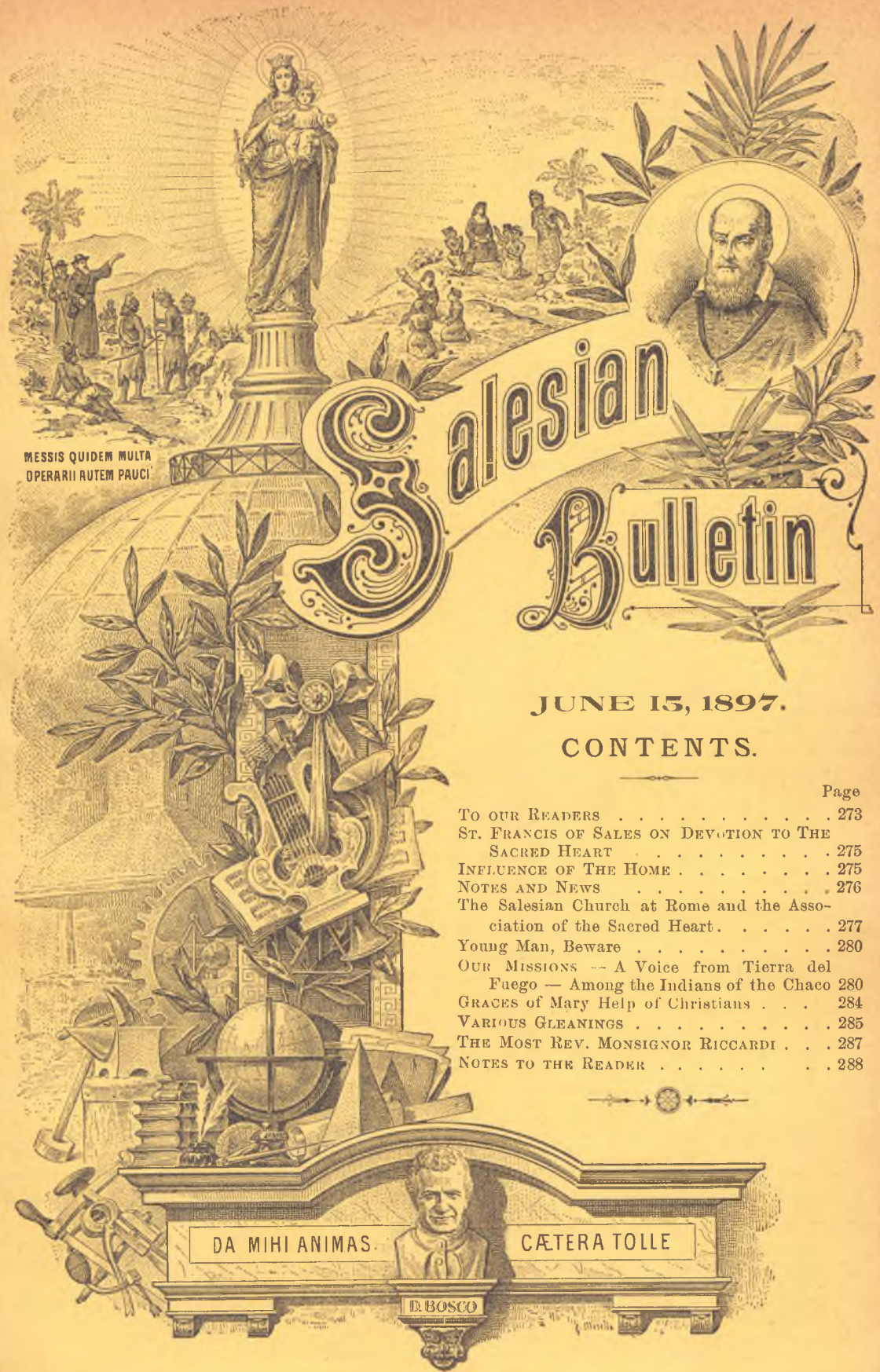


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARII AUTEM PAUCI

Salesian Bulletin

JUNE 15, 1897.

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DA MIHI ANIMAS.



CÆTERA TOLLE

D. BOSCO

EXTRACTS FROM THE DIPLOMA OF THE ASSOCIATION OF SALESIAN CO-OPERATORS.

CONSTITUTION AND GOVERNMENT of the Association.

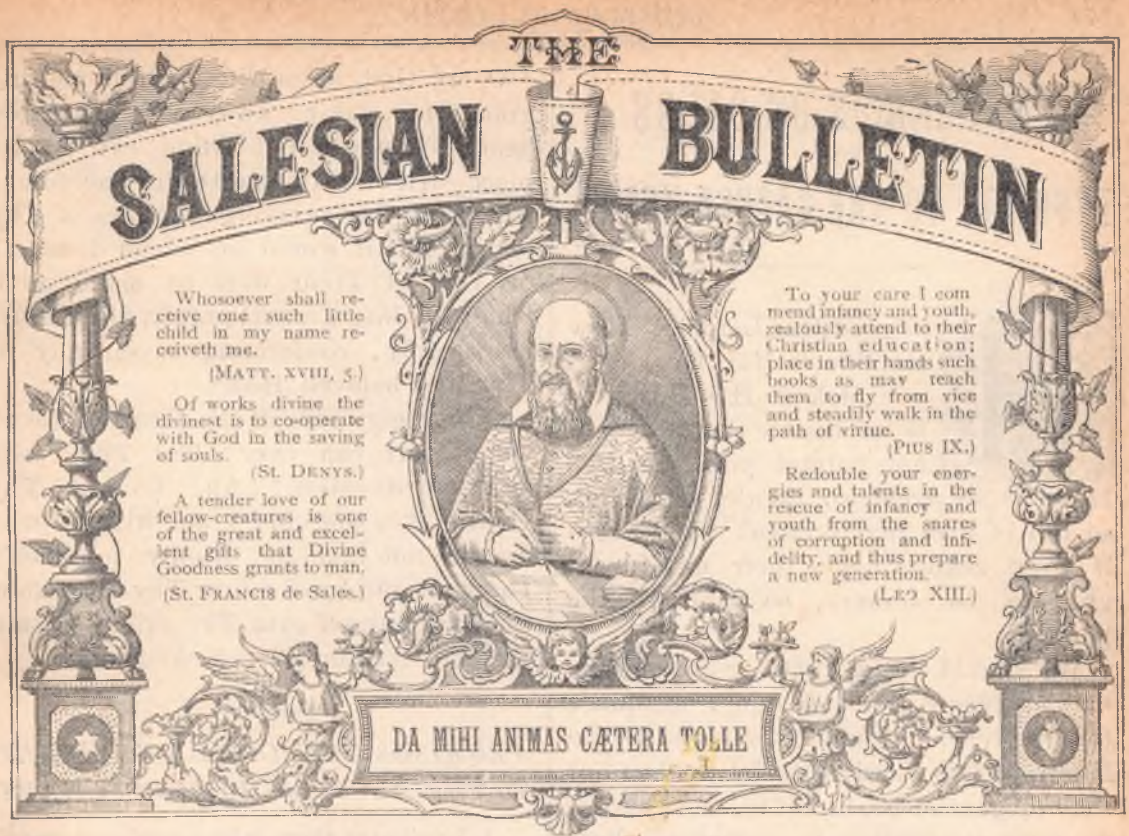
1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.
*
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective dioceses and parishes, on whom it shall depend without reserve in everything relating to our holy religion.
*
3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.
*
4. — The Directors of the several Houses of the Salesian Congregation are authorized to enrol new Members, whose names and addresses they shall immediately forward to the Superior General, so that they may be regularly enrolled in the Register of the Association.
*
5. — In districts wherein there is no Salesian House, when the number of the Co-operators amounts to at least ten, one of them should be selected as President—preferably an ecclesiastic—who will assume the title of Decurion, and take upon himself the correspondence with the Superior, or with the Director of any of the Salesian Houses.
*
6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.
*
7. — At least every three months, the Associate will receive a printed Report of the works that have been accomplished; the proposals that have come to hand, bearing on the purposes of the Association; and finally, the new enterprises to be undertaken for the glory of God and the good of our fellow-creatures. In the Annual Report this latter point will be treated more diffusely, so that Members may have a clear general idea of the Works to be accomplished in the ensuing year.
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[The "Salesian Bulletin" has long since taken the place of the printed Report spoken of above.— Ed.]

