

of flying upward. Its... substantially the... of from five to fi... When the kite strikes... it is detached from the... in the tension of... an alarm-bell to ring... never, remains attached... wire by which it can

FOR GIRLS.

RESERVE HEALTH GOOD COLOR.

er Anaemic Girls Re... the Bright Freshness of... Natural Means... Health within the... Reach of All.

Orangeville, Ont.

Miss Brownlee, of Orange...

lady well known to...

of the town and great...

by all her acquaint...

thousands of other...

throughout Canada, Miss...

ill a victim to anaemia...

ood, and for a time, as...

self, feared she would...

enjoy robust health. Ex...

Miss Brownlee's can...

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she kindly consented...

ment to the "Sun" for...

"My illness," said Miss...

ame on very gradually...

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to feel like weights...

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ck Dr. Williams' Pink...

l medicine, and should...

all pale and feeble...

ms' Pink Pills make...

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restoring the bloom of...

the brightness and fres...

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ough their action on the...

ure such diseases as...

ervousness, headache...

dyspepsia, St. Vitus'

roubles, diseases of the...

These pills also cure...

that make the lives of...

men a constant misery...

s, the wrapper around...

the full name—Dr. Wil...

lled for Pale People...

by mail, post paid, at...

r six boxes for \$2.50...

ng the Dr. Williams'

Brockville, Ont.

Don't

ave to Go Far

the reason why the...

NESS AND CATHOLIC...

Some Notes

A WONDERFUL TUSCAN WORK.

BY CRUX.

Sometime ago I had the pleasure of reading a highly interesting work entitled "In Tuscany," by Montgomery Carmichael, who, if I remember rightly, was connected with the diplomatic service in Italy. It was, therefore, with delight that I came upon the same author's recent contribution to the "Catholic World," under the heading "A Tuscan Good Work," the Congregation of S. Michele Dei Santi. As a rule we find reviews commencing with some quotations from the opening of the work or works to be studied. In this case I feel that I can better attain my aim by taking the last couple of sentences in the article before me. In closing the author says: "I write of the living and not the dead, and fear to say too much. \* \* \* The full history of the congregation (of Saint Michael of the Saints) will be written in another generation. But to us of this it teaches the great lesson that if the Church is Catholic, Apostolic and Roman, she is also still Holy; that if the meanest and worst of us desire to change our hearts the Lord of Love is ready as of yore to give us all the means of making a full and generous exchange." There is a great and consoling truth set forth in this last sentence, and the wonderful story of the now famous congregation which the author relates, is one of the best illustrations that could be found of the Mercy of the Great Good Shepherd. I scarcely think that I should comment upon the account that the writer gives of the conversion of the leader of young atheists, and his subsequent organization of the congregation of Saint Michael of the Saints. Nor could I expect this paper to publish for me the entire article. Consequently, the only way out of the difficulty seems to be to give a synopsis of the introduction to the story, and then relate it in the very language of the author.

PADRE GIOVANNI. —The following remarks are disjointed sentences taken from the text of Mr. Carmichael's article, and so strung together as to form the main features of the story of Padre Giovanni. In the city of Leghorn there lives, still young in years, one of these servants of God, and he has founded an old-time work of sanctity so modern as to be scarcely two years old. Giovanni Battista Saggiotto is his name in the world; Fra Giovanni del Sacro Cuore in religion. He is a member of the ancient and honorable Order of the Discalced Friars of the Most Holy Trinity, founded by St. John of Malta and St. Felix of Valois, in 1198, for the redemption of captives from the Moors. Padre Giovanni came to Leghorn about two and a half years ago as parish priest of San Ferdinando, the Church of the Trinitarians. It is situated in a quarter of the town called "Venezia," on account of all its canals, and is the poorest section of the city, as well as the abode of rough characters; there are anarchists in the parish; it is the haunt of all the elements blindly and bitterly hostile to the church and her ministers.

HORRID IMPIETY.—I will now quote directly from the article in question, commencing with the following:—

"When Padre Giovanni took over charge of the parish he found it in a deplorable condition. That but few men should come to Mass, that many should be openly leagued against the church, was comprehensible if terrible, but the most grievous evil of all was the existence of a society of boys bound by secret oath never to enter a Catholic Church, and to prevent any other boys from doing so. These young reprobates took a particular delight in offending the ears of good Christians by the most shocking forms of blasphemy. They would open the church doors during divine service and shout 'Abasso Gesu!' or 'Abasso la Madonna!' They posted their scouts and, so to speak, surrounded the church with a cordon, to try and prevent other boys from going to Mass. At this time there were only eleven boys in the large parish who had the courage to frequent the sacraments, and they must in justice be described as young heroes."

