

That the Church and country are face to face with many problems; that a Catholic civic forum should be established and that Catholic literature should receive better support was the message that Rev. Richard H. Tierney, S. J., editor of America, delivered to the delegates of the Catholic Federation of the Diocese of Brooklyn, N. Y.

He spoke in part as follows: "I did not come here this afternoon to deliver an oratory, rather to give you an informal talk on some of the problems which we are to face within the immediate future, and after the war. Some of these problems are economic, some social, but Catholics in general, and Federation in particular, must play an important part in their solution.

The Woman Question. "First let us consider what might be called the woman question. This brings into being a problem which has especially come to the fore recently. Women now have the vote. The various political leaders are giving the entry of this new element into politics considerable thought. The Democrats, the Republicans and the Socialists are saying, 'How are we going to attract these new voters to our party?' They will endeavour to place planks in their platforms that will appeal to a majority of the women. They will undoubtedly appeal to the emotions, to the heart; they will appeal to the primal instincts, the school, the home, the child. And the good morality of those planks will depend not so much upon the platform makers as the disposition of women. If the woman voter wants easy divorce laws, anti-religious schools, etc., and if she makes her views known then we can expect platform planks containing pledges to de-Christianize the Nation. What will be the attitude of the women? It depends upon the Catholic women to decide the question. If our women do not go to the polls, if they do not take a superior activity in deciding what platform shall contain, if they do not make their presence and power known just as much as those of the radical type, then we can expect to find the Church and America face to face with a problem that will work tremendous harm.

Anti-Feminine Leaders. "There is another side to this same question. I have lived in many parts of the world and have become familiar with the philosophy of many professional and influential women. Most of them are anti-feminine and anti-domestic. Their theories are being exploited day and night in a subtle and deadly way. They aim to spread about an anti-domestic philosophy. And conditions are aiding them. We are putting women into painful occupations so fast that no one has time to inquire into the moral surroundings, which in many cases are bad. What is the effect on a woman who works twelve hours a day on the trolley cars brushing shoulders with many undesirable elements? It simply brings about a deadening of her instincts and a decay of the domestic ideal. Destroy the domestic ideal and you destroy the nation. Look at Greece and Rome. They were progressive nations until increments against the home gained impetus.

"This question is crying out and it demands an instant solution. After the War. "The second great problem which I desire to bring to your attention this afternoon is a more or less industrial one. History shows us that democratic races eventually tend to break down due to power being centralized. At the outbreak of this war, our government took over many economic forces with their employees which was a most necessary action. But what will happen after the war? Will the government give back to their rightful owners what it has taken away from them?

"In France some years ago the government controlled nearly every industry. The country had 1,700,000 public servants. A group of irreligious leaders got control of the country, thereby becoming the employers of these servants and drove them into an anti-religious movement, which has been especially felt by our Church.

With government control in this country after war the same thing could happen. There are pure natural leaders in this country who never heard of supernaturalism. They have no respect for religion. They would not hesitate, if they found themselves the leaders of millions, to sanction an anti-religious movement.

"There is a deep moral side to this problem. We now have many a place that formerly was a wilderness, which has become a teeming city. Thousands and thousands are employed in these mushroom growths at war work. After the war these thousands will be thrown out of work over night. What will become of them? Years ago when the shipyards in Liverpool were changed most of the workers remained there and in that city pauperism, poverty and immortality arose of a startling nature.

Distribution of Labor. "Some active body is needed to study the distribution of labor. Before the war is over we shall have about five million men in our armies. At least eighty per cent of these will return to civil life fit for work. Where are we going to place them? If we demobilize at the rate of a million a year then we will be placing a large city on the map. It is easier to take a man from a job than to find him one. Many unemployed means a great deal of vagrancy. After the Civil War it took until 1895 to clear up the plague of vagrancy due mostly to unemployment.

"Here we have a problem which should be of deep interest to Catholics and which such a body as you men represent should be interested in helping to solve.

State Socialism. "We now have price-fixing and many such things, controlled by the Government. The rights and privileges of our people are limited. It is a form of State Socialism, absolutely necessary for the successful prosecution of the war. After the war, if these things are not changed, then we shall find that the Socialists will be putting themselves on the back, because half of their platform is accomplished. And, finding the economic side being completed, they will devote their efforts to the other half—the moral side—which half, as we all know, is inimical to Americanism and antagonistic to Catholicity.

"We Catholics in America are seventeen million strong. We have obligations, not only to ourselves and our Church, but also to our country and our fellow men. Our country today is in a grave crisis. Our Church is apt to be in the same condition soon. We must go into the arena as individuals and as an organization and grapple with these problems.

What Can We Do? "It is not my purpose to scatter a lot of dust and then leave it to settle. I will give you something concrete to work on. First we must spread Catholic literature, not only among our own people, but among non-Catholics. Many of our people do not read a Catholic paper. Editors of these papers not only arm you with Catholic truth, but they are on the water tower, ever ready to give you warning of approaching danger. And they are ever ready to answer calumnies and give the Catholic teaching on disputed points. We must put Catholic facts before Catholics and non-Catholics.

"Secondly, this organization supported by Catholic Brooklyn should start at least one public forum, where Catholic men and women could be in

structed. And, thereby you would build up a strong Catholic opinion which would see to it not only that after war problems were solved from the Christian point of view, but would see to it that the Church got a fair deal. Our Church is the mother of democracy. She has always been on the side of the weak and the oppressed. It depends on us to represent her.

"And last, Catholic Federation should be a great civic influence against divorce, etc., and in favor of sound social legislation, such as the minimum wage. At your executive meetings just go over the different problems that affect us and strive to solve them.

"Knowing these problems let us labor to give a reason for our existence, and seek to serve our Church and Country's interests best."

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OFFICIAL WEATHER REPORT FOR MUENSTER, SASK.

Table with columns: DATE, 1918, 1917, 1916. Rows for dates from Nov 1 to Nov 30.

Remarks for the Month of November 1918. Highest temperature: 56 (on Nov. 1); lowest temperature: 1 (on Nov. 9). Average temperature: Highest 35.85, lowest 14.56. Snow 2.5 inches. The highest average temperature during the Month of Nov. 1917 was 43.20, the lowest 22.90.

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