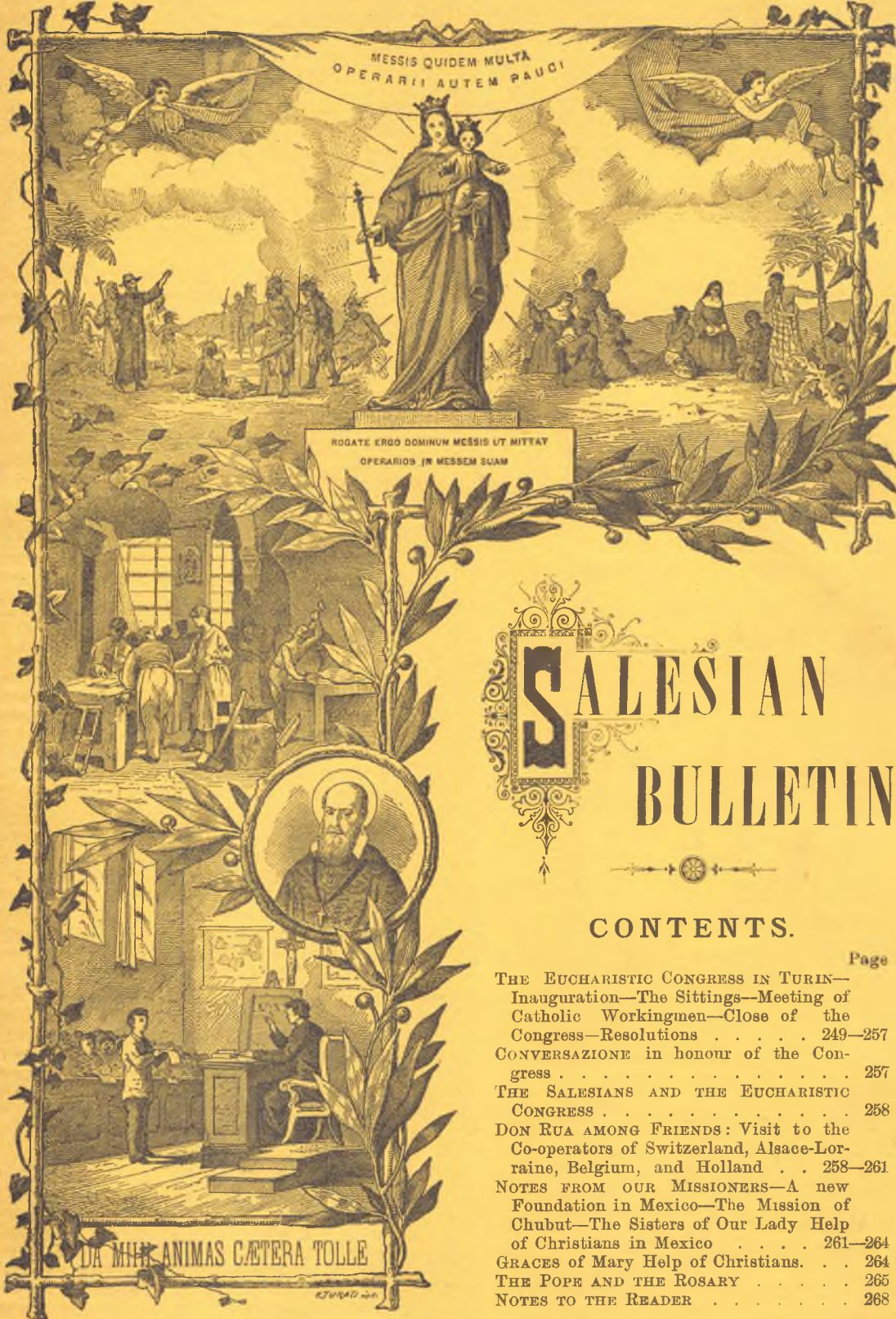


Correspondents are earnestly requested to repeat their Postal Address in every letter.



ROGATE ERGO DOMINUM MESSIS UT MITTAT OPERARIOS IN MESSEM SUAM

SALESIAN BULLETIN

CONTENTS.

	Page
THE EUCHARISTIC CONGRESS IN TURIN—Inauguration—The Sittings—Meeting of Catholic Workingmen—Close of the Congress—Resolutions	249—257
CONVERSAZIONE in honour of the Congress	257
THE SALESIANS AND THE EUCHARISTIC CONGRESS	258
DON RUA AMONG FRIENDS: Visit to the Co-operators of Switzerland, Alsace-Lorraine, Belgium, and Holland	258—261
NOTES FROM OUR MISSIONERS—A new Foundation in Mexico—The Mission of Chubut—The Sisters of Our Lady Help of Christians in Mexico	261—264
GRACES of Mary Help of Christians.	264
THE POPE AND THE ROSARY	265
NOTES TO THE READER	268

Salesian Society

Founded by Don Bosco.

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

Sisters of Our Lady, Help of Christians.

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

Co-operators or Third Order of Salesians.

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

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

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

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

CONDITIONS OF MEMBERSHIP.

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

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.)

Nos. 23—24.

September & October, 1894.

Registered for transmission abroad

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

THE EUCHARISTIC CONGRESS IN TURIN.

