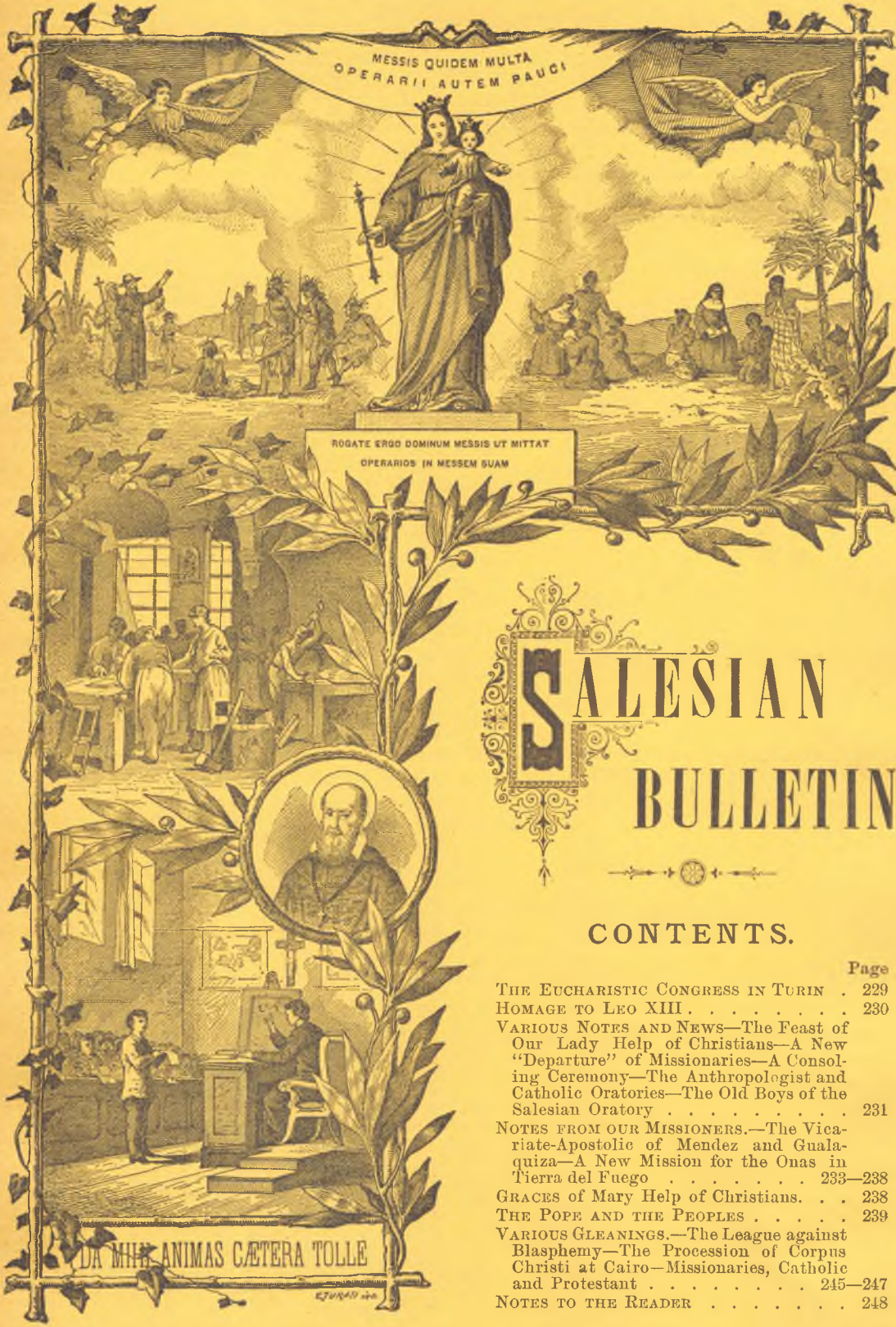


Correspondents are earnestly requested to repeat their Postal Address in every letter.



ROGATE ERGO DOMINUM MESSIS UT MITTAT
OPERARIOS IN MESSEM SUAM

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^o 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.

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, Triduums, 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.)

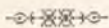
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THE EUCHARISTIC CONGRESS IN TURIN.



In these times of religious indifference and mis-named rationalism it is a source of great consolation to us Catholics to see promoted amongst all classes the love and glory of our Divine Saviour. Hence it is that we hail with special rejoicings the advent of a Eucharistic Congress to be held in Turin from the 2nd to the 6th of September next. In it special studies and proposals as to the best and most efficient means of propagating the knowledge of, and veneration for, the ineffable mystery of Love involved in the institution of the Blessed Sacrament, will be put forth and opportunely discussed in the presence of several thousands of

the faithful, and before a representative of the Holy Father and upwards of sixty Bishops from Italy and other countries.

From so imposing and venerable an assembly we may well look forward with confidence for good and great results. The Catholics of Italy and the numerous representatives of their brethren from all parts of the globe, united in this solemn tribute of homage and devotion to Jesus Christ, will propitiously move Heaven and earth by the powerful voice of their prayer: the earth, that it may bend its stiff neck in acknowledgment and adoration of its God, its Creator, its Redeemer, its living King in the Most Holy Eucharist; and Heaven, that it may hasten in its mercy to save benighted man from the awful abyss towards which he is hurrying with the unbridled speed of frenzy.



LEO XIII.

BENIGN AND INTREPID PONTIFF

VOICE AND VIRTUE OF THE APOSTLES
WHO BY MYSTERIOUS AND PROPHETIC INSPIRATION
WAS CALLED AT THE BAPTISMAL FONT

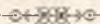
JOACHIM

THEE THE SALESIAN FAMILY
FROM EAST TO FARTHEST WEST
IN GRATEFUL CHORUS WITH ADMIRING NATIONS
APPLAUDS TO-DAY
REVERENTLY INVOKING ON THY HEAD REVERED
HEAVEN'S CHOICEST BLESSINGS

A LEO ONCE BRAVED ATILA "THE SCOURGE OF GOD"
AND RENDERED HIM SUBMISSIVE TO HIS WILL
ANOTHER LEO INFLUENCED THE CENTURY OF CHARLEMAGNE
AND FILLED THE WORLD WITH THE GREATNESS OF HIS NAME
A THIRD RENEWED THE SPLENDOURS OF THE AUGUSTAN AGE
FOR LETTERS ARTS AND SCIENCE
BUT ON THY FRONT
WHERE THE HEAVENS REFLECT THEIR MAJESTY SERENE
AND RESPLENDS THE INTERNAL LIGHT
OF THE WISDOM AND DOCTRINE OF THE ETERNAL SUN
MEN SEE AND ADMIRE
THE GIFTS UNITED OF THY GLORIOUS PREDECESSORS
AND THEE PROCLAIM
THE MAN OF GOD THE REGENERATOR OF NATIONS
AND TRUE REDEEMER OF PEOPLES.



VARIOUS NOTES AND NEWS.



THE FEAST OF OUR LADY HELP OF CHRISTIANS.

As the holy Pontiff Pius VII. instituted and proclaimed to the Catholic world the solemnity in honour of Mary Help of Christians, Don Bosco was born; and it seems that Divine Providence destined him to be the foremost and most zealous propagator of devotion to Our Lady under this glorious title. In fact, in 1865 he commenced in Turin the erection of the first temple dedicated to the "Help of Christians;" and three years afterwards, on the occasion of the opening ceremony, the splendour and solemnity of the fêtes prepared, were the marvel and the edification of all those who had the fortune of participating in them. Every year since that memorable date we see repeated this grand solemnity in honour of Our Lady, and always with the most consoling and abundant fruits of devotion and Christian piety.

This year also the sacred functions and special devotions were attended during the month by an extraordinary concourse of the faithful, large numbers of whom regularly approached the Sacraments. On the day of the grand solemnity Pontifical High Mass was celebrated by Monsignor Pozzi, Bishop of Mondovì—the ancient See of St. Pius V., whose glorious Pontificate recalls the memorable victory of Lepanto, whence so much glory redounds to the name of Our Lady Auxiliatrice. The choir of the Oratory—upwards of three hundred voices—rendered the musical part of the sacred functions with masterly precision, faultless intonation, and bewitching harmony. After Solemn Vespers, an eloquent panegyric was delivered by Archbishop Riccardi; and this beautiful solemnity was brought to a close with Benediction of the Blessed Sacrament imparted to an immense multitude by the Bishop of Mondovì.

**

A NEW "DEPARTURE" OF SALESIAN MISSIONARIES.

On the evening of the 26th of May the "Departure Ceremony" was once more renewed before the altar of Our Lady Help of Christians. Twelve Salesian Missionaries were there to bid farewell to their confrères before setting out for the inhospitable wilds

of South America on their noble quest of souls for the kingdom of Heaven.

Don Unia addressed the large congregation that had gathered to witness the impressive ceremony. He described with touches of intense feeling the miserable conditions of the peoples of South America, both civilised and savage, dwelling particularly on the moral and religious decadence of nations nominally Catholic, but without the ministers of their religion. He spoke of Agua de Dios and the pent-up sufferings of his "poor dear lepers" until the tears streamed from his eyes, and the audience shuddered at the hurried description of torture which must be borne through weary decades. No comfort, except the light of religion, can penetrate the gloom of this home of horrors, nor subtract from its wretchedness. The orator concluded amidst general emotion by thanking the Salesian Co-operators for their generous support of the Missions; and bidding them farewell for ever upon earth, he hoped one day to meet them all again in the blessed land of the Just.

The Bishop of Mondovì officiated at the touching ceremony; and when Benediction of the Blessed Sacrament was given, and the usual hymns and prayers recited, his Lordship spoke his farewell to the Missionaries in a beautiful oration.

His Lordship then embraced those new Apostles and blessed them one by one. Don Rua, also, and the other superiors present gave them a farewell salute; and as they moved slowly down the crowded church, the people kneeled around them, begging their prayers and their blessing. It was a sight capable of rekindling faith and love in a heart of stone!

**

A CONSOLING CEREMONY.