SALVADORI LISMANO. — "The leader of these young rascals and founder of this juvenile anti-Catholic society was a wiry, high-headed, dare-devil of a boy called Salvadori Lismano. He was a born leader of

men, and partly by terrorism and bullying, partly by the magnetism of the natural leader, his society grew and flourished apace. Padre Giovanni formed the idea of founding a society to combat this evil association, but the idea seemed madness. He had another great idea: to convert Lismano, but that seemed even more mad. The boys had noticed that the new parish priest was showing unpleasant signs of zeal, and they hated him for it cordially. Padre Giovanni betook himself to prayer; he also tried to get into conversation with Lismano, but that he found impossible, for the boy purposely evaded him. One day he came face to face with him in the street. "I want to speak to you," said the priest. "You mind your own business and I'll mind mine," replied Lismano insolently. "And I advise you to leave us boys alone, or you'll get something you won't like."

"There seems no doubt, however, that Padre Giovanni's zeal and good works impressed Lismano from the first, and he must have turned the matter over in his mind in however sullen a fashion. One thing is certain, that a relative of his, who had some influence over the boy, after much prayer and searching of heart induced him to go and see the new parish priest. On the day of the appointment Padre Giovanni went to the church door, and found him standing outside in defiant and sullen anger. Quick as thought the priest seized him by the arm and pushed him into the church. Lismano was either too surprised to remonstrate, or what is more possible, felt something like admiration for this imitation of his own high-handed ways. At all events he allowed himself to be half-dragged, to the sacristy. 'And now,' said Padre Giovanni, 'go down on your knees and confess your sins. At least you needn't confess your sins, for I can tell you well enough what they are. You've done so and so, and so and so, and so and so, and so and so.' Lismano did go on his knees, and when he rose from them he was a completely changed boy, a sincere penitent. 'And now,' said Padre Giovanni once more, 'you are to be as openly good as you have been openly bad. You shall have a society too, but it shall work for good, as yours has hitherto worked for evil. Go out into the streets and find me the subjects for the society; I'll go away and write its rule.'"

A ZEALOUS CONVERT. — "Lismano went straight from the sacristy to the altar rails and received Holy Communion, for it was still early morning. After his thanksgiving he asked for a little crucifix such as boys in Italy wear on the occasion of their First Communion. He went out into the streets openly wearing this crucifix. The news spread and the sensation was considerable. His companions in evil regarded the whole thing as a hoax. But Lismano was entirely changed and very much in earnest. He converted a little room at the back of his father's shop into an oratory, collected his old fellow-workers in infamy there, harangued them, said the Rosary with them. In fact he worked so strenuously and well that he brought over the whole of his anti-Catholic society to the church. There was no resisting him for the boys had been in the habit of obeying him. I do not mean to imply that he had quite lost his overbearing ways in one morning. He suffered considerable persecution, even from his elders, and all that chaff which is so particularly irritating to a high-spirited boy. Once he fairly lost his temper; the old Adam in him came out in full swing, and he badly thrashed a lad older than himself. After that he had a quieter time. He is a muscular young Christian, and has known how to make himself feared as well as respected. This, in briefest outline, was the beginning of the Congregation of S. Michele Dei Santi, which I believe is destined to spread to other towns and work yet other miracles. Lismano is its real founder," said Padre Giovanni to me in his humble fashion; "without him I could have done nothing."

