

St. Peters Bote,

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St. Peters Bote.



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

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The Death of Right Reverend Abbot BRUNO DOERFLER, O.S.B.

I. O. G. D.

CHAEOTIC as our mind remains in consequence of the awful calamity which has befallen us, we, nevertheless, feel it a reverence due our beloved Abbot, whom the good God has called from our midst, and a duty to our kind readers, who are undoubtedly shocked at the sad thought, to review as well as time and circumstances permit, a few generalities concerning the far-reaching activities of the Rt. Rev. Abbot Bruno Doerfler, O. S. B., with a few particulars concerning his trip to Saskatoon, June 7th, as Vicar General and Administrator of the Diocese of Prince Albert, and his return trip to Muenster the following Friday, June 13th, in a hearse.

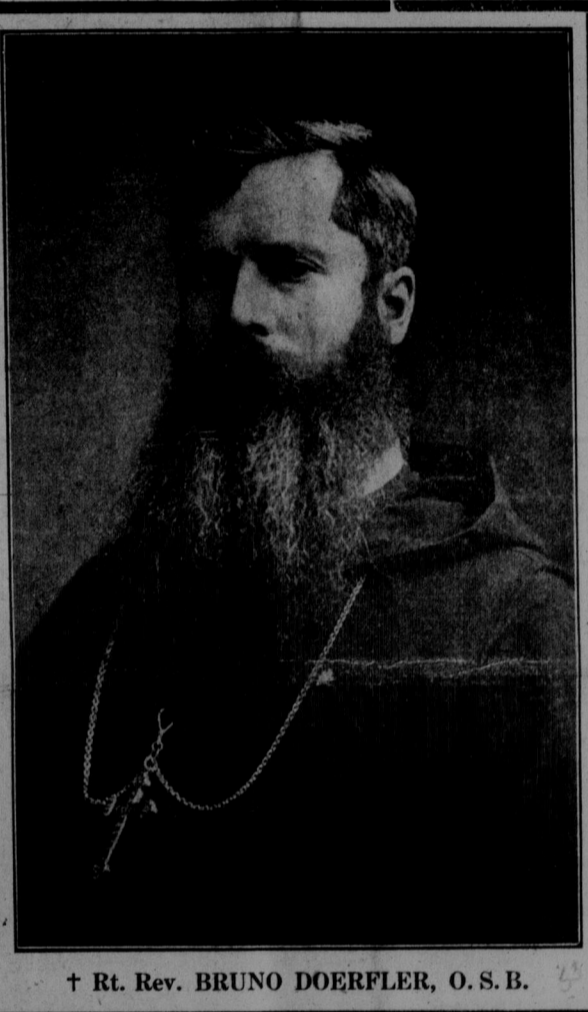
George Doerfler was born at Richfield, Minn., on Dec. 29, 1866. He remained on his father's farm till his 21st year, when he left for St. John's University to pursue the studies of the commercial course. Having completed both the commercial and the classical course, he was admitted into the Benedictine Order and received the name Fr. Bruno, O. S. B. A year later, July 11, 1893 he pronounced the holy vows. Fr. Bruno's superiors were not slow to recognize his gifts of the mind and sent him for further mental development to the renowned Benedictine institution of learning in Rome, called the Anselmianum, where he remained from 1893 to 1899, when he was ordained priest by a member of the sacred college of cardinals.

Almost immediately upon his return to Minnesota, he was appointed Rector of St. John's University. After his term of rector had expired in 1902, he held the position of Abbey Librarian till he in 1905 assumed the duties of Editor of the St. Peter's Bote.

Abbot Bruno can truly be regarded as the founder of the St. Peter's Colony, having been the first Benedictine to set foot upon what is now known as the St. Peter's Colony, Sask. The Colony owes its foundation and organization to his reports of the country and to his encouragement. Since that time he ever evinced an intense interest in the Colony and a longing to make the Colony his field of labor, though the wishes of his superiors for a time denied him this privilege.

The term of the Rt. Rev. Alfred Mayer as Prior of St. Peter's Monastery having expired in April, 1906, Father Bruno was chosen by the young community to succeed Father Alfred in the direction of the monastic family, which election was confirmed by Rome on June 27. In this difficult office Prior Bruno presided with the greatest wisdom, prudence and fatherly care. In the same year in which falls his election as Prior, the present monastery was erected and some two years later the present grand church west of the monastery. That Prior Bruno had won the hearts of his monks by his fatherly solicitude in ruling the community, can readily be conjectured from the fact that he was, upon the suggestion of the Rt. Rev. Peter Engel, then Praeses of the American Cassinese Congregation of Benedictines, appointed as Abbot. On August 15th, 1911, the St. Peter's Priory was raised by Rome to an Abbey and as its first Abbot was named the Rt. Rev. Bruno Doerfler. Oct. 18th, being the day set by the Abbot-elect for the abbatial benediction, was a day of great rejoicing. The Rt. Rev. Albert Pascal, O. M. I., imparted the benediction at which many priests and several prelates were present to witness, rejoice and take part in the impressive ceremonies. Besides the Rt. Rev. Bishop, there were present the Rt. Rev. Abbots Peter Engel, and Innocent Wolf, O. S. B., of Atchison, Kansas. The spacious church was thronged with a large concourse of faithful who had come to receive the blessing of the first Abbot of the first Benedictine Abbey in Canada. Telegrams and letters of congratulations poured in from all sides, Europe not excepted. Even his Excellency Msgr. Stagni, Apostolic delegate to Canada honored the new Abbot with his telegram of congratulations. From that day on more than ever did the Abbot devote all his energies to the upbuilding of the community, the spread of the Catholic press, the welfare of the diocese, the interests of Catholic societies, of education, etc.

As the benediction of the Abbot was a day of rejoicing to all western Canada, so these days of mourning at the Abbot's death are days of profound sorrow to the church of Canada, to the Colony, to the Benedictine Order, and above all to his struggling



† Rt. Rev. BRUNO DOERFLER, O. S. B.

little community. Never has the monastery, nor the Colony, suffered such grief; at every turn one meets eyes red with weeping.

On May 26th, the Rt. Rev. Abbot was in Battleford on diocesan business and on returning next day, he felt unwell and was confined to bed the greater part of the day. This may be regarded as the first serious sign of ill health connected with the abbot's last illness. On June 7, the Rt. Rev. Abbot Bruno began his Confirmation trip which he was unable to make last fall as had been intended by the bishop and him, owing to the ravages of the influenza. About to make use for the first time of the indulgence obtained for him from Rome by Bishop Pascal, which empowered him to administer during the next five years the sacrament of Confirmation in the diocese of Prince Albert, he left for Saskatoon where he was to administer Confirmation on Whitsunday. He had bidden us his last farewell. At the distribution of Holy Communion during the nine o'clock mass which he celebrated, he became seriously ill. In spite of the fact that he was scarcely able to finish his mass and had to be carried to the parish house after mass, he, nevertheless, was loath to disappoint the eager expectants of the Holy Ghost, and towards evening declared himself strong enough to administer the sacrament to at least the converts and those who lived a great distance from the church, in all about twenty-five souls, which he did, but only with the greatest difficulty. This was the first and last time the Abbot made use of the indulgence. Next day, Monday, the Abbot considered himself sufficiently strong to risk the trip to Humboldt, and, having arrived there, he was received by Father Prior and Father Bernard and immediately conveyed to the hospital, where, he knew, he would receive the best possible treatment. His case, an affection of the heart, was not considered so serious as to keep him abed for more than a week, but he never rose from his bed again. He was reported as steadily improving, but on Thursday, July 12th, things took a turn for the worse. At 4:50 p. m. a telephone message reached the little community at the monastery that Father Abbot was dying. The community was as if struck by lightning. Had the good God entirely forsaken us? How many senseless, broken-meaningless but well meant-ejaculations pierced heaven! Rev. Father Bernard was summoned as soon as possible, and he with Father Prior Peter sped onward to Humboldt where they arrived shortly - only to find Father Abbot's lifeless form. The choir of angels had sped him to his reward.

Of the Fathers present and assisting at the death bed of our dear Father Abbot, there were the Rev. Father Lawrence, who had

Ora et labora.

been shortly before at the monastery to see the beautiful decorations of the church and who on his way back to his mission, stopped at Humboldt to pay Father Abbot a visit; the Rev. Father Benedict of Humboldt, and the Rev. Th. Schmid. Father Lawrence imparted absolution to Father Abbot and recited the prayers of the dying; Father Schmid administered the sacrament of Extreme Unction. Father Abbot passed away into a better world, well prepared and fortified with the sacraments of Holy Mother Church, conscious almost to the very last, when he quietly dropped off into a peaceful sleep - as though the angels tried to speed him quietly and quickly to their company above before we should be aware of it.

A telegram was immediately despatched to the Rt. Rev. Peter Engel of St. John's Abbey. The corpse was embalmed the same evening. The mournful tolling of the bell sadly announced the heartrending message to the inhabitants surrounding Muenster. Next morning, Friday, the remaining scaffolding was removed - the painting of the sanctuary of the church having been completed the afternoon before, - and the church suitably trimmed with the signs of mourning. At 9:30 a.m. a solemn Requiem Mass was sung by Father Prior assisted by Father Lawrence and Bernard as deacon and subdeacon respectively. The funeral procession accompanied by a goodly number of automobiles from Muenster left Humboldt at 2:00 p. m. It was composed of many mourners and was met some distance from the church by the school children and members of the Volksverein, who immediately preceded the hearse with their insignia. The Rev. Fathers Dominic, Matthias, Bernard, Leo, Rudolph and Casimir took part in the procession, and with the rest of the community, received the corpse at the church door. Father Prior officiated at the reception of the corpse, while the community sang in mournful chant the Miserere. The bodily remains of our beloved abbot lie in state in the sanctuary, to the completion of which he looked forward with such joyful expectation. He never saw the painting of the sanctuary entirely completed, but hoped to see the work completed upon his return from his confirmation trip; and so it was completed for his return home, where he was received by the saddest and most heartbroken of Communities. Would that he might at least have seen the grand work of art completed, which was executed with such careful skill as a gift to him! Had he, had anyone ever the slightest idea that he should never behold this grandeur, dedicated to his memory; that the first ceremony to be held in the newly decorated sanctuary was to be a solemn Requiem for the repose of his own soul? But last week he made a diagram and plan for the laying out and beautifying of the cemetery yonder. Already work was taken up by the members of the parish, a road begun southward from the monastery to the cemetery and around the cemetery, but who entertained such a thought as that the Abbot himself should be the first to be carried by this new road to God's acre and be laid to rest according to the plans drawn by his consecrated hands but a week before? On Saturday, June 14th, a high-mass was again celebrated for our departed Abbot. On Monday again, and likewise on Tuesday, Wednesday, pontifical services and burial after the chanting of the office of the dead.

In the death of Abbot Bruno, the Catholic Church loses the staunch support of one of her learned prelates. Abbot Bruno has been known throughout all Canada for his learning as well as for his zeal in the cause of Holy Mother Church. As a doctor of Canon Law, his advice and counsel were eagerly sought.

