

THE FEDERATION PROJECT IN THE UNITED STATES.

In order that our readers may be familiar with some of the details of the movement for a federation of Catholic societies, now in progress in the neighboring Republic, we publish the following extracts from leading articles and correspondence from our exchanges:

SOCIETIES FEDERATE.—A great step forward was taken in Columbus last Sunday, when the Catholic societies of the city and county joined their forces in federation, says the "Catholic Columbian." Every society in the county was represented with three exceptions and two of these had appointed delegates to the conference. The gathering was in every sense a representative one and although the discussion was at times spirited not a discordant note marred the harmony of the meeting. Columbus has done itself proud by so promptly and effectively taking up the cause. The movement should extend to every diocese, yes, to every town where there are two or more organizations.

We should know one another and be in touch with one another, first, for the good of ourselves as individuals socially and in business, for our prosperity is apt to be promoted if our acquaintances among practical Catholics be extensive; secondly, for the good of the societies that will find benefits in combination by mutual encouragement, by reaping the profit of others' experience, by receiving that strength that comes from union, for instance, in the building of halls, in the relief of the sick, etc.; thirdly, for the welfare of religion, by making the societies quicker to respond to all pastoral appeals for co-operation in good works; and fourthly, to vindicate our civic rights—to prevent intolerance, to keep sectarianism out of public institutions, to stop the purchase of anti-Catholic books for libraries maintained by general taxation, to oppose the malicious "patriotic" societies, etc.

If Catholic citizens generally would organize and act, practicing their religion more fervently, aiding one another more fraternally, and quietly and persistently insisting on their rights, following up every politician not in favor of civil and religious liberty, they would soon prove a mighty influence for good throughout the land.

As we are one in the unity of the Faith so may the dawn of the 20th century see the Catholics of the Republic joined in one grand federation!

VOTES THAT COUNT.—The "Catholic Standard and Times," of Philadelphia, refers to the question of a Federation of Catholic societies thus:—

The letter from Bishop McFaul which we publish in another column is a reminder that the present is not a time for irresolution. It is not enough that Catholics consider their position, pass resolutions and speak through the newspapers. They have voices and votes. These they must use with the earnestness of men who know what they are about and determined to carry their resolve. They are American citizens, they have the same rights under the Constitution as all other classes of citizens.

When they see other citizens banding together for the purpose of making an attack on Catholic institutions and Catholic prerogatives, they would not be Catholic property, they would not deserve the name of American citizenship to stand idly by while such an outrage on the Constitution was being contrived.

There is confederation in the air. Many portents point to an assault upon the property of the religious orders in the Philippines, in breach of the treaty with Spain.

CATHOLICS, BUT CITIZENS.—The following is the letter above referred to:—

Allow me to thank you most cor-

dially for the editorial in your last issue. You have stated my position correctly. No Catholic political party is intended, neither are we to act as Catholics in obtaining our rights, but as American citizens—and employ the means guaranteed to citizens.

Our people are asked to imitate representative non-Catholic laymen, who go before local boards, State Legislatures and the National Congress in behalf of their rights as citizens or for the redress of grievances. We are not looking for favors or privileges, but for what every right-minded non-Catholic will acknowledge should be theirs. I believe will assist us in obtaining.

This is a campaign of education—not only for Catholics, but for non-Catholics as well. Bigots have too long dragged our religion into politics for their own selfish ends. We propose to put a stop to this mixing up of religion with politics, and to prevent discrimination against us as American citizens simply because we are Catholics.

It cannot be doubted that the grievances we are suffering at home and in our possessions would never have occurred, at least they would soon have been removed, if we had made known our sentiments in legitimate channels with that strength of purpose which would have made an impression upon those in authority. Very faithfully yours,

JAMES A. McFAUL,
Bishop of Trenton.