On the 5th of April last in the Church of Mary Help of Christians a ceremony took place which merits a passing record. Four South American young men—two from Brazil and two from Uruguay—solemnly received the clerical habit of our Congregation from the hand of Don Rua, in the presence of the Students of the Oratory. They are the

FIRST FRUITS OF SOUTH AMERICA

culled from the multitudes of boys instructed by the Salesian Missionary in those interminable wilds; and now on their way to Rome to complete their studies at the Gregorian University, seconding in this the desire of that great champion of philosophic and theologic studies, LEO XIII.

In the touching address which he delivered in the course of the ceremony, our venerable Father, Don Rua, made a graceful allusion to an analogous function officiated in the sanctuary of Mary Help of Christians by our beloved Founder Don Bosco only a few weeks before he sank to his rest. Then, as now, the soutane was given to four strangers: two Poles, an Englishman and a Frenchman. It is said that history repeats itself, but here it might be said that *history surpasses itself*; for if distance makes any difference, the Americans are certainly the greatest "foreigners" that ever received the soutane in the Church of Our Lady. Well might Don Rua apostrophise the Congregation, turning to it the prophetic words of Isaiah: "Thy sons shall come from afar." (LX, 4).

Such scenes as these have always the power to enliven our faith and fill us with holy joy. Hundreds of Missioners have gone forth from this altar to the evangelisation of far-off peoples; and now thousands turn to this altar, some in spirit others in person, to pour forth the fulness of their thanks to Our Lady for having inspired Don Bosco to undertake so providential a Work.

THE ANTHROPOLOGIST AND CATHOLIC ORATORIES.

Our Oratories have recently received praise from a queer quarter. The famous Dr. Lombroso, professor of criminal anthropology in the University of Turin, in the course of some remarks on the present disreputable state of society, merged into the statement that Government provisions and laws are perfectly useless, for every new application reveals a new loop-hole for escape; that, therefore, disorders should be *prevented* not *suppressed*. And the means proposed to obtain this desirable state of things is nothing less than the Sunday Oratories. The professor subjoins, "Though I am far from bending to the soutane of the priest, nevertheless it is an undeniable fact that to bring up youth honestly and temperately, there is no better means than to occupy them on Sundays and holidays in honest amusements and moral instruction, precisely as is practised in the Catholic Oratories."

THE OLD BOYS OF THE ORATORY.

The Association of the Old Boys of the Salesian Oratory has celebrated its silver

jubilee this year. For some time of its social existence it was composed exclusively of former pupils of the Oratory; but afterwards it admitted to its membership the *ex-alumni* of other Salesian Houses. These dear friends of Don Bosco's had made it their duty and their pleasure to celebrate their good Benefactor's saint's-day every year, by a filial demonstration and a present of some sort. But since Don Bosco was called away to his eternal reward, this affectionate homage has been paid to Don Rua.

Accordingly, on the 24th of June last, the Old Boys—faithful to custom—presented themselves in a body at the Salesian Oratory, where they were received by the band of the institute and immediately admitted to Don Rua's presence. The Rev. D. Rossi, D.D. delivered a charming discourse commemorative of Don Bosco, applying to our good Father the words of the Evangelist "There was a man sent from God, whose name was John."* "For," the rev. gentleman asserted, "the coming of Don Bosco was evidently providential: he was the man for this nineteenth century, with a special mission of grace to regenerate modern society and re-establish it on the Christian basis from which it had fallen; the evangeliser of nations; the apostle of youth; and the untiring propagator of the charity of Jesus Christ."

Much depends on the education bestowed on youth in its tenderest years; how many there are furnished with great genius, who have become the pest of society, all perhaps, because nobody took the pains of directing their first faltering steps in the way of righteousness, and planting in their tender heart the holy seeds of the Gospel.

Why are not the lives of the saints now read (asks the *Standard*)? They are as interesting as a novel. They teach history and geography, philosophy and piety. They are a rich storehouse of thought and knowledge.—How scandalous it is to find people who know all the deeds of kings, often plunderers, and know nothing of the great heroes of the Church. What a defect in a man's education to know what ruler governed England in the eighth century and not know even the names of the benefactors and civilisers of the kingdom, without whose labours and prayers the inhabitants of that island would be as ignorant as Hottentots!

* Fuit homo missus a Deo cui nomen erat Joannes (John 1, 6).

NOTES FROM OUR MISSIONERS.

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**THE VICARIATE-APOSTOLIC
OF MENDEZ AND GUALAQUIZA.**

—

(Continued from our last.)

—

**Camping Out under Difficult
Circumstances.**

After our arrival in Gualaquiza our first visit was to Taita (Grandfather) Naranza's tambo. He is the patriarch of his tribe, yet lithe and active as a boy. On this occasion we were accompanied by two Franciscan Fathers who, having heard of our arrival at Gualaquiza, resolved upon giving us the unexpected pleasure of a visit, and for this had come all the way from the banks of the Zamora. The habitation of Grandfather Naranza is situated on the side of the Bomboiza opposite to ours; and when we arrived on the banks of this river it was so swollen that no passage could be effected across it. It was therefore necessary to pass the night in the forest. We hastily erected a shed with branches and large leaves, to shelter us from the falling rain. A big fire was then kindled to dry our clothes, for we were drenched to the skin. On the embers we roasted some pieces of yucca which was providentially found by one of our party in a deserted garden hard by; and this with a few fishes that the good Franciscans had with them, afforded a savoury supper for that night. We were very tired by travelling all the day in the rain; so after reciting our prayers, we stretched ourselves to sleep on the humid earth under our shed.

I must confess that I had much ado to conquer a feeling of apprehension which arose in my heart in the lonesome silence of the forest. My memory began to conjure up all the dismal stories I had heard about the Jivaros; and my fancy contributed its own share by rendering them more dreadful, revolting, and hideous.—Then, at a short distance from our shed was enacted the blood-curdling tragedy of Señor Vega's workmen; and, as if all this were not enough, one of our guides had regaled us with some famous snake-stories to while away the evening before our lying down to repose.—All these reflections kept chasing one another through my poor brain, as if begrudging sleep and rest to my weary limbs. But despite my uneasiness, being worn-out by the

fatigues of the day, I soon followed the example of my companions and sunk into an unsettled sleep. And now a deluging torrent of rain burst upon our ill-constructed shed, and continued to molest us all through the night. At day-break we jumped from our lair, startled by a mighty crash—it was a gigantic tree that had fallen a few feet from our shed. Being thus disturbed and half famished by exposure, we decided upon starting at once to examine the banks of the Bomboiza.

Taita Naranza's Hospitality.

After waiting a long time by the river we sighted two robust Indians coming towards us from the other side, dexterously propelling a slight little canoe in which to transport us to the opposite bank. It was not without some hesitation that we abandoned ourselves to so frail a cockle-shell on such a raging flood. I was the first to overcome my scruples, so after commending myself to the protection of my Guardian Angel, I entered the canoe. The Jivaros asked me (by way of encouragement, I suppose) if I knew how to swim. I replied in the negative, adding that it was all right, and that they might push off. No need to repeat the order: a few vigorous pulls, and with surprising velocity we are stranded on the other side. The manœuvre is repeated by the Indians, and another of our company is safely over; and so on for all the rest. With thankful hearts we then turned our steps towards Taita Naranza's.

The dwelling of the old Jivaro is clean, neat, and even picturesque. Besides the usual furniture of the tambo, here we met with that strange mummy already described: a *shanza*. I was horrified at the sight of it; and turning sharply on old Grandfather, I demanded to whom did it belong. But Taita was almost offended that he should be suspected of possessing such a barbarous relic; so he testily explained that it belonged to a stranger from Mendez, who was lodging in his house. The savage in question then came forward, and with intolerable arrogance of manner thus expressed himself in broken Spanish: *Esta shanza mía siendo; Jivaro Pongo matando á mi hermano, yo matando él, cortando cabeza, haciendo shanza*—"This shanza is mine; a Jivaro of Pongo having murdered my brother, I killed him, cut off his head, and made a shanza of it."—To such depths of barbarity and cruelty sinks the human heart when it is not guided by the beneficent influence of Religion!

After enjoying Grandfather Naranza's courteous hospitality, we prepared to return to Gualaquiza before it became too late. The old Jivaro pressed us hard to remain with him all night, saying that the river was still too swollen to return across it in safety, and that we were needlessly exposing ourselves to the peril of being drowned. But seeing that we were resolved upon going, he ordered his ferry-men to accompany us with many injunctions to be careful and see us over the Bomboiza in safety. We arrived at Gualaquiza as night closed around us.

Ignorance and Superstition—The Tambo of Death.

Day after day, we successively visited all the other tambos of the Indians around Gualaquiza; and one day I even pressed forward to the point where the waters of the Bomboiza mingle with those of the Zamora, with the object of discovering whether the latter were navigable at least in canoe as far as the territory of Gualaquiza.

In those days we had ample opportunity of observing the debasing degree of ignorance and superstition that reigns among these poor savages.—It happens that one of them falls sick: his friends immediately send for the medicine-man—called by them the *brujo* or sorcerer. If the sorcerer judges that the patient will live, he undertakes the cure, which is invariably practised by night. It consists in grotesque incantations and orgies, sometimes continued through several nights in succession. When the time prefixed by the *brujo* is come, he bends over the invalid, and dexterously places a little worm upon or near the part affected by the malady. This worm he then pretends to extract from the body of his patient, and showing it to the bystanders, declares that an enemy has infiltrated it into the invalid. Then relations and patient put their heads together to discover or conjecture who this insolent and malevolent enemy may be; and the invariable result of their investigation is implacable hatred and feuds that continue from generation to generation. If, however, by any chance the medicine-man should mis-calculate the gravity of the illness, and his patient were to die notwithstanding his pretended cure,—the fury of the tribe would then be turned against the pretended sorcerer, who not unfrequently forfeits his life for his deception and treachery.

Whenever any one ceases to live it is be-

cause he has been bewitched, and so radicated is this belief, that all arguments and proofs to the contrary are useless. Hence arises a never-closing chasm of suspicion, distrust, and disastrous conflicts between neighbouring tribes.