THE CONGREGATION. — "The objects of the congregation are: the teaching of Christian doctrine; an open profession of the Catholic Faith; the frequenting of the sacraments; a league against blasphemy and bad language; mutual benefit

aid among the poor and sick brethren; a school of religious music; and evening recreation (pursued with great vigor and gusto). The first division is composed of boys under twelve; the second of boys under fifteen; the third of all others. The congregation has a very picturesque dress: a white linen tunic with white girdle, the scapular of the Trinitarians, and a cape or sarrocchino. The cape of the first division is red, with a white border; of the second, white with a red and blue border; of the third, or highest, black with a red and blue border. There are medals for proficiency in Christian doctrine. Each high officer has a distinguishing badge, and the governor is recognizable by a very grand species of grand cordon. The congregation, which two years ago began with twelve, now numbers 243 boys. The congregation possesses a mutual benefit fund. It is small, but the Queen Mother of Italy has just contributed 1,000 lire to it; so the fund is to be turned into capital and invested. This fund is administered by the council. Padre Giovanni brings forward a case of need in all its circumstances; the council deliberates upon it and votes so much bread or so much money, but in no case is the name of the needy family divulged to any member of the council except the procurator, who is charged to distribute the relief voted. Thus the pride of the boys is never wounded when their families are reduced to accept small doles from the congregation."

THE GRAND OBJECT. — "But the great object of the congregation is to save the rising generation from the clutches of those secret anti-Catholic societies from which he who enters can scarcely ever hope to escape again. Boys who have made their First Communion are invited to 'consecrate' themselves to the congregation. The 'consecration' is made publicly in church, but does not bind by vow or oath. The boy merely promises to observe certain good resolutions. But there is another step beyond consecration, and that is a solemn oath. It is a very bold step, and Padre Giovanni only allows it to be used very sparingly and after long and searching probation. The congregation was founded on Trinity Sunday, 1899, and so far only eight boys have been allowed to take the oath. The oath is made publicly into the hands of a bishop, in presence of the Blessed Sacrament.

THE EIGHT APOSTLES. — The names of these eight courageous lads deserve to be set on record: 1, Salvadori Lismano, Governor; 2, Alessandro Bhaleri, Treasurer; 3, Giuseppe Pampana, President 1st Division; 4, Adolfo Minghi, President 2nd Division; 5, Amleto Casabona, President 3rd Division; 6, Oscar Zupi, 1st Director 2nd Division; 7, Ezio Fuccini, 2nd Director 2nd Division; 8, Omero Trocar, 1st Director 3rd Division.

A novel and interesting entertainment was given on February 6, by the Gaelic Dancing Club of San Francisco. For the first time in a public hall the old country dances were presented before a California audience. Ladies and gentlemen in costume danced the rollicking jig and hornpipe, the stately high cauld cap and the picturesque quadrille.

What Catholics Are Doing Elsewhere.

In 1900 there were 26,000 men who took part in the night watches before the Blessed Sacrament, at Montmartre. In 1901 the number had grown to 31,000.

The new Commissioner or Governor of the Yukon Territory is Mr. Ross, who paid a visit lately to St. Mary's Hospital, which has been provided with the electric light through the generosity of Mr. James McNamee.

The "Yukon Catholic" says that six gentlemen of Dawson City have furnished six private rooms for patients in St. Mary's Hospital. Only two of the donors are Catholics.

A new mission has been founded in the Klondike region, namely at Gold Run. So there are ten places now where Mass is said, viz., Dawson, Bonanza, Dominion Creek, Hunker Creek, Last Chance, Sulphur Creek, Gold Run, White Horse, Selkirk and Forty Mile.

The priests of the diocese of Denver have decided to collect funds, by personal subscription, for the erection of a residence for Bishop Matz. The structure will cost about \$100,000.

The annual meeting of the Irish Girls' Aid Association was held in the association in Anderton recently. It provides a registry for Irish girls "coming over" and during the time they are on the "look-out" it sees that they get lodgings with decent people, and are not lured away, as many girls have been in

the past. Father O'Reilly presided, and amongst others present was Mr. Dott, the new chairman of the Glasgow Parish Council.

The membership in the Holy Name Society at the Paulists' Church in New York is now over 1,200.

The indebtedness on the church property of St. Patrick's parish, Elizabeth, N.J., was wiped out, Jan. 23, by the cancelling of mortgages amounting to \$57,000. The church property is worth nearly a million dollars.

The poor of St. Mary's parish, Georgetown, Mass., have recently come into possession of a fund of \$1,000, by the will of the late Geo. Carleton, Esq., a Protestant gentleman of that place, who, in leaving \$1,000 each to the churches of that town, for the poor, did not discriminate against St. Mary's.

The Rev. John Grimes, pastor of St. Mary's, Syracuse, is making an effort to erect two towers on the church, and thus complete the beautiful edifice.

