

A SENSATIONAL DISCUSSION

"Is Christianity a Failure?"

Preaching at St. Mary's, Moorfields, London, on Christmas Day, the Right Rev. Mgr. Gilbert, D.D., dealt with one of the "sensational" discussions in the Press on "Is Christianity a Failure—has it been played out?" The preacher said that this subject had been dealt with in the public Press during the past year. Before they could decide the question they must understand clearly what were the objects and designs of Christianity. These objects and designs were not to display God's actual power—a power by which all men and women were to be forced into Christianity whether they liked it or not. If such had been God's design He could have forced every one in the world to be a Christian, and to love and serve Him. But he did not desire men to be fettered and chained without liberty to choose and select. The great design was to induce men by an unspeakable display of love, as given in the Incarnation, to become Christians, and to give voluntary and spontaneous service, which was dearest and most precious to God. Having regard to the hundreds of millions of Christians in the present day who were rendering this voluntary service, to the many millions who had given it in all ages, Christianity has been a success and a triumph. In the early ages men and women of every country, and position, rather than bow down to false gods and idols had smiled at the tortures of the boiling cauldron, at the burning of the gridiron, and at wild beasts. In the face of all kinds of tortures they had proclaimed that Christianity alone had dominion over their souls, and it was sweet to die for the Child born on Christmas Day. Again, let us look at the worship of the world and its pleasures—the immorality of the present day, which attracted men and women as powerfully as a magnet or gravitation; yet in the midst of all this volcanic wickedness there were unnumbered Christians—men and women who with Christian humility refused to bow down to the false gods and to be drawn by the attractions of sin. Then let us see the miserable, the wretched, and the starving—those with sorrow choking their broken hearts, and who, beating their breasts, exclaimed, "Not my will but Thine be done," as they breathed at the same time the name of the Child born in the stable as something far dearer than the allurements of sin. Behold men and women leaving their homes of pleasure and joy and shutting themselves up in convents that they might lead lives of mortification and penance, that they might serve the poor and help others to save their souls. Did not these show the success and triumph of Christianity—Christianity that had paralysed paganism and idolatry, and swept away divination of the future by the flights of birds and the entrails of beasts; Christianity that made men and women beat their breasts with sorrow when they sinned. When Christianity swept away idolatry a change came over the world as great and as startling as there came on the creation of light and when darkness and chaos ceased. If this was failure there was no success in the world. Some persons might say "look at the number of heathens;" but the fact of there being many heathens did not prove Christianity to be a failure any more than there being millions of savages proved civilization to be a failure. Others might say "look at the number of those who call themselves Christians, who go to church and read the Bible, and whose lives are far worse than those who laugh at Christianity." That was a very superficial argument. It proved there was a large number of men and women who did not follow Christianity and who were not influenced by its principles. But to say from this that Christianity was a failure was no more true than to say that our gigantic sanitary laws were a failure because numbers of persons live in open violation of them and suffered as a consequence. Christianity could not be judged by those who did not know its principles, but by those who did. If there were no other proofs of its success and triumph, its virgins, martyrs, confessors, widows, heroes and heroines were an unanswerable argument. Away with such statements as that Christianity was passing away like the ancient nations—that it was worn out, that its power was paralyzed, that it was weak and tottering. With its 400,000,000 of souls it

was never more vigorous, and was no more likely to be played out now than it was two thousand years ago. Not long ago a leading London daily said the two great powers in Europe at the present day were the Catholic Church and Socialism, and that the Catholic Church was the only power that could keep Socialism and irreligion in check. There was also an infidel in high position who had declared that infidelity could never advance while the Catholic Church remained; if they wanted infidelity to succeed they must sweep away the Catholic Church and her priests. What a glorious testimony was this to the great Catholic Christian Church—that it was acknowledged by those outside it to be the greatest moral power existing in the world.—*Liverpool Catholic Times.*

THE POPE ON ANARCHISM.

The Pope has written another letter, insisting with an emphasis which henceforth renders disobedience by French Catholics a deliberate act, upon the desirability of loyally accepting the French Republic. The letter is more than an echo of former utterances. It is written to Bishop Perrault, and says: "Since the merciful providence of God has instituted us the sentinel of His Church it is justly that, enlightened by Him, we claim the power and recognize it our duty to choose the means best suited by the circumstances of time and place to secure the good of religion among peoples, whether in defending it where it is oppressed or in making it flourish where it is peaceably cultivated. "We are happy to note that the double duty of love and obedience is fulfilled by many of your countrymen in a most filial fashion, but, while with love we congratulate those who by words and acts second with enthusiasm our exhortations, we cannot conceal the pain we feel in noticing that too many openly object to our counsels or pay no heed to them. They imagine that they have the proper filial piety for our persons when they shirk the necessary duty of submission." The Pope proceeds to show how desirable it is that divisions and domestic quarrels cease throughout France in the presence of Anarchism. He writes that his soul is seized with horror when he beholds the audacity of these lost men, who, trampling under foot all sentiment for religion or humanity, and respect for law, do not shrink from crimes, even though it be assassination, in order to ruin the foundation and majesty of public authority. "There are reasons more pressing than ever," he adds, "why your country should heed our counsels and renounce party divisions in order to defend the supreme good."