As Vicar-General of the Diocese of Prince Albert, Abbot Bruno was ever a strong support to his bishop who gladly shared his labor with him, being grateful to have at hand a man of such ability in the governing of church matters as was his Vicar General. Especially in the last few years, when the bishop's health began to fail and the administration rested with the Abbot, did his activities resemble more the duties of bishop than those of Abbot of a community. The bishop considered him indispensable to the government of the diocese and eagerly sought his advice, performing nothing of note without first consulting his Vicar General. In him Bishop Pascal has lost a sincere and devoted friend. Who of those acquainted with the bishop and his Vicar General has not perceived the intimate friendship that existed between them? One would almost wish the bishop blissful unconsciousness of the Abbot's death while he is abroad; and we fear the good bishop will be heart-broken at the sad message. May the good God help our kind bishop and assist him in his sad predicament. He has our heartfelt sympathy, though we hardly believe he can miss his bosom friend and assistant more than we, the Abbot's spiritual sons, miss his fatherly solicitude.

With Abbot Bruno has passed away the actual founder and General Director of the Volksverein, to which position he was elected last January. Father Abbot has shown himself an eager-sup-

(Continued on page 2.)

THE RECRUIT

BY HENDRICK CONSCIENCE

(CONTINUED.)

Suddenly John's mother rose, and, seizing the girl's hand, said:

"Wait a little, Trien. You do not mean to say, surely, that John is not good? That is so short a way of beginning a letter; would it not be better to set down, Beloved son, or, Dear child?"

Trien scarcely heard her; for she was busy licking the paper, and half angrily exclaimed:

"Look there! that comes of it all. A great blot on the paper; and no licking will do any good—it will not go out. I must take the other sheet."

"Now, Trien, what do you say to it? Beloved son—that sounds much better, don't you think?"

"No, I will not put down that," grumbled Trien, in a slightly irritated tone. "Can I write to John as if I were his mother?"

"Well, what will you write, then?"

The maiden blushed all over, while she replied:

"Let us write, Dear friend. Does that not sound well?"

"No, no, I'll not have that," said the mother. "I would rather have John, short as it is."

"Beloved John—will that do?"

"Ay, ay, that's right!" replied the others all at once, as if overjoyed at the solution of the heavy problem.

"Now, keep off from the table all of you," cried Trien; "and keep Pawk away, that he may not shake me."

She now began to work. Immediately after, pure drops of perspiration stood upon her brow; she held her breath, and her countenance glowed. Soon after, she heaved a deep sigh as if she felt a great burden lifted from her, and said joyfully:

"Ah, it is the most difficult of letters that B. But there it stands now, with its thick head."

Both women stood up and looked with great admiration at the letter, which was as big as a finger-joint at least.

"Well, that is clever!" exclaimed John's mother; "the thing looks like a wallet, and it stands for Beloved John! Well, well, writing is a fine thing; one would almost think it was witchcraft."

"Come, let me get on," said Trien courageously. "I shall manage it famously now; if only the pen would not spirt so."

Trien now laboured on, perspiring and groaning. The grandfather panted and coughed; the women were silent, and did not venture to stir; the little brother busied himself dipping his fingers in the ink, and bespattering his little arms with black spots.

After a time, the first line was full of great letters, and the girl paused a moment.

"Well, Trien, how far are you now?" asked John's mother. "You must read us what you have got on the paper, there."

"Do not be so very impatient," said Trien; "nothing more stands there yet than, Beloved John. All goes on well. Just look how the sweat breaks out on me! I'd rather muck the stable; you seem to think, surely, that writing is no labour.—Pawken, let alone the ink, you rascal, else you will upset the cup."

"Come now, go on, girl," said the grandfather, "otherwise the letter will not be written till next week."

"Yes, that's true enough," replied Trien; "but tell me what I shall put down next."

"In the first place, and before anything else, inquire after his health."

She wrote on again for a time, wiped out two or three incorrect letters with her finger, annoyed herself very much with efforts to

get hold of the hair which had found its way into the slit of the pen, scolded the parish-clerk because the ink was so thick, and then read, with a loud voice, "Beloved John, how is it with your health?"

"That is as it should be," said the mother. "Now, write that we are all well—both ourselves and the cattle—and that we wish him good-day."

Trien reflected for a moment, and then went on with her writing. As soon as she was ready she read—

"God be praised, we are all in good health, and the ox and the cow likewise, except grandfather, who is ill; and we all together wish you good-day."

"Heavens!" cried the mother, Trien, child, where have you learned all that? The parish-clerk himself!"

"Do not confuse me," interrupted Trien, "and make me forget something. I feel now that all will go capitally."

For half an hour the deepest silence reigned. The work seemed to go on more easily, for Trien smiled at times while writing. Pawken alone annoyed her, for he was now dipping his whole hand in the ink, and his arm was black all over. She had pushed the cup to the other side of the table several times; but the little fellow was so bent upon playing with the ink, that nothing could take him away from it.

Spite of that, the two first pages were now full to the edge. At the request of the women, Trien now read what she had set down, with a certain self-satisfaction, and it was as follows:

"BELOVED JOHN, — How is it with your health? God be praised, we are all in good health, and the ox and the cow likewise, except grandfather, who is ill; and we all together wish you good-day. It is now six months since we heard from you. Send us word, then, whether you are still in life. It is not right of you, so to forget us—us, who are so fond of you that your mother speaks of you all day long, and that I dream of you every night—dreaming that you are unhappy, and that I hear sounding 'Trien! Trien!' so that I start up in my sleep and leap out of bed. And the ox, poor thing! is always looking out of its stall and heaving sighs, which it would almost make you shed tears to hear. And that none of us know anything at all about you is a great cause of grief to us, and you ought to have pity on us, John, for it will make your poor mother quite ill. Poor woman! if she only hears your name, a spasm seizes her throat and she begins to weep, so that it almost breaks my heart to see her."

While she was reading these lines, the eyes of the listeners gradually filled with tears; at the sad tones of the last words, they could no longer restrain their emotion, and the maiden was interrupted by loud sobs and groans. The grandfather had laid his head on the bedstead to conceal his tears; John's mother, too deeply affected to be able to repress her feelings, sprang up, and fell speechless on the young girl's neck, who beheld with surprise the effect of her writing.

"Trien, Trien! where did you find these words?" cried the other widow. "They go like a knife through my heart; and yet they are very beautiful!"

"Ah! it is the simple truth," sighed John's mother; "it is better that he should know what I have suffered in my heart. Read on farther, Trien dear; it quite astonishes me that you can write so well—there never was the like of it. Your hands are much too good, child, to milk cows or till the land;

but God lets many strange things happen in the world."

Pleased with the praise she received, Trien said with a self-satisfied smile:

"I will cope with any one in writing. Now, at last, have I discovered the proper way of writing a letter. But listen still, for there is more yet:—

"Ah, John, if you but knew all, you would not neglect to send us news. The clover has failed on account of the severe frost, and because the seed was bad; but the sainfoin smiles at you when you look at it, as mellow as butter. And the grain has suffered a little from the draught; nevertheless, our dear heavenly Father has blessed us with beautiful buck-wheat, and a large crop of early potatoes. And the joiner is married to a girl from Pulderbosh who squints, but she has brought a little dowry with her. John Sus, the butcher, fell from the brewer's roof on our old smith's back, and the smith lies at the point of death, poor fellow." — Trien paused, and looked up at her audience.

"Is that all?" asked the mother, disappointed. "Will you not tell him that the cow has calved?"

"O yes, I forgot that.—See, there it is already.—Our cow has calved; all went well, and the calf is sold."

"Will you say nothing about our rabbits, then, Trien?" asked the grandfather.

After it was written, the maiden read:

"Grandfather has made a rabbit-warren in the stable; they are as fat as badgers; but the biggest shall not be killed till you come back, John, and then we shall have a glorious feast."

All burst into a hearty laugh; the little fellow, who saw everybody happy, and was himself somewhat moved by the word feast, clapped his hands. Unfortunately, however, he struck the coffee-cup so violently that it rolled over the table, and the ink was poured over the beautiful letter like a black flood. Laughter disappeared from every countenance; they looked at one another astounded and silent, and held up their hands in despair while Pawken, who was afraid of a beating, was howling and screaming with anticipation. A considerable time was spent in overwhelming the child with reproofs, and in bitter lamentations over the mishap, till at last it occurred to some one to say—

"O Heaven! what is to be done now?"

"Come, come," said Trien in a decided tone, "the mishap is not so bad, after all. I had some inclination to write the letter over again at any rate, for at first it did not go so well as I wished—the letters were too big, and the writing was crooked. Now I shall do it much better—I feel in spirits to attempt it. Just let me run as fast as I can into the village for paper and ink, and to get my pen made again, for it has become far too soft."

"Then go quickly, child," was the reply. "You have the five-franc piece you got for the calf; get the parish-clerk to change it, for we must send at least eighteen-pence to our poor John.—Pawken! get out of the house, and don't show face till evening, if possible."

Trien hastened out of the door on her way to the village, with a pleased expression on her face. The victory she had gained, the conviction that she could henceforth write to John, and above all, a kind of pride she felt in her accomplishments, filled her heart with a secret pleasure.

At the linden-tree, by the cross-roads, she saw the letter-carrier at a distance approaching. This made her stand still, and her heart beat quick with expectation; for as this road led nowhere but to the

mud-huts, and the uninhabited heath and wood beyond, she had no doubt that the postman brought some news from John. And in fact, as he approached, he took a letter out of his pocket, and said smiling:

"Trien, I have got something here for you, which comes all the way from Venloo; but there is thirty-five cents to pay."

"Thirty-five cents!" murmured Trien; as she took the letter with a trembling hand, and dreamily gazed at the superscription.

"Yes, yes," said the letter-carrier, "it is written there on the outside. Am I likely to cheat you for such a trifle?"

"Can you change this?" asked Trien, giving him the five-franc piece.

The letter-carrier changed, deducting the postage, then greeted the maiden in a friendly way, and returned to the village.

Trien ran joyfully home. But unable to resist her impatience, she tore open the letter, and was not a little surprised to see another fall out of the envelope. She lifted it up. A modest blush overspread her brow and face, while a smile played round her lips, and her eyes sparkled with pleasure. On this letter there was written, in large letters, "For Trien alone." For Trien! here, in this bit of paper, John's soul was shut up; his voice spoke out of it to her—to her alone! It was a secret between John and her!

At once moved and perplexed, she stood for a moment looking to the ground; a flood of thoughts flowed through her head, till the distant lowing of the ox recalled her to herself, and she remembered that it was not right to stay away so long. She hid the second letter in her bosom, and hastened to the hut, where she surprised the two widows, who were waiting for her return, with the joyful exclamation, "A letter from John! a letter from John!"

Both came to meet her with joyful surprise, and the good old women almost skipped with delight. The grandfather bent himself so far forward to see the letter, that he almost fell out of bed.