SPIRITED REMARKS.—In the course of a letter to the "Sacred Heart Review," Rev. J. T. O'Reilly, O.S.A., of Lawrence, Mass., says:—

"Our national societies, our temperance organizations, our fraternal and benevolent societies have no religious character beyond the ornamental figurehead of a spiritual director, who, ordinarily, has about as much influence in the affairs of the societies as the weather Bureau in Washington has on the weather. He is allowed the honor or privilege of attending conventions in which no religious question is ever allowed to be discussed. In fact, it too often happens that the possession of a spiritual director is but a protection against ecclesiastical censure, and a mask under which to parade as Catholic when there is no more Catholicity in the society than in a purely labor or political organization. No; not one of the present so-called Catholic organizations, or as has been lately suggested by the Right Rev. Bishop of Trenton, not even an aggregation of all of them, can fill the bill."

"Why? Because of the very nature of things. Each one of these societies has been formed for a specific object, and yet they may all practically be reduced to the level of beneficial societies. Men will naturally devote their attention to that in which they have the greatest interest. Most men are induced to join these societies, not for the sake of a specific object, on account of the benefits promised, but after attending a meeting or two, their membership is practically reduced to paying their monthly dues, and there their interest ceases. Only a few parliamentarians and aspirants for political preferment attend the meetings, and so the interests of the many are cared for by the few, and the principles of the society are completely lost sight of. As a consequence, our strong men are not brought to the front under present conditions."

"Another real danger that would attend the amalgamation of all our societies of Catholic membership would be to give a tremendously compromising power into the hands of one organization, that to-day seeks to monopolize the offices in all the Irish fraternal organizations."

CRUELTY OF THE CHINESE.

What will add particular horror to a war with China, as it already has added horror to the story of the fate of the Envoys and their guards, is the fact that of all nations and tribes and races on the face of the earth to-day the Chinese are the most cruel, the most devoted to fearful torture of those in their power, and the most adept in devising ever new forms of martyrdom for the objects of their hatred.

A correspondent says: In their almost simple cruelty they are lower than the animals. If they merely delight in torturing, one might say it was a perversion. But they do not merely delight in it. They torture living creatures, from rats to man, as a simple matter of course, and the native victims accept it equally as a matter of course. There is something supremely terrible in the matter-of-fact stolid way in which they subject a prisoner to dehumanizing pain.

Of all punishments that involve crucifixion, however, the one that delights the official Chinese heart the most is Ling-Chee. Ling-Chee is such a brilliant result of ingenious thought that the executioners rarely nail the man who is to suffer this form of punishment to the cross. They fear that the pain from that might interfere with his enjoyment. A executioner, which is nothing less than lifting him to death with a diabolical skill. Therefore the man who is to suffer Ling-Chee generally is bound to the cross. Then there arrives the executioner. An executioner at Ling-Chee is viewed with high respect in the empire, much as a successful bull fighter is viewed in Spain. To dangle in Ling-Chee and to die so much from the victim early in the name that he faints, or, worse still, dies before he has suffered all

the slicing that has been decreed, would blacken the executioner's name forever, and might even make him the next subject for Ling-Chee.

The executioner is received with a little murmur of approbation, for his record is as well kept in mind as is the record of an athlete in America or England. He bows to the high dignitaries and then takes one of his swords from the sword carrier who has followed him. They are wonderful swords that are used by the Ling-Chee executioners. Sometimes they are hundreds of years old and have records so long and bloody that a person with nerves might well shudder to touch them. The executioner does not shudder. He knows what depends on his delicacy of touch. Swiftly he swings the great weapon around his head till it whistles. Satisfied that it is ready for business, he approaches the victim slowly. Remember that all this time the poor wretch has been staring at the assemblage, at the executioner, at the array of swords. He is to be kept in suspense still longer; for when the executioner approaches him he does not at once begin to slice him. First he feints at him and withdraws. Then he makes believe again. Suddenly the sword shoot in wickedly and one of the victim's eyebrows is sliced off so neatly that it scarcely draws blood. Now begins wonderful work—wonderful and devilish. It may be that the condemned man will be the subject of great imperial mercy. In that case he may have been blessed beyond compare by having his sentence commuted so that he is to be killed in only twenty slices, whereas hardened offenders might have been sentenced to die only after seventy-five cuts or even more. If the victim is very lucky, the

sword will be at him so swiftly that the eye scarcely can follow it. At each stroke some part of the poor bound body will fall to the ground. Now it may be a shoulder, now a piece of the breast, now an arm. Suddenly the last cut is made. It is straight at the heart and the weapon cuts it out and ends the sufferings of the wretched man. But the spectacle is not ended. The executioner now has to dismember the corpse, and this he does with passes of the sword each carefully studied and done according to regularly laid out rules, till there is absolutely nothing left on the cross and only a pile of terrible fragments lies at its base.

