

### St. Peters Bote,

the oldest Catholic newspaper in Saskatchewan, is published every Wednesday at Muenster, Sask. It is an excellent advertising medium.

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



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.

VOLUME 16 No. 10

MUENSTER, SASK., WEDNESDAY APRIL 23, 1919.

WHOLE No. 790

### St. Peters Bote

is published every Wednesday.

Contributions, Advertisements or changes in advertisements should reach us not later than the preceding Saturday in order to be inserted in the next following issue.

Notices of change of address should contain not only the new address, but also the old one.

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Muenster, Sask., Canada.

## In The Wake Of The War

PARIS, April 13.—The League of Nations' Commission has rejected the Japanese amendment on racial equality, according to an authoritative statement issued last night.

COPENHAGEN, April 13.—Herr Neuring, war minister in the government of Saxony, was killed at Dresden yesterday by disgruntled soldiers, to whom the minister had refused a hearing. The war ministry was stormed by the demonstrators, who dragged out Herr Neuring and threw him into the Elbe, where he was shot and killed as he tried to swim to the bank.

LONDON, April 13.—A dispatch from Budapest dated Sat. says an unconfirmed rumor has been received there that a revolution has broken out in Serbia and that the troops are fraternising with the Hungarian Red guards.

LONDON, April 13.—British forces have occupied Trebizond, Asiatic Turkey, according to a Constantinople dispatch under date of Thursday.

BERLIN, April 14.—The latest news received here is to the effect that the communists in Munich have not yet been mastered and that heavy fighting is raging in the streets of Munich between red guards and troops loyal to the government.

PARIS, April 14.—A statement by President Wilson in behalf of the council of four says that the questions of peace are so near completion that they will be quickly and finally drafted. This announcement was contained in an official bulletin, which added that the German plenipotentiaries had been invited to meet at Versailles on April 25.

BERLIN, April 14.—The German government is firmly resolved to refuse to discuss at the peace conference the future allegiance of the Saar territory, according to a Berlin news agency, on what it terms competent authority. The government will "resolutely reject any proposal to tear the Saar territory from the empire by means of a general plebiscite."

LONDON, April 15.—During question hour in the House of Commons today, Winston Spencer Churchill, minister of war, stated that he was informed there were only two British prisoners of war who were sick and could not be traced remaining in Germany. Mr. Churchill also stated that recent events had necessitated a temporary suspension of demobilisation in both Egypt and India.

PARIS, April 15.—A formal invitation was sent by the council of four today to the German gov't to send representatives to Versailles for the meeting on April 25.

ATHENS, April 15.—There had been no disorders in Odessa, since its evacuation by allied and Greek troops, an official statement from the Greek war office says. The retreating troops have fallen back to a line running along the Dniester river northward from Akerman.

PARIS, April 16.—The Entente delegates to the peace conference believe that Germany will require at least one week after receiving the peace treaty before it can be digested and an answer prepared and also that the delegates will need about four days to travel between Berlin and Versailles and return. Consequently, they express the opinion that it is hardly likely that Germany's answer will be available before May 6. Austria-Hungary, Turkey, and Bulgaria, probably will be summoned to Versailles a fortnight after Germany to consider their peace treaties, which temporarily are overshadowed by the German negotiations.

PARIS, April 16.—The Belgian delegation to the peace conference today informed the correspondent that Belgium had not been officially requested by the Council of Four to bring the former German emperor to trial, and that the Belgian gov't would decline to take the step, even if there were any request for such action.

LONDON, April 16.—No intervention in Russia; no recognition of Bolshevism, and the fulfilment of his election pledges, including those relating to indemnity from the enemy powers and punishment of the former emperor. These were the outstanding features of the report which Premier Lloyd George brought from Paris and delivered to the House of Commons today.

LONDON, April 16.—In the House of Commons today passed the second reading of the Aliens' Restriction Bill, which maintains for one year after the war all power of controlling aliens.

ARCHANGEL, April 17.—The Bolsheviks have evacuated the town of Bolshie Ozerki, according to peasants who fled to the allied lines yesterday.

VIENNA, April 17.—Bolshevik sympathisers this morning attempted to storm the Austrian parliament buildings but were soon dispersed with a few wounded. The city generally is quiet.

PARIS, April 18.—Detachments of the command of Gen. Petlura, the Ukrainian peasant leader, have been carrying out excesses against the Jews in Galicia, according to information reaching the Polish National Committee here. At Fastov, it is declared, 2500 Jews were killed and wounded. At Papniarka, 250 are said to have been killed.

COPENHAGEN, April 18.—German and Baltic German troops have forcibly seized Libau and overthrown the Lettish provisional government, according to advices received by the Lettish Press Bureau here.

PARIS, April 19.—The text of the preliminary peace treaty will be transmitted to the press on Friday or Saturday, April 25 or April 26, the Petit Parisien says.

BUCHAREST, April 19.—Four Bolshevik agents have been sentenced to long terms of imprisonment by a court martial. Trials of other Bolshevik agents, and of persons accused of circulating enemy propaganda, continue.

COPENHAGEN, April 19.—Five policemen were killed and

forty wounded, twenty demonstrators and bystanders were injured during the disturbances in Vienna, when a crowd of Bolshevik sympathisers attempted to storm the Austrian parliament building.

WASHINGTON, April 19.—The United States treasury yesterday announced the establishment of new credits as follows: Great Britain \$100,000,000; Rumania \$5,000,000; Serbia \$268,000. This raised the total credits to \$9,138,829,000, of which has gone to Great Britain \$4,236,000,000.

BERLIN, April 19.—Count Ottokar Czernin, former Austro-Hungarian foreign minister, was arrested Wednesday by the German-Austrian authorities when he attempted to cross the Swiss frontier. The arrest was made at Feldkirch.

BERLIN, April 19.—The gov't troops outside of Munich have been augmented by the arrival of 3,000 Wurttembergers. Preparations for a decisive fight are proceeding in the city. Conditions as regards food are growing worse. The food stocks are becoming depleted. The Hoffman government had sent in a limited amount of food for the women and children, but it is reported that the communists seized it.

ARCHANGEL, April 19.—The Russian and British troops pursuing the bolsheviks retreating from Bolshie Ozerki, today had progressed about twenty versts southward.

PARIS, April 20.—An official statement says that the commission of reparations and damages yesterday unanimously adopted thesecond subcommittee's report, dealing with the financial capacity of enemy states and their means of payment and reparation.

BREST, April 20.—The United States transport, George Washington, which sailed from New York for France, on the order of President Wilson, has arrived.

PARIS, April 20.—Editorial writers in Parisian newspapers are again clamoring for definite guarantees to ward off a renewal in future of German aggressions. To this end, they demand either an alliance with Great Britain and the United States or protection by the League of Nations.

COPENHAGEN, April 20.—Foreign Minister Count v. Brockdorff-Rantzau of Germany, has announced that three envoys will be sent to Versailles, April 25, authorised to receive the text of the peace preliminaries, according to a despatch from Berlin received here today. The delegation will be headed by Minister Hanel v. Hainhausen, whose associates will be Herr v. Keller and Ernst Schmidt, legation councillors.

BERLIN, April 20.—Insinuations that Germany will refuse to sign the peace treaty, unless the terms are acceptable to her continue to be made in the German newspapers.

LONDON, April 20.—Sebastopol has been evacuated by the Crimean government, which is proceeding to Constantinople. The government of Sebastopol is now in the hands of the revolutionary committee. This announcement is made in a Russian wire-

less dispatch, which adds that after negotiations with the Allied command, an agreement was reached for an eight days' "armistice," expiring April 25.

HALIFAX, April 21.—The Olympic, with 5,500 troops, including the first, second, third and fourth battalions of the first brigade, first division, Canadian Expeditionary Force, entered the harbor at 11 o'clock this morning, docking an hour later.

## Canadian News

### Saskatchewan

REGINA.—It is understood that the Dominion government has decided to grant the claim of the city of Regina for \$60,000, representing the loss incurred by the destruction of the winter fair building when occupied by the military.

YORKTON.—Two murder cases and one of attempted murder will be heard during the session of the court of king's bench, opened here. 21 criminal cases in all are on the docket and 24 civil.

—Frank Rutka was found not guilty by a jury in the court of King's bench here, and discharged. He was tried as the accomplice of Mrs. Shulman for the murder of her husband last year. The woman having been found guilty and sentenced to death, which sentence has since been commuted to twelve years' imprisonment.

### Alberta

EDMONTON.—In the three years, 1916, 1917, and 1918, the province derived a total revenue from the sale of liquor of more than a quarter of a million dollars, according to figures recited in the house by Attorney General J. R. Boyle.

—The government made a promise to the local Great War Veterans' association to dismiss all aliens of enemy origin whether naturalized or not now in the employ of the government, as fast as the Great War Veterans' association would replace them by returned men qualified to fill such positions.

PEACE RIVER.—Seeding has commenced in the Peace River district. There will be a bigger acreage this year than last.

### British Columbia

VANCOUVER.—Vancouver detectives are making a strenuous effort to solve the mystery connected with a \$7,500 robbery which took place aboard the Empress of Russia during the vessel's last voyage between the Orient and this port. Goods to this value were stolen from the baggage of Lillian Atkins.

### Manitoba

WINNIPEG.—Close to \$150,000 was invested in Thrift and War Savings stamps by the people of Manitoba from January 1 to March 31, according to a report issued by the National War Savings committee, Manitoba division.

—The 1919 budget of the public school board amounts to \$1,521,500. The city council will be asked to

levy a school tax to raise the necessary amount. This budget was adopted at the meeting of the school board.