EXTRAORDINARY TELEPATHY.

A curious circumstance that may be looked upon as a confirmation of the doctrine of mental telepathy took place in New Orleans recently in a family of importance in the history of the State. This family numbers among its members a lady and her twin brother, a young man who for the past few years has been in business in New Zealand, but who has been expected home on a visit to his sister. One evening lately, the lady was sitting surrounded by friends, when all at once she gave a piercing cry, and placing her hand to her side felt fainting to the floor. On reviving, she declared that she had been suddenly stabbed just above the heart and under the left arm, indicating the spots. She was assured that she was laboring under the purest imagination, but was hard to convince that this was the case, so plainly had she felt the knife enter her body. That night a little daughter was born to her, and the child was found to be marked on the places indicated by the mother as the wounds she had imagined. The marks on the child looked as if they might be the cicatrix of old knife wounds. The next day a cablegram was received from friends of the twin brother in New Zealand, informing his sister that he had been stabbed to death by a native in a quarrel, and the date given of the young man's death was that of the night when his sister had felt the pang of a knife entering her own body. She prevailed on her husband to enquire by cable where her brother's murderer had struck him, and to complete the coincidence, learned that he had been stabbed twice, once above the

heart and again under the left arm. She is convinced that through her affinity with her brother she felt his death even as he received it.

BEFORE MARRIAGE.

The Advantages of a Mutual Understanding of Character Before the Knot is Tied.

It is an actual fact that the working woman has nine chances out of ten of being happy in her married life, where the girl who lives at home has one. Think a minute. The latter sees men at dances, theatres, and social gatherings generally, where they are on their best behavior, in their best clothes, and in their best tempers. All thoughts of business and worry are put aside, and pleasure is the one thing aimed for. Men see that a girl is popular, and wish to add to their own consequence by being seen on friendly terms with her. They put into a half-hour's conversation all the brightness and wit of which they are capable, and show themselves delightful companions. They visit the girl in her own home; they find her prettily dressed, anxious to entertain them. Is it not natural that only one side, and that the brightest of their natures, should be shown? The girl is charmed with what she sees, and naturally enough fancies it is all like this. She thinks Jack so much more gentle and clever than her own brothers, and marries him without any more real knowledge of his character than has the French girl, who never sits in a room alone with a man till after marriage.

The girl who works, say in an office where men are employed, sees a totally different phase of her Jack's character. She sees him on Monday mornings when he comes back to work after a day off. She sees how he acts when he is tired and things go wrong. She sees his manner to superiors and subordinates, to wealthy visitors and the man who peddles pencils. She notes that he finds time, amid all the hurry of business, to pay her some of those little attentions women love, and that he heads off the man who swears and tells broad stories. She sees more of the real man in a week than does her sister uptown in a whole season of parties, and when she marries Jack, there will be fewer hard discoveries to make as a wife.

The rule works both ways. The girl clerk shows her real nature every day of her life. The routine of office or store work brings out every phase of her character, as the light in which she works shows off her complexion. She shows involuntary, if she is quick, neat, conscientious, and amiable or the reverse. Jack sees how she bears troubles, great and small, and above all how she guards her womanliness under the tests of the semi-public life she lives.

The girl who is seen only in her parlor of an evening, or at an entertainment is not the girl a man lives with after marriage. She is only a small part of her. She is the one who will head his table at a dinner party, but it is a question whether she will be there when the servant leaves or the baby cries all night.

We often hear that the first year of married life is the hardest. That is because the young people are only getting acquainted with each other, and, after vowing to spend their lives together, are finding out whether it will be possible to do so with any more intimate acquaintance than that of the ballroom and parlor, both unnecessary and unseemly. So the wedded strangers, in nine cases out of ten, have a bad time of it, while the office companions, who have metaphorically summered and wintered each other into perfect knowledge, have only to discover how much nicer each one is in his home life.—*Donahoe's Magazine.*

HAGYARD'S PECTORAL BALSAM.

HAGYARD'S Pectoral Balsam cures coughs, colds, hoarseness, bronchitis, asthma, whooping cough, and all bronchial and lung troubles. Price 25c. per bottle, or five for \$1.00.

In the chapel of the Convent of Mercy, Westport, Mass Elizabeth Anna Mary Egan, received the white veil, and the name in religion of Sister Mary Gabriel. She is the daughter of John Egan, of Westport, a grand-niece of the late Archdeacon Browne, of Castlebar, and a cousin of Archdeacon Cavanagh, P.P., of Knock, and Fr. Barrett, P.P., of Headford.

AN IMPORTANT JUDGMENT.

