

Catholic Lay Activities.

The Help Of The Laity Is Needed.

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

(Continued.)

What Can And Should The Catholic Layman Do?

Let us begin our answer to this question with a duty which is of special significance in this "age of democracy," the faithful discharge of which is nowhere more highly extolled than in our country. We mean the duty of exercising citizenship. Have our men ever realized the power that is theirs in the wise use of citizenship? To refrain from use of this right through apathy, sloth or unconcern is unworthy of the true citizen. The baneful results to Catholics in countries like France and Italy for their remissness in this duty should teach us a lesson. The "children of this world are wiser in their generation than the children of light."

Just now when there is a loud cry all over the country for wise and honest rulers, when the need of thoughtful, upright leaders in city and state and nation is so keenly felt, the Catholic citizen can do excellent service by using the franchise for promoting good government and by electing worthy and enlightened public officials. Father Norris in the pamphlet already mentioned, "The Help of the Laity" (Catholic Truth Society, London) does not hesitate to give to "the wise exercise of citizenship" a foremost place among the duties confronting the Catholic layman today. "And I would suggest as worthy of every man's consideration the duty of exercising his citizenship.—We want more civic virtue amongst us, a better realization of civic energy, and a greater appreciation of our duties as members of the civic body. We want to bring it home to ourselves, first that we have a duty to vote, and secondly, the duty of voting wisely and well."

The careful discharge of our duty in this regard is all the more urgent today when many of the leaders in American life are accustomed to gauge a man's worth and the value of his contribution to civic and municipal progress precisely by his faithful use of the franchise.

Such epithets as pot-house politician and heeler will not be applied to our men if they rightly esteem their privilege of free suffrage. Some of our best social reform measures, though perhaps only of local benefit, were brought about by judicious use of the ballot. Jacob Riis, whom Mr. Roosevelt called "the most useful citizen in America," secured results only after cleansing out some of the flagrant political evils of his community.

Again, it will be of little use to inveigh against such outcroppings of bigotry as have manifested themselves of late years in different sections of the country unless we are prepared to combat them with a most effective weapon—the ballot. Our men must also be ready to give cogent reasons for opposing certain pet schemes that are just now being forced upon the legislatures of different states.

Matthew Arnold has coined an expression which has become a prized literary expression. The cultured man is "sweetly reasonable." He realizes that he has a duty of self-respect, that he is bound to cultivate his moral and spiritual character, that he should always be guided by a moral sense and that he must acknowledge responsibility to God, his country, his family and to conscience. We want Catholic laymen of this type, men who can stand foursquare against all the forces of moral and political corruption.

The Catholic man will make due allowance for differences of taste, custom and national character. Inspired by "the charity of Christ" he ought to be distinguished for the spirit of true large-mindedness and of genuine sympathy which can recognize good even in an enemy and in a foreigner. Just now we are in a transition period. Hate and mutual distrust have not yet entirely vanished. How regrettable that even the Catholic press should still use opprobrious terms begotten in the heat of war! Verily, the Catholic layman has a larger share in the work of social reconstruction than he imagined. Let him begin the work at home. Let him offer the hand of fellowship to his neighbor. Let him co-operate in every good work, disregarding parish boundaries and national prejudices. Referring to the propaganda of hate which was assiduously promoted during the war, Archbishop Glennon said:

"We were trained for war by continuous—what you call, propaganda work. The propaganda consisted of a development of stories circulated with a great deal of ingenuity, appealing to our emotions, appealing to our love of down-trodden humanity, appealing to our love of liberty, our standard of right, and the justice-loving character of our people. That was done with a great deal of vigor and success. It was based to a great extent upon lies. It will take fifty years to untell all the lies that have been told in the last four or five years. The Holy Name members, being men of truth, can do well to disprove lies and begin a reign of truth."

But not only the "Holy Name members," but all our people, who are inspired by the ideals of Christian sympathy and justice, can do something to promote the spirit of Christian service and toleration.

Many movements are on foot in various cities to do away with some of the more glaring social evils and municipal wrongs by means of special committees selected from commercial organizations, clubs, chambers of commerce, etc. Catholics ought to be represented on such committees. There is reason to believe that the way to future civic and municipal progress will be controlled to a great extent by such committees.

With the growth of the community spirit and the larger interest of cities in the problem of juvenile welfare, etc., new fields of social service have been opened. There are such positions as playground assistants, attendance and truant officers, library workers, visiting nurses, helpers in civic, social and school surveys, "Americanization" workers, etc. There is no reason why they should all be taken by those not of our faith. An efficient and zealous official in any one of these branches of social service can do a great deal of really helpful work and be an apostle to those whom no church influence has as yet touched and who, for the present, seem beyond the reach of the pastor.

Anyone who has closely followed the work of the juvenile court in the larger cities, like Chicago, must have noticed how watchful non-Catholic workers are to "safeguard" the interest

of their church members, who happen to be in conflict with law. The negligence of Catholics in this respect has more than once been a matter of complaint. Our laymen must "get busy," more busy than they have been in the past, to save our children, especially those who have been brought to court. The confinement of these children in institutions, where they are deprived of the ministrations of their religion, may prove to them permanently disastrous.

Education has not escaped the all pervading influence of the war. Even while the struggle was still in progress our colleges had introduced the S. A. T. C. with a view of preparing men for more efficient service in the army. Now the cry is heard to put our schools more in touch with the demands of modern life and to train students more thoroughly in the vast world of trade and finance, and commerce and industry.

An educated Catholic laity is the need of the hour. For teachers and students these times are exceptionally rich in promise. The teaching profession needs apostles. It avails nothing to say that we cannot compete with others, that we cannot keep up the pace set by other institutions. We have hung back too long. Our schools are confronted with the duty of preparing men for leadership. We must make headway or our chances for doing fine work for God, for promoting the cause of Christ, of truth, of Christian culture and progress, will be taken away from us.

Sometimes our Catholic people, especially the directors of societies and those occupying a position of trust seek for the College man. For a particular vicious piece of anti-Catholic bigotry appears in the local press, or a wandering preacher or lecturer unfolds his ancient repertoire of lectures against the "Corruptions of Rome" or the "horrors of the Confessional." But no one, it seems, cares to answer the blatant orator of the coarse screed. And yet a timely refutation would do a world of good. It would calm troubled minds, bring the truth to those in darkness, and, perhaps, even teach the bigot or renegade a timely lesson. The Catholic townspeople look around in vain for a champion. It is to be hoped that the larger place given to apologetic questions in our course of Christian Doctrine as well as the publication of recent books, like Fr. M. P. Hill's "The Catholic's Ready Answer" will enable our college men and editors to answer these disturbers of social peace and to refute their onslaughts upon Catholic faith and practice. And cannot our Catholic people see that works like the one just mentioned, as well as representative Catholic papers, be placed in our libraries?

