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ST. PETERS BOTE,
Münster, Sask., Canada.

St. Peters Bote.

Die erste deutsche katholische Zeitung Canadas, wird mit Empfehlung des hochw. Bischofs Pascal von Prince Albert und des hochw. Erzbischofs Langevin von St. Boniface, wöchentlich herausgegeben von den Benediktiner-Bütern zu Münster, Sask., Canada.

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Eine erfreuliche Kunde

Endlich, nachdem wir seit dem 8. Oktober 1918 mit unseren lieben Lehrern nur in englischer Sprache gesprochen, ist es uns wieder vergönnt, mit ihnen in ihrer Muttersprache zu plaudern. Das ereignisvolle Jahr 1919 ist in die Vergangenheit verfunken, und nun ist eine neue Epoche für uns angebrochen. Die erste Nummer des St. Peters Bote im neuen Jahre 1920 erscheint wieder in deutscher Sprache. Gott sei Dank! So eben hatten wir die Hälfte der Zeitung auf englisch fertig gedruckt, nämlich Seite 2, 3, 6, 7, da kam von Ottawa die herbeisehnte Nachricht, daß es uns gestattet sei, die Zeitung wieder auf deutsch herauszugeben. Nächste Woche, so Gott will, wird die ganze Zeitung, oder doch der größte Teil, wieder in deutscher Sprache erscheinen.

Es waren wohl harte Zeiten, die wir da verlebt haben, seit 8. Oktober 1918! Wie hat der Tod Ernte gehalten unter uns! Wie viele, die die letzte deutsche Ausgabe des "Bote" in 1918 noch gelesen haben, sind nicht mehr! Der allbekannte P. Sufia, O.M.I., war der erste Kämpfer, den uns der Tod entriss. In unserer ersten englischen Zeitungsnr. erschien die Nachricht über seinen Tod. Der unheimliche Krankheit der spanischen Influenza, die in der Folge so viele liebe Freunde wegrosst, fiel er zum Opfer; er starb als Opfer seines priesterlichen Wirkens, seiner Ausopferung für die Kranken. Fast zur selben Zeit verbreitete sich die Kunde, daß ein anderer treuer Freund, der vielen unserer Kolonisten so nahe stand, von der gleichen heimtückischen Krankheit dahingerafft wurde, der gute Doktor Barry. Und dann nistete sich diese böse Krankheit fast bei allen Familien ein, und des Sterbens und Wehklagens war für Monate lang kein Ende mehr. Doch auch diese verhängnisvolle Zeit ging vorüber. Gegen Ende April 1919 war die Krankheit praktisch verschwunden. Erleichtert atmete die Menschheit wieder auf.

Da traf ein neuer Schlag die schöne St. Peters Kolonie. Dem lieben Gott gefiel es, uns den heiligsten Vater, den gütigen hochw. Abt Bruno, zu nehmen, um ihn für sein Wirken unter uns zu belohnen. Am 12. Juni 1919 schloß er, noch in der Vollkraft seiner Jahre stehend, im St. Elisabeth Hospital zu Humboldt seine Augen. Ein Herzfehler war die Ursache seines so frühen Todes. Die zwei stärksten Stützen der deutschsprechenden Katholiken, P. Sufia und Abt Bruno, waren somit gebrochen, waren vom Schauplatz der Welt verschwunden.

Damit war aber die Zeit der Prüfung noch nicht beendet. Ein neues Unglück brachte über die St. Peters Kolonie herein. Am 27. Juni 1919 zog ein Wirbelsturm über uns hinweg, der bei vielen Landwirten bedeutenden Schaden anrichtete, Gebäuden zertrümmerte, Pferde erschlug und in Dead Moose Lake sogar die große Kirche niederriss.

In der hl. Schrift findet sich der Ausdruck: "Denen, die Gott lieben, gereicht alles zum Besten" und "Wer Gott liebt, den züchtigt er". Dies hat sich wohl auch an uns bewahret. Trotz allen Unglücks wachte Gottes weise Vorsehung väterlich über uns. Es ist wahr, der viele Regen im Herbst hat manchen Schaden verursacht und die Güte der Ernte beeinträchtigt, aber dafür erhalten die Landwirte für ihr Getreide doch recht unnehmbare Preise. Während Tausende von Menschen in Europa am Hungertuch wagen, hat hier doch ein Jeder, der arbeiten will, sein tägliches Brot. Wahres Glück findet man nur dort, wo man Gott liebt und für Gott arbeitet.

Für das geistige Wohl wurde im vergangenen Jahre viel in der St. Peters Kolonie getan. In Bruno wurde anfangs März 1919 die herrliche neue Pfarrschule eingeweiht und ihrer hohen erzieherischen Bestimmung übergeben. Bald hierauf erstand der prächtige Klosterbau der ehem. Ursulinen, der im November 1919 eingeweiht und von der Schweizergenossenschaft bezogen wurde. In Humboldt wurde ein großer Anbau an das neue Spital gemacht, der über \$50,000 gekostet und jetzt ungestört vollendet ist. Dem Kloster in Münster hat die gütige Vorsehung wieder einen neuen Abt gesandt und dadurch der St. Peters Kolonie wieder einen neuen Vorsteher gegeben. Die Amtseinführung am 28. Oktober 1919 wurde in ihrem vollen Glanz vom Benediktiner-Bischof Vinzenz Wehrle, von Bismarck, N. Dak., vollzogen. Drei Bischöfe und vier alte Leute waren herbeigeeilt, um Teil zu nehmen an der erhabenden Feier.