When Ling-Chee is to be a long operation, and the victim is to die only after long torture the slicing sometimes is done so slowly that half a day elapses before the condemned man dies. The executioner knows just what to cut without killing and he goes to work as carefully as would a surgeon. Muscles and tendons and flesh are stripped from the body with the razor blade of the sword, until only a dead-end framework remains that still has awful life in it. And at this terrible spectacle the Chinese gaze stolidly, without an expression either of pleasure or loathing.

WHAT AMERICAN CATHOLIC PAPERS SAY.

HAVE PATIENCE.—Under this title the "Catholic Universe" says:—

Long suffering is the badge of our tribe. The outer world is a unit when there is a question of meddling with Catholic prerogatives, but it is a sense of danger, mention the neighbors stand over against us is the evidence of latent bigotry or suspicious dread, which seizes those not of us at the mention of the Catholic Church. There is no party in opposition, and no party will risk the carrying of a candidate suspected of leaning towards Rome, even if his closest inclination be through sympathy with his wife's relations. The man that dares to meddle with Catholic prerogatives, he is opposed, or, as he solicits our votes, tells us of his intimacy with Catholics and his regard for the consistency of our Church, shakes his head when he is asked to promote measures for a later day emancipation, and talks about bad politics; while, to his intimates, he confesses a fear of Catholic control that is not entirely reconcilable with the exuberant professions of admiration which, in the presence of a crowd, he bestows upon those who may not too closely question the purpose of men gifted with fair speech that veils a threatening intention. From those high in the councils of the nation to the truest and tried leader in the ward, the same system of duplicity is an accepted method, which, it is known, will find favor with a majority of the people. There is no proclamation, no convention, no rousing to a sense of danger, mention the word Catholic, and all is said.

Is there an oasis in this Sahara of unreasoning prejudice? Catholics are good citizens as long as they ask nothing, oppose no laws, and make no loud, against encroachments and Jesuits, until we ourselves are moved with compassion at the terrible plight of those whose grotesque imagination has spun a web of lies, and cast the Pope into a Colossus beside which that of Rhodes would be a child's mud-man. Did we suppose our friends on the other side of the religious wall to be of minds as crafty and cruel as they sometimes profess to believe of us, our nights would be hours of suffering anxiety running into days of nameless dread. Neither do we believe that our generally passive bearing has helped to relieve us of this burden of opposition. It has made our opponents bolder. Catholics are not united. "Pit them against one another." "They will stand anything." And the "say nothing" Catholic asks us again to be patient and hope—and we hope till our hearts are made sick. Not knowing ourselves nor our strength, we trust, like fatalists, to the changes of fortune, and fortune favors not us, but those that direct it. Who shall deliver us from the body of this death? Make legislative action that favors our interest good politics? Remove the handicap that goes with the profession of Catholic faith? Make us equal to others, not in declaration only, but in fact, we are not equal. Not the man that tells us to "have patience" when he means "do nothing"; not the man who thinks the opposition too great to be overcome, but the one who will make a religious test is not a faith for which we will not make an effort, and will put us in the ranks of practical believers. When we shall not be strangers to Catholic purposes nor insensible to hurtful intrigue when we shall get over thinking that

the only unity necessary is unity of faith; when spiritual interests shall be as important, at least, as our material concerns; when we shall consider principle before persons, we may look for the dawning of better things. Let us take counsel one with another.

CIRCUMSTANTIAL EVIDENCE.—The Vatican and Catholic "Star" refers to a case which has been briefly noticed in these columns some weeks ago. It says:—

Readers will remember the trial of Theodore Durrant, who was hanged in California a few years ago for the murder of two young women. The trial attracted much attention at the time in this country. Durrant stoutly maintained his innocence up to the moment of his execution, and became a Catholic. Recently Rev. Mr. Gibson, who at the time was pastor of Emmanuel Church, confessed on his deathbed that he killed both women. Durrant was convicted on circumstantial evidence.