In a few hasty words, Trien told them how she had met the letter-carrier by the way, and how he had asked thirty-five cents; but she was interrupted by the others, who kept calling out: "Oh, Trien, read it! read it Trien!"

Trien seated herself at the table, and began to spell out the letter with a loud voice; and as the writing was not very distinct, she had to do so with every word, and had to repeat many of them before she could bring out any sense. She read as follows:

MY VERY DEAR PARENTS:—I take the pen into my hand in order to inquire into the state of your precious health, and I hope to hear from you soon also. I have got sore eyes, and am at present in the hospital; and I am very anxious, dear parents, and somewhat afraid, because so many comrades have become blind from the same disease."

Trien could read no more; she let her head sink on the ill-starred paper, while the women and the grandfather shed bitter tears, and bewailed their misfortune with loud sobs.

"O God! O God!—my poor child! my poor child! my poor child!" cried the mother, raising her hands to heaven, and walking about the room in despair. "Blind! blind!"

The maiden raised her head again, and said through her tears—"For Heaven's sake do not make it worse than it is—it is bad enough already. Let me go on; perhaps it is not so bad as we suppose. Be still, and listen."

"But tell mother not to be anxious, for I am already a little better, and I hope to recover, if it

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please God. The worst thing of all is want of food, for we are on half rations in the hospital. We could take in one mouthful the allowance of bread and meat for a whole day; and in addition to that we have a dish of Rataatol, without salt or pepper, and that is all. When the heart is sound, one may live on that. But, dear parents, if it is in your power, send me a little money. We are wretched enough here, sitting all day in the dark, and mourning, for we can't bear the light. Many compliments to grandfather, and Trien, and her mother, and Pawken, and I wish you all health and long life.

"Kobe, the son of Tisje the crofter, has been made a corporal. The rats in the barracks have bitten a great hole in my knapsack, and they have set down a new knapsack to my account, and it costs seven francs and seventeen centimes. Were it not for this, I should have no debt. All my superiors like me; and the sergeant, who is a Walloon from Liege, is pleased with me also.

"Charles, the farmer's son, has written this letter for me, and he is in the hospital too, with sore eyes; but you must not let his father know it, for he is almost well again. The other friends from our village are still in good health. We send you, beloved parents, our respectful greetings. Your dutiful son."

After she had read it, Trien held the corner of her apron to her eyes, and mourned in silence; the grandfather had sunk behind the bed-curtains; the two widows sat weeping.

For a long time a painful silence reigned, only interrupted now and then by sighs and sobs, till Trien rose, and taking a sickle from the wall, went to the door and said—"Our grief would soon have made me forget our poor cow. I go to fetch sainfoin. Try, in the meantime, to pick up a little courage, and think on what we should do."

No one answered. The maiden took a wheelbarrow from before the door, and wheeled it past the house. Behind an oak-tree, and concealed by the brushwood, she stopped and sat down on the barrow. With trembling hands, she put aside her neckerchief, and took out the letter. When she had opened it, she spelt out aloud what follows; while tears more than once bedimmed her eyes, and she had almost fainted.

"This letter, too, is written by Charles, but I have told him word for word what he should set down.

"TRIEN. — I have not ventured to write it to my mother, because the news is too terrible. Trien, I am blind—blind for my whole life. Both eyes are gone. It does not grieve me so much that I have lost my sight, as that I can see you no more on earth, nor mother, nor grandfather, nor any of those who love me; and that this will be my death, I feel too well.

"Trien, since I grew blind I always see you before my eyes, and it is that alone which keeps me alive; but now I may no longer think of that, nor you either. Ah, my dear friend, you may go to merry-makings now as you used to do; do not stay away from them on my account, but enjoy yourself while you are young. For were you to suffer for my sake, then should I die an earlier death.

"Trien, I have written this to you alone, that you may acquaint my poor mother with it by degrees. For Heaven's sake, do it gently, Trien! — Your unhappy John, till death."

To be continued.

First Little Girl: "We had a tramp for supper."

Second Little Girl: "We had fresh eggs."

Fifteen Years Ago

From No. 18 of St. Peters Bote
The influx of settlers into our West continues. Almost daily train-loads of new settlers arrive, coming from the United States and from across the ocean. There is room for all. According to the immigration officials, 36,000 persons arrived during the first four months of this year. Of these 16,000 were from England, 11,000 from the United States, and nearly 10,000 from the European Continent.

A correspondent writes from Quill Lake on the 12th of June that Mr. Peichel, a relative of John Pitka, has arrived, coming by way of Sheho.—Mr. Joseph Steinke went to Sheho to meet his father and brothers.—Aurelia and Caecilia Kintz accompanied H. Stunk to Sheho last Monday where they are going to work in N. Dalling's Hotel.

The Rosthern correspondent writes on the 16th of June that last night 13 German Catholic families arrived from Russia. They intend to settle in St. Peter's Colony.—Today Mr. Lange, the president of the C. S. S., bought a fine horse and drove out to the Colony.—Anton Eimer is in an especially good humor just now. On the 13th of this month his wife presented him with a healthy boy as a names-day present.—Last Saturday night (18th) Father Benedict, O. S. B., arrived. He had been operated for appendicitis last winter in Duluth, preventing him from coming sooner to join his confreres in the Colony.

On the 23rd of this month Prior Alfred went to Winnipeg. From there he intends to go to St. John's Abbey at Collegeville, Minn., to be present at the silver sacerdotal jubilee of the Rt. Rev. Abbot Peter Engel, O. S. B., which will be celebrated on the 29th of this month.—During the night of June 13-14 there was a slight frost in the Colony, doing no damage as far as we could learn. This frost was followed by real warm weather. On Thursday the 16th it was 92 in the shade.

On the 12th, Jos. Groppe writes from St. Peter that the first tents of the C. N. R. construction gang are west of the Monastery near the home of John Ecker Sr.—Last week the other members of Charles Mayer's family arrived.—Father Mathias held the funeral services for Adam Specht last Wednesday at St. Anna, Father Dominic, the pastor, being at Leofeld.—Mr. Revermann of California is having a large house erected on his homestead, S. 2, T. 37, R. 21.—Theo. Flaskes whose homestead is on S. 32, T. 37, R. 21 is going to have a new house erected.—During the last few days quite a number of new settlers made their home in our parish.

CORRESPONDENCES.

HUMBOLDT, SASK., June 10, 1919
Dear Rev. Editor:—

I would be glad if you would give space in your valuable paper to a question that is of vital interest to the people of the Humboldt district. I am sure you will agree with me that there never was a more glaring instance of dishonesty and hypocrisy in the whole political history of our country than the present attitude that the Canadian government is taking towards our non-English speaking people of these plains and prairies of Western Canada. These men and women, whatever may be their peculiar customs, were invited to our shores to become citizens of our Dominion and to share in all the advantages and disadvantages which these early settlers on these plains had to endure when they arrived here, almost twenty years ago. Their faith, their language and their religion was well known

to those who welcomed them. Is it just and honest to these people now that they have become a part of our national household that on every side they are vilified for their so-called strange customs? Has the sense of honor and justice gone out entirely from the rulers of our land to-day? Has the Hon. J. F. Calder, of whose manly qualities and democratic principles we were once proud sunk so low as to lack common decency? We see him sit in the Canadian House of Parliament and allow a fellow Unionist member to refer to the foreigners of Saskatchewan as cattle. To what depth of depravity are our political institutions in Canada to fall before we cause those who lack both conscience, vision and statesmanship to stop?

To-day our eyes are turned intuitively on that great Versailles conference and we can only hope and trust that out of all will come some agreement whereby the peoples of the Christian world can live in harmony without destroying the customs which it has taken thousands of years to build up. There is a great deal of useless talk to-day about the foreigner and the fear that he cannot be assimilated. Some people seem to think that in order to be assimilated we must adopt the silly dress of the modern women of the day. For my part I cannot see why a Russian peasant who wears a shawl over her head cannot become as good a Canadian as the one who wears a merry-widow hat. The good pious Irish mothers in days gone by went without foot attire and wore good comfortable clothes. But when the Russians and Ruthenians of Saskatchewan do this to-day many of our fanatics in the province hold up their hands in horror and say, "We cannot assimilate these people. They are cattle, etc."

I have lived for the past seven years in the so-called foreign districts and have taught in very many of their schools and I have never yet found a case where they did not wish to become Canadians. They sent their children to school, although I will admit that they were sometimes lax, but this is not the fault of being foreigners. I have taught in Ontario and I have found the position very much the same as regards the school attendance. I am sure the people of Ontario would very much resent being called foreigners.

There is one other thing that I would like to mention and that is why the government of this province should refuse the people of Continental Europe to receive a half-hour's instruction in the language that their mother speaks. It has been my experience and the experience of many others that it does not affect the school work one iota. This half hour is practically a recreation period and at the same time an excellent mind trainer.

You will pardon me for this already lengthy letter, but I may frankly tell you, Rev. Editor, that it is hard for me to hold my pen within bounds when I hear so many of our good citizens being held up to ridicule by unscrupulous politicians of our land to-day.

Yours very truly

H. R. FLEMING.

What Britain does.

The Los Angeles Examiner very recently published under the caption "An English sample of common sense, an example for America" the following:

"The British Commission appointed for the purpose of introducing improvements in the realm of education, has recommended an even more intensive study of the German language in all British schools and colleges. Our good Britisher may have his fits of sentiment, and sometimes even is sub-

ject to hysterics, but this never permits him to lose his common sense for any considerable time. He also thoroughly understands that the war is over, and that it will be all the better for the nations the sooner they begin again to think and act along normal lines. Here at home we have a number of absurd men and women who believe to act very patriotically if they raise a howl against the German language, German music and German family names. The absurdity of this conduct is intensified by the fact that at least 20% of our fighting soldiers bear German names."

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I.O.G.D. St. Peter's Bote I.O.G.D.

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1919 Church Calendar 1919

Table with 3 columns: April, May, June. Lists feast days and saints for each month, including Good Friday, Easter Sunday, Pentecost, and various saints' days.

Table with 2 columns: FEASTS OF OBLIGATION, FASTS OF OBLIGATION. Lists specific feast days like New Year, Epiphany, Ascension, and Lenten days.

Feast of Corpus Christi.

"This is My Body;" and the bread Our Lord uplifted, blest and broke; "This is My Blood," our dear Lord said, And drained life's chalice for our sake.

ever possible, the Blessed Sacrament should be exposed from Saturday evening to Sunday evening. If this is not possible the Blessed Sacrament should be exposed on Sunday for a certain number of hours, or at least during the Mass and Vespers.

Religious News

The diocese of Prince Albert being dedicated to the Sacred Heart of Jesus, it will be well to remember that on Sunday June 29, the day on which the feast of the Sacred Heart is solemnly celebrated should be a day of special prayer and devotion to the Divine Heart of Jesus throughout the entire diocese.