Dass dem neuen Abte Michael das Wohl der St. Peters Kolonie am Herzen liegt, ist schon daraus zu erkennen, daß er alle Hebel in Bewegung setzt, um ein erstklassiges Kollegium zu gründen. Wie die Liste auf Seite 5 zeigt, sind für diesen Zweck schon über \$5,000 in bar gesammelt. Ein gutes Kolleg, um Priester und gebildete Laien heranzuziehen, ist hier im Westen eine absolute Notwendigkeit. Jeder Bewohner der St. Peters Kolonie muß hier mithelfen, soviel er kann. Gott will es! Damit in allen Gemeinden, wo immer es nur möglich war, Gottesdienst am hohen Weihnachtsfest 1919 gehalten werden konnte, ließ Abt Michael das herkömmliche feierliche Pontifikalam in Münster ausfallen, und sandte alle seine disponiblen Priester hinaus auf die Gemeinden, während er selber auch auf einer auswärtigen Gemeinde Auskunft leistete.

So wird denn der St. Peters Bote, wie ehedem, seine lieben guten alten Freunde wieder in der Muttersprache anreden und Altes und Neues aus seinem Schatz hervorholen, um allen zu dienen, alle zu belehren, zu ermuntern, zu trösten. Manche sind uns freilich entzogen worden und haben uns in den Tagen der Trübsal die Unterstützung entzogen. Aber wir sind überzeugt, daß sie von nun an wieder unsere Freunde sein werden und uns eine doppelte Stütze bieten werden. Den deutschen Titel "St. Peters Bote" haben wir durch die letzten 15 Monate hindurch getragen, oder, wie ein treuer Freund sich ausdrückte: "Trotz aller Schwierigkeiten hat der St. Peters Bote doch nicht seinen Kopf verloren."

O Muttersprache.

O Muttersprache, treu zu dir
Wie zieht mein Herz, du liebvertraute!
Ward du mein Trost in bangen Stunden!
Wie oftsthal dein Hand gefüllt,
Den heissen Schmerz geheimer Wunden;
Wenn Menschenelbstsucht mich erfüllte
Mit Leidenschaft und Bitterkeit,
Wenn schwarze Zukunft sich verhüllte:
Du bliebst getreu doch allezeit.

O Muttersprache, treu zu dir
Wie zieht's mich hin, du Friedenspforte!
Du gabst des Lieb's Zauber mir,
Des tief empfundnen Dankes Worte.
Gott segne, o du einzig eine,
Vertraute meines Herzens dich;
Gott segne dich, du Hohe, Reine,
O Muttersprache, ewiglich.

—Dob. Rothensteiner.

ANNOUNCEMENT.

Under date of Dec. 30, 1919, the following despatch from Ottawa appeared in the daily newspapers: "Tomorrow night at midnight all orders-in-council passed and enforced by virtue of the War Measures act become ineffective, some hundreds of orders being numbered in those which are no longer law after midnight on Dec. 31. Commenting on this, a member of the cabinet stated today that, contrary to the interpretations of the rescinding orders-in-council which had been published, the order-in-council relating to censorship is among those rescinded from Jan. 1, and only nine orders relating to trade and financial matters and dealing with the enemy remain in effect until the end of the forthcoming session of parliament. The only orders-in-council passed under the War Measures act which remain are: Government control of pulp and paper, sugar, coal and wool, orders governing silver coinage and gold export; trading with the enemy and internment of aliens; and the order relating to the war purchasing commission."

The day after an Ottawa despatch said: "In a message to the editors of Canadian Newspapers issued today by Colonel E. J. Chambers, Chief Press Censor of the Dominion, Colonel Chambers makes the formal announcement that in accordance with the recent order-in-council rescinding the great majority of orders-in-council passed under the authority of the War Measures act, those relating to press censorship become ineffective and inoperative from midnight to-night."

On reading these reports the editor of the St. Peters Bote immediately dispatched a telegram to the Secretary of State at Ottawa, to probe the veracity of the above reports and apply again for the privilege of printing our weekly in the German language. The answer we got was in the affirmative.

St. Peters Bote will, therefore, from now on be again published in the language in which it was published prior to October 1918.

We know that this news will be a blow to many of our kind English-speaking readers, and we regret very much that circumstances dictate this step to us, but we feel positive that we can do a great deal more good by speaking to our subscribers in German than in any other language. To the credit of our German-speaking readers it must be said that they proved themselves most loyal to the land of their adoption throughout the five long years of the most terrible war now happily ended. Many of these good people were without any news whatever for the last fifteen months. Imagine, how they will rejoice on seeing their friend, the St. Peters Bote, again in the original dress and speaking to them in familiar terms!

