

of Mayor Patrick A. Collins, which recently took place in Springfield, Virginia, has cast only over that city, but in the country sincere re-expressed. Ex President said:

Mayor Collins will be in the hearts of many not had personally as intimate with him as were public life he was strictly sincerely devoted to the re-expressed which office-holding in-

death of a man holding a trust from his fellow-citizens to be able to say as honest and that he per-

the Catholic Irish American, which is of infinitely more a rich man's name. In mind another man living—Mayor Dunne of

an Irish American Catholic the time he soon at hand will have such noble charac-

positions of trust and duty both in Canada and the states, and that the race of the bolder and the man who

for the money that is in it is extinct.

Boston paper we clip the fol-

reference to the funeral of the Collins:

general services over the body of Mayor Collins were held at the Catholic cathedral of St. James, Boston, in the presence of a large number of the clergy and the laity. The funeral was a most impressive affair, and the services were conducted with the greatest solemnity.

But this would scarcely be justified by reason of the circumstance that the very existence of the Reformed Church is itself a protest against the Church from which it seceded, and is, therefore, a sanction and symbol of disunion. The event is an illustration of the statement of the Rev. Mr. Denny referred to in another article in this issue, that the sects are gradually but surely abandoning the distinctive Christian doctrines on which they were supposed to be founded.

A GOOD APPOINTMENT.

We notice with pleasure that Dr. Ryan, of Kingston, has been appointed Superintendent of the Rockwood Asylum. It is within the mark to say that the position has been bestowed upon a man of the very highest honor and one who stands in the front rank of the medical profession of the province. This is a case where real worth has been recognized. The local press of Kingston voice the sentiments of the people of that city, who, without regard to class, creed or political distinction, express the highest approval of the appointment. For seventeen years the doctor has practiced his profession in Kingston. Besides this, he has held a place on the Board of Aldermen, and in 1889 was elected mayor. "His civil administration as mayor," says the News and Times, "is still regarded as a model of fairness and capacity in civic government." From a somewhat intimate acquaintance with the doctor we also recognize the force of the statement of the editor of that paper when he says that the new appointee has few equals in Eastern Ontario as a public speaker. In matters connected with the Catholic Mutual Benefit Association the doctor has always taken a most prominent part, and as Grand Medical Examiner he has given the utmost satisfaction.

When such men as Dr. Ryan are placed at the head of a large public institution confidence in the management is established—and this is a matter of the utmost importance. We hope the doctor will live many years to enjoy the distinguished honor which has been conferred upon him.

Another Church Union Movement.

At the meeting of the Baptist Convention of the Maritime Provinces, held at Charlottetown, P. E. I., it was agreed that the Baptist Church of these provinces should unite with the Free Baptist Church of New Brunswick, which has hitherto been an independent organization. The Baptist Church thus entering into the union, has 240 ministers, and the Free Baptist Church 42. The Rev. Dr. Gates, chairman of the Committee on Union, reported that a vote had been taken by the individual Churches, with the result that nearly all had voted for the basis of union which had been previously agreed upon. Dr. Joseph McLeod of Fredericton, as representative of the Free Baptists, spoke enthusiastically of the proposed union, whereby, as he contended, they were simply registering the will of God.

A discussion arose on the question by what name the United Church should be called. The general preference was for the simple name "Baptist," but in compliance with the wish of Free Baptists, the name "United Baptist Church" was agreed upon. This is evidently

intended as a reminder of the time when the two organizations were distinct. This seems to imply a hankering still for the existing divisions.

The actual union has not been consummated by this act, but it is expected that the union will be completed by a meeting of both bodies to be held at St. John in October.

The Nova Scotian Free Baptists are also expected after some time to join the newly formed "United Church."

There can be no doubt that the Baptist body will become more potent influence through this union; but when we are told that such a union is a registration of the will of God, it is a very natural inference that the former condition of affairs, under which the two were so many different organizations, was contrary to the will of God. Who declared that there should be "one fold and one shepherd." And yet nothing has been more common than to hear ministers assert that it was the will of God that there should be exactly the diversity of sects which existed, and that the Catholic Church was in error in maintaining that the Church of Christ is essentially one.

It must be noted that the several unions which have taken place during the last thirty years, between Presbyterians, Methodists, Baptists, etc., are but partial movements which still leave Protestantism hopelessly divided in all countries, but perhaps more so in America than elsewhere. The latest consensus taken in the United States and Canada reveal that the number of sects in each country is nearly the same, being respectively 148 and 152—though we doubt not these numbers are slightly in excess of the truth, as it is probable that in some instances the same denominations are designated under different names.