THE NEXT CENTURY.—The following pen picture of what the coming century may bring is taken from the Chicago "Citizen":—

From present appearances there is nothing hazardous in predicting a gloomy opening to the twentieth century. The clouds that have been gathering during the last quarter of the nineteenth century year of the Christian era never looked more threatening. Surcharged with the electricity of war, black and lowering with the greenish shade that forbodes havoc and devastation, these political clouds lie low upon the horizon, and the very instinct of man foretells the coming storm. Wars, and run-ners of wars, fill the air. We inhale the disturbed atmosphere until we are impregnated with it, and we feel the premonitory war blast in our very bones. Men have turned their backs on the crucified Christ to prostitute themselves before the golden calf. Self-denial and self-restraint have been relegated to the abodes of departed superstitions, and men have made a science of self-indulgence and self-gratification. "Ego" has been set up where God ought to be, and a pagan intelligence and a pagan code of morals have usurped the place of religion, and the brief but all-embracing code of the Ten Commandments.

Pride of intellect, and covetousness, and greed have become the individual characteristics of men. The nation is but the aggregation of individuals, hence what they are the nation will be. What is the rush and roar of the modern market, the squealing, the pushing, the fighting of hogs at the trough? What are the policies of emperors, and kings, and queens, and presidents of republics to-day, but the greed of the hog to possess the trough? They take all they can lay their hands on, and covet all that lies beyond their grasp.

TIMELY ADVICE.—The Pittsburgh "Catholic" gives vacationists the following hint:—"Catholics planning their summer vacations should arrange to be within easy reach of church and priest. They will certainly look out after the doctor, the dentist and the wants of the body, but to the neglect of the soul is the soul. The obligation to hear Mass is not dispensed with in the vacation, and it is, at least, a dire presumption to be out of reach of the church's saving ministrations. Death lurks about the name of a home, and who can give an excuse for themselves were the brief to overtake them without the means to hand to make more certain their soul's immortality?"

NOTES OF SCIENTISTS.

FINGER NAILS.—The detection of criminals will, it is believed, be much facilitated through the recent discovery of certain curious facts in regard to finger nails. When a crime is committed it is important to learn whether the perpetrator is right handed or left handed, and an examination of the finger nails will throw abundant light on this point. Dr. Regnault, in a paper read before the Anthropological Society of Paris, shows that there is a wide difference between the nails of the right and those of the left hand, and that the nails of the right hand of a right-handed person are broader than those of the left hand, while the opposite is the case with left-handed

Dr. A. Minskoff has made further researches in the same direction. According to him, the difference in the size of the nails of the right and left hand varies from one-fourth to two millimetres. In those rare instances in which both hands are used equally no difference in size is noticeable. The thumb nail is always the broadest in the case of adults and the middle finger has always the longest nail, next to it in order being the ring finger, the index finger and the little finger. The nails of the right hand are usually quite flat in the case of right-handed persons, the index finger and thumb being most marked in this respect. On left-handed persons such flat nails are rarely, if ever, seen. Dr. Minskoff finally says that there seems to be a curious connection between the circumference of the chest and the breadth of the finger nails, his numerous experiments having shown him that the broader the chest is, the larger the nails are.

HORSES AND CATTLE have colic and cramps. Pain-killers will cure them every time. Half a bottle in hot water repeated a few times. Avoid substitutes, there is but one Pain-Killer, Perry Davis. 25c and 50c.

A man must not be judged by his life—not even by outward appearance, upon which the world pins so much faith—but by that occasional glimpse of the soul of him which may live on pure through all impurity or may be foul beneath the whitest covering.

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MAKES THE LIVES OF THOUSANDS OF PEOPLE MISERABLE.

Mrs. John Holland of Tarantum, Pa., Gives Her Experience for the Benefit of Similar Sufferers—Dr. Williams' Pink Pills Cured Her After Other Medicines Failed.

