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Marian.

Another of the attacks was made on Port Arthur during a terrible storm of snow and wind. Only two of the torpedo boats were able to get near enough to do any mischief, but it is claimed that they disabled two Russian ships, each of these torpedo boats having had its victim.

The Vladivostock ficet has done no Wurther mischief since last week, so far as is known, and it is evidently careful to keep out of the way of the Japanese war vessels. It is stated, however, that a strong Japanese squadron has been detailed with a large force of torpedo boats to engage them. The whereabouts of these two hostile squadrote is not known, but they will probably be heard from within a few days.

A Japanese cruiser is outside the harbor of Shanghai watching to attack a Russian cruiser, the Mandjur, which is in the harbor. The Chinese authorities were asked by the Japanese to order the Mandjur out, and they did so, but the Russian captain refused to ge out to certain destruction. The Japanese commander then threatened to attack the Mandjur within the harbor. The matter was compromised by an agreement that the Mandjur should be dismantled so that it cannot take part in

It was at one time reported that the Baltic fleet had left for the seat of war, passing through the German canal at Kiel. This is now contradicted, and it is said that the fleet cannot leave till June. It may be totally unable to take part in the war at all. Several merchant ships have been captured by both sides, but in this work Japan has inflicted by far the most mischief on its adversary. It is also stated that the Japanese will be able to raise the Variag which was of the benefit of his property. Those sunk in the naval fight at Chemulpo, and to add it to their fleet. This will be a very fine addition to their naval force, if it can be effected.

The Russians claim that there was a battle on land between detachments of the two hostile armies in which the Japanese were defeated, six hundred having been killed and wounded by the not Cossacks in the encounter. As later reports state that the scouts have only sighted each other near Ping-Yang, at a distance of two miles apart, and that no shots were exchanged, the truth of the report may well be doubted. There seems not to have been any serious fighting as yet between the two armies, though it is possible that some small

bands have encountered each other. The Russians have not as yet crossed the Yalu river in force, though scouts have done so and have reached Ping-Yang in Korea, one hundred miles south of the Yalu river, which separates

Manchuria from Korea. The Russian paper Viedomosti states that the people of Russia have realized the difficulty of their position, and that Russia has not a sufficient force at the seat of war to overcome their foes, and that the want cannot be supplied before who is appointed to take supreme command of the land forces, has also in-Japan make considerable headway be. them in meet the Japanese.

Supplies and men are being rapidly sent over the Trans-Siberian railway to reinforce the army already there, but owing to the defects of the railway which we have already explained, reinforcements are coming in much more slowly than they are needed to put the army in a condition to meet the enemy.

It was boastingly declared before the war began that the Russians had 300,-000 troops at strategic points throughout Manchuria, but since the beginning of the war it has been discovered that there are not more than 160,000. and probably so few as 150,000, and already the Japanese have more than this number landed in Korea.

Korea has been placed by proclamation under a Japanese protectorate, with the condition annexed that the Korean army shall be at the disposal of

This will add a considerable force to this will add a considerable force to that of Japan, and as Japan has every facility to send new troops to the field of active operations, there seems to be every reason to believe that they will at the present moment be more than a match for the Russians now in the match for the Russians now in the

Chinese by proclamation that those Chinese who are in Manchuria must aid the Russians in every possible way or they shall be subject to extermination. The Chinese seem not to be greatly impressed by this threat, and thousands of them are escaping into China, while recruiting is rapidly going on to form a Chinese army of guerillas to cut off small bands of Russians wherever they can be en-

discharge a torpedo sent from itagainst purpose, and additions are being rapidly made to this force.

It is reported from divers sources that the Japanese have landed a large force at Posset bay, near Vladivostock, and that this force is marching toward Kirin, intending to proceed to Vladivostock. The weather is very severe, and little can be said at present on the prospects of this movement, if this is

It is said also that between Vladirostock and Kharbin, the Japanese have destroyed 70 miles of Russian railway. Three Japanese officers are said to have been hanged as spies on a bridge which they endeavored to destroy. The Japanese, however, deny this, as no officers were sent on such a mission. They say the men who were hanged were Chinese coolies.

PAYMENT OF DEBTS.

