

Correspondents are earnestly requested to repeat their Postal Address in every letter.



SALESIAN BULLETIN

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Salesian Society

Founded by Don Bosco.

This Order is composed of Priests and Lay Brothers, who have consecrated their lives to Foreign Missions, and the rescue and education of destitute boys all over the world. The Mother House is situated in Via Cottolengo, N° 32, Turin.

Sisters of Our Lady, Help of Christians.

An Order of Nuns founded by Don Bosco, and dedicated to Foreign Missions and the care of destitute little girls. The Society is directed by the Superior Chapter of the Salesian Order.

Co-operators or Third Order of Salesians.

This Association was also founded by Don Bosco and affiliated to the other two,—the men to the Salesian Order, the women to the Sisters of Mary Help of Christians.

Pius IX. not only approved the Institution but became one of its members, and accorded to it all indulgences granted to the most favoured Tertiaries, particularly those of St. Francis of Assisi.

All Catholics (over sixteen years of age), even Religious of other Orders, may become members of this Association, for its obligations are so few and so light that

nothing is thereby added to the pious practices of a good Christian.

CONDITIONS OF MEMBERSHIP.

- (a) To be inscribed as a Member in the Register of the Association kept at the Salesian Oratory, Turin.
- (b) Recite daily a *Pater* and *Ave* in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; approach the Sacraments frequently, and lead the life of a good, upright Christian.
- (c) Members are expected to help destitute children according to their ability, and befriend the Salesian works, by alms, or in whatever way their charity may suggest.

(SEE COVER, page III.)

SPIRITUAL ADVANTAGES.

1. — BY A DECREE, OF JULY 30TH, 1875, OUR HOLY FATHER, POPE PIUS IX., EXTENDED TO THE BENEFACTORS AND CO-OPERATORS OF THE SALESIAN CONGREGATION, ALL THE FAVOURS, SPIRITUAL GRACES, AND INDULGENCES, GRANTED TO THE SALESIAN RELIGIOUS THEMSELVES, SAVE THOSE THAT HAVE EXCLUSIVE RELATION TO THE COMMUNITY LIFE.
2. — **Benefactors and Co-operators** also share in the fruits of all the Masses, Novenas, Tridiums, Prayers, Spiritual Exercises, Sermons, Instructions, and works of charity whatsoever, that the Salesian Religious shall perform in the exercise of their sacred ministry all over the world.
3. — They enjoy a *special memento* in the Masses and Community Prayers offered up daily, in the Church of Mary Help of Christians, at Turin, for our benefactors and their families, especially for those who have in any way contributed to the moral or material advancement of the Salesian Congregation.
4. — Every year, on the day succeeding the Feast of St. Francis of Sales, all Salesian Priests celebrate Holy Mass in suffrage of the souls of their departed Brothers and Benefactors. All Ecclesiastics, who belong to the Association of Co-operators, should do the same; and Lay Associates are exhorted to receive Holy Communion and recite the Rosary with the same pious intention.
5. — Should any of the Associates fall seriously ill, notice should be given to the Superior, who will order special prayers for their recovery.—In the case of death, no time should be lost in notifying it, so that the suffrages prescribed by the Rules be immediately offered for the soul's eternal repose.

THE SALESIAN BULLETIN

I have no greater joy than to hear that my children walk in truth... We ought therefore to help *brethren and pilgrims* that we may be co-operators to the truth.

(III St. JOHN, 4 and 8.)

Till I come, attend unto reading, to exhorting and to instructing.

(I TIMOTHY, IV, 13.)

Of works divine the divinest is to co-operate with God in the saving of souls.

(St. DENYS.)

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS DE SALES.)



Whosoever shall receive one such little child in my name receiveth me.

(MATT. XVIII, 5.)

To your care I commend infancy and youth; zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue.

(PIUS IX.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation.

(LEO XIII.)

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SALESIAN NOTES AND NEWS.

DON MICHAEL UNIA, Chaplain of the Leper Colony of Agua de Dios, arrived at Turin on the last days of October. His health is completely shattered, though the sea-voyage has caused him to rally a little; and hopes are now retained that he will yet recover sufficiently to be able to return to his labour of love among the poor lepers of that plague-stricken region.

— © —

DON CRIPPA and Brother John Lusso continue at their post in the Lazaretto of Agua de Dios, and so far, enjoy good health, though the heat is suffocating, and the atmosphere is *not* always laden with the "gentle breath of roses." The lepers, however, enjoy this excessive heat and would suffer in a more temperate climate.

ON the 30th of November was once more renewed in the Church of Our Lady Help of Christians the touching ceremony in connection with the "Departure" of our Missionaries. The vast edifice was literally packed with the faithful, as is usual on such occasions. The sanctuary also looked exceptionally crowded, for besides the throne prepared for the Archbishop, there were forty-five seats occupied by the Missionary Priests, Catechists, and Technical Masters; while immediately before the altar rails were fifteen reserved places for so many Sisters of Our Lady Help of Christians, also forming part of the "expedition," and making a grand total of sixty in all.

— © —

THE MOST REV. MONSIGNOR RICCARDI, Archbishop of Turin, officiated at the impressive ceremony, delivering also a pathetic adieu to the Missionaries, for which we hope to find place in a future issue. After Bene-

diction with the Most Blessed Sacrament, his Grace gave the kiss of peace to each of the ardent young Missionaries—a ceremony repeated with ineffable tenderness by Don Rua and the other Superiors present.

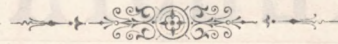
TOWARDS the end of July last a company of the revolutionary party, retreating before the soldiers of the Argentine Republic, broke into the Salesian College of San Nicholas de los Arroyos, where a sharp exchange of musketry was kept up for over an hour, when the Argentine arms were obliged to retire. What an hour for the poor children and the Superiors! Yet, thanks to the Divine Clemency, not one of the numerous household suffered the slightest personal injury; and, stranger still, not a pane of glass was broken though the walls of the College are riddled with bullets in many places.

IN BUENOS AYRES the Sisters of Mary Help of Christians have recently assumed the direction of the "Patronage of the Holy Infancy," where sick poor children are gratuitously attended to. They also give instruction in the Christian doctrine every day and at all hours, to girls and women of upwards of twenty and even thirty years of age, but quite ignorant of everything relating to our Holy Religion.

THE MOST REVEREND ARCHBISHOPS and Bishops of Piedmont, being convened in solemn council, have issued a joint Pastoral to the Clergy and Faithful of the two Ecclesiastical Provinces of Vercelli and Turin, in which we find the following passage:

"The venerable Don Bosco, perfectly in touch with the needs of our age and the perils by which youth is surrounded, published a series of Classical authors, Latin and Italian, most judiciously purged; also a selection of passages from the writings of the Fathers; so that young persons are thereby enabled to imbibe the graceful beauties of the Classic literature without suffering any baneful consequences therefrom, nay, even instruct themselves in the spirit of Christianity through the doctrines of the Fathers. The Salesian Congregation in its grand Typographical Establishment

at the Oratory of Turin, faithfully continues the work of its Founder Don Bosco, and engages to provide Colleges and Seminaries with books as above described at the most convenient prices in the market."



CONSECRATION

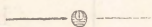
OF THE
CHURCH OF THE SACRED HEART
IN WEST BATTERSEA, LONDON.

THE CONSECRATION of the first Salesian Church in London signs a gladsome epoch alike in the annals of our Society and the history of Catholicity in England. The solemnities in connection with the Opening Ceremony commenced—as announced in our last issue—on the 14th of October, and continued with special services during the ensuing octave, terminating on Sunday the 22nd inst. Needless to say that our confrères of London looked forward to this 'great day' with the most intense longing and interest: needless to say that their joy was perfect, their hearts overflowing with thankfulness, as they saw their most cherished dreams realised—their fondest hopes accomplished. And what edifying devotion, what unwonted exuberance of spirits characterised the good West Battersea Catholics as they came in crowds to their own beloved Church, and prostrated themselves in adoration and thanksgiving before the Divine Presence in the Most Blessed Sacrament!