—Citizens of Winnipeg will vote on the municipalisation of the milk business some time during July, according to a statement made at a meeting of the milk committee by Alderman Pulford.

—James Campbell, wealthy farmer and a resident of the Gunton district for 90 years, was murdered in his bed and his house burnt down in an effort to hide the crime. A 16-year-old half-breed Indian boy is under arrest.

—Two men were killed and two others narrowly escaped suffocation when a quantity of ammonia, stored in the basement of the Manitoba Cold Storage company's plant, exploded. The dead are: William S. Milne, superintendent, and W. Paterson, day engineer.

—Two military deserters, Richard Forman and Chauncey Jacobs, alias King, alias John Whitla, were given two-year sentences in police court.

### Ontario

OTTAWA.—Hon. J. A. Calder, minister of immigration and colonization, introduced the government immigration bill Monday, April 7. The bill will generally extend restrictions on immigration. The bill extends the time during which immigrants may be deported from three to five years. A literary test will be set up, and those unable to read will not be permitted entry. Persons will also be excluded who believe in the overthrow of constitutional government by force or violence, and enemy aliens who have been interned or deported from Canada or any other Allied country.

—There is no hope for the west getting a fixed price for wheat. Western members have done their best to secure it on the ground that it is essential to the desired production but no encouragement comes from the government.

—J. H. Sinclair, of Guysboro, was informed in the house of commons, that the approximate value of school lands still unsold in the three prairie provinces is as follows: Manitoba, \$49,778,000; Saskatchewan, \$69,672,000; Alberta, \$55,408,000.

—Figures which are being prepared in the department of labor, covering the year 1918, show a considerable increase in trade union membership in Canada. At the close of 1917 the membership stood at 204,630, comprised in 1,974 local branches.

TORONTO.—4 men were sent to the penitentiary for 3 years for being members of a gang which devoted its almost exclusive activities to looting the houses of Rosedale residents of whisky and more expensive liquors. 27 houses were entered.

—Despite the fact that just one year ago the greatest epidemic of illicit drug selling ever dealt with here was thought to have been stamped out, it is stated here by

police officials that there are 400 victims of the drug habit now in this city alone.

PETROLEA.—Lightning set fire to a tank containing 600 barrels of paraffine distillate at the Canadian Oil Refinery premises here.

### Quebec

MONTREAL.—J. A. Guilmette, president of the J. A. Guilmette Co., Ltd., bankers and financiers, was found guilty in the court of special sessions of the theft of \$47,000, being money and securities of the company.

### Newfoundland

ST. JOHN'S.—The Evening Herald building was broken into and the press parts removed, putting the paper out of business temporarily. The Herald is the leading government organ.—As a result of the political feeling it is rumored that the government may abandon its intention of holding an election in May owing to the agitation now on foot.

## Bootlegging Prohibitionists.

The United States net recently caught in its mesh one of the most trusted "liquor sleuths" of the country, a State official of Michigan, William B. Chase, who had made his reputation by capturing the famous Billingsleys. According to the Michigan State Commissioner, Fred L. Woodworth, he was at the time of his own capture by the Federal agents, professing to watch an operation of liquor shipments from Milwaukee which he himself was controlling. It is estimated that contracts of liquor shipments amounting to \$20,000 had already been made by him in advance at Grand Rapids. In its account of the charges against the former State's rum detective the Detroit Free Press says:

"Chase's fall made a profound sensation at the capitol. He had been so highly complimented by everybody for his work in the Billingsley cases that he was considered the best rum-running detective in the State and in the country, for that matter. Governor Sleeper at the time he was working with the Billingsleys, even went to Chicago and interceded with the army officials to have his actual reporting under the draft held back for a few weeks. And on the Governor's request it was done. Chase is twenty three years old, a graduate of the University of Michigan, a fine chemist and socially a good fellow, as was attested by his friends made in Lansing."

This is of a piece with the finding, according to the C. P. A. Correspondence in the Catholic Tribune, of "an illicit distillery on the Black Belt Farm in Lowndes County, Alabama, of which Perley A. Baker, founder of the Anti-Saloon League of America, is manager."—AMERICA

THE LITTLE OLD SECRETARY

(CONTINUED.)

Kathleen and Ewan's journey was performed with all possible expedition, and nothing marred her perfect enjoyment of the new scenes through which she passed, except the sight or rather the consciousness of the suffering which her brother was interiorly going through. She had quite prepared herself to expect that it would be a long time before the habitual sense of being under ban would wear off, and was not surprised when a casual greeting from a stranger or the sudden opening of a door would send a crimson flush across his cheek, and make his usually firm tread tremble. But Ewan could laugh at himself for this. He was very open with her about all the circumstances of his troubled life; he was overflowing with gratitude to God and man for the mercy which had been shown him. Yet Kathleen was perfectly aware that there was an inner chamber into which it could not bring her; and that, as yet, no ray of real happiness lit up the path he trod so bravely. "I shall be so glad when Ewan can be quietly with you," she wrote to her mother, after having caught a glimpse of his face as he knelt in an agony of prayer in one of the churches where they were hearing an early Mass. "He is in too deep waters for a silly child like me to reach him at all. You would be much more able to console him." And her mother had answered her: "No one can console whom God chooses to desolate. Wait in patience—the long night will end in a bright dawning. He is thoroughly humble now, and can only look to the future as an expiation of the past. When the right time for joy comes God will send it, and it will be peace beyond understanding. But take care never to let him feel you expect him to be happy. Leave him quite alone, and all will be right." They found Mrs. Hanson at Alexandria, but heard, with some anxiety, that the Calcutta steamer—overdue five days—had not yet arrived. They secured some pleasant rooms in a hotel not far from the quay, and Kathleen's grateful heart became quite maternal in its anxieties to make a home-like welcome for the orphan girl. Early the following morning, the joyful tidings greeted them that the "Star of India" had been signalled, and would probably be in harbor in a couple of hours. Long before the time the brother and sister were on the spot, and so possessed were they with the idea that Eva might be on board with no one but an ayah, in consequence of the disastrous state of Indian affairs, that, instead of waiting her arrival at the quay, they took one of the numerous fleet of little boats setting forth to receive the great steamer's living cargo, so as to save her from that last disagreeable step of lonely travelling. The scene on deck was one of more than usual clamor and excitement, for there was an unusually large number of passengers, and several small disasters having so much prolonged the usual length of the voyage, every one was frantic with impatience to get on terra firma. Kathleen clung to her brother's arm, almost frightened at the shoving, shouting crowd, all trying to get attended to first. Ewan, seizing upon the first official he could see, inquired in a loud voice, to make himself heard above the din, "Is Miss Eva Hamilton on board?"

He was answered by a rush, almost into their arms, of a young girl, whose costly dress seemed tumbled and dishevelled, and whose young face bore the impress of cares that were too much for her. "Thank God for somebody to help me," she exclaimed, with almost a sign of relief. Then, without stopping to ask who they were, she laid her hand on Ewan's arm and hurried on rapidly in an agitated voice: "Do go at once to my cousin Oswald, and help him up from the cabin. He has got a wound from the rebels at Delhi. He said it was nothing when he left Calcutta, and, as he could not fight, he would come to take care of me. I was so glad he came, but now, something has happened to his wound on board this horrid steamer, and he cannot move. And oh! I fear he will die if he stays here much longer, and if no one helps him to get away they will leave him to the last." "I will go this instant," replied Ewan, earnestly. "Kathleen, you can take Miss Hamilton down the hatchway ladder to our boat, and remain there till I join you; but you must have some one to help you." He looked hurriedly round. "Here, my good fellow," he said, addressing himself to a respectable, fatherly-looking sailor, who seemed for the moment only engaged in making himself generally useful to the passengers: "Take charge of these ladies and see them safely down to their boat." He put a crown piece in the sailor's hand. "When you have secured the ladies' comfort, come back to this place and I will give you another five shillings to help me with the wounded officer." "All right, sir," said the man, touching his cap. "I'll take the greatest care of the ladies, and see 'em in the boat, and be back in a jiffy to look out for you." "Do not be alarmed if I should seem a long time bringing your cousin," said Ewan in a gentle tone, turning to where Eva was standing, her arms drawn within Kathleen's, her countenance flushed and anxious. "I will bring him as quickly as I can, but it will be needful to move him gently." He looked round. "The crowd is already beginning to thin a little," he continued, "so I hope we shall meet with no hindrance, and shall be with you very soon. But tell me who I am to ask for? You did not mention your cousin's name." "Captain Oswald Cochrane," replied Eva. At the mention of this name Kathleen saw her brother stagger slightly, and seize the rail of the cabin staircase to steady himself, while every tinge of color left his face, and he stood as though an icy breath had turned him into stone. She had no time to speak to him however, or even to think what it would be best for them to do, for Eva's agitation at the thought of her own desolation and her cousin's danger became at this moment so overpowering that Kathleen's whole attention was taken up in soothing her, and assuring her of the affectionate welcome that awaited her in her new home. She drew her future sister to her heart, and wiping away her tears, gave her a warm embrace which set the harassed mind of the poor orphan girl quite at rest on the question of what was to become of her. "I am Kathleen McDermot, and your uncle, Lord Melton, whom I love dearly, sent me to meet you," said Kathleen, in answer to Eva's sobbing questions, "Who are you? And who sent you?" "And that is my brother Ewan; he will do everything he can for your cousin." While she was speaking, Kathleen looked round to where her brother had been standing, and her heart gave a