Canada, P.Q., District of Montreal, No. 1198. Superior Court, the twenty-third day of December, one thousand eight hundred and ninety-three. Present: Honorable Judge Taschereau. The Curé and churchwardens of the Ceuve and Fabrique of the parish of St. Gabriel, in the city and district of Montreal, plaintiffs, vs. the syndics of the parish of St. Gabriel, in the city and district of Montreal, defendants, and the said syndics, plaintiffs, vs. the said Curé and churchwardens, defendants. The Court, having heard the parties by their respective counsel on the merits of the present joint-suits, examined the proceedings, the admissions and all the respective allegations, having also heard all the witnesses in said suits examined before said court, and whose depositions are common in the two suits and ("sur le tout délibéré") having deliberated thereon; and considering— Whereas, it is admitted that said Fabrique of the parish of St. Gabriel has paid in several instalments to Camille Provost, contractor of the new church of said parish, the sum of thirty-four thousand dollars for the syndics of said parish, in account on the price of the contract passed between said syndics and said Provost, and these payments were made with the consent and approbation of said syndics, who to-day only contest the other payments exceeding the said sum of thirty-four thousand dollars, made by said Fabrique to said Provost; Whereas, by their resolution of the 23rd of April, 1891, regularly accepted by the Fabrique, said syndics bound themselves to hand over and pay into the hands of said Fabrique the amount of all the annual instalments which would be paid to them by the rate-payers of said parish on the assessment levied on the property-holders to defray the costs of the construction of said church, and this being done in order to reimburse said Fabrique to that extent on the sums of money advanced by it to said syndics to pay said Camille Provost by means of a loan effected by said Fabrique for that purpose; Whereas, it appears, in virtue of said resolution, that on the total amount, viz., (five thousand six hundred and sixty-three dollars and ninety-seven cents) of the first instalment of said assessment, due on the first of June, 1891, said Fabrique has received from said syndics the sum of five thousand three hundred and twenty-seven dollars and sixty-five cents; that on the second instalment, the total amount of said second instalment being \$5,688.97, the Fabrique only received from them the sum of one hundred and thirty dollars and two cents; and, moreover, it received from the Sheriff of the district of Montreal on properties sold belonging to rate-payers of said parish another sum of three hundred and eighty-one dollars and fifty-two cents; the said three sums added together form in all the sums of five thousand eight hundred and thirty-nine dollars and twenty-nine cents, which deducted from the full amount of said two instalments, leaves in favor of said Fabrique a balance of five thousand four hundred and eighty-seven dollars and seventy-five cents, which said Fabrique has a right to exact from said syndics in virtue of said resolution accepted by the Fabrique, and which has become law for the parties; Whereas, even supposing that said Fabrique besides the said sum of thirty-four thousand dollars, which it has paid to said Camille Provost with the approbation of said syndics, had made other payments to said Camille Provost, without being authorized to do so by the syndics, the Fabrique has, nevertheless, the right of action to obtain said sum of thirty-four thousand dollars which is not contested; Whereas, in supposing also that the work done by said contractor, Camille Provost, should be insufficient and contrary to the rules of art, as announced by the defendants, said syndics have the means to force and constrain said Camille Provost to correct and repair said works, and that they have still to levy in virtue of the assessment sufficient sums so that they can retain on the future instalments whatever balance or difference that said Camille Provost would not have gained in virtue of his contract, if there is place for any such reduction; Whereas, the resolution of said syndics, dated the eighth of September, one thousand eight hundred and ninety-two, by which they pretended to annul and reduce to nothing their first resolution of the 23rd of April, 1891, is itself null and of no effect, owing to the fact that said syndics could not by their own act, and without the consent of the Fabrique, rescind a contract valid and binding on both parties; Whereas, said syndics neither pleaded nor proved that they could not collect or receive the full amount of said two instalments of the assessment above mentioned, and that they rendered no account to this effect, consequently they are responsible to said Fabrique for the whole balance which appears to the credit of the Fabrique, viz., the said sum of five thousand four hundred and eighty-seven dollars and seventy-five cents; Whereas, in the action brought by said syndics against said Fabrique it is not proven that said Fabrique has given or paid to said Camille Provost other payments than those which appear to be justified by the certificates and estimates of the architects, chosen by said defendants conjointly with said Camille Provost for the superintendence and overseeing of the works; that it is not proven that said Fabrique has unduly meddled in the control of the construction of said church; that, with regard to the loan effected by said Fabrique for the above mentioned purpose, the Fabrique has assumed no obligation whatever towards said syndics with regard to the drawing of the amount borrowed and to the manner of disposing of it, and is accountable for said loan to the churchwardens alone as a body, and not to the syndics; that thus there is no reason to annul any resolution of said Fabrique, nor to oblige it to cease to take steps or action in its part tending to put into effect the contract which binds both parties. The said Court rejects the defense of said syndics in suit No. 1198 and condemns them to pay to said Fabrique the said sum of five thousand four hundred and eighty-seven dollars and seventy-five cents, with interest counting from the 5th of October, 1892, date of the summons and the costs, etc., to M. M. Geoffrion, Dorion & Allan, procurators of said Fabrique, and maintains the defense of said Fabrique in suit No. 610, and dismisses the action of said syndics, with costs, etc., to said M. M. Geoffrion, Dorion & Allan, procurators of said Fabrique. Signed, H. T. T., J. S. C. True copy. Signed, Wm. Bruce, Dep. Pr.

A true man can do justice to his fellows without the knowledge of legal enactments.