Sometimes our women are more energetic in such matters than the men. Have they a keener sense of justice or are they more alive to their opportunities for good? They have a new field of social activity open to them today. Our great spiritual leaders have been preaching this for many a day. Archbishop Faulhaber has spoken and written eloquently on the social apostolate of Catholic women in these times. He places before them models like Prisca and Tabitha, and Veronica and Lydia, who are mentioned in the New Testament. Prisca was a co-worker of St. Paul in his mission of making known the doctrine of Christ, and she is therefore a worthy patroness for those Catholic women who help in instructing children in the Christian Doctrine. Tabitha was "full of good works and almsdeeds." Veronica performed the kind service for the Master on His way to Golgotha. Lydia offered her house to the Apostle for the celebration of the Divine service. The "friendly visitor among the poor," the attendant upon the sick and the suffering, those who give time to the work of the altar-societies, find worthy models in these saintly women. And it is to such work that the "social apostolate" calls the Catholic woman of today. Margaret Fletcher and Virginia Crawford and Katherine Conway have given excellent advice to the Catholic woman and girl of our times and instructed them how to give service to the cause of Christ and of His Church by answering one of the manifold calls of the lay apostolate.

(To be concluded.)

The Saying Of The Oracle

Long ago, close by the Bay of Naples, lay the city of Pompeii, its beautiful homes embedded in bowers of roses, groves of orange and laurel, while picturesquely behind it in the distance rose the mountains.

On one day the people had gone to the Circus early, and although an intermission had been granted, most of them had preferred to remain in their places to be sure of seeing the Christian martyrs fight the wild beasts.

In a beautiful home in the heart of the town was a small group of people, grandfather, granddaughter and slave, that had not been attracted to this scene, and in the inner court where a fountain splashed, and flowers grew, protected from the sun by awnings, the three reposed in the refreshing shade.

"What of Vesuvius to-day, Syrus? Is the eruption over?" asked the old man of the slave in a high thin voice.

"No reliable news is to be had, master," responded the slave. "No one dares approach very near and from the town nothing can be seen but clouds of smoke and steam."

"Go pray to the gods, Syrus, for our safety," said the old man and to his grandchild Domitilla he added:

"Last night, child, when the earth shook, and Vesuvius sent

forth flames an occurrence of my youth came to mind."

"Oh, what was it, grandfather?" cried Domitilla.

"Domitilla, my parents, as you know, dwelt in the Alban Mountains and I was brought up there after a different fashion from the one of to-day. To-day it is the boast of Roman youths to know all pleasures and vices, and to despise the gods; in my day it was my pride to live spotlessly and honorably and to love and honor the gods, my parents and the truth. When I had grown to manhood I came to Naples but before starting on my journey I consulted an oracle regarding my future. The oracle was in a cave near the top of a high mountain and there, too, dwelt a soothsayer."

"O grandfather, don't talk so slowly, hurry! I want to hear about it," interrupted the girl.

"It was a dreadful place, wild and desolate; giant rocks lay on every side; in places the light of heaven was almost shut out by overhanging rocks, from others greenish yellow smoke issued. There were few plants and trees, and here and there crawled snakes which I dared not kill for fear of desecrating the place. Having come to the soothsayer's cave I trembled so that I dared not call her. Suddenly an ugly old woman stood before me, her gray hair blowing about her face, her eyes

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dull and sunken, and she asked who I was and wherefore I came.

I gave her a rich present that I had brought with me and said that I wished to consult the oracle before starting upon my journey. Commanding me to wait she disappeared and I waited a long, long time. The sun went down and it grew very cold for it was winter time.

Finally the old woman returned and led me into a tiny cave, the sight of which caused me to shudder. There were brilliant spots of light on the walls that shone but dimly on account of the hazy smoke which filled the place, and in the middle sat a maiden, her head bowed and supported by both hands, her face deathly pale. Now and then she trembled, wrung her hands, groaned and sighed as if in greatest agony of mind.

"Do not disturb her," commanded the old woman. "Wait until she asks questions."

I obeyed and after an hour or more the maid in a shrill unnatural voice asked whence I had come? I answered her, and she bent down to earth and prayed and listened.

The old woman encouragingly whispered:

"Now she will tell you all you wish to know."

The maid rose and turned her face to me, her eyes were closed, she seemed entranced. I hardly dared breathe for fear of losing some word, then suddenly she gave a fearful scream, fell over, quickly raised herself, opened her eyes and stood very still and rigid. Following her eyes, I saw through a fissure in the cave's roof a beam of light, bright as sunshine, a star, the largest and most brilliant I had ever seen.

The sight of this was overpowering to her, she quite forgot me, her face lighted up with a look of unspeakable joy and peace, then as if seized by some unseen power, she fell, wildly calling: "Help! help!"

I tried to help her but the old woman would not let me do so. Again she cried: "Help, save me from the god of the Nether Regions. Free me. I will no longer be his priestess!"

Sounds, fearful and prolonged, like the cries of thousands of wild beasts, resounded and reverberated through the mountains.

I held the maid as she lay swooning, not daring to move. The old woman shrieked, then all was still.

Finally the maid rousing said:

"I see you: a slave teaches you, a maid gives you greatest riches, a death brings you life. Flee and never return here. Fearful has been this night."

I fled, amazed, terrified, and told my parents all that I had seen. My father went the next day to investigate the place and found the old woman dead in the cave, but the soothsayer had disappeared.

"How dreadful, grandfather!" cried Domitilla.

"Last night those predictions came to mind, but I must put such thoughts aside. I am nearly a hundred years old and my days are drawing to an end and I know not—"

"Only see, grandfather, — the birds are seeking shelter under our portico! Hear how they chatter and the dogs are barking and howling!" cried Domitilla.

It grew darker and darker, fearful rumblings were heard, in the streets people were running and screaming, the sky grew very light, then darkened.

"This is a terrible storm," said the grandfather. "May the gods preserve us," and he turned to the Penates to pray.

The slave came from the corner where he had been listening very attentively to the conversation and said:

"Master, I have served you faithfully all my life long, grant me one favor."

"It is granted, but you ask at an unseasonable hour; to-morrow, Syrus," replied the old man.

"To-morrow may be too late," replied the slave. "My request concerns you. Allow me to explain the saying of the oracle, which was told you in your youth."