great bound of relief as she caught a glimpse of his figure just disappearing down the cabin stair, his face, though still pale, looking quite calm and brave. "Hadn't we better get to our boat, Miss?" broke in the sailor, touching his cap respectfully. "The gangway is getting a bit clearer now, and I ought to be back here soon, to lend a hand with the sick gentleman." CHAPTER XX. "There was only a sound of weeping From watchers around a bed, But rest to the weary spirit, Peace to the quiet dead." —Adelaide Procter. It was rough work pushing their way to the steamer's side, and getting down the steps that led to their boat, and Kathleen's satisfaction, when she and Eva were at last comfortably settled, was dashed with no little anxiety as to how Ewan could possibly manage to bring his poor wounded charge. She soon found, however, that she had no cause for anxiety on this score, for the Captain himself superintended the matter, ordering everyone out of the way, and standing at the head of the steps till he saw him deposited in the boat. With all their care, it was only with the greatest difficulty that they accomplished their task, and the poor sufferer seemed greatly exhausted. Ewan sat behind to make a firm support for him, while Eva held an umbrella to shield him from the blazing sun. Captain Cochrane did not speak during the painful transit from the steamer to the shore, and Kathleen saw that he was much too ill to recognize Ewan, and that the latter had perfectly recovered his calmness and presence of mind. As they touched the quay Captain Cochrane said to Ewan in a faint voice: "Will you get a surgeon to me quickly? My wound has been painful me horribly, and the pain has suddenly ceased. I expect the rascals have done for my right arm—for I know what that means." "The hotel is very close, and I will get you the best surgeon in Alexandria immediately," replied Ewan, in a reassuring tone, giving a warning glance at Eva, who was beginning to break out into lamentations. "Take her to our rooms, Kathleen," he whispered to his sister, "and make her rest. Perhaps she may be able to see her cousin towards the evening." Eva was quite contented to leave Oswald in those strong hands. She had been miserable at her own incapacity to do anything for him—indeed, in his fever he had moaned that he was dying like a dog with no one to help him. She waited with Kathleen till they saw him carried into a large hotel close on the quay, and then, leaving their luggage to be looked after by a commissioner, they walked to the hotel in which the McDermots had taken rooms, Eva saying very sorrowfully as they went along: "If he should die, it will be all my fault, for I asked him to come with me; and when he came up to Calcutta from Delhi, the doctor said the wound was only a slight one, and he would soon be well." Kathleen devoted her whole attention to the care and so-lace of Eva, and after an hour spent in tempting her to eat, soothing her with bright visions of a mother and a home, and at last putting her to bed like an infant, had the satisfaction of seeing the poor, worn out child fall fast asleep. Kathleen had already despatched Mrs. Hanson to Ewan, to offer her assistance if she could be of use. Now she went to the post-office and sent off letters, one to her mother, the other to Lord Melton, telling them that Eva was safe in

their keeping, but that Captain Cochrane, who had accompanied them, was dangerously ill. This duty accomplished, she has leisure to sit and think over the extraordinary chance which had brought the injurer and the injured together, and to wander what its effect would be upon Ewan. Would it bring back the past so vividly as to deepen the cloud which hung so heavily upon him? She was disquieted by no fears as to the recognition of her brother by Captain Cochrane; he evidently did not recollect him in the least under the different name and dress, and the change that suffering had wrought upon his face. In the afternoon a boy brought a pencil note from Ewan, "that he was very thankful for Mrs. Hanson's experienced nursing—that the arm was off—and the surgeons thought that there was just a possibility that his life might be saved; but that the greatest quiet was enjoined, and Eva must relinquish the hope of seeing him that night." At the end was written—"Private. — He is getting anxious about his soul.—Pray." This little scrap Kathleen tore off the note, and then took it to Eva, to make the most of the hope that still remained. Early next morning Mrs. Hanson came back to take a few hours' rest before watching through another night. She brought the sad intelligence that all hope was gone, and that the doctors had plainly told him he had not twenty-four hours to live. "But, my dear," she said, turning to Kathleen, "that brother of yours is a saint, if ever there was one on earth. In the middle of the night the poor young captain got into an agony of terror about death, and cried out that he was not fit to die, that a man's blood was on his soul, and that he should be lost forever. Then Mr. McDermot bent over him, and took hold of his hand that lay clenched on the coverlet, and he spoke with such a majesty and power of the love of God, and the certainty of salvation for those who were sorry for their sins and went the right way to work to get forgiveness, that the poor young man lay quiet like a child, listening to his words, as though his life depended on them. At last he looked up into your brother's face, so earnest-like, 'he had seen a Catholic go to death, and he wanted to die like him. And, oh! Miss, you ought to have seen Mr. McDermot's face; it got quite bright and shining-like, as he promised the poor, dying young man, 'that he should see a priest the very first thing in the morning, as soon as the doctor had seen him.' "Then Mr. McDermot asked me to leave them alone a few minutes, and he said something to Captain Cochrane while I was away, which seemed perfectly to satisfy him, for when I went back, he was lying like a lamb, and he never went off his head again, but joined earnestly in all the prayers said for him between whiles. Very early this morning Mr. McDermot went out to find an English priest, and he is there now. I tried hard to persuade your brother to take an hour's rest before he sent me away, but the sick man looked up at him and said so piteously: 'Don't leave me in my extremity; that no power on earth would make Mr. McDermot stir from his side. My dears,' concluded Mrs. Hanson, wiping her eyes: "I wouldn't have missed the sight I've seen this night for worlds. I'll never be able to think about it without crying." The good old woman had made both her auditors cry too. Indeed, poor Eva had laid

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**T. GREGOR.**

her head upon the table, and giving herself up to all the abandonment of her grief, was sobbing like a child. Kathleen's tears were of unmingled thankfulness.

"How good God is? How good God is!" she kept exclaiming. "This, too, is a retribution," she murmured to herself; "but one of what fatherly love!"

To be continued.

**THE PROMISES BEFORE MIXED MARRIAGES.**

By Father McEnniry in Our Sunday Visitor.

"Richard, here he comes!" Irene Mullins gave a little half-sob of shame and regret. It did not increase her self-esteem to meet the quiet gaze of Father Casey now since she had told him that she was determined to marry Richard Nicholson, this handsome young Protestant, and that nothing could change her resolution. The door of the rectory parlor opened and Father Casey walked in.

"Good morning Irene; good morning Mr. Nicholson." Irene rose to her feet. The young man made no move beyond a stiff inclination of the head, while his face became a trifle paler, and the look of antagonism deepened in his eyes.

"We called, sir," he said, "regarding that document which you said I must sign before you will apply to the Bishop for a dispensation to marry us."

"Here it is," and the priest handed him a slip of paper which read:

"I, Richard Nicholson, not a member of the Roman Catholic Church, wishing to contract marriage with Irene Mullins, who is a member of the Roman Catholic Church, purpose to do so with the understanding that the marriage bond is indissoluble, except by death; and I promise on my word of honor that Irene Mullins shall be permitted the free exercise of her religion, according to the Roman Catholic Faith, and that all children, of either sex, born of this marriage, shall be baptized and educated according to the teachings of the Roman Catholic Church, even if Irene Mullins should happen to be taken away by death, before me. I furthermore promise that no marriage ceremony other than that to be performed by the Catholic priest shall take place.

"Witness....."  
"Witness....."  
Signed.....

"Sir," said Nicholson, when he had read the paper, "you were frank with me last evening when you said you considered it a calamity for a Catholic to marry a Protestant; I shall be frank with you tonight: I consider it the height of arrogance and narrow-mindedness for the Catholic Church to ask a Protestant to sign such a document as this!"

"Do you mean," said Father Casey, and his voice was calm—too calm—it made the visitor uncomfortable, "that it is arrogance for the Catholic Church to command this young woman—under pain of expulsion from the fold—to do what the Church considers necessary for the salvation of her soul?"

"No, sir, I mean nothing of the kind!"

"Do you then mean that it is arrogance for the Catholic Church to command this woman to effect, as far as she can, that the children whom God gives her, do what the Church considers necessary for the salvation of their souls?"

"Well, no; since she freely wishes to remain a Catholic, the Church has a right to give her these commands. But I am not Catholic, and it is insufferable arrogance for the Church to give me a command to bring up my children Catholics!"

"Not so fast," said the priest, and his voice became, if possible, more calm. "You have just ad-

mitted that the Catholic Church has a right to say to this woman: Either effect, as far as you can, that your children be brought up Catholics, or leave the Church yourself. This you have admitted. But tell me, is this young woman doing all she can to have her children brought up Catholics if she marries a non-Catholic without exacting a promise that he will allow her to follow her conscience in this matter?"

"I see—stating the question in that way makes it look different. Her Church does not command me to bring up the children Catholics, but forbids her to marry me unless I promise to allow her to do so."

"Precisely," said Father Casey. "But now, let me turn the tables: my church would be justified in commanding me to bring up my children Protestants."

"Does your church do so?" queried Father Casey.

"No, not that I know of—but my conscience does."

"Then if you allow the children to be brought up Catholics, you go against your conscience and commit a sin; while on the other hand if she allows them to be brought up Protestants, she goes against her conscience and commits a sin."

"That's correct; and it is not right to expect me to commit a sin any more than her."

"Quite true," said the priest, "it is never right to expect any one to commit a sin. Do you see what necessarily follows?"

"What?"

"That very thing I told you last night: that a Catholic can hardly marry a non-Catholic without one or both committing sin thereby."