THE eleventh Eucharistic Congress, which was inaugurated at Turin on the 2nd of September by a very solemn and impressive function in the Cathedral of St. John, has turned out a memorable profession of faith in the Real Presence and a new and splendid triumph for our holy Religion. In fact, a grander, a holier, or a more consoling manifestation of devotion towards the Most Blessed Sacrament was never witnessed in Piedmont, nor perhaps in any part of Italy. It was a religious epopee in which a whole people, headed by two Cardinals and upwards of fifty Archbishops and Bishops, assembled before the world to

pay its homage of adoration and love to God, through the Sacred Heart of Jesus, in the most Holy Sacrament of the Altar.

During the five days of the Congress—from the 2nd to the 6th of September—Turin, the fortunate City of the Blessed Sacrament, presented a spectacle unique in its history. The well-organised and gigantic preparations for the Congress attracted the attention of the Faithful and helped to stimulate their piety; so priests and people flocked to Turin in thousands and tens of thousands from cities far and near. The broad streets and spacious squares were crowded, the churches were crowded, the confessionals were crowded, the altar-rails were crowded by devout communicants, nay, the very altars were crowded too, or at least, Mass succeeded Mass every morning from 4 o'clock until noon, owing to the great

number of clergy present in the city. In the Duomo and in almost all the other churches special services were held every morning, at each of which one of the Bishops officiated, delivering a short sermon on the Blessed Sacrament *infra Missam*, and distributing the Holy Eucharist in the General Communion which ensued. Outside the churches the fervent devotion of the multitude insensibly swelled into a healthy enthusiasm; and the sight of a Prelate in public, or even of a religious emblem, was a signal to rend the air with hearty "Evvivas" from thousands of throats, and cries of "Praised be Jesus Christ!" and other pious ejaculations. Truly it was the Reign of Christ upon earth, and those were *days of the Lord!*

INAUGURATION.*

The Congress was inaugurated on Sunday, September 2, in St. John's Cathedral, which was crowded hours before the functions commenced. His Eminence Cardinal Ferrari, Archbishop of Milan, nine other Archbishops, forty-two Bishops, and the Abbot of St. Barbara, Mantua, first proceeded from the Church of San Lorenzo to the Duomo through the midst of a vast concourse of people, who were massed so closely together in the vicinity of the Cathedral as to make the approaches almost impassable. All bowed their heads, and many knelt to receive the Bishops' blessing as they passed on. As the episcopal cortège entered the church, which was luminous with thousands of burning tapers, the rich tones of the organ, touched by a skilful hand, pealed forth. The scene inside the sacred edifice was most impressive. After a short mottet, exquisitely rendered by some members of the Salesian Institute, the Archbishop of Turin, Most Rev. Dr. Riccardi, delivered the inaugural discourse, an eloquent and devotional homily on the Blessed Sacrament. Cardinal Ferrari afterwards gave Benediction, which was preceded by the *Veni Creator*, sung in

alternate strophes by the congregation and choir. At the moment when his Eminence uplifted the Sacred Host, all the doors of the church being thrown open, the spectacle was grand and soul-stirring in the extreme. Seen from the Chapel of the Sacred Shroud (itself encircled with a luminous aureola) the piazza and the cathedral appeared an unbroken mass of people with bent heads reverently inclined. It was a remarkable profession of faith in the Real Presence, and was all the more suggestive and impressive when it was remembered that at that very hour in all the churches in Piedmont the Blessed Sacrament was solemnly exposed for the adoration of the faithful.

After Benediction the Prelates, in the same processional order and through the same way, returned to the Church of St. Lawrence, surrounded and followed by a multitude of people.

THE FIRST SITTING—THE PAPAL MESSAGE.

The Congress was opened on Monday in the *Aula Maxima* of the diocesan seminary of Turin, which presented an imposing spectacle. Cardinal Ferrari presided, having on his right, Cardinal Svampa, and on either side the Archbishops and Bishops, and a number of the ecclesiastical notability. The Congress was under the effective presidency of the Archbishops and Bishops of the ecclesiastical provinces of Vercelli and Turin. The vice-presidents were Canon Emanuele Colomiatti, pro-vicar-general of the archdiocese of Turin, Rev. Dr. Luigi Spandre, of SS. Peter and Paul's, Turin, Professor J. B. Verlucca, Canon-Penitentiary, and Canon Mattia Vicario, professor of Sacred Scripture in the Seminary of Vercelli.

The whole hierarchy and clergy of Italy were numerously represented in the splendid hall in which the Congress was held. The place was decorated with the banners of the Catholic societies, and two large lampadari, each with nine electric lamps gracefully enveloped with garlands of flowers, shed a steady, brilliant light over the beautiful scene. Before the proceedings began an orchestra from the college of the Artigianelli performed some suitable selections. All rose to their feet and cheered vigorously when Cardinal Ferrari and the Archbishops and Bishops entered. The Cardinal, having recited the "Ave Maria," greeted the assembly with the words: "Praised be Jesus Christ!" to which they responded: "May

* The report of the Acts of the Congress printed by us is slightly abridged from the very interesting one published by *The Catholic Times* (Liverpool)—the only English paper Officially Represented at the sittings of this important assembly.

He be ever praised." Then his Eminence subjoined: "Praised and thanked at every moment be the Most Holy and Divine Sacrament," which the people repeated.