The old man looked up in astonishment and murmuring softly, "a slave teaches you," nodded assent, saying, "Hurry, a storm seems to be coming."

"You are fortunate, o Master, in that you were a witness of the greatest, the most mysterious night, the world has ever seen. On that night of which you spoke, the saviour of man was born, the Prince of Peace, for whom the world was waiting and who brings peace and happiness. The star you saw was no ordinary star."

"That is true," interrupted the old man, "I saw it when I fled from the cave down the mountain, and such a wonder in the heavens has not been seen since."

"It was the star foretold by the prophets of old, that heralded Christ's coming. All peoples saw it and were assured, and no wonder the sybil in the cave was excited, for by that she was freed from the spirits of the Nether World. The oracle of which you speak was not the only one silenced on that night. In many places wonderful things took place; to Augustus, Christ appeared that night, in Rome pure oil sprang from the ground and flowed three days, then stopped and—"

With a gesture of his hand the old man commanded Syrus to stop speaking and asked:

"What is the name of this one and only God of earth who was on that night born?"

The slave answered: "Jesus Christ."

"And are you a Christian?" asked the old man.

The slave knelt beside his master and said: "Yes, through God's grace, and Master, you have given to your slave the honor of bringing to you the message of truth."

"You—a Christian, Syrus," slowly repeated the master and throwing his head back he swooned.

Domitilla screamed, "Help, Syrus!" the earth shook, quantities of hot ashes fell, great stones came down striking the earth with a terrific noise, the waves lashed the shore, the lava hissed as it poured into the sea, and there were groans and cries on every side.

With difficulty a torch was lighted and through the court, and atrium, already covered with ashes a foot deep, the slave and maid were bearing the swooning man to the cellar, when at the entrance they found people forcing themselves into the house carrying a young girl on a litter.

Putting her down one man said: "Here she may die in peace, we can carry her no farther."

"Out with her, she is a Christian!" cried others. "Let the horses in the street trample her to death!"

The noise roused the master, and he said: "This is my house. The Christian is under my protection. Begone!" Syrus and the watch dog enforced the command.

Syrus had greeted the two men as they entered and now that the noise had subsided, asked whom they carried on the litter.

Diakon looking earnestly at the slave replied:

"One who much desires to see you." Gazing attentively at the prostrate figure in the dim light he recognized his daughter, and with a cry of surprise and anguish he said:

"Miriam, my child, why the blood on your clothes? What accident has befallen you?"

Miriam was past speaking, so Diakon explained:

"Your daughter is a martyr. Yesterday it was discovered that she was a Christian, and to-day at

the Circus she was brought into the arena to be torn to pieces by wild beasts. A bear fell upon her and was about to devour her just when Vesuvius burst forth. The beast hearing the awful sounds fled terrified and we saved the maid. She is mortally wounded but wished us to bring her to you. She could say no more."

Miriam opened her eyes, looked about and tried to speak, but could not.

With great effort she raised her hand to her bosom, and took out a tiny gold box containing consecrated bread. By her look she seemed to ask for the blessed sacrament, which she was past receiving. Her hand fell limply to her side; a sweet smile and the martyr's soul passed away.

Weeping the slave threw himself on the body of his beloved child, and in deepest awe the little group gazed at father and daughter.

Outside the air was thick with ashes which were fast burying the city and there was naught to do but await the inevitable.

At last Syrus roused himself, took the bread from the tiny box, and after baptizing the master and Domitilla, using water in the place of wine Diakon administered the sacrament to all, and as they prayed the old man murmured: "A slave teaches you, a maid gives you greatest riches, a death brings you life!"

Fifteen Years Ago

From No. 47 of St. Peters Bote

The Watson correspondent writes on Dec. 29 that the beautiful feast of Christmas was celebrated in the most solemn manner. Father Peter had come down from Münster and had three Holy Masses i. e. at 8, 8.30 and 10 o'clock. The latter was a High Mass, the first in our mission. Mr. Ludwig Koenig played the organ and the musically inclined members of the parish did the singing. After services there was a distribution of Christmas gifts. For want of the traditional Christmas tree, a poplar tree was trimmed in proper style.

Münster writes on Jan. 1, 1905 that on that day they had High Mass with organ playing for the first time. The twelve year old George Muench was the organist and showed good musical talent. He will preside at the organ in future when High Mass is to be celebrated. Father Prior Alfred and Father Dominic have gone to the States. Father Chrysostom will attend to Lake Lenore during Father Dominic's absence.

The C. N. R. has made a contract with Huf & Carter of Edmonton, whereby these gentlemen are to deliver 100,000 ties in Battleford before July 1st. The timbers come from the forests at Vermillion River, 45 miles east of Edmonton. About 100 men and 25 teams are to be employed on this work. The ties will be floated down to Battleford on the Saskatchewan River.—On Dec. 15 the Donkhorbor Reserves near Kamsack were thrown open for general settlement.

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1919 Church Calendar 1920

Table with 3 columns: December, January, February. Lists religious events and feast days for each month.

Table with 2 columns: FEASTS OF OBLIGATION, FASTS OF OBLIGATION. Lists specific feast days and their corresponding dates.

Der Benediktinerorden in America hat zufolge des sieben erschienenen neuen Kalendariums der amerikanischen Klostergemeinschaften Kongregation für das Jahr 1920, statt des üblichen Gewinnes von Mitgliedern, einen Verlust zu verzeichnen. Während sich die Zahl der Mitglieder im Anfang des Jahres 1919 auf 934 belief, führt das diesjährige Verzeichnis bloß 923 an.

Die ersten Kulturträger in Deutschland waren die Söhne des hl. Benediktus, welche der hl. Bonifatius, der selber dem Benediktinerorden angehörte, in die Klöster in Nord- und Süddeutschland berief. Sie wurden von größtem Einfluß für die Befestigung und Bildung in einem großen Umkreise von Fulda-Mainz und im ganzen weiten Bayernlande.

treten wird, erhielt 27 Mandate. In Italien bekamen die Sozialisten 161 Sitze im neuen Parlament, etwa ein Drittel des Ganzen, die Katholiken, welche sich zum ersten Male als Partei an den Wahlen beteiligten, hundert Mandate. Nationalisten, Chauvinisten, Annerionisten hatten sich die größte Mühe gegeben und das meiste Geld verausgabt; sie sind vollständig verlegen. Die Franzosen haben der Regierungspartei eine große Majorität gegeben, und die Sozialisten, welche ganz sicher auf den Sieg gehofft hatten, sind glatt durchgefallen.

Kirchliches.