Representatives from the various Irish societies of Nashville and surrounding towns are formulating plans for a big joint celebration on St. Patrick's Day.

The Clothing Society of St. Aloysius' parish, Garnettville, Eng., is one of the many charitable Catholic societies which do much good for deserving poor. During the past year it has distributed amongst two hundred persons an entire supply of new clothing.

The Sisters of the Sacred Heart, who have for years conducted the Convent of the Sacred Heart, Oakland, Cal., have purchased a site, 200 by 300 feet in size, at Twenty-sixth street and Broadway, and will erect a \$50,000 hospital.

In St. John's Presbytery, S. S., Glasgow, the yearly meeting of the Central Council of the Catholic Truth Society of Scotland recently took place. The different delegates, clerical and lay, present, represented the dioceses of Glasgow, St. Andrews and Edinburgh, Aberdeen, Dundeld, and Argyll and the Isles, the latter being represented for the first time at the council. It may be mentioned that the secretary's report showed that the total sales for the last year amounted to \$1,687 pamphlets, and that the treasurer's statement revealed a surplus of cash to the society's credit of \$601.00.

A new scholarship is to be established at Trinity College, for girls, conducted by Sisters of America. About 50 representative Catholics of Philadelphia, in response to an invitation extended by the Baronius Club of that city, have adopted measures toward the founding of the scholarship in honor of the Right Rev. Dr. Loughlin, formerly chancellor of the Philadelphia archdiocese.

A movement is on foot to organize branches of the United Irish League in New Jersey.

A new Catholic parish, under the patronage of Our Lady of Good Counsel, has been established in Newark.

Fourteen new parishes were established in the Chicago archdiocese during 1901, twelve new churches were erected where there had been no churches before, eighteen new churches replaced smaller ones, ten new schoolhouses were built.

In a pastoral letter Bishop Horstmann, of Cleveland, O., mentions the fact that Mother Katherine Drexel, Superiora of the Sisters of the Blessed Sacrament, gives \$70,000 annually to the education of the Indian children.

A subscription is being raised to transfer the remains of the late Rev. Eugene O'Growney from Los An-

geles, where they now rest, to Ireland.

It is reported that a missionary seminary, for the purpose of educating missionaries to non-Catholics will be erected at Washington under the auspices of the Paulist Fathers. The building will cost \$150,000 and the Paulists expect to collect the necessary funds.

Humors of Life!

A KNOWING WITNESS.—A case was being tried in a country court. A horse had been stolen from a field, and the evidence all pointed to a certain doubtful character of the neighborhood as the culprit. Though his guilt seemed clear, he had found a lawyer to undertake his defence. At the trial the defendant's counsel and frighten the opposing witnesses, especially a farmer whose testimony was particularly damaging. The lawyer kept up a fire of questions, asking many foolish ones, and repeating himself again and again in the hope of decoying the witness into a contradiction.

"You say," the lawyer went on, "that you can swear to having seen this man drive a horse past your farm on the day in question?"

"I can," replied the witness, wearily for he had already answered the question a dozen times.

"What time was this?"

"I told you it was about the middle of the forenoon."

"But I don't want any 'abouts' or 'middles.' I want you to tell the jury exactly the time."

"Why," said the farmer, "I don't always carry a gold watch with me when I'm digging potatoes."

"But you have a clock in the house, haven't you?"

"Yes."

"Well, what time was it by that?"

"Why, by that clock it was just 19 minutes past 10."

"You were in the field all the morning?" went on the lawyer, smiling suggestively.

"I was."

"How far from the house is this field?"

"About half a mile."

"You swear, do you, that by the clock in your house it was just 19 minutes past 10?"

"I do."

The lawyer paused and looked triumphantly at the jury. At last he had entrapped the witness into a contradictory statement that would greatly weaken his evidence.

The farmer leisurely picked up his hat and started to leave the witness stand. Then, turning slowly about, he added:

"I ought, perhaps, to say that too much reliance should not be placed on that clock as it got out of gear about six months ago, and it's been 19 minutes past 10 ever since. — Cincinnati Tribune.

JOHNNY'S QUESTIONS.—Little Johnny had been gazing thoughtfully at his book of animal pictures when he suddenly called out:

"Say, pa, does it cost much to feed a lion?"

"Yes."

"How much?"