8. — Every year, on the Feasts of St. Francis of Sales and of Our Lady Help of Christians (January, 29, and May, 24) the Decurions should organize assemblies of all the members in their respective districts, so that the whole Association may unite in spirit and prayer with their brethren of the Salesian Congregation, invoking for one another the continued protection of these our Glorious Patrons, and the grace of perseverance and zeal in the arduous undertaking that our charity and the love of God have imposed upon us in conformity with the spirit of our Congregation.

RELIGIOUS PRACTICES.

1. — There is no exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may in some points approach to the life of Professed Religious, we recommend to them the following; that is to say, modesty in their apparel; frugality in their meals; simplicity in their furniture; reserve in their speech; and exactness in the duties of their state: they should also be careful to have the repose and sanctification prescribed on all Feasts of Obligation exactly observed by those over whom their authority extends.
*
2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a Holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.
*
3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff. Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.
*
4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.
*
5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.



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

(MATT. XVIII, 5.)

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.)

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.)

DA MIHI ANIMAS CÆTERA TOLLE

Vol. II.—No. 56.

June 15, 1897.

Registered for transmission abroad

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

TO OUR READERS

The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their orphanage for poor boys. Day after day they have to refuse numberless applications for admission through want of room.

The sum of £ 7,500 is required to build a wing capable of housing 150 boys. This enlargement has become an im-

perative necessity and cannot be deferred if the Work is to continue.

The Fathers have no funds whatever for the proposed enlargement, and unless help is forthcoming they must abandon their project. Prayers are said twice every day for the intentions of all benefactors, and Holy Mass is offered up for them every Friday throughout the year.

Offerings may be sent to the Superior, Father Macey, 64, Orbel Street, Battersea, LONDON, S.W., or to the Father-General, Don M. Rua, Salesian Oratory, TURIN, Italy.

ST. FRANCIS DE SALES
ON
DEVOTION TO THE SACRED HEART



How good Our Lord is! How amiable is His Heart. If you look at His Heart, it is impossible that it should not attract you, for this Heart is so sweet, so gentle, so pitiful, so full of love for its weak creatures—if they acknowledge their misery—so gracious to sinners, so kind to the penitent.

We should desire that our poor hearts may in future live only under obedience to the Heart of Our Saviour, and as the Heart of Our Lord rules by no law but that of gentleness, humility, and charity, we must strengthen in ourselves these dear virtues—gentleness towards our neighbour, and loving humility towards God. May the peace and grace of the Holy Spirit be ever in the midst of your heart.

Place this your heart in the pierced side of the Saviour, and unite it to the King of all hearts, Who is there, as on His royal throne, ready to receive the homage and obedience of all other hearts, and Who invites all to approach Him.

Let us remain in that sacred refuge. "Who dwells in Me, and I in him, bears much fruit, for without Me, you can do nothing."* I am very sure that we should no longer dwell in ourselves, and that in heart, in will, and in full confidence, we should place ourselves forever in the pierced side of the Saviour; for without Him we cannot, and if we could, would not, do anything. All in Him, by Him, with Him, for Him, all Him. May this Heart ever live in our hearts.

O my God, when wilt Thou do me this grace, that, taking away my miserable heart, Thou wilt put Thine own in its place—if it be not in that Divine Sacrament which is the sovereign pledge of Thy love? But it would be sooner done, O my God, if Thou wert to make mine wholly Thine. I mean, purely, absolutely, irrevocably, conforming it entirely to Thy well-beloved Heart.

O sovereign love of the Heart of Jesus, what heart can ever bless Thee with sufficient devotion? Ah! Lord, as Thy Heart loves me, and I am willing, why does It not take me wholly to Itself? Draw me and I will follow Thy attraction, to throw myself into Thy paternal arms, there to remain for ever and ever.

PROMISES OF THE SACRED HEART
TO THE BLESSED MARGARET MARY.

1. I will give them who confide in me all the graces necessary in their state of life.
2. I will grant peace to their families.
3. I will console them in all their troubles.
4. I will be their secure refuge during life and above all at the hour of death.
5. I will pour down abundant blessings on all their undertakings.
6. Sinners will find in my Heart the source and infinite ocean of mercy.
7. Tepid souls will become fervent.
8. Fervent souls will rapidly rise to great perfection.
9. I will bless the homes where the image of my Sacred Heart is exposed and honoured.
10. I will grant priests the grace to touch the most hardened hearts.
11. Those who propagate this devotion will have their name written in my Heart and it shall never be effaced.
12. I promise, in the great mercy of my Heart, to grant the grace of final perseverance to those who receive Holy Communion the first Friday during nine consecutive months; they will not die in my disgrace nor without receiving the sacraments, and my Heart shall be their sure refuge at their last hour.

One of the most effectual ways of pleasing and of making one's self loved is to be cheerful. Joy softens more hearts than tears.

* St. John xv, 6.

INFLUENCE OF THE HOME.



OUR Divine Saviour: very rarely praised anyone in His day. He was very sparing in His eulogies. I can recall but two instances outside the Apostolic College,

in which He commended any living man. And John the Baptist is one of these. He declares in the Gospel that he was a prophet and more than a prophet. He extols him for his firmness of character amid adversity and for his austerity of life, and declares that no man born of woman was greater than John the Baptist. This encomium pronounced of John redounded to the honour of his blessed parents, Zachariah and Elizabeth. For the virtues which John exhibited in mature years were the fruit of the seed sown in his heart in youth by his father and mother at home.