We read in Holy Writ that when Solomon had finished his prayer in the presence of all the congregation of Israel, after the consecration of the Temple of Jerusalem, a fire descended from heaven, and the glory of the Lord filled the house. And when the children of Israel saw these things, they bowed themselves till their faces touched the pavement, and

worshipped and praised the Lord, saying, 'For He is good, for His mercy endureth for ever.'* Even so the faithful children of our Holy Mother the Church, in London, crowded to the temple of the Sacred Heart on the day of the consecration and the succeeding ones; and feeling their souls inflamed with *the fire from heaven*, prostrate before the glory of the Lord they lifted up their voice in the transport of their joy and gratitude giving praise and thanks to God: *for He is good, for His mercy endureth for ever.*

Good and merciful, indeed, the Lord is showing Himself towards this people in the steady progress that the true Faith is making amongst them in our own times; good and merciful in the numerous conversions His grace effects even among the ministers of Anglican error; good and merciful in revindicating for His faithful fold the full measure of His pastoral care and solicitude through the restoration of the Catholic Hierarchy; good and merciful, in fine, in the marvellous multiplication of Catholic institutes and churches, wherein His children may copiously drink of the saving waters of Faith and Grace, and the exhausted wanderer finds new life and light to save him from the dangers of his dark and erring way.



The new Church, of which a few particulars appeared in the SALESIAN BULLETIN on the occasion of the laying of the foundation-stone in August of last year, elicits from all the most unqualified praise for its many architectural graces, and perfect 'intonation' and attractiveness. The *Weekly Herald* defines it as 'one of the largest and most beautiful churches in South London;' the *Catholic Times*, the *Universe*, the *Catholic Standard*, the *Weekly Register*, and several other Catholic papers have given lengthy descriptions of the edifice itself and the ceremony

of the Opening. Even such influential Protestant organs as the *Mid-Surrey Gazette* and the *South-Western Star* are loud in their praises of the 'magnificent edifice,' and by no means blind to the importance—from another point of view—of such an addition to the Catholic churches of London. The plan comprises nave with sanctuary terminating in a semi-circular apse, two aisles ending with small transepts, forming chapels out of which project semi-circular apses for the side altars of Our Lady and St. Joseph. The internal length of the church is 124 feet, and the width 65 feet 6 inches, the nave having a span of 32 feet between the walls. A massive and lofty tower, surmounted by a spire of timber covered with copper, terminates the nave at its western end, while the sloping roofs of the aisles are stopped by short, western transepts, one of which forms the baptistry. Under the tower is situated the main entrance through a large, deeply-recessed archway. The Romanesque or Norman architecture of the building has been based upon some of the lighter and more graceful old examples of the latest period of the style; and it has been the endeavour to have all the altars, decorations, and fittings throughout in accordance with the character of the structure. The groined wooden roof of the nave, the vaulted roof of the sanctuary and choir, together with the other roofs throughout, have been richly decorated in gold and colours. In front of the sanctuary is a handsome inlaid and carved Communion rail of marble and alabaster, with gates of gilded wrought iron. Inside these a flight of steps leads to the raised sanctuary, which is enclosed on either side by low stone walls. The high altar—the munificent gift of one of our Lady Co-operators—stands in advance of the apse, and its reredos forms a screen across the sanctuary, shutting off the portion behind as a choir for the community. The altar itself is, with the retable, entirely of alabaster and marble, the mensa being supported by four columns and eight capitals, and the retable divided into panels with instruments of the Passion carved in relief. The reredos or choir screen has a door on either side of the altar leading into the community choir. The lower part is covered with a rich diaper

* Adoraverunt et laudaverunt Dominum, quoniam bonus, quoniam in seculum misericordia ejus.

work carved in bass-relief, while above is an open arcade on either side, having a solid centre in which is fixed a large tryptich, the centre panel having a painting of the Sacred Heart with kneeling figures of St. Jane Frances of Chantal and Blessed Margaret Mary, while paintings of St. John the Evangelist and St. Francis de Sales occupy the two side panels. The reredos

is completed by a carved freize and coping, the whole being surmounted by a large crucifix or rood, with figures of Our Lady and St. John, all carved in wood and decorated with gold and colours. The side altars of Our Lady and St. Joseph are, like the high altar, of solid alabaster and marble.* Around the walls are large Stations of the Cross, with all the personages carved in relief and artistically painted. These are of original design, and made in the Studio of our young artists of the Salesian Oratory at Turin. Commodi-

ous sacristies are arranged behind and at the side of the Lady chapel. The church is illuminated by electricity and heated by warm air tubes. The floors of the side

chapels, baptistry, and part of the sanctuary, are laid with encaustic tiles, all the other floors having solid wood block paving. The exterior is of red brick with some stone cuttings, and the roof is covered with green slates. The church affords sitting accommodation for 700 persons and the cost has been rather over £9,000, exclusive of

fittings and decoration. Much credit is due to the Architect, Mr. Frederick A. Walters, F.S.A., of Westminster, for the highly satisfactory way in which he carried out his well-studied and really classic designs.

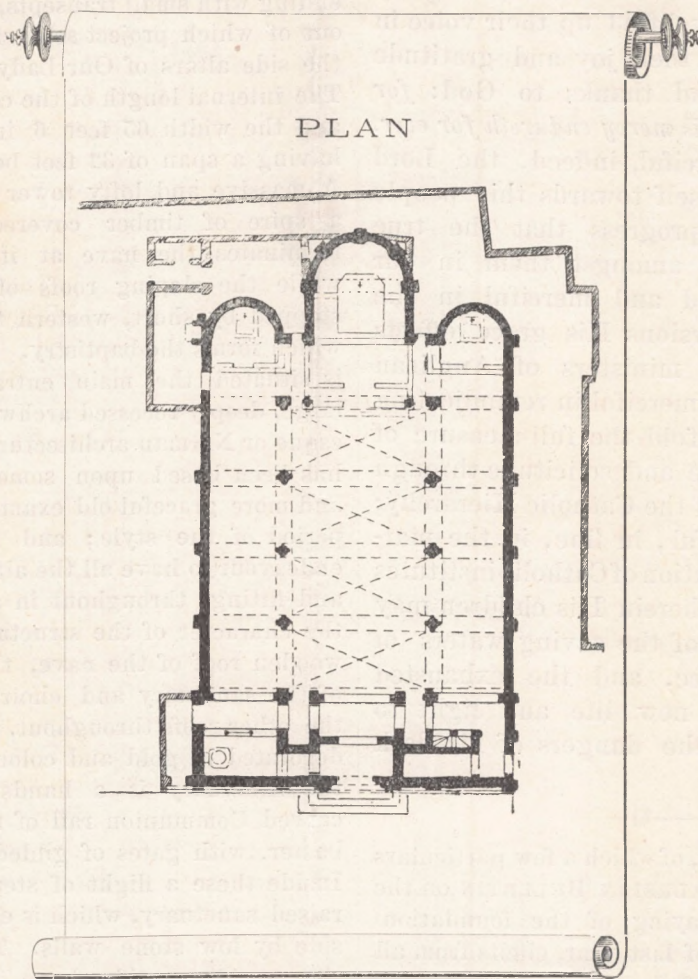
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It was announced that the Bishop of Southwark, the Right Rev. Dr. Butt, would consecrate the new Church of the Sacred Heart. But as his Lordship was only just recovering from a severe attack of illness, he begged to be excused from officiating, urging that his place should be taken by Monsignor Cagliero of the

Salesian Society, Bishop of Magida and Vicar-Apostolic of Patagonia, who had arrived in London on the day before the opening ceremony.

Accordingly, at 8 o'clock on the morning fixed for the solemn rite—October, 14—his Lordship of Magida, assisted by the Salesian Fathers, Don Albera, Don Barberis, Don Bonavia, and Don Arts, commenced the consecration, which was performed, according to the Roman *Pontificale*, with great solemn-

* The side altars await their respective statues of **Our Lady Help of Christians** and **St. Joseph**; while other empty niches silently appeal to the charitable for *their* statues of **St. Peter**, **St. Francis de Sales**, and **St. Aloysius**. The tower is without **Bells** and without a **Clock**; and as for the *empty organ-loft*, everybody says that it would look much better were an **Organ** provided for it.



nity both within and without the edifice, notwithstanding the copious downpour of rain which continued all through the morning. But just at the close of the functions in connection with the ceremony of consecration, as Monsignor Cagliero was returning to the Sacristy, and the doors of the church were thrown open to the public thronging without, the sun burst forth in all its glory, splendidly lighting up the House of God.

It was close on noon as our Superior General Don Rua ascended to the high altar and offered up the Holy Sacrifice for the first time in the newly-consecrated church in the presence of a large and devout congregation. That first Mass celebrated in the Church of the Sacred Heart, was offered to implore from the Adorable Heart of Jesus the choicest blessings, both temporal and spiritual, upon all friends and Benefactors of the sacred edifice.



THE RIGHT REV. DR. BUTT

Bishop of Southwark.

Apostolic Benediction upon the Battersea community, their mission, and the Salesian Co-operators.

OPENING SOLEMNITIES.