Prince Albert, Sask.—Der hochw. P. Nicolet von Biscourt hat eine Reise nach der Schweiz unternommen, um dortselbst seine bejahrte, kranke Mutter noch einmal zu besuchen.

Regina, Sask.—Der hochw. Herr Erzbischof Mathieu hat kurz vor Weihnachten den hochw. Herrn Ladislaus Wojcikowski zum Priester geweiht.

Winnipeg, N. Dak.—Der hochw. Herr Bischof Vincent Behele, O.S.B., wendet sich in einem öffentlichen Schreiben gegen die Aufnahme sozialistischer und unsittlicher Bücher in die Bibliothek des Staats Nord Dakota und schließt seinen kräftigen Einspruch mit den Worten: „Jedes christliche Zeichen muß, so will es die liberale Einstellung des Landes, aus der öffentlichen Schule verbannt sein; ein religiöses Abzeichen am Gewande macht Ordensschwernern, so haben hohe Gerichtshöfe oft genug entschieden, unfähig in einer Public School zu lehren.“

St. Meinrad, Ind.—Am Feste der Unbefleckten Empfängnis legten bei einem vom hochw. Herrn Abt in der Abteikirche zelebrierten Pontifikalamte die ehrw. Frater Stephan Thuis von Vincennes und Mathias Prestke von Evansville ihre feierlichen Gelübde ab. Der Novizenmeister, hochw. P. Heinrich Brenner, hielt die Predigt.

Duquesne, Pa.—Vom hochw. Erzbischof Keane wurde am 21. Dez der Diakon, hochw. Lukas B. Striegel, in der St. Josephskirche zu Waterloo, Pa., zum Priester geweiht und feierte Weihnachten daselbst seine Primiz.

Mexico.—Aus Chihuahua kommt die Nachricht, daß daselbst am Feste U. L. Frau von Guadalupe, 12. Dez., der hochw. Bischof Nicolaus Perez Gavilan gestorben ist. Derselbe war 1856 zu Durango von französischen Eltern geboren, war nach seiner Priesterweihe daselbst jahrelang Rektor des Priesterseminars und wurde 1902 zum Bischof von Chihuahua konsekriert. Nach dem Sturze Huertas' fiel der Bischof in die Hände der Anhänger Villas und wurde mehrere Jahre als Gefangener gehalten.

nien, wurde 1841 in Fuente la Pena, in der spanischen Diözese Zamora geboren, 1889 zum Bischof von Tarazona ernannt und 1901 Erzbischof von Saragossa. —Leodore Baltré di Bonzo, Titular-Erzbischof von Trapezunt und Apostol. Bischof von Como, wiederum nach 10 Jahren Erzbischof von Vercelli und 1916 zum Titular-Erzbischof von Trapezunt und Apostolischen Nuntius in Wien, ist 1853 zu Capour in Turin geboren, wurde 1885 Bischof von Cuneo, 10 Jahre später Bischof von Como, wiederum nach 10 Jahren Erzbischof von Vercelli und 1916 zum Titular-Erzbischof von Trapezunt und Apostolischen Nuntius in Wien ernannt.

München, Bayern.—Zwischen der bayerischen Regierung und der päpstlichen Nuntiatur wurde vereinbart, daß das bisherige Präventionsrecht des Landesherren bei der Besetzung der sogenannten „königlichen Pfarreien“ vorläufig auf die Regierung des Freistaates Bayern übergeht, ohne daß damit der künftigen Regelung der Beziehungen zwischen Staat und Kirche vorgegriffen werden soll.

St. Peters Kolonie — Da es uns vergönnt ist mit der ersten Nummer des St. Peters Bote im neuen Jahre wieder die deutsche Sprache zu gebrauchen, zählen wir zuversichtlich darauf, daß alle unsere Freunde und Abonnementen uns in unserem Bestreben, den bisherigen Grundsätzen treu zu bleiben und stets einzutreten für Wahrheit und Recht, für die Kirche und für unser Land, tatkräftig unterstützen, indem sie nicht allein selbst uns treu bleiben, sondern auch den St. Peters Bote in ihren Freundeskreisen zu verbreiten, und so dessen Wirkungskreis im Dienste der guten Sache, der wir dienen, auszuweiten suchen.

St. Peters Kolonie

Winnipeg, N. Dak.—Hurra, der St. Peters Bote spricht wieder deutsch! —Da es uns vergönnt ist mit der ersten Nummer des St. Peters Bote im neuen Jahre wieder die deutsche Sprache zu gebrauchen, zählen wir zuversichtlich darauf, daß alle unsere Freunde und Abonnementen uns in unserem Bestreben, den bisherigen Grundsätzen treu zu bleiben und stets einzutreten für Wahrheit und Recht, für die Kirche und für unser Land, tatkräftig unterstützen, indem sie nicht allein selbst uns treu bleiben, sondern auch den St. Peters Bote in ihren Freundeskreisen zu verbreiten, und so dessen Wirkungskreis im Dienste der guten Sache, der wir dienen, auszuweiten suchen.

Watson.—Der hochw. P. Dominik begab sich am 5. Jan. nach Humboldt, wofür er am Feste der Erkehrung des Herrn in der St. Augustinus-Kirche Gottesdienst hielt.

—Die folgenden Beiträge liefen unlängst ein für das katholische Waisenhaus in Prince Albert: Von einem Lesef in Engelfeld \$10.00, Willmont 5.00, Carmel 10.00, Münster 5.00, Willmont 5.00, Münster 4.00, Watson 5.00, Humboldt 2.00, Bilger 5.00, Engelfeld 5.00, Bilger 1.00.

—Die folgenden Beiträge liefen unlängst ein für das katholische Waisenhaus in Prince Albert: Von einem Lesef in Engelfeld \$10.00, Willmont 5.00, Carmel 10.00, Münster 5.00, Willmont 5.00, Münster 4.00, Watson 5.00, Humboldt 2.00, Bilger 5.00, Engelfeld 5.00, Bilger 1.00.

—Die Creamery in Watson hat im vergangenen Jahre 1919 84,738 Pfd. Butter verfertigt. Dead Moose Lake.—Nach mehrmonatlichem Leiden ist am letzten Tag des alten Jahres in seinem Wohnhause Herr Frank Maffinger, Sr., an den Folgen der Auszehrung gestorben. Die Beerdigung fand am 3. Jan. unter großer Beteiligung auf dem Gottesacker der Maria Himmelfahrt-Gemeinde statt. Der Verstorbene war einer der ersten Ansiedler bei Dead Moose Lake, fing an mit nichts, arbeitete sich jedoch unter vielen Anstrengungen und durch Fleiß zu mächtigem Wohlstande empor. Die vielen Prägnungen, die er durchzulämpfen hatte, trüben, wie es scheint, allmählich seine Manneskraft und führten ihm dem Ende näher. Zwei seiner Töchter und seine erste Gattin gingen ihm vor etlichen Jahren in die ewige Ruhe. Seine zweite Gattin und zwei Söhne betrauern seinen Heimgang. Er zählte 63 Jahre.