Mgr. Pampirio, Archbishop of Vercelli, then advanced to the tribune and in a clear voice read the opening address, in the course of which he said the present Congress would be a glorious sequel to the preceding ones, particularly the memorable Congress of Jerusalem, where the representatives of the East and West close to the Cenaculum luminously demonstrated that if distance of time and space and diversity of tongues separate peoples, they have in the Eucharist a bond that unites them and forms them all into one body nourished by the same Bread, drinking of the same Chalice, and who ought to be bound to the same head, invisible in Christ, visible in His Vicar, the Roman Pontiff. "*Unum corpus multi sumus omnes qui de uno pane et de uno calice participamus.*"

Mgr. Manacorda, Bishop of Fossano, next read the

Message from the Pope,

of which we give the full translation:—

To Our Venerable Brethren, the Archbishops and Bishops Present at the Eucharistic Congress, in the City of Turin,

LEO XIII., POPE.

Venerable Brethren, Greeting and the Apostolic Benediction.—When about to return from earth to His Father, Christ the Regenerator of Mankind, as if it were to be a compendium of all His wonderful works, instituted the august Sacrament of the Eucharist in which so many treasures of His charity were lavishly poured out to the advantage of us mortals; a wonderful manifestation of the Divine wisdom and virtue in which the Son of God humiliates Himself to conform to the habits of men under a new guise, full of ineffable mysteries, to show us the necessity of faith. Here we have God not only in His spirit and with the efficacy of His power, but with His real, substantial Presence. He would be with us until the end of ages; and giving Himself to be the nutriment of souls, applying to them the most copious fruits of His redemption, with a sweet pledge of blessed immortality. For that reason, if we should have great esteem and gratitude in our hearts for every benefit bestowed on us by Jesus Christ, the greatest

ought reasonably to be for the Eucharistic gift, which is rightly defined as the most excellent token of His charity. Pondering on these things, singular was the joy that inundated Our soul when We learned of the most solemn Congress that was to take place at Turin to promote the reverence and worship of that adorable mystery. The very city in which it assembles which with its illustrious prodigy seemed selected by Christ Himself to be the centre of special devotion to the Eucharist, on which account it is proud to be called the *City of the Sacrament*, gives reason to hope that the success of the Congress ought to be not unworthy of its high object. The assemblage there of sacred pastors, to which We doubt not the clergy and Catholic laity will correspond, inspires Us with confidence that from such a convention the most consoling fruits for religion ought to result. We hope, above all, in the sacred priesthood, to whom Christ confided the inestimable honour of consecrating and administering the Eucharist being moved with holy fervour so that by the stainlessness of their lives and the strength of their faith they may be fit to handle such tremendous mysteries. We hope in the Christian people partaking in large numbers of the Eucharistic food and, thus incorporated with Christ, learning to restrain more their earthly desires and to long after the unspeakable riches of eternity. And since this material of bread and wine, which Christ selected in the Eucharist, is a symbol of conjunction and unity, sweet to Our Heart is the hope that there will be gathered from the Congress a fruit of union among Catholics because drawn close by the bond of charity they will be of one heart and one mind in promoting the interests of Jesus Christ and His Church, adhering of themselves to that unity of all the nations in the same fold and under the same shepherd to which lately We exhorted the princes and peoples of the world. These are the anticipations, venerable brethren, We found upon your Congress, and appealing to the infinite charity of Christ We implore for you the choicest graces and favours. In token of which and in testimony of Our paternal affection We give from Our heart the Apostolic Benediction to you, to the whole Congress, and to every one taking part therein.

Given at Rome by St. Peter's on the 28th day of August, 1894, the 17th year of Our Pontificate.

LEO XIII., POPE.

The following telegram was read before the Congress and, being unanimously approved of, was sent to his Holiness.—

"The Cardinals, Archbishops, Bishops, clergy, and Catholic laity present at the Eucharistic Congress, most joyfully grateful to your Holiness for the words of comfort addressed to them, thank you with the greatest filial love, and with humble homage and unlimited obedience implore the Apostolic Benediction.—Cardinals SVAMPA and FERRARI."

Subsequently a telegram, received from Cardinal Rampolla in the name of the Pope, was read, amid applause, by the Archbishop of Turin. It ran as follows:—

"To his Eminence Cardinal Svampa, Turin.—His Holiness is greatly rejoiced at the dutiful protestations of your Eminences, the Archbishops, Bishops, clergy, and laity assembled at the Eucharistic Congress, and is confident that the Congress will be productive of the precious fruits indicated in the Pontifical letter. He blesses all from his heart.—M. Cardinal RAMPOLLA."

* * *

Several important and interesting discourses were next delivered. Professor Montagnini of Mirabello, treated of the Eucharist as "the centre of the Christian Faith, and of devotion to the Eucharist, as the nourishment and final end of all other devotions." Having alluded to the hope for the return of Oriental schismatics which the splendid Eucharistic Congress at Jerusalem inspired, he concluded by proposing:

"That the Eucharistic Congress at Turin to-day sends its greeting and homage to the Bishops of the dissenting Eastern Church, and tells them of the earnest and increasing prayers we are offering on these solemn days to the God of the Eucharist that, through love of Him, they may return along with their flocks to the only true Church of Salvation, that we may in presence of the Eucharist embrace them as brethren under the obedience of the Roman Pontiff and thus fulfil the Divine words: *Fiat unum Ovile et unus Pastor.*"

The Rev. Vittorio Cremona, in a paper on "Means for Spreading Devotion to the Most Blessed Eucharist," appealed for aid to poor churches.—Canon Morgante, of Prate in Tuscany, treated of "The Holy Eucharist and Youth," and recommended the institution of an association, which might be called

'Children of the Blessed Sacrament.'—Count Balbo spoke of "The Eucharist and the duties of the Directing Classes." Considering the state of society at present and the urgent necessity of a social Christian restoration, he thought the motto '*Bonum ex integra causa*' might be applied to it. He pointed out that while much is being done for the religious requirements of the people, little concern is being taken by the upper classes who are to be seen at balls, theatres, and races, but not at processions, accompanying the Viaticum, visiting the Blessed Sacrament, serving at Mass, or at the nocturnal adorations. It was not enough, he argued, that the rich should go to Mass and hear sermons; they should surpass the people in giving proof of their practical faith in the Real Presence.