It is true we gained a goodly number of new friends among the English-speaking people of the Canadian West, but the gain did not compensate for the loss we suffered, the loss of former loyal friends who from sheer necessity were constrained to refuse us their support, because they could not read the paper anymore. Yes, indeed, the change of language that was forced on us in the beginning of Oct. 1918 cost us many a warm and respected friend. —Now they will return to us once more and stay with us and listen to the good advice, one good friend imparts unto the other. As in the past the St. Peters Bote will continue in the future to instill into the hearts of its readers love and loyalty to God, the Holy Catholic Church and to our adopted Country. Canada is our home, and here we wish to stay and work and die in order that, according to the motto of the great Benedictine Order "God may be glorified in all things."

Aus Canada

Saskatchewan

Regina. — Die jährliche Konvention der Schulvorsteher-Vereinigung Saskatchewans, die am 25., 26. und 27. Februar in der St. Andrew's Kirche zu Moose Jaw stattfindet, verspricht eine der größten und interessantesten Konventionen zu werden, die je in Saskatchewan abgehalten worden sind. Ein jeder der 4,300 Schuldistrakte in Saskatchewan ist berechtigt, einen Vertreter, dessen Ausgaben vom Distrikte bestreitet werden können, zur Konvention zu entsenden. Der Delegierte muß entweder ein Schulvorsteher oder Sekretär-Schagmeister des Schuldistriktes sein und kann in diesem Jahr entweder auf der jährlichen Versammlung oder aber vom Schulvorstand selbst ernannt werden. In diesem Jahre werden die Fahrtkosten aller Delegierten zusammengerechnet, und ein jeder Distrikte hat einen gleichen Anteil der Ausgaben zu tragen. Dadurch werden die in den entferntesten Winkeln der Provinz gelegenen Distrikte in die Lage versetzt, unter verhältnismäßig geringen Ausgaben vollständig auf der Konvention vertreten zu sein.

— Ein vor einigen Tagen in Ottawa erlassener Kabinettsbeschluss der Regierung sieht eine Änderung der Methode des Bachtens von Schulländern in Manitoba, Saskatchewan und Alberta vor. Die bis jetzt in Kraft gewesene Bestimmung in bezug auf das Bachten von Schulländern in diesen Provinzen ist aufgehoben und es ist neu bestimmt worden, daß eine Erlaubnis zum Abgraben nur auf einer jährlichen Basis zu bewilligen sei. Als Jahresabschluß für etwaige neue Bachtverträge gilt der 1. April, und es sind 10 Cents per Acre vom Bächter zu zahlen. Der Minister des Innern kann jedoch nach freiem Ermessen Änderungen in dieser Bestimmung treffen. Dem Bächter ist es nicht gestattet, anderes als sein eigenes Vieh auf dem Lande grauen zu lassen. Auch darf er ohne die Zustimmung des Ministers des Innern sein Interesse an dem Land weiter ganz noch zum Teil an jemand anders übertragen. Der Bächter muss ferner für 30 Acres des so gepachteten Landes wenigstens ein Stud. Vieh auf das Land bringen. Es dürfen keine massiven sondern nur zeitweilige Gebäude und Bäume auf dem Lande errichtet werden.

Manitoba

Winnipeg. — Eine am 27. Dez. von der Kanadischen Weizenbehörde erlassene Weisung hat die Weizenspreize bedeutend erhöht, sodaß in Port Arthur der Weizen jetzt \$2.80 per Bushel kostet statt der vorherigen \$2.30. Demgemäß steigen auch sofort die Mehlpreise von \$10.90 per Fach auf \$13.15.

— E. B. Russell, einer der acht Streitführer vom großen Winnipeger Streit des vergangenen Jahres, der auf die Anklage des politischen Komplotts schuldig befunden wurde, ist zu zwei Jahren Zuchthaus verurteilt worden. Als Russell vom Hafissaif aus dem Gerichtssaal geführt wurde, ward ihm von seinen Freunden lebhaft zugejubelt. Ein Mann, der sich dabei besonders hervortat, wurde in Haft genommen.

Vereinigte Staaten

Washington, D. C. — Eine Armee von 87,000 Regierungsagenten begann am 2. Januar ihr Werk für den 14. Ver. Staaten-Benfus, unter Aufsicht von 372 Supervisorn, die in den großen Städten des Landes verteilt sind. In den größten Städten wird die Zählung in 15 Tagen beendet sein, und in den ländlichen Distrikten in 30 Tagen, nach Schätzung von Beamten des Benfus-Büros, welche die gegenwärtige Bevölkerungszahl auf 110,000,000 veranschlagen. Der vorige Benfus zeigte eine Bevölkerung von annähernd 90,000,000. Das vollständige Resultat der Zählung aber dürfte erst gegen Ende des Jahres 1920 bekannt werden, wogegen offizielle Zahlen der Einwohnerchaft in den größten Städten in einigen Tagen nach Beginn der Aufnahme, annähernd \$15,000,000 dürfen für den Benfus in diesem Jahre verausgabt werden. Die vollständige Tabellierung der Zählung benötigt etwa drei Jahre, wodurch die Gesamtkosten auf \$23,000,000 kommen dürften. 24 Fragen liegen jedem Einwohner der Ver. Staaten zum Beantworten vor, sodass Haushalte mit sieben Kindern mindestens eine Stunde ihrer kostbaren Zeit für dieses Werk zu opfern haben. Bäbler erhalten für jeden entgegratenen Namen vier Cents. Außer dem Alter sind in diesem Jahre höchst persönlich Angaben zu machen, z. B. ob das Heim des Einwohners hypothekiert oder vollständig abbezahlt ist.