The home is the primeval novitiate. Its beneficent agency is the most far-reaching and enduring of all schools. The parental fireside was the only academy which the Patriarchs Abraham, Isaac and Jacob frequented, and in which they received and transmitted in turn, the knowledge and worship of God. The home is not only the knowledge and worship of God. The home is not only the most ancient, but is also the most sacred and the most hallowed of all academies, and the mother is the oldest and the most cherished of all teachers. The devout Christian mother is called to be an apostle. The family circle is her field of

labour; the members of the household are the souls committed to her ministry.

No teacher can adequately supply the place of the mother. No one has the same hold that she maintains on the intellect and affections of her child. She is not only an authority whose right to rule is never questioned, but also an oracle that is implicitly believed. The words and example

of a parent, especially of a mother, exert a life-long influence on the child. The seed of righteousness sown in the youthful mind by the maternal hand, usually bears abundant fruit. The salutary lessons the mother has taught are seldom effaced from the memory. They are engraven on the heart in luminous characters, and the sacred image of the mother herself stands before us silently, but eloquently pleading the cause of God. The tablet of the soul, like a palimpsest, may afterwards receive impressions that will hide from view the original maternal characters written upon it, but the waters of compunction and the searching rays of divine grace will bring them to light again.

There is no exaggeration in saying that the hope of the rising generation is in the Christian mothers. The individual and national character may be traced to the training imparted under

the domestic roof, and its beneficial or baneful influence may be gauged by the religious and moral standard of the family circle.—CARDINAL GIBBONS.

There is more virtue in bearing an injury without complaining than in great almsgiving or a severe fast.



THE SACRED HEART OF JESUS.

(From a Statue carved in the Salesian Institute at Barcelona).



THE Mission at Burwash, Sussex, which His Lordship the Bishop of Southwark until recently presided over, is now under the care of the Salesian Fathers, a contingent of Fathers from West Battersea, London, being now in charge.

THE VERY REV. FATHER CERRUTI of the Superior Chapter of the Salesian Congregation, on his return from Spain, visited Balerna (Switzerland), Trieste and Trent (Austria), and Gorizia and Treviglio (Italy), where he gave Salesian Conferences, which have been productive of excellent results.

WE are indebted to the Very Rev. Father Fenocchio, an Apostolic Missionary in China, and an Old Boy of the Oratory, for three hundred rare coins, his generous contribution to the Salesian Missions. To those of our Co-operators who are making a collection of rare coins, our venerable Superior-General offers them for sale, in the hope of exchanging them for current money, which at present the ill-fated Candelara Mission in Tierra del Fuego stands so much in need of.

We read in the *Revista Catolica* of Lima:—"The Salesian Institute in La Paz, Bolivia, is advancing with giant strides. To the large and spacious workshops for shoemakers, tailors and joiners, the Fathers have lately added a workshop for blacksmiths. We can say that the rapid moral and material progress of the sons of the working class under the care of the Salesian Fathers causes a general astonishment. It is only Catholicity that can work such wonders. Fortunate indeed are the populations who have the Salesians in their midst, for they are on the verge of a brilliant future."

"ON Sunday evenings the Salesian Church of the Sacred Heart, Battersea, London, is always crowded, as the singing is exception-

ally good," says the *Catholic News*. "Under the able baton of Father Rabagliati, the choir stands second to none in the Diocese, which fact proves his musical ability. Last Sunday, May 2, after Vespers had been sung, Father Blackborow taking for his text, 'Peace be with you,' said, that the Church had called us to her side during the past few days, to participate in the sorrows of Holy Week, and now we were rejoicing with her on the Resurrection of Our Lord. A procession of the Blessed Sacrament followed."

ON May 22, the Rev. Father Mutel, S. J., gave the annual Conference to the Salesian Co-operators of Nice in the Church adjoining the Salesian Institute there. The learned Jesuit spoke most eloquently of the mission Divine Providence has called the Congregation, founded by Don Bosco, to accomplish. His Lordship Monsignor Chapon, Bishop of Nice, presided, and at the termination of the Conference, gave Benediction of the Blessed Sacrament. His Lordship said that he was delighted to be able to pass that day with the Sons of Don Bosco and their Co-operators. The attendance, we may add, was very numerous indeed.

AMONG the Deliberations made by the important Catholic Congress held a short time ago at Lima in Peru, we find the following:—

The Congress seeing:

That it is most urgent to give the children of the people a solid Christian education, and

That Divine Providence has raised up in the Church such Institutions as the SALESIAN CONGREGATION, the BROTHERS OF THE CHRISTIAN SCHOOLS and others, which are most successful in imparting a Catholic education;

Resolves:

That there be founded in the principal towns of Peru, Salesian Institutes, and Establishments directed by the Brothers of the Christian Schools, or other Orders that have a similar aim in view.

The Central Council of the Catholic Union is recommended to see that everything is done for the realization of these wishes.

THE following letter from his Eminence Cardinal Rampolla to Father Piccono, Rector of the Salesian Institute of Arts and Trades in Mexico, will, we are sure, give both pleasure and satisfaction to those good Benefactors who are concurring by their alms

in the erection of the magnificent Church adjoining the Salesian College in Mexico.

Rome, May 10, 1897.

VERY REV. FATHER,

In reply to your esteemed favour addressed to the Holy Father, I am pleased to say that His Holiness is delighted to hear of the development of the Salesian Institute under your charge, destined for the poor children of the people. In order that this work may be happily terminated, the Supreme Pontiff, willingly grants the Blessing asked for all who concur in the erection of the new Church to be dedicated to Mary Help of Christians.

With sentiments of especial esteem, I remain, etc.

✠ CARDINAL M. RAMPOLLA.

AN influential and largely attended Reunion of the Salesian Co-operators of Malta was held recently in the capital of that Island. His Grace the Archbishop of Malta, who presided, was supported by the Right Rev. Monsignor Ferrugia, Protonotary Apostolic, Very Rev. Father Vassallo, Rector of the Seminary, Very Rev. Father Vela, Mr. De Bono, the distinguished Magistrate, and a goodly number of ecclesiastical and civil notabilities. Monsignor Ferrugia opened the proceedings with a discourse which the *Gazette of Malta* called, "A Masterpiece of Oratorical Art." It was evidently a labour of love, since only he who felt a deep affection and veneration for Don Bosco could have penned such a delicate tribute to his memory. Other addresses were then read by Father Vela, Mr. De Bono and Father Vassallo, and the Reunion was brought to a close by the reading of a letter from Don Rua addressed to Monsignor Ferrugia, wherein he manifested his great satisfaction at the step they had taken, and expressed his grateful thanks for their devotion and attachment to the Salesian Congregation. Benediction of the Most Blessed Sacrament was then imparted by his Grace the Archbishop. This Reunion of Salesian Co-operators derives a great deal of importance from the fact that it is the first one as yet held in Malta. May it be the first of a long series.