When an adult dies, he is buried in the tambo wherein he breathed his last; the place is then abandoned by his relations, who build themselves another habitation as far away as possible from the *tambo of death*. It is also the prevailing custom amongst most of these tribes to heap a great quantity of meat and drink upon the graves of their departed friends, under the delusion that they may require food on their long journey to eternity.

A Short Creed and a Low Moral Standard.

The grown-up Indians of Gualaquiza have almost all been baptised, but this is the sum total of their Christianity. Some two and twenty years ago, when the fierce Jivaros were on the war-path, and the zealous missionary of Gualaquiza foresaw that the day was near when he would be forced to abandon the scene of his labours, without any hope of soon returning,—he gathered his catechumens together, and instructing them as best he could under the circumstances, administered the Sacrament of Baptism to them all. His worst forebodings were soon fulfilled, and his flock remained without a pastor through all this lapse of years. Thus abandoned to themselves the Jivaros scarcely remember that they have a right to the glorious name of Christians: not one among them knows how to make the Sign of the Cross; and their whole Creed consists in the knowledge of God the Father—*Taita Dios*—Who lives in Heaven; that the good after death will go to Him, and the bad to *Iguanchi*, the spirit of evil.

One evening an old Indian, called Chacaima, came to see us. The weather being very foul and the day far spent, we pressed him to remain and pass the night in our own apartment. With much difficulty we prevailed upon him to accept our hospitality. As we were about to retire for the night, our guest went to the entrance of the apartment, and began to puff and blow vigorously and mutter certain incantations between his teeth. Don Spinelli, whose attention was attracted by this singular performance, asked for an explanation of the words and the strange accompaniment. To him the old

man replied: "Chacaima blows to send away death and the devil; and prays God the Father that He may keep away death and the devil."—On another occasion, a brujo passed the night under our roof. He, too, puffed and prayed extensively; and on being asked what he was doing, replied: "All good Jivaros pray before lying down to rest."

Though, as already said, these people have been baptised, their ideas of good and evil, right and wrong, are lamentably below the Christian standard of morality. Roughly speaking, everything is considered lawful by them, except *unprovoked* wilful murder, theft, and falsehood. But to kill an enemy, on any ground whatever, is held to be not only lawful, but meritorious—revenge is a virtue and a sacred obligation! Polygamy is practised by some, and generally looked upon as a lawful form of society. They have some festivals with an intermixture of religious rites, which they keep up for several days together. But from all we have been able to learn about them, these orgies are infinitely worse than the basest forms of our carnival debauchery.

The Jivaros offer no sacrifices, nor do they worship anything that can be called an idol, for the shanza, before which they kneel on the anniversary of the death of their enemy, cannot be considered in this light.

The New Vicariate and Its Inhabitants.

The Jivaros of Gualaquiza have been frequently decimated in recent times, by their incessant wars with neighbouring tribes; and, also, infectious maladies, such as

small-pox and measles, for which they are indebted to the whites. Nevertheless, they still number upwards of five hundred souls. In the territory of Mendez, according to all reports, their numbers ascend to several thousand. There are, moreover, numerous tribes dwelling along the Pongo, the lower Paute, and the right bank of the Morona. And living, as most of them do, in trackless wilds, in the undisturbed enjoyment of their savage customs and wild orgies, secluded, as it were, from the prying eye of the scientific explorer,—they may be much more numerous than is generally supposed.

Gualaquiza is placed about 2,200 feet above the level of the sea. Its summer temperature varies from 75° to 85° Fahr., and its winter from 63° to 68°. In the month we passed there, we observed that 26 days were more or less rainy, though it was in summer. In a climate so moist and so warm, what wonder that the soil is surfeited with the superabundant fertility of its vegetable products. Only the hand of man is wanting for its cultivation, or rather to keep the surface clear of rank weeds and the decaying stalks of an end-

less succession of luxuriant vegetation.

★

The object of our expedition was now accomplished: we had seen the Jivaros at home, and moved among them until we had become almost familiar to their eyes; so in fulfilment of our preconcerted programme, we returned to Cuenca. As I said in the beginning of this relation, we were accompanied, on our return, by three Jivaros. These remained four days with us at the



Father Spinelli and his companions
returning to Cuenca.

Salesian Oratory, declaring themselves well pleased with our hospitality, and charmed with the treatment poor children receive at our hands. But as they could not resist the rigidity of the climate here, they hastened back to their native wilds, where we shall soon go to see them again.

The Need and the Needs of the Gualaquiza Mission.

In our brief sojourn at Gualaquiza we saw enough to convince us that the successful establishment of this Mission will cost great sacrifices, and require much assistance, both spiritual and temporal, for the difficulties to be overcome are enormous and the perils extreme.

In the first place, and always, we need the special blessing and assistance of God, without which all sacrifice and labour are in vain. Hence we earnestly commend ourselves for a share in their prayers to our good Superiors and confrères, to the children of the Salesian Houses, and to all the Co-operators of our Society. While we are labouring in those interminable wilds, let fervent prayers be raised to Heaven from every angle of the earth wherein a Salesian finds a home, that our humble exertions may be copiously blessed, and crowned with a happy consummation.

Then a good number of zealous missionaries will be required. For, it seems,—at least, according to the opinion of those who know most about these tribes—the only means of bringing the benefits of Christianity and civilisation to the Jivaros, is to found, in the populous centres, institutes with workshops and schools, so that the young, who appear to have a fair share of intelligence, may be instructed and trained to habits of industry and thrift. Of course they would not easily submit to regular discipline; for they are all jealously fond of their personal liberty, and spend the greater part of their time in splashing through the rivers, or capering through the forests of their native wilds. But we are not so foolish as to cage them up in colleges and oblige them to become artisans all at once. Let them scamper at will over field and flood; and when they are tired of their gambols, they will the more eagerly listen to us and imbibe the principles of our Christian education and doctrine.

The first House to be founded in this vast region should certainly be at Gualaquiza,

where there are many Christians just as much in need of the missionary as the Jivaros themselves; then one at Mendez; a third on the Rio Pongo; and, perhaps, a fourth near the mouth of the Paute. But of those places (except the first mentioned) we have as yet no personal knowledge; for Don Calcagno, the Rector of Quito, prohibited us to go beyond the Gualaquizan territory, lest some mishap might befall us at the hands of the Indians.

Besides the expense of building, each new House must have its Chapel decently provided with the necessary vestments and articles for Divine Worship. The workshops, likewise, will require to be furnished with, at least, blacksmiths' and carpenters' tools. Each House, moreover, should be able to dispose of a considerable quantity of clothing and various objects for distribution among the natives. For these savages are very selfish; and nothing is capable of winning their confidence if not the hope of material gain. Their favourite colours are crimson and scarlet; and they have an inordinate craving after red shirts, gowns, handkerchiefs, or any rag of a reddish colour. Any gowns or shirts that may be sent to us for them, should be made of a strong texture, but as light as possible, and sufficiently long to cover the whole person from the neck to the feet. Smaller sizes, with very short sleeves—or no sleeves at all—might be sent for the little boys. They also revel in the possession of little fowling-pieces, axes, hatchets, knives, scissors, needles, pins, looking-glasses, and toys of every description. By making presents of such objects to the parents, we could induce them to let their children frequent our instruction,—nay, perhaps, to come themselves, and listen to, and follow our teachings.

A *propos* of the selfish instincts of this people, Father Magalli tells us of a Dominican Missionary who tried to convert a tribe of Jivaros. The good Father succeeded in winning them by gifts, so they flocked to his instructions with apparent pleasure. One day, however, when the last of his presents were gone, with importunate perseverance they asked him:

“Father, have you nothing more to give us?”

“No, my children,” he replied with a sigh, “I have already given you everything I possessed.”

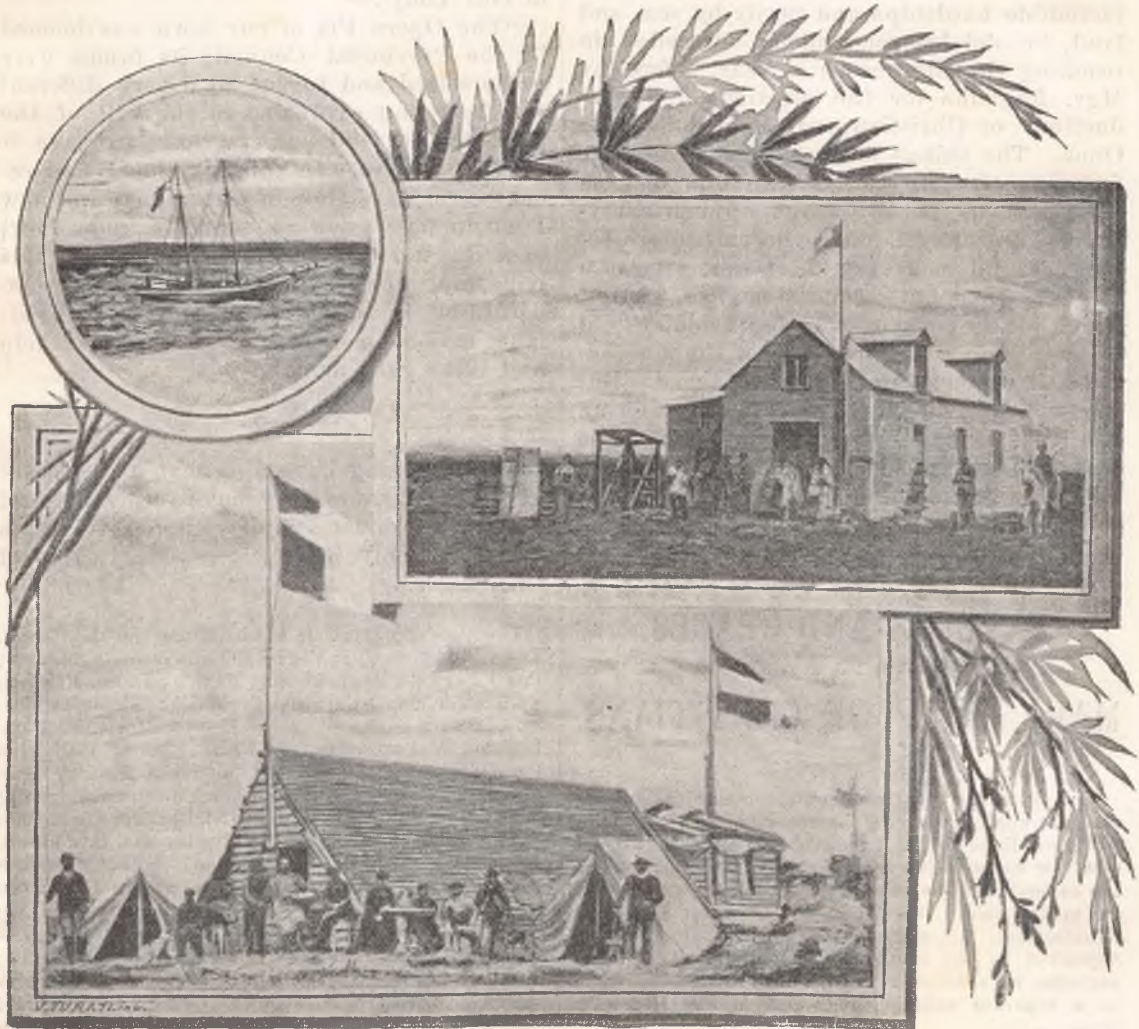
“If that be so, you are poor, indeed,” rejoined the savages; “and we do not want

a poor Father, so you had better take your departure immediately."