Nicholson was silent for a moment, then continued, with considerably less self-sufficiency than before:

"Then why not make a compromise? The girls will be Catholics and the boys Protestants."

"If your conscience is logical, Mr. Nicholson, it cannot agree to any such compromise. The souls of boys and girls are of equal value. If the true Church is necessary for the salvation of the one, it is likewise necessary for the salvation of the other. I do not know whether your conscience is logical enough to urge this, but I know that the Catholic Church is; it will allow no compromise wherein immortal souls are bartered for human affections."

"Well, then, we will make them neither Catholics nor Protestants; we will wait until they grow old enough to choose for themselves."

"That would be an unnatural crime. It would be to neglect your most sacred obligation as parents! Instinct teaches the very beasts of the assistance they need to grow into well-developed beings. In like manner reason teaches reasonable beings to give their children all the assistance necessary to grow up into well-developed reasonable beings. But the first and most essential obligation of a reasonable being is to know, love, and serve God, its Creator and Final End. The human parents who would fail in this would be as unnatural as the motherbird that would neglect to bring food to her young and leave them to die and rot in the nest."

"But, sir, God wishes us to serve Him freely, and not through force. To teach my one particular religion from childhood up is practically to force him to accept that religion—it is not freedom!"

"If religion," said Father Casey, "were a human invention like railroading or baseball, I might grant your contention. But religion is a divine institution—it was revealed by God. God did not and could not reveal several different religions that mutually contradict one another. He revealed but one religion. That is the true religion; all other religions are false. To so train your child that he can choose a false religion as easily as the true one, is not to give him freedom, but to reduce him to slavery. If you are certain which is the true religion, you must teach it to your

child from his earliest infancy, for only then will your child be safe from the fatal danger of being misled by a false one. To act in any other way would be criminal neglect of your duty as father. If you do not know for certain which is the true religion, then it is doubly criminal for you to enter the married state—to take upon yourself the obligation of molding and training human beings—before you have settled to your own satisfaction the most urgent and essential question of human existence."

"Would you, then," asked Nicholson, "condemn a man to life-long celibacy because he cannot discover which among the one thousand religions in the world is the true religion?"

"I would condemn no honest-minded man to life-long celibacy," said Father Casey, "for there is no man with an honest mind that cannot discover the true religion if he sincerely tries to do so. To say the contrary would be to accuse the all-just God of injustice and tyranny. When He revealed the one true religion, He thereby imposed the obligation of embracing that religion upon all, both the learned and the ignorant. But a just God could not impose this obligation upon all, without making it fairly easy for all to find the true religion. Therefore, since it is fairly easy to discover the true religion, the man who does not, in a reasonable time, succeed in discovering it, is not making honest and sincere efforts to do so—he has not a good will. And if he stubbornly persists in life-long bad-will, I surely would do all in my power to condemn him to life-long celibacy. I would do all in my power to hinder him from having any part in the training of immortal souls. His own corrupt heart would necessarily have a corrupting influence upon all over whom he had any authority."

The priest paused a moment but, seeing that Nicholson made no attempt to answer, he continued:

"You proposed allowing the children to grow up without any religious belief until they were old enough to choose for themselves. That course, besides being immoral, as I have just shown you, is furthermore impossible. Religion has a bearing upon all our conscious acts in their relation to All-mighty God. As soon as a human being begins to perform conscious acts he begins to acquire a religious belief, and that religious belief must be one of these three: first, 'I believe that no religion is necessary'; second, 'I believe that several different religions are equally good'; third, 'I believe that this particular religion is the only good one.' The parents, every one that comes in contact with the child, must, whether they will or not, foster one of these three beliefs. If you and your wife succeed, while in the presence of your child, in avoiding every word or action that has any reference to religion, you will foster, and foster strongly, the first belief. If your wife acts always as a zealous Catholic and you always act as a zealous Protestant, you will foster the second belief. To foster in your child the first belief is to make him an atheist. To foster in him the second belief is to make him an indifferentist—it is treason to your child and treason to the religion which you know to be the only true one. To foster the third belief and foster it with reference to the one true religion—this and this alone is to fulfill your sacred duty towards your child. Your intended wife cannot remain a member of the Catholic Church unless she is determined to do this for the children whom God may give her, and she may not marry you unless you sign a promise that you will permit her to do so."

"I will sign the document," said Nicholson. "And, Father," he added, (it was the first time in his life that he had addressed a priest by that title, which showed how the proud man had been humbled), "I

hope the day will soon come when I shall regard it not merely an obligation of honor, but still more as a duty of religion to fulfill what the document enjoins."

**Fifteen Years Ago**

From No. 10 of St. Peters Bote

From June 30, 1902, up to June 30, 1903, there were 31,383 frige homesteads taken up in the Canadian West. Besides this, the government sold 125,235 acres, and the railroad companies another 4,229,011 acres.

In the issue of the paper for May 3, 1904, there is a correspondence from Jacob Y. Schantz of Berlin (Kitchener), Ont. He was the first of the Mennonites to visit the Canadian Northwest and to advise his German-Russian co-religionists to settle here. He is 83 years of age and still enjoying all his mental faculties. He made his first trip in Nov. 1872 with B. Warkentin, going via Chicago and St. Paul. From St. Paul to the boundary, a distance of 500 miles, there was a settler to be met with at only great intervals. From the boundary to Fort Garry, now Winnipeg, it was another 62 miles. This place then had 13 dwellings and a Catholic church for the French and Metis. In 1873 a deputation of Mennonites came over from Russia, who were so pleased with the land that in 1874 nearly 500 families came over; in the next year 700, and in 1876 about just as many. Making in three years a total of 1443 families that settled in Manitoba. Later on from time to time a few more came over. He has no doubt that land now being opened up for settlement along the C. N. R. will in a few years be worth 25 to 40 dollars an acre.

The Canadian Northern (Dauphin-Prince Albert branch) is within 70 miles of Prince Albert, and an accommodation train is running on it. The main line of the C.N.R. has reached the Kamsack district, being about 160 miles east of Saskatchewan.

The settlers at Crooked Lake, on the east side of the Saskatchewan have handed in a petition for a ferry at Gabriels Crossing. They claim that the ferry at Fish Creek is not able to handle all the business; many people have to wait quite a while before getting an opportunity to be taken across. The half-breed who had the ferry last year is said to have taken in the handsome sum of \$4,000 during the season. It would be very desirable if the steep banks at the Fish Creek ferry were cut down considerably.

At St. Benedict they hope to build a church the coming summer. A number of new homesteads have been taken up; among others by John Huhnstock, Jos. Weber, John Bauer, John Benntung-Mueller and many more.

The correspondent from St. Peter writes that C. L. Mayer's new house north of the Monastery, which Mich. Washkosky was building, is now completed. It is like the parish house in Leofeld. Mr. Mayer is reported to arrive soon.—On Easter Sunday Father Peter celebrated solemn High Mass. Although the log church is 20x40 it could scarcely hold all the settlers who had come to attend. Kintz, Koenig, Vossen and Bettin were up from the Quill Lake district to attend the services. Mr. Vossen (T. 37, R. 19) has been appointed postmaster there, with Mr. Bettin as mail carrier. Last week he made his first trip from St. Peter. Hereafter he will come to Albert Nenzel for the mail every Saturday. The beautiful spring weather causes all the hardships of the past winter to be forgotten.

**ADDENDA:**

By Quill Lake district is meant that part of the Colony now designated as Watson and Engelfeld, S. and N. of these places for about 8 or 10 miles.—The weather in the Colony for April 1904 was as follows: Easter Sunday was a bright, sunny day like summer causing a good deal of snow to melt. On the next day, the 4th, however, it remained frosty till noon; clouding up towards evening, with the wind from the north. On the 10th the trail showed very many bare spots. There was frost every night till the night of the 22nd, when the thermometer remained above freezing point all night. On the last day of April the trails were in very poor condition. The water stood

quite high on the road in many places.—The studdings for the church at Schaeffer's were up April 23. Blocks or short pieces of dry poplar logs are to be put in between these and plastered. It is being built on the south side of the C.N.R. road-bed, across from Gottfried Schaeffer's store.

**NOTICE.**

The Purebred Belgian Draft Stallion "Joubert de Schoonenberg" 648 imp. will stand for service during season 1919 east of Humboldt and north towards Dead Moose Lake

The Pure bred Percheron Stallion "Frisco" 128695 (grey) and two more black Pure bred Percheron Stallions will stand for service at the Blue Livery and Feed Stable, Humboldt, Sask. W. Keuser, Owner.

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**Resolutions that a Prominent Catholic Formed**

- 1.) I will subscribe for only good newspapers and periodicals and induce others to do likewise.
- 2.) I will make a point of knowing what Catholic editors, authors and publishers are bringing out and I will try to help them by circulating this information.
- 3.) I will set aside as much as I can afford for Catholic literature. I will keep my subscriptions promptly paid and, whenever appropriate, will select a magazine subscription or a book as a gift.
- 4.) Remembering that it is my ideals which mould my life, I will shun such reading as would tend to render those ideals sensuous and cherish that which will ennoble them. Therefore when buying books, etc., I will give preference to Catholic authors.