FORCIFUL AND PRACTICAL SERMON ON AN IMPORTANT SUBJECT BY REV. S

Render to all their dues. (Ro. xiii, 7.) In these words the Apostle commands us to pay our debts to all, whether they are rich or poor, whether they need it for their support or not, whether they ress us for it or not. This sacred ob igation is founded on the virtue of juste which demands that we give to others what belongs to them. The divine law as well as the natural law require that we do unto others as we would have others do unto us. Who is willing to wait for months and even for the payment of debts over-Hence each one should be prompt in paying his debts. Again, St. Paul declares: "Owe no man anything." (Rom. xiii., 8.) Note the strict duty imposed on all by these words of our Lord. Pay all your debts without exception, pay them according to contrast ception, pay them according to contract so as to cause no disappointment or loss to those you owe. Refusing to pay lawful debts is the same as stealing. thief takes secretly what belongs to another and thereby deprives the owner who do not pay their debts retain un-lawfully what belongs to others and

other takes publicly, and both keep what does not belong to them.
DIVINE PUNISHMENTS OF THOSE WHO RETAIN WHAT BELONGS TO OTHERS.
Our Lord declares that calamities shall fall on those who keep what does belong to them. Hear His own ds: "Woe to him that heapeth words: together that which is not his own. Those who refuse to pay their lawful debts heap together what is not their wn and are certain to incur sooner or later the miseries pronounced against them by our Lord. Again God de-clares: "A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits." (Eccl. x., 8.) This divine declaration is carried out in the cases of families and individuals who are guilty of injustices, wrongs, injuries and fraud against others. God has solemnly pledged His word to protect the property rights of all, rich and poor, high and low, and He will permit no injustice, no wrong, no injury, no fraud to go unpunished. Again hear His words: "Some distribute their own goods and grow richer; others take away what is not their own, and are always in want." (Prov. xi., 24.) God in-

creases the store of the generous-hearted as He multiplies the seed sown in the ground, whereas those who owe bills that the want cannot be supplied before three months. General Kuropatkin, afflicted with want. As the proverb says, they have no luck, things go wrong, wages are spent foolishly, there are disappointments, miseries and unformed the Czar that the artillery is not properly equipped. This being the because they take what is not their case, it would not be surprising should own. The dreadest pnnishment awaits the next v fore an adequate Russian army can the kingdom of God." (I. Cor. vi., 9.) The Church teaches that we are obliged at the peril of our salvation to pay our at the peril of our salvation to pay our just debts. No power on earth can absolve from this sacred duty. There can be no forgiveness in the holy tri-bunal of reconciliation for the person who culpably refuses to pay his debts. Even in the dread hour of death absolu-tion cannot be imparted to such a pertion cannot be imparted to such a person unless he makes good the injustices done others. God has made the conditions of forgiveness, no power on earth can change them, and restitution for every injustice is one of those con ditions. The Catechism teaches, "we are bound to restitution if we are able else the sin will not be forgiven. we are able" does not mean if we can restore without saving, self-denial and

be no forgiveness. The payment of Inconveniencies and losses are thereby nflicted on storekeepers, butchers, land-Admiral Alexieff has informed the lords, doctors, undertakers, newspapers and others whose bills are not paid according to agreement. There is nothing more humiliating to a woman of refinement and delicacy of feeling than to know that her neighbors are that her husband does not pay his debts that her husband does not pay his debts but spends in various ways the money that belongs to others. The man who makes light of paying his debts will make light of other obligations. There is nothing that pains a man of good principles more than to find his wife wasteful and extravagant, and letting bills overdue run on for months. There

sacrifice. There are but few cases where cutting down expenses, as regards dress, drink, pleasure, travel,

tec., would not enable people to pay their debts. It is possible to deceive men, but "there is one" (the Lord) "Who seeth and judgeth," and Who cannot be deceived, and unless the

Lord ratifies the absolution given by

the minister of reconciliation there can

countered. It is stated that 10,000 is a streak of dishonor in the make-up have already been enrolled for this of people who owe debts all around, while they spend their money for other purposes. So many people nowadays are in the habit of living beyond their means, at the expense of others, that religion is constantly brought into odium. A so-called Christian who culpably refuses to pay his debts is a constant scandal to the Church and to all around him. Patches and old clothes are honorable when the wearer can face the world and say: "There are my own; I owe no man anything." No matter how fine the dress, no matter how brilliant the accomplishments of men and women, both wear the badge of disgrace in the eyes of all right-thinking people if they refuse to pay their just debts.
PEOPLE WHO WRONG OTHERS.

