

assigned, to man a torpedo boat, but when the vessel can get near enough to discharge a torpedo sent from it against a warship, the torpedo will sink the largest vessel afloat.

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 Vladivostok fleet has done no further 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 squadrons 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 go 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 the war.

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 sunk in the naval fight at Chemulpo, and to add it to their fleet. This would 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 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 war cannot be supplied before three months. General Kuropatkin, who is appointed to take supreme command of the land forces, has also informed the Czar that the artillery is not properly equipped. This being the case, it would not be surprising should Japan make considerable headway before an adequate Russian army can 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 boasting 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 Japan.

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 field.

Admiral Alexieff has informed 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 guerrillas to cut off small bands of Russians wherever they can be encountered.

It is stated that 10,000 have already been enrolled for this 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 Vladivostok, and that this force is marching toward Kirin, intending to proceed to Vladivostok. The weather is very severe, and little can be said at present on the prospects of this movement, if this is true.

It is said also that between Vladivostok 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.

A FORCEFUL AND PRACTICAL SERMON ON AN IMPORTANT SUBJECT BY REV. S. M. LYONS.

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 press us for it or not. This sacred obligation is founded on the virtue of justice 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 years for the payment of debts overdue? 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 contract so as to cause no disappointment or loss to those you owe. Refusing to pay lawful debts is the same as stealing. The thief takes secretly what belongs to another and thereby deprives the owner of the benefit of his property. Those who do not pay their debts retain unlawfully what belongs to others and thereby cause them disappointments and losses. The one takes secretly, the other takes publicly, and both keep what does not belong to them.

DIVINE PUNISHMENTS OF THOSE WHO REFUSE TO PAY THEIR DEBTS.

Our Lord declares that calamities shall fall on those who keep what does not belong to them. Hear His own words: "Woe to him that heapeth together that which is not his own." Those who refuse to pay their lawful debts heap together what is not their own and are certain to incur sooner or later the miseries pronounced against them by our Lord. Again God declares: "A kingdom is translated from one people to another, because of injustices, and wrongs, and 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 that is not their own, and are always in want." (Prov. xi, 24.) God increases the store of the generous-hearted as He multiplies the seed sown in the ground, whereas those who are greedy everywhere and refuse to pay them are afflicted with want. As the proverb says, they have no luck, things go wrong, wages are spent foolishly, there are disappointments, miseries and unhappiness, and they are always in want because they take what is not their own. The dreaddest punishment awaits them in the next world. "Know you not that the unjust shall not possess the kingdom of God?" (1 Cor. vi, 9.) The conscientious Christian dreads the least sin of dishonesty. Shun foolish expenses, live within your income and do not 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 largely are 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.

is a streak of dishonor in the make-up 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.

There are two classes who injure others. First, those who defer from time to time the payment of debts overdue 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 according 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. Is such conduct most reprehensible and un-Christian? If such people call themselves Christians how great the odium and disgrace their dishonesty heaps on the Church! There is another 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 borrow money from this one and that one, they owe bills here and there, and pass 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 Christians! Who does greater harm to the Church, who gives greater scandal, who inflicts greater injury on a community than the so-called Christian 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 evil 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: "Whoever shall not possess the kingdom of God" (1 Cor. vi, 9.) The conscientious Christian dreads the least sin of dishonesty. Shun foolish expenses, live within your income and do not 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 largely are 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.

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 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 first shed the light of His salvation broadcast over the cultured and civilized people. It is 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 us 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 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 culture 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 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 of the barbarians was not the war of armies, but a terrible movement of peoples, who overran the empire to destroy 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 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 the ages. Here are his words: "On the

confines of nations, God watches, and knows how to reunite the broken thread of life. He restores the key to 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."

