

MATERIAL SUCCESS No Test of True Faith.

Of late years, writes C. J. Armistead, in Truth, of Raleigh, N.C., it has become a stock argument with non-Catholic controversialists that the national prosperity of Protestant peoples is a proof that their religion is true Christianity. For the sake of brevity we will call this the "prosperity theory." Whether it be a true theory depends on the sense in which the term prosperity is used. For it has two widely different meanings. It may mean the absence of widespread and distressing poverty among the masses, freedom from crime, peace between the different classes of society, and the general prevalence of the Christian virtues of contentment and kindness, courtesy and good will between man and man. Or it may mean the possession of vast armies and navies, the gaining of colonial possessions, the winning of bloody victories of great prestige—as a military and naval world-power, together with the multiplication of the means of gaining wealth and of gratifying luxurious tastes.

It is in this latter sense that the advocates of the theory in question use the word prosperity. Nothing is more common than to find preachers, editors and platform speakers pointing out the contrast between the material development of Protestant nations and the poverty and backwardness of Catholic peoples, and asserting that it is a demonstration that the former have the true religion of Christ and the latter a false one. Only a short time ago a Methodist bishop evoked rounds of applause by saying that the descendants of the men who made the Roman empire are men who now make a bare living by the help of a hand organ and a monkey. And he laid this decadence of the Italian people, of course, at the door of the Catholic Church. The good man evidently forgot that he was speaking as a Christian minister, and that according to his own principles the empire builder may have been an unmitigated scoundrel, while the organ grinder may be one of God's humble hidden saints.

Now to make its material prosperity a test of whether a nation professes the true religion is to set up the falsest possible standard of judgment. We propose to show that those who apply this criterion ride rough shod over the only constant common sense, of experience and of the Bible itself, and are, moreover, completely unmindful of the self-contradictions in which it involves them at every step.

And what has common sense to say on the subject? Simply this, that a rich and prosperous nation is only an aggregation of rich and prosperous individuals. But it says also that in the individual, absorption in accumulating money, a constant preoccupation in making paying investments, the devotion of time and engrossing thought and labor to the development of railway systems and coal and iron properties, do not, and never will, tend to that detachment from the things of earth, which is the essential condition of the development of the highest Christian character. Mr. Samuel Lewis, the London humorist, and Mr. Terah Hooley, the promoter of such modern Midas, but no advocate of the prosperity theory has ever claimed eminent sanctity for either of them. Then how can it be claimed that a nation of Lewis and Hooley would be truly a people after God's own heart?

So, too, our own millionaires, although they may have noble acts of philanthropy are not, as a class, looked upon as our most shining examples of Christian meekness, lowliness and self-denial. To build hospitals and found libraries is no proof that the benefactor has the spirit of Christ, for St. Paul teaches us that one may give even to that he has to feed the poor, and yet not have that supernatural charity without which the profession of Christianity is a conscious pretence or an unconscious deception. Therefore, we might be a nation of millionaires, sending ship loads of treasure to relieve want and misery in other lands, and might still be a nation of pagans, or at best of nominal, not real Christians. It is then a lack of common sense that prosperity has no necessary connection with true piety.

Experience also teaches the same thing. In proportion to their numbers, the Jews have more wealth than any other nationality, therefore, to be consistent, the advocates of the theory in question ought to say that the prosperity of the Jews is a proof that they are still the chosen people of God. Or take the case of the Mormons; they have transformed the inhospitable shores of Salt Lake into a veritable garden spot, but nobody believes that their material prosperity is a proof that the latter day saints are the true saints of God. And what of the Parsees of India? There is, perhaps, in all the wide domain of Great Britain no more prosperous community. They can give the English themselves points in the art of getting and enjoying the good things of the earth. Yet they are still as rank pagans as if a missionary had never set foot on their land. And once more, if, as is asserted, it is the Catholic religion that makes Spain so poor and ignorant, why is it that, with the same faith as Spain's, Belgium is one of the most enlightened, progressive and prosperous nations of Europe?