due and thereby cause disappointments and losses to their creditors. When requests are made for the payment of debts long due a tirade of virulent abuse is frequently the only response the indulgent creditor gets. If storekeepers, owners of houses, doctors, undertakers, newspaper men, dress-makers, tailors and others were asked: ' Are your bills paid promptly accord ing to agreement?" must they not answer: "Our books show many debts months and even years overdue. Some who owe us old debts deal in other places. They become indignant if we ask payment of our accounts. Others who owed us bills moved away without even calling to see us." People get indignant and abusive when asked to pay their just debts long overdue ! not such conduct most reprehensible and un-Christian? If such people call themselves Christians how great the odium and disgrace their dishonestly heaps on the Church! There is an other class who contract debts without any intention of paying them. They go from one store to another, getting credit as long as they can; they bor row money from this one and that one they owe bills here and there, and their creditors by as if they did not owe a cent. The thief takes your property stealthily and carries it away. This class coolly asks you to give up your goods and deliver them, too. What a disgrace to the Church if such dishonest people call themselves Chris-tians! Who does greater harm to the Church, who gives greater scandal, who inflicts greater injury on a com-munity than the so-called Christian thereby cause them disappointments and losses. The one takes secretly, the who culpably refuses to pay his debts?

HONESTY THE BEST POLICY. Never do to others what you would not wish to have done to yourself. Observe this divine law when buying, borrowing, trading and paying your bills. Be strictly honest and prompt in paying your debts, no matter what others do. Let your rule of business be God's law. Honesty wears and secures esteem and confidence. Dishonesty brings evils sooner or later. Debts must be paid or all hope of salvation abandoned. Tears of repentance are unavailing unless all lawful debts are paid. St. Augustine says: "No sin is forgiven till you have restored what you appropriated fraudulently." Our Lord declares: "The unjust shall not possess the kingdom of God." (I. Cor. vi., 9.) The conscientious Christian dreads the least sin of dishonesty. Shun foolish expenses, live within your in-come and don't contract debts that you can have no hope of paying when due. In nearly every instance of people who owe debts here and there and do not pay them, mismanagement, spendthrift habits, living beyond their means, or indolence is largely the cause. Hundreds of people have the same work, receive about the same wages, derive the same income from business, and yet meet their obligations promptly. Where there is a will to be honest there is a way to be honest.

name during the year 529 of the Christian era. Cicero had noted this region as "most excellent and fruitful," and here the apostolic missionaries of Jesus Christ early shed the light of His salvation broadcast over its cultured inabitants. Alas for Cassino and its It's excellent and favored people! It's excellent and fruitful soil and its proximity to Rome captivated the Barbarians. The Romans regarded all those people who were outside the pale of her citizenship as barbarians.

A paragraph drawn from the Very Rev. Abbot Tosti's "Saint Benedict, an Historical Discourse on His Life," will help the reader to understand the inroad of these hordes and the devastation they effected more perfectly than our school histories. This paragraph we draw from Chapter IV: "From our school histories. This paragraph we draw from Chapter IV: "From Alatri the Saint passed through the city Veroli, thence he descended into the valley of the Liris, and entered, by the Latin Way, into the province of Campania. The aspect of this region, once so flourishing in the time of the republic and the Roman empire, appeared to the eyes of Saint Benedict very miserable, devastated, as it had been many times by the harbarians. been many times, by the barbarians. Their irruption into Italy was a new fact in history. The wars of Brennus, Pyrrhus, of Hannibal and others diminished the power of the Romans, but did not destroy their courage; they rather tempered it with fresh vigor. The war the barbarians was not the war of armies, but a terrible movement of peoples, who overran the empire to de-stroy cities, land, civil institutions, rights, traditions; in a word, their whole history was a vast attempt to annihilate, if possible, the Latin race, and substitute their own in its place.

Without exaggeration, we may perhaps find in the barbaric hatred of the anti-Catholic societies of our present era an illustration, however different era an illustration, however different in details, of the attempt of the barbarians to destroy the existing social order of those ancient days. Tosti's comments are certainly as applicable and comforting to the present as to past ages. Here are his words: "On the other weights and some are called advantaged by the certainly as applicable and some are called attempted for its artistic architectural lines as well as for its historical associations. The old mission importance of her Provident torical associations. The old mission importance of her Provident tian.—Catholic Columbian.

confines of nations, God watches, and fails to use his body every day in a knows how to reunite the broken thread of their life. He alone has the key of their sepulchres, that He may open it his inmost self." In these quotations their sepulchres, that He may open it at the fixed time, and hurl down every generation of barbarians by the lightning flash of an unexpected resurrection."