And forthwith they all abandoned him, and with him the saving Word of eternal life!

The Jivaros of to-day are all they were when presented to us by Father Magalli: hence the necessity of going amongst them

able mechanics; also a great quantity of the articles above alluded to. The way to the field of action is already opened,—nay, we may say that the first Station is virtually founded. For we have given our word both to Christian-settler and savage, that we shall return to Gualaquiza for Christmas, and we mean to keep our promise.



1: The Missioners' Brig. 2 & 3: Temporary Station and Mission House among the Onas in King Charles' Southland. (See following page.)

provided with many things that might be considered superfluous for missionary work under more favourable circumstances. By degrees the children will be instructed, and growing up, will not fail to repay our labours and sacrifices.

Under the impression of this train of reflections, how we long for the coming of our Vicar-Apostolic! bringing with him a good number of priests and catechists and

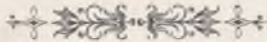
How much still remains to be said about the difficulties and the needs of this Mission! But I have already exceeded the limits of a letter so I must not stick in further details. Again commending the Mission and missionaries of Gualaquiza to the prayers of all the Salesians and their friends, I have the pleasure of professing myself, Rev and dear Father,

Your affectionate son in Xto.,

GIACENTO PANCHERI.

A NEW MISSION FOR THE ONAS IN TIERRA DEL FUEGO.

Don Giuseppe Beauvoir sends to Father General a thrilling account of his experiences in a voyage from Punt Arenas to the south of East Tierra del Fuego or King Charles' South Land. After almost seven months incredible hardships and perils by sea and land, he and his companions succeeded in reaching the site chosen a year before by Mgr. Fagnano for the erection of a "reduction" or Christian settlement among the Onas. The things most necessary for the founding of a few cabins were brought from Punt Arenas in two brigs. When everything was safely landed, the carpenters set to work and in a very short time erected a large wooden hut comprising two stories, which for the present is made "a double debt to pay," being the residence of the missionaries, storehouse, and church by turns. But the seed is sown—the planting and watering has been done, and we may confidently hope that the Lord will send the necessary increase in His own good time.



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.]

A Novena to Our Lady.—Through weakness of sight I was reduced to perfect idleness. The doctors after several visits declared that the optic nerves were affected in such a manner as to destroy all hope of a cure. My good Superior then exhorted me to turn with faith and confidence to the Blessed Virgin. Accordingly I made a Novena of prayers in honour of Mary Help of Christians; at the close of which my sight began to return, and I have since (now two years) worked at my art without

ever feeling the slightest inconvenience or troubling a doctor about my eyes.

—FRANCIS FERRERO, *San Benigno.*

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Mary's Advocacy.—A priest, whose name for evident reasons we withhold, begs us to publish the following facts in honour of Our Lady:—

"The Opera Pia of our town was doomed by the Provincial Council; its funds were to be seized and turned to a very different use from that expressed in the will of the pious legator; all our exertions to save it proved useless. In this extreme I had recourse to Mary Help of Christians; and now I am in possession (I scarcely know how) of a Royal Decree in force of which this important charitable institute escapes confiscation. O admirable advocate of Christians, may all generations invoke your help and bless your name!"

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:—

The Nuns of Mary Help of Christians and the Pupils, Trecastagni (Sicily); Miguel Cortina & Icaza, Mexico; Paz Pliego de Haghenbech, Mexico; L. G., Felotto; Emilia Revelant, Cararia (Cividale); Nicoletta Carlino, Verona; The V. Rev. Hector Morbelli, Carsi Ligure; A Parishioner of Carsi Ligure; Catherine Perotti, Cardè; Mr. George Piovano & family, Cambiano; William and Agnes Ghione, Motta Carmagnola; A Salesian Co-operator, Brescia; Rev. Joseph Ricoffi, Campiglione; A Seminarist, Verelli; Mrs. G. Podestà, Sarzana; Virginia Galloti, Milan; Anthony Mazzarelli Agatè, Florida; Bartholomew B.; M. R. S., Perletto; Margaret Pasotti-Zani, Nave (Brescia); Ancilla Soragna, Guastalla; Joseph Zucca; Margaret Gastaldi, Turin; Louis Gottardi, Vervò (Trentino); Fedele Berardelli M., Fonteno; Rev. Felice Tallachini Quito (America); Antonietta Gamaglia, Morello; Bartholomew Barbero, Momberecelli; Louisa Filippone, Albenga; Mary Balestrino, Cortemiglia; Joseph Portigliati, Maddalena; Margaret Calcagno, Gassino; Rev. Sebastian Birolo, Sciolsè; Frances Riccabone; Anne Rese, S. Lorenzo; Rev. Peter Vaninetti, Berbenno Valtellina; Francis Arlenghi, Turin; Catherine Avalle, Lombriasco; Joanna Cena, Marchi; Frances Rosso, Turin; Catherine Toselli, S. Giorgio Canavese; Mary Penaimo, Noceto; Catherine Favre, S. Maurizio; Theresa Pacchiardi, Sariè; Marianna Racca, Marene; Joanna Manassero, Turin; Magdalen Alessi, Racconigi; Joanna Fossati, Racconigi; George Giambone, Turin; Rosa Roddi Piazza, Castions di Strada (Udine); Ermelinda Mezzano, Possengo; Thomas Grosso, Pralormo (Turin); John Baptist Musso, Druent; Frances Rosso, Turin; Augustine Palermo, Bordighera.

(Continued on page 248.)



THE POPE AND THE PEOPLES.

THE following is the authorised translation of the Letters Apostolic addressed by the Holy Father :

TO THE RULERS AND NATIONS OF THE WORLD.

POPE LEO XIII.

Health and Peace in the Lord.

The splendid tokens of public rejoicing which have come to us from all sides in the whole course of last year, to commemorate our Episcopal Jubilee, and which were lately crowned by the remarkable devotion of the Spanish nation, have afforded us special joy, inasmuch as the unity of the Church and the admirable adhesion of her members to the Sovereign Pontiff have shone forth in this perfect agreement of concurring sentiments. During those days it seemed as if the Catholic world, forgetful of everything else, had centred its gaze and all its thoughts upon the Vatican. The special missions sent by kings and princes, the many pilgrimages, the letters we received so full of affectionate feeling, the sacred services—everything clearly brought out the fact that all Catholics are of one mind and of one heart in their veneration for the Apostolic See. And this was all the more pleasing and agreeable to us, that it is entirely in conformity with our intent and with our endeavours. For, indeed, well acquainted with our times, and mindful of the duties of our ministry, we have constantly sought during the whole course of our Pontificate, and striven, as far as it was possible, by teaching and action, to bind every nation and people more closely to us, and make manifest everywhere the salutary influence of the See of Rome. Therefore, do we most earnestly offer thanks in the first place to the goodness of God, by Whose help and bounty we have been preserved to attain our great age; and then, next, to all the princes and rulers, to the Bishops and clergy, and to as many as have co-operated by such repeated tokens of piety and reverence, to honour our character and office, while affording us personally such seasonable consolation.

A great deal, however, has been wanting to the entire fulness of that consolation. Amidst these very manifestations of public joy and reverence our thoughts went out towards the immense multitude of those who were strangers to the gladness that filled all Catholic hearts: some because they lie in absolute ignorance of the Gospel; others because they dissent from the Catholic belief, though they bear the name of Christians.

This thought has been, and is, a source of deep concern to us; for it is impossible to think of such a large portion of mankind, deviating, as it were, from the right path, as they move away from us, and not experience a sentiment of innermost grief.

But since we hold upon this earth the place of God Almighty, Who will have all men to be saved and to come to the knowledge of the truth, and now that our advanced age and the bitterness of anxious cares urge us on towards the end common to every mortal, we feel drawn to follow the example of our Redeemer and Master Jesus Christ, Who, when about to return to Heaven, implored of God, His Father, in earnest prayer, that His disciples and followers should be of one mind and of one heart: "I pray . . . that they all may be one, as Thou Father in Me, and I in Thee: that they also may be one in Us." And as this Divine prayer and supplication does not include only the souls who then believed in Jesus Christ, but also every one of those who were henceforth to believe in Him, this prayer holds out to us no indifferent reason for confidently expressing our hopes, and for making all possible endeavours, in order that the men of every race and clime should be called and moved to embrace the unity of Divine faith.

Pressed on to our intent by charity, that hastens fastest there where the need is greatest, we direct our first thoughts to those most unfortunate of all nations who have never received the light of the Gospel, or who, after having possessed it, have lost it through neglect or the vicissitudes of time: hence do they ignore God, and live in the depths of error. Now, as all salvation comes from Jesus Christ—"for there is no other name under Heaven given to men whereby we must be saved"—our ardent desire is that the most holy Name of Jesus should rapidly pervade and fill every land. And here, indeed, is a duty which the Church, faithful to the Divine mission entrusted to her, has never neglected. What has been the object of her labours for more than nineteen centuries? Is there any other work she has undertaken with greater zeal and constancy, than that of bringing the nations of the earth to the truth and principles of Christianity? To-day, as ever, by our authority, the heralds of the Gospel constantly cross the seas to reach the farthest corners of the earth; and we pray God daily that in His goodness He may deign to increase the number of His ministers who are really worthy of this Apostolate, and

who are ready to sacrifice their convenience, their health, and their very life, if need be, in order to extend the frontiers of the kingdom of Christ.