Cardinal Ferrari next addressed the Congress, which, he said, was a work providentially suited to the present time, and that the mystery of the Eucharist supplied a solemn argument for the credibility of religion: none other than a God was capable of thus keeping alive devotion to the Blessed Sacrament. In the Eucharist Christ conquers, reigns, and rules, and will conquer, reign, and rule until the end of the world. If they wanted a remedy for present evils let them seek it in the Blessed Eucharist and society would be saved. With the Cardinal's words the first sitting was brought to a close.

THE AFTERNOON SITTING.

At the afternoon sitting, after some prefatory remarks from Mgr. Manacorda, M. De Pellerin, who spoke in French, delivered an enthusiastic eulogium of all he witnessed at the inauguration of the Congress on Sunday. This discourse was aptly followed by a speech tendering an affectionate greeting to Catholic France, which elicited great applause.—Signor Rondolino made a vigorous protest against the denial of freedom of worship to Catholics in prohibiting public religious processions, and recalled the historic past of Turin when its citizens consecrated themselves to the Sacred Host, when the municipal authorities decreed the erection of the Church of Corpus Domini in perpetual remembrance of the miracle attesting the Real Presence, and Emmanuel Filiberto perpetuated the memory of San Quintino by raising that Church of St. Lawrence which the fifty Bishops attending the Congress were on Sunday constrained to leave as if

enemies of peace and public order. The procession of the Congress had been forbidden. They would not discuss this act of authority but would provide for the future. The order of public security which forbade the procession was emanated in deference to a class of men who had conspired and fought with arms against legitimate authority, and after having sung hymns to their princes had taught others to prepare bombs which shattered their throne. The fifty Bishops present and one hundred and fifty adherents represented in that Congress the votes of 30,000,000 Catholics; yet they would have one believe that Turin despised and hated them, and would not tolerate them in her streets!—A motion of Signor Pastori approving of the agitation in favour of religious processions was then put to the vote and passed.—Papers were read by Signor Rocca d'Adria on "The Eucharist in its Relations with the Hebrew Paschal Rite;" Canon Carlo Savio on "The Spontaneity of the Worship of the Eucharist among the Faithful;" Mgr. Folcheri on "The Work of the Perpetual Adoration and Aid for Poor Churches;" and the Rev. Amato Scala on "The Eucharist, the Holy Spirit and the Immaculate Virgin."—Father Giuseppe Franco, a Greek priest, treated at length of the union of the Eastern with the Roman Church, which would mean 150,000,000 of believers recognising in the Holy Father the head of all Christendom. In the event of such a union there was a possibility of the Pope's intervention in international affairs, and then it would be seen still more clearly that the head of such a multitude of peoples could not properly be subject to any single State. Count Balbo proposed that the Bishops be requested to institute some triduum, novena, or special commemoration that the Lord may grant us the grace of this desired union, a proposition which was carried with acclamation.—The sitting was concluded by the Archbishop of Genoa, who delivered an address on "The Mass and the Eucharist" as the most excellent gifts that God had granted to man.

* *
*

In the evening there was an assembly exclusively for priests, to whom Father Lantelmi, of the Congregation of the Most Holy Sacrament, introduced the Association of Priest Adorers, which has its headquarters in Paris and a branch for Italy at Rome, the associates binding themselves to spend one hour in adoration every week.

Father Carlo Poletti, of the same Congregation, gave a sketch of its history. It was founded in 1857 by Father Emar, and, in 1875, erected into a religious congregation.—Professor D. Marengo read a paper on "The Apostolic Union," another French institute, the object of which is the sanctification of the clergy by means of the Eucharist.—Don Stefano Trione, of the Salesian Congregation, advocated "Frequent Communion" especially in the Seminaries; and Canon Martin "The Practical Promotion of the Love of the Blessed Sacrament" as an efficacious means of restoring the reign of Christ in society.

TUESDAY'S PROCEEDINGS.

The second day's proceedings were presided over by Mgr. Riccardi, Archbishop of Turin, when forty-nine Bishops, several city councillors, professors, advocates, physicians, and many other Catholic lay notabilities were present. The great hall was even more crowded than the day before, and several hundred ladies were accommodated in the galleries. Dr. Fissore, professor of medicine in the University of Turin, read a paper in which he animadverted upon the separation of science from religion, aptly quoting the words of Lord Bacon of Verulam that religion is the aroma that preserves science, and adding that the Eucharist is the aroma that preserves religion.—Father Luigi Lucchini, commenting in a paper on "The Eucharist and the Working-classes," on the hatreds and self-interests that divides society nowadays, said the Eucharist was the balm that would restore the labouring, and ennoble the middle classes, and give to all the fire of reciprocal charity. The working classes were surrounded by people who robbed them of faith and put weapons in their hands against real and supposed oppressors without removing their miseries. Who would save them, he asked, from so many dangers? Why Jesus in the Blessed Sacrament with His immense treasures.—Professor Olivi, of the University of Modena, read a paper on "The Eucharist and Emigration," in which he recommended emigrants to go to Communion before starting, and to be sure that in foreign countries they found priests who could speak to them in their own language. He referred to the great good done by the Belgian and German societies for the emigrants from those countries, and suggested that a similar work should be initiated in Genoa, and that missions should be given in Italian to Italian artisans working in foreign