In these quotation truth has an erroneous aspect containing the germ of an oligarchy as cruel that of Robespierre—but let it pass.

by the Goths of Alaric (410), by the Vandals of Genseric (455), by the Heruli of Odoacer (470), and finally, once more, leges over Europe; in the forests inof Theodoric (493 494). And since the Latin Way passed through Cassino, a which, on the track of the barbarians, free course was opened to the rush of had supplanted the ancient agricultural all the barbarians, who spread from There are two classes who injure others. First, those who defer from time to time the payment of debts overdue and thereby capped disappropriate. terror, their native settlements, and fled to the mountains to escape the tion of the earth not only claimed cult of approach. The abandoned fields became wild, the wandering waters became marshy, and disease preyed upon the bloodiess people. All civil society was broken up by terror; manners had become brutalized, and all light of become brutalized, and all light of the perfected human capacity for the enjoyment of what is material. science and art was extinguished. During the supremacy of St. Peter,

first of the Roman Pontiffs, Cassino became the seat of a Bishop; yet when St. Benedict arrived there pagan superstition had returned and the whole people were idolaters. The monuments of Pagan Rome in the passage of the of Pagan Rome in the passage of barbarians, though in ruins, were not atterly destroyed. The Christian archives were gone, and the names of only two of the Cassino Bishops are now known. Carparius, A. D. 465, and Severus, A. D. 487. "The Cassinese" says Tosti, "having fallen into such depths that they no longer had a country nor pastors to keep them within the fold of Christ, rather through privation of every earthly good than through malice, again gave themselves up to the worship of the idols which yet renot to be wondered at that some troublesome weeds. You may exter-minate them in one place, but their roots germinate in another. Either through disease or some other public calamity, and especially through Alaric's devastation of Rome, not only the common people, but persons like the elder Symmachus, prefect of Rome, turned to the worship of idols, believing that the victories of the barbarianssuch as those of Rhadgasius—were chastisements from the gods of Olympus, angry because they had been aban-doned. It Christian senators and pre-If Christian senators and prefects did this in Rome, it is not surprising that the people of Cassinum, deprived of their pastors and persed by the fury of the invaders, should turn to pagan customs."

We read in Sacred Scripture that all the gods of the Gentiles are devils.

A devil is a created free intelligence, me to peace and rest, and tells me I whose knowledge of the True is so mastered by pride of Self that he pro-laims that Self the Master Mind and legitimate ruler of the universe; and in no age are these gods inactive. The aim of Lucifer, who exalteth himself above God, is the conquest of Christ's Church. His first lesson to men of our time is that there is no devil. His tactics have ever been to SAINT BENEDICT AND THE AGE.

Elizabeth A. Adams in The New World.

Cassino, the renowned home of the Benedictines, was first visited by the great founder of the Order bearing his same during the renowned home of the great founder of the Order bearing his love with your work your sense of sub-suprementations.

Stars began moving in their orbits, no be deceived by the laise and sinful pleasures of the world. Our Lord pleasures of the world. Our Lord pleasures of the endency of the heart to go out in its affections to something outside itself; for He had a heart Himself, and its affection went out first to His were dispensed with, and an appeal was

cel. So says Elbert Hubbard, one of the so says Labert Intobard, one of the many self-constituted teachers of the twentieth century, who perhaps, envy the apostolic power of Pope Pius X. and would like to buy it as the magician, Simon Magnus, wished to purchase St. Peter's power (Acts 8, 19.) "The Pastor of his Flock" of Philistines says also that "The reason the Industrial College has never been evolved is because we have not, so far, evolved a man big enough to tion and industry." He here extended in the state of man big enough to captain both educa-He here exposes have been suckled on the false history palmed off on the world by Deicides, by those who hate the things of the Divine Mind, which alone can prevent in our country the old-time pagan process that crushed the many into the ranks of ervitude which existed when Christ, the Virgin's Son, was born in Bethle

We have somewhat to say of industrial colleges, but first must give some approved, but borrowed, sentiments of "The Pastor." "The clergyman" this from a Protestant minister-is a this from a Protestant minister—is a sociological appendenda, and the world of progress does not need us, nor does it need the seminaries, colleges and universities that unfit us for useful effort. Children really do not require christening; people may marry without us, and the best friend of the deceased at funerals could do the task of saying the last words much more fittingly." A second quotation: "We no longer believe in a class that is called, or set Every man has a divine call to

truth has an erroneous aspect containing the germ of an oligarchy as cruel as

Conscious of the divine designs, St.