W. J. Heringer 10.00
Hochw. P. J. 5.00
Ungenannt 15.00
Total 5156.95

Vom Ausland

Berlin.—Die Massenaustritte aus den protestantischen Kirchen in Berlin erfüllen die Kirchenbehörden mit großer Beforgnis.

Harvey Stirling wurde mit der militärischen Verdienst-Medaille ausgezeichnet. Die Auszeichnung, die er sich auf den Schlachtfeldern Frankreichs verdient, wurde ihm durch die Post zugesandt.

Die Familie W. A. Westwood hat kürzlich eine Reise nach Alabama angetreten.

Wm. G. Tonn hat eine Reise nach dem Westen gemacht, wobei er ein reines Herford Vieh einzukaufen gedenkt.

Am 4. Jan. starb im St. Elisabeth Hospital zu Humboldt Joseph Verlage, Sohn des Clemens Verlage, im 21. Lebensjahre, an der sog. Schlafkrankheit.

Der Rhein führt Hochwasser, und die Flüsse, die in ihn münden, haben einen höheren Stand als seit 30 Jahren.

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Aus England

Die Schreckensherrschafft der Bolschewisten scheint in der letzten Zeit von außerordentlichem Erfolge begleitet zu sein. Nachdem sie das Heer des General Judenitch zertrümmert hatten, kam am 31. Dez. ein Preliminar-Abkommen zwischen der russischen Soviet-Regierung und Estland zustande, das voraussichtlich zum Frieden führen wird.

Zwei Priester als Blutzügel des Christentums

Zwei Priester als Blutzügel des Christentums. Am christlichen Ungarn werden die Namen des Pfarrers Josef Rosa und seines Kaplans Hornyig in Respekt als Blutzügel Christi im Andenken allezeit fortleben.

Die beiden würdigen Priester fielen im Mai 1919 durch Mordhand in der Pfarrgemeinde in Szolnok, wo sie getreu ihres Amtes gewaltet hatten.

Nach dem gegenrevolutionären Putz vom 2. Mai erklärten die bolschewistischen „Leninbuben“ unter dem Kommando von Segedus, daß blutige Rache genommen werde.

Die Pfarrgenossen baten, unter dem Eindruck bolschewistischer Drohungen, wiederholt inständig, sie möchten, weil seitens des bolschewistischen Priesterhasses für sie alles zu befürchten sei, für einige Zeit verreisen.

Nach am 3. Mai wiederholten Pfarrgenossen tränenden Auges die Bitte, ihre Seelsorger möchten fliehen, weil die „Leninbuben“ für den 4. Mai mit dem Morde drohten.

Als sie nun am 4. Mai nach der hl. Messe sich ins Pfarrhaus begaben, folgten ihnen zwei Bolschewisten, überfielen sie in ihrem Zimmer und erklärten ihnen mit vorgehaltenem Revolver, daß beide sterben müßten.

Als die Pfarrgenossen die beiden Geistlichen unter Glockengeläute würdig bestatten und ihre Särge mit Blumen schmücken wollten, ward ihnen dies von den Bolschewisten verweigert.

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Heimat Reskemet verbracht, wo sie in Anwesenheit von etwa 50.000 Menschen mit großer Feierlichkeit auf dem Friedhof beigesetzt wurden.

Hereford Bull For Sale

One Pure Bred Hereford Bull, named IMPROVER, aged 2 1/2 yrs., weight above 1600 lbs. Full Pedigree registered. Price \$300 cash, worth \$500. Must be sold at once. Full guarantee.

Ed. O. Berven, Owner. N.W. 16.39-19W2, Anaheim P.O. Phone Engelfeld, 1-2 on Line 17.

To The Public

TAKE NOTICE that we, the undersigned Woell-Mainzer Company, Limited, of Muenster, Sask., intend to apply to the Registrar of Joint Stock Companies for Saskatchewan, Canada, to change our name to WOELL-MERCANTILE COMPANY, LIMITED.

NOTICE

Public Notice is hereby given that application for extension of new phones to the Fulda Rural Telephone Co. system will be received by the Secretary Treasurer until February 1st, 1920, and no application can be considered for next year if received after that date; so please govern yourself accordingly.

By Order F. L. HAUSER, Sec.-Treas.

FRANK H. BENCE Lawyer, Notary Public - HUMBOLDT, SASK. - Money To Loan Collections Promptly Attended To

STRAYED

from Wm. Sick's farm, S. 25-20-37 Team of Clydes

One is light bay, stripe on face, weight about 1300, the other dark bay, small spot on face, with right eyelid torn off, weight about 1350. \$10.00 Reward for information and recovery. WILLIAM SICK, ENGELFELD, Sask. Phone 12-6

A Sure Cure for the Sick

are the wonderworking EXANTHEMATIC REMEDIES (also called BAUNSCHEIDTISM) Explanatory circulars free by mail. Can be obtained pure only from JOHN LINDEN, Specialist and sole Compounder of the only genuine and pure Exanthematic Remedy.

Office and Residence: 3808 Prospect Ave., S.E., CLEVELAND, OHIO, Letter Drawer 286. BEWARE OF COUNTERFEITS AND DECEPTIONS!

Watch This Space.

Remember that YOU are paying for it and therefore are entitled to get HONEST INFORMATION.

We will not use this space for "catchy" advertising but will use it in the new year as in the past, for facts only.

Watch For Our Annual Report

We expect to be able to prove that we were not indulging in idle boasting when we assured you that we were making a great success. But, Mr. Shareholder, will that report show that you have paid your portion of share as decided by the majority or are you amongst the few who expect to reap all the benefits and let others put up all the money and all the work?

The St. Gregor Grain Growers' Ass'n. Ltd.

E. A. Munkler, Mgr. ST. GREGOR, Sask.

Ich wünsche allen meinen werten Kunden und Freunden ein recht Glückliches und Gedeihliches Neues Jahr! W. F. Hargarten Pharmac. Chemist in Bruno, Sask.

Unterstützt und verbreitet den „St. Peters Bote“!