New York. — John D. Rockefeller, Sr., verschentete anlässlich des Weihnachtsfestes die Kleinigkeit von \$100,000,000. Die eine Hälfte dieser Summe erhält die Rockefeller Stiftung und die andere Hälfte das General Education Board. Die Gelder sollen zur Zusammenarbeit mit Colleges und Universitäten und zur Erhöhung der Gehälter der Lehrkräfte an denselben verwandt werden. Rockefeller's Geschenk und Stiftungen haben hiermit die Summe von \$412,000,000 erreicht. Beim Kauf einer Gallone Kohlenöl oder Gasöl zahlt das amerikanische Volk seinen Teil an diesen "fürstlichen" Gedanken.

Springfield, Mass. — Infolge des Genusses von Holzalcohol, den die Leute an verschiedenen Orten New Yorks und der Neuen-Englandstaaten als Whiskey gekauft und getrunken hatten, sind bereits 126 Männer gestorben, ca. 100 erblindet und mehr als 500 liegen Krank darunter. Die Leute sind Opfer der Prohibition, denn wenn diese nicht von einer boswilligen Minorität von Fanatikern beim Volk auferlegt wäre, würden die Opfer des Giftalkohols nicht gestorben sein, sich diesen anstatt anständigen Branntweins zu verschaffen.

Montreal. — Der Dampfer Prinz Friedrich Wilhelm, eines der deutlichen Passagierschiffe welche von den Ver. Staaten unlangst an England abgeliefert wurden, soll jut den überseeischen Verkehr zwischen Canada und England verwenden werden.

Catholic Lay Activities.

The Help Of The Laity Is Needed.

Written by the Rev. Albert Mutsch, 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 "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 plashed, 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 Alba 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 questions you.'

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, 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 women 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

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We wish to announce to our customers who have placed orders with us for a Dodge auto previous to Nov. 1st, that owing to the length of time which has lapsed since the signing of their orders and the receiving of Dodge shipments by us, that we do not expect any customer to take delivery of his car unless he again renews his order.

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ST. PETERS BOTE, MUNSTER, SASK., CANADA.

1919 Church Calendar 1920

December	January	February
(1) M. Eligius, Edmund	(1) T Circumcision	(1) S Ignatius, B. M.
(2) T. Bibiana, D. M.	(2) P. Macarius, Ab.	(2) M. Purification of B. M.
(3) W. Francis Xavier	(3) S. Genieve, D.	(3) T. Blase, B. M.
(4) T. P. Chrysolog., Barb.	(4) S. The Holy Name	(4) W. Andrew Corsini
(5) P. Saba, Abbot	(5) M. Telesphorus, P. M. T.	(5) T. Agatha, V. M.
(6) S. Hildegard, B.	(6) T Epiphany	(6) F. Titus, B. C.
(7) S. Ambrose, Arzb.	(7) W. Lucian, M.	(7) S. Romuald, Ab.
(8) M. IMMACUL. CONCEPT.	(8) T. Severinus, Ab. C.	(8) S. John de Mata, C.
(9) T. Ercabia, D. M.	(9) P. Julian and Basilissa	(9) M. Cyril of Alexandria, B. C.
(10) W. Eulalia, Melchiades	(10) S. Agatha, P.	(10) P. Scholastica, V.
(11) T. Damasus, P.	(11) W. Our Lady of Lourdes	(11) W. Our Lady of Lourdes
(12) P. Valery, Synesius	(12) T. Founders of Servites	(12) T. Potitus, M.
(13) S. Lucy, Jodocus	(13) P. Catherine de Ricci, V.	(13) S. Valentine, M.
(14) S. Nicetas, And Bob, G.	(14) S. Faustinus and Jovita	(14) S. Faustinus and Jovita
(15) M. Florence	(15) M. Onesimus, B.	(15) M. Onesimus, B.
(16) T. Eusebius, Adelheid	(16) P. Marcellus, P. M.	(16) P. Marcellus, P. M.
(17) W. Olympia, Ember	(17) S. Anthony, Ab.	(17) S. Anthony, Ab.
(18) T. Rufus	(18) S. Peter's Chair at Rome	(18) S. Peter's Chair at Rome
(19) F. Remesone, Ember	(19) M. Holy Family	(19) M. Holy Family
(20) S. Philogonius, Ember	(20) T. Fabian and Sebast.	(20) T. Fabian and Sebast.
(21) S. Thomas, Ap.	(21) W. Agnes, V. M.	(21) W. Agnes, V. M.
(22) M. Isidorion, Reno	(22) T. Vincent and Anastas.	(22) T. Vincent and Anastas.
(23) T. Serulus, Victoria	(23) P. Raymond of Pennafort	(23) P. Raymond of Pennafort
(24) W. Emiliana Vigil	(24) S. Timothy, B. M.	(24) S. Timothy, B. M.
(25) T. Christmas	(25) S. Conversion of St. Paul	(25) S. Conversion of St. Paul
(26) P. Stephen	(26) M. Polycarp, B. M.	(26) M. Polycarp, B. M.
(27) S. John Evang.	(27) T. John Chrysostom	(27) T. John Chrysostom
(28) S. Holy Innocents	(28) W. Flavian, M.	(28) W. Flavian, M.
(29) M. Thomas Becket, B. M.	(29) T. Francis de Sales, B. C.	(29) T. Francis de Sales, B. C.
(30) T. Sabinus, David, Kg.	(30) T. Martin, V. M.	(30) T. Martin, V. M.
(31) W. Sylvester, P.	(31) S. Peter Nolasco, C.	(31) S. Peter Nolasco, C.