Sunday, the 15th, Feast of the Purity of the Blessed Virgin Mary, was naturally recognised as the 'great day' of the Inauguration;

and the sacred functions were carried out with even more pomp and solemnity than the day before. Great taste was displayed in the decoration of the High Altar. Behind the rails a large number of palms and chrysanthemums were artistically arranged, and on the altar was a tasteful selection of exotic flowers in a *fuga* of lighted tapers. Viewed from the porch of the sacred edifice the effect was charming, and reflected great credit on those responsible for the decorations. Low Mass was cele-

brated at six o'clock and also at intervals of half-an-hour until eleven; and a large number of the Faithful approached the Blessed Sacrament during the morning.

Pontifical High Mass was fixed for eleven o'clock, at which hour, precisely, the procession of altar-boys, clerics, and ministers emerged from the sacristy. The celebrant was the Bishop of Magida, Monsignor Cagliero, who was canonically received at the eastern door: a few moments later His Lordship the Bishop of Southwark was

likewise received, and, passing up the church, proceeded to the temporary throne provided for him. The assistant priest to the Bishop of Southwark was cur Superior-General, Don Rua, the deacons at the throne being the Very Rev. Canon M'Grath of Camberwell and Father C. B. Macey, Rector of the Salesian Mission in Battersea. Monsignor Cagliari's assistant priest was Don Paul Albera (Spiritual Director of the Salesians), the deacon being the Very Rev. F. Bourne (Rector of the Diocesan Seminary), and sub-deacon Father J. Bonavia, of the Battersea mission. The deacons at the throne were Don A. Bologna, Rector of the Salesian House at Lille, and Don Albain Ronchail, Rector of the institute at Ruits in northern France. Father Barni, of the Battersea mission, officiated as Master of Ceremonies. Amongst those present, besides their Lordships and the ministers already mentioned, were Don G. Barberis (Master of our Novices), Revv. Dr. Whereat, E. Murnane, Father Breene, O.S.B., Father Bernardine, O.S.F.C., and several members of the Salesian Order.

A tribute of special encomium is due to the choir of the church (so ably and intelligently directed by Father Rabagliati), for its rich and well chosen *repertoire*, and, especially, for its admirable rendering of the Mass—a sweet, melodious composition from Mr. Murphy's pen.

THE DEDICATORY SERMON.

The sermon was preached by the Rev. P. Fletcher, of Walworth, Master of the Guild of Ransom, and a convert from Anglicanism. He based an eloquent and forcible address on the Gospel of the day—“All thy debt I forgave thee, because thou didst ask Me. Shouldst thou not, therefore, have had compassion also on thy fellow-servant, even as I had compassion on thee?”

How many thoughts (exclaimed the rev. gentleman) crowd into one's mind on a day like this! Over and above the thoughts which always cluster round the opening of a new church, there are those suggested by the very name of the church itself—the Church of the Sacred Heart. Then there are thoughts which spring up like snow-drops in the early Spring round the feast of the day—the Purity of Our Blessed Lady. And again there are thoughts which arise from the com-

memoration of that most perfect copy of the purity of the Blessed Virgin—St. Theresa, the sainted bride of the Sacred Heart. And even these do not exhaust the train of reflections which open upon us to-day, for there still remains that store-house from which the preacher loves to draw his lessons—the gospel of the day. Nay, more, on this auspicious occasion there are many practical thoughts connected with the Founder and the work of the Salesian Fathers

The rev. gentleman, continuing, drew a fine simile between Jacob's mystic vision and the subject matter of his discourse: the conveying, as it were, of the first message from Heaven to his audience in this newly-consecrated church. It was Jacob's ladder over again, God at the top and Jacob at the foot: Jacob so human, an exile and weary, with a stone for his pillow. He would begin then with Jacob at the foot of the ladder, with man so frail, man an exile from Heaven, man weary and heavy-laden with the cares of this world and with stones for his pillow.

The night is deep and dark

all over the world, but perhaps nowhere so deep and dark as in India—with its 250 millions of people, and out of that number only two-and-a-half millions professing Christianity. Of that number only one-and-a-half millions were Catholics. Our Holy Father had recently issued a letter, in which he told them that from the commencement of his Pontificate he has had the state of India at heart. He placed before them the duty of the Christian Church to go forth to the heathen to do what St. Thomas did in the beginning, and what St. Francis revived. India was a missionary country, and the priests in that country must not be content with simply ministering to the Portuguese or to the English, but they must go out to the Brahmins and those who were Pagans in their religion and endeavour with the grace of God to convert them. The first point, therefore, which he wished to put before them was that the Holy Father looked upon India as a missionary country, and the priests must be missionaries. India was said to be the

Brightest jewel in the crown of the Empress Queen,

and if India was the jewel England may be said to be the crown, because the jewel belonged to the crown, and England was the ground and framework upon which India depended. But, alas, the crown had been defaced, the setting had been crushed, and the jewels had lost their lustre, for from England's crown had been removed the brightest jewel—the jewel of faith. All other jewels lost their lustre and beauty now since that one has been taken away. They must work to restore that jewel of faith—that jewel which made the crown of St. Edward the Confessor so bright and beautiful.

England must be ransomed

and converted first. That done, we may convert India and the colonies and dependencies of England. We must go forth to the people of this country, our fellow-countrymen, who have lost the bright jewel of the faith, and convert them.

The Founder of the Salesian Congregation, Don Bosco, had been a great propagator of the missionary spirit. His loving heart went out to the poor lads of Turin, and rescued hundreds and thousands of them from the danger of losing the faith. He found vocations among them, and fostered them with loving care. He set their young souls on fire with missionary spirit, and they spread that spirit over the face of the globe, not only among civilised nations, but in countries like Patagonia, where the disciples of this great man are to be found to-day toiling for the conversion of their fellow-creatures. Their own Bishop (the Right Rev. Dr. Butt) had the same missionary spirit. He regarded England as a missionary country, and a seminary which he had established in the diocese was full of the missionary spirit. The students knew that when they went out into the world to minister to souls they would go forth as missionaries, and they learned this and caught this spirit from the rector, who himself sat at the feet of Don Bosco. The priests then must be missionaries, and in England they must be missionaries to the people who had lost their faith. But was this spirit to be confined to the clergy? No (he answered), the people must also be missionaries in their measure. An illustration was given by our Holy Father the Pope, in his letter, in which he quotes China and Japan as instances in which the faith was preserved when persecution came. After St. Francis had sown the good seed, the enemy came and determined to suffocate the rising crop of Christianity, but the lamp of Faith was kept burning by the people. The old men in the villages taught their children from the catechism and baptised them in the faith of the Church. So that, when in times more recent, certain persons calling themselves Christian missionaries turned their steps towards Japan, they were confronted by the natives with three questions as a test of the sincerity of their Christian profession and missionary calling: "Are you married? Do you love the Blessed Virgin? Do you come from the Great Father (as they were taught to call the Pope)?" And when any of the would-be missionaries could not give satisfactory answers to these questions the people would have nothing to do with them. They knew that their missionaries would return to them, because they were true missionaries and not hirelings. . . . Coming to the gospel of the day, they were told in the passage from which the rev. gentleman had quoted his text that the servant had been forgiven a very great debt. Then he went out and found a fellow-servant who owed him a little, and him he would

not forgive. Catholics were servants of God—they were his debtors to an enormous extent, but their Heavenly Father had forgiven them when they knelt and heard the words, "I absolve thee from thy sins." And they who were forgiven looked and saw their fellow-servants much poorer than they—poorer because they had only a shadow of Christian faith—and the feeling naturally came: "You have robbed us; you are in our debt; you have dealt unjustly with us; the abbey lands you have robbed us of—look at Westminster Abbey, you have stolen it from us!" And they were angry with their fellow-servants because they had robbed them of the treasures of the church.

Human tendency would be not to forgive:

"Go your own way, we will not trouble about your salvation!" such is human tendency. But the Gospel taught them that they should forgive as they had been forgiven: "I forgave thee all thy debt, and shouldst not thou also have compassion on thy fellow-servant?"—So, concluded the rev. preacher, we have reached, almost unawares, the top of Jacob's ladder,—the SACRED HEART, which bleeding on the Cross for the salvation of the world, breathed forth the prayer of pardon, "Father forgive them, for they know not what they do." Such must ever be the prayer of the Missionary, if he would convert his country and lead souls to God. Let it be your prayer also when you say your daily "Hail Mary" for the conversion of your country. For though England has lost so much, it has not sunk to the degradation of atheism, it still recognises Almighty God as its Father. Then 'Father of the English people forgive them, for they know not what they do.'