**Lenten Pastoral On Catholic Literature.**

In a Lenten pastoral letter some time ago, Rt. Rev. Bishop Van de Ven of Alexandria, La., laid particular stress upon the reading of good literature. He says:

"We have spoken to you time and again on the great importance of good reading and the great danger of bad or questionable reading matter. As we deem this question of the utmost importance, we again most earnestly commend to all our Catholic people the reading of good books and the subscription to some good Catholic paper. We do not hesitate to say that under existing conditions, when the public press, like public opinion itself, is tainted by all manner of religious and moral errors, the reading of some Catholic publication is an absolute necessity; and we think it is high time that our Catholic societies should, beside their periodical resolutions in favor of the Catholic press, make the actual patronizing of that press one of the chief features of their membership. Little can be expected from societies composed of ignorant and untrained members. What we need in our day is intelligent Catholics, who know their religion, and are well informed in regard to all that concerns its well being; and only the regular reader of Catholic literature can belong to this class."

**How It's Done.**

A national lecturer of the Christian Science humbuggery came to town and delivered a lecture, says Mr. Drady. The next day the newspaper reported it in three columns, with a "five column head." A national lecturer of the Catholic Church had given a lecture for non-Catholics the same night. Not a word about that, however, in the newspaper in question. So I called up the editor of that paper, and asked him to print a three column report of the Catholic's sermon, with a five-column head.

Catholics, I pointed out, number about twenty times the size of the Christian Science body in Francisco, why should we be ignored, and the Christian Science lecture printed, as the editorial text averred, "because of its general public interest?" Of course being a newspaper man myself, I already knew the answer to my question. Christian Scientists get out and hustle for their cult. Catholics are indifferent to the spread of their faith. Christian Scientists collect and spend huge sums of money for advertising and press propaganda. Catholics hate to support even their best and most worthy periodicals, Christian Scientists have expert publicity men and women in every large city and town. Catholics occasionally write an angry or sar-

castic or complaining letter to this editor or that editor, but they neglect even the most rudimentary means for obtaining adequate press publicity in a permanent and systematic manner. Knowing these facts, I knew also that the report of the Christian Science lecture had been bought and paid for. However, I also knew that there is a law demanding that paid reading matter be marked as such; be marked "advertising," so that people may know what they are reading. And finally, I knew that the newspaper had winked at this law, the wink being induced, of course, by the Christian Scientists not only "holding the thought" thereof, but also holding the purse wide open. Therefore, I pretended to be surprised only when the editor, after duly hemming and hawing, wanted to know how many hundred copies of the paper I would be prepared to buy, if the report of the Catholic sermon should be printed. I told him that if Christian Science lectures were of public interest, so also were Catholic sermons, and as he had not told the public that the lecture report was paid for, perhaps he would print the sermon without further haggling. Which he did.

Experience shows us that the Catholic laity, especially that portion of it known as "our wealthy and prominent Catholics," are still benumbed with apathy, lame with impotence, sluggish with the slow poison of indifference.

Only one thing can save and sweeten human society—God's religion; but God asks his children to be apostles of that salvation, and we, His children, seem strangely stupified. May God arouse us to our duty!

**How To Treat A Catholic Paper.**

Treat your Catholic Paper considerately and courteously. Treat it as a good friend whom you would favour if you could; and whose good opinion you wish to retain.

If there is ever a doubt in your mind, give your friends the benefit of the doubt.

Regard your Catholic paper as a co-worker in the cause. It holds up the flag of the faith. See that the standard bearer is supported.

When you do business with the Catholic paper, try to do it pleasantly, cheerfully, and with kind words. Above all—and this is the best courtesy—do business according to the business rules which the Catholic paper requests you to follow. Be sure that, if you comply, there will never be any misunderstanding.

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There are millions of human beings to whom the voice of the country editor means more than any other voice in the nation.

As the country editor's power is great in forming public opinion, protecting public interest, influencing legislative action, so it is great as a business man and powerful as an advertising medium.

"The ready 'Thank God' in suffering is worth more than the mind can measure. You are to be at peace in the arms of God. The Holy Ghost says in the Psalms: 'Commit thy way to the Lord, and trust in Him, and He will do it.'"

—CARDINAL VAUGHAN.

**The School Question in Alsace-Lorraine**

(Voices de la Brière in "La Libre Parole" of Paris.)

In our dear reconquered provinces, public primary instruction is frankly religious: Catholic for Catholics, Protestant for Protestants. The official curriculum gives four hours per week to religion: two hours to Catechism and two hours to Bible History. Every class begins and ends with public prayer. The children are conducted in a body by their teachers to religious services. The clergy exercises inspection over the municipal schools, not only to watch over the correctness of religious instruction, but also to make sure that in the teaching of the secular subjects and in the text-books christian faith and morals suffer no injury.

The teachers receive their professional education in denominational normal schools, where a course of religious instruction, concluded (like the instruction in all other subjects) by a professional examination, prepares them to fulfill their official duties of Catholic or Protestant teachers in accordance with all the requirements of the cult to which they belong.

A part of the public primary schools for Catholic children in Alsace is under the directions of Religious. Numerous are the schools for girls which are entrusted to the celebrated Sisters of Ribeauville. This congregation enjoys an exceptional popularity in Alsace. Together with Catholic faith and piety, the Sisters of Ribeauville have inculcated into thousands of young Alsatian souls (and not without danger or without annoyance from the Germans) the ardent cult of French traditions.

What will become of this educational system when the peace treaty, confirming juridically the re-integration of Alsace and Lorraine into our national communion, will end the transitory period which the land is undergoing since the signing of the armistice and will eventually make the general laws of the French Republic applicable to Alsace and Lorraine?

It is impossible to conceive a greater contrast than that which exists between the denominational system of education established in the separated provinces and the system which the legislators of Republican France have given us since 1882, 1886 and 1904. With us, as everyone knows but too well, public primary instruction is essentially without religion: no denominational teaching may be given in a public school, no teacher belonging to a religious order may there give instruction, no religious instruction may be given in a normal school. There is a radical divorce between the public school and the religious denominations. Nevertheless, individuals remain free to open a private school in opposition to the public school, which may be avowedly denominational. The support of this free school, however, falls entirely upon those who wish it to exist and who nevertheless must contribute like others to the support of the public school. Teachers, against whom it can be legally proven that they are actually members of religious congregations, are deprived of the right of teaching in the private schools, exactly as they are deprived of this in the public schools.

This is the school system which our rulers are wont to extoll as the grand political thought, the grand internal accomplishment of the third republic, its fundamental law and its cornerstone.

They cannot find expressions sufficiently lyrical and mystical to praise its greatness. They do not by any means hide their formal intention to extend the "benefits" of

this school system to Alsace and Lorraine, as soon as the two disannexed provinces may enjoy institutions which Europe envies us. These are not only promises for the future. Our French functionaries of public instruction have already found means to begin their realization, and to offer to these confiding people a foretaste of the coming school laicisation.

The rector of the university of Strasbourg, whose academic jurisdiction extends over the entire territory of the two provinces, is M. Coulet. The academic inspection of Strasbourg, or Lower Alsace, is confided to M. Schlienger; that of Colmar, or Upper Alsace, to M. Dantzer; that of Metz, or Lorraine, to M. Lhopital. All four are strangers or enemies to Catholic belief, and determined partisans of the lay regime. Their methods are not identical: there is a difference of degree between them, but the principal tendency is manifestly common to all. One or the other of them, and we cannot refuse to make special mention here of M. Dantzer, is lacking in elegance, even in manners. In his dealings with the teachers, of which he is the hierarchic chief, he seems to forget that one of our national traditions which it might be useful not to ignore is French courtesy.

To initiate the schools of Alsace and Lorraine into the methods of our country, the minister of public instruction has sent five hundred thousand text books into the reconquered provinces. Now, these books, destined for the denominational schools, belong exclusively to the official literature of the lay schools, and not to the collections in use in our religious schools in France. Furthermore, a certain number of these text books of morals and history, and collections of lectures are among the text books solemnly condemned by the French Episcopate in the collective Pastoral Letter of September 14th, 1909. Such is the significant present which our rulers offer to the little children of Alsace and Lorraine as an earnest of the joyous future!

On the other hand, as to the teaching personell, the public authorities have made a strangely rigorous use of their discretionary powers of driving from French territory those Alsatians and Lorraines whose fathers were Germans. Thereby an abnormal number of vacancies has been artificially created in the teaching staffs of the public schools to the detriment of the Catholics. Witnesses most worthy of credence affirm that behind many such exclusions there was no real motive of patriotic security. The real reason was manifestly quite a different one.

It became necessary to provide for the vacant positions, and neither Alsace nor Lorraine was able, during the term, to furnish enough additional teachers to keep all classes going. Hence several shipments of male and female teachers were brought to Alsace and Lorraine from France. Most of the former were soldiers not yet demobilized, and in this improvised immigration, two essential conditions were frequently lost sight of.

Many of the new teachers are ignorant of the language used exclusively, at least until now, by nearly all their pupils, namely the German language or the Alsatian dialect. This drawback does not seem to be a slight one. What is more serious is that the new teachers are generally devoid of all religious belief and actuated by the official influences which prevail in the personell of our public primary schools.

According to the law still in force the schools in Alsace and Lorraine are still denominational ones, in which religion should hold the first place. Thus it happens that in schools that are Catholic or

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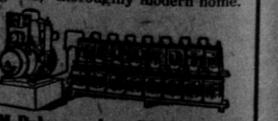
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Protestant by law, there are teachers who are unwilling or unable to teach Catechism and Bible History, who do not recite prayers before or after classes, who cannot submit to the inspection or the control of the clergy. By this very fact the school law is violated, I might even say trampled under foot, in one of its fundamental principles, for the law still demands a denominational school. Before the people of the reconquered provinces is placed a painful moral problem concerning a subject about which a Christian conscience is justly susceptible.