FEASTS OF OBLIGATION

New Year, Thursday, 1. Jan.
Epiphany, Tuesday, 6. Jan.
Ascension, Thursday, 13. May
All Saints, Monday, 1. Nov.
Immaculate Conception, Wed. 8. Dec.
Christmas, Saturday, 25. Dec.

OTHER FEASTS

Septuagesima, Sunday, 1. Feb.
Ash Wednesday 18. Feb.
Good Friday, 2. April
Easter Sunday, 4. April
Pentecost Sunday, 23. May
Corpus Christi, Thursday, 3. June
Sacred Heart, Friday, 11. June
All Souls, Tuesday, 2. November
First Sunday of Advent, 28. Nov.

FASTS OF OBLIGATION

Ember Days, 25, 27, 28. Feb.
26, 28, 29. May
15, 17, 18. Sept.
15, 17, 18. Dec.

Lent, 18. Feb. to 3. April
Vigils, 22. May, 14. August,
31. Oct., 24. Dec.

FIRST DAY OF EACH MONTH

1. Jan. Thursday 1. July Thursday
1. Feb. Sunday 1. Aug. Sunday
1. March Monday 1. Sept. Wednesday
1. Apr. Thursday 1. Oct. Friday
1. May Saturday 1. Nov. Monday
1. June Tuesday 1. Dec. Wednesday

ECLIPSES

of the sun, 10. Nov.
of the moon, 2. May

die Reste der alten Literatur und die Elemente der Wissenschaft vor gänzlichem Verfall und Untergang. Den Söhnen des hl. Benediktus gehört daher jetzt, trotz Aufnahme mehrerer neuer Mitglieder elf weniger, als vor einem Jahr. Der Verlust ist der großen Sterblichkeit wegen der spanischen Influenza im vorigen Jahr zuzuschreiben. 520 der Mitglieder sind Priester, 18 Diakonen, 8 Subdiakone, 145 Cleriker, 34 Novizen und 197 Laienbrüder, die sich auf 11 Abteien verteilen.

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 Gestaltung und Bildung in einem großen Umkreise von Fulda-Mainz und im ganzen weiten Bayernlande. In den Jahrhunderten der Barocke und der Kulturlosigkeit waren die Benediktinerklöster eine wahre Wohltat für die Menschheit. Sie schufen Wälder und Heiden in blühendes Ackerland um; sie gewährten dem Besetzten und Bedrangten ein schützendes Asyl; sie veredelten die rohen Gemüter durch Verkündigung des Evangeliums; sie legten durch ihre Schulanstalten in die Herzen der Jugend den Keim der Sitte und Bildung; sie bewahrten den Katholiken ins Einvernehmen

Die braven Bayern. In München sind am 19 Dez., 1.500 Wiener Kinder eingetroffen, wo sie das Weihnachtsfest verbrachten, und Tausende anderer Kinder aus Österreich und Ungarn werden in den nächsten Monaten in anderen bayerischen Städten Zuflucht finden. Die bayerische Regierung hat beschlossen für 5,000 Kinder zu sorgen. — Bayern hat selbst nicht zu viel übrig, aber das überaus harte Los der österreichischen Stadt Kinder ließ die guten Bayern-Seligen ihre eigene Not vergessen und bestimmte sie, ihren wärlichen Brorrat mit diesen zu teilen. Das heißt man solidarisch die Not teilen.

Die Wahlen in Europa haben manche Überraschung gebracht. So haben die Belgier, welche seit 1884 den Katholiken die Mehrheit gegeben hatten, diesmal den Sozialisten und Liberalen die Führung gegeben; wie man vermutet, haben viele Flamen, die mir den an der Regierung stehenden Gruppen unzufrieden waren, diesmal nicht für die Katholiken, sondern die sozialistischen Abgeordneten gestimmt. In der Schweiz haben die Sozialen 39 Sitze im Bundesrat erobert, die Katholiken 42, also mehr als die Roten. Eine Bauernpartei, die sich gebildet hat und wahrscheinlich mit den Katholiken ins Einvernehmen

treten wird, erhielt 27 Mandate. In Italien besiegten 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, Annexionisten hatten sich die größte Rühe gegeben und das meiste Geld verausgabt; sie sind vollständig erlegen. Die Franzosen haben der Regierungspartei eine große Majorität gegeben, und die Sozialisten, welche ganz sicher auf den Sieg gehofft waren, sind glatt durchgefallen.