In the evening, at 3.30, there was a 'children's service' held for the young people of the parish, consisting in a little Christian Doctrine, a short sermon, and Benediction of the Most Blessed Sacrament. Needless to say the little ones mustered in full numbers, and very fervently they thanked and praised the Lord for the great blessing He has vouchsafed to bestow upon this poor Mission, begging Him also to copiously shed His heavenly favours upon all Benefactors of the new church.

At seven o'clock Pontifical Vespers were sung by Monsignor Cagliero, assisted by Don Rua and Don Albera, with Don Barberis and Don Bonavia officiating as deacon and subdeacon respectively, Don Bologna and Don Ronchail being cope-bearers, and Don Barni, Master of Ceremonies. The singing

was in plain chant, and (like the programme of the morning) was exceptionally well rendered by a numerous choir of well-trained and charming voices. The building was literally packed when, after Vespers, the Very Rev. Canon G. Akers (who took a prominent part in the ceremony connected with the laying of the foundation-stone last year) delivered a very pertinent and touching address, on the goodness of Jesus in the Blessed Sacrament of the Altar, from the text:

“The king, therefore, rose up and sat in the gate. And they told unto all the people, saying, ‘Behold’ the king doth sit in the gate.’ And all the people came before the king: for Israel had fled every man to his tent.”

Canon Akers said:—King David had overcome his enemies and been restored to his throne. And from time to time, leaving his royal palace, his state and majesty behind him, he would go forth and seat himself in the gates of the city to listen to the wants of the people. Here the beggar, the labourer, the cripple, the sufferer of every description, could approach and lay before him their petitions.—Those of whom Holy Scripture wrote are not mere historic figures, but shadows and types of something far higher and greater. Every word of the Old Testament was written not as a story of other days and other peoples, but to bring before our eyes truths for the rule and guidance of our own lives. And so it was in the case of David and his suffering subjects. Jesus Christ Our Redeemer had arisen from the dead and ascended into Heaven. He did not set aside the crown of thorns which man had implanted on His bleeding brow, but beautified and sanctified it, making it a token of His triumph and a pledge of His sympathy for all sorrows and suffering. He had left us, but only for awhile—only to come again and dwell amongst us in a more wondrous manner than before: in a manner so wondrous, so Divine, that the heart of man can scarcely comprehend it, but must have recourse to the light of faith before it can accept and grasp so august a mystery. God stooped to become man: He stooped still lower by becoming the food of man. The very Church they were inaugurating to-day—beautiful it appeared to them, but, oh, how small and mean to the Majesty of God!—that very Church was one of the portals of the ‘gate of the city,’ where we may come to the King of kings, Who leaves the majesty and state of Heaven to come here amongst us in our poverty and littleness.—Heaven is the citadel, and earth, or the Church of God on earth, is the gate of the city. Through the Sacraments and the ministrations of the Church, as through a gateway, we must pass in order to arrive at the Kingdom of

Heaven. Whenever they entered this church they would find Our Lord there, the King of kings, the Lord of lords, ever ready to listen to and grant their petitions.—David went to the gates of the city and there waited for those who needed his ministrations to gather around him as best they might. Jesus does more: He goes out of His way, as it were, for us; He seeks us out when we are too weak and weary to come to Him, and heaps His consolations on us where He finds us. The very rev. gentleman concluded by exhorting his hearers not to neglect their God Who had come so wondrously amongst them, lest, when He shall come to be their Judge and when the time of mercy and petitions shall be past, they should hear Him say: ‘Depart from me! . . . because you have not known Me here, you shall not know Me hereafter.’

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After the sermon a procession of the Blessed Sacrament was formed and very effectively carried out. Proceeding from the sanctuary down the centre of the church, first came the cross-bearer and acolytes, and then two by two the altar-boys and chanters. Next came some twenty little girls, all in white attire, bearing in their midst a splendid banner of the Sacred Heart in red velvet and rich gold embroidery, and strewing the floor with flowers. Then came the clergy dressed in copes, followed by the Bishop of Magida, who carried the Blessed Sacrament under a rich canopy, surrounded by a flood of light. At this point the church presented a grand and imposing spectacle of faith and devotion, as the procession moved slowly along between lighted candles and adoring multitudes. Returned to the high altar, Monsignor Cagliari imparted Benediction of the Most Blessed Sacrament, thus concluding a memorable solemnity which will long be treasured in the hearts of the West Battersea Catholics.

DURING THE OCTAVE.

Every day during the week succeeding the opening solemnity the faithful continued to flock to the church in large numbers, where, besides Low Masses every hour from six to ten, there was High Mass at eleven o’clock; and in the evening, at half-past seven, Vespers, Sermon, and Benediction of the Most Blessed Sacrament.

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On Sunday the 22nd, the sacred functions were carried out with especial solemnity.



View of the High Altar and Interior of the Church of the Sacred Heart, W. Battersea.

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High Mass was sung by Father Macey (Rector of the Mission and Superior of the Salesian Community at Battersea); and a stirring and eloquent sermon was delivered by the Rev. Father Bernardine, O.S.F.S. In the evening the pulpit was occupied by the Rev. Dr. Whereat, Rector of Our Lady's of Mount-Carmel in succession to our good friend, Father Connolly. Taking for his text the words of the Psalmist, 'What shall I render unto the Lord for all His benefits towards me?' the rev. gentleman exhorted his audience, in a touching address, to be grateful to the Lord for His benefits towards them, and to correspond to the workings of His divine grace.

To the sermon succeeded a procession of Our Lady Help of Christians, the special Patroness of the Salesian Society. Then there was exposition of the Blessed Sacrament, and in solemn thanksgiving to 'Him Who is good, Whose mercy endureth for ever' the *Te Deum* was sung; after which Don Rua imparted Benediction of the Blessed Sacrament.

Thus the special functions in connection with the Solemn Consecration of the Church of the Sacred Heart were brought to a close. And, truly, our worthy Co-operators, and all those who have concurred in the erection of this Tabernacle to the Most High, have good cause to rejoice in the happy issue of their united efforts; while they may rest assured that their charity shall not pass without being rewarded out of the inestimable treasures of the Sacred Heart of Jesus.

A SALESIAN CONFERENCE AT WEST BATTERSEA.

SKETCH OF THE SALESIAN SOCIETY.

A SALESIAN CONFERENCE was held in the new Church of the Sacred Heart, West Battersea, on Wednesday, October 18. Only a few invitations were issued, and though the doors of the church were allowed to remain open, the proceedings were but thinly attended. The conference was opened by the Very Rev. Francis E. Bourne, Rector

of the Diocesan Seminary of Womersley, who, in a clever digest on Religious Societies in their relation to our Holy Mother, the Church, gave a vivid picture of the Salesian Institution and its venerable Founder Don Bosco. In his masterly *résumé* of our humble Society, among other things, Father Bourne said:

We are come together to consider one of the most marvellous works which has ever sprung up in the Church of God. Of old our Divine Master said that His Church, the kingdom of God upon earth, was like unto a grain of mustard, which though the least of all seeds, grew into a mighty tree casting its shadow upon the earth. All the different societies which have arisen in the Church partake of this characteristic of the Mother that gives them birth, and the pious Salesian Society, in whose Church we are now assembled is no exception to the general rule. You, who are dwellers in this district, know the little grain of mustard seed planted here. The soil was already prepared by zealous labourers in the past, whom we do not forget to-day, one among them stricken down by lasting sickness.

Six years ago (continued the rev. gentleman) in the midst of the damp and fog of a November day, really amid great poverty, a seed was cast into the soil, and we see around us already a wonderful and mighty growth, before long to be surpassed by further gifts of the Providence of God. What was done in Battersea has been done and is being done in many parts all over the world under the ameliorative influence of the Salesian Society. In contemplating these works of the Divine Goodness, it is well to go back to their origin, to the one who was chosen by God to be the founder of this most admirable work; and so to-day I will take for the subject of our Conference: (1) Who was Don Bosco; (2) His Work and its characteristics; (3) How we may have a share therein.

Here the orator, with great ease and fluency like one who is perfectly familiar with his subject, traced Don Bosco from the humble Alpine cabin, where he was born in 1815, through the principal events of his fruitful and laborious life.—A poor shepherd in youth, struggling with poverty and

yearning in vain for instruction. A priest at 26 years of age, with the dreams of his childhood vaguely urging him to undertake some great work on behalf of self-abandoned youths. Then the pathetic story of the poor waif Garelli, and the growing consciousness of multitudes of such boys perishing for want of a helping hand. He begins to shelter them: their numbers grow; their dormant good qualities develop under his fostering care, and in 1851, he has clerics and priests to help him. In 1857 he established a regular community, which was approved by the Holy See in 1874. He gave six thousand priests to the Church; and, in 1872, founded the Sisters of Our Lady Help of Christians. He was a cheerful, simple, and earnest character; of great humility and full of love for God and his fellow-creatures. On the 31st of January, 1888, at seventy-two years of age, he passed away to his eternal reward.