Ah, but Thou, above all, Saviour and Father of mankind, Christ Jesus, hasten and do not delay to bring about what Thou didst once promise to do—that when lifted up from the earth Thou wouldst draw all things to Thyself. Come, then, at last, and manifest Thyself to the immense multitude of souls who have not felt, as yet, the ineffable blessings which Thou hast earned for men with Thy blood; rouse those who are sitting in darkness, and in the shadow of death, that, enlightened by the rays of Thy wisdom and virtue, in Thee and by Thee “they may be made perfect in one.”

As we consider the mystery of this unity, we see before us all the countries which have long since passed, by the mercy of God, from timeworn error to the wisdom of the Gospel. Nor could we, indeed, recall anything more pleasing or better calculated to extol the work of Divine Providence, than the memory of the days of yore, when the Faith that had come down from Heaven was looked upon as the common inheritance of one and all; when civilised nations, separated by distance, character, and habits, in spite of frequent disagreements and warfare on other points, were united by Christian faith in all that concerned religion. The recollection of that time causes us to regret all the more deeply that, as the ages rolled by, the waves of suspicion and hatred arose, and great and flourishing nations were dragged away, in an evil hour, from the bosom of the Roman Church. In spite of that, however, we trust in the mercy of God's Almighty power, in Him Who alone can fix the hour of His benefits, and Who has power to incline man's will as He pleases; and we turn to those same nations, exhorting and beseeching them with fatherly love to put an end to their dissensions and return again to unity.

First of all, then, we cast an affectionate look upon the East, from whence in the beginning came forth the salvation of the world. Yes, and the yearning desire of our heart bids us conceive the hope that the day is not far distant, when the Eastern Churches, so illustrious in their ancient Faith and glorious past, will return to the Fold they have abandoned. We hope it, all the more, that the distance separating them from us is not so great: nay, with some few exceptions, we agree so entirely on other heads that, in defence of the Catholic faith, we often have recourse to reasons and testimony borrowed from the teaching, the rites, and customs of the East. The principal subject of contention is the primacy of the Roman Pontiff. But let them look back to the early years of their existence, let them consider the sentiments entertained by their forefathers, and examine what the oldest traditions testify, and it will, indeed, become evident to them that Christ's Divine utterance, “Thou art

Peter, and upon this rock I will build My Church,” has undoubtedly been realised in the Roman Pontiffs. Many of these latter, in the first ages of the Church were chosen from the East, and foremost among them, Anacletus, Evaristus, Anicetus, Eleutherius, Zosimus, and Agatho; and of these a great number, after governing the Church in wisdom and sanctity, consecrated their ministry with the shedding of their blood. The time, the reasons, the promoters of the unfortunate division, are well known. Before the day when man separated what God had joined together, the name of the Apostolic See was held in reverence by all the nations of the Christian world; and the East, like the West, agreed without hesitation in its obedience to the Pontiff of Rome, as the legitimate successor of St. Peter, and, therefore, the Vicar of Christ here on earth.

And, accordingly, if we refer to the beginning of the dissension, we shall see that Photius himself was careful to send his advocates to Rome on the matters that concerned him; and Pope Nicolas I. sent his legates to Constantinople from the Eternal City, without the slightest opposition, “in order to examine the case of Ignatius the Patriarch with all diligence, and to bring back to the Apostolic See a full and accurate report;” so that the history of the whole negotiation is a manifest confirmation of the primacy of the Roman See with which the dissension then began. Finally, in two great Councils, the second of Lyons and that of Florence, Latins and Greeks, as is notorious, easily agreed, and all unanimously proclaimed as dogma the supreme power of the Roman Pontiffs.

We have recalled these things intentionally, for they constitute an invitation to peace and reconciliation; and with all the more reason that in our own days it would seem as if there were a more conciliatory spirit towards Catholics on the part of the Eastern Churches, and even some degree of kindly feeling. To mention an instance, those sentiments were lately made manifest when some of our Faithful travelled to the East on a holy enterprise, and received so many proofs of courtesy and goodwill. Therefore, “Our mouth is open to you,” to you all of Greek or other Oriental Rites who are separated from the Catholic Church. We earnestly desire that each and every one of you should meditate upon the words, so full of gravity and love, addressed by Bessarion to your forefathers: “What answer shall we give to God when He comes to ask why we have separated from our brethren: to Him Who, to unite us and bring us into one fold, came down from Heaven, was incarnate, and was crucified? What will our defence be in the eyes of posterity? Oh, my venerable Fathers, we must not suffer this to be, we must not entertain this thought, we must not thus so ill provide for ourselves and for our brethren.”

Weigh carefully in your minds and before God the nature of our request. It is not for any

human motive, but impelled by Divine charity and a desire for the salvation of all, that we advise the reconciliation and union with the Church of Rome: and we mean a perfect and complete union, such as could not subsist in any way if nothing else were brought about but a certain kind of agreement in the tenets of belief and an intercourse of fraternal love. The true union between Christians is that which Jesus Christ, the Author of the Church, instituted and desired, and which consists in a unity of faith and a unity of government. Nor is there any reason for you to fear on that account, that we or any of our successors will ever diminish your rights, the privileges of your patriarchs, or the established ritual of any one of your Churches. It has been and always will be the intent and tradition of the Apostolic See, to make a large allowance, in all that is right and good, for the primitive traditions and special customs of every nation. On the contrary, if you re-establish union with us, you will see how, by God's bounty, the glory and dignity of your Churches will be remarkably increased. May God, then, in His goodness, hear the prayer that you yourselves address to Him: "Make the schisms of the Churches cease," and "Assemble those who are dispersed, bring back those who err, and unite them to Thy Holy Catholic and Apostolic Church." May you thus return to that one Holy Faith which has been handed down both to us and to you from time immemorial; which your forefathers preserved untainted, and which was enhanced by the rival splendour of the virtues, the great genius, and the sublime learning of St. Athanasius and St. Basil, St. Gregory of Nazianzum and St. John Chrysostom, the two Saints who bore the name of Cyril, and so many other great men whose glory belongs as a common inheritance to the East and to the West.

Suffer that we should address you more particularly, nations of the Slavonic race, you whose glorious name and deeds are attested by many an ancient record. You know full well how much the Slavs are indebted to the merits of St. Cyril and St. Methodius, to whose memory we ourselves rendered due honour only a few years ago. Their virtues and their labours were to great numbers of your race the source of civilisation and salvation. And hence the admirable interchange, which existed for so long between the Slavonic nations and the Pontiffs of Rome, of favours on the one side and of filial devotion on the other. If in unhappy times many of your forefathers were separated from the Faith of Rome, consider now what priceless benefits a return to unity would bring to you. The Church is anxious to welcome you also to her arms, that she may give you manifold aids to salvation, prosperity, and grandeur.

With no less affection do we now look upon the nations who, at a more recent date, were separated from the Roman Church by an extra-

ordinary revolution of things and circumstances. Let them forget the various events of times gone by, let them raise their thoughts far above all that is human, and seeking only truth and salvation, reflect within their hearts upon the Church as it was constituted by Christ. If they will but compare that Church with their own communions, and consider what the actual state of religion is in these, they will easily acknowledge that, forgetful of their early history, they have drifted away, on many and important points, into the novelty of various errors; nor will they deny that of what may be called the patrimony of truth, which the authors of those innovations carried away with them in their desertion, there now scarcely remains to them any article of belief that is really certain and supported by authority.

Nay more, things have already come to such a pass, that many do not even hesitate to root up the very foundation upon which alone rests all religion, and the hope of men, to wit, the Divine nature of Jesus Christ, Our Saviour. And again, whereas formerly they used to assert that the books of the Old and New Testament were written under the inspiration of God, they now deny them that authority: this, indeed, was an inevitable consequence when they granted to all the right of private interpretation. Hence, too, the acceptance of individual conscience as the sole guide and rule of conduct to the exclusion of any other: hence those conflicting opinions and numerous sects, that fall away so often into the doctrines of Naturalism and Rationalism. Therefore is it, that having lost all hope of an agreement in their persuasions, they now proclaim and recommend a union of brotherly love. And rightly too, no doubt, for we should all be united by the bond of mutual charity. Our Lord Jesus Christ enjoined it most emphatically, and wished that this love of one another should be the mark of His disciples. But how can hearts be united in perfect charity where minds do not agree in Faith? It is on this account that many of those we allude to men of sound judgment and seekers after truth, have looked to the Catholic Church for the sure way of salvation; for they clearly understood that they could never be united to Jesus Christ as their head, if they were not members of His body, which is the Church; nor really acquire the true Christian faith if they rejected the legitimate teaching confided to Peter and his successors. Such men as these have recognised in the Church of Rome the form and image of the true Church, which is clearly made manifest by the marks that God, her Author, placed upon her: and not a few who were possessed with penetrating judgment and a special talent for historical research, have shown forth in their remarkable writings the uninterrupted succession of the Church of Rome from the Apostles, the integrity of her doctrine, and the consistency of her rule and discipline. With the example of such men before you, our heart appeals to you even more than our words: to

you, our brethren, who for three centuries and more differ from us on Christian faith; and to you all likewise who in later times, for any reason whatsoever, have turned away from us: "Let us all meet into the unity of faith and of the knowledge of the Son of God." Suffer that we should invite you to the unity which has ever existed in the Catholic Church and can never fail; suffer that we should lovingly hold out our hand to you. The Church, as the common mother of all, has long been calling you back to her; the Catholics of the world await you with brotherly love, that you may render holy worship to God together with us, united in perfect charity by the profession of one Gospel, one Faith, and one hope.