We do not wish to exaggerate. In most cases the new teachers have avoided taking an attitude of provocation or causing a quarrel. There were, however, some scandalous incidents (for example in a Lorraine village not far from Bitsch, in the arrondissement of Sarreguemines, an anti-clerical teacher was obliged to leave in consequence of a perfectly successful strike of the pupils). Such occurrences are exceptional, but the seriousness of the problem lies in the system which imposes a teacher without religion upon a school essentially and officially religious. No palliative will hide from the consciences of the people the menace of such an innovation; the menace for the future is too evident.

The disquieting impression is aggravated by certain symptoms of official antipathy against the teaching orders, and especially by two iniquitous acts (substitution of female lay teachers for Sisters), for which a sectarian mayor in conjunction with the school inspector is responsible, concerning two schools of the celebrated Sisters of Ribeauville. These two incidents, local though they were, seem to have had the effect of an alarm signal.

For our Jacobins should not ignore that the Catholics of Alsace and Lorraine are already mobilizing for the defense of their passionately loved Christian education. Guided by a splendid clergy, which exercises a powerful moral and social influence, Christian families constitute in the two provinces the immense majority of the population. Accustomed to resistance against a strong power, they have been neither conquered nor seduced by the German domination. They will not allow themselves to be lorded over by our radical secularizers.

The society of Catholic Fathers for the surveillance of the schools is already organized in every parish. The first article of the political program of the Union Populaire of Alsace is the maintenance of the religious and denominational character of the public primary schools. The Union Populaire, which comprises all the militant Catholics, is the most considerable of the three parties in Alsace and is sure to obtain a far greater number of parliamentary seats than the Liberals and Socialists combined; and the Lorraine contingent will augment still more the preponderance of Catholic members. The denominational school will be vigorously defended on every terrain.

The Catholics of Alsace and Lorraine attach such importance to the religious education of youth that, if the French legislation on primary instruction is imposed on their country despite their formal opposition, they are resolved to desert the public school en masse and to organize the free denominational school, which will have for its pupils the immense majority of the children of Alsace and Lorraine. The Catholic teachers in great numbers will abandon the secularized public school in order to teach in the free denominational schools. The people will not tolerate the departure of the teachers belonging to religious orders, and especially of the Sisters of Ribeauville. They

will permit that teachers of religious orders leave the public school for the free school, but they will not permit that they be deprived of the right of teaching. Finally, all the powerful religious, political and social organizations of Alsace and Lorraine will demand the participation of the free schools in the public budget, for in that country they do not yet see that the faithful should be constrained to help pay for a school which they do not want for their children whilst they have to bear the entire expense of the schools which they want.

These are the very frank views of our brethren in Alsace and Lorraine, and they have proven that they know how to suit their actions to their words. They can not be subjected; they cannot be made to capitulate. As they put it boldly and picturesquely, "they have stubborn heads."

I have just come from Alsace and Lorraine. These are the informations and the impressions which I have received on the spot.

**THE GREAT HEARTEDNESS OF LINCOLN**

There are so many stories told of our great historical men that I almost hesitate to begin, for fear that it will be one that you have heard before. But this one, while perhaps not new, seems as true to the nature of Lincoln, as we have been taught to know the man, and we think you will want to hear it.

One day in spring four men were riding on horseback along a country road. These men were lawyers, and they were going to the next town to attend court.

It was after a rain, and the ground was very soft. Water was still dripping from the trees, and the grass was wet and damp.

The path on which they were riding was narrow, so they rode along, the four, one behind the other. As they rode, they talked and laughed and were very jolly.

While passing a grove of small trees, and a feeble chirping in the grass by they heard a great fluttering overhead the roadside. It caught their attention.

"What is the matter here?" asked the first lawyer, whose name was Speed.

"Oh, it is only some robins," said the second lawyer, whose was Hardin. "The storm has blown two of the little ones out of the nest. They are too young to fly and the mother bird is making a great fuss about it."

"What a pity! They'll die down there in the grass," said the third, whose name I do not remember.

The first three men, as they passed, looked down and saw the two little birds fluttering in the cold grass. They saw the mother bird flying about, as though she would ask for help. But they rode on, and when they had passed they forgot the matter and began talking and laughing again.

But the fourth lawyer, whose name was Abraham Lincoln, stopped. He got down from his horse and very gently took the little birds up in his big, strong hands. They did not seem afraid, but chirped softly, as if they knew they were safe.

"Never mind, my little fellows," said Mr. Lincoln, "I'll put you in your own little bed." Then he looked up to the nest from which they had fallen. To reach it he would have to climb, but he did it, and put the little birds back in the nice warm nest.

The other lawyers in the meantime had ridden back to get Lincoln, having missed him.

"Well," one exclaimed, on seeing Lincoln descending the tree and guessing the reason, "we always thought you were a hero, but now we know it—you have saved two lives."

Lincoln said nothing, merely smiled gently. And the other three laughed heartily. They thought it foolish that a man like Lincoln, then the President of the United States, should take so much trouble for some worthless birds.

"Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room. Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows."

The levity of these columns at times is not due to lack of sincerity to the sorrows that surround life. We know them and feel them. Joy is few and troubles are many and the utter loneliness of many souls is apparent. We want to laugh. We try to. With this philosophy we "carry on."

**For Farm and Garden**

**TIME TO SPADE IN GARDENS**

Spading may be done earlier on sandy soils than on heavy or clayey soils. When the soil adheres together in a heavy lump it is too wet for working. Allow such a garden to dry a little more, because if top wet the clods that form will often remain unbroken throughout the whole summer. A simple test to find out when garden soil is ready for working is to pick up a handful and close the hand tightly on it. If the earth falls apart when the hand is opened it is dry enough for cultivation.

**WAR GARDENS.**

The war gardens of the U. S. A. and Canada have produced, according to reliable estimates, an amount of vegetables in excess of \$400,000,000. In addition to the value of vegetables the people have been healthier on account of the exercise and outdoor life, and they have also taken a great deal of pleasure in the gardening operations.

This year the garden will be even more important as a food source and as a means of reducing living expenses than last year. A small garden will produce more food than an acre of ordinary farm crops. Every farm must have its home vegetable garden, and every foot of vacant land in the cities and towns should be planted to food crops.

**FRUIT TREES AND BUSHES.**

A good time to prune in the north is early in spring. When fruit trees and bushes seem to need something—you do not really know what—try some wood ashes. For tree wounds paint is a good dressing. Mix white lead and raw linseed oil and have it rather thick.

**INCUBATOR HINTS.**

The incubator room should have an abundant supply of fresh air without drafts and without too great changes in temperature.

When warming up the machine do not try to get too much heat at first.

When filling the egg trays do not double deck the eggs or stand the eggs on end.

Turn the eggs morning and night. Turn trays end for end in the morning and from side to side at night.

Remember that burning twenty-four hours a day for more than three weeks is pretty hard on any kerosene lamp and that it needs careful attention.

Don't handle hatching eggs with dirty, oily hands.

**DUST BATH FOR HENS.**

Laying hens must have their morning dust bath if they are to lay the maximum number of eggs. It is a necessary luxury for them. By its use they are enabled to rid themselves of mites and to remove all scales and dirt from the skin. Lice and mites do their greatest injury to the fowls at night, while on the roost. Instinctively they look for a place to dust in the morning. Do not force the hens to dust in the droppings or feed litter. Nail an old box in one corner, elevate it above the floor so that it will not become filled with straw or litter and put in 6 to 8 in. of dusting material. A little slaked lime added to it would not hurt anything. During the summer hens usually find their own dusting place on the road or under trees and shrubbery, but in winter it must be provided for them.

**MILK FOR FOWLS.**

When there is skimmed milk, sweet or sour, fowls should have all they can use, either mixed in the mash or given separately.

**SPARKS FROM THE ANVIL**

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

The action of the prohibitionists, cranks, and howlers reminds me very much of the bear in a story I read "anno dazumal". A man had a tame bear that was much attached to his master. One day as the man slept, a fly or a mosquito began to annoy him by buzzing around his ear. The bear wishing to remove the trouble, took up a stone and threw it with full force at the insect. He killed it "alright" but he also killed his master.

The prohibitionist may succeed in killing the liquor traffic, (which I doubt very much) but in so doing he will also kill personal liberty. We are told this is a democracy, perhaps it is. We are told we are free men. Yes, free to think and act as these cranks and howlers dictate. But woe! the wight who dares to question their infallibility!

Speaking of infallibility reminds me how these same agitators, cranks and howlers ridicule the idea of the Pope's infallibility in matters of faith and morals. Now, don't these fellows claim infallibility for themselves even in matters outside of faith and morals, — in every day affairs? You must think and act as they wish, or you're not a decent fellow. They're just like the opinionated man who looks at things through the wrong end of the telescope. No matter how sedulously you try to show him that that isn't the way to look at things,—he will not listen — he knows better; all the testimony to the contrary notwithstanding.

Personally I may not care for liquor in any shape or form, but that is no reason why I should try to deprive others of it. If drinking wine for instance were something immoral, Christ would not have begun the manifestation of his Divine power by changing water into wine at the wedding feast at Cana. On the contrary, he would have changed what little wine there was in the start, into genuine water.

But then, I see most of these howling agitators don't believe in the Divinity of Christ, although claiming to be Christians. They concede that Christ might have been just a little holier than they, but he certainly wasn't as "smart" as they.

— This is God's law in regard to the matter — If by just tasting intoxicants you cannot resist drinking to excess, perhaps making a "hog" of yourself, — then it's your plain duty absolutely to abstain from them. If on the other hand you know when to stop, when to say no, and if you have the necessary moral strength to do so in spite of ridicule, then no one has the moral right to stop you from using beer or light wines. — When reforming, you must reform the character. First make a man see he is wrong, then you can make him change his way of living.