THE SALESIAN CHURCH IN ROME

AND THE

ASSOCIATION OF THE SACRED HEART

— ❖ ❖ ❖ ❖ ❖ —

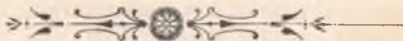


AS the ASSOCIATION OF THE SACRED HEART is becoming more widely known, many kind inquiries are being made of us, but none so often repeated as the following: "Will you kindly give me some particulars concerning the Church and Institute of the Sacred Heart at Rome, from which originated the Charitable Association of the Sacred Heart of Jesus?" For the benefit then of those of our readers who desire to know something more concerning this matter, we have great pleasure in laying before them the following sketch: —

The idea of erecting in Rome a temple to the Sacred Heart of Jesus dates back to 1871, when all the Bishops of Italy resolved to have their Dioceses consecrated to, and placed under the protection of, this Most Adorable Heart. Amongst others the zealous Father Maresca, S. J., warmly supported the project in the columns of the *Italian Messenger of the Sacred Heart*.

At that time the Esquiline Heights began to be re-peopled, and edifice after edifice sprung into existence as if by enchantment. But the inhabitants of this region, now quite a multitude, found great difficulty in attending to their religious duties for want of a church in their neighbourhood. It was this consideration that determined PIUS IX., of holy memory, to decree that the projected Church of the Sacred Heart should be erected at the *Castro Pretorio*, on the Esquiline, so as to meet the urgent need of that population.

But death, intervening, snatched from the love and admiration of mankind the great and gentle Pius while his project was still a project. Succeeding to the Pontifical Throne POPE LEO XIII., now gloriously reigning, he was not slow in discovering the importance of this undertaking, and among his first acts from the Chair of Peter is a decision to set about the work without delay. Nay, more, with a happy inspiration that reveals his magnanimous character, he



wished that the Church about to be erected should invest the character of a monument to his glorious predecessor, the immortal PIUS IX. The execution of this noble design was forthwith entrusted to a Confederation of the Catholic Societies existing in Rome, under the presidency of His Eminence the Cardinal Vicar. At the same time an appeal was forwarded to all the dioceses of the Catholic world (France excepted) inviting the Faithful to concur in the erection of the monumental Basilica.



THE SALESIAN CHURCH AND INSTITUTE
OF THE SACRED HEART.

On the 17th of August, 1878, His Eminence Cardinal Monaco La Valletta, in the name of His Holiness, blessed and laid the cornerstone of the new edifice to be erected from the classic plans of Count Francesco Vespignani. The work was vigorously pursued till 1880, when it languished for want of funds, nor was there any means of procuring fresh contributors. In this crisis the Sovereign Pontiff determined to place the heavy but honourable burden on the shoulders of our venerable Father Don Bosco, whom he always held in the greatest esteem and confidence.

Considering himself greatly honoured by this most delicate mission, and not wishing to disappoint the expectations of the Holy Father of Christendom, Don Bosco from the very first centred his thoughts and affections in this work. It was, indeed, a truly gigantic undertaking, yet to him it did not seem so, for he measured it by the greatness of his own heart. In fact, after examining the plans, he declared that such a church were too small for present and future requirements, and immediately gave orders to have the foundations considerably enlarged.

We might well think that Don Bosco had now what in colloquial parlance is termed "enough to do." But the worry attendant

on the new Church, far from completely engrossing his activity, served only to revive in him another of his long cherished solicitudes. Ever since he began to visit and know a little of the Eternal City, his charitable heart was deeply touched in favour of the poor children, principally strangers and from every nation, who, abandoned to themselves, might be seen in great numbers squatting in every street and square. He resolved in his heart to provide for these poor waifs. And now he considered the time had come to put his hand to the erection of a vast hospice, capable of coping with the needs of the situation. All his holy industries were accordingly called into play. His appeals for help were extended to every quarter of the globe. A lottery on a very vast scale was established, and, thanks to its products, a plot of upwards of 18,000 square feet in extent, bordering on the site of the Church, was purchased as a first move towards the Hospice. Don Bosco had afterwards the consolation of seeing the Church of the Sacred Heart terminated, and assisting at the solemn ceremony, when, on the 14th of May 1887, it was opened to public worship by His Eminence Cardinal Lucido Maria Parocchi.

The Church of the Sacred Heart was consecrated, but Don Bosco did not rest on his laurels. The success that attended his efforts only added new fire to his zeal. His cherished dream—the foundation of a vast Hospice for the Roman waif—was still uppermost in his mind and most deeply impressed in his heart. Perhaps we should have mentioned that as far back as 1881, this indefatigable Apostle of youth had purchased a building in course of construction between Porta San Lorenzo and Via Maghera, which was transformed into a temporary chapel, and practically served as a parish church for the time being. In 1883, he commenced the wing of the present Hospice, which stands on the Via Porta San Lorenzo. It was finished in time to be opened at the inauguration, in 1887, of the Church of the Sacred Heart; and afforded accommodation for upwards of a hundred boys. This was still far from what Don Bosco desired. He longed for a vast Oratory with schoolrooms and workshops and technical outfittings; an *educatorio*, in short, for some five hundred orphans. This was the favourite theme of his conversation, in which he would vividly foreshadow the immense advantages accruing from such an institute

not only to the poor children themselves, but also to the Church and State.

Providence, however, had otherwise ordained. The Father of so many orphans was shortly after this epoch, called to eternity to receive the reward of his labours and charity. To his successor was reserved the realization of the long projected Institute. At length, in 1891, after many difficulties were overcome, Don Rua, mindful of Don Bosco's desire and sensible of the increasing needs of the situation, ordered the erection of the Hospice according to the plans of Signor Cucco, the Architect. *Gold and silver he had none*—he had not even succeeded in completely extinguishing the heavy liabilities hanging on the Church of the Sacred Heart—but from his venerable predecessor he inherited an unbounded faith in Divine Providence and in the generous, practical assistance of his Co-operators. To day the Hospice is completed, Don Bosco's project is realized. The buildings, including the Church, cover an area of about 23,000 square feet. The Hospice consists of four stories above-ground, and a subterraneous one; it is furnished with vast workshops and school-rooms, and affords every accommodation for the boarding and education of at least five hundred boys.

THE CHARITABLE ASSOCIATION OF THE SACRED HEART.

Pending the erection of the Church of the Sacred Heart, it was decided that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the Faithful, the *Charitable Association of the Sacred Heart of Jesus* has been established in the above named Church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart. These offerings are destined for the maintenance of the boys of the Institute.

ADVANTAGES.

- 1.—Six Masses will be said daily for MEMBERS of the Association, namely, two will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.
- 2.—Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to :
 - (a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church ;
 - (b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist ;
 - (c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church ;
 - (d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.
- 3.—Participation in the holy Masses will commence on the day after the alms have come to hand, all the other spiritual advantages are enjoyed from the moment of inscription.
- 4.—The contributor, we repeat, of one shilling given once for all. is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.
- 5.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.
- 6.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 7.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 8.—The name of subscribers will be entered on the Registers of the Association and preserved

in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

- 9.—There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

Approbation.