To complete the harmony of this most desired unity, it remains for us to address all those throughout the world whose salvation has long been the object of our thoughts and watchful cares; we mean Catholics whom the profession of the Roman faith, while it renders them obedient to the Apostolic See, preserves in union with Jesus Christ. There is no need to exhort them to true and holy unity, since through the Divine goodness they already possess it; nevertheless, they must be admonished, lest under pressure of the growing perils on all sides around them, through negligence or indolence they should lose this great blessing of God. For this purpose, let them take their rule of thought and action, as the occasion may require, from those instructions which at other times we have addressed to Catholic peoples either collectively or individually; and above all, let them lay down for themselves as a supreme law, to yield obedience in all things to the teaching and authority of the Church, in no narrow or mistrustful spirit, but with their whole soul and all promptitude of will. On this account let them consider how injurious to Christian unity is that error, which in various forms of opinion has oftentimes obscured, nay even destroyed the true character and idea of the Church. For by the will and ordinance of God, its Founder, it is a society perfect in its kind, whose office and mission it is to school mankind in the precepts and teachings of the Gospel, and by safeguarding the integrity of morals and the exercise of Christian virtue, to lead men to that happiness which is held out to everyone in Heaven. And since it is, as we have said, a perfect society, therefore is it endowed with a living power and efficacy which is not derived from any external source, but in virtue of the ordinance of God and its own constitution, inherent in its very nature; for the same reason it has an inborn power of making laws, and justice requires that in its exercise it should be dependent on no one; it must likewise have freedom in other matters appertaining to its rights. But this freedom is not of a kind to occasion rivalry or envy, for the Church does not covet power, nor is she urged on by any selfish desire; but this one thing does she wish, this only does she seek,

to preserve amongst men the duties which virtue imposes, and by this means and in this way to provide for their everlasting welfare. Therefore is she wont to be yielding and indulgent as a mother; yea, it not unfrequently happens that in making large concession to the exigencies of states, she refrains from the exercise of her own rights, as the compacts often concluded with civil governments abundantly testify. Nothing is more foreign to her disposition than to encroach on the rights of the civil power; but the civil power in its turn must respect the rights of the Church, and beware of arrogating them in any degree to itself. Now, what is the ruling spirit of the times when actual events and circumstances are taken into account? No other than this: it has been the fashion to regard the Church with suspicion, to despise, and hate, and spitefully calumniate her; and, more intolerable still, men strive with might and main to bring her under the sway of civil governments. Hence it is that her property has been plundered and her liberty curtailed; hence, again, that the training of her priesthood has been beset with difficulties; that laws of exceptional rigour have been passed against her clergy; that Religious Orders, those excellent safeguards of Christianity, have been suppressed and placed under the ban; in a word, the principles and practice of the Regalists have been revived with increased virulence. Such a policy is a violation of the most sacred rights of the Church, and it breeds enormous evils to States, for the very reason that it is in open conflict with the purposes of God. When God, in His most wise providence, placed over human society both temporal and spiritual authority, He intended them to remain distinct indeed, but by no means disconnected and at war with each other. On the contrary: both the will of God and the common weal of human society imperatively require that the civil power should be in accord with the ecclesiastical in its rule and administration. Hence the State has its own peculiar rights and duties, the Church likewise has hers; but it is necessary that each should be united with the other in the bonds of concord. Thus will it come about that the close mutual relations of Church and State will be freed from the present turmoil, which for manifold reasons is ill-advised and most distressing to all well-disposed persons; furthermore, it will be brought to pass, that without confusion or separation of the peculiar interests of each, the people will "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

There is likewise a great danger threatening unity on the part of that association which goes by the name of the Society of Freemasons, whose fatal influence for a long time past oppresses Catholic nations in particular. Favoured by the agitations of the times, and waxing insolent in its power, and resources, and success, it strains every nerve to consolidate its sway and enlarge its sphere. It has already sallied forth from its

hiding-places, where it hatched its plots, into the throng of cities, and as if to defy the Almighty, has set up its throne in this very city of Rome, the capital of the Catholic world. But what is most disastrous is, that wherever it has set its foot it penetrates into all ranks and departments of the Commonwealth, in the hope of obtaining at last supreme control. This is, indeed, a great calamity: for its depraved principles and iniquitous designs are well known. Under the pretence of vindicating the rights of man and of reconstituting society, it attacks Christianity; it rejects revealed doctrine, denounces practices of piety, the Divine Sacraments, and every sacred thing as superstition; it strives to eliminate the Christian character from marriage, and the family, and the education of youth, and from every form of instruction whether public or private, and to root out from the minds of men all respect for authority, whether human or Divine. On its own part, it preaches the worship of nature, and maintains that by the principles of nature are truth, and probity, and justice to be measured and regulated. In this way, as is quite evident, man is being driven to adopt customs and habits of life akin to those of the heathen, only more corrupt in proportion as the incentives to sin are more numerous. Although we have spoken on this subject in the strongest terms before, yet we are led by our Apostolic watchfulness to urge it once more, and we repeat our warning again and again, that in face of such an eminent peril, no precaution, howsoever great, can be looked upon as sufficient. May God in His mercy bring to naught their impious designs; nevertheless, let all Christians know and understand that the shameful yoke of Freemasonry must be shaken off once and for all; and let them be the first to shake it off who are most galled by its oppression—the men of Italy and of France. With what weapons and by what method this may best be done we ourselves have already pointed out: the victory cannot be doubtful to those who trust in that leader, whose Divine words still remain in all their force: "I have overcome the world."

Were this twofold danger averted and governments and states restored to the unity of Faith, it is wonderful what efficacious remedies for evils and abundant store of benefits would ensue. We will touch upon the principal ones.

The first regards the dignity and office of the Church. She would receive that honour which is her due, and she would go on her way, free from envy and strong in her liberty, as the minister of Gospel truth and grace to the notable welfare of states. For as she has been given by God as a teacher and guide to the human race, she can contribute assistance which is peculiarly adapted to direct even the most radical transformations of time, to the common good, to happily solve the most complicated questions, and to promote uprightness and justice, which are the most solid foundations of the Commonwealth.

Moreover, there would be a marked increase of

union among the nations, a thing most desirable at this time to ward off the horrors of war.

We behold the condition of Europe. For many years past peace has been rather an appearance than a reality. Possessed with mutual suspicions, almost all the nations are vying with one another in equipping themselves with military armaments. Inexperienced youths are removed from parental direction and control, to be thrown amid the dangers of the soldier's life: robust young men are taken from the agriculture or ennobling studies, or trade, or the arts, to be put under arms. Hence, the treasuries of states are exhausted by the enormous expenditure, the national resources are frittered away, and private fortunes impaired: and this, as it were, armed peace, which now prevails, cannot last much longer. Can this be the normal condition of human society? Yet we cannot escape from this situation, and obtain true peace, except by the aid of Jesus Christ. For to repress ambition, and covetousness, and envy—the chief instigators of war—nothing is more fitted than the Christian virtues, and, in particular, the virtue of justice; for, by its exercise, both the law of nations and the faith of treaties may be maintained inviolate, and the bonds of brotherhood continue unbroken, if men are but convinced that "Justice exalteth a nation."

As in its external relations, so in the internal life of the state itself, the Christian virtues will provide a guarantee of the common weal much more sure and stronger far than any which laws or armies can afford. For there is no one who does not see that the dangers to public security and order are daily on the increase, since seditious societies continue to conspire for the overthrow and ruin of states, as the frequency of their atrocious outrages testifies. There are two questions, forsooth—the one called the social, the other the political question—which are discussed with the greatest vehemence. Both of them, without doubt, are of the last importance, and though praiseworthy efforts have been put forth, in studies, and measures, and experiments, for their wise and just solution, yet nothing could contribute more to this purpose than that the minds of men in general should be imbued with right sentiments of duty from the internal principle of Christian faith. We treated expressly of the social question, in this sense, a short time ago, from the standpoint of principles drawn from the Gospel and natural reason. As regards the political question, which aims at reconciling liberty with authority—two things which many confound in theory, and separate too widely in practice—most efficient aid may be derived from Christian philosophy. For, when this point has been settled and recognised by common agreement, that whatsoever the form of government the authority is from God, reason at once perceives that in some there is a legitimate right to command, in others the corresponding duty to obey, and that without

prejudice to their dignity, since obedience is rendered to God rather than to man; and God has denounced the most rigorous judgment against those in authority, if they fail to represent Him with uprightness and justice. Then the liberty of the individual can afford ground of suspicion or envy to no one, since without injury to any his conduct will be guided by truth and rectitude and whatever is allied to public order. Lastly, if it be considered what influence is possessed by the Church, the mother of and peacemaker between rulers and peoples, whose mission it is to help them both with her authority and counsel, then it will be most manifest how much it concerns the common weal, that all nations should resolve to unite in the same belief and the same profession of the Christian faith.

With these thoughts in our mind and ardent yearnings in our heart, we see from afar what would be the new order of things that would arise upon the earth, and nothing could be sweeter to us than the contemplation of the benefits that would flow from it. It can hardly be imagined what immediate and rapid progress would be made all over the earth, in all manner of greatness and prosperity, with the establishment of tranquillity and peace, the promotion of studies, the founding and the multiplying on Christian lines according to our directions, of associations for the cultivators of the soil, for workmen and tradesmen, through whose agency rapacious usury would be put down, and a large field opened up for useful labours.

And these abundant benefits would not be confined within the limits of civilised nations, but like an overcharged river, would flow far and wide. It must be remembered, as we observed at the outset, that an immense number of races have been waiting, all through the long ages, to receive the light of truth and civilisation. Most certainly, the counsels of God with regard to the eternal salvation of peoples are far removed above the understanding of man; yet if miserable superstition still prevails in so many parts of the world, the blame must be attributed in no small measure to religious dissensions. For as far as it is given to human reason to judge from the nature of events, this seems without doubt to be the mission assigned by God to Europe, to go on by degrees carrying Christian civilisation to every portion of the earth. The beginnings and first growth of this great work, which sprang from the labours of former centuries, were rapidly receiving large development, when all of a sudden the discord of the sixteenth century broke out. Christendom was torn with quarrels and dissensions, Europe exhausted with contests and wars, and the sacred missions felt the baneful influence of the times. While the causes of dissension still remain, what wonder is it that so large a portion of mankind is held enthralled with barbarous customs and insane rites? Let us one and all then, for the sake of the common welfare, labour with equal assiduity

to restore the ancient concord. In order to bring about this concord, and spread abroad the benefits of the Christian revelation, the present is the most seasonable time; for never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellows men more eagerly, in order to know them better and to help them. Immense tracts of land and sea are traversed with incredible rapidity, and thus extraordinary advantages are afforded, not only for commerce and scientific investigations, but also for the propagation of the Word of God from the rising of the sun to the going down of the same.