countries. The Marquis de Ivrea observed that there was a society for the protection of emigrants in Turin; and Mgr. Reggio, Archbishop of Genoa, said there was a committee for assisting emigrants to procure spiritual ministrations in Genoa.—Father Luigi Condio, in a paper on “The Eucharist and Masonry,” said Schelling deified, and Quinet invoked, Satan, and Giuseppe Montanelli, in 1856, printed in Paris a poem entitled “Temptation,” in which the devils proclaimed Satan king of Italy. Having alluded to Carducci’s blasphemous poems in praise of “the beautiful and horrible monster” who “had conquered the Jehovah of the priests”—he said the Masonic plan was summed up on June 19th, 1879, in the Grand General Assembly of the lodges, when it was resolved “to dechristianise by every means, especially by oppressing Catholicism time after time, year by year, with new laws against the clergy, and by rendering the priest an object of contempt.” The speaker next referred to the ceremonies of the Masonic supper, which takes place after the admissions and sometimes after their “solemn” meetings, animadverting particularly against the unspeakable agape of the Rosicrucians, which is a sacreligious parody of the Eucharistic Sacrifice.—On the motion of Don Albertario a resolution was passed insisting upon the military authorities causing the customary military honours to be paid to the Blessed Sacrament.—Monsignor Richelmy, Bishop of Ivrea, advocated devotion to the Sacred Heart as a means of promoting devotion to the Blessed Eucharist.—Cardinal Svampa, Archbishop of Bologna, in concluding the meeting delivered a beautiful discourse on “The Blessed Sacrament as the Source of the Purity that exists in the Catholic Church.” His Eminence, in the course of his address, referred to the piety of the people of Turin, which was in accord with the Eucharistic tradition which was their glory. Purity is an angelic virtue that divinises man. We cannot enumerate the miracles operated in the world by the purity associated with the Eucharist: miracles of charity, of the Apostolate, of science, and heroism. He compared humanity in this terribly corrupt age to the prodigal son feeling the pangs of hunger and having nothing to feed upon but the vileness that abounds in theatres and circuses, and in the world. Christ would rehabilitate humanity if it threw itself into the Father’s arms and fed on the Food that is offered to all.

THE AFTERNOON MEETING.

When the sitting was resumed in the afternoon Father Vigo gave a description of the Eucharistic Congress at Jerusalem. He was followed by Father Sanna-Solaro, who dwelt upon the object of the Congress, to enable Our Lord to recover His eternal dominion over individuals, the family and society.—Signor Rocca d’Adria advocated the excluding from Christian families of papers that spoke ill of religion. Canon Morgante, turning to the Press tables (there were seventy-one papers represented) said: “On you, Catholic journalists, devolves a sacred duty, that of avenging Our Lord Jesus Christ; and this opportunity presents itself to you daily. You who are not Catholics at least observe silence in the name of charity.”—Signor Barone said the Press should unite in a protest against the prohibition of religious processions. Last year, he remarked, witnessed the triumph of Jesus Christ in Jerusalem in the midst of the Turks; among Italians that was forbidden to them which was permitted to the worst. Mgr. Pampirio, Archbishop of Vercelli, in supporting the resolution said that Catholics were free to go through the streets of Jerusalem and no one scoffed or insulted them. They had liberty to preach, pray and adore. The Rev. David Albertario and the representative of the *Univers* vouched for the Catholic Press being in thorough accord with the object and wishes of the Congress. Canon Bellasio, Provost of Moncalieri, said the Press was the most powerful influence in society; but the Catholic Press required to be supported, and whatever was spent in favour of Catholic journals was a good work. On the motion of the President, it was resolved that Catholics should be enjoined to refrain from reading and favouring the papers opposed to the teaching of the Church, and favour the Press which stands by the Pope and the Bishops.—Mgr. Tonietti, Bishop of Montalcino, next addressed the Congress on “The Sovereignty of Jesus Christ;” and Mgr. Canon Tarino of Biella spoke on “Social Restoration Through the Most Holy Eucharist.”

*

There was in the evening another special meeting exclusively for the clergy, which was attended by Cardinal Ferrari, many of the prelates, and a numerous assemblage of priests.

THIRD DAY OF THE CONGRESS.

On Wednesday the Congress, which was attended by forty-five Archbishops and Bishops, was presided over by Mgr. Pamprino. Father Ernest Demeria, of the Church of the Annunciation, Turin, read a paper recommending the formation of Catholic parochial clubs for youth; the Rev. Giacomo Bellia treated of "First Communion;" and Rev. Antonio Stoppani on "The Modesty of Ladies in Church," in which he recommended a revival of the usages of the early Christian ages, when ladies wore veils which were not transparent.—The Rev. Prof. Amato Scala referred to the Universal Daily Perpetual Adoration which the Holy Father had recently erected into an archconfraternity with its centre in Turin.—In closing the morning sitting, Mgr. Grasselli, Archbishop of Colossi, who looked like one of the patriarchs of old with his flowing white beard and venerable appearance, said Cardinal Ferrari had spoken to them of faith and charity, and Cardinal Svampa of purity, and what remained for himself to speak of? Hope—but they all had that in their hearts; so he would say a few words to them on humility, a virtue dear to him as a son of St. Francis.