Pium Opus adprobamus, eidemque largissimam fidelium opem omnium.

Ex Aed. Vic., die 27 Junii 1888.

✠ L. M. PAROCCHI, Card. Vic.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.

Given at Rome, etc.

The Papal Blessing.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

Given from the Vatican, June 30th 1888.

ANGELO RINALDI, Chaplain, Sec.

N.B.—A chromo-lithographic reduction of the classic painting, placed above the High Altar in the Church of the Sacred Heart (Rome), will be sent as a "Certificate of Inscription" to the Pious Association for every offering received.

YOUNG MAN, BEWARE.

THERE are few temptations that lie in the wake of our young men, and that present greater attractions for them than the pool-room and the races; and few that are attended with more danger, says the *Catholic News*. The papers expatiate upon the extraordinary qualities of this or that favourite horse and the young man (and the older ones, too, sometimes) is carried away by the reports of fortunes made on the track. But there is another side to the question; a broader side; and it needs to be broader, to hold the fortunes that are lost there. Would that the experience of the fools who venture their all (and not unfrequently someone else's all) upon the track and lose it, would be of avail to the weak and venturesome brethren. But it seems the reverse. "He lost because he didn't know what he was doing;" "He wasn't in it you know." But, our young friend knows all about it. He has a friend who "gives him the tip," and forthwith he tips over all he has and finds himself a wreck. Let our young men when tempted to try their fortunes on the race-track, remember their morning and evening petition, "lead us not into temptation." The daily papers are full of instances of cashiers behind the bars.



SOUTH AMERICA.

A VOICE FROM TIERRA DEL FUEGO.



OUR readers will no doubt remember the account published by us in a previous issue of the *Salesian Bulletin* concerning the disastrous fire that totally destroyed the Salesian Mission of the Candelara in Tierra del Fuego. We now call our Co-operators' attention to a letter addressed to our venerable Superior-General by the Rev. Mother Louisa, Superioress of the Nuns of Our Lady Help of Christians stationed at the Candelara Mission. The letter, which gives us a distressing description of the state of affairs at the once flourishing Missionary Settlement, is as follows:—

Rio Grande, March 1, 1897.

VERY REV. FATHER RUA,

We have managed to drag through three weary months in these desolate regions, months full of anxiety for the future. It is daily growing colder and our present shelter is absolutely insufficient to protect us from the advancing bitter season of winter. Two wretched huts, built from materials saved from the fire, where the wind and rain freely penetrate, form the habitations of the Salesian Fathers with their forty-six Fuegian boys and of the Nuns of Our Lady Help of Christians and their forty-one Fuegian girls. And, besides, there are more than three hundred savages still lingering on the site of the Mission, who are determined not to leave us, although Father Grippa has given them full permission to do so.

In the midst of our trials and misfortunes it is most consoling and gratifying to see the great affection these poor savages continually show us. Although the fire has deprived us of nearly everything, and we are no longer in a position to give them blankets or clothes, and distribute daily rations to them, they utter no complaint. They seem to fully understand our deplorable



THE CACIQUE MANUEL.

situation and heartily sympathise with us, and, what is more, they prefer to stay and suffer with us, rather than wander through the forests and deserts.

This fact in no way exempts us from the duty of providing these forlorn creatures with clothing, shelter and food, in fact, it should induce us to hasten to their help. Meanwhile winter is drawing nigh, as I said above; and what will become of us, of these poor children, and of the numerous Fuegian families hereabouts with insufficient shelter and scanty clothing? Shall we be obliged to see them languish and die through cold and hunger, and eventually succumb ourselves to a similar fate? God alone knows!

Oh, Rev. Father! If the voice of the Missionary has not sufficed to touch the hearts of our Co-operators, I pray you add that of the Nun whose heart is afflicted at the sight of the suffering Fuegians. Tell our Co-operators, who have at heart the glory of God and the salvation of souls, to hasten to our assistance as our necessity is extreme. It is a question of life or death, not only in a material but also in a spiritual sense; for should the means be wanting to carry on this Mission, I dread to think of the many souls that will still remain in the clutches of Satan.

The Superior, Father Griffa, has lately undertaken a journey to Punt Arenas in order to obtain assistance from our Missionaries stationed there. But I am afraid that there is but little hope in that quarter, as they are at present in straitened circumstances, and have already done a great deal for us.

Still our confidence in Divine Providence remains unshaken, for He Who clothes the lily of the valley and feeds the birds of the air, is surely near us in the hour of trial and tribulation. We also confidently hope in the charity of our Co-operators and Benefactors who have always generously supported Don Bosco's Institution.

The simple but fervent prayers, moreover, of many souls but recently regenerated by the Saving Waters of Baptism, daily ascend before the throne of Almighty God, calling down His blessing and graces on all who come to our aid in our present need.

Kindly accept the sentiments of esteem from myself and the other Sisters here, and sometimes remember us at God's Altar.

Your humble servant in Xto.,

SISTER LOUISA.

PARAGUAY.

A NEW FIELD OF ACTION AMONG THE INDIANS OF THE CHACO.

(Continued).



HAVING mounted our horses, we continued our journey much impressed; and I assure you, dear Don Rua, that although I have many accounts of the Indians, having visited them at various times, I have never been so moved as I was that day.

The Aspect of the Chaco. — The Jacarus.

We travelled on under the rays of a hot sun without finding any shade, for in these vast wastes there are no trees. There are, however, planted here and there, an infinity of "little islands" as the Indians call them, which might fitly be compared to oases in a desert. In these Islands the hashes grow so numerously and so closely together, that they leave no free passage. The Indians, moreover, take refuge in these places when they are attacked. There are also a number of small mounds here and there about four feet in height, and about three feet distant from one other, thus obliging the horses to leap continually to the great discomfort of the riders. These elevations seem to be the effect of eruptions of the soil, and are known by the name of *Jacarus*. Some of these *Jacarus* are almost entirely composed of black earth, and others of a reddish earth. The greater part serve as shelters for insects, especially a certain large species of ant. At the time we visited the district, everything was dry and thirsting for rain. We made a halt on the bank of the River Pilcomayo and sought to quench our thirst with its limpid waters. But they were so salt that they served only to increase it. Wondering at this, we asked our companions how the Indians were able to live in these regions without drinkable water, and they told us that the poor people, early in the morning, gather the dew that falls heavily in the night upon certain plants called *Caraguata*, which are very numerous in this district and which, on account of their large and concave leaves, serve admirably as recipients for the dew.

Among the Tobas — The Cacique Leon.

We arrived at length at the hut of the chief *Manuel*, whom we found surrounded by several families of Indians who were truly in a most miserable condition. Without loss of time the Cacique mounted his horse and told us to follow him, because at a short distance hence there was a tribe he had induced to wait for us by telling them of our visit. We followed him well-pleased that our journey had not been made in vain, and very soon we perceived in front of us a tribe of the *Tobas*.