Tragödie von Lépénat. — Tedorete Balte di Bonzo, Titular-Erzbischof von Trapezunt und Apostolischer Nuntius in Wien, ist 1853 zu Guadalupe Friedhofes beigelegt. Konstantinopel. — Der heilige Apostol. Delegat, Msgr. Dolci, weinte in der Patriarchal Kirche U. L. F. dahier den neuen Apostolischen Vicar für Lybien, Msgr. Hyacinth Tonizzi aus dem Franziskanerorden. Der Bischofsweihe wohntey auch die zivilen und militärischen Vertreter Italiens in Konstantinopel, ebenso der Schatzkästner von dem katholischen Frankreich, beweist diese Wahl wieder, daß die Mehrzahl des französischen Volkes unglaublich und radikal ist, sonst könnte es nicht seit Jahrzehnten immer und immer wieder unglaubliche kirchenseidliche Männer wählen. Uebrigens hat in verschiedenen der Länder, wo die Sozialisten diesesmal Fortschritt zeigten, die Wahl dargetan, daß der Bürgerstand und der Bauernstand wahlstark ist und sich nur ungern und mit Mühe um öffentlichen Leben beteiligt. Das ist aber ein Mangel an Pflichtgefühl. In konstitutionell geleiteten Ländern ist es die Pflicht jedes Bürgers, an der Wahlurne zu erscheinen und nach Recht und Gewissen seine Stimme abzugeben.

Kirchliches.

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

Regina, Sast. — Der hochw. P. Nicolet von Biscourt hat kurz vor Weihnachten den hochw. P. B. Boleslaus Wojslawski zum Priester geweiht.

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Rome. — Zwei Benediktineräbte

haben wegen völliger Erblindung ihre Demission gegeben und dieselbe ist vom hl. Stuhl genehmigt worden: Abt Wolfgang Stockhauser vom Stift Michelbeuron in Österreich und Abt Paul Redaudin von St. Mauritius zu Clervaux, Luxemburg.

Rome. — Der neue Sekretär der britischen Gesandtschaft beim Vatikan, Roger Thynne, ist vor einiger Zeit hier eingetroffen und hat seine Antrittsrede oft genug entchieden, unfähig in einer Public School zu lehren. Die Schule muß unsectorian sein; dies ist das beständige Schlagwort.

Aber die Seite des Sozialismus und der Anarchie, die Seite des totalen Unglaubens, welche die ersten christlichen Moralgesetze, welche schon durch das Naturrecht begründet sind, verhöhnt, und ein unehrliches Leben als eine höhere Stufe der Moral preist, darf in der Public School des Staates gelehrt werden, und dazu sollen wir alle unsere Steuern zahlen. Ist dies die beglückende soziale Reform, welche die Führer der Ron-Partisan League uns bringen wollen? Da ist es wahrhaftig Zeit, daß das christliche Volk des Staates aufwache!

St. Meinrad, Ind. — Am Fest der Unbefleckten Empfängnis legten bei einem vom hochw. P. Herr Abt in der Abteikirche zelebrierten Pontifikalamte die ehrw. Fratres Stephan Thys von Binne, Mathias Emmerich, Marg. Cor. Emmerich, Leander, B. C. Emmerich und Martina, V. M.

Die Führer der Ron-Partisan League

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als Gefangener gehalten. Nach seiner Befreiung war er ein kranker Mann, doch hat er noch nach Möglichkeit für seine Diözese und sein Vaterland gewirkt bis der Tod ihm die müden Augen schloß. Seine Leiche wurde im Beisein Laien und

als Gesangener gehalten. Nach

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bensjahre und 2 Monate. Er war stets ein treuer Sohn der katholischen Kirche.

Humboldt. — Die Ländl. Munizipalität von Humboldt hat dem St. Elisabeth Hospital in Humboldt die Summe von \$100 bewilligt, worfür die guten Schwestern, deren Schultern jetzt eine so große Schuldenlast drückt, sehr dankbar sind.

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 Alabam angereten.

Wm. G. Tonn hat eine Reise nach dem Westen gemacht, wobei er reizvolliges Herford Vieh einzukaufen gedacht. Die Kinder will er alsdann nach Humboldt bringen auf die Farm seines Vaters Ed. Tonn, der die Hucht reizvolliges Viech im Großen betreiben will.

Carmel. — Am 4. Jan. starb im St. Elisabeth Hospital zu Humboldt Joseph Beilage, Sohn des Clemens Beilage, im 21. Lebensjahr, an der sog. Schlafkrankheit. Er war nur eine Woche lang krank, behauptete jedoch schon am Weihnachtsfest, daß er sich unwohl fühle. Die Beerdigung fand heute, den 7. Januar, in Carmel statt. Es ist dies das erste bekannte Zeichen des Vorhandenseins der Schlafkrankheit in der St. Peters Kolonie. Wie die Ärzte behaupten, scheint die Ansteckungsgefahr bei dieser Krankheit nicht groß zu sein.

Bruno. — Herman Hamm, welcher seit der Zeit, da er an der Spanischen Influenza darniedergelaß, sich nie recht wohl fühlte, begab sich am 6. Jan. nach Humboldt, um im dortigen St. Elisabeth Hospital ärztliche Behandlung zu suchen.