PRINCE ALBERT, Sask.—The Rev. Father A. Jan, O. M. I., rector of St. Paul's Church, Saskatoon, is the new Vicar General and Administrator of the diocese of Prince Albert.

morning, but was able to finish his mass. He took a turn for the worse, however, and death came Thursday evening. Before the end came he was given the last rites of the church. Abbot Bruno was probably the most able man in Prince Albert diocese and was known and loved by Catholics throughout the northern section of the province.

OTTAWA.—The Sacred Congregation of the Consistory will in future adopt the same method in the selection of candidates for the episcopacy in Canada as has been outlined for the United States. The law is now in effect.

MONTREAL, Que.—Canon Joseph Halle, of Quebec, has been named to the new prefecture established at Hearst, Ontario, on the Grand Trunk Pacific, and his jurisdiction will be in the territory between Cochrane and Kenora.

—Monsignor F. X. Ross, Vicar Capitular of the Diocese of Rimouski, celebrated recently the twenty-fifth anniversary of his ordination to the priesthood.

QUEBEC, Que.—In the Cathedral on Sunday before last, His Eminence Cardinal Bégin ordained ten priests, eight of whom were for the Diocese of Quebec and two for Harbour Grace.

ST. CLOUD, Minn.—The convent of St. Peter and Paul's Parish at Belle Plaine, Minn., was destroyed by fire. The chapel was also considerably damaged.

—In accordance with a decision of Bishop Bush the Diocese of St. Cloud will have a second vicar general. Rev. Lucas Fink, O.S.B., pastor of the Immaculate Conception Parish in St. Cloud, has been named for the position.

—Rev. N. Schmitz, ordained thirty-seven years ago, and for twenty-nine years pastor of this place, was buried at Rollingstone June 5th. Rev. J. Meyer, a cousin of the deceased, of St. James, Minn., sang the solemn Mass.

—Msgr. B. Richter celebrated the twenty-fifth anniversary of his succession to the Benedictine Father's charge at Melrose, Minn., on Pentecost. At the time of his appointment to Melrose, Father Richter had been assistant at the cathedral in St. Cloud.

TORONTO, Wis.—A storm which passed through Torun, on June 1st cost the lives of two men when lightning struck the Polish Catholic Church there during divine services. Nine members of the parish were seriously injured, one fatally.

MILWAUKEE, Wis.—Rev. Bernard Schmitz, O. M. Cap., who observed his golden jubilee as a priest on May 20th, died the following day. Father Schmitz was born in 1852 in Germany and came to this country when a boy.

WINNIPEG, Man.—His Grace, Archbishop Sinnott, administered the Sacrament of Confirmation to a large number of school children at St. Mary's Cathedral on Whitsunday afternoon.

ATCHISON, Kansas.—On June 5th and 6th Bishop Ward conferred the orders of deaconship and priesthood upon the Rev. Adrian Stallbauer, O. S. B., in St. Benedict's Abbey here.

CHICAGO.—Rev. John J. Herberberger, C.P., of Chicago, dropped dead while preparing to celebrate Holy Mass. Father John was born in Kittanning, Pa., Nov. 1, 1856.

WILLMONT.—The Rev. Father Lawrence joined in the holy bonds of matrimony W. Jos. Lohmann and Clara Margareth Doetzel in St. John's Church on June 3rd.

HUMBOLDT.—Sergt. W. J. Payne and Cpl. H. Smethurst, Ptes. R. Poole, R. Newbold, S. C. Pullin and Geo. Arle were among the recent new arrivals from overseas.

RANDOLPH, Neb.—His Grace most Rev. J. Hart of Omaha blessed the new St. Francis de Chantal Church here. The Mass was celebrated by Father Feppér of Rushville.

CINCINNATI.—On June 4th Mother Mary of St. Martin, Superior of the Price Hill Convent, Cincinnati, observed the 50th anniversary of her profession in the Good Shepherd Community.

WASHINGTON.—Archbishop John Bonzano, Apostolic Delegate to the United States, will sail Sat. June 21st for a conference with Pope Benedict. The archbishop expects to be absent from the United States several months.

ROME.—In an exclusive interview granted the International News Service, Cardinal Gasparri, offered to place the archives of the Holy See at the disposal of anyone wishing to investigate the Vatican's war work and diplomacy.

and figures prove that the Vatican actually expended a greater percentage in favor of the Entente Powers than in behalf of the central powers," said Cardinal Gasparri. This was natural, because the Entente countries were more easily accessible to us.

St. Peter's Colony

MÜNSTER.—On June 10th the first real rain which was so ardently desired by the farmers gladdened our hearts. It was a plentiful rain, indeed! And next morning it was followed by another heavy shower which was likewise welcomed by the farmers.

ANNAPOLIS.—The beautiful solemnity of first holy Communion was observed in our church on Pentecost Sunday. Twenty children were privileged to partake of the bread of angels for the first time.

DEAD MOOSE LAKE.—Lee, Cpl. Nic. Kill, son of Mrs. J. A. Brinkmeier, returned home on June 6th from overseas after having done four years continuous service with the Canadian forces.

COLONSAY, SASK., June 12th, 1919. Dear St. Peter's Bote:—On account of the sudden sickness of the Rt. Rev. Father Abbot Bruno, O. S. B., we had no Confirmation in Viscount and St. John.

During the whole ceremony we were delighted to hear the singers of Saskatoon, Allan and Tramping Lake, whose co-operation was greatly appreciated. It was, indeed, a great feast for Colonsay.

In the afternoon a little picnic gave to the church a benefit of about \$250.00. Many thanks to all our good friends!

—In Viscount the renovated church was blessed on the 10th of June by Rev. Father Jan who explained to the people in a very practical sermon the significance of the ceremony.

—In St. John the Rev. Father Schweers, assisted by the Rev. Fathers Nicolet and Morneau, proceeded to the benediction of the church, celebrated High Mass and preached a good apostolic sermon.

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from the town wending its way to the fair ground and two prizes are offered for the best decorated cars or floats. A triumphal arch will be erected on Main Street with full electrical illumination to match.

WATSON.—The heavy rains last week made everyone feel about a thousand dollars richer than before.

—Mr. J. Peterman bought another lot west of his stable. He is now gardening on his own land and sure of a big crop after the heavy rains this week.

—The following soldiers returned from overseas recently: Pte. Norman Johnson, who went through several hard fights in France, Signaller Jas. Kidd who after many hard encounters suffered for some time from a dislocated knee, Jas. W. Crossland who was wounded at Neuville-Vitasse, Pte. Ernest O. Parker, of Spalding and George Gordon of Watson.

—Mr. Hans Ponath of Spalding bought the S. E. 1/4 of Sec. 2-40-18. It has 70 acres under cultivation with fairly good buildings. The price was \$4050.

—Vossen & Schindler reported the following real estate sales through their office during the past few days: Mr. Mike Vetterl of Beauchamp bought all of section 33-38-19, and is now the owner of 800 acres.

Mr. A. G. Barrett bought the south half of section 17-37-18, Mr. Paul Fetter the N. E. 1/4 of Sec. 25-35-19, and Mr. Arne Nabseth the N. E. 1/4 of Sec. 35-35-19.

CORRESPONDENCES.

Dear St. Peter's Bote:—On account of the sudden sickness of the Rt. Rev. Father Abbot Bruno, O. S. B., we had no Confirmation in Viscount and St. John. But in order that the people may not be too much disappointed our churches were blessed by the Rev. Father Jan, O. M. I. from Saskatoon, and by the Rev. Father Schweers, O. M. I., from Allan, both having been specially delegated to that effect.

The ceremony on Monday, the 9th, in Colonsay was remarkable by the number of people, which exceeded two hundred persons. Many came from Allan and Saskatoon. The nice little church was more than filled up.

During the whole ceremony we were delighted to hear the singers of Saskatoon, Allan and Tramping Lake, whose co-operation was greatly appreciated. It was, indeed, a great feast for Colonsay.

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Sunday, will receive time at Cud From now day Service we certainly On June will be hel this is the VIII Grade their exam 26th and 2 Last we small but heavy with to save it A new b be erected able butche - Can SASKA been under service of t terior on a the waters wan river, purpose of ing and fo facilities for berta and CALGA ing, South crop outlo almost eve month or ing grain l There are any serio moisture. considera southern heavy rain danger to EDMO Griffith, has retu with Jac Comisky, owing \$ Royal B mings will is suppos blackmail who is no theft an payments 809. Th New Ori WINN nipeg we times la occurred. winner o war, on constabl was pull maltreat was not sides Tw his head injuries, radical Firemen announce general night, if heeded, but few their po GRA ees of a pany to Commi Father trator the co compan men h since 1 ry pai cost of not go pany reated cost. also over t belong

Sunday, June 29, 10 little ones will receive their Lord for the first time at Cudworth.

From now on we shall have Sunday Service twice a month, which we certainly appreciate.

On June 14, a teachers' meeting will be held at our schoolhouse; this is the first time here.

Last week the section house, a small building, burned down, the heavy wind making it impossible to save it.

A new butcher shop is going to be erected and, as I hear, a very able butcher is taking charge of it.

Canadian News

Saskatchewan

SASKATOON.—Studies have been undertaken by the reclamation service of the department of the interior on a plan for diversions of the waters of the North Saskatchewan river, near Edmonton, for the purpose of providing stock watering and forage crop irrigation facilities for a large district in Alberta and Saskatchewan.

Alberta

CALGARY.—Generally speaking, Southern Alberta faces a bright crop outlook. Rains have visited almost every district in the past months or six weeks, and the growing grain bears a very healthy look.

EDMONTON.—Detective C. J. Griffith, of the provincial police, has returned from San Francisco with Jack Cummings alias Alex Comisky, who is charged with receiving \$12,800 stolen from the Royal Bank in Calgary.

Manitoba

WINNIPEG.—The city of Winnipeg went through very turbulent times last week, and many riots occurred. Corporal F. G. Coppins, winner of the Victoria Cross in the war, one of the special mounted constables, during a demonstration was pulled from his horse and so maltreated that for some time he was not expected to recover.

Quebec

GRAND MERE.—The employees of a local pulp and paper company told the Industrial Relations Commission, that the parish priest, Father Lafleche, is the sole arbitrator in case of disputes between the company and its men.

of Papermakers, it was decided to run an open shop, and since the international union disappeared from Grand Mere everybody lived in absolute harmony.

United States News

WASHINGTON, D. C.—Woman suffragists won their long fought battle for the submission of the Susan B. Anthony amendment June 4th when the senate by a vote of 56 to 25 passed the resolution which passed the House two weeks ago.

—A wheat production of 1,236,000,000 bushels this year, combining winter and spring wheat crops were forecasted by the Dept of Agriculture from conditions of crops June 1st.

—With a record vote the house passed and sent to the senate the 1920 army appropriation bill, carrying a total of \$718,000,000, and providing for a temporary army of 300,000 men.

—An investigation of the manner in which Wall St. banking houses obtained copies of the full text of the peace treaty, which is still withheld from the American people, and Congress, probably will be made by the Senate.