At our approach, the Indians seeing that we were all mounted and armed with rifles, became restless, and thinking, perhaps, that our intentions were hostile, prepared their bows and arrows and the few rifles they possessed for immediate use, and awaited unmoved our approach. Manuel preceded us in order to assure them of our pacific intentions. Therefore when we dismounted and came yet nearer to them, they were already tranquillized. We were then presented by Manuel to the Cacique of the tribe, named *Leon*, who came forward only when he had put on a red shirt and a pair of old breeches. Afterwards we were presented to the Medicine-man, who was got up in a pair of under nether-garments and a black jacket; and to the Cacique's father, who was 100 years old according to Manuel, but who was still flourishing and robust. These Indians are tall and strong. They wear their hair long and cut in the form of a circle in front. It is easily seen, however, that these people have a very hard life because they are so tanned and emaciated.

Modes, Manners, and Customs.

The women wear their hair like the men; the married women are painted with an azure tint, made by themselves from the sap of an indigenous plant. We saw some men also who had their faces painted. Some are clothed, others are not; nevertheless they all wish very much for something to put on, and in lieu of clothing they make use of anything with which to cover themselves, and altogether form a kind of masquerade of rags and nakedness. They divide themselves into two companies; in the one are the women and the babies, in the other the men and children. Their encampment, which is very poor, is always built by the women. It is made up of some piles set in the earth

at a distance of about 3 feet; above these they tie other piles and upon this framework they extend some matting in order to shelter themselves from the sun and the rain; but, in truth, it is of very little use. We saw some women engaged in a peculiar species of weaving and others preparing a kind of collar to hang round their neck.

Their hair, which is besmeared with I do not know what kind of unguent, was decorated with feathers. Their bodies were filthy, and greased with various strong smelling pomades. We noticed two of the men sitting on the ground amusing themselves with two pieces of stone that served as dice, and, every now and then, they would slap each other on the shoulder and utter piercing shrieks. We saw others spread on the ground a piece of netting with which they caught flies and insects, a dainty article of food among the *Tobas*.

Poor people! They regarded us with wonder, and, we thought, they were secretly laughing at us. They seemed ignorant of their unhappy condition. By means of Manuel we promised them that we would in time come and live with them in order to render their life more pleasant. We gave to each a medal which was accepted eagerly. Let us hope that the day is not far distant when these poor neglected children of the forest, regenerated by the purifying Waters of Baptism, will make the forests re-echo, as in times gone-by, with the praises of the one true God.

(To be continued).

THE few Catholics to be found among the Welsh Colonists at Gaiman in Patagonia, were without a place of worship until quite recently. Through the efforts of Father Vacchina there has been lately erected in the very centre of the Colony, a modest Chapel, wherein the Missionaries can celebrate the Holy Sacrifice of the Mass, and perform their other religious duties with decorum. Later on, we hope, with God's help, to build an Institute of Arts and Trades adjoining the Chapel, for the children of the poor.

Amiability is the sunshine of the soul, which causes smiles to bloom on the lips, and expands the heart, as the rays of the sun open the buds of the rose.



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

Thanksgiving.—The Rev. Joseph Dente, Parish Priest of Crema (Italy), wishes to render public thanks to Our Lady Help of Christians in the *Salesian Bulletin*, for a particular favour received through her intercession, and he also sends a thank-offering for her Sanctuary in Turin.

* *

Mary Help of Christians.—For the complete recovery of my brother from a severe illness, I desire to give expression to my thanks to Our Blessed Lady Help of Christians by having the cure published in the *Salesian Bulletin*

ANTONIETTA OPOCHER, *Gozo (Malta)*.

* *

From Death's Door.—The Blessed Virgin has deigned to obtain the restoration to health of my sister Rosario. Being reduced by a malignant fever to death's door, she prepared herself for death and received the last Sacraments. A few minutes later she had the happy inspiration to recur to her who is called the *Help of Christians*, with the result that she began at once to get better, and at present is enjoying perfect health to the great astonishment of the doctors.

We therefore desire to have this grace published for the greater honour and glory of our Celestial Benefactress.

A. VILLAGRA Y HERAS, *Mexico*.

* *

Mary, our Advocate.—MR. PHILIP SEGUENZA of Messina (Sicily) was threatened with an unjust lawsuit, which would, perhaps, have brought ruin on himself and his family. He was advised in his trouble to have recourse to Our Lady Help of Christians and have confidence in her intercession. He did so, and before long all danger disappeared, and he now sends an alms for the Salesian Missions as a thank-offering.

* *

A Novena to Our Lady.—THE REV. JOHN NOCENTI of Chignolo d'Isola (Italy), after an illness that lasted for over four months, regained his former health and strength at the conclusion of a Novena of prayers in honour of Our Lady Help of Christians.

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

Mr. & Mrs. Parrocchia, Saluzzo; Lucy Fabris-Albertone, Citadella (Padua); Rev. S. C.; Rose Terenghi, Olginate; F. D.; L. Ulbani, Venice; Benjamin Ughetti, Giaveno; Cleonice Corradi, Trecasali; Mr. Peter Scotti, Monticelli Pavese; V. Rev. Dominic Negri, Trisobbio; Louis De-Marchis, Villa Deati; Joseph Pezzucchi, Passerano; Anne Monaco, Gastaldo; Teresina Ceccato, Montecchio Maggiore; Paul Laiolo, Sesse: Rev. Sr. Mary Cane, Casteilanza; Rev. John Gamoleri, Torremenapace; Mathilda Graziani, Quinto al Mare; N. N., Bologna; Christina Barbero, Mognonevolo; Rev. Ambrose Salvaneschi, Vigevano; Modestina Cozzetti, Rodio; Mr. Stephen Gaeta (Lawyer), Girgenti; Anne Cornacchia, Fognano; Rev. Charles Rabbia, S. Francesco d'Albaro (Genoa); Rev. P. Tirone, Lombriasco; Carmela Piazzi, Serradifaccio; Mr. & Mrs. G. Dalmazzo, Chiesa di Pesio; Alexis Rotanzi, Peccia (Locarno); G. Bruni, Rivare; Rev. J. Vrizzi, Banco; Teresa Bruno, Chiesa di Pesio; Rev. Claude Stefani, Poggio Berni; Valentine Magrin Grisignani, Zano; Antony Merlin, Este; Rev. Angelo Caimi, Desenzano; A Salesian Co-operator, Quinto al Mare Faride Bernardini, Buti; Eugene Spalla, Rivazzano; Ermenegilda Bocca-Delù, Asti; Rev. Louis Masoero, Turin; Marina Reggi, Gragnano Trebbia; Louisa Botto, Dogliani; John Leddi, Voghera; Carmelo Litteri, Catania (Sicily); The Misses Adorna, Villette (Ossola); Agnes Barbero, Guarene d'Alba; Rev. Theodore Seni, Chiesa (Sondrio); Scholastica Soffietti-Almonte, Guarene d'Alba; Marcella Colura, Bosco Marengo; Magdalene Ponzano, Castellar Ponzano.