LOOKS LIKE A. P. A. WORK.

Shameful desecrations of several Catholic cemeteries in Michigan have been perpetrated within the past three weeks. The cemeteries of Peshtigo, Oconto, Oconto Falls, Escanaba and Birch Creek were visited by midnight prowlers and many monuments and tombstones were totally destroyed. The crosses which marked many graves were uprooted, broken with axes and placed in a heap so that it is impossible to distinguish the graves which were designated by them. Monuments of beautiful and expensive marble, which required many men to move them, were pulled down and broken with sledgehammers, and the work was evidently done leisurely and deliberately.

The Knights of Columbus of Escanaba have offered a reward of \$500, and St. Joseph's Cemetery Association have added another reward of \$200 for information which will lead to the arrest and conviction of the guilty parties.

The destruction in the two cemeteries of Escanaba is estimated to be about \$4,000. Two hundred and eighty-four monuments were destroyed in these two cemeteries alone, besides the less expensive crosses.

It is believed that one of the gang of desecrators has been caught. It was noticed in the Escanaba cemeteries that tracks were left in the sand which indicated that the boot of the wearer was patched on the sole. A peddler whose boot was patched to suit the track has been arrested on suspicion of being one of the guilty parties.

INQUIRER, Toronto, asks: "Is the Rev. Father Crowley, author of a book on the Parochial school in the United States, in good standing in the Catholic Church?" Rev. Father Crowley, for having grievously violated the laws and discipline of the Roman Catholic Church, was formally excommunicated by the Archbishop of Chicago on the 26th of October, 1901.

BY THEIR FRUITS YE SHALL KNOW THEM.

The following communication was addressed to the editor of the Sun, New York, and published in that paper:

"Sir: Of the party of doubt or unfaith, to which Mr. Goldwin Smith seems to incline, I beg leave to ask a few questions. The Founder of Christianity established a test which may with justice be applied alike to the believers and the doubters: By their fruits ye shall know them.

"Which faction has done the more to make this world a better place to live in, to make their fellow men happier, the doubters or the believers?"

"Please give me a list of the agencies of helpfulness founded by the doubters. Where is the doubters' Orphan Asylum, the Agnostics' Hospital, the Infidels' Infirmary, the Unfaith's St. Vincent de Paul Society (or similar organizations), whose work is to nurse the sick, shelter the homeless, relieve the distressed, comfort the afflicted raise the fallen and aid the unfortunate?"

"The 'superstitious' orthodox believers are so busy with those things they don't have time to meet such as Mr. Goldwin Smith in the arena of discussion on questions of faith and doubt. They believe that deeds speak louder than words, that 'By their fruits ye shall know them.'"

"H. H. McCormack. "Poughkeepsie, August 31."

THE TRUTH CONCERNING THE REAL CLAIMS OF SOCIALISM.

REV. CHARLES COPPENS, S. J., EXPOUNDS THE SAME FULLY IN THE OMAHA TRUTH VOICE.

When the thermometer is over 90 degrees in the shade, anything cool is apt to be welcome. But an exception must be made for the cool assurance with which a Socialist leader of distinction on Tuesday of last week, put forth the real claims and purposes of his party, before a numerous audience of our citizens, in Jefferson Square. Here is the report of the plan as it was summed up in the World-Herald of Wednesday. The speaker, Mr. Collins, of Chicago, said: "I would take, not by force, but by the slow process of legislation, the outcome of a wiser ballot in the hands of our citizens, the entire plant that we call civilization, and make it the common property of all the people. I believe this to be perfectly practicable; in fact, any other idea is a relic of barbarism. What the Socialist desires is that that kind of humanity should control all production."

To take what belongs to another without his consent is done secretly is called "stealing." If done openly and violently, it is "highway robbery;" thieves and robbers used to be imprisoned and disgraced for life. Even to-day human society clings to this view of things, and continues to enforce respect for private property by more or less stringent laws. A few years ago Communism was advocated by many demagogues, who wanted nothing less than the abolition of all private ownership of property. They would take all private property and make it public property. This was a pose was so preposterous that common sense rebelled against it, and now Communism is defunct.