CHICAGO.—The second stage of the commercial telegraphers strike will be reached when railway operators at 23,000 points in America are to discontinue handling commercial messages under an order issued by the Order of Railroad Telegraphers.

GRAND MERE.—The employees of a local pulp and paper company told the Industrial Relations Commission, that the parish priest, Father Lafleche, is the sole arbitrator in case of disputes between the company and its men.

were refuted by officials of commercial companies who said they were accepting business without restrictions and that conditions were practically normal.

—Department of Justice agents raided the farm of J.W. Miller near Spring Grove, and arrested his three slacker sons, hunted for two years. One son was wounded as he attempted to escape.

Foreign News

NICARAGUA.—Nicaragua has asked the United States to land forces there to cope with a threatened invasion from Costa Rica.

LONDON.—A new menace, which affects Catholics, is offered by the propaganda of the Spiritists, led by a renegade Catholic, C. Doyle. This man, a physician by profession and an imaginative writer by choice, has said that every girl is a potential medium, a remark which has been condemned by another doctor as likely to set many of our hysterical girls' steps on the dark path which leads to insanity.

CONSTANTINOPLE.—The palace of the sultan was destroyed by fire last week.

A Great And Valuable Lesson Taught.

By J. Godfrey Raupert, K.S.G.

It has been justly said that if the Protestant religion is a good and comfortable one to live in, it is a very bad, and indeed a worthless one to die in.

A reflecting mind will admit that if there is a time in human life when the heart craves for definite and authoritative assurances, and when it realizes the need of a very direct and personal relationship with God, it is when the shadows of life are falling and the awful realities of the world unseen are dawning upon the soul.

I well remember how frequently and strikingly this defect came home to me in the course of my life and ministrations as an Anglican clergyman. My first appointment upon my ordination was to a large and busy parish in an Eastern suburb of London, where I had opportunities of studying the practical working of the Protestant system of thought under what I still regard as exceptionally favorable conditions.

of Jesus Christ, as we understood it, has to offer shipwrecked humanity.

I had a large and thickly populated district assigned me, and I did all I could to aid, to the best of my ability, those who desired my aid. I relieved their material and temporal needs according to the means at my disposal, and I endeavored to assist them in the time of sickness and of death.

It is manifestly impossible for a physician to attempt the cure of his patient unless the patient is willing to give such information respecting his pain and affliction as will enable the physician to make a correct diagnosis and to prescribe the right kind of remedy.

But to the Protestant minister the soul of his parishioner remains to the last, as I have said, a sealed book. He dare not ask for a manifestation of conscience which would in any sense bear the mark of a confession of sin.

Now, what can the conscientious minister do under such conditions? He can but point to the beneficent and remedial power of suffering patiently borne; perhaps pray with the sick person, and repeat a Psalm or a few comforting verses from the New Testament.

Watch This Space.

Today everyone from Jno. D. Rockefeller down to the little country merchant is advertising for your patronage on account of "service" rendered.

Are you really getting such wonderful "service"? If not? WHY NOT?

Because even while he is asking for your patronage as an reward for his "service" he really wants to be your MASTER. We do not claim that private business is unnecessary or dishonest, but we do claim that by establishing co-operative business along with private business you will get BETTER "SERVICE".

Through co-operation you eliminate profiteering by removing the cause (personal gain). You become the masters by being able to set your own price for service rendered.

We do not wish to antagonize but are determined to fight for our motto "Equity And Justice To All". Are you with us?

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Humboldt's Big Welcome Day! Friday, June 27th

- Air Thrills by Lt. McClelland, late R.A.F. Baseball Tournament Horse Races Athletic Events A MONSTER PARADE Modern Midway Three Bands

Watch for Next Week's Announcements.

Public Auction Sale of a \$3000.00 Bankrupt Stock of General Merchandise, Dry Goods, Paints and Hardware in the Home Bakery Building, opposite Arlington Hotel, on Saturday, June 21st, at 1.30.

Boots and Shoes, Hats and Caps, Panamas and Straws, Overalls, Sweaters, Gloves, Counterpanes and Blankets, Head Hatters, Whips, and Other Miscellaneous Articles too numerous to mention. Everything will be sold regardless of Price. Terms: CASH. H. Maney, Auctioneer.

PILGER PARISH FESTIVAL (Picnic) June 29th (Sts. Peter and Paul) Everybody cordially invited to see the new church and have a good time. THE COMMITTEE.

Time Will Tell.

Do you choose the honest way, In your dealings day by day? Time will tell; Should the road be rough and long, Thornier than the path of wrong, Will your heart be faint or strong? Time will tell. Every seed that we have sown, Every blossom therefrom blown, Time will tell. All depends upon the root, Like from like still follows suit, Either sweet or bitter fruit, Time will tell.

Rearing The Child.

God has placed the parents as the visible guardian angels of their children. To them He has confided their immortal souls, not that they may be brought up for the world alone, but that by their care and watchfulness these souls might return to the God who created them. This imposes a heavy responsibility upon the parents, and the true Christian ones will ever be mindful of it. It will always be their chief concern to watch over the treasures that have come to them from the hand of God. First and foremost, they will teach more by their example than by word. Next they will be careful of their education, and finally they will be solicitous about the company which they keep. But alas! in these our days far too many parents are anything but the guardian angels they are destined to be. Instead of being shining models of Christian living, they are the first to lead their own offspring astray, by word or deed. Then too, even though they send them to Catholic school, they nullify the good teachings imparted there by their unjust criticism and their lack of proper co-operation with the authorities of the school. Furthermore they so often fail to exercise that vigilance which alone can safeguard the welfare of the young. And so instead of being, as God intended them to be, the guardian angels of their children, they become the helpers of Satan and start them on the downward path to destruction.

The Schoolmaster Saint.

"What did Jean Baptiste de la Salle do?" asked Francis Thompson years ago. "He founded an order of schoolmasters, a congregation which ennobles and glorifies the teachers' calling by making it an exercise of religion." From a humble little school in Rheims, started by a woman's charity in 1680, the work spread, under the direction of the inspired founder, Jean Baptiste de la Salle, who was a canon of the metropolitan church of the City of Rheims. The Church had ever been zealous for the education of the poor, and free schools had long been established. There were plenty of schools, but teachers were comparatively few in the 17th century. Only a religious congregation could furnish a permanent supply for this work. The saintly canon, recognizing the need, founded the teaching order known the world over as the Brothers of the Christian Schools. For forty years he contended against obstacles that would have discouraged an ordinary man. From Rheims to Paris, and from Paris all over France, Jean Baptiste de la Salle carried his system of education and wherever he made an establishment the work seemed to prosper. He opened a training school in Rheims, to prepare young men to teach in village schools, and he personally taught them his methods. Inspired by his spirit, they went forth to carry on his mission in many lands. Prudence, humility and invincible courage were the means that De la Salle employed to overcome

opposition; and in due time his system spoke for itself. Men praised his work; but the founder was well content that God had blessed his labors. He desired neither wealth nor honors and was never so happy as when with his boys or training young men to carry out his principles of education. In Rouen, where he finally established his novitiate, he wrote the constitution of the Order and books for teachers and pupils. He resigned his office as superior when advancing years obliged him to be more sparing of himself. When he passed to his reward in 1719, it was said of Jean Baptiste de la Salle that "his whole life was a prolonged act of zeal".

In all ages the Church has raised up saints, putting their example before the world that men may not forget the things of highest value or spend themselves in vain ambition. It was fitting that in the nineteenth century when secular educators were priding themselves on the marvellous growth of institutions of learning, the Church should have placed the crown of sainthood on the head of the humble kindly master, whose first aim in education was to teach young minds to know God and young hearts to love Him. Jean Baptiste de la Salle was declared Venerable in 1840, was beatified in 1888 and canonized in 1900. His feast day is observed on May 15th. Those who were privileged to be present still talk of that memorable morning when all Rome seemed to be converging on Saint Peter's to witness the canonization ceremony. On the same day Blessed Rita of Cascia was raised to the rank of the saints.

Describing the scene, an American resident of the Papal city wrote: "Humanity, an army of humanity everywhere, far as the eye could reach. If their numbers had been imposing outside, how much more inside the limits of one of the few world's edifices capable of containing them. Everything rich, splendid and gorgeous in the treasury of the Basilica was displayed to solemnize the Canonization morning."

The Christian Brothers led the great procession; and as they passed, the murmured comments of the people told of their regard for the sons of La Salle. Every country in the world had seemingly sent a representative.

Four hundred Bishops walked before Leo XIII. in the canonization process of 1900. A long array of Cardinals followed the Bishops; then the immediate members of the Papal Court and then the crown of all the splendor that had gone before—the holy Father under the golden canopy of State.

The rite of canonization went on to the solemn moment when the Papal decree was read by Pope Leo XIII, and Jean Baptiste de la Salle and Rita of Cascia were defined to be of the number of the saints.

The Pope intoned the 'Te Deum'. Then a tumult of bells awoke over the whole City of Rome—unheard and unnoticed in St. Peter's alone; for there a multitude of tribes and peoples sang the 'Te Deum' in a mighty voice, overpowering all other sounds. Begun by one feeble, quavering voice, the chant rose and fell, powerful beyond description, words and harmony one great act of faith."

A few years after the canonization of the founder the application of the law against religious institutions in France closed many of the schools taught by the Christian Brothers. The Catholic Encyclopedia states that in 1904, 803 schools were closed; and in the next four years 477 closed. "Nothing was spared." But in other lands the work of La Salle goes on—proving that "all good is eternally reproductive."

The Liberty of Education.

In many places today the right of the child to a Christian education is brought into conflict with the theory of an omnipotent State. There are those who would insist that patriotism can be promoted only through State absolutism. They forget that we have just waged a war to secure liberty as against a government that made absolutism one of its cardinal principles.

The omnipotent State was the pet theory of Prussian Junkerdom. We must be on our guard lest the same false theory bring disaster upon our own country. Patriotism does not consist in denying liberty of education and in giving the State a monopoly of instruction. This will make serfs and not patriots. To be sound and strong patriotism must be based on duty to God. Religion therefore is its most powerful incentive. Base patriotism on mere sentimentality and it crumbles to pieces in time of stress. Base it upon State absolutism and it becomes mere cringing servitude if it does not degenerate into rank hypocrisy. There can be no collision between religion and duty to country among a free people.

It's wrong to deny the right of the child to a Christian education. No State can take away or abridge that right without violating the most sacred duty that God has imposed upon parents. That duty embraces the right to choose a Christian education for their children in order that they may be prepared for their purpose in life. To take away that right is tyranny of the worst kind. To take it away in the name of liberty is sheer hypocrisy. The State has the right to see that children receive an education to fit them for citizenship. To deny to parents the right to give their children a Christian education is to destroy true liberty. (Truth.)

The Catholic Parochial School System.