Moreover, these lessons of common sense and of our own experience are confirmed by the experience and the history of the past. The time was when the Israelites were without

wealth or learning or civilization and had no means of acquiring them. They were even in slavery to the Egyptians. And this too, while face to face with all the power and glory and wealth of the Egyptian monarchy. Does this prove that the God of Jacob was a false god and that Israel was the true divinity to be worshipped? It does prove it, according to the prosperity theory, unless its advocates say again that God has changed, and that although poverty and persecution were once the paths to His favor, in our day wealth and luxury and avarice are the proofs of His special regard.

Again, for three centuries the disciples of Christ were a poor, despised and persecuted people. Although they have been looked up to by all succeeding ages as the most perfect models of Christian virtue, they were destitute of prosperity, either personal or national. This prosperity, this strange evidence of the possession of the true religion, was found in those days in pagan Rome alone. For, indeed, had received the devil's promise, and all the kingdoms of the world and the glory of them were hers. Therefore, according to the non-Catholic test, God frowned upon the worship of the poor and despised Christian in the catacombs and looked with delight upon the smoking sacrifices laid on the altars of the heathen divinities.

But let us come to later times. What power was dominant in two hemispheres three centuries ago? In whose coffers flowed the gold gathered from the four quarters of the globe? It was Spain, and Spain, too, just when her Catholicity was progressing, and was doing most in permeating the lives and moulding the character of her people. What answer have our friends to this objection to their notion that Catholicism of necessity entails poverty, ignorance and degradation upon a nation? None that we can see but this—that God must have changed once more, and that while He favors the Protestant peoples in the nineteenth century, because they possess the true Christian faith, in the sixteenth century He was pleased to pour out the blessings of wealth and power and magnificence upon a nation whose religion was in His sight a mass of ignorant, degrading, soul-destroying superstitions.

Once more, what becomes of the theory when applied to nations that were once almost as powerful and that these two different cases? So, too, Sweden once had a commanding influence in the affairs of the world. But now she has little more than Greece or Turkey. Yet she embraced and still clings to the principles of the reformation. Look, too, at Russia, perhaps the most ambitious as well as the mightiest and most progressive of all the world powers, progressive at least in all that goes to make a nation the dominating factor in the affairs of the world. Napoleon's prediction that she would one day rule the continent seems more credible now than when it was first uttered. The national prosperity theory, the national prosperity religion, here again its advocates must swallow their own words. For upon their principles the case of Russia proves that it is neither Protestantism nor Catholicism, but the faith of the Greek church, that is most pleasing to God.

But a word more upon another objection to the prosperity theory. It is a difficult question, the way in which its advocates decide of how much a question so complicated and difficult as to require the highest degree of learning, critical analysis and good judgment to answer it well and wisely. It is the question of the manifold causes that lead to the decline and fall of a once powerful nation. We do not purpose to say anything about it, except to show that it is neither Protestantism nor Catholicism, but the faith of the Greek church, that is most pleasing to God.

Why, for instance, should England's commercial supremacy be credited to the reformation, when it can be readily accounted for by her abundance of coal and iron, and by the modern application of steam to navigation, by which her finished products can be easily and quickly carried to all the markets of the world? Protestant as she is, where would her commerce be if she had no more coal or iron than Switzerland, and no more coast line than Bavaria? Here, too, we may ask which has contributed most to her real greatness, her mere commerce or her free government? Every sensible man will say the latter, of course. Then, if her Protestantism must have the credit for her commerce, is it not simple justice to give the Catholic Church the credit for what she gained in her Catholic days—her constitution, her representative government, her trial by jury, her magna charter, her universities? And why the Irish at the door of the church when it may be fully explained by the fact that every effort they made at material development was sternly repressed by England, and the opening of a Catholic school was made a penal offence?

Take, again, our own southern states. With cotton growing at the very house doors of their people, with untold millions of treasure in coal and iron in their mountains,

they sat down supinely for centuries, and bought their iron and cotton goods from the North. Yet all this time they were intensely Protestant. But in a quarter of a century they awoke and showed themselves such adepts at material development that England and the North now dread their rivalry. But they are no more Protestants now than they were during their centuries of lethargy. Clearly, then, their religion was not a factor in the matter at all. The secret of their lethargy was not their faith, but the incubus of slavery; the secret of their wonderful progress is that they have thrown off the incubus, and have set themselves manfully to the task of developing their material resources.