Benedict, following the Latin Way, and leaving on the right the cities once so flourishing, drew near Cassino. For about a century it had been devastated by the Goths of Alarie (410) by the Soint Benedict in the mist of the de cultivation. Under the leadership of these Benedictines the forests were rapidly turned into cultivated fields. terrible torrent, and, in the most solitary recesses, founded there towns and industries which to day make the revived. The things of the mind, industries which to-day make the spectator wonder why men should have chosen places so impervious and diffi-forms—in architecture, poetry, music, the enjoyment of what is "The true absolute wisdom is that which considers God and divine things. The day, however, had not come whe Europe was named a Christian common wealth, and is not yet, when no iconoclastic barbarian exercises unjust powers for the destruction of industrial colleges with their accumulated treasures, their libraries, their art work, their scientific wonders. Socialism, in the modern sense of the term, is iconoclastic and antagonistic to personal

A GOOD LENT. A good Lent means a good life for another year at least, for this is its purpose, to bring about a better life for everyone. It is a time of reflection and mained standing on the top of the mountains that were above their homes. But since there were no longer Bishops there, and idolatry could not at once be rooted out of the Roman Empire it is sire to live for Him alone in the exernant of the old superstition should have eise of our faculties and powers. On been left in those places. These are all sides we see most edifying examples given us by every grade of society. The tender maiden, the strong mechanic, the ordinary laborer, the banker, the physician, the lawyer, the high-born lady, the steady housewife, the servant maid the teacher all any reverse the servant maid, the teacher, all are represented by numbers more or less of their class plously passing the Lenten season through an observance of its public devotions and exercises. It is a most consoling sight to the clergy, and many a God bless you is invoked by them on the good, holy people by their Fathers in Christ. Let this Lent mark an era in the sanctification of all. "son, DAUGHTER, GIVE ME THY HEART."

I hear a voice, a dear, familiar voice,

resounding in my ears and echoing in my soul, and ever and anon it is say-ing, "Give me thy heart." Nor will it

outside of Him. There is another voice calling me; it is the voice of Satan, who tells me I will find joy in forbidden pleasure and happiness in sin. One is the voice of Eternal Truth, the other the voice of the father of sins. Which the voice of the father of sins. saall I obey? Shall I obey God, my Creator, Redeemer and Sanctifier? or devil. His tactics have ever been to divide the minds of men in a confusion of ideals. The result of this confusion is like to that of one lost in the woods or the by-ways of a city; he no lorger recognizes familiar objects. The immensity and sublimity of space, that must have existed before ever the stars began moving in their orbits, no longer than the pattern of perfection in Himself and stars began moving in their orbits, no longer than the pattern of perfection in Himself and shad gone forth from the government and the sisters were compelled to leave the institution where they were so highly esteemed for their explication. limity will find sufficient gratification Father in Heaven and then to us chil- made to the Sisters to come limity will find sufficient gratification thus, and you will have no use for Dowie, Parkhurst, Buckley, Henson, or Pope Pius. All these are middle men. If you are big enough you will go to God direct, and you will find Him everywhere, and especially wherever longings of the heart of mankind, He men are doing good and useful werk, that place will be to you a sacred chancel."

I father in Heaven and then to us children in Heaven and the Heaven and then to us children in Heaven and the O, who can resist an appeal so touching and so tender? The Son of God asking for my heart. Vain, senseless would I be to deny it to Him! To whom should I give it rather than to God Who made it, and Who made it for Himself that it might be the dwelling place of His delights, and made it for me as the place where I might meet Him and find my delights, and enjoy safety and peace in His loving care safety and peace in his loving care. Let us away, then, with all false friends and false joys, and give our heart to God through our love for the Sacred Heart of Jesus. Its flames of love are reaching out to us and are striving to draw us to it. Let us not turn away from them, or put ourselves beyond their reach. In that Heart we shall find all we desire—and the joys of time will be crowned with seeing our Lord one day face to face in Heaven.— Bishop Colton in Catholic Union and

THE APOSTOLIC MISSION HOUSE. The Apostolic Mission House at the Catholic University is now finished, and has been accepted from the contractors by the Catholic Missionary Union. The work of construction has proceeded so rapidly that within a year of the date of laying the corner-stone the completed building has been placed at the disposal of the missionaries who are now lodged in the upper story of are now lodged in the upper story of Keane Hall. And they needed it badly, for the new house gives them larger facilities for comfort and study, as well as opportunities for growth.

with the old Spanish missions in California is the prevailing type, and the use of this style of architecture ties together the original heroic missionary endeavor and this newer movement for the conversion of non-Catholies.