We are well aware of the long labours involved in the restoration of that order of things which we desire; and it may be that there are those who consider that we are far too sanguine and look for things that are rather to be wished for than expected. But we unhesitatingly place all our hope and confidence in the Saviour of mankind, Jesus Christ, well remembering what great things have been achieved in times past by the folly of the Cross and its preaching, to the astonishment and confusion of the "wisdom of this world." We beg of princes and rulers of states, appealing to their statesmanship and earnest solicitude for the people, to weigh our counsels in the balance of truth and second them with their authority and favour. If only a portion of the looked-for results should come about, it will prove no inconsiderable boon in the general decadence, when the intolerable evils of the present day bring with them the dread of further evils in days to come.

The last years of the past century left Europe worn out with disasters, and panic-stricken with the turmoils of revolution. And why should not our present century, which is now hastening to its close, by a reversion of circumstances bequeath to mankind the pledges of concord, with the prospect of the great benefits which are bound up in the unity of the Christian faith.

May God, Who "is rich in mercy, and in Whose power are the times and moments," grant our wishes and desires, and in His great goodness hasten the fulfilment of that Divine promise of Jesus Christ: "There will be one Fold and one Shepherd."

Given at Rome, by St. Peter's, on the 20th day of June, 1894, in the seventeenth year of our Pontificate.

POPE LEO XIII.

There is no charity greater or more blessed than that which co-operates with God in sending His servants forth to spread His light and minister His grace to the nations afar off, who sit in darkness and alienation of soul from their Supreme Good.

VARIOUS GLEANINGS.

THE LEAGUE AGAINST BLASPHEMY.

One day, about forty years ago, a locksmith called at the Jesuits' college in Brussels, and asked to see Father van Calven.

"Do you know me, Father?" he asked, when the priest made his appearance.

"No my friend."

"I am one of your penitents. I have something to tell you."

"Very well; let me hear it."

"But I am afraid you will laugh at me,—I know you will; still I must speak, or I shall have no peace. I was praying in your church, when an idea came into my head. How would it be, your Reverence, if we were to start a new society for men?"

"Oh, that is no easy matter!"

"I know it your Reverence; but it will cost nothing to try."

After hearing an explanation of the good man's ideas, Father van Calven said:

"Very well. See if you can find a few other men of your way of thinking."

One day, not long afterwards, fourteen men gathered around the good locksmith in his workshop. Perched on the sooty forge or on the smooth anvil, or leaning against the blackened walls, they sat or stood. The locksmith had taken care to prepare and interest each individual in his plan before their meeting; now they assembled to exchange opinions.

The locksmith declared that he had often felt grieved to see so many men absent from church on Sunday. He noticed this amongst his own journeymen. One would imagine they considered religion as of no more account than the pile of old iron thrown into the corner of the shop. And while working how they did talk! No respectable woman could pass by the open window of the workshop without hearing—well, you yourselves know what their conversation must have been.

"That is so," said a blacksmith; "it is just the same with my men. And the cursing! My shop often seems to me a hell on earth. But what can we do about it!"

"What can we do!" replied the locksmith. "We can surely do something, neighbour. When men come to me for employment and they begin to curse, I speak to them, in a friendly way, pointing to those words over the door: 'No cursing here.' At first there are some wry faces and grumbling, but I pay no attention. When they have been here a few weeks, they lose the habit of cursing,—yes, and it is not long before they begin to go to church. Once in a while one or another will accompany me to Benediction. So you see that something can be done with the men, even though it seems sometimes as if they had no spark of religion left. The spark is there,

however, but deep down in their hearts. True, there is plenty of rubbish piled upon it, and rust and ashes, like these in my forge. But just look"—and as he spoke he set the bellows agoing, and the flames soon blazed up,—"all that is needed is a little wind from the right quarter, and the spark will become a bright blaze; and even though the heart be hard as steel, it can be softened and moulded.

"To come to the main point, friends. It is my opinion that we should band together and apply the bellows. Each of us can by a good example and an occasional good word, bring one or another comrade or apprentice back to the right path. In many a heart faith needs only to be aroused from sleep. Do you agree to band together for this purpose?"

"Yes!" shouted fourteen manly voices. "But you must be our leader."

The good-hearted locksmith readily accepted this suggestion, and led them then and there to Father van Calven. The latter drew up the statutes of the "Xavier Union," and on January 23, 1854, the little band of fifteen members received Holy Communion from the delighted priest. On May 28 they received from the Papal Nuncio—afterwards Cardinal Gonella—a medal as a badge of the society. On July 20 the Cardinal Archbishop of Mechlin approved the Union. It now numbers 342 branches, with more than 82,000 members. Rich and poor, learned and ignorant, employers and employees, are joined in brotherly union. And in connection with this society of men, a branch union of women has grown up, numbering at least 250,000 members.

On occasion of the Union's Silver Jubilee, Father van Calven was able to congratulate the members on results which seem well-nigh incredible:—1. Thirteen thousand four hundred and seventy-eight conversions; 2. Four thousand eight hundred and sixty invalid marriages made valid before Church and state; 3. Two hundred and four conversions to Catholicity from Judaism and Protestantism; 4. Twelve thousand one hundred and forty bad books and newspapers which were either totally destroyed or future issues prevented.

—*The Ave Maria.*



THE PROCESSION OF CORPUS CHRISTI IN CAIRO.

[From the Catholic Times.]

A beautiful and very edifying sight was witnessed on the evening of the Sunday within the Octave, at St. Joseph's Church, Ismailieh Quarter, Cairo. In cordial and ready response to the earnest desire of their chaplain, Rev. Father Twomey, his Catholic soldiers came from all parts of the garrison, Abbassiyeh Citadel, and Kasr-el-nil to take part in the magnificent procession of

Corpus Christi, which he proposed to hold for a public homage to our Blessed Lord in the Holy Sacrament. "It was most fitting," he said to his men, "that here in Cairo, the hiding-place of our Infant Saviour when He fled from Herod's hate and escaped being involved in the slaughter of the Innocents, that here within sight of that sanctuary-cave, in old Cairo, where His first few years of persecuted infancy were passed, that here we should make Him some slight atonement by bringing Him out from His tabernacle home and bearing Him in public procession with every display of pomp and rejoicing and worship due to our King and to our God." And very deeply were the Catholic and religious instincts of his Catholic soldiers touched by these simple and other similar words. The work of preparing for the procession went on vigorously for days before. Nothing was left unthought of that could contribute to the public decorum of the assemblage or to the credit of the religious military parade. In fact a warm enthusiasm was aroused, and a laudable rivalry arose among the men of different regiments and corps as to who should share the largest in making it a lasting success. Success indeed there was, but it was the happy result of the combined efforts of all.

It is no disparagement, however, to others to state that the Catholics of the 2nd South Lancashire Regiment had the most to do with it. They have the advantage of numbers—being about half the battalion—but, more gratifying still, their hearts are sound, and beat responsive to every call of duty. A little while ago and close upon 300 of these "Lancashire lads" received their Pascal Communion. Let this be some satisfaction to their relatives and friends in the mining districts. What wonder, then, that these were anxious to do all they could to prove their love and deep thankfulness to Our Lord in the Blessed Sacrament? And so it was. A party of them "drilled" by Sergeant Campbell, came and used their strong and lusty lungs in giving voice and volume to those beautiful hymns, "Sweet Sacrament," "Faith of Our Fathers," "Immaculate," and others, in such fashion as was never heard in the open air at Cairo before. Another party, all non-commissioned officers, volunteered to act as armed escort or guard of honour to the King of Kings. Through the kindness and courtesy of the officer commanding, the Lancashire band attended, and under the skilful and sympathetic direction of Mr. Ramsay, the bandmaster, performed most exquisite pieces of sacred music. The time named for the starting of the procession was 5.30, but long before that hour the church and grounds attached were thronged by vast crowds of all nationalities—the majority, sincere and devout worshippers, but all curious and anxious to see what *les soldats Anglais* were going to do. Sharp to the moment the processional cross, borne aloft by Quartermaster Sergeant Dooley, Lancashire Regiment, emerged from the Church, and was a signal to the multitude that

the procession was moving. Quickly all the troops took up their positions as prearranged. They arranged themselves in double ranks, with a space between, from the church door to far out in the street. They numbered over 500. There was something superb and majestic—one might even call it overaweing—in the manner in which the Real Presence was acknowledged by that military assemblage when the Blessed Sacrament, carried by the Rev. Chaplain, Father Twomey, came into their midst, and the clangour of presenting arms by the guard of honour was heard resounding whilst they took up their posts, flanking the canopy on both sides. The canopy was carried by the four senior non-commissioned officers representing the regiments and corps in garrison. The idea of the chaplain was that Our Divine Lord should be in the midst of His men. The procession therefore moved on with half the troops, headed by the band, preceded by two mounted military police in front, and the other half led by the military choir, behind the canopy and attendant clergy. The general public followed in large numbers, whilst the streets on both sides and the windows and verandahs of all the houses *en route* were crowded. A body of mounted police attended to keep order and prevent any rudeness or disturbance from fanatical Arab groups. But there was not the slightest incident to mar the beauty and solemnity and splendour of the entire scene. God had surely visited His people, and the Divine Babe who passed His infant years in the poverty and obscurity of that dismal little grotto a few streets beyond seemed to be pleased with our purpose of doing Him special honour and of making Him public acts of reparation, for He held the hearts of that vast multitude of varied nationalities in silent homage as He passed and reflected the sweetness of His satisfaction in the soft evening sunshine that lit up the beautiful banners and brought out the various colours in a scene and spectacle as ever wended its way in holy procession. The general supervision of the whole, the marshalling and arranging of the different groups so as to prevent gaps or crowded gatherings, was efficiently carried out by the Rev. J. C. Coleman, O.S.F., officiating chaplain to the troops at Abbassiyeh. Benediction was given at three altars—first at the altar erected with lavish and tasteful care by the Christian Brothers in the vestibule of their house fronting the street. It was an entrancing scene to witness so many devout worshippers and so many respectful, silent on-lookers as the Blessed Sacrament was raised up for exposition, and sensibly impressive was the feeling when the "present arms" and muffled roll of the drum indicated the supreme moment of Benediction. The procession was speedily reformed, and, to the stately slow march time of the full band, playing Mozart's Gloria 12th Mass, it moved quietly round the remaining two sides of the square towards the main entrance of the church. Here the spacious grounds were filled by crowds desirous to see the close of the procession. As at starting, so here again the

troops formed up in close lines, and between them, as between two walls the Blessed Sacrament was borne from the outer gate to the beautiful altar erected against the façade of the church. The decorations of the whole façade and church grounds were very pretty, and in some instances very beautiful. Festoons, with fresh flowers let in at intervals, garlands, and wreaths ornamented the front of the church, and were traced round the main entrance and windows, whilst plants and palms, gracefully arranged, converted the temporary altar and church door-steps into a bit of fairyland.