THE LAST SITTING.

At the afternoon sitting in response to the good wishes Commendatore Paganuzzi sent to the Eucharistic Congress the President drew up the following message of greeting to the Congress in Pavia: "The Eucharistic Congress of Turin sends its greeting to the twelfth Catholic Italian Congress, inaugurated on Sunday in Pavia, and trusts that its labours will be even more advantageous to the work of the re-constitution of the reign of Jesus Christ in society." The President also sent a greeting in the name of the assembly to the next Franciscan Congress, to be held in Novara on the 24th, and 25th, and 27th inst.—The Rev. Luigi Beginelli having read a paper on "Historical Studies of the Eucharist," Professor Canon Vincenzo Papa spoke of "The Miracle of Turin," giving a succinct, but clear and precise, narrative of the miracle of the Sacred Host being seen suspended in mid air, in June, 1453, in the Piazza del Grano, on the site where now stands the Church of Corpus Domini, and received in a chalice by the Bishop of Turin, Mgr. Ludovico Romagnano, the city erecting on the spot a public church to commemorate

the event. Canon Colomiatti related another Eucharistic miracle which took place at Turin on the 12th of May, 1640, on the Monte dei Cappuccini, when a flame issued from the ciborium to prevent a French soldier from rifling the tabernacle. The Bishop of Concordia spoke of a similar miracle which took place in his diocese in 1294; and Mgr. Ridolfi treated of the Holy House of Loreto, and of the Blessed Sacrament.—Mgr. Richelmy referred to two pious founders and their institutions, Cottolengo and Don Bosco, expressing a hope that they would soon be raised to the honours of the altar.



The Miracle of the Blessed Sacrament at Turin.
6th June, 1453.

—Mgr. Manacorda, in bringing that important Congress to a close, said he was glad that the last words recalled two principles—the faith that produced charity in Cottolengo, and the charity that begat faith in Don Bosco, which sowed in the hearts of youth the seed that opens the gates of Heaven. The Subalpine episcopate, the speaker continued, had taken in hands a heavy undertaking and a grave responsibility in that Congress, but they were content because they had the very high honour of seeing there assembled two princes of Holy Church, who were a shining light and a source of love and charity and comfort to the hearts of the whole Subalpine episcopate, who felt re-animated

by their presence. He thanked them with all his heart in the name of the Subalpine Bishops, extending his thanks likewise to the other Prelates who underwent the inconveniences of long journeys to give them the valuable help of their counsel. Mgr. Riccardi, who followed, said they hoped that Congress would have added a glorious page to the history of Piedmont, but the first and most luminous words in it belonged to the two princes of the Church, the last Cardinals nominated by the Holy Father.—Cardinal Svampa assured the Congress of his earnest desire to give effect to the wishes of the Archbishop of Turin, and Cardinal Ferrari expressed his regret that the exigencies of his diocese would not permit him to remain for the closing of the Eucharistic *fêtes* on Thursday. The customary prayers having been recited, the last sitting of the Congress was brought to a close with a solemn blessing given by Cardinal Svampa. The Bishops, clergy, and people then proceeded to the Church of the Miracle where Benediction of the Blessed Sacrament was given by Mgr. Re, Bishop of Alba. During the day there were several pilgrimages to the Corpus Domini which was crowded with people continuously reciting the Rosary and adoring the Most Holy Eucharist solemnly exposed.

MEETING OF CATHOLIC WORKINGMEN.

On Wednesday evening at 8 o'clock there was a special meeting in the seminary of about three thousand Catholic workingmen, who were presented by Signor Sella, president of the Catholic Workingmen's Union of Turin, to Cardinals Svampa and Ferrari and the other Prelates. Several speeches being delivered, the Archbishop of Turin invited Cardinal Svampa to address a few words of encouragement to the assembly. In the course of a felicitous and energetic discourse, his Eminence gave expression to the pleasure he felt at finding himself in the midst of such a numerous assemblage of sturdy Christian workingmen. The artisan in his humble condition possesses a rich and precious patrimony—the patrimony of good sense and a good heart. The nefarious sect (Freemasonry) tries to mislead his sense of uprighteousness by erroneous theories, and corrupt his heart by the allurements of pleasure and the pandering of brute passions. Paganism made the workman its slave, but, the irreligious sects of modern times do worse, they brutalise him. His Eminence exhorted

his hearers to remain unshaken and united in the faith of Jesus Christ, by Whom the artisan was rehabilitated and labour sanctified. From Nazareth a light shone forth that illuminated every workshop in Christendom. Woe betide the artisan that abandoned that light! No hope could be stretched out to him. Let them stand with Jesus Christ and His Church, which always loved and defended the people; let them stand by the Pope who in his admirable Encyclical letters propugned the rights of labour [Prolonged applause and cries of "*Evviva il Papa degli Operai!*"]. The Cardinal concluded by imparting his blessing to all assembled. And then burst forth a series of enthusiastic and often repeated *evvivas* for the *Porporati* and the other ecclesiastical dignitaries present; while the vast assembly, as if moved by a common impulse, gathered around the venerable Prelates, kissing their hands and garments, and invoking their pastoral blessing.

That meeting will rest imperishably sculptured in the memory of all who had the fortune of assisting at it, and will contribute not a little in persuading them that nowhere except in the union and love of Jesus Christ and in the application of the doctrine of the Pope and Holy Church, can be found a practical solution of the terrible problems which bewilder political economists and are at present threatening the very basis of our social structure.