The religious Sisterhoods of the conntry have taken up with enthusiasm the furnishing of the rooms for the young missionaries and almost without exception, they have each donated \$50 to provide the simple necessities for a priest student's room.

Immediately after Easter a Conference of all the missionaries to non-Cath-olics will assemble at the Mission House, and for an entire week they will read and discuss carefully pre-pared papers on different phases of the work. This Conference will beg in on April 6 and will last until April 14, on which day the new House will be dedicated by the Cardinal and the assem-bled Archbishops of the country. All the religious orders of missionaries have been invited to send represent-atives to the Conference, and there will be some lay delegates also.

CATHOLIC NOTES.

Congregational singing has been introduced in St. Bridget Church at Rochester, N. Y., and the effect is said be edifying and devotional.

The Government bill regulating econdary education, and excluding all embers of religious orders from teaching, passed the French Senate on the

Sir Thomas Grattan Esmonde, M. P., has been appointed Vice-President of the Catholic Truth Society of Ireland in succession to the late Count Moore.

A branch of the Priests' Total Abstinence League was instituted a few days ago in Pittsburg, the Right Rev. Coadjutor Bishop being among the first to join. Rev. Dean M. A. Lambing of Scottdale is the diocesan promoter. The spread of this League is the herald of the brighter dawn. This action of of the brighter dawn. This action of the clergy and their example will have

classical Church music on the lines laid down by the Sacred Oongregation of Rites, has been opened in New York by Rev. Father Bonaventure, O. F. M .. and Signor Cav. Dante del Papa, two most competent directors. The object is to develop a taste for true ecclesias, tical music in the rising generation.

The following statistics concerning the destinations of some of the dispersed French religious orders are taken from the New York Evening Post: England has received 6,100; 1,100 km and the Consultation of the consultation of the destination of the destination of the consultation of 100 have gone to Canada, and I,800 have entered the United States. The number of religious men and of religious women who have sought an asylum in England is about equal ; of those who went to Canada the vast majority are religious women, and nearly all who came to the United States are men.

At a meeting in the Pope's presence of the cardinals composing the commission in charge of the festivities to comme to peace and rest, and tells me I memorate the fiftieth anniversary of will seek happiness in vain if I seek it ception, it was decided to hold a special international exposition in the Lateran Palace from November next until May, 1905. Circulars have been sent to every Catholic Bishop of the world inviting exhibits from every diocese.

In Marseilles, France, the nuns who were expelled from the hospitals and supplanted by lay nurses have had a glorious "revenge." The doctors and patients protested against their expultake their places once more in the hospitals. As they went out, so they have returned-gently and unostentatiously.

CHAS. R. DEVLIN. M. P.

"The Man for Galway," Mr. Chas. R. Devlin, has a delicious question on the paper for Monday. It is addressed to the Colonial Secretary, and takes this "childlike and bland" form: Whether he (the Colonial Secretary) has communicated to the Colonial Governments the intimation that it is now no part of the policy of his Majesty's Government to extend preferential treatment to the Colonies."

Mr. Devlin's question, like a certain oted panacea, "touches the spot." noted panacea. If it is true, as the Tariff Reformers have been telling us from a hundred platforms, that the Colonies have asked for preferential treatment, it is only polite that the Colonial Governments should be informed of the decision of the Home Government.

This is not the first question on the subject that the able young member for Galway has put. Last year, in the course of a speech in the House of Comons, Mr. Devlin asked Mr. Chamberlain whether, when he made his fiscal proposals, he did not know that they would meet with a considerable body of opposition in Canada. Mr. Chamberlain evaded the point in his reply. The fact is that Mr. Devlin, as a former member of the Canadian Parliament, knows his Canada, while Mr. Chamberlain and his successor do not .-- London Daily News, Feb. 20.

Mothers, be Content.

Let no mother of a family be discon-tented, thinking her lot humble and her task of no account. Let her see that she has in her care the future of myriad of human beings, yet to be, and let her be discontented only with herself, if she does not appreciate the importance of her Providential occupa-