"Oh, a lot of money."

"A wolf would make a good meal for a lion, wouldn't it, pa?"

"Yes, I guess so."

"And a fox would be enough for the wolf, wouldn't it?"

"Yes, yes."

"And a fox could make a meal of a hawk, eh, pa?"

"I suppose so."

"And the hawk would be satisfied with a sparrow?"

"Of course."

"And a big spider would be a good meal for the sparrow, wouldn't it, pa?—wouldn't it, pa?"

"Yes, yes."

"And a fly would be enough for the spider?"

"Sure."

"And a drop of molasses would be all the fly would want, wouldn't it?"

"Oh, stop your chatter."

"But wouldn't it, pa?"

"Yes."

"Well, pa, couldn't a man keep a lion more'n a year on a pint of molasses?"

But just at this point it was discovered that it was time for little Johnny to go to bed. — Salt Lake Herald.

SHE GOT THE SOOTHER. — A middle-aged woman called at a chemist's in Camden Town one evening and asked for morphine, and the shopman replied to her request with:

"Is it for your husband?"

"Oh, no sir, I have not got any."

"You don't think of suicide?"

"Far from it."

"What do you take it for?"

"Must I tell you, sir?"

"You must, or otherwise I can't

supply you."

A TRUTHFUL WITNESS.— Several days ago there was a trial in one of the courts, and a lawyer was engaged in endeavoring to shake the testimony of an old lady who was one of the principal witnesses for plaintiffs. Finally he asked:

"Who have you talked about this case to?"

"Nobody."

"Didn't Col. Blank, the lawyer speak to you about it?"

"No, sir."

"Didn't Mr. Smith, the plaintiff, ask you what you would testify to?"

"No."

"Do you mean to tell this jury that you have talked to nobody about it?"

"Yes, sir."

"Well, how did they know what you would tell?"

"They knew I'd tell the truth." — Memphis Scimitar.

THE CARE OF BABIES.

A Great Responsibility Rests on All Mothers—Baby Should Always be Bright and Cheerful.

Babies that are well, sleep well, eat well, act well and play well. A child that is not lively, rosy-cheeked and playful, needs immediate attention or the results may be serious. Prudent mothers should always keep ready at hand a safe yet effective medicine to administer to their little ones as emergency arises. Such a medicine is Baby's Own Tablets. These Tablets do not act as the so-called "soothing" medicines do. They do not have a deadening or stupefying effect, but on the contrary go right to the seat of the trouble and by removing it cure the child and prevent a recurrence of the difficulty. All mothers who have used this medicine praise it and always keep it in the house.

Mrs. G. Baines, Six Mile Lane, Ont., says:—"The Baby's Own Tablets which I ordered came just in time. My baby was very ill with indigestion and bowel trouble, but I am happy to say the Tablets relieved him after a few doses and he is now doing splendidly, with just a Tablet now and then when a little restless. I am the mother of eight children, and I must say I have never had a medicine. I thought as much as Baby's Own Tablets, and I have tried all the old remedies. I think mothers ought always to keep them in the house in case of emergency."

These tablets cure all the minor ailments of children, such as constipation, sour stomach, colic, diarrhoea, indigestion, and simple fever. They break up colds, prevent cough, and allay the irritation accompanying the cutting of teeth. They are for children of all ages, and dissolved in water can be given with absolute safety to the youngest infant. Sold by all druggists at 25 cents a box or sent post paid on receipt of price, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The Work That Tells.

Among the clerical friends of the "Sacred Heart Review" none are more zealous and painstaking than the Rev. Father Power of Danvers, Mass. Every year he collects and forwards to us the subscriptions of his people to the "Review." He is now in the midst of this work, and has already made returns for more than one hundred of these subscribers. This is the kind of work that tells, and is at the same time the best evidence of a friendly interest in the "Review" and of a priestly disposition which, while intent on the promotion of the moral and religious interests of the people, is ever keenly and intelligently alive to every means that may promote these ends. We apologize to our friend, Father Power, for this allusion to his work. We seldom have made public acknowledgment of our indebtedness to the reverend clergy for their valuable, we might fairly say, necessary, aid, but they themselves understand that our silence has been due, not to a lack of appreciation, but to a regard for their aversion to publicity.—Sacred Heart Review.

Subscribe to the "True Witness."