At the beginning of the school year Sept. 1915 there were in the United States over 7,000 Catholic schools of every grade from the kindergarten to the university, and for every need, for the defective as well as for the normal; for teachers as well as for pupils; industrial, technical, professional, and seminary. There were besides night clubs, settlement, social and summer schools, and a great number of teachers' institutes. The Catholic schools in Alaska, Hawaii, the Philippines and Porto Rico are not included here. In these institutions there were over 1,700,000 pupils in attendance, of whom 1,497,949 were in the 5,588 schools of elementary grade, over 120,000 in the academies and colleges, about 8,500 in the university and professional schools, 17,600 in the industrial and technical schools, 6,200 in seminaries, 9,000 in training schools, about 30,000 in various institutions for dependent children. The property and edifices were valued at over \$100,000,000. The cost per pupil for the year was about \$10. Although it is not easy to estimate precisely the amount thus expended every year, the expense and interest alone would exceed \$20,000,000. This is less than one half the cost of educating an equal number of pupils in the public schools. This money is raised by ordinary church collections and by occasional entertainments.

It takes so Little

It takes so little to make us glad, Just a cheering clasp of a friendly hand, Just a word from one who can understand; And we finish the task as we long had planned And we lose the doubt and the fear we had— So little it takes to make us glad.

Number of Catholics in U.S. 17,549,324

There are 17,549,324 Catholics in the forty-eight States of the Union, according to the 1919 edition of "The Official Catholic directory" published and copyrighted by P.J. Kennedy & Sons, of Barclay St. New York. With 54 archdioceses and dioceses making no changes in their population statistics; with 9 archdioceses showing decreases, and 39 archdioceses and dioceses showing increases, the net increase in the number of Catholics over the preceding year amounts to 133,021.

Although this is the smallest increase shown in many a year, there is no cause for alarm, for, according to the tables of the 1919 issue, 54 important archdioceses and dioceses made no changes whatever in their population figures. In fact, it is pointed out that some of the most important archdioceses have not changed their figures for quite a number of years.

The Catholic population figures are not, therefore, as Protestant statisticians sometimes intimate, overestimated or exaggerated, but on the contrary, according to J. H. Meier who has compiled the directory for the past 14 years, the figure 17,549,324 (seventeen million five hundred and forty-nine thousand three hundred and twenty-four) is very conservative; and if the 'floating' Catholic population could be recorded, and if it had been possible for every diocese in the country to take a new census the Catholic population figure would, according to Mr. Meier, be over 19,500,000.

During the last 25 years the Church in this country has made giant strides as is evidenced by comparing the figures in former directories. Tracing back the population figure 25 years it is shown that the increase in the number of Catholics in the U. S. during the past quarter of a century has amounted to 8,471,459.

Adding to the figure 17,549,324 which is the Catholic population of the United States proper, the number of Catholics in Alaska, the Canal Zone, the Virgin Islands, Guam, the U.S. possessions in Samoa, the Hawaiian Islands, Porto Rico and in the Philippines, it develops that there are 26,332,650 Catholics under the protection of the United States Flag.

The usual table of statistics appears in the Kennedy publication, and according to the General Summary there are now 20,588 Catholic priests in the United States. Of these, 15,052 are secular clergymen and 5,536 are priests of religious Orders.

Other figures taken from the copyrighted Summary are as follows:

Archbishops, 14, Bishops, 97; Churches with Resident Priests, 10,460; Missions with Churches, 5,537; Seminaries, 110; Seminarians, 7,865; Parishes with Schools, 5,788; Children attending Parochial Schools, 1,633,599; Orphan Asylums, 294; Orphans, 46,069; Homes for Aged, 116; Colleges for Boys, 215; Academies for Girls, 674.

Another feature of the 1919 edition is the complete list of Army and Navy Chaplains, which takes up six pages in the Kennedy publication. The 762 secular clergy and the 264 members of religious Orders, who were serving under the Stars and Stripes, are listed in the Army and Navy section.

Special attention is called to the pictorial section in the 1919 issue. The compilers have secured and published likenesses of all the archbishops and bishops who were appointed to American Sees up to a few weeks ago. The pictorial section consists of thirty-two pages, an unusually large number.

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Age terms. M and you others who tieth miles tion is bet closed mir and woma ferent, fall take the tr He is convi to spend ti not of imm ing to do w proble. —The gr all their liv small happ ure. They engine and communicat less and all ances that word solved and perfect cause they w thing new The journey his place med is ceaseless have done a times, yet he the next tim ation will u —"The g world," says waste of infl willingly or r fluence into r —Usually quantity of certainly can Each of us po capacity for in us. —If we ma we waste thi if we make it ably in the fir the world a b —Moral co the world but doing what w that to every what a stir of interest this d we are living w —Idleness, frivolous amuse early and unha —The thing vealed to the b man. The he that with whic "Things human be known to be must be loved —A good na chosen than gre favor rather th —If it shoul Fenelon, that should ever hap let us think o ourselves up an All our faults n providing that our abominable do not take aw salutary confide —Solomon of dom is better th all things that, not to be compa —Righteousn tion, but sin is people. To avoid num very important t wails do not ce faithful that th from contracting with persons wi the Catholic Fait understand well their minds th have always been Church.

SPARKS FROM THE ANVIL
(Special for St. Peters Bote.)

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

—Age and life are very relative terms. Many men are old at thirty and youth smiles from the eyes of others who have passed the seventieth milestone. The real distinction is between the open and the closed mind. The average man and woman early becomes indifferent, falls into ruts and does not take the trouble to get out of them. He is convinced that it is of no use to spend time on anything that is not of immediate use and has nothing to do with the personal money problem.

—The great inventors have been all their lives wide awake to every small happening in inanimate Nature. They who gave us the steam engine and the electrical dynamo, communication by wire and wireless and all that long list of appliances that are today a household word solved their great problems and perfected their machines because they were ever alert for something new in their chosen fields. The journeyman mechanic toils at his place mechanically; the inventor is ceaselessly expectant. He may have done a bit of work a thousand times, yet he is on the watch for the next time when a slight deviation will unlock to him a secret.

—“The greatest waste in the world,” says an educator, “is the waste of influence.” Every person, willingly or not, sends out his influence into the world.

—Usually we cannot control the quantity of our influence, but we certainly can determine the quality. Each of us possesses a marvellous capacity for influencing those about us.

—If we make that influence bad, we waste this wonderful power; if we make it good, we aid appreciably in the fine process of making the world a better place to live in.

—Moral courage is nothing in the world but just the capacity for doing what we ought to do. Give that to every man, and only think what a stir of eager and vivacious interest this dull world in which we are living would wake and start.

—Idleness, luxury and a love of frivolous amusements cause many early and unhappy marriages.

—The things of God are not revealed to the brute or to the brutish man. The heart can only know that with which it has some affinity. “Things human,” says Pascal, “must be known to be loved, things divine must be loved to be known.”

—A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

—If it should ever happen, says Fenelon, that we stumble, if it should ever happen that we fall, let us think only about picking ourselves up and pursuing our way. All our faults may be useful to us, providing that in taking from us our abominable self-confidence, they do not take away our humble and salutary confidence in God.

—Solomon of old said that wisdom is better than rubies; and that all things that may be desired are not to be compared to it.

—Righteousness exalteth a nation, but sin is a reproach to any people.

To avoid numberless evils, it is very important that the pastors of souls do not cease to remind the faithful that they should abstain from contracting marriage unions with persons who are strangers to the Catholic Faith, that they should understand well and keep before their minds that such marriages have always been reproved by the Church.

—LEO XIII.

For Farm and Garden

Hardy Roses.

By A.P. Stevenson, at the Annual Convention of the Manitoba Horticultural and Forestry Association.

Rose culture is one of the most fascinating occupations in the line of horticulture. But when you come to talking or writing about it you scarcely know where to begin or what to say.

There are few lovers of flowers in this country but who desire to grow roses, but it is to be regretted that few get beyond the stage, or if they plant a few bushes, it often ends in failure. The rose gets the name of being a difficult flower to grow, and without doubt this is correct as compared with shrubs and herbaceous plants. There are, however, some roses that are very easy to grow. I have taken special interest in the growing of roses for many years, and have grown many different varieties with good, bad or indifferent success.

Roses usually cultivated at the present time may be divided into two groups as to hardiness. The hardiest group is composed of Rosa Rugosa and hybrids, Austrian Briers, Provence or Cabbage roses and Moss rose.

Roses of the second degree of hardiness include Hybrid Perpetuals or Hybrid Remontant, and climbing roses, and it may be further noted that the hardiness of the individual varieties varies very much within the groups, some roses of the first group being the better of some protection, except in very favored localities.

For best results, the rose requires plenty of sunshine, and if at all possible a site should be selected where the plants will have the sun for the greater part of the day. If this cannot be obtained, then the next best is where the plants will get the morning sun. A very unfavorable site for the bed is one where the heat of the sun at mid-day or afternoon will be reflected from the walls of the building, for in this strong heat the plants and flowers will not do well. All things considered, a south-eastern exposure is the best. And, as roses love moisture and rich plant food, they should not be too near forest trees. But on the prairie it is important that the bed should have shelter from the wind, and be set where it will hold a good covering of snow in the winter. A rich clay loam will give best results with roses provided it is neither too wet nor too dry.

Strong two-year No. 1 plants are the best; one-year plants are not as suitable, although cheaper. Some varieties of roses do best on their own roots, while others that are not as vigorous do better on budded stocks. In the East it is advised to plant roses in the fall; however, we have found spring planting to give best results in this country. If received in the fall “heel in” the plants. The bushes should be planted deep, and when planting the soil should be tramped firmly about the bush. Roses, as a rule have few roots, and none of these should be pruned off when planting; neither should they be exposed to the sun and wind when planting any longer than is absolutely necessary. Before handling, we advise that the roots be puddled in a mixture of clay and water, about the consistency of cream. If the plants are dry when received, they should be buried for two days in damp soil. By doing this the stems will take water from the soil and the plants will be saved.

If it is necessary to water the plants, do it thoroughly and not often. It is also advisable to spray the foliage with water occasionally, as this is a very effective remedy for insects. This spraying should be done in the evening or the early

morning. Soil should be kept rich with an annual supply of well rotted barnyard manure, applied on the surface and dug in.

The following list of roses have been successfully grown on our own grounds for many years, and for hardiness are divided into three groups:

1.) Roses that are perfectly hardy.

To this list belongs the *Rosa Rugosa* semi-double red rose. The first specimen of this variety was planted on our grounds twenty-seven years ago, is growing on the same spot yet, strong and vigorous in bloom annually. The bush is 6 ft. high, and is trimmed occasionally. The only fertilizer is a few pails of liquid manure applied yearly.

Hansa—A *Rosa Rugosa* Hybrid. This is a fully double dark red rose; grows in clusters; very fragrant. Without doubt this is the hardiest of all fully double roses grown.

Blanc Double de Coubert.—Another *Rosa Rugosa* hybrid. Flowers are pure white, fully semi-double, in clusters, delightfully fragrant and produced very freely. A distinct, beautiful and hardy rose.