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But Socialists have devised a less shocking, though equally unjust scheme, to overturn the ancient order of things. They, too, as Mr. Collins here tells us, want to take away from its present owners not exactly all property but all productive property. As he puts it: "What the Socialist desires is that the ownership of humanity should control all production." That term sounds so well that it carries conviction to many a plain honest workman; and all the Socialists want is that this grand corporation of humanity shall control all production.

But if we translate all this buncombe language into the plain terms of common sense, it means what follows: you have accumulated means of making a living for yourself and family; Mr. Collins says he will take it from you. You have a dairy, some wagons and teams, a blacksmith shop, a tailor shop, a grocery store, a furniture store, a printing office, a vineyard, an apple or peach orchard, a bindery, a clothes factory, etc.; the Socialists desire to control all production, and they will take it from you. That is exactly what the speaker said: "I would take." But then he is a gentleman; he would not take it secretly, like a thief; nor violently, like a highway robber. Not at all, but he will take it, all the same, by cunning legislation, or, as he grandiloquently expressed it: "by the slow process of lawful acquisition through better legislation, as the outcome of a better ballot in the hands of our citizens."

Some people seem to imagine that there is nothing wrong in getting another's property by means of legislation; if they can get a law passed to bring it about. This is Mr. Collins' view of the Socialist movement. And it is not his individual view only; it is the latest development of the entire campaign of Socialism, both here and in all the countries of Europe. They forget that an unjust law is real tyranny. International, as well as American Socialism, is now openly laboring at obtaining control of government for the purpose of imposing its theory upon the people. The Chicago platform says: "All our present demands are but a preparation of the workers to seize the whole power of government, in order that they may thereby lay hold of the whole system of industry and thus come into their rightful inheritance." That is plain talk.

There is no fear yet that this party is going soon to obtain control of the United States government, but in a few states their action is becoming efficient and is rapidly gaining strength; in particular in New York, Massachusetts, Pennsylvania, Illinois, Wisconsin, Ohio and California. Illinois gave Mr. Debs in the last presidential election over 60,000 votes; two Socialists sit in its legislature, and six in that of Wisconsin; but Socialists are everywhere, their party influence in various parts of this country.

The movement is making very rapid progress here owing to its very active press, which is filled with exaggerations and misrepresentations, owing not so much to evil minds and wicked hearts, but often to earnest zeal for what the writers consider as the rights of the laboring class. The Socialists publish the United States five monthly magazines and twenty four weekly papers in English; in German three daily papers and seven weeklies. They have weekly papers here in French, Polish, Bohemian, Italian, Swedish and Hungarian, besides a large number of tracts, journals and official papers that defend Socialism more or less openly.

The "Messenger Magazine" for this month gives a copious amount of reliable information concerning the activities of the Socialist in all the countries of the world where they have got a foothold; it shows their present strength, their latest aims and dangers they are threatening in the near future to human kind.

One great advantage has lately been secured for the cause of truth and justice, namely, that the agitators have at last been forced to declare their purpose openly. For, as has been shown above, they admit, and even like Mr. Collins go about through the land proclaiming aloud, that they aim at the control of government in order

to impose their novel system forcibly, by the mere right of a majority legislation, upon the entire people. A majority in a republic can be fully as unjust and tyrannical as a czar of Russia. Just see what the party in power, though representing a real minority, is doing in France this very year. They were elected under false pretenses and hypocritical promises and pledges; and now they are rushing on their tyrannical measures so as to complete their work of vast devastation before the next election can arrest their war-torment and impiety.

The Socialists in the United States are not yet strong enough to effect the great changes they contemplate; but they have now adopted a plan of campaign which, if successful, would increase their strength immensely. That plan is the gaining over of the laboring men, and in particular the labor unions. At first they opposed the unions, because these improved the condition of the workmen, and thus kept down that discontent which might lead the masses to rise in desperate frenzy against the classes. Such revolution the original founders of Socialism strove to bring about. But now a new departure has been made; it is to gain over the lower and middle classes, and lead them on to the bloodless battle of the ballot box. Then legislation is to do the rest; and when the people find out the result, it will be too late.

As a matter of fact the American people do not want Socialism; and yet it is an equally certain fact that the Socialists hope to get the people to vote for their system of social life; nor is it altogether unlikely that they will succeed. They sugar-coat the pill which they are prescribing for the ills of society. That the voters may swallow it willingly they must be made to believe two things; first, that society is very sick; and, secondly, that the pill is perfectly harmless. How is all this being done? It is done with consummate skill and no little success.