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Vom Ausland

Berlin. — Die Massenausritte aus den protestantischen Kirchen in Berlin erfüllen die Kirchenbehörden mit großer Besorgnis. Seit Wochen haben durchschnittlich 800 Personen täglich in den Gerichten ihren Ausritt angemeldet. Vor dem Kriege betrug die Zahl der Konfessionen in Berlin bei einer Bevölkerung von 4,000,000 nur 57,000. Aber seit Juli haben sich nach den Schätzungen monatlich 25,000 Personen von religiösen Bekennissen losgesagt, sodass jetzt nahe an eine Bevölkerung von 1,000,000 der Einwohner Berlins ohne die Vororte keiner Kirchengemeinschaft mehr angehören. Wenn auch die Neigung besteht, diese Bewegung mit sozialdemokratischem Radikalismus zu verbinden, so scheint doch der wahre Grund für die „Los von der Kirche“ Bewegung der Wunsch zu sein, den Kirchensteuern und Beiträgen zu entgehen.

Paris. — Der Rhein führt Hochwasser, und die Flüsse, die in ihn münden, haben einen höheren Stand als seit 30 Jahren. Ein Bericht aus Mainz besagt, dass großer Schaden angerichtet wird.

Dublin, Irland. — Ein weiteres Attentat ist auf das Leben von Sir French verübt worden. Es wurde ein bewaffneter Angriff auf das im Phoenix-Park gelegene Wohnhaus des Generals unternommen. Die Attentäter, die sich aus ungefähr 8 Personen zusammensetzten, stießen auf die Wachposten, und ein Offizier der Wache, wie einer der Attentäter, wurden getötet. Es sind vier Verhaftungen vorgenommen worden.

Madrid, Spanien. — Die Influenza ist zu Santander, Valencia und an anderen Plätzen erneut zum Ausbruch gelangt und fordert viele Opfer.

Honolulu. — Eine Influenzaepidemie, ähnlich der, wie sie im vergangenen Jahre die Welt heimgeführt hat, ist in Japan ausgebrochen. Berichte, die aus verschiedenen Teilen Japans in Tokio eingelaufen sind, besagen, dass die Regierung Schritte unternommen habe, um der Epidemie Einhalt zu bieten.

Rom. — Der Bericht des Internationalen Instituts über die Welt ernte ist wie folgt: Der Gesamttrag an Weizen im Jahre 1919 betrug in Dänemark, Frankreich, Spanien, Großbritannien, Italien, Holland, Rumänien, Schweiz, Canada, Ver. Staaten von Nord Amerika, Indien, Japan, Algerien und Tunis 2,074,753,000 Buschel.

gegenüber 2,238,100,000 Buschel in denjenigen Ländern im Jahre 1918 und 2,150,000,000 Buschel Durchschnittsvertrag in den fünf Jahren 1913 bis 1917. Der Ertrag an Roggen betrug in Dänemark, Spanien, Frankreich, Italien, Holland, Rumänien, Schweiz, Canada, Ver. Staaten und den Ver. Staaten 189,104,000 Buschel gegenüber 189,500,000 im Jahre 1918 und gegenüber 150,000,000 Durchschnittsvertrag der vorhergegangenen fünf Jahre. Der Ertrag an Gerste betrug in Dänemark, Spanien, Frankreich, Großbritannien, Italien, Holland, Rumänien, Schweiz, Canada, Ver. Staaten, Japan, Algerien und Tunis 598,000,000 Buschel gegenüber 678,000,000 im Jahre 1918 und gegenüber dem Durchschnittsvertrag von 602,000,000 der vorhergegangenen fünf Jahre.

Der Ertrag an Hafer betrug in denjenigen Ländern 2,034,000 Buschel gegenüber 2,402,000,000 im Jahre 1918 und gegenüber dem Durchschnittsvertrag von 2,233,000 der vorhergegangenen fünf Jahre. Der Ertrag an Kartoffeln betrug in England, Wales, Schottland, Holland, Italien, Canada, den Ver. Staaten 792,638,000 Buschel gegenüber 900,800,000 im Jahre 1918 und gegenüber dem Durchschnittsvertrag von 765,800,000 der vorhergegangenen fünf Jahre.

Der Ertrag an Flachs betrug in Italien, Rumänien, Canada, den Vereinigten Staaten, Indien und Japan 26,340,000 Buschel gegenüber 43,700,000 im Jahre 1918 und gegenüber dem Durchschnittsvertrag von 43,500,000 der vorhergegangenen fünf Jahre.

Aus Russland

Die Schreckenherrschaft der Bolschewisten feiert in der letzten Zeit von außerordentlichem Erfolg begleitet zu sein. Nachdem sie das Heer des General Zubritsch zertrümmert hatten, kam am 31. Dezember ein Preliminär-Abkommen zwischen der russischen Soviet-Regierung und Tschaudanow zustand, das voraussichtlich zum Frieden führen wird.

Die Bolschewisten haben auch Polen in Friedensangebot gemacht. An Polen sandten sie eine Einladung zur Befreiungnahme der diplomatischen und Handelsbeziehungen.

Die antibolschewitischen Heerführer Denikin und Koltsak sind, nach den Berichten zu urteilen, völlig geschlagen. Die Bolschewisten haben einen großen Teil der Küste des Schwarzen Meeres erobert und ihr Einfluss erstreckt sich bereits bis nach Kasan. Die Anarchie, scheint es, hat in Rußland gesiegt.

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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.

