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St. Peters Bote.



The oldest Catholic newspaper of Saskatchewan, recommended by Rt. Rev. Bishop Pascal of Prince Albert and + Most Rev. Archbishop Langevin of St. Boniface, and published by the Benedictine Fathers of St. Peter's Abbey at Muenster, Saskatchewan, Canada.

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ST. PETERS BOTE, Muenster, Sask., Canada.

Social Blessings Of The Christmas Spirit

Written for the Press Bulletin Service of the C.V. by Rev. Albert Muntach, S.J.

The face of the earth has not yet been renewed, the dawn of blessed peace has not yet broken over the whole world, the sons of men have not yet tasted the sweet fruits of the period of the universal brotherhood. Strife and angry quarrels, mutual distrust and envy still separate those who should be united in the bonds of gracious fellowship. But who will say that men do not long more earnestly today than ever before for the advent of that glorious era when hatred and social bitterness will be forgotten, and when out of the discontent and confusion of the times shall rise the city of peace and a league of nations dedicated to the welfare and elevation of mankind?

And why is it that men today after so many abortive attempts to inaugurate that day of universal peace and harmony, after so many sanguinary wars, still have hopes of the promised period when men shall beat their swords into plowshares, and that they will confidently await the coming of the time

"When the war-drums throb no longer

And the battle flag is furled; In the Parliament of Nations; The federation of the world?"

It is because nineteen centuries ago the "Star rose out of Juda" and because the Prince of Peace and the Expected of Nations came to dwell among the children of men. The great promise He held out to them of a new day of gladness and world-wide harmony has, indeed, not yet been realized. But it is not owing to the failure of the Prince of Peace to bring the gifts and blessings needed by men to rebuild their social order and to establish the era of Christian fellowship.

No, men themselves are to blame. They refused, and many still refuse, to walk the ways that lead to individual happiness and to social peace and progress. They preferred and still prefer, to listen to the voice of angry passion, to pride and lust and avarice. The shepherds who were blessed with the vision of the glory of the first Christmas teach us how we may gain the priceless graces and privileges of the Nativity of the Lord Christ. They were men "of good will". They had cast out of their hearts envy and hatred and self-seeking. They were not promoters of social unrest and enemies of the established order. They labored for social peace by performing well the tasks that had fallen to them in the world's work.

The reason then why the "peace of Christ" does not yet abide in society, is that the components of that society, individual men and women, are not "of good will". They do not want to make those concessions which we must all make to tone down individual short-comings and to eradicate selfishness and avarice and envy. The proud cry of Lucifer

"I will not serve" has rung down the ages. And wherever that cry prevails, there Peace must hide her face, and the spirit of brotherhood and glad service can find no home.

It is not then that the message of the first Christmas, the message of "great joy to all the world," has lost its meaning for the men of our time. No, the Christian message still brings healing and uplift to millions of bleeding, broken hearts. It still enters with genial warmth and sunshine into the palaces of the rich and into the hovels of the poor. It still expands the soul of employer and wage earner. Alas, that its uplifting appeal does not reach the hearts of all men!

But we have already pointed to the reason why the joy of the Savior, the joy which he alone could bring, is not found in many sections of the community. The fault lies in society itself. The vices which the Savior had come to cast out of the social body still flourish; the virtues He came to teach are condemned. He came to cast out sin and evil desires from the hearts of men. But too many there are who make friends with sin. He came to teach humility and charity and obedience. But men hearken to the demon of pride, are hard-hearted and are too conceited to obey.

The great saint and social reformer of the thirteenth century, St. Francis of Assisi, had to contend against these very evils. So he brought the men of his time, rich and poor, young and old, saint and sinner, to the "crib of Bethlehem," and there preached to dukes and lords, to wealthy ladies and aristocrats, to fishermen and peasants, of the love of the Christchild for men, told them of the virtues He teaches us all, and of the path to happiness which He pointed out. And the "poverello," the "poor, little man," as he was called, won the day. The simple sermon was successful beyond expectation. Peace and harmony took up their abode in homes and cities where before had raged hatred and rebellion.