**IN THE SURREGATE COURT JUDICIAL DISTRICT OF HUMBOLDT.**  
In the Estate of John Schoer, Deceased.  
TAKE NOTICE that all creditors and others having claims against the Estate of the above named deceased, who died on or about December 1st, 1916, at Tipton, in the State of Kansas, one of the United States of America, are required to send in to Durie & Wakeling, Solicitors, Canada Building, Saskatchewan, Saskatchewan, Canada Building, Saskatchewan, on or before May 15, 1919, particulars of their claims against the said Estate verified by statutory declaration, together with a statement of the securities, if any, held by them, and that after May 15th, 1919, the Administratrix will proceed to distribute the assets of the said Estate amongst the parties entitled thereto, having regard only to the claims of which she shall then have received notice.  
DATED at Saskatoon, in the Province of Saskatchewan, this 1st day of April, A. D. 1919.  
Durie & Wakeling,  
Canada Building, Saskatoon, Sask.  
Solicitors for Susanna Green, of the above the Administratrix of the said Estate.

**NOTICE.**  
A Pure Bred Percheron Stallion will travel for the season through St. Gregor and Muenster. Will be in Muenster livery barn after April 20. JOSEPH BERTING.

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United States News

WASHINGTON.—Aroused by the small number of men volunteering for the Army, the War Department is mapping out a nation-wide recruiting campaign for a 500,000 peace force. More than 1,200 recruiting stations have been opened, but after a month's recruiting less than 5,000 have joined the colors. One year enlistments are being accepted for home service.

All restrictions on the use of radio receiving stations other than those for commercial traffic were removed April 15th. The order applies to amateur, technical, experimental and other stations. Restrictions on transmitting stations will remain in effect.

Enforcement of wartime prohibition, effective July 1, is not lodged with the Internal Revenue Bureau or with any other government agency, but is merely left to United States Attorneys. This ruling was given out by Revenue Commissioner Daniel C. Roper.

The attitude toward prohibition by the returning soldiers is giving the prohibitionists no end of worry. The soldiers are almost unanimously against prohibition, certainly against the exclusion of wine and beer which they had freely given them in France, without any noticeable drunkenness.

Transportation of intoxicating liquors for beverage purposes through a "dry" state is not prohibited under the Reed Prohibition Amendment. The U. S. Supreme Court handed down this decision in disposing of the case resulting from the arrest of Homer Gudger at Lynchburg, Va., while en route on a passenger train from Baltimore to Asheville, N. C. The supreme court upheld the federal district court in deciding that intoxicants are not "transported into" a state if their ultimate destination is a point beyond the limits of that state.

The secretary of state of the Korean provisional government and a delegate to the Paris conference, Dr. Syngman Rhee, gave out the following cablegram from the Korean Independence Union in Shanghai, China: "Japanese have begun massacring Koreans. Over 1,000 innocent people have been killed in Seoul during a three-hour fight on March 28. Japanese troops and civilians have been ordered to shoot, beat and bayonet indiscriminately people throughout Korea.

MILLEN, Ga.—Seven fatalities were reported in race riots at Buckhead Church. County Policeman W. C. Brown, night marshal T. H. Stephens, and four colored men were killed. Another colored man was taken from the jail and lynched. Seven colored lode and church buildings have been burned.

NEW YORK.—The Atlantic fleet, comprising in ships and tonnage the greater part of the "Victory armada" ordered here to give 30,000 sailors and marines a vacation on home shores, steamed into New York harbor, April 14. With its arrival the greatest assemblage of war craft ever seen in an American port—103 vessels—rode at anchor in the North River.

This city is threatened by two strikes—one by the marine workers and another by employees of the Brooklyn Rapid Transit Co.

CHATHAM N.Y.—Mrs. Fay Watermire, a widow, and four of her five small children, were burned to death in a fire which destroyed the Chatham steam laundry.

BOSTON, Mass.—Union labor leaders declare that, unless the strike of telephone girls in this city and in New England is speedily settled, there will follow a general sympathetic strike crippling all industries and transportation.

DETROIT.—Five persons comprising an entire family were found

dead in their home on the west side here, apparently as the result of ptomaine poisoning.

TERRE HAUTE, Ind.—Eugene V. Debs, Socialist leader under sentence for violation of the Espionage Law, told a reporter that the press report that he had threatened to call a general strike, if sent to prison, "is absolutely false and baseless."

CHICAGO, Ill.—Seven thousand Chicago telephone girls will be ready to go on strike after May 11, said S. J. Koenkamp, national president of the Commercial Telegraphers' Union of America.

MADISON, Wis.—By a vote of 26 to 1 the senate adopted the Roethe resolution asking Congress to repeal the "daylight saving law." A resolution to discourage the staging of German plays in the state until peace terms are signed was killed, 54 to 27, by the lower house.

ST. PAUL, Minn.—By a vote of 90 to 0 the house passed the Benson Bill establishing English as the language to be used as the medium of instruction in all schools private and public.

FARGO, N. D.—The acquittal of Walter Thom. Mills by the jury in the federal district court at Fargo brings to an end the charges against League men brought under federal laws. There were five of these cases altogether, and now all are disposed of in favor of the organized farmers.

DUBUQUE, Ia.—The Eagle Point high bridge connecting Dubuque with Wisconsin has settled 5 feet in two weeks on the eastern side. In consequence traffic has been suspended. Repair work is under way.

RICHMOND, Mo.—Judge F. P. Divilbiss died as the result of nine wounds inflicted on him with a knife by R. S. Lyon, editor of a local publication.

FORT SMITH, Ark.—A strike order including the miners employed on all sub-leased properties Central Coal and Coke Co. in Arkansas, was issued by President John Wilkinson, head of the United Mine Workers here.

SAN FRANCISCO, Cal.—Four American (Protestant) missionaries in Seoul (Korea) have been arrested by Japanese in connection with the Korean revolution, according to information received here.

SAN DIEGO, Cal.—Eight enlisted men, one officer and one civilian on board the U.S. submarine chaser 297, lying in port here were seriously burned in an explosion on board the little warship. The explosion occurred during the filling of a 1000-gall. tank with gasoline.

Foreign News

LONDON.—To replace liners sunk by U-boats standard vessels of about 20,000 tons, to carry both passengers and cargo, are being constructed. No new leviathans like the torpedoed White Star liner Britannic and the Cunard liner Lusitania are being built.

Andrew Bonar Law, British Government leader, told the House of Commons that it would be a mistake to think home rule would be put in force in Ireland immediately upon the declaration of peace.

The exhortations practised by small and unscrupulous traders on Canadian and Australian soldiers in London continue to call forth protests from the men. Barbers are alleged to be the worst offenders.

The India office, in further official reports regarding the outbreak in India, says that at Amritsar, on April 13, a mob defied the proclamation forbidding public meetings. In the firing that ensued 200 casualties were caused. At Kasur, in the Punjab, the treasury was attacked on April 13 and one British soldier was killed and two British officers wounded. At Delhi

on April 13, a Mohammedan mob interfered with the reopening of the shops and the police were obliged to open fire. Troops were summoned and the mob scattered. Four policemen were injured.

PARIS.—The associated governments have authorized resumption of postal, cable, and wireless communication between Germany and neutral countries to a limited extent, to enable full operation of the food agreement reached at Brussels, March 14th.

The first Bolshevik newspaper in France appeared under the name "Le Titre Censure" (the title censored) as the title originally proposed, "Le Bolshevik," has been prohibited. The paper is a weekly.

The death list in the railroad wreck at Crisse, northwest of Le Mans, has mounted to thirty-three including sixteen Americans. 45 persons were injured in the smash of the trains which was caused when an American train dashed into a French troop train.

The Electoral reform bill, providing for the election of members to the chamber of deputies by departments instead of by Arrondissements, passed the chamber after an all day debate, by a vote of 287 to 138.

The French Catholic Daily, "La Croix," reports that the number of divorces is increasing rapidly in France. During 1917 (the last year for which statistics are available), 1 out of 28 marriages ended in the divorce court. In 1914 the proportion had been 1 to 44.

CHERBOURG, France.—Seven German submarines on the way here from England, in tow, have been lost in a storm.

MADRID.—Premier Maura announced the make-up of his cabinet as follows: Minister of foreign affairs Manuel Gonzalez Hontoria; justice, Señor Matamala; interior, Señor Gorochea; finance, Juan de la Cierva; marine; Admiral Miranda; public instruction, Señor Silvio.

It is stated that details for the importation of cereals by Spain from the United States have been settled. The conditions are that the Spanish ships which are to convey the cereals shall stop at Bordeaux on the Western voyage and take on board American troops and war material to be returned to the United States.

MELBOURNE.—Australia is faced with a difficult problem in trying to man its navy. Enlistments of 1,140 men will expire next June and, according to a statement by a naval ministry, a canvass of the fleet showed that only 97 intend to remain in the service, despite the government's offer of a gratuity of \$125. Unmarried seamen are receiving \$16 per week and married men an additional 50 cents or dollar per day.

TOKIO.—The Japanese War Office announces that it is reinforcing its garrison in Korea by six regiments of infantry and 400 gendarmes, because the rioting has extended to all of Korea.

Lost on the Lake

Away up in the northwestern corner of Alberta, about twenty miles beyond the western extremity of Lake Athabasca, from which it is separated only by low, swampy ground, lies Lake Clair, a shallow sheet of water about 35 miles long and from six to twenty miles wide.