The characteristics of Don Bosco's Works were then described.—The Salesian Institution lives up to the modern requirements of public instruction in every country where it exists, but its education is always essentially Christian and Catholic. There is nothing repressive in the system—faults being prevented by the superiors living amongst the children as one of them. Hence generosity, self-sacrifice, supernatural charity and patience on one hand; love, confidence, and respect on the other. Thus all the powers of the intellect and affections of the will are developed to their highest and fullest extent. A high and righteous standard of moral principles are continually kept before them; they learn to curb their passions, they become masters of their own will, and when they go forth, they can stand alone.

Father Bourne then enumerated and explained the different avocations of our Institution, comprising: (1) FESTIVE ORATORIES (*Oratorii Festivi*), based, in part, on the principles of a Sunday School. (2) HOMES for destitute boys, where they can learn a trade and remain till they are formed men, able to face the world as good Catholics and expert, self-supporting artisans. (3) COLLEGES for helping Vocations: being institutes where every facility is offered to poor students, who manifest an ecclesiastical vocation.

(4) FOREIGN MISSIONS, now embracing almost every unseemly place in South America, and counting upwards of sixty Houses, and five hundred Religious with two Bishops already. About three hundred Salesian Houses are now spread over Europe, and in Algiers, and the Holy Land.

My brethren (continued the rev. gentleman) when we come to think of the marvels which Don Bosco and his sons have wrought and are working—when we consider the great need there is in England of their work and aid, their spirit and their methods—does not the thought come to you, “How can we join in such a work?” Yes, we feel that we should like to devote ourselves to it, we desire to have a part therein. God, however, has given us our own work to do, which is His own work too. We have each our own place to fill in our Father's kingdom here on earth, as we shall have by His mercy hereafter. But Don Bosco, saint as he was, has provided us an easy way whereby to satisfy our aspirations without abandoning the work which God has assigned us. St. Francis of Assisi and St. Dominic founded Third Orders, so that people in the world might share in the works and merit of their Religious. The example of such men was not to be thrown away on Don Bosco. When he began his Apostolate many charitable persons came to his aid; and these he formed into a Society, petitioning the Holy Father to enrich it with the indulgences of a Third Order. Pope Pius IX., of glorious memory, not only granted the request, but expressed the desire that his own august name should be inscribed in the charitable Association. The rules are very simple: (1) To be inscribed in the Registers of the Association; (2) Say a Pater and Ave daily in honour of St. Francis de Sales for the intentions of the Sovereign Pontiff; (3) Promote in any way whatsoever the works and objects of the Salesian Society.

After a warm exhortation to his audience to join the Association of the Salesian Co-operators, Father Bourne thus concluded his address: My brethren, looking back at the marvellous work which we have briefly sketched, must we not thank God from our hearts for the wonders he has once more manifested in the Church in these our days.

Let us take courage, too, for the arm of God is not shortened. If we do our part He will not fail us. Pray then and work in the spirit of St. Francis de Sales and of Don Bosco in the place where God has set you; and may Our Divine Master make you ever grow more and more fully into their likeness and His own.

*

DON RUA then addressed a few words to the assembly, thanking them for their presence and expressing his gratitude to all those who had contributed to the erection of the church in which they were gathered. He exhorted them to cordially continue their co-operation, and concluded by stating that what was done so far was only the beginning of the work of our Society in England.



DON RUA IN ENGLAND.

A CORDIAL RECEPTION.

DON RUA wishing to be present at the Solemn Dedication of the new Salesian Church in London, arrived at Battersea on the evening of the 12th of October. It were superfluous to say that he was eagerly awaited and enthusiastically received by the Salesian Community of West Battersea and their pupils. But others besides the Salesian Fathers (writes our correspondent) wished to welcome the Superior-General of the Order, and, thanks to the kind efforts and never-failing zeal of our Catholic population, an entertainment had been prepared in the School Rooms of the Mission, where a large circle of friends assembled to give him a hearty welcome.

The programme was varied, highly entertaining, and well carried out. Besides addresses of welcome read by the boys in Greek, Latin, French, Italian, and English, there were some delightful songs brilliantly rendered by Messrs. Knight, Madden, and others. After the interlude which followed the first part of the *menu*, Mr. Newman, a venerable elder of the Battersea Mission, came forward, and, speaking in the name of the assembly, expressed the great pleasure it gave them to have Don Rua in their

midst, and to be able to thank him personally for all he had done for the Mission, especially for providing it with a church. He also spoke in high terms of the work that had been done in the parish, and of the untiring zeal of the Salesian Fathers in their great work for souls, paying a special tribute of praise to Father Macey, who (Mr. Newman said) had worked so hard and struggled so bravely against the many difficulties that encompassed him on every side from the very beginning of the Salesian mission in England.

The rest of the programme being gone through, Don Rua, not wishing to commit himself to a set discourse in English on the first evening of his arrival, begged Father Macey to express his thanks to the ladies and gentlemen present, for the cordial reception accorded him. Father Macey, accordingly, advanced to the platform, and speaking in his superior's name, addressed graceful words of thanks to the company for the honour of their presence. He then gave a brief *résumé* of the march forward that had been accomplished in the last six years in that poor mission, taking occasion also to speak in touching language of the illness and death of his predecessor, Don M'Kiernan, whom they had all known and loved,—and referring in terms of special eulogium to the constant kindness of the Rector of the Diocesan Seminary, the Very Rev. Father Bourne.

As the company broke up, Don Rua interchanged greetings with many of the leading Catholics of the district.

*

On the following day (Oct. 13) Don Rua, accompanied by Father Macey, was accorded a most gracious reception by his Eminence Cardinal Vaughan, who expressed a hope that the work of the Salesians might prosper in England, and that they might soon be enabled to open a House in the Archdiocese of Westminster.

Don Rua also paid his respects to the Right Rev. Dr. Butt, Bishop of Southwark, and one of the warmest supporters of the Salesian Community in London. Visits were also paid to various religious institutions in the city during the ten days that our Superior-General remained in England.

Many of our English Co-operators gladly availed themselves of our Superior-General's presence at Battersea to make his personal acquaintance and bid him welcome to England. The DUKE of NORFOLK also found time to pay him a visit and congratulate him on the completion of the new church. His GRACE, we are proud to say, is among the first of our Co-operators in England, and had been a great admirer of Don Bosco and his works, even when our venerable Father was scarcely known out of Italy.

*

On Tuesday morning (Oct. 17) an impressive little ceremony was held in the Chapel of the Battersea Salesian Community, when the Superior-General gave the clerical habit to six postulants, and formally admitted four others to the Membership of the Salesian Society.

*

On Saturday (Oct. 21) Father Macey had made arrangements for a musical and Magic Lantern entertainment for the children of the parish, at which Don Rua presided. Our good friend Mr. Ralph, who spends his time and money in entertaining poor children, had prepared a great number of interesting slides, among which were photos of Don Bosco, Don Rua, Monsignor Cagliero, Father Macey, and of various churches and houses of the Salesian Institution. As conclusion to a most enjoyable evening, Don Rua distributed buns to all the children, who went home enthusiastically delighted with the little *fête* that had been prepared all for themselves.

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With the functions of Sunday (Oct. 22) were terminated the special services in connection with the Solemn Consecration and Opening of the Church of the Sacred Heart, and on the following day our Superior-General left for the Salesian Houses of Belgium bringing with him many pleasant souvenirs of his short sojourn among the English people, and full of bright hopes for the future of the Catholic Church in this soil now rife with the over-growth of innumerable contradictory creeds and mis-beliefs.

FAVOURS AND GRACES

OBTAINED BY INVOKING

MARY HELP OF CHRISTIANS.

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts (as the expression, more or less, of the others) and the names of all those who desire to make public thanksgiving to their Celestial Benefactress. All manuscripts, however, are carefully deposited in the archives of the Sanctuary; and, perhaps, we shall one day be able to publish them in a separate volume in honour of our Heavenly Queen.—Ed.]

Thanksgiving.—N. N. from Ventimiglia sends an offering to the Sanctuary of Our Lady in thanksgiving for the perfect cure of her daughter from an ailment which, for three years, baffled every remedy.