Around the grounds, having festoons of green leaves, interspersed with flowers, hung from tree to tree, and in some places having been drawn crosswise, imparted a bright and festive appearance to the scene. Benediction on this occasion was most impressive, amid hundreds of lowly worshipping troops and thousands of civilians, the even-timed movement of arms, and the thunder-roll of the big drum.

The final stage in this splendid ceremony on this glorious May evening was soon reached. The third Benediction in the church followed immediately. The Divine praises were said, and Our Lord returned into His Tabernacle home once more.

Many and loud were the words of admiration and praise and thanksgiving that British Catholic troops, under their chaplain, should break through the blighting traditions of Mahomedan fanaticism and hatred of Christians for centuries, by successfully inaugurating in the streets of Cairo that glorious profession of Catholic faith—a Corpus Christi procession.

MISSIONERS, CATHOLIC AND PROTESTANT—THE DIFFERENCE.

Mr. Hunter, author of an English encyclopedia, in commenting on the success of Catholic missionaries, wrote "better than he knew" when he said of Catholic missionaries that they "deny themselves the comforts considered necessary for Europeans, adopting the frugal and abstemious manner of the natives; and their influence reaches deep into the social life of the communities among whom they dwell." He has here touched one of the chief causes (leaving out of view the divine origin of the missionary's authority) of the remarkable success of Catholic missionaries while non-Catholic missionaries are signally unsuccessful.

Non-Catholic "missionaries" do not and cannot identify themselves with the social life of the communities among whom they live in heathen lands. They lack both the motive and the power. Their religion is a self-made human religion; and as the stream cannot rise above its source, so their religious action cannot rise higher than the

principles that inspire it. Consequently it is a notorious fact that the energies of non-Catholic missionaries are concentrated on changing the habits and customs, the social polity, the natural life, of the natives of the heathen countries to which they go.

They at once antagonize their civilization and endeavour to force the natives into habits and thoughts of European civilization in which they themselves have grown up and to which they are habituated. If Germans, to German, if Englishmen, to English; and, if Americans, to American customs and civilization.

Necessarily, therefore, they remain entirely on the outside of the social life of the natives, and instead of attracting them, repel them. Where their influence overpowers this repulsion, it is destructive, rather than enlightening and elevating. It forces upon the natives the ideas and habits of Europeans, which they are unprepared to adopt and profit by, and which, thus forced upon a people unfitted by race and climate and long-continued custom (and all the influence these exert) have an injurious instead of a beneficial effect.

Under the influences exerted by non-Catholic missionaries, where those influences are effective, the result is that the natives are not Christianized, but, forced out of their natural life, and the habits, physical, social, industrial and intellectual, favourable to that life, they deteriorate, pine away, lose their native vigour, and enter upon a course of gradual extinction. The history of Protestant missions among the natives of the Pacific islands, among African tribes, and among our own North American Indians, furnishes unanswerable proofs of this.

When, as in India, China and Asia generally, Protestant missionaries are not able to force their ideas of civilization upon the communities among whom they live, they remain practically isolated from them. Their lives, however, are not by any means lonely or secluded. They usually reside in the large cities and are on intimate terms of intercourse with the members of European embassies and legations and the consuls and other European residents of those cities. Their social enjoyment is varied by occasional tours, during the pleasant part of the year, through the interior of the country. Thus Protestant missionaries mostly manage to live very pleasantly, and some of them luxuriously—much more so, if the truth be told, than most Protestant ministers can in their own country. But they do not even touch the interior life of the natives and exert no real influence over it.

Far different from all this is the life of Catholic missionaries. They are "cross-bearers," and they carry the cross with them wherever they go. They know that self-denial, self-abnegation, is an essential element of the religion they teach, and a necessary condition to success of the mission on which they are sent. Like St. Paul, they become all things to all men, and make themselves the servants of all that they may save all.

They enter into the deepest life of the communities among whom they labour, conforming to their habits and customs in all things that are not un-Christian and sinful.

To the Chinese they become Chinese; to the Indians, Indians; not anxious to transform them into Europeans; but filled with zeal to evangelize them and win souls to Christ. They thus make themselves integral parts of the communities among whom they dwell and deeply and permanently influence their life.

—*Catholic Standard.*

FAVOURS AND GRACES.

(Continued from page 238.)

Mary Della Chiesa di Cervignasco, Saluzzo; A grateful Family, Beinatto; Adele Martini, Saliceto (Savona); Margaret Dotta, Benevagienna; Theodora Borelli; Mary Baratono, Vialfrè; Peter Gonella; V. Rev. Fr. Peronino, Rector, Loranze; A Lady Co-operator, Sampierdarena; Angela Testa, Genova; Joseph Crande; Rufia; Joseph Bernasconi, Torricella; Lucy Albrito, Cornegliano d'Alba; Frances Pilone-Vittore, Lecco, Angela Zaffaina, Caldogno; A. S. A., Savona; Joseph Gagliardini, Vecre; Fortunato Guglielmo, Pinerolo; Emilia Francone, Gassinio; Camillus Barbieri, Genova; Catherine Pensa, Niela Tanaro; M. G.; G. G., Salesian Co-operator, Borgomano; Rev. Antony Castilla, Spain; Ortensia Dealexandris, Acqui; Charles Quintiliano, Turin; Clotilde Martini, Reno; V. Rev. Bernard Canon Leoncini, Campo Ligure; Rev. Stephen Ferreri, Vicoforte S. Pietro (Mondovì); Vincent Piglia, Zanco di Villa Denti; Joseph Abona, Dogliani; Rev. Joseph Macciò, Campo Ligure; Mary Chiavarino, Castelnuovo; Letizia Jano, Bosconero; Rev. G. G., Marsala; Bartholomew Marchisio, America; Anthony Negretti; Rose Banchoero, Montiglio; Ferdinanda Riscaldino, Turin; George Sola, Cavalerleone; James Dellarossa, Cavalerleone; Jerome Marchisio; Rev. Peter Pedrotta, Gambarogno; Madame Victoria L. Subis, Codesberg (Prussia); John Delbaso, Poirino; Thomas Botta, Cherasco; Rev. Francis Cartevesio, Lamorra; Joseph Ruasio, Costigliole; Victoria Biavoni Vermetti, Novi; John Alessio, Caramagna; Theresa Bassi, Voghera; Orsola Zublana, Bianzè; Joanna Tartassa, Turin; Joseph Porta, Montemagno; Emma Bollano, Turin; Felicity Anzola, Turin; Theresa Bargetto, Castelnuovo; Lucy Maiolo; Clara Marcellino, Burgone; Caroline Galetto, Cavour; John Bert., Vallardora; Marianna Gioda, Poirino; James Elena, Valfenera d'Asti; Josephine Strada Comissoni, Gropello Cairoli; Mary Strada Colombani Comissoni, Cassinale Margarolo; Julietta Ropolo, Perosa; Annette Covolla; Angela Covolla; Caroline Dellaporta; Dominica Ciliutti; Mary Sala, Bianzè; Lucy Zanoglio, Vigone; Margaret Maserio, Villanova d'Asti; Louisa Grimaldi; Mary Careggio, Castelrosso; Mrs. Theresa Nebbia, Casale; Mary Iorno, Turin; Richard Dones, Valenza Po; Mary Burgarella, Pinerolo; Philip Rosso, Cavour; John Baptist Porcile, Bolzaneto (Liguria); Joanna Bronzino, Rivoli; Mrs. Louisa Carbone, Susinno; Natalina Schiapparelli, Turin; William Garelli, Trinità; Peter Rosso, Turin; Costanza Paschetta, Savigliano; Rev. Fr. Garrone, P.P., Ceresole; Anthony Negretti, Ceresole; Celestina Bussano, Setigliano; Joseph Gorleri, Bricherasio; Joseph Garzino, Sampyre; Dominic Ganerda; Theresa Ponzetti, Bessalo; Mrs. Rosalia Sarsolongo, Cosatto; Aloysius Stucchi, Milan; Alfonsina Frachia-Barisonzo, Castellazzo Bormida; Joanna Liprandi Lucca, Volpiano; D. A. G., Arli; Lucy Giudice & Joanna Giudice, Lovero Val-

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“My glorious Predecessor, Pius IX., has been your friend, I wish to be so, too: he was inscribed among the number of your CO-OPERATORS, I claim the honour of being the first on the list.”

His Eminence Cardinal MANNING on Foreign Missions.

“It is quite true, that we have need of men and means at home; and it is BECAUSE WE HAVE NEED OF MEN AND MEANS AT HOME, and of more men and of more means by a great deal than we yet possess, that I am convinced that WE OUGHT TO SEND BOTH MEN AND MEANS ABROAD.”

[ST JOSEPH'S ADVOCATE]