In these days of social upheaval and revolution, of strikes and labor unrest, of class hatred and of race riots, we too need the spirit of the gentle Christ. We need once more to learn the meaning and the blessings of poverty. We must learn above all not to place our happiness in the possession of earthly goods which soon vanish. We must learn that there are nobler quests than the heaping up of great fortunes in mines and money, in acres and houses and farms. We must learn the duty of Christian helpfulness towards those in want. Pope Leo

XIII. has briefly expressed this obligation in his Encyclical on "The Condition of the Working Classes." He says: "Whoever has received from the Divine bounty a large share of temporal blessings, whether they be material and corporal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others."

The value of the lessons of poverty and mutual helpfulness taught by the Infant Savior are accounted by all thinking men as of the highest consequence in all real social progress. Professor William James says of "poverty": "When one sees the way in which wealth getting enters as an ideal into the very bone and marrow of our generation, one wonders whether a revival of the belief that poverty is a worthy religious vocation may not be—the spiritual reform which our time stands most in need of."

The Catholic people have then a splendid opportunity to spread abroad "the Charity of Christ," and to work for social peace and progress by learning once again the practice of the "social virtues" from the Infant Saviour. Christmas still has the same sweet, uplifting message after these 1900 years. And only when the spirit of the Christ-Child, the spirit of love, once more reigns in the hearts of men shall there come the great gladness to all the world.



Volkverein News

Our time is called the time of reconstruction; let it be also the time of reconstruction for our Catholic Societies! Indeed, could any time be more propitious than the time of the Nativity of the only true and efficient Constructor and Reconstructor of all times, to make an appeal to all local Catholic societies to reconstruct their inner life to a renewed and effective Catholic public life. Not that you, Catholic Societies, have been asleep, that you died out; you have fulfilled the duties which a war of over four years demanded of you; you have shown a generosity for which the Country owes you eternal gratitude. These sacrifices you have cheerfully made even at the expense of your inner organization.

Let us now turn our attention again to our own organization, so that in time of need, we may be just as strong and healthy to ac-

complish the duties imposed upon us by right and justice, by the welfare of Church and Country, by our temporal and eternal well-being, by Jesus Christ. Let us reconstruct our social Catholic life. Our Church is the life-giver of the life which is Jesus Christ. Catholicity is consequently an injector of life and life only, not death; life which reconstructs and vivifies societies as well as persons.

"Look how the world is going on!" Not minding the lessons of a horrible war. Forces are working day and night to destroy order, right, justice, liberty! Look how, in the name of equality, chains of slavery are put on mankind. See how, in the name of humanity, personal liberty is trampled to death; how, in the name of justice, sacred rights are usurped; how, in the sacred name of patriotism, class-political, bigoted, unchristian, hateful, even godless aims are pursued!

Let us awake again to Catholic public life for the benefit of mankind! Let the Catholic Societies be the bulwark against the storms of unrest and godlessness! Let us show that Catholicity is the Mother of justice and right, real liberty and order! Let our club halls be a studio of the rights and duties of the person, the family, the society, the State and the Church! Let us discuss the problems of public utility, ferrum ferro acutur, and help where help is needed, standing firm against the waves of iniquity.

There is no reconstruction possible without Jesus Christ. Who is the source of all Construction and Reconstruction; without following his teachings, his devices, his example, his commands. Now is the time we celebrate the commemoration of His coming into this world of ours. May there be in the joys which the Christmas tidings will bring you, a renewed life for our Catholic Societies, especially for those whose welfare we have at heart by special obligation. May the Child Jesus bless our desire that beginning with Christmas day every official, secretary and members of all our local Societies be conscious again that we live, live by Christ, with Christ and for Christ forever.

And you, dear "St. Peters Bote", small but strong in the fight for right and justice, bring these Christmas tidings into every home of ours that with peace on earth we may rejoice again. And if you cannot go direct to every home, go from home to home from society to society, leaving everywhere our message: "Born again in Christ!" DIE GENERALLEITUNG VIBANK, Sask., Dec. 17, 1919.

GENERAL NEWS.

PARIS, Dec. 12. — "Although the United States has not yet ratified the peace treaty, Austria is counting upon American influence to help bring us from our present miserable condition and save us from Bolshevism and anarchy," stated Premier Renner of Austria today.