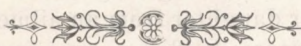
Saved by a Miracle.—REV. DOMENICO ALBANELLO of Lorena (Brazil) writes: "On the feast of Our Lady Help of Christians, the 24th of May last, I was about riding over to Guaratinguetà; and when passing through the gateway the reins or something got entangled in the fastening of the gates. At this my horse shied and plunged forward, dashing me against one of the pillars, and then dragging me after him with one foot in the stirrup. Seeing that my end had arrived I cried out, 'Mary, save me!' Then my foot got free I know not how, and I found myself safe and sound, without even the slightest scratch to remind me of my adventure. Upwards of a hundred persons were spectators of this scene, and they all agree with me in attributing my miraculous escape from death to the intervention of the Blessed Madonna."

The following have also sent us accounts of special favours they have received, and desire to render public thanksgiving to their Heavenly Benefactress, Mary Help of Christians:—

P. C., Cardè; The Hon. Marquis Angelo Nobili Vitelleschi, Rome; Rev. G. M. Fochesato, Turin; The Baroness Mary di S. Croce, Ancona; Angelina Corongiu Cabras, Mandas; Annunziata Evangelista,

Ostra (Ancona); Rev. Ignatius Ferandi, P.P., Aranco Sesia; D. P. A., Schio; A. Fede, Tortona; John Giraud, Sampeyre; Gabriella Panelli, Casale; Gina Levinis, Sala Bolognese; Adele Pozzi-Testa, Castano; Louisa De-Buoi Colombo, Modena; Domenica Martino, Pinerolo; John Viano, Rocca Grimalda; Anne Gallo, Turin; The Sisters Assalto, San Maurizio; Francis Vandone, Bellinzago; Antony Bobba, Cigliano; Margaret Celario, Cherasco; Anne Tabasso, Pecetto Turinese; Anne Cucechi, Palesti; The Countess Adele Maoro di Pamparata, Turin; Secondo Ario, Cornegliano; Rev. John Tamiotti, Sampierdarena (Genoa); Theresa Sarlone Poggi, Voghera; Achilles Dogani, D'Arma; Gertrude Chiotasso, Turin; Magdalen Raffero, Ferreri d'Asti; Angela Abbraccio, Ferreri d'Asti; Dimuca Carpignano, Soglio; Delfina Perasso, Turin; John Baptist Alessio, Caramagna; Joseph Avattaneo, Poirino; Gregoria Donato, Soglio; Filomena Calosso, Turin; Ferdinand Cipolini, Borghetto d'Arcecia; Rose Rolando, Racconigi; Mary Vietti, Bernezzo (Cuneo); Blanche Stucchi, Treviglio; Mary Avattaneo, Poirino; Delfino Rappetto, Crescentino.

(Continued on page 168.)



THE SALESIANS IN LONDON.

SLIGHTLY ABRIDGED FROM
"THE CATHOLIC STANDARD AND
RANSOMER."

Catholic London is talking just now of the very beautiful Church which has been solemnly consecrated and opened in the populous district of West Battersea. There, far removed from the haunts of fashion, in a neighbourhood where every sign denotes the hard manual labour whereby the people live, Faith has achieved a triumph of no mean order, and high above the cottage, the workshop, and factory, a lofty spire rears its head and proclaims for miles around the location of the Church of God.

The accomplishment of such a work deserves special mention in a journal which seeks to record the progress of the Faith, and it was with this object in view, to obtain some information about the new Church and the old, that I journeyed to Battersea and saw the energetic director of the Salesian Congregation to whom is intrusted the spiritual welfare of the Faithful in that district. In endeavouring, as a result of our interview, to give a brief digest of the many important duties fulfilled and contemplated by these good Fathers, it will, perhaps, be as well

to take a retrospective view of the mission, chronicling the humble beginning from which the present great success has been evolved, in order that the rapidity of the transition may intensify the reader's admiration for the self-sacrifice and labour which it will be necessary to record.

A LOOK BACKWARDS.

Some sixteen or seventeen years ago a pious lady, the Countess de Stackpoole—at the instigation of the late Canon Drinkwater, whose labours for the good of Souls in this district have made his name a household word—erected at her own expense a little Iron Church in West Battersea. She resided in its neighbourhood for some years, and was assiduous for all that tended to God's glory within. The Countess was a great admirer of the Salesian Congregation, and when she left our shores and settled down in Rome, she entreated the Holy Father to send these Fathers to West Battersea in order to carry on the work of the mission. Yielding readily to so earnest and practical an appeal, the Pope commanded Don Bosco, the saintly founder of the Congregation, to send priests to England, that they might minister to the wants of the Catholic people in the little Iron Chapel. As a result, two Fathers came over to Battersea from Turin, where the mother house of the Salesians is established. Some idea of the state of the mission in 1888, when these two priests first set foot in the district, may be gathered from the present Superior's own words—"When we arrived," said he, "we found the church in an advanced stage of dilapidation, and it was afterwards condemned by the County Council. There were no schools beyond a small mixed school, and no priest's house of any description. Our first residence was in a cottage in Trott Street. It was not too lavishly furnished: a couple of iron bedsteads, two chairs, and a borrowed table. Our difficulties and hardships during this time were very great, and my colleague sickened and died."

PROGRESS OF THE WORK.

Such was the state of things in 1888, and the remarkable development of Catholicity which is evidenced by the consecration and opening of the new Church is a result of the work during only five short years. These Fathers appear to have the words

“nil desperandum” ever before them. No evil is too great to be combatted; no difficulty too threatening to be overcome.—The first duty of the newly-arrived priests was to provide a suitable place for the instruction of Catholic children. This, the initial work, was successfully accomplished, and new schools were erected at a cost of something like twelve hundred pounds, where to-day no fewer than five hundred Catholic children receive the elementary education. At the expiration of the first twelve months, the Fathers removed from the cottage in Trott Street to more extensive quarters in Orbel Street, close by. At first two small houses were taken, then another two, and finally a factory. Thus a little Catholic property was established in the immediate neighbourhood of the old Church, and here it is that to-day the special Salesian work of training youths is carried on in addition to one of the houses forming a presbytery for the Clergy. I use the words “Special Salesian Work” for this reason, that the training of youths, especially those with a vocation for the priesthood, was one of the great works which Don Bosco had in view, so that it is supplementary to the ordinary mission work in this instance, being part and parcel of the Salesian duties.

At present the few houses at the disposal of this little community are filled by some thirty-eight inmates, principally orphan boys, who are studying with a view to joining the priesthood. In this manner, a poor lad who shows evidence of vocation is enabled to pursue the study of Philosophy and Theology, where his want of means would render a collegiate education otherwise impossible. Another great work carried on here is that of bringing the children of the neighbourhood together every Sunday, teaching them the Catechism and amusing them in various ways. In this manner a rudimentary knowledge of Catholicity is imparted to many a child who would otherwise grow up ignorant of even the first principles of Christianity.

The great want, however, is a large, properly appointed Home, holding at the very least six hundred boys, where useful trades could be carried on, and the work of rescue pushed forward to a successful issue. The Superior hopes that this ardent wish of his may become a glorious reality, and that another year will not have passed over our heads without witnessing the inauguration of the building, if not of the actual work.

THE NEW CHURCH.

When I entered the new church for the first time, my feelings were not so much of wonderment as of thankfulness, because while it is easy to recognise the possibility which existed of erecting this handsome edifice, there remains the sense of gratification at the accomplishment of the work; of thanks to Almighty God for the providential assistance by which the Salesian Fathers have been strengthened in their endeavours. A contemporary remarked recently that the new church at West Battersea was one of the handsomest in South London, and indeed, from even the first hurried inspection of its architectural beauty, one may well consider that many miles of our streets on the Surrey shore must be traversed ere its equal is found. Exteriorly, perhaps, the building is not particularly imposing, save that it possesses that rather uncommon adjunct to a modern Catholic church, namely a tall spire, which, as already remarked, is visible for a considerable distance around, and, rising high above all the buildings in its vicinity, guides the eye through many tortuous streets, and so to the house of God. But if the exterior does not call for special mention, the interior certainly arrests attention and fascinates the eye. Everything within is ornate, without being in the least theatrical. There is a wealth of colour, but nothing tawdry, an abundance of carving, but not such as men designate the poverty of art. Nothing that I have hitherto seen in the way of church architecture has produced a feeling of more genuine devotion than must, I think, be experienced by every Catholic who kneels in the new Salesian church.