HOW TO MAKE OTHERS HAPPY.

WHEN you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done: a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it, at least for twenty-four hours. By the most arithmetical sum, look at the result. You send one person, only one, happily through the day: that is three hundred and sixty-five in the course of the year; and, supposing you live only forty years after you commence that course of medicine, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."
—SYDNEY SMITH.

THE LORD WILL PROVIDE.

A weaver once lived in the little German town of Wupperthal: a poor man in outer circumstances, but rich toward God. He was remarkable in the neighbourhood as one who trusted in the Lord at all times; and this used to be his motto whenever his faith was challenged: "The Lord will provide." He said it undauntedly, even when it looked as if the Lord had forsaken him. Such a time it was when, in a season of scarcity, work run short, many hands were discharged, and the master by whom our weaver was employed gave him his dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord will provide," and so he returned home. His wife, when she heard the sad news, bewailed it terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord will provide," he said; and, even although as the days went on poverty pinched them sorely, nothing could shake his firm reliance on Him in Whom he trusted.

At last came the day when not a penny was left—no bread, no fuel in the house; starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside with which the weaver strove to keep up their courage: "The Lord will provide." Presently a street-boy looked saucily in and threw a dead raven at the feet of the pious man. "There, saint! there is

something to help you!" The weaver picked up the dead raven, and, stroking its feathers down, said, compassionately: "Poor creature! thou must have died of hunger." When, however, he felt its crop to see whether it was empty, he noticed something hard, and wishing to know what had caused the bird's death, he began to examine it. What was his surprise when on opening the gullet a gold necklace fell into his hand! The wife looked at it confounded; the weaver exclaimed: "The Lord will provide," and in haste took it to the nearest goldsmith, told him how he had found it, and received with gladness eight shillings, which the goldsmith offered to lend him for his present need. The goldsmith soon cleaned the necklace, and recognised it as one he had seen before. "Shall I tell you the owner?" he asked. "Yes," was the joyful answer; "for I would gladly give it back to him." But what cause had he to admire the wonderful ways of God when the goldsmith pronounced the name of his late master at the factory! Quickly he took the necklace and went with it to his former employer. In his family, too, there was much joy, for suspicion was removed from a servant who had been carelessly suspected. The merchant was ashamed and touched; so he said: "I will no longer leave without work so faithful a workman, whom the Lord so evidently stands by and helps."

Thus through a dead raven it was made manifest that the old joyous cry of confidence was true: "The Lord will provide!" There in that village the people still tell the story. They do not insist that the Lord sends a raven always for human need and puts a necklace in its crop; but they simply repeat the weaver's words with an equal faith: "The Lord will provide; and then they wait to see how he will come to their help. — *The Sacred Heart Review.*

LIKE FATHER, LIKE SON.

In a village of Castile, in Spain, many years ago, a poor man lived with his only son. The son owned property which he had inherited from his mother, and which consisted of a house with a little shop or store attached to it. The young man married a person to whom his father objected, and for this reason the wife disliked her father-in-law, and let no occasion pass without showing her sentiments; moreover, her ill-temper made her husband cross and disagreeable, so that between the two they drove away their best customers and they were growing poorer and poorer.

During meals the heartless woman would reproach the old man, telling him that he was good for nothing, and that it was a shame to be living at the expense of others. The son made some efforts to keep the peace between the two; he was divided between his love for his wife and some remains of consideration for his father.

The old man at last made up his mind that, for the sake of peace, it would be better for him to go to the poorhouse. At first his son objected to this; but, not having courage to hold out against the bad temper and tongue of his wife, he at last agreed to this plan, and took the necessary steps to have his father admitted into the institution.

The fatal day having arrived, the son resolved to go with his father to the house. They walked along side by side, the old man keeping back his tears by a great effort, and the son not speaking a word; when, as they came to a large stone sticking out of the ground beside the road, the father stopped and fixed his eyes upon it. A weakness seemed to come over him; he burst into tears, and his son had to support him as he sat down on the rock. In a short time he recovered himself, heaved a deep sigh, raised his eyes to heaven, and cried out in a sad voice:—

“God has decreed it so!”

“What has God decreed?” asked the son. “What is there strange about that stone that you keep looking at it in such a way?”

“Ah! my son,” answered the old man, “your grandfather sat on this very stone the day when I took him to the poorhouse.”

What a horrible revelation! The son recoiled, and said in a trembling voice:—

“Do you mean to say that grandfather—”

“Yes,” interrupted the old man, “your grandfather died in the poorhouse, to which I took him.”

“And he sat on that stone to rest on the way?”

“On that very stone. And from that day I never had luck or happiness; and my business kept growing worse and worse. God punishes me as I deserve, blessed be His holy will! But I never thought that I should have to sit here as I am doing now.”

“And that is a much as to say that my day will come when I shall have to sit there on my way to the poorhouse?”

“My son,” answered the old man raising his eyes to heaven, “God alone knows the future, but your case and mine are not the same. You at least were unwilling to have me turned out.”

And a big tear run down the old man’s cheek. Let us hope that God accepted that tear and the sorrow from which it sprang, and pardoned the sin of long ago. The old man started up and turned his steps bravely to the poorhouse, but his son took him by the arm and said to him:—

“Stop, father, and let us come home! I do not wish to be the third of my family to have to rest on that stone.”

And father and son went home together, and the latter insisted on having his wife show him due respect. By degrees the blessing of God returned to that house, so that when the young man in his turn grew old and finally died, he was able to leave his children, if not a fortune, at least enough to live on. — *Young Catholic Messenger.*

REMARKABLE EXPERIENCE OF A PRIEST.

WRITING to a religious in Australia, the Superioress of a convent in Albany relates (says the *Catholic Standard*) the following extraordinary occurrence which befel a certain good priest, from whose lips she heard the whole story. Being summoned one night to attend a dying person who lived a great distance from the town, the priest placed the Blessed Eucharist in a pyx on his breast and rode forth into the darkness. The road was bad; a fearful storm was blowing; the horse after going some distance was quite exhausted, and the traveller was forced to put up at a wayside hotel. After depositing his precious charge in a drawer near his bedside, the father betook himself to rest. Early next morning he resumed his journey and had already gone about three miles on his way, when it suddenly flashed across his mind that he had, in a most unaccountable way, forgotten to take the Blessed Sacrament from the drawer before leaving his bedroom.

Inexpressible was his dismay when he remembered that he had left the holy of holies unguarded at the mercy of an unbelieving household. He retraced his steps towards the hotel, full of anxiety as to what might have happened. Springing from his horse at the door he met the host, of whom he anxiously inquired whether the room in which he had slept the previous night still remained unoccupied. “Indeed, sir,” excitedly replied the hotel-keeper, “I don’t know what you have done to the room. We cannot get the door open, try as we will, and we can see through the keyhole that the room is full of a very bright light!” With a fervent ejaculation of thanks to heaven for this wonderful interposition the priest hastened towards the room, followed by the curious and expectant household.