LONDON, Dec. 14. — The capture of the city of Poltava by the Bolsheviks is reported in a wireless from Moscow, which adds: "The Reds are marching triumphantly southward in Ukraine, which soon will be entirely under Soviet control."

CAIRO, Dec. 14. — The local committee of the Egyptian Nationalist delegation issued a statement today saying that the "Egyptian nation" had decided to boycott the mission headed by Viscount Milner on the following grounds: That the Egyptian question is international and to enter into pourparlers with the British commission would be to classify the question as domestic; that the commission wishes to conduct pourparlers based on a protectorate, which the nation does not accept; that the plebiscite must be held under martial law.

FIUME, Dec. 14. — Gabriele D'Annunzio will hand over command of the city of Fiume to regular troops under Gen. Cavaglia, according to the agreement signed by Premier Nitti and D'Annunzio. France, Great Britain and Italy are said to have agreed to the annexation of Fiume.

PARIS, Dec. 15. — The German reply to the allies' note demanding signature of the peace treaty protocol was submitted at 10.29 today. It declares Germany's intention to execute the peace treaty and takes note of the allies' promise to repatriate German war prisoners. The reply, which is most conciliatory throughout, then develops Germany's desires regarding the Scapa Flow incident. While still holding out against full reparation demanded by the allies for Scapa Flow, the impression is given that a solution will be easily arrived at. Baron von Lersner announced that a group of German technicians will arrive tomorrow to take up conversations with the allied representatives regarding Scapa Flow.

VIENNA, Dec. 15. — The diet of Tyrol has addressed to the central government of the Austrian republic a request that the latter use its good offices in securing permission from the supreme council for the separation of Tyrol from Austria. Reports from the plebiscite in Carinthia (Kaernten) indicate there was a large majority in favor of that province

remaining an integral part of Austria, in towns already under Slav control.

LONDON, Dec. 15. — According to advices from Warsaw, M. Shilski, former mayor of Lodz, has succeeded in forming a Polish cabinet following the resignation of Ignace J. Paderewski. The new cabinet is a combination of National Democrats, Peasant Party representatives, and members of the coalition group.

LONDON, Dec. 15. — Another British war has just been concluded with the return of two columns operating to the northeast of Mosul and southeast of Amadia, Asiatic Turkey, after successful expeditions against the Kurds, in order, as officially stated, to punish them for the commission of outrages and murders. The troops, consisting of four battalions of Indian infantry, one mountain battery and three companies of Assyrians, met with enormous difficulties in a country almost impassable, but the health of the men remained good and their losses in engagements were slight.

WASHINGTON, Dec. 15. — The supreme court today decided that War-time prohibition is constitutional. Enforcement of the provisions will continue until peace is proclaimed. This decision means that the millions of gallons of intoxicating liquors now stored throughout the country and valued at about \$1,000,000,000 will be a near total loss unless peace is proclaimed before constitutional constitution becomes effective. Because of this decision, the government will lose \$40,000,000 in revenue from whisky alone unless the ban is lifted before Jan. 16.

LONDON, Dec. 16. — The Amir of Afghanistan has issued a manifesto of independence, which he declares Afghanistan will attain "by force of arms."

LONDON, Dec. 16. — The Bolsheviks captured Novo Nikolayevsk, on the Trans-Siberian railroad, on Dec. 14, according to a wireless soviet communique. The statement said over 5000 prisoners, many guns and several generals of the Kolchak army were taken by the soviet troops.

IRKUTSK, Dec. 16. — The Siberian army continues to retreat before the Bolsheviks, who have advanced from Omsk about 217 miles, but from time to time it is delivering short but successful blows against the enemy, according to an official communication issued by the general staff of the Siberian army. The natural conditions of the territory are unfit for the offering of a serious defence. Refugees arriving here from Omsk assert that after the capture of that town by the Bolsheviks, Chinese and Magyar troops immediately began pillaging and robbing the people and shooting down officers.

LONDON, Dec. 16. — Secretary for war Churchill announced in the House of Commons today that the Germans had handed over to the allies 5,000 guns, 25,000 machine guns, 2,000 trench mortars, and 1,700 airplanes. They had still failed to deliver 12 locomotives and 4,760 railway trucks. (Continued on page 8.)