THE EUCHARISTIC EXHIBITION.

In connection with the Congress there was a Eucharistic Exhibition containing many interesting historical memorials relating to the Blessed Sacrament, and particularly to the Miracle at Turin on June the 6th, 1453, to which reference has already been made.

CLOSE OF THE CONGRESS.

A grander, more important, or holier sight was never seen in Turin than the religious functions which fittingly marked the close of the Eucharistic Congress on Thursday. It is estimated that more than 80,000 persons were present—Turinese and strangers. The Piazza Castello, Piazza Reale, Piazza San Giovanni, the Vie Venti Settembre, Quattro Marzo, and Basilica, were crowded with people; windows, balconies, sky-lights, roofs, railings, tops of cars, every available place was occupied. At the first stroke of the bell of St. John's announcing the departure of

the Bishops from the Church of St. Lawrence, a lively movement of curiosity and joy agitated the vast multitude. Cardinal Svampa pontificated at the solemn High Mass of Thanksgiving in the Duomo, in the presence of forty-four Archbishops and Bishops, the Canons of St. John's, of the Holy Trinity, and a great number of the clergy.

A still more beautiful function took place in the evening in the same Cathedral, which was splendidly lit up and crowded to excess—the lateral chapels and every place where people could sit, kneel, or stand being literally crammed. Some rays of sunlight penetrating through the windows overhead shone down upon thousands of gleaming, glittering lamps, the effulgence of which was absolutely dazzling. Mgr. Pampirio, in full pontificals, ascended the pulpit and delivered a thrilling discourse. That Congress, he said, was a lesson for the people; in this age of pseudo-plebiscites it was a holy plebiscite, by which they had made known their religion, and shown that their faith was the consolation of their hearts. After the sermon the eloquent Prelate read a long act of consecration to the Sacred Heart, which was repeated aloud by the congregation. The *Te Deum*, begun by Mgr. Riccardi, was sung alternately by the choir and the people. Benediction having been given from the altar, Mgr. Grasselli took the Sacred Host and, emerging upon the Piazza from the main entrance of the church, gave Benediction from the top of the steps to the immense kneeling throng outside. Many were moved even to tears. The departure of the Prelates from the Cathedral was the occasion for the most striking demonstration of all, something unique in the history of the city, when the people, no longer able to restrain themselves, broke out into enthusiastic applause, crowded round the Bishops, seized their hands and kissed their vestments, exclaiming: "Long live the Bishops! Monsignore, remember us! Bless us, bless Turin!"

PRACTICAL RESOLUTIONS.

The principal resolutions put to, and adopted by, the Congress, may be reduced to three: 1, That the clergy celebrate daily the Holy Sacrifice of the Mass, and the faithful assiduously assist thereat. 2, That all having the necessary dispositions receive Holy Communion frequently, and, if possible

daily. 3, That priests and people visit daily Jesus in the Blessed Sacrament of the Altar.

These three resolutions form the subject of a touching Pastoral letter—"After the Congress"—of the Archbishop of Turin. For our own part we wish from our heart that they may receive the practical support and adhesion of all Catholic peoples, so that they may contribute to the solid and lasting establishment of the reign of Jesus Christ over all hearts, in the family, and in society at large.

CONVERSAZIONE.

An Accademia in honour of the Congress was held on Thursday night, when an attractive programme was gone through. It began with Verdi's Introductory March, after which Cavaliere Carlo Bianchetti delivered an able address, in the course of which he said:—"The city of Turin has given to men and angels the spectacle of an immense and resolute population prostrate before the Throne of the Divine Sacrament proclaiming the social sovereignty of the Kingdom of Jesus Christ, vowing homage to Him—"To Him the sceptre, to Him the crown!" Behold the last and solemn affirmation of Turin of the Sacrament; an affirmation than which none other could be more legitimate, reasonable, and necessary, since, if we have a Christian religion, of necessity Christ is King. And as religion according to the testimony of Machiavelli, Montesquieu, Washington, Napoleon I., Tocqueville, Manzoni, and a thousand other thinkers, is supremely necessary to the government of States, it follows that the restoration of the reign of Christ must be eminently social." In conclusion, he pointed out that the work of social regeneration was already begun, and its consummation hastened by the efficacious mediation of Leo XIII., the chief champion and most valorous defender of the kingdom of Christ. This discourse, after some choice musical selections, was succeeded by poetical contributions from Signor Natale Bonino, Cavaliere Stefano Scala, and others. Mgr. Riccardi afterwards addressed the meeting, which closed with a *marche finale* by the orchestra. Truly the events of the five days added another title to Turin's claim to be called the City of the Blessed Sacrament.

THE SALESIANS AND THE EUCHARISTIC CONGRESS.

Thanks to the benevolence of the Archbishop of Turin and the Organising Committee, the sons of Don Bosco have had the pleasure of participating in the rôle of the Eucharistic Congress—not to an extent proportionate to their desire, but, nevertheless, in a manner highly gratifying.

The principal part of the music, vocal and instrumental, from the inauguration of the Congress on Sunday to its close on Thursday night, was entrusted to the alumni of our Oratory. The "*Coro di Marinai*" and the "*Salve Regina*," so gracefully rendered at the *Conversazione* in honour of the Congress, are both Salesian compositions. Also the Eucharistic hymn—*Torino e l'Eucharistia*—which brought the *accademia* to a close and was enthusiastically encored, is from the pen of a Salesian father, our Maestro Dogliani being responsible for the charming music to which the stirring words are set.—One of our priests published for the Congress a graceful little volume on the Blessed Sacrament, entitled "*Il Pane dei Forti*;" and our library presented a comprehensive catalogue of the popular works on the Holy Eucharist.—In fine, in the course of the ecclesiastical sittings, a Salesian father had the honour of treating on "*Frequent Communion*," an argument dear to every Salesian heart.