Cabbage Rose (or *Banshee*)—A light pink double rose, has been many years in cultivation; produces more rose buds than it can bring to maturity; our hardiest pink rose.

Scotch Yellow—A strong growing, semi-double yellow rose. Our best of this class; has been in cultivation with us for twenty-six years.

This completes the list of varieties that are grown with us without any winter protection whatever, and are certainly the limit in hardiness of the cultivated roses.

The Second Group

require some light winter covering such as bending down the bush and covering partially with earth.

To this class belong such *Rugosa* hybrids as *Madam Georges Bruant*. The flowers are paper white, semi-double, large and fragrant, produced at intervals all summer.

New Century—A hybrid, fully double, pink rose, shading to silver. *Sir Thos. Lipton*—A pure white, fully double and finely cut rose.

C. F. Meyer—Another hybrid, with flowers of a clear silvery rose color. Is beautiful in the bud stage.

OF MISCELLANEOUS VARIETIES the best are *Persian Yellow*, budded on strong growing stocks; *Madam Plantier*, a well known, beautiful, little, fully double, white rose; a very profuse bloomer.

Salet Moss and *Crested Moss* are the hardiest and best of their class we have found for our conditions.

The Third Group

the HYBRID PERPETUALS, require good winter protection. This can be given in various ways. The method we use is as follows: In the late fall we bend the bush down to the ground and cover fully with soil to a depth of six inches, then throw some brush on top to help in holding the snow. We have tried many ways, but this is as good as any. Uncover gradually in spring.

We can mention only a few of the many good Hybrid Perpetuals that have bloomed with us, and these are as follows: *General Jacqueminot*, crimson; *Paul Neyron*, deep rose; *Ulrich Brunner*, cherry red; *Mrs. John Lang*, soft pink; *Margaret Dickson*, white; *M.P. Wilder*, cherry. The above list includes the best and the hardiest of the hybrid perpetuals. We have made no mention of climbing roses, all having so far proved failures with us.

A Farmers' Account Book

which contains blanks for a simple but comprehensive system of farm accounts, will be sent on request to any farmer who states the number of acres of land he works through the *Commission of Conservation, Ottawa*.

How To Control Locusts or Grasshoppers

It has been reported to the Department of Agriculture that grasshoppers have made their appearance in several parts of the province and are destroying large areas of the growing crop. Steps have been taken by the Department of Agriculture in co-operation with the Entomological Branch of the Dominion Department of Agriculture to destroy this pest. It is well, however, for all farmers to have a knowledge of this insect so that action may be taken before its activities have made destruction impossible and, therefore, the following information relating to the grasshopper should be carefully noted by all farmers.

The locusts, or grasshoppers as they are more generally spoken of, lay their eggs in late summer, the young locusts hatching about May of the following year. In their early life the chief habit of the locust is eating and growing until they become full grown, usually in the latter half of June or early in July when their attention is more directed towards mating and egg-laying.

METHODS OF CONTROL: Old pasture land or stubble land are known to attract locusts for the purpose of egg-laying and should, therefore, be ploughed to a depth of at least six inches after the eggs are deposited, either late in the fall or in the spring before May of the following year in order that as many eggs as possible will be buried deeply thus preventing the young from escaping to the surface. If the ploughing is done in the spring it is wise to follow this immediately by harrowing.

METHODS OF DESTRUCTION: In the Province of Manitoba a mixture known as the Criddle Mixture has been found to be of great value in controlling outbreaks of injurious locusts and in fact is the only practical measure which has been adopted in recent years in that province. Owing to the high cost of bran in Saskatchewan the cheapness of the Criddle Mixture is an important factor. It is made by 1 pound of Paris Green, or white arsenic, and 1 pound of salt to 15 gallons “by measure” of fresh horse droppings. Sufficient water should be added to the droppings to make a moist, but not sloppy, mash and the Paris Green and salt then be added and thoroughly mixed by means of a fork or a rake. The mixture may be scattered, lightly from a low barrel, box or tub, by means of a trowel or shingle in the infested fields chiefly where the insects are feeding.

The poisoned bait should be used in the infested areas early in the morning about the time the insects are beginning to move about after their night's rest. In treating large areas it is of the utmost importance that farmers in the infested district co-operate and apply the mixture at the same time.

MUNICIPAL ACTION DESIRABLE: In some municipalities where grasshoppers are destroying crops Municipal officials are directing the farmers in the destruction of these pests and have purchased poison to be sold to farmers who require it.

STATISTICS BRANCH
Dept. of Agriculture, Saskatchewan.

Britishers Criticize Peace Terms.

A Canadian Press Despatch, dated London May 25th, reads as follows: “An appeal signed by a number of eminent professors and others, including the Bishop of Oxford, Arthur Henderson, leader of the Labor party in the House of Commons, and H.G. Wells, J. Masfield, Lady Gilbert, George G.A. Murray and Jerome K. Jerome, au-

thors, has been published here, urging the reconsideration of the terms of peace on the ground that they belie the spirit of the “fourteen points” of Pres. Wilson. The appeal declares that the peace terms constitute a breach of faith with a beaten enemy and reduce Germany to the position of a subject nation. It concludes with a statement that on such a basis “it is impossible to establish any true League of Nations.”

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Total Assets \$57,000,000.00

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Land and Farms!
I have a number of Farms and Wild Lands for sale at low prices. Some will be sold on Crop Payment.
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Shapack & Wolfe Co.
General Store Humboldt, Sask.
We refund your money if you are not entirely satisfied!

The Death of Rt. Rev. Abbot Bruno Doerfler, O.S.B.

(Continued from page 1.)

porter of strictly Catholic societies and organizations. The Volkverein is now robbed of its second General Director within less than eight months. Last fall the enthusiastic Father Suffa, O. M. I., for many years General Director of the Verein, succumbed to the ravages of the influenza. All eyes were turned toward Abbot Bruno as the able successor to the Rev. Father Suffa. Though the Abbot was but for a short time Director of the Verein, the society owes him much and mourns its loss deeply. The members of the Volkverein as well as the Knights of Columbus are paying their last respects to the universally beloved Abbot in a most befitting and charitable manner by keeping vigil by the corpse during the night. The Knights of Columbus have placed a beautiful wreath of natural carnations and ferns at the feet of the Abbot.

A large vacancy now exists in the field of Western Canada's journalism, but especially does the Catholic press, which stands so badly in need of fearless defenders of Catholics and Catholic traditions, suffer an apparently irreparable loss for a long period to come. Abbot Bruno was extremely well read, was an excellent conversationalist and could write or converse on almost any subject. For some years he was editor of the St. Peters Bote and at the time of his death did most of the editing. That the change of the St. Peters Bote from a German publication made not the slightest difference to the able pen of the Abbot has been sufficiently proven and illustrated by the ease, grace, force, and pertness when necessary, of his style. That Abbot Bruno was an able editor of the St. Peters Bote as a German publication, was well known to all readers, but the ability with which he wielded his pen when the paper had to adapt itself to the ordinances of the government and publish in English, was a revelation to many a reader. It pleased him to note that though a number of readers could not read or understand English, they practically all, nevertheless, continued their subscriptions. Several attempts have been made by Abbot Bruno towards attaining the privilege of again editing the paper in the German language. In this he was unsuccessful. He never hesitated to submit to the rulings of the civil authorities as rigorous as they may at times have been, as long as nothing subsversive of Catholic doctrine and tradition was promoted. On the contrary, he instilled the patriotism that filled his own heart, into the hearts of the readers, especially the young men, and that particularly when they were tried hardest through the drafting measures of the army. He hated desertion and exhorted every young man to duty, advising him to go when called, and fight manfully for the country of his adoption.

True to Benedictine tradition, the Abbot was averse to controversy. But when he was literally forced by the opponents of the Catholic Faith who disliked to hear certain plain truths, to step up in defense of religion, equity and liberty, his rebuttals and counter-attacks were flung against the adversaries with such vim and grit as seemed almost to belie his usual smooth and unruffled temperament which had become by practice and effort, a second nature to him. These defenses for the Catholic cause have proven themselves spicy and useful instruction to the common people and have laid bare many a snare hidden under the rubbish heaps of Orange 'peals' etc.

Abbot Bruno was a true philanthropist, and the thousands of people whom he benefitted have now lost him whom they, after his own community, can in the true sense of the word, call their father. Any settler who has been in or near the Colony for some years, cannot help but admire the progress that has taken place within a few years. This progress, none dare gainsay, has been due to the never-remitting efforts of Abbot Bruno to obtain for the settlers the best for soul, mind and body—and to this purpose he introduced into the Colony two orders of nuns, the Elizabethans and the Ursulines. The first band of Elizabethans arrived in the Colony from the convent at Klagenfurt, Kaernten, Austria, in 1911. The blessings of Almighty have rested visibly upon the now so numerous community of hospital sisters at Humboldt. It has been the sad privilege of these sisters to tend the Abbot in his short illness, and to close his glazed eyes to this world. It is notable with what eagerness the Abbot came to Humboldt to his sisters, though he was seriously ill. He might have stayed in Saskatoon and taken quarters at the hospital there, but no, back to his own sisters and as near to his confreres as possible.

The Ursuline Nuns are, as far as their number permits, in charge of the parochial schools of the Colony.—May God speed the day when every school in the Colony, or at least a school at every parish will be under the direction of these sisters. They are at present active at Muenster, Leafeld, Dead Moose Lake and Bruno, where a new motherhouse is being erected.—These two communities of sisters are a boon and a blessing to the Colony. In their hearts, we trust, will the memory of Abbot Bruno be ever firmly rooted as well as in the hearts of the settlers for whose benefit the Abbot planted these communities in their midst that they might by their labors bear fruit a hundredfold.

Journalism, the Catholic press, Catholic organizations, the church of Western Canada, the diocese of Prince Albert, the Colony etc. have all suffered severely through the passing of this capable man, some by way of a guide, others by way of a benefactor; some by way of a sincere friend, others by way of a spiritual father; and again others by way of a staunch defender; but in all these ways has the Benedictine Community of St. Peter at Muenster, Sask., sustained an awful loss, a calamity. Few people outside realize what our beloved Abbot meant to the little community of monks. It is only with the greatest difficulty that we bow in humble resignation to the Will of the Almighty All-merciful God and kiss the hand that smote us. May the good God Who has tried us so sorely be more merciful to our beloved Abbot than He has been to us in sending us this trial. May the soul of our dearly beloved Abbot rest in the sweetest peace and enjoy the beatific vision forevermore!