And last, material success and prosperity depend more upon the character of the individual than upon his faith. It is no business so small and unpromising that a Gentile would think a man must starve at it. Yet in a few years he will be comfortably well off, if not rich. But if it is not because he does not believe in Christ, but because of his shrewd business sense and methods and his patient economy. A Chinese will begin with ironing collars at 2 cents apiece and ere long will go back home with a competence, not because he is a pagan, but because he has carried economy and tireless industry to their last possible limits. It is not the prosperity that accounts for the long-headed business calculations of Brigham Young and his successors. A community of monks have bought a tract of land in Kentucky so poor that nobody else cared to have it. It is now covered with bountiful harvests and adorned with a wealth of flowers. Their brethren have done the same thing a thousand times before in other parts of the world, but of their untiring Catholic faith, but of their untiring industry guided by the experience and practical wisdom gained by their order in its long existence and handed on to them by tradition from generation to generation.

But we have said enough to show the folly of testing the truth and purity of a people's faith by the degree of their national prosperity. We have made it clear also that its advocates are determined to apply their false criterion to Catholic nations only, and are equally determined to shut their eyes to the fact that it cuts both ways, like a two-edged sword. It proves the falsity of the Catholic religion as well as the truth of Protestantism as well. But the most significant and the worst thing about it is its thin-veiled paganism. The theory has its roots in the pagan belief that the best that the gods could bestow upon men was the ease and comfort and happiness that wealth enables them to buy, and that the gods were to be dreaded as the worst of all evils if they refused to bestow it and the suffering that poverty entails.

ELIZA ALLEN STARR DEAD.

By the death, a week ago last Saturday, of Miss Eliza Allen Starr, Catholic literature and art lose one of their most able exponents and fascinating advocates on this continent. The sad event took place at Durand, Ill., where Mr. Caleb Starr, a brother of the deceased lady, resides. About two months ago Miss Starr left her home in Chicago to visit her brother, expecting that the change would benefit her feeble health. On Friday morning she was taken suddenly very ill, and on Saturday morning she passed away, leaving behind her a long and useful life, as well as of her numerous works, all interest devoted to the cause of Catholicism, but to the faith of the Greek church, that is most pleasing to God.

Miss Starr was of Massachusetts parentage, the American line of her family dating from Dr. Comfort Starr, who came from Kent, England, in 1634, to Cambridge, seat of one of the oldest universities in the United States. From this institution Dr. Starr's son, Rev. Comfort Starr, D.D., was graduated a doctor of divinity. It is chronicled that this son was named in the college charter as being one among the first five fellows, the date, 1650.

The original home of the married side of Miss Starr's family, "the Allens of the Bars." She was born in Deerfield, Mass., the good and ancient town where her forefathers had made the name famous in the "war of King Philip."

The religious faith of her parents was Unitarianism, in which she herself was reared and schooled, surrounded by the many noted New England poets and philosophers who made that state famous for its outpouring of talented men and women. The academy at which Miss Starr received her early education—an education broad and comprehensive—was in her native town, but afterward she received in Boston special instruction in art from the best teachers who could be procured. It was in 1845 she went to Boston, and the first school she experienced to waver her confidence in the doctrinal belief of her father occurred that year when attending a lecture by Theodore Parker in Music Hall. The eloquent reasoning of his learned master completely overthrew Miss Starr's former church views, causing an upheaval in her mind that finally resulted some ten years later in her union with the Catholic Church.

Some of her first poems received publication during this time, hope and support in her work being kindly given to the young writer by Archbishop Kenrick, and her literary talent developed apace. Chicago became her home in 1856, where her "St. Joseph's cottage" has been for a long time her home.

After the great fire in that city, however, there was an interregnum from Chicago, as she accepted the position of instructor in art at St. Mary's, Indiana. After her return to Chicago she opened a studio, where she lectured and taught, also speaking publicly on New York, Detroit, St. Louis, St. Paul, and many other cities. She contributed widely to leading periodicals upon the subjects which have always claimed her—art and artists.

Her life was filled with many works and incidents, the most important among them being her tours of Europe, the first of which began in 1875.