ST. GREGOR MERCANTILE CO. THE BIG STORE = ST. GREGOR, SASK. We have a limited quantity of British Columbia Apples which we bought at an attractive price and according to our policy we pass the good thing to you at 2.80 per box. These are all in first class condition and well packed, a "McIntosh Red", one of the finest varieties grown. We were also fortunate in buying a good quantity of Horse Halters at considerably below the present market and it will be to your advantage to fill your wants at those prices 2.25 2.50 2.75. Everyone of them guaranteed in every respect. There are some yet, who did not get our "CALENDAR" and it's waiting for you. A. J. RIES & SON.

Sammelliste für das neue Kolleg.

Table with 2 columns: Name and Amount. Includes names like Joseph A. Schloffer, John A. Renneberg, Peter Boyler, etc.

The Child at the Tabernacle

Dear Jesus, when I greet You here
Within the Tabernacle near,
I think of You in Bethlehem's stall
And how You came to die for all.
The lamp that sends its light so far,
I seem the shepherds' guiding star.
The candles that so mildly shine
Are bright eyes of the quiet kine;
The silken veils and vessels wrought
Are rich gifts by the Wise Men brought.
I close my eyes, and now I hear
The Angels' music sounding clear;
Mary and Joseph come there then
And sing the words: "Good will
to men,
"Glory to God for Christ's sweet
birth,
And peace to all good souls on earth."
Soon do I hear a rustling sound
And feel ten thousand angels round;
They all have come with glad accord,
To bow with me before the Lord;
So quietly I kneel and pray
While joyful harps the angels play;
And Heaven's gold gates swing
wide above
And all the world is sweet with love!

Modern Paganism.
BY MARY RITA.

One knows well the efforts of the Church for her own schools, and the activity of the State to have education under its own control without religious teaching. It is instructive to see how these forces work out, and what kind of fruit the unbiased mind can discover.

Professor Scott, of the University of Michigan, had a desire to find out what impressions children received from well-known pictures, from which the artists intended to teach certain lessons. The Professor was not wanting to give any religious instruction in any sense, yet one of the pictures he chose had certain definite Christian principles in its representation, and he wished to find out how they appealed to children.

One picture he chose was Leonardo da Vinci's "Last Supper." A large photograph of this he took to a public school in a city in the United States, and showed it to a class of the younger children, asking various questions of them, as, for instance, "What are these men doing?", and "Who is the central figure?"

The class had no idea of connecting the picture with any thought of religion, nor did they know what it meant. One child said "it was a party", to which others agreed. As to the "central figure", a painful explanation was given,—at least painful from the Catholic viewpoint—for the representation was described as that of George Washington. They knew more about him than they did about Our Lord, whose picture they did not recognize. This is a lesson from a public school class in the United States, though it does not mean, necessarily, that such conditions are found everywhere.

A priest who heard about this wished to make a test on the other side of the question, and took a reproduction of the same picture to a class of 28 pupils from 6 to 10 years of age, all Catholics except one. They were asked questions about the representation, but not in the hearing of those who had already answered. Every child knew it was the picture of Our Lord and His disciples. Twenty-six of the children knew it was the Last Supper, and not one failed to realize the religious element. Many of them answered fully certain points connected with the picture.

If the central figure shown to the young public school children had been that of some "movie" star, there is no doubt it would have been known, yet the school where religion was taught had of necessity prepared the way for a knowledge of a picture of the Divine Master.

In one case paganism was found, and in the other an intelligent knowledge of a Christian doctrine.

Our Parochial Schools

"Why ain't the Public Schools as good for me as the Sisters' School?" asked a ten-year-old boy of his mother—"and why don't you send me there?"

The mother's answer was some what as follows:

The Public Schools are not as good for you as the Sisters' because they don't teach you anything about God. It is just as if there were no God. Just as if God had not made you, and as if you were not going some day where He is. They are good schools for all book learning; they are excellent for reading, writing, arithmetic, history, geography, etc.; but God did not make you only to be learned but chiefly to be good. The catechism tells us, in answer to the question "Why did God make you?" that it was to know Him, to love Him and serve Him in this world, and be happy with Him in the next.

A little boy's first lesson then, is to know God; and this can be done only by learning all about His greatness and His goodness. Secondly, you must love Him; but this love comes only when you have learned to know Him, for you cannot help loving God, when you know that He is the Creator of all things, the preserver of your life, the kind friend who gave you father, mother, home, health, and all your happiness. And thirdly, you must learn to serve Him; and to do this perfectly requires long and careful teaching.

To serve Him in the right way requires training of the mind with all its thoughts—of heart with its feelings, and of the soul with all its impulses. That is, you must learn to serve God in thought, in word and action and this science of serving God is of greater importance than all the history, arithmetic, and geography in the world; and if you learn this well, you are sure of being happy with God in the next world which is more than science can do for you, even if you study with all your might till you die.

Now the public schools do not teach any little boy to know, love and serve God; so, it is just as if there was no God to watch over him here on earth and make him happy forever in heaven.

It is true this will not be their fault, and perhaps God in His great mercy, will send them opportunities of learning all about His existence and their duties; but these opportunities are as though He sent angels to teach little children, whereas His usual way is to give them parents, who must do the teaching themselves, or see that it is done properly.

Therefore parents have all the responsibility of their children's souls on their hands, and that is why they are anxious to put them where they will be sure to learn,—along with geography, that God made the whole earth about which they are studying,—along with history, that he directs the affairs of nations and of men,—and along with arithmetic, that "a thousand years are with Him as one," and that a cup of water given in His name, is worth more than a thousand and calculations upon square roots, denominate numbers and compound fractions.

The Public Schools may even be better in some ways than Sisters' Schools; they may stimulate more ambition, develop more mental activity, they do not teach a child that truth is better than falsehood that the soul is more precious than the body and that Heaven is brighter than earth, then they are not good for little boys whose parents wish to see them the joy and the light of their eyes.

Washington said: "Be careful not to encourage the supposition that morality can be maintained without religion," and all Pagan theology was summed up in the words "Fear the Gods!" All of which means that man must be taught from his boyhood that there is a God, and that His laws bind their thoughts, their words and their action, and consecrate them to his love and service.

This then is why the Sisters' schools are better for you than those where no religion or reverence for God is taught, where children are made smart without being made good, where history lacks what even a fairy story possesses, viz., a guiding principle; where arithmetic gives more value to think of time than to eternity; where geography fails to show "that the earth is God's and the glory thereof," and where astronomy points out world beyond world, and system beyond system, but fails to mark that other world, whose lightness, "the eye of man hath not seen nor hath it entered into his mind to conceive?"