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 the parish school. He showed it 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 calculations upon square roots, denominative 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 actions, 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 lightheartedness, "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 romanesque, 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. Peters 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 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 first important Catholic Day was held in Baden. On that followed in rapid succession the conventions held in Konstanz, Freiburg, Mannheim and Karlsruhe. In Karlsruhe more than 40,000 Catholics assembled to take part in the sessions. Then there were the great assemblies in Wurttemberg and Bavaria, at Ulm and at Munich, where the number in attendances at each convention was 10,000. Even small cities are holding their assemblies, which are being visited by thousands upon thousands of the faithful. In West, in North, in East Germany one convention follows upon another, so that it may truly be said that a continual succession is being held. In the industrial province of Westphalia the number of persons attending the conference was so great that the meetings had to be split up and held in different halls, and the vast crowds distributed in various churches. Berlin, too, has had its Catholic Day, which was a huge success. In Breslau the convention lasted three days, and new conventions are advertised to be held in various localities.

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 determina-

tion, 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 legislators, 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 MUNSTER, SASK.

DATE	1919		1918		1917	
	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum
1. Dec.	- 7	- 25	25	5	13	6
2. "	- 2	- 21	35	7	12	0
3. "	10	- 10	36	10	1	- 8
4. "	13	- 2	33	5	- 3	- 17
5. "	16	- 3	31	- 7	2	- 18
6. "	15	- 2	29	8	- 6	- 30
7. "	- 19	- 21	35	7	- 10	- 32
8. "	- 18	- 27	29	17	- 5	- 36
9. "	- 19	- 29	35	18	- 7	- 35
10. "	- 20	- 36.5	35	27	- 7	- 38*
11. "	- 21	- 36.5	28	4	- 11	- 29
12. "	- 11	- 33	17	2	- 20	- 44
13. "	- 11	- 21	12	- 5	- 19	- 40
14. "	- 17	- 35	7	- 2	9	- 42
15. "	- 9	- 34	15	- 14	2	- 14
16. "	- 7	- 21	18	5	19	- 6
17. "	1	- 10	20	6	20	- 5
18. "	20	- 2	18	8	17	- 27
19. "	38	14	15	2	20	- 5
20. "	33	15	22	5	- 13	- 13
21. "	35	25	20	- 2	14	3
22. "	29	9	2	- 20	11	- 5
23. "	16	1	8	- 6	5	- 27
24. "	32	15	10	- 10	- 27	- 45
25. "	37	27	29	0	- 23	- 43
26. "	28	10	27	10	- 28	- 30
27. "	35	26	20	11	- 28	- 51
28. "	32	9	18	- 3	- 30	- 52
29. "	37	10	30	- 5	- 9	- 35
30. "	12	10	0	- 31	- 10	- 18
31. "	- 1	- 25	- 17	- 32	6	- 11

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 upholstering will consist of the best straight grain imitation leather, and last but not least the old price will prevail:

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Der „alte Hebräerstil der Bibel.“

Der verstorben österreichische Dichter Peter Rosegger erzählt in der neuen Folge seines „Heimgartners Tagebuch“ folgendes hübsche Geschichtchen: Der Bezirkschreiber von Abelsberg behauptete gern, die Bibel sei ihm deshalb zuwider, weil sie im althebräischen Stil gedruckt wäre. Diesem Manne verehrte eines Tages die „Grazer Tagespost“ eine Probe, wie es wäre, wenn man die Bibel im modernen Kanzleistil 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 dergetholt 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 jogenannten Kette, welcher er den Namen Himmel zu verleihen entschied, seither die Gewässer auf der Erde von den Gewässern, respektive wasserhaltigen Gauen, am beziehungsweise im Himmel, vollständig zur Trennung brachte, worauf dann am Abend einerseits und am Morgen anderseits der zweite Tag ebenmäßig zum Abschluß gelangte.“

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

Strengh nach Befehl.

König Ferdinand von Neapel hatte die strikte Anordnung gegeben, daß niemand – wer es auch sei – mit einer brennenden Zigarette den Schlosspark von Capodimonte betreten dürfe. Eines Tages stand vor dem Hauptportal ein junger Rekrut als Wachtposten, als er eine Hosklarosse des Weges kommen sah, in der die Königin-Mutter, Isabella, mit ihrem Gemahl zweiter Ehe, dem Grafen del Bajo, saß. Der Graf rauchte eine Zigarette. Der Posten präsentierte das Gewehr, sagte aber dem Kutscher, daß er ihm nicht den Eingang freigeben würde, falls nicht „jener Herr“ die Zigarette fortwürfe. Trotz allen Vorhalts blieb der Soldat, eingebunden des erhaltenen Befehls, hartnäckig auf seinem Standpunkt. In höchster Wut fuhr die Königin nach der Reibenz 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 dürfe. „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: „Siegerant dankt Ihrer Majestät der Königin-Mutter für die Gnade, Euch verzeihen zu haben!“ Der Rekrut war also für seine Pflichttreue zum Sergeanten ernannt.

Der verfängliche Willkomm.

Als Kaiser Friedrich als Kronprinz auf einer Inspektionsreise in Schlesien kurze Zeit an einem Bahnhofe anhalten mußte, wurde er von einem Verein angeflogen. Der Kronprinz schüttelte sich vor Lachen. Der Tenor hatte nämlich begonnen: „Hängt ihn auf“, kraftvoll hatte der Bass geantwortet: „Hängt ihn auf“, und wiederum die Überstimmen: „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 Lorbeerfranz, dem Königsohn zum Preise . . .“ u.w.

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