The monks have become dearly attached to their Abbot whilst he ruled the community. Abbot Bruno has hosts of friends, not to mention the Colony, among the Catholic Hierarchy of Canada and the United States, as well as among all classes of people in all North America, ranging from the southernmost Benedictine community in the U. S. to the world's northernmost missions near Canada's Arctic circle, and not a few in Europe. From Abbot Bruno's eyes there shone forth such a personal magnetism of charity with which his heart overflowed, as few could resist. Anyone who was acquainted with Father Abbot could not help but note in him his characteristic childlike simplicity, frankness and charity in his dealings with others, coupled with almost entire forgetfulness of self. His commands were ordinarily in the form of requests. Despite his manifold and difficult duties, trials and troubles, Father Abbot retained a remarkable equanimity. He had also a way of

performing some of the most menial services about the house without yielding his high dignity one iota, and in the performance of such or other duties, the least shadow of ostentatious conduct was ever something unknown to him. The sick he would often, aye, commonly tend with his own hands and rise at any odd hours of the night to be of use or to see whether he could be of use to the patient. Ought not such fatherly or brotherly love win any heart?

The forlorn community thanks sincerely for the words, letters and telegrams of sympathy received. His Excellency the Apostolic Delegate himself has sent the community a telegram of heartfelt sympathy with the assurance of his prayers. Many others were there, among them one from His Grace the Most Rev. Archbishop Mathieu of Regina, Sask. We wish to thank all who have been and are lending a helping hand in the many preparations prior to the reception of the corpse and at the funeral, and all who share with us in any way whatsoever in our grief, whether it be at the altar, in the choir, by way of harboring visiting clergy, or whether it be merely by way of sharing in the general mourning. To the Rt. Rev. Bishops and Abbots and Rev. Fathers, our sincere thanks. We in turn extend our heartfelt sympathy and condolence to the relatives of the deceased Abbot, especially to the Rev. Father Hilary Doerfler of St. John's Abbey.

It is with sincere regret that we are obliged to bring this meagre tribute to our departed dearly beloved Abbot to a close. May he look down upon us from his heavenly home with holy interest and stretch forth his hand which has so often on earth given us its blessing, to impart to us his fatherly benediction. Here was a man who served as a model in the observance of the injunction of our holy Father Benedict when, in speaking of the Abbot of the community, he says: "Let him aim to be loved rather than feared." (Holy Rule, Chap. 64.)

Rueful day, O day of sorrow!
Ev'ning, morn, 'this day, the morrow,
Sounds do steep in mournful sadness
This sad heart, devoid of gladness.

Iesu! wounded heart divine,
Ne'er my heart was sore as Thine.

Peace, then, heart, why all this weeping?
Empty grief! Who lay there sleeping
Angels bore from earth's sad valley;—
Cease, then, spirit, up and rally!
Even now his fruits He's reaping.

REST IN PEACE!

Letters of Condolence and Telegrams.

SASKATOON, SASK., June 13, 1919.

Very Rev. Father Prior, O. S. B., Muenster, Sask.

Very Rev. and Dear Father—

It is with grief we learned of the untimely and unexpected death of the Right Reverend Father Abbot, our worthy and devoted administrator.

We realize what a loss it is to your Order as well as to the Diocese.

Kindly accept and convey to the Fathers of your Order the sincere expression of the heartfelt sympathy of the Clergy of the Diocese.

The Clergy and Faithful will, I am sure, do what they can to pay the debt of gratitude they owe him for all he has done for the Diocese of Prince Albert, by recommending his soul to God's mercy.

Believe me Very Reverend and Dear Father Prior

Yours most respectfully in Our Lord

The Clergy of the Diocese of Prince Albert, per A. JAN, O. M. I.

ST. ELIZABETH'S HOSPITAL, HUMBOLDT, SASK., June 13, 1919.

To the Very Rev. Father Prior, St. Peter's Monastery, Muenster, Sask.

Very Rev. Father,

The Sisters of St. Elizabeth of the Hospital at Humboldt present to the members of your Abbey their respectful and pious sentiments of sympathy on the occasion of the great sorrow which has struck them through the unexpected death of your Rt. Rev. and most beloved Abbot Bruno Doerfler, O.S.B.

They will never forget all that the beloved deceased has been to them. He was not only a great benefactor, but moreover a true Father who never ceased to guide and protect them ever since the timid beginnings of their foundation at Humboldt.

It is with these sentiments of gratitude that they have begun to pray and will still continue to pray very much. In recollection

of all that the good Father Abbot—who leaves so great a void in the whole St. Peter's Colony and far beyond it—has accomplished for the glory of God and the honor of our Holy Mother the Church, one cannot but be convinced that his crown in heaven will be glorious.

Receive, Very Rev. Father, these expressions of our feelings together with the homage of our profound respect.

The Sisters of St. Elizabeth, per Sr. Walburga Swetlin, Superioress.

BRUNO, SASK., June 12th, 1919.

Rev. Father Prior, St. Peter's Abbey, Muenster.

Reverend Father:—

Just now we received the sad news of the death of Reverend Father Abbot, and I hasten to express our deepfelt sympathy and condolence with you and the Reverend Fathers.

It is a hard blow not alone to you but also to the whole diocese. But God's will be done! We shall certainly unite our prayers with yours for the repose of his soul. We mourn in him, too, a father and benefactor to whom we were deeply grateful for the interest which he took in us and in our work here.

May God be his great reward! Again expressing our sympathy, I remain, Reverend Father Prior, Yours gratefully,

SISTER M. ANTONIA, Superioress of the Ursulines.

CONVENT OF N. D. DE SION, PRINCE ALBERT, JUNE 14, 1919

Very Rev'd Father Peter, O.S.B., Prior, St. Peter's Abbey, Muenster, Sask.

Very Reverend and dear Father: The news of the loss suffered yesterday by your Community, was received by Rev. Mother Superior and by us all with heart-felt grief; and we beg of you to believe in our sincere sympathy in such a painful trial.

Although we were but slightly acquainted with Abbot Bruno, reports of his devotedness in the service of God and of the Diocese frequently reached us, so that we reckoned him among our per-

sonal friends. It is, therefore, with all possible fervour on our part that we are praying for him.

Reverend Mother wishes me to assure you, Father, that the sisters and Novices, as well as the children in our boarding school, responded heartily to her appeal for Communion and prayers on behalf of him you mourn. May the Master faithfully served by your reverend Father soon grant to His loyal servant the Eternal Reward; and to yourself and your Community, Father, help and true consolation in your grief.

With the renewed assurance of our religious condolence, Believe me, Rev. Father,

Yours respectfully in J. C. SR. MARIE CYRILLE DE SION, Ass't for Rev. Mother Marie Hilda de Sion, Superior.

WAYZATA, MINN., June 13th, 1919.

My dear Father Prior:—

Just received the sad news, "Abbot Bruno died." Be assured it was a shock! A great loss to the Community.

The Fathers here join me in extending to you and the Community our heartfelt sympathy. May God be merciful to the dead and benevolent to the Community. Yours in sincere condolence, Father George, O.S.B.

OTTAWA, Ont., 14.-6.-19.

Very Reverend Prior, Muenster, Sask.

Please accept my profound sympathy with assurance of prayers for death of Abbot Bruno.

DI MARIA, Apostolic Delegate.

REGINA, Sask., 13.-6.-19.

Benedictine Fathers, Muenster, Sask.

Sincere sympathy.

ARCHBISHOP MATHIEU.

WINNIPEG, Man., 16.-6.-19.

Very Reverend Prior, Muenster, Sask.

Deep sympathy in your loss. Sorry cannot assist at funeral.

ARCHBISHOP SINNOTT.

THE PAS, Man., 16.-6.-19.

Reverend Father Prior, Muenster, Sask.

Abbot's loss very sad. Sincere sympathy. Sorry cannot go to funeral.

O. CHARLEBOIS, Bishop.

ST. JOSEPH, Minn., 13.-6.-19.

Rev. Windschiegel, St. Peter's Abbey, Muenster, Sask.

Our deepest condolence over the unexpected death of your good Abbot.

PETER ENGEL, Abbot.

BEATTY, Penn., 14.-6.-19.

Benedictine Fathers, Muenster, Sask.

The sad news of Abbot Bruno's death came as a distinct shock. We extend to your community the expression of our heartfelt condolence and sincere sympathy and shall offer for Abbot Bruno our fervent prayers.

ST. VINCENT ARCHABBEY.

CULLMAN, Alabama, 15.-6.-19.

Reverend Prior, Muenster, Sask.

Accept heartfelt sympathy of myself and community.

ABBOT BERNARD.

VIBANK, Sask., 14.-6.-19.

Reverend Prior, Muenster, Sask.

Deep sorrow and sympathy at the loss, our Volkverein mourns. Rev. J. SHELBER.

REGINA, Sask., 14.-6.-19.

Reverend Father Prior, Muenster, Sask.

The Oblate Fathers of Regina extend to your community their most heartfelt sympathy.

Rev. Father KIM, O. M. I.

NORTH BATTLEFORD, 15.-6.-19.

Benedictine Fathers, Muenster, Sask.

Much grieved over Abbot's death, accept sincere sympathy.

J. LEPAROUX, O. M. I.

NORTH BATTLEFORD, 15.-6.-19.

Reverend Fathers, Muenster, Sask.

Profund sympathy and assurance of prayers for the Very Rev. Abbot Bruno.

THE SISTERS OF PROVIDENCE, Notre Dame Hospital.

Resolution Passed By The Knights Of Columbus

Resolved that we, the Members of Humboldt Council Knights of Columbus 1886, join in the deep sorrow that prevails throughout St. Peter's Colony today succeeding the inexpressibly sad news that was flashed around the country last evening announcing the death of our Chief Pastor, Right Reverend Abbot Bruno.

As Catholics and as Knights of Columbus we have reason to deplore the sudden death of our beloved Priest and to hold his name in grateful remembrance.

Therefore be it resolved that this Council place it on record as a great admirer of his noble qualities and priestly character and that we send messages of sympathy to the Rev. Father Prior of St. Peter's Monastery and to the Right Rev. Abbot Peter Engel, O. S. B., at Collegeville, Minn.

This resolution was moved by Brother H. R. Fleming and seconded by Brother E. M. Bruning and was unanimously carried.

F. I. HAUSER, G. K. LEO SCHUMACHER, F. S.

HUMBOLDT, SASK., June 13th, 1919.

Twenty-eight States in U.S. with over 100,000 Catholics.

The following 28 States have a Catholic population of 100,000 or over:

1. New York	3,089,266
2. Pennsylvania	1,867,000
3. Illinois	1,481,789
4. Massachusetts	1,406,845
5. Ohio	866,715
6. New Jersey	746,319
7. Michigan	631,508
8. Louisiana	618,869
9. Wisconsin	592,231
10. California	589,000
11. Missouri	538,692
12. Connecticut	523,795
13. Minnesota	493,494
14. Texas	453,339
15. Maryland (including District of Columbia)	278,406
16. Indiana	275,944
17. Rhode Island	275,000
18. Iowa	265,560
19. Kentucky	178,296
20. Maine	152,635
21. New Mexico	151,573
22. New Hampshire	135,600
23. Kansas	132,210
24. Nebraska	129,279
25. Colorado	113,638
26. North Dakota	105,871
27. Washington	105,836
28. Montana	103,850