Why parents do not send their children to these schools is because, even at home, a tired father and a weary mother are oftentimes unable to teach even by word or example, these all important lessons which are necessary for a child's true education. The sisters and brothers teach not only from books but from their lives, that since God has given man a soul and a mind it is necessary to enlighten both equally; but if either must suffer it must not be the former, for it is terrible to think that it will avail a man nothing "if he gain the whole world and lose his own soul."

Children in Public Schools may, indeed learn how to gain the whole world, and by God's mercy, many of them may also save their souls; but the risk which undoubtedly exists, makes it safer for our dear little boy to remain in that place where he receives all the help he can towards acquiring that science which properly learned, fits him for all that this world has to offer, without jeopardizing all that heaven has to bestow.

National Shrine to be Built

The trustees of the Catholic University at Washington, D.C., recently authorized the erection of the \$5,000,000 national shrine to be dedicated to the honor of Mary Immaculate, patroness of the Catholic Church in America.

The church will be of monumental character. It will be 420 feet long and 194 ft. wide at the broadest point and will have a seating capacity of 3,500. The length, overall, including terraces and steps, will be more than 500 feet.

The architecture is to be romantic, the two striking features of the building being a dome 244 ft. high and a campanile, resembling, in general characteristics, that of St. Mark's at Venice. The church itself will have a double transept. In addition to the main altar and sanctuary there will be twenty-nine chapels. The campanile and dome will be visible from all parts of the capital.

Plans for the building have been prepared by McGinnis and Walsh, of Boston, and F. V. Murphy, professor of architecture at the Catholic University. Ground will be broken for the building as early as possible next spring. Work will be started first on the crypts, and the apse will be brought to completion as soon as possible. Two donations of \$50,000 each were received recently, and contributions are now coming in rapidly. Replies have been received from more than ten per cent. of the priests of the country, to whom the suggestion was made of contributing the funds for the erection of the high altar.

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

—No excuse of friendship, relationship or company can make a thing not to be a sin which would be a sin under other circumstances. It is certain that no pretense of custom, of altered times, of modern ideas, can make a thing lawful which is wrong in itself.

—Very often one is called on to act in an emergency, and then one acts along lines of one's previous thoughts. No act is spontaneous; the seeds of it have been for a long time taking root in the brain. So beware of what you think; keep your mind swept and garnished.

—Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing; they seem so when we look back on them; and they take up more room in our memory than all the years that come after them. Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will largely depend. See that they are spent in learning right habits and cultivating good tastes.

—Am I master of something? That is a question which no boy or girl can afford to ignore. If not and you aim to succeed in life, set about the mastering of some study, some vocation, some profession, for such a course can terminate in but one thing—success.

—Don't let your children make a slave of you. They soon lose their respect for any one who bows down before them. You want your grown-up sons and daughters to reverence you in later years, to come to you as a final court of appeal. Above all you want their love and trust and friendship.

—To not use an arm is to lose its power. To not use conscience is to lose power of conscience. We may gain or lose every day by using or not using the best things we know or can find to guide our lives.

—Man is social; the social prompts to the convivial; the convivial adds to its festivities the cup of exhilaration. The exhilaration may be a very little flame at first, but lighted often, it speedily blazes into an all-consuming fire, which, yielded to in youth, dominates manhood, trampling all goodness and beauty into the mire.

—Read the oldest books—those that have stood the test of time. Read them slowly, carefully, thoroughly. Read no book with which the author has not taken pains enough to write it in clean, sound lucid style. Life is short. If he thought so little of his work that he left it in the rough, it is not likely to be worth your pains in reading it.

—To feel or respect a great personality one must be something oneself.

Today's Fashions.

Father Bernard Vaughan, the famous Jesuit orator, says:

"Today's fashions are bizarre, distorted and ridiculous. They are designed not to drape the human form and keep it warm, beautiful and comfortable, but to awaken in man unholy desires. How such conduct can be defended it is impossible for me as a Christian man to conjecture. Personally I feel quite sure that studied immodesty on the part of girls defeats its own ends. A decent man, who intends to marry a girl, make her queen of his heart and mistress of his home, is not going to choose for his partner a girl who has so little self-respect that she does not even know how to clothe herself in decency. He may toy with her, but his wife she never will be."

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Catholic Activity in Germany

It seems to be thought, outside of Germany, that Catholic affairs are not in a very good way in this country, and that the German Catholics no longer have that zeal that so distinguished them in the past.

This is far from being the case. The activity of the Catholics is even greater and more strenuous than ever before, as witness the number of important and largely attended Catholic conferences and conventions that have taken place all over the country, not only in the big cities, but in lesser known localities all over the place.

The questions discussed at these meetings all turn on public life in its various ramifications. There are papers read on such topics as Democracy, Socialism, the Schools, Capitalism, Christian Charity, etc., all approached from the point of view of Christian and Catholic civilization.

Even those opposed to the Catholic religion have been forced to admit their admiration for the energetic way in which questions of the day have been handled by the Catholics of Germany, who by their serious determination have shown that they mean to find in the treasury of their idealism the remedy for the ills from which the world is suffering.

In a letter to the Bishops of Bavaria Pope Benedict expresses special appreciation of their efforts in the field of education and of missions for the people in general. "We especially recognize," writes His Holiness, "the associations of parents which have been founded to safeguard as far as possible religious instruction of children as the basis of moral life."

Premier Lloyd George On The New Home Rule Bill

LONDON. — Premier Lloyd George in the House of Commons Dec. 22 presented the details of the British Government's Irish "home rule" bill. The British Premier asserted that in the existing circumstances no possible scheme for Irish "home rule" is universally acceptable. Therefore, the British Parliament must assume the responsibility and propose what it thinks fair and just.

Ireland, said the premier, is the only country in Europe except Russia where the classes who elsewhere are on the side of law and order are out of sympathy with the machinery of the government. While Ireland was never so prosperous as today, the fact remains that Ireland never was so alienated from British rule as she is today. Any attempt at secession would be fought with the same determination, force and resolution as has been shown by the northern states in America.

The premier said the British Government proposes to establish self-government over the whole of Ireland and to create two parliaments, one in the north and one in the south. Every opportunity will be given Ireland to establish unity and a council will be established at the outset, selected by the two legislatures, to form a connecting link between the two parts of the country.