Overhead the usual dark rafters have given place to a neatly decorated roof of stone, supported by arches of the same material. The side chapels are things of beauty, though they cannot be joys for ever; but everything else in the building pales into comparative insignificance by the side of such a magnificent High Altar as the West Battersea church possesses. It is safe to say that no altar south of the Thames—unless it be the Pugin gem in S. George's Cathedral—can rival that of which I speak. The material used in its construction is chiefly alabaster, which has been sculptured in relief so as to produce a beautiful effect. Perhaps it was that I saw the altar under exceptionally favourable circumstances, when

innumerable exotics perfumed the air around with their fragrance; but I could not help thinking that a Mission in which such a throne had been erected for the Saving Victim was worthy of a reverential visit from all who love to recall the jewel-laden receptacles and shrines which manifested the devotion of a Catholic people in those far-off days before England was robbed of her Faith.

COMING EVENTS.

Week by week, year by year, we jot down on the tablets of our memories the many successes of our Church in this country. Now a new school is built, and we welcome its advent as an additional medium for Catholic instruction; or it is a new church which is being opened, and we exult at so practical a sign of progress. "Coming events cast their shadows before," and the West Battersea church merely presages the time when that part of London will feed with avidity upon the spiritual food of the Salesians. So, then, we congratulate them upon their work and its results.

If so much has been done in five short years, how much more may we not expect to see accomplished before the lapse of a similar period! Theirs is the energy, the zeal, and enthusiasm, the willingness for self-sacrifice, the continuous desire to do good; it only remains for the monetary assistance requisite to be poured down upon this Mission in order to completely alter the social life of the surrounding community.

In my interview with the Superior I learned many things concerning the international labours of the Salesian congregation, but space will only permit of a few brief references to so interesting and im-

portant a subject.—It would appear that missionary effort is the *magnum opus* of the Salesian desire, South America, the islands of the Pacific and Patagonia being the principal fields of their labours. Upon some of the islands the Indians have been Christianised and are being instructed in various trades. An Order of women (the nuns of Our Lady Help of Christians) is attached to the Congregation; and the success which has attended their efforts amongst the uncivilised denizens of the South Seas has been nothing short of phenomenal. Thus while

many a Salesian priest with uplifted crucifix and voice is preaching the Gospel of Redemption in far-off lands, others are engaged in Europe in rescuing boys from the captivity of the streets, in clothing, feeding and educating them, that they may eventually become honest law-abiding citizens.

To one man the initiative in so practical a movement is due. His work belongs to a modern school. The remembrance of his benign face and cheering words is still the cherished possession of many who are still with us, and who seem to see their old leader

once again holding out the hand of paternal friendship to the unkempt, disowned and criminal youth of Italy. This man was the great Don Bosco. May there be raised up his imitators in every land, that the sin-laden world in which we live may be the better and the brighter for their labours.



FRONT VIEW AND SPIRE OF THE CHURCH
OF THE S. HEART.

HELPED BY HOLY SOULS.

It was fair-day in a town of the Pyrenees. This fair is held twice a year only—on the feasts of St. Michael, for the 8th of May and the 29th of September. It lasts for several days and is of

great importance, for from towns, villages and mountain hamlets the people flock to it in vast numbers.

A busy scene indeed it is; the rush, the shouts, the throng of cattle, the cracking of whips and the beating of drums, by which attention is called to public announcements of all kinds, are but a few of the sounds and sights that might be enumerated. "Look out!" is the incessant exclamation of scores of voices, as horses, cows, sheep, oxen, donkeys, and especially pigs, are from time to time crowded together in wild confusion.

It is always a very funny, as well as a very busy day, thanks to the favourite domestic animal of the country.

Pigs are everywhere! If you are standing beside a stall of highly coloured sweets, home-made candy in all sorts of primitive forms and colours, by a counter laden with the strong homespun cloth of the country, deep in the examination of *sabots* (wooden shoes) great and small, or of laces, silk handkerchiefs, or cotton bandanas, piggy is there too, pushing his inquisitive nose into everything, in a persistent, but by no means ill-natured way. Especially is he attracted by the perambulating variety-shops, the owners of which have a clever way of reminding the family that the contents of the "shop" which is only a reversed umbrella filled with pins, needles, tape, buttons, with etceteras, is not his affair. A sharp turn of the umbrella brings the points of the frame nearer to his snout than he finds agreeable, and he withdraws, for the time to a safe distance. But it is only to watch his opportunity. At the first favourable moment, he makes a playful rush under the "counter," and the merchant and his wares are often separated.

But these are trifles that amuse idle spectators; the real business of the fair is the sale of cattle.

A wealthy farmer brought to this Autumn fair his numerous stock. He had good luck in finding purchasers, and, at the close of the half-yearly market, had the satisfaction of carrying away with him a well-lined wallet in exchange for his flocks and herds.

Not all were as fortunate as the jolly farmer. Not all who hovered around the stalls and booths of the market-place had sold their wares as profitably as he, and some, indeed, had nothing to sell, and no money with which to buy.

The latter was the case with two men who had nothing better to do than to watch their more fortunate neighbours.

They beheld the happy farmer rejoicing in his luck, saw the exchange of horses, cows and sheep, for gold, silver and banknotes, and even saw the farmer's leathern wallet close upon a small fortune.

These two men were friends in "ill-luck," as they called their improvident manner of life. "Good fortune" was no friend of theirs, they declared; and, talking over their mutual disappointments, they grew embittered, discouraged, gloomy and envious.

"Why should those who have already so much receive more?" one asked the other.

Their eyes met, their thoughts were the same. The farmer's way home was their way, too. Across mountain and stream, through valley, glens and lonely paths, within sound of a rushing river, whose bed was so deep and whose current swift, their own road lay, and so did the farmer's.

"Let us lighten him of his load; he will never miss it," said one.

"He is strong; suppose he resists?" answered the other.

"We are two."

"But if he still resists?"

"We are two; your hearth, like mine, is cold, your children and mine are hungry and naked."

"But if he should still be too strong for us?"

No reply, only a long look into each others' gloomy eyes. After awhile one asked the other:

"Would you do him harm?"

The question was low, the voice faltering, that asked it. The reply was long in coming; at length it came, but weak, and in an uncertain tone.

"I would not take his life."

"But he is strong; and what if he resist?" reiterated the other.

There was no answer but a sigh or a groan, and they walked on and on. The night was growing dark.

"The farmer tarries late."

"He is with his friends at the inn; they are feasting. He carries a light heart."

"Let his purse also be light," was the reply.

The darkness deepened, the shadows gathered around. The mountain path became less and less distinct.

"Let us wait here."

They took shelter behind a beetling crag that shut them in from the road. Darkness settled down while they waited; and there was yet no moon.

A footstep was heard at last. Their hearts beat loud, it seemed almost as if the rushing river Gave, instead of blood, was surging in their veins.

"Come, are you ready?"

The voice of the speaker was trembling, and the reply unheard, but they started from their lair.

It was only to re-enter it hastily. A flood of light lay across the path, and showed them the farmer—in the midst of a goodly company.

"His friends are accompanying him part of the way. Let us hasten forward; we can intercept him at the gorge."

Again all was dark, as they issued forth and followed their prey. From time to time the moon penetrated through the deep shade, and showed them the farmer walking on alone, firm, erect and bold. His air and manner irritated them. They were in advance again—within the mountain gorge, deep, dark, awful. They withdrew once more to wait for the traveller.

"He comes."
 "Ready!"
 "Stop! What is this." Once more he draws near but not alone. His friends are with him still—another chance is lost.

They must seek still another spot for their work, but it must be beyond a village which they are now nearing.

"Who were those men," they asked each other. No matter; whoever they were they would not pass the end of the gorge at that hour. "Look he is alone." They saw him clearly, now, safe beyond the dangerous pass.

Through the silent streets they followed him, and waited his coming at a lonely cross-road. How white they were, crouching in the darkness hardly breathing for fear of being overheard by him as he drew near.

An ivy covered wall hid him from their sight for an instant. "When he passes it will be our time."

But lo! he has passed it, and is beside them, and fear smites them as they behold him. For the third time he is surrounded by a group of men. Trembling and afraid they shrank back into the shelter of the hedge.

One fell on his knees.

"Come," said the other, "let us go; we are not to do this devil's work. Rise!" he repeated hoarsely.

But he had to help his weaker companion to his feet, and take him by the arm and lead him.

"I shall go at once to the priest," said the fear-stricken man; "come thou with me. We have been saved from doing an evil deed."

They sought their parish priest and told their story. That they were sincere he had no doubt; but, to prove its truth, the priest sought the farmer and asked him, in a general way for news of St. Michael's fair—what luck he had, and of the events of the road.