From the "Watchman," Charlotte-town.

Mrs. John Holland, of Tarantum, Pa., is well known and highly respected in the community where she resides. For some years her life was one of misery and suffering, having been an acute sufferer from that common foe of humanity, dyspepsia. A reporter hearing of her restoration to health through the agency of that wonderful remedy, Dr. Williams' Pink Pills for Pale People, called upon Mrs. Holland to obtain particulars, which were cheerfully given as follows:—

"About four years ago I became very ill. I was attacked with a distressing pain in my stomach, accompanied by flashes of heat and cold. These attacks were generally preceded by a sleepiness and stupor which required constant exertion to keep awake. I had little or no appetite and food lay as a stone on my stomach. As time passed, I was growing worse, vomiting of food set in, with sudden changes of heat and cold in my feet. I was so reduced in strength as to not be able to walk any distance without resting. To work I dare not attempt. I began to feel that I could not live very long in my present condition. I was reduced in weight to 115 pounds. Two years ago I began using Dr. Williams' Pink Pills. Before this I had tried various advertised medicines, but without any benefit resulting. I was using the second box of the pills before I felt any benefit, but from that my recovery was rapid. I used in all five boxes of the pills, and have never felt better in my life than I do at the present moment. All the disagreeable sensations that accompany dyspepsia have vanished. I can enjoy my meals with relish, and my weight has increased from 115 to 139 pounds. It is now more than a year since I discontinued the use of the pills, and as I have not had the slightest touch of the trouble in that time, I feel safe in saying that my cure is permanent. I would strongly advise others suffering from stomach troubles to give Dr. Williams' Pink Pills a fair trial."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark. Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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LOOK UP!

Look up! cried the man, nerves like steel. As skyward his glance, And beheld his own face, And leapt in his faith.

Look up! cry to the pressed, Who seem from all clods, You had better look up, Than down to the ground. The one offers heights to gain.

Pure ether, and freedom, For other bewilders that, With roughness, and gloom.

Look up! meek souls bent, Nor daily with full lips, Look up, and with faith, In the cheerful battle, The frail flower drops shower, And the shadows of the hour.

And takes full measure, Look up, and man brought, From high unto low, Play not with the bar, thought, Nor murmur at chance, Renew thy hopes; look up, the face.

For it helps not thought, Pres on, and its cheer, thy pace, Succeed, and its home.

Look up! great crowd, most set, In the cheerful battle, Some days of calm may yet.

For years of allotted, Look up, and beyond, don't there, For the humble and, Fruition of joys unalloyed, Of peace that can ne-

Look up! large spirit, spired, Their rare and expansive, Look up, with endeavor, tired, And strive for the lo-

Advance and encourage, through, Who toil up the slope, To follow, and hail with song, The holier regions of

FRIENDSHIP.—To is easy enough, but to much more difficult. So appreciate that real value that we frequently own actions, strange would the staunch and would only let them readers, remember that person in the world, his rich or poor, who can eight an offer of friendship, one of the humblest of things. Be true, and your friends in all circumstances in turn will be true and you. The prop of support we lean to-day may be removed, and then the guiding star, the hand and the ever true, the hand will be found of greater the empty honors of world.

EARLY RISING.—The acustom themselves to as a vast amount of done thereby. The old "Early to bed and early to rise" makes a man healthy, wealthy, and wise." It is recorded of was very idle, and would early in the morning to frequently scolded by his laziness, and like many think themselves very manly, would argue, insisting. One day his father bed-room, and calling "Look here, you lazy what your brother would by rising early—showing a purse of Thomas had picked up n-door. "I see it," replied "but I think he would have risen earlier than this!" "You think yourself said the father, "but more probable that the lost by one of those lous people are thinking up."

AN IDEAL HOME.—stand first, before all. No matter how high you may transcend its duties how far your talents reach beyond its doors, thing else, build up a trust in its slave, be its mirror not to destroy it, but to embellish it. Let it not that it is swept and garnished, its food is delicious, but in its truth, honesty, chness, modesty, and truly. Then from its walls forth the true woman—man who shall be an ideal.

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