The two legislatures to be created in Ireland, would be clothed with full constituent powers to create a single Irish legislature to discharge all powers not specially reserved to the British Parliament. It is proposed to place \$5,000,000 at the disposal of each of the two parliaments to cover initial expenditure. Each of the two parliaments would have taxation powers equivalent to those of the state legislatures of the United States. The income tax and excess profits super taxes would be levied imperially. The Irish parliament would control all local matters and all machinery for the maintenance of law and order except the higher judiciary and the army and navy. The customs and excise services would be retained by the imperial parliament, but when Ireland was united it would be open to the imperial parliament to consider whether united Ireland would have control of the customs.

The premier said the bill would contain clauses protecting the rights of minorities. The postal service would not be transferred until there was a single parliament in Ireland. The government proposes to give the Irish Government the advantage of all duties and taxes raised in excess of a "fair" contribution to the imperial services and a free gift in addition to finance the development of the Irish Parliament.

The premier added naively that the Irish people would not need the consent of the British Parliament to unite.

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OFFICIAL WEATHER REPORT FOR MUESTER, SASK.

Table with columns: DATE, 1919 (Maximum, Minimum), 1918 (Maximum, Minimum), 1917 (Maximum, Minimum). Rows 1-31 for Dec 1919.

Remarks for the Month of December 1919.

Highest temperature: 38 (on Dec. 19); lowest temperature: -36.5 (on Dec. 10). Average temperature: Highest 8.93, lowest -7.19 Snow 8.50 in.

The highest average temperature during the Month of Dec. 1918 was, 20.70, the lowest 0.64.

ANNOUNCEMENT

The Ford Motor Co. has announced that the old reliable Ford will change its appearance in January.

The new Model will be equipped with a One Man Top, Slanting Ventilated Wind Shield, Tire Carrier, and Demountable Rims. The seats will be widened two inches and lowered four inches. The upholstery will consist of the best straight grain imitation leather, and last but not least the old price will prevail:

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For the Winter Evenings

you need something to read for yourself and your family. Keep the young folks out of questionable company, by accustoming them to stay at home in the family circle. To do so, you must provide them with innocent enjoyments at home, and one of the best and most useful of such enjoyments is the reading of

Good Stories.

If you have a parish library, do not fail to take out books regularly during the winter months. If there is no parish library in your vicinity, do not dread the expense of buying some good Catholic books. It is a good investment, better in fact than almost any other investment you can make for the comfort and pleasure of your family.

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Der „alte Hebräerstil der Bibel.“

Der verstorbene österreichische Dichter Peter Rosegger erzählt in der neuen Folge seines „Heimgärtner's Tagebuch“ folgendes hübsche Geschichtchen: Der Bezirkschreiber von Abelsberg behauptete gern, die Bibel sei ihm deshalb zuwider, weil sie im alt-hebräischen Stil geschrieben wäre. Diefem Manne verehrte eines Tages die „Graz'er Tagespost“ eine Probe, wie es wäre, wenn man die Bibel im modernen Kanjaleistile geschrieben hätte. Sie würde ungefähr so beginnen: „1. Am Anfang wurde seitens Gottes der Himmel beziehungsweise die Erde geschaffen; die letztere war ihrerseits eine Wüste und Leere, und war es finster auf derselben. 2. Es wird berichtet, daß Gott das Licht von der Finsternis dergestalt zwecks Scheidung zeitlich in geordneter Weise anordnete, daß er demzufolge in der Lage war, das Licht und die Finsternis Tag, beziehungsweise Nacht zu benennen, worauf derselbe sich dann der weiteren Aufgabe unterzog, in betreff der Meere, beziehungsweise der entsprechenden Flüssigkeiten, der Atmosphäre, eine zweckdienliche Abgrenzung dermaßen zu bewirken, daß er hinsichtlich dieser vermittelst einer sogenannten Kette, welcher er den Namen Himmel zu verleihen entschied, seither die Gewässer auf der Erde von den Gewässern, respektive wasserhaltigen Gasen, am beziehungsweise im Himmel, vollständig zur Trennung brachte, worauf dann am Abend einerseits und am Morgen andererseits der zweite Tag ebenmäßig zum Abschluß gelangte.“

Der Bezirkschreiber soll beim Durchlesen dieser Bibelverse Schüttelfrost bekommen haben. Seither läßt er den „alten Hebräerstil“ gelten.

Streng nach Befehl.

König Ferdinand von Neapel hatte die strikte Anordnung gegeben, daß niemand - wer es auch sei - mit einer brennenden Zigarre den Schloßpark von Capodimonte betreten dürfe. Eines Tages stand vor dem Hauptportal ein junger Rekrut als Wachtposten, als er eine Postkarosse des Weges kommen sah, in der die Königin-Mutter, Isabella, mit ihrem Gemahl zweiter Ehe, dem Grafen del Vago, saß. Der Graf rauchte eine Zigarre. Der Posten präsentierte das Gewehr, sagte aber dem Kutscher, daß er ihm nicht den Eingang freigeben würde, falls nicht „jener Herr“ die Zigarre fortwürfe. Trotz allen Vorhaltens blieb der Soldat, eingedenk des erhaltenen Befehls, hartnäckig auf seinem Standpunkt. In höchster Wut fuhr die Königin nach der Residenz Neapel zurück und verlangte von ihrem Sohn, dem König, volle Genugtuung für den Schimpf, den man ihr und dem Grafen, ihrem Gemahl, angetan hatte. Ferdinand gab unverzüglich Befehl, dem Soldaten Arrest zu geben. Acht Tage später fragte er seine Mutter, ob er den Soldaten wieder auf freien Fuß setzen lassen dürfte. „Aber natürlich“, antwortete lächelnd die Königin, „der Arme scheint mir zur Genüge bestraft worden zu sein.“ Daraufhin ließ der König den jungen Mann zu sich rufen und sagte ihm alsbald in Gegenwart seiner Mutter, der Königin: „Sei gereant danke! Ihrer Majestät der Königin-Mutter für die Gnade, Euch verziehen zu haben!“ Der Rekrut war also für seine Pflichttreue zum Sergeanten ernannt.

Der

verfängliche Willkommen.

Als Kaiser Friedrich als Kronprinz auf einer Inspektionsreise in Schlesien kurze Zeit an einem Bahnhofe anhalten mußte, wurde er von einem Verein angesungen. Der Kronprinz schüttelte sich vor Lachen. Der Tenor hatte nämlich begonnen: „Hängt ihn auf“, frohlockte der Bass geantwortet: „Hängt ihn auf“, und wiederum die Oberstimmen: „Hängt ihn auf“, und endlich der ganze Chor: „Hängt in auf“, dabei fuhr der Zug weiter. Und hinterher sangen die fröhlichen Männer: „Hängt ihn auf, den frischen Lorbeerkranz, dem Königssohn zum Preise.“ u.w.

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