The honest farmer suspected nothing, and he told how he had sold his cattle to good advantage, how he had supped with his friends and then set out for home.

"Alone?"

"Yes."

"Did you stop anywhere?"

"Yes." When he was passing a sanctuary of our Lady, he had suddenly remembered that it was the anniversary of his father's death; and he had stopped there to recite his rosary for the souls in purgatory.

Ah, thought the priest within himself, these souls for whom he prayed were his companions and protectors on that fearful road. But he continued his interrogatory:—

"Some of your good friends came part of the way, at least, with you?"

"No; it was late, and I would not let them do so. I know the road too well to need guide or guard," was the farmer's reply.

Ah, thought the priest again, how little he suspects how much he needed both guide and

guard that night, or who they were kept him company in that dread hour.

"But you met some one, either coming or going. Between this and the village?"

"Not a living soul," was the decided answer,

The priest was convinced—convinced and grateful. He had gained two souls to his flock, and the farmer's life was safe, thanks to the protection of the holy souls.

This is not a legend, but an actual fact that took place in the neighbourhood of Lourdes less than four years ago. So the venerable priest to whom it happened assured me.

—From the *Sacred Heart Review*.

The Naturalist and the Missionary.

THE MISSIONARIES of the Catholic Church penetrate everywhere. They do not stop to inquire whether the place is a comfortable one to live in and if the work before them will be easy. They go, willing to take all chances, says the *Catholic Mirror*. A little volume giving some account of the work of the propagation of the faith lately devotes a paragraph to what the Church is doing on the desolate island of Tierra del Fuego. Charles Darwin spoke of the savages there as exhibiting "man in a lower state of improvement than in any other part of the world." Mr. Mathews, who had formed the project of trying to civilise them, after stopping on shore a very short time was so terrified by their savageness and ferocity that he was glad to return on board the ship that brought him to the island, and leave the execution of his projects to others.

Don Fagnano, of the Salesian Congregation of Turin, Apostolic Prefect of Southern Patagonia, has taken the Fuegians in hand. He has founded at Dawson's Island, on the south coast of the Straits of Magellan, the Mission of St. Raphael, and so far has found the natives pretty docile and very willing to take up the habits of civilisation, such as to wear clothes instead of going naked and to eat food cooked instead of raw. Many of the young folks have picked up some Spanish and Italian. He has made divers excursions in order to get acquainted with the natives, and his endeavours are now directed to get them to settle around the Mission of St. Raphael. Eventually the light of the Gospel will illumine this gloomy part of the world.

✠ OBITUARY. ✠

Salesian Co-operators who have passed to eternity during the year 1893.

(Not including places in Italy, France, Spain, and South America—
these being published in their respective BULLETINS.)

"The names of the Associates who have passed to eternity during the year, shall be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their Brethren."

—SALESIAN CO-OPERATORS, Constitution &c. V. 7.

Of your charity pray for the souls of the following :

- | | |
|--|--|
| <p>M^{me} Irene de BODENHAM, Rotherwas (England).
Sister ALOYSIUS GERTRUDE Stourton, Atherstone (England).
Sister MARY PLACIDA Hunter, Atherstone (England).
Mr. Fernand CLEMENT, Rebecq (Belgium).
Rev. V. DARTE, Bossut (Belgium).
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V. Rev. Canon J. MISTER, Liege (Belgium).
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Mr. Hermann MALLMANN, Boppard (Prussia).</p> |
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Requiem aeternam dona eis Domine: et lux perpetua luceat eis.

FAVOURS AND GRACES.

(Continued from page 162.)

Mary Mollo, Baldissero d'Alba; Rose Villata, Borgaro Turinese; Josephine Barberis, Crescentino; Catherine Bertello, Castagnole (Piedmont); Margaret Filippa, Castagnole (Piedmont); Anne Gulè, Bernezzo; Mary Delmastro, Isolabella; Caroline Garelli, Turin; Rosalia Marchiali, Vicenza; Rev. Peter Pedrotta, Gerra Gambarogno (Canton Ticino, Switzerland); Joanna Gavarà, Carmagnola; John Clara, Livorno Vercellese; Pasqualina Ottavis, Livorno Vercellese; Charles Roncarole, Vitniè; Mercedes de Gomes, Mexico; Blasina Rodriguez de Leon, Caracas; L. R. Romero, Caracas; A Client of Marie Auxiliatrice, Lonigo; N. N.; Parma; C. G., Foglizzo; Marciala Palomares, Mexico; Esther Selva, Montefiorito; Rev. C. Santinelli, Quito; Julia Salamini, Gallati; Agostin Pignata, Bra; Anne Gioberge, C. Gallea, F. Bertaldi, of Saluzzo; Mariette Bergetto, Invie; M. Fabre, G. B. Challier, Canale; Domenica Pagliasotti, Bosconero; M. Bogliassino, Turin; Maria Go, Orbassano; Rev. B. Bazzani, Bagolino (Brescia); Margaret Gotta, Bra; C. Artero, Vinovo; Antonio Casettd, Josephine Lazarotti, Riva; Josephine Quola, Turin; Anna Marchisio, Caramagna; Caroline Mazzuri, Ossola; James Grotti, Somendena; Angela Ferrero, La Loggia; Caroline Ferrando, Mirabello; G. Battisti, Cardè; John Cignetti, Stanlino; C. Caramello, Varzo; Maria Boccacino, Bosconero; Virginia Robba, Campo Ligure; V. Richieri, Cigliano; E. Robba, D. Brusca, Carignano; G. Ciotasso, Turin; L. Berte, E. Brandalo, C. Colombotto, Veres; Luigia Gai, Anna Perlo, Cavallerleone; Thos. Capello, Ceresole Alba; Barbara Barale, Torre Pellice; M. Antonia Buzzi, Vanosan d'Ossola; Clorinda Cosicci, Rimini; Mary Semprini, Rimini; Josephine Nimerò, Turin; Theresa Molinari, Invorio Inferiore; Charles Felix Tomatis, Frossone (Modena); Clara Nasi, Beneva-gienna; Mary Pasqualini, Castagnaro; Emanuel Raf-fitto, S. Pier d'Arena; C. M., Sebastiano da Po; Lawrence Lusso, Carmagnola; Angela Coppa, Cereseto; Br. Joseph Prieri, Foglizzo; Angelo Perotti, Dorno; Elisa Bonin Guarnieri, Tordenari; Benedetta Pagan, Chioggia; Rev. Joseph Samarotto, Vignale; Rev. Salvatore Lucini, Verdabbio; Rev. Joseph Vailati, Soresina; John & Lawrence Boggio, Turin; G. Albo, Catania; F. L., Palonghera; Mary Ghibaudò, Palonghera; Eugene Capra, Casale Monferrato; Dominic Samuelli, Gardone Riviera (Brescia); Felicity Rognoni, Mede; Mary Cavallero, Vesime; Theresa Brezzo, S. Stefano Roero; C. A., Turin; Caroline Baranowsky, Florence; D. C. T., Maderno sul Garda; Rev. Dominic Ercolini, Varazze; Rev. James Giovenale, Castellero; Margaret Pozzi; Magdalen Pascali, Treviglio; Margaret Siccardi, Carnegliano; John Ravio-la, Castiglione d'Asti; Baptist Vaudagna, Caval-lerleone; Mary Massa, Treviglio; Rev. Bernard Bruno, Cigliano; Angioletta Olivieri, Campoligure; Eliza Cantone, Turin; Francis Vaudagna, Cavallerleone; Edward Bergamino, Giaveno; Rev. John Bona, Maglione; Mary Cardetti, Cavallerleone; Rev. Fr. Cap-pella, D.D., Turin; Domenica Sibona, Carignano; Louis Perinetti, Turin; Victoria Boggio, Saluggia; Agata Rubbiano, Cavour; Michael Silvestro, Osasio; Louisa Castaldi, S. Sebastiano; Theresa Berolo, S. Se-bastiano; Delfina Barra, Turin; Joseph Borsa, La Morra Piemontese; Paola Fassi, Castelrosso; Mary Colmato, Princa; Giacomira Angeloni-Scolari, Breno; Joseph Colino, Gasegliana; Theresa Brezzo, S. Mar-tino Canavese; Beatrice Pezzana, Castelrosso; Chia-fredo Bussi, Moretta; Magdalen Griseri, Mondovì;

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The Very Rev. MICHAEL RUA,
Oratorio Salesiano,—Turin, Italy.

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- (b) Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.
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Members are also expected to help destitute children, and befriend the Salesian Missionary Institution, by alms, or in whatever way their charity may suggest.