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 Alaric (410), by the Vandals of Genseric (455), by the Heruli of Odoacer (476), and finally, once more, of Theodoric (483-494). And since the Latin Way passed through Cassino, a free course was opened to the rush of all the barbarians, who spread from Rome into the lower parts of Italy. Hence the inhabitants abandoned, in terror, their native settlements, and sought refuge in the mountains. The terrible torrent, and in the most solitary recesses, founded there towns and industries which to-day make the spectator wonder why men should have chosen places so impervious and difficult of approach. The abandoned fields became wild, the wandering waters became marshy, and disease preyed upon the bloodless people. All civil society was broken up by terror; manners had become brutalized, and the light of 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 barbarians, though in ruins, were not utterly 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 remained 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 not to be wondered at that some remnants of the old superstition should have been left in those places. These are troublesome weeds. You may exterminate 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 barbarians—such as those of Rhadagaisus—were chastisements from the gods of Olympus, angry because they had been abandoned by the Christian senators and prelates. This led this in Rome, it is not surprising that the people of Cassino, deprived of their pastors and dispersed 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, whose knowledge of the True is so mastered by pride of Self that he proclaims that Self the Master Mind and legitimate ruler of the universe; and in an age where these gods and devils are worshipped, who exalt themselves above God, His 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 involve the minds of men in a confusion of ideals. The result of this confusion is like that of one lost in the woods or the by-ways of a city; he no longer recognizes familiar objects. The immensity and sublimity of space, that must have existed before ever the stars began moving in their orbits, no longer reminds them of God, the Supreme Intelligence. Their world is narrowed down to the petty details of a swiftly passing life. "If you are to live with your work your sense of sublimity will find sufficient gratification there, and you will have no use for Pope Pius. All these are idle men. If you are big enough you will go to God direct, and you will find Him everywhere, and especially wherever men are doing good and useful work, that place will be to you a sacred channel."

So says Elbert Hubbard, 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 captain both education and industry." He here exposes gross ignorance. He and his followers 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 servitude which existed when Christ, the Virgin's Son, was born in Bethlehem.

We have somewhat to say of industrial colleges, but first must give some approved, but borrowed, sentiments of "The Pastor." "The clergyman"—is this from a Protestant minister—is a sociological appendage, 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 christianizing; people may marry without us, and the best friend of the deceased at funerals would be 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 apart. Every man has a divine call to make himself useful to his fellows, and the hallucination that some are called to do nothing but give advice will soon fade away. Industrial education is both moral and spiritual. The man who

fails to use his body every day in a certain amount of manual labor is a menace to the State and a danger to his inmost self." In these quotations truth has an erroneous aspect containing the germ of an oligarchy as cruel as that of Robespierre—but let it pass.

Saint Benedict in the mist of the de-Christianized idolaters of Cassino, with the motto, "To labor is to pray," erected an industrial college so potent in its far-reaching qualifications that from this cradle of Christian civilization went forth an army of men big enough to spread other industrial colleges over Europe; in the forests inhabited by wild and ferocious beasts which, on the track of the barbarians, had supplanted the ancient agricultural cultivation. Under the leadership of these Benedictines the forests were rapidly turned into cultivated fields. Towns and villages arose. The vegetation of the earth not only claimed attention, but the learning of past ages with the arts and sciences was revived. The things of the mind, ideals of beauty in all their varied forms—in architecture, poetry, music, etc., and most of all, social and civil good—flourished under the hand of praying men and women, whether inside or outside the cloister, sufficient to enrich in one day the perfected human capacity for the enjoyment of what is material. "The true absolute wisdom is that which considers God and divine things." The day, however, had not come when Europe was named a Christian commonwealth, 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 liberty.

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 resolution, but above all, it is a season of grace and strength and blessing which, if corresponded with, renews spiritual life within us, and makes us burn with the love of God and the desire to live for Him alone in the exercise of our faculties and powers. On 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 toiler, all are represented by number more or less of their class, piety 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 anon it is saying, "Give me thy heart." Nor will it be still. It is my Lord's voice inviting me to peace and rest, and tells me I will seek happiness in vain if I seek 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 shall I obey? Shall I obey God, my Creator, Redeemer and Sanctifier? or shall I obey him who has been the deliverer of the human race from Adam's time, and who had dragged down millions to hell? Our Lord wishes to lift us up and exalt us; for that did He adopt our humanity; He gave us the pattern of perfection in Himself and bade us imitate Him. He bids us not to be deceived by the false and sinful pleasures of the world. Our Lord knows the tendency 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 Father in Heaven and then to us children of the Father, and then to all who adopt our humanity. He gave us the pattern of perfection in Himself and bade us imitate Him. He bids us not to be deceived by the false and sinful pleasures of the world. Our Lord knows the tendency 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 Father in Heaven and then to us children of the Father, and then to all who adopt our humanity. He gave us the pattern of perfection in Himself and bade us imitate Him. He bids us not to be deceived by the false and sinful pleasures of the world. 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