A WORD OF THANKSGIVING.

During the week of the Congress, his Eminence Cardinal Svampa, Archbishop of Bologna, Mgr. Mantegazza, Bishop of Samo, Mgr. Molo, Bishop of the Canton Ticino, Mgr. Vinelli, Bishop of Chiavari, and Mgr. Tescari, Bishop of San Donino, did us the coveted honour of accepting our humble, but cordial hospitality. Several other Prelates—including the Cardinal Archbishop of Milan—visited the Oratory and celebrated Mass in the Sanctuary of Our Lady Help Christians. To all we desire to pay the homage of our grateful thanks for the benevolence they have shown us. Their visit shall ever remain amongst our most treasured memories, and our prayers shall often ascend to the Eternal Throne imploring benedictions upon their venerated persons, who have thus deigned to honour the memory of our saintly Founder and bless, in his sons, his Apostolic labours.

DON RUA AMONG FRIENDS

VISIT TO THE SALESIAN CO-OPERATORS OF SWITZERLAND, ALSACE-LORRAINE, BELGIUM, AND HOLLAND.

During the month of July last our Superior-General visited several centres of the Salesian Co-operators in Switzerland, Alsace-Lorraine, Belgium and Holland. Gladly we assume the pleasing duty of thanking our Co-operators in the name of our venerable Superior for the filial reception they have everywhere accorded him, whilst we present a short synopsis from his diary, so that our readers may be informed of the consoling progress our Society is making in those parts.

On the morning of the 2nd of July Don Rua, accompanied by Father Lazzero, left the Oratory at Turin *en route* for Switzerland. They made a halt at Trecate, near Novara, to visit the "Don Bosco Institute" recently opened there; another at Busto Arsizio where the Salesians are anxiously awaited; and a third at Como, where they were the recipients of the most cordial attentions on the part of the Very Rev. Canon Casarico and several other worthy Co-operators.

SWITZERLAND.

Balerna, in the Canton Ticino, was visited on the evening of the second day's journey. Needless to say that the alumni of the Salesian institute there gave our Superior a hearty reception. The news of his arrival soon spread over the place, and brought numbers of Co-operators to welcome him to Balerna or make his personal acquaintance. A *conversazione*, literary and musical, was hastily organised, which gave to several notability, lay and ecclesiastical, a fitting opportunity to forcibly express the great hopes they have been pleased to form for the future of our Society in the free soil of the Swiss Republic.—Don Rua having expressed in becoming terms his grateful appreciation of their good wishes and cordial entertainment, evoked the sweet memory of Don Bosco, and recorded how in the early days of the Salesian Institution many of the poor periodical emigrants of Ticino sought and obtained food, shelter, and a home at the Oratory. He was pleased to nourish the hope that the flourishing condition of the two Salesian foundations in the Canton Ticino—Balerna and Gravesano—was a sure

presage of the future development of Don Bosco's Institution in Switzerland.

In the afternoon of July 4, Father General gave an interesting Conference to the Salesian Co-operators in the parish church. The function was terminated with Benediction of the Most Blessed Sacrament.

* *

On the 5th of July Don Rua bade adieu to Balerna, and set out for Capolago and thence to Lugano, where he waited on Mgr. Molo, Bishop of Ticino. The Seminarists, at the time of Don Rua's arrival, were gathered in the Chapel to listen to the Bishop's farewell discourse before their breaking up for the vacation. But his Lordship insisted upon his guest substituting him in the pulpit, and afterwards giving his blessing to his audience.

* *

From Lugano our venerable Superior proceeded to Gravesano to visit the Rusca Institute, which the pious founder Cons. Att. Domenico Tognetti made over to the Salesian Fathers some twelve months ago. Here Don Rua had the consolation of verifying the growth and progress of this House under the influence of a benevolent Providence.

* *

On the following day (July 6), our travellers arrived at Muri (Canton Aargau), where a most cordial reception was prepared for them by the clergy and the numerous Co-operators of the district. These good friends of ours ardently desire to see the Salesians established in their midst, in an old Benedictine monastery, which, however, has partially fallen to ruins and must undergo important repairs before it can be utilised in any way. Impatient at the delay in the realisation of their hopes, those good Co-operators have, in these latter years, commenced to send a certain number of boys to our Oratories in Italy. These young men, whose mother-tongue is German, will become versed in the Salesian discipline and method of education, and when everything is prepared for the institute at Muri, they will form a competent staff for the instruction of their little Teutonic brothers.

The 7th of July was the feast of the Patron Saint of Muri; and the General Communion which took place, and the simple and touching devotion of the population in the house of

God, were motives of edification to the two Salesian travellers.

On the same day Don Rua visited at Hemertswill an Orphanage recently founded by the zealous parish priest, who now desires to place it in the hands of the Salesians.

A Conference of the Salesian Co-operators of Aargau, to be presided over by Don Rua, was announced for the afternoon of the 8th inst. in the church of the ancient Monastery. The meeting was organised by the good parish priest, ably assisted by the intelligent and devoted zeal of Mlles. Agathe and Elise Frey, two excellent Promoters of the Association of Co-operators in that district. For fully three