And first the many Socialist papers and orators have spread the notion that all those things upon which the people in common depend shall by the people be in common owned and administered. The people in common own the farms, dairies, factories, vegetable gardens, cattle and sheep and wagons and teams etc.; all this will be taken from the present private owners, little and great, and be "by the people in common owned and administered."

Again the platform says: "Socialism means that the making of goods for profit shall come to an end; thus all the production shall be for the direct use of the producers: that we shall be workers together, and that all the opportunities shall be open and equal to all men." That sounds harmless to most people, but it really means that no one will have any longer anything that he can make money with, all will be controlled by the community. The only gainers by it will be tramps and the very poor, the improvident and public paupers; except that they shall all be expected to work, and all of us shall be paupers and work with them; "we shall all be workers together," says the platform, and what kind of work we shall be put at will depend on the bosses not on our own choice of course.


In Memoriam.

Admirers of Mark Twain believe he has never written anything more effective than the little verse he had cut in the modest block of marble which marks the resting place of his wife in Woodlawn Cemetery, Elmira, New York:—

Warm summer sun,
Shine kindly here,
Warm southern wind,
Blow softly here,
Green and above,
Life light, life light,
Good night, dear heart,
Good night, good night.

FOR THE CLASSES AND MASSES.

The Church of the poor continues, of course, to give proof everywhere of its claim to that proud distinction, as to which the Protestant Bishop of Birmingham has been giving testimony, by



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they propose will only hurt the trusts and the monopolies, but not the business of the middle classes. This paper has shown that the plan of Socialism is to take from every one all the means he has acquired of earning a livelihood.

From the day Socialism is imposed upon any community by a bare majority of votes, every citizen is reduced to the condition of what our street cleaners are to-day, with the addition that he will not even own his shovel or his broom. This is what the leaders of that party strive so hard to hide from the people. They wrap their principles in such language that not one man in every ten understands the real meaning.

For instance, listen to the fourth paragraph of their Chicago platform of 1901. It says: "Socialism means that all those things upon which the people in common depend shall by the people be in common owned and administered." The people in common own the farms, dairies, factories, vegetable gardens, cattle and sheep and wagons and teams etc.; all this will be taken from the present private owners, little and great, and be "by the people in common owned and administered."

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pointing to its care of the poor, and this has been followed by much correspondence in a local paper, eliciting comment as follows from the (Protestant) Church Times:

"Through it all runs a general endorsement, backed by personal experience, that the (non-Catholic) churches of the city, with few exceptions, are practically closed to the self-respecting poor. Fashion and furbelows seated in closely preserved pews, with remote corners reserved for the unwelcome poor; the want of sympathy displayed by many of the clergy and wardens toward people of the lower orders, and the general absence of tact and a desire to bridge over the chasm that, it is freely alleged, exists between the clergy and the man of small means, are among the chief reasons advanced to account for the abstention of the masses from places of worship. It is all very sad, but until the (Protestant) Church of England as a whole comes to regard the souls of men as of more account than their worldly position and recognizes the paramount importance of making the church a free and open place of assembly, where definite teaching may be heard by all who care to come for instruction and profit, there seems little hope of an effective reformation. Under present conditions, as Bishop Gore truly says, the Church is to a very great extent the Church of the well-to-do classes."

And the masses see it. Some day they will see also where they properly belong—the Catholic Church, the Church, of course, of the well-to-do classes as of the masses, the One Fold for all the sheep, under one Shepherd. —New York Freeman's Journal.

An Opinion From the Bench.

True merit is sometimes noticed as it deserves. A Massachusetts judge, apparently a non-Catholic, has this week declared on the bench that one cent of Good Shepherd nuns is of greater value to civilization than ten social settlements, although it may not advertise so much. And really if the world knew the work of the Good Shepherd Sisters as well as it knows Hull House (thanks to the laudatory secular press) it would marvel at the good deeds done. —New World.

Priest Settles a Strike.

A strike among the employees of a local Paper Box company in Whippany, N. J., which for two weeks has threatened to assume serious proportions, has been settled by the arbitration of the Rev. J. T. Brown, of the Church of Our Lady of Mercy. The strikers had made a demand for higher wages, which the company not only refused, but also threatened to remove the factory to Jersey City.

Father Brown met the strikers in an attempt to settle the difficulty several times, the final meeting being held in Whippany on Saturday, when concessions having been made on both sides, an agreement was settled upon.

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