In 1868 her first book of poems came out; in 1870 her "Patron Saints," with its dozen fine wood engravings, appeared, second and third editions being issued in 1881 and 1887. "Pilgrims and Shrines" met with a warm public reception in 1885; it was illustrated by the author herself. She published "Songs of a Lifetime" in 1887; in 1891 "Christmas Tide," also "Isabelle of Castile."

Since then "Christian Art in Our Own Age," a children's book called "What We See, or Goldie and Bessie," and most momentous, probably of all Miss Starr's works, the lately published "Three Keys to the Della Sennatura of the Vatican, Rome."

Some special shorter pieces are her "Ode to Columbus," a paper upon "Women's Work of Art," and at the Catholic Congress during the Chicago Exposition, and the "Jubilee Hymn" in honor of the golden jubilee of Leo XIII.

Early last year she was, significantly, honored by Pope Leo XIII. in recognition of her latest published work, "The Three Archangels and Guardian Angels in Art." His Holiness sent to her with his blessing a beautiful medallion, the figure of the Blessed Virgin. The transparent stone is surrounded by gold, and the medallion as received is inclosed in a handsome case.

Local Notes.

NOW VICE-RECTOR.—Rev. Canon Archambault, one of the foremost priests in the archdiocese, has been appointed to the high office of Vice-Rector of Laval University. Rev. Canon Archambault possesses qualifications which eminently fit him for the important office.

LOOKING FOR HEIRS.—Elsewhere in this issue we publish an advertisement of Mr. Dugald McFarlane, manager of the Unclaimed Money and Estate Agency, of Toronto, N.S. We are informed by that gentleman that a large sum of money is awaiting the parties of whom information is asked, and that he is very anxious to ascertain their present address.

HONORED AGAIN.—Ald. C. F. Smith, one of the prominent members of St. Patrick's parish and a Governor of the Catholic High School, has been honored with a seat at the Board of Directors of the Merchants Bank of Canada. Mr. Smith, who is head of the James McCready Boot and Shoe Company, has occupied many places of honor and trust in Montreal.

THE MAYORALTY.—An item appeared in the local news columns of the "Daily Witness" to the effect that a former mayor of the city, one of the Irish Catholic aldermen of Montreal, introduced Mr. James Cochrane, a Scotch Protestant, and we may add in many ways a friend of our people, as the next Mayor of Montreal. We then also told in the "Daily Witness" item that the announcement was not, at first, taken seriously, but that Mr. Cochrane subsequently assured the writer of the item that he was in the field against all comers.

We sincerely hope that Mr. Cochrane will not be associated with any attempt to deprive Irish Catholics of their rights to representation in the highest civic office. More we will not say this week.

A FAREWELL.—The pupils of St. Patrick's Academy, under the direction of the Sisters of the Congregation de Notre Dame, tendered a farewell entertainment to Rev. Father Spellman, who leaves St. Patrick's Church, in a few days, to return to the diocese to which he belongs. Father Spellman, during his two years of association with the parent Irish parish, has made hosts of friends, but in no section of the parish has he won hearts which will more regret than amongst the girls and boys in the school.

We have, in a previous issue, given expression to our appreciation of the work of the genial and zealous young priest in our midst, we have now to learn at some future date that Father Spellman attains a position of distinction in the ranks of the clergy in his native land.

THIRD ORDER OF ST. FRANCIS

On Sunday next, Sept. 22nd, the English-speaking male section of the Third Order of St. Francis begin their fall meetings at the Franciscan Church, No. 1222 Dorchester street in this city. The meeting will take place at 2 p.m. Instead of at night, as heretofore, and all the English-speaking brothers are requested to attend. It is particularly desired all the English-speaking members should know in future the monthly meetings of their section will take place at the above named Church on the fourth Sunday of every month at two o'clock in the afternoon. All members are requested to be punctual and bring any of their friends who may be desirous of joining the Order.

We are pleased to be able to inform our readers that the Third Order of St. Francis, of which very little is heard, is quite numerous amongst us already, and, we are

glad to say, is growing rapidly. Montreal has to-day a membership of nearly ten thousand Tertiaries, male and female; and we wish the Third Order of St. Francis all success. This Order today is doing a very great and goodly work throughout the world. All the countries of Europe, America and Australia know and cherish its rule. Its growth in England, Scotland, Ireland, France and Germany of late years has been something phenomenal, and the results derived therefrom exceedingly great and meritorious. The great Pope Pius IX., who himself boasted of being a member of the Third Order of St. Francis, said, that it was destined "for the regeneration of the Catholic world." The great Leo XIII. is a Tertiary, our own beloved Bishop Bruchesi is another, and many are the dignitaries of the Church, who underneath their robes of office are proud to carry the vesture of the Franciscan. This grand Order, which is to-day doing so much good in the world of Catholicity, deserves all the aid of its members, and particularly their constant and assiduous attendance at its meetings, so that they may have the full benefit of the many and great privileges the Church has granted them specially.

ROYAL VISITORS IN MONTREAL.

Their Royal Highnesses, the Duke and Duchess of Cornwall and York arrived in Montreal on Wednesday last. They reached Place Viger Station and were greeted by thousands of citizens, who occupied seats on the various stands, erected on the public square, and along Craig street, St. Denis street, and other interesting streets in the city. Amongst the hundreds of prominent citizens who were noticed on the special stand reserved for guests were: His Grace, Archbishop Bruchesi, Mgr. Racicot, V.G., Very Rev. Abbe Colin, Superior of the Seminary of Montreal, Mr. Justice J. Doherty, Mr. Justice J. D. Poirer, Mr. W. E. Doherty, Alderman Frank J. Hart, Ald. C. F. Smith, Hon. James McShane, Mr. William Farrell, and others.

When the cars bearing the royal party entered the station the Duke and Duchess were standing on the platform of their private car. The Duchess was the first to step from the train, and was received by Lord Minto. The Duke followed immediately after, when the Duchess alighted and was presented with a beautiful bouquet of roses by Madame Prefontaine. Those presented to their Royal Highnesses in the station by Lord Minto were Mayor and Madame Prefontaine, Senator and Madame Dumont and Archbishop Bruchesi. The Duke walked from the train with Lady Minto, and Lord Minto escorted the Duchess to the immense platform immediately opposite to the station, where the address of welcome was read by Mayor Prefontaine.

After this ceremony, the procession to the residence of Lord Strathcona, which the Royal guests will occupy during their stay here, was started. The route was by way of St. Denis street, Sherbrooke street, Peel street and Dorchester street. The residences and public buildings along these streets were beautifully decorated.

In the evening the city was ablaze with illumination, and the crowds of people which turned out to see the display was amazing.

The various Catholic institutions throughout the city were decorated, and by order of His Grace, Archbishop Bruchesi, the bells of the parish churches were rung as a mark of respect to the Royal visitors.

Their Royal Highnesses visited Laval University and Ville Marie Convent, two Catholic institutions, on Thursday.

We regret that owing to going to press we are unable to give more than a passing reference to the two last mentioned functions.

ITALY'S SOCIALISTS.

In view of the recent murder, by an anarchist, of the late President McKinley, the remarks of Cardinal Ferrari, condensing the instructions contained in a circular letter of the bishops of the archdiocese of Milan, which are cited by "Vox Urbis," the Roman correspondent of the "Free-man's Journal," seem to us most appropriate. Leaving aside all the correspondent says concerning Italy being on the brink of a terrible revolution, we will simply take the language of the Cardinal, as reproduced by the writer above mentioned. The writer says:—

"It is said that socialism has nothing to do with anarchy. But although both systems have different authors and different means of propaganda, their final aim is the same. Anarchy and socialism alike aim at the destruction of the present form of society—the one by means of dynamite, petroleum and the dagger, the other by the banding together of the multitudes. Socialism corrupts the masses, anarchy terrorizes the chiefs and the middle classes by bombs and burnings. From socialism to anarchy is but a step, and we have already seen anarchist socialists pass over to the ranks of the anarchists."

Since the last elections the Socialists have practically controlled the Government in Italy, and at the next their power is likely to be largely increased.

His Eminence draws one very important conclusion from this fact, coupled with the alliance of anarchists and socialists for their common ends:

"It is a well-known fact that if the provisions called for by governments and by all right-minded persons against the anarchists who have

LIVING IN SHOES

is either a comfort or a discomfort. Depends on the shoe. Your feet can live in a pair of "The Mansfield," \$3 shoes for fifteen hours a day without growing weary. For all-round, genuine ease and comfort, it is unequalled. It's such a mighty good shoe in each and every way that a shoe should be good, that we're very anxious that you should be on the inside of a pair. A shoe for both men and women—the best styles for the feet of both sexes obtainable for \$3 a pair. Every leather—every good last—Goodyear welted soles—every popular toe and heel—and a most popular price—\$3.00.

MANSFIELD, The Shoelist, 124 St. Lawrence Street, MONTREAL.

confessed to the assassinations of President Carnot, the Empress Elizabeth and Emperor Louis, and of the attempts made on the lives of other sovereigns, are permitted to lie in oblivion in the State archives—this is mainly due to the work of the socialists, who are unwilling that their brothers in arms be touched. Such are the masters we are preparing for ourselves."

The Cardinal then proceeds to trace the causes which have put so much power and influence into the hands of the socialists and anarchists, and points out the remedy—the only remedy to avoid the disasters toward which Italy is advancing.

"It is idle to deny it—the democracy is advancing. The movement has now become so general and so powerful that it will be about, in vain to endeavor to arrest it. The work of the Church under the circumstances can only be to Christianize the democracy. To a barbarous and anti-social democracy she must oppose a Christian democracy. This is its essence implies that social co-ordination in which all in proportion to their strength work together for the common good, but with special and loving consideration for the weak, and with due stress on the superiority of eternal over temporal happiness. In its practical application it maintains the just rights of the people, reminding rich and poor alike of their obligations. The charity of the Gospel alone can succeed in again fusing minds that have been divided and exasperated against one another. The Church therefore invites the rich to come down from their heights and fraternize with the people, showing themselves, in word and deed, to be the fathers of the dependent upon them."

"Let them procure for them a sound and religious education, assistance for the period of childhood, provision for that of old age, help in the accidents that may occur. Hence unions in which employers and workers take part will be of the greatest utility for the friendly settlement of disputes. In this way another serious drawback will be remedied—that of the general indifference—that of the new world invented to express the habit of landlords of living at a distance from their domains and leaving these to the management of agents without heart or conscience."

We call the special attention of all non-Catholics to the potent factor herein demonstrated, that the Catholic Church is the true friend of order, of authority, of liberty, and the rebuke of the State against the incursions and menaces of anarchy.

NOTES FROM ROME.

The following few items of news will indicate pretty fairly the trend of affairs in Rome. It will be seen that the anti-clerical faction never slumbers; that the Holy Father is more active than ever, despite his years; that the numerous Catholic congresses of today meet with papal encouragement; and that the settled state of political affairs by no means interferes with the progress and labors of the great Order of Minors.

"The announcement that the members of religious Orders driven out of France will be forced to seek refuge in neighboring countries has been made the pretext in Italy of violent anti-clerical demonstrations, engineered, as usual, by the Freemasons, in whose hands the subversive parties are a docile and willing tool."

"The Holy Father has granted a large number of audiences during the week, and, in fact, has been more than usually active of late. On Sunday last His Holiness received in the Sala Clementina sixty boys who had made their First Communion that same day. His Holiness greeted his little visitors most cordially, addressing a few kind words of encouragement to each."

"The Holy Father is greatly pleased with the reports he has received of the German Catholic Congress. He is taking a lively interest in the eighteenth Italian Catholic Congress, which is just about to take place. A telegram from Toronto states that two Cardinals have just arrived, and that bishops, priests, and laymen are on their way to the Congress from all parts of Italy."

"On Saturday the Definitor-General of the Order of Minors met in the Seminary of St. Anthony to elect a Vicar-General who will rule the Order until the election of a successor to the late Minister-General, Father Aloysius Lauer. As a result of the election Father David Fleming was installed in the dignity of Vicar-General. In the meantime the leading members of the Order are arriving from the most distant provinces, having been summoned to Rome for the General Chapter, which will be held shortly under the presidency of Cardinal Serafino Vannutelli, protector of the Order of Minors."