In winter it is subject to terrific storms when the northeast winds sweeping from the Hudson's Bay up and across the 250 mile long level expanse of Lake Athabasca and the intervening lowlands, strike it with terrific force. Woe to the travellers who are surprised by one of these northeast storms whilst travelling far from the sheltering shore.

General Sir W. F. Butler, who as a young lieutenant, travelled across this lake nearly half a century ago, relates the experiences which a

young Hudson's Bay clerk from Ft. Chipewyan had not long previously.

On the southern shore of Lake Clair three moose had been killed. When the tidings reached the fort, two men and two sleds of dogs set off for the "cache", in which the meat had been placed. The meat was found safe, packed upon the sleds, and all was made ready for the return.

Then came the usual storm: dense and dark the fine snow (dry as dust under the biting cold) swept the surface of the lake. The sun, which on one of these "pondre" days in the North seems, for a time to protest by his presence, against the whole thing, but finding his protests unavailing, finally disappeared in a cloud.

For a time the men held their way across the lake. Then the dogs became bewildered. The leading driver turned to his companion and, telling him to drive both trains, strode on in front of his dogs to give a "lead" in the storm.

Driving two trains of loaded dogs is hard work. The second driver could not keep up, and the man in front, a fellow by the name of Harper, deliberately increasing his pace, walked steadily away, leaving his comrade to the mercies of cold and drift. He did this cowardly act with the knowledge that his companion had only three matches in his possession, he having induced him to give up the rest to Indians whom they had fallen in with.

The man thus abandoned on the dreaded lake was a young Hudson's Bay clerk, by no means habituated to the hardships of such a situation, but it requires little previous experience to know when one is lost. The dogs soon began to wander, and finally headed for where their instinct told them lay the shore.

When they reached the shore, night had fallen, the wind had gone down, but still the cold was intense. It was the close of January, the coldest time of the year, when a temperature of 50 degrees below zero is no unusual occurrence. At such a time it is not easy to light a fire; the numbed, senseless hands cannot find the strength to strike a match; and many a time a hardy voyageur fails in his first attempt with the driest wood, and with full daylight to assist him.

But what chance had the inexperienced hand, with scant willow sticks for fuel and darkness to deceive him? His wood was partly green, and one by one his three matches flashed, flickered, and died out.

No fire, no food—alone somewhere on Lake Clair in 40 to 50 degrees below zero! It was an ugly prospect. Wrapping himself in a blanket, he got a dog at his feet and lay down.

With daylight he was up, and, putting the dogs into harness, set out, but he knew not the landmarks and he steered heedless of direction. At last he came to a spring of open water. It was highly charged with sulphur and therefore resisted the cold of winter. Though it was nauseous to the taste, he drank deeply of it. No other open spring of water existed in all the wide circle of the lake.

For four days the wretched man remained at this place. His sole hope lay in the chance that men would look for him from the fort but ere that would come about, a single night might suffice to terminate his existence.

These bad nights are bad enough when we have all that food and shelter can do. Men sometimes lose their fingers or their toes in the hours of wintry daylight, but here there was no fire, and food without fire was not to be had. The meat on the sled had frozen almost as solid as the stone of a quarry.

He still hoped for relief, but had he known of the conduct of the ruffian whose desertion had thus brought upon him his misery, his hope would have been a faint one. On the day following his deser-

tion, Harper appeared at the Quatre Fourche. He pretended to be astounded that his comrade had not turned up. On the same evening, he reached Fort Chipewyan. He told a plausible story of having left his companion smoking near a certain spot on the north side of the lake. On his return to the spot, the sleds were gone, and he at once concluded that they had headed for home. Such was his tale.

A search expedition was at once despatched, but, acting under the direction of the scoundrel Harper, no trace of the lost man could be found.

No wonder! The scene of the desertion lay many miles to the south but the villain wished to give time for hunger and cold to do their work. It was no case of hatred or revenge against his late comrade, but simply because "dead men tell no tales."

Upon the return of this unsuccessful expedition, suspicions were aroused. The man was besought to tell the truth, all would be forgiven if he now would confess where he had left his companion. He still, however, asserted that he had left him on the shore of the lake at a spot marked by a single willow. Again a search party went out, but this time under experienced leadership, and totally disregarding the story of the deserter.

Far down, near the south shore of the lake, the quick eye of a French half-breed caught the faint imprint of a snowshoe edge on the hard drifted surface. He followed the clue—another print—and then another. Soon the shore was reached, and the impress of a human form was found among the willows.

Never doubting for an instant that the next sight would be the frozen body of the man they sought for (since the fireless camping-place showed that he was without means of making a fire), the searchers went along. They reached the Sulphur Spring, and there, cold, hungry, but safe, sat the object of their search. Five days had passed, yet he had not frozen!

What was done to the scoundrel who had thus nearly succeeded in delivering his companion to a horrible death in the wilderness? Butler tells us that at the time of his visit in the North, Parker was packet-bearer of the Hudson's Bay Company between Ft. Chipewyan and Ft. Vermillion on the Peace River. Butler made the winter trip from the former to the latter place which took them nine days, in company with Harper, and that their route led them across the same Lake Clair.

Marriage Ceremonies

It is an ominous sign that organized and very special efforts are being made in many Christian lands against the sanctity of marriage. Catholic young men and women forget or ignore the very definite teaching of the church on it. So some thoughts on the church's view of the ceremony may be indulged in, especially as before Lent there are sometimes "hurry-up" weddings.

The marriage ritual in common use today is very simple. From the beginning the church realized that the essence of matrimony was the mutual promise to take each other for man and wife. While always insisting that this promise must be expressed, the church was ready to approve of any external form that was a national custom. She showed her wisdom and prudence in not interfering in certain rites and ceremonies of countries which were immemorially associated with marriage lest she disconcert the minds of the people. The council of Trent declared that if in any provinces there were laudable customs in use before the ritual was formed they could be retained. It insisted that the essential form be in the vernacular, since the contracting parties are the ministers of the sacrament.

The diversities of the different medieval rituals probably come from some of the pagan forms that were held in the Roman empire. No doubt the church accepted the leading features of the ceremony of marriage which was most in honor in pagan

Rome and it blessed these rites and substituted the nuptial mass for the libations and sacrifices to the gods. The first effort made by the church to impart a religious character to the contract of marriage was the requirement that the parties to be married be present at a special mass. The nuptial mass in use today is practically the same as found in the sacramentary ascribed to St. Leo. The nuptial blessing, which occupies such an extraordinary place in the mass, just after the Pater Noster, is the highest form of sanction which the church can give to the union of a man and woman.

The use of a wedding ring is supposed to have its origin in the old idea of purchase. In the early days a gold piece was given by the groom to the bride. Symbolically the ring signifies fidelity, as is shown in the ritual blessing. There are many different customs in regard to the use of the ring. In some places each partner presents a ring to the other. In some English countries the priest puts the ring on the bride's hand. The blessing of the ring dates from the ninth century when the church began to insist more strongly on the religious character of the ceremonial. The great authority of Charlemagne was exerted in this direction. He even declared that without the blessing of the priest marriage could not be held valid, but this view was not supported by the Holy See. The first instance we have of the ecclesiastical blessing of a ring occurred in the marriage of Judith of France, in 856, to the English King Ethelwulf, the father of Alfred the Great.

It is customary to place the ring on the fourth finger of the bride. The reason assigned for this is that a vein runs from this finger to the heart. We find mention of this in many early non-Christian writers, notably Pliny and Macrobius. The clasping of hands during the mutual promise is no doubt taken from the pagan marriage ceremonial of Rome. Among the German people the handclasp was a sort of oath or a solemn ratification of a contract. Originally the wedding ring was a pledge of betrothal given by the bridegroom as an earnest of the future fulfillment of his share in the contract. It later on became confused with the German custom of giving gifts and in that way became associated with the marriage proper. In some countries two wedding rings are used, each partner placing the ring on the finger of the other. This began among the Spaniards and is retained in many of the rituals of the west. The English custom was to place the ring first on the thumb of the bride with the words, "in the name of the father"; then on the index finger with the words "and of the son," then on the middle finger with the words, "and of the Holy Ghost," and finally on the fourth finger with the word "amen."

It would seem that in the greater part of the western world the espousals and the actual nuptials were distinct ceremonies and the church had little directly to do with either function. While the church gave a negative approval it reminded the faithful that it was not befitting the sacramental character of marriage. At the beginning of the second century Saint Ignatius writing to Saint Polycarp says: "It becometh men and women when they wed to marry with the consent of the bishop that the marriage may be after the Lord and not after concupiscence." The church gradually brought the solemnization of marriage more immediately under her influence. The attitude of the church is well put in the old Anglo-Saxon ordinance. "At the nuptials there shall be a mass-priest by law, who shall with God's blessing bind their union to all prosperity."

William E. Weber of the First National Bank says a woman came up to his window the other day with a cashier's cheque for fifty dollars. "What denomination?" asked Mr. Weber in his pleasantest manner. "Lutheran," replied the woman. "What are you?"

Conversation overheard in a munition canteen after a serving of some pudding: Alf—This 'ere puddin' ain't half 'eavy stuff. Bill—That's nothing. My missus made some one day that we could not eat, so she gave it to our ducks. A few minutes later a little boy knocked at the door, and said: "Missus Jones, yer ducks have sunk."

"What have you done with that mule?" "Gave him to the army." "That was patriotic." "Entirely. All I hope is that some German captures him."

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