Without the slightest resistance the door opened at his touch, and he threw himself on his knees before the chest of drawers, which served as a temporary tabernacle for the Lord of Hosts. Then the priest, holding the Sacred Host in his hand, addressed the assembled company with deep emotion and eloquence such as he had never possessed before, explained the doctrine and mystery of the Blessed Eucharist in burning words of faith and love, and declared that house to be blessed wherein the Lord of Heaven and earth had deigned to take up His abode, and show forth His power and goodness in so wonderful a way. The humble chamber had indeed become suddenly changed into a chapel, and the crowd of bystanders into an attentive and awe-stricken audience.

In consequence of this extraordinary event every member of that unbelieving household became a child of the one true Church.

THE MOST REV. DAVID RICCARDI, ARCHBISHOP OF TURIN.



It is with profound grief that we record the death of the late illustrious Archbishop of Turin, which took place somewhat suddenly on May 20. When the news was known to the inhabitants of the city, they were filled with consternation and grief, for all

knew him and loved him very much on account of his rare and estimable gifts of mind and heart.

Endowed with the highest intelligence, of a most charming character and deep penetration, full of activity, prudence and discretion in the government of his vast Archdiocese, Archbishop Riccardi, during the last six years of his episcopal career, justly merited the goodwill, respect and veneration of all who came into contact with him.

A member of one of the most illustrious families of Italy, Monsignor Riccardi was born at Biella on the 22nd of August 1833. His pious mother taught him to know and love God in his earliest years, and in this knowledge and in this love he grew up to the consolation of his parents. Having terminated his literary and philosophical studies in the most praiseworthy manner, he entertained the desire of becoming a priest. Consequently, in 1853, he went to Turin in order to study theology and canon law at the Royal University, and in the course of a few years, he took his degrees and returned to Biella where he was ordained priest. The Bishop of the diocese, Mgr. Losana, shortly afterwards appointed him professor of dog-

matic theology. An excellent orator and full of Apostolic zeal, Father Riccardi soon attained the greatest popularity and so fruitful were his labours, that his Bishop thought well to elect him Canon, then Provost, and finally in 1869, to the general satisfaction, Vicar General. At the death of Dr. Losana, he was unanimously elected Vicar Capitular, and when the Pope gave a new pastor to the bereaved Church of Biella in the person of Monsignor Leto, the new Bishop, knowing well the merits of the young Vicar General confirmed him in his office, an office which he fulfilled with

admirable wisdom and diligence till 1878. In that year our Holy Father Leo XIII. who had succeeded the immortal Pius IX. but a few months before, elected him in the Consistory of July 15, as successor of Monsignor Moreno in the Bishopric of Ivrea, and he was the first bishop nominated by Leo XIII. He was consecrated in the Cathedral of Biella, on the 15th of August, the Festival of the Assumption of the Blessed Virgin Mary; and on September 29, of the same year, he made his entry into his diocese which he governed with wisdom and charity and apostolic zeal for eight years.

In 1886, the Sovereign Pontiff promot-

ed him to the See of Novara. On this occasion Leo XIII. highly praised Dr. Riccardi, saying to the illustrious lawyer Caucino: "He is an excellent bishop. I know he would willingly stay at Ivrea where he has won universal affection, but Novara is a diocese of greater extent where there is more labour and consequently more need of a bishop who is able and willing to work hard. Bishop Riccardi is the one; he is prudent, eloquent, and of the highest intelligence; he does not shirk work, and



THE MOST REV. DAVID RICCARDI.

ARCHBISHOP OF TURIN.

he has excellent methods; so I have translated him to Novara where he will be able to do what he has done at Ivrea."

The hopes of Leo XIII. were not delusive, for Bishop Riccardi was the life and the glory of the people of Novara during the five years he remained with them. But Almighty God in His admirable Providence, raised His servant to still higher dignities, for in 1891, the Vicar of Christ elected him to succeed the great Cardinal Alimonda in the Archbishopric of Turin.

Here we should require a volume instead of the short space of a column or two to recount all the prodigies which he has worked for the good of that archdiocese. It will be sufficient, though, to mention here that the city of Turin or, more truly, the whole of Piedmont, owes to him the new vigour it has acquired during these latter years on account of the new Catholic movement. Dr. Riccardi was, to the Piedmontese, as an electric spark which enlived all their more noble aspirations; for, making himself "all things to all men," he united all social classes into one powerful force, and whenever he headed their combined action, it was impossible that great things should not follow. It was through him that the Catholic movement in Piedmont blossomed forth in the fulness of its vigour, whose fruits were the Eucharistic and Catholic Congresses of 1894 and 1895, as well as the Annual Provincial Congresses which have been held with great success.

Not content with the good which these Congresses have accomplished, he directed all his forces to promote the industries and the fine arts, and the project of the future Exhibition of Sacred Art in Piedmont, which will be held in 1898 and will no doubt prove a great triumph for the beautiful combination of faith and art, owes its origin to him.

But in the midst of his work God has called him away to the great grief of his people and to our great grief also, for Monsignor Riccardi, as Bishop of Ivrea, as Bishop of Novara, and finally as Archbishop of Turin, was ever an admirer of Don Bosco's Work which he has assisted considerably both by word and by deed. It was Monsignor Riccardi who, at the Salesian Congress, said: "If a Congregation could be a Bishop Co-adjutor, I would elect as my Bishop Co-adjutor, the Salesian Congregation."

It is the duty of every Salesian Co-operator

to offer up a prayer for the repose of the soul of this good Archbishop who proved himself so great a co-operator in the work of our Society, and let us hope that, being admitted to his reward in Heaven, he may more powerfully assist us and more effectually protect us.—R. I. P.

It is with deep regret that we announce the death of Mrs. Elliff of Sarmento, Mrs. Catherine Molloy, and Miss Alice Doyle of San Nicolas, South America. These pious persons, who belonged to the Irish Colony in the Argentine Republic, where a large circle of friends cherish the memory of their many Christian virtues, took the greatest interest in every Charitable work, and especially in Don Bosco's Institution, helping by their alms and their industry the Salesian Fathers' work on behalf of poor and abandoned children. The memory of these departed Benefactors will ever be dear to the Salesians, who earnestly hope that God may now reward them a hundred-fold in His own kingdom for their charity. We recommend them to the prayers of our Cooperators.—R. I. P.

NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, or German) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

The Very Rev. MICHAEL RUA.

Salesian Oratory,—Turin, Italy.

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Its Colleges and Industrial Schools are established in almost every country of Europe, in Algeria, Palestine, Mexico, and all over the vast Continent of South America.

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The whole Institution depends for its support upon the Alms of the Charitable.

In connection with the Salesian Congregation is the

ASSOCIATION OF SALESIAN CO-OPERATORS,

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The conditions of Membership are very simple:

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- (b) Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.
- (c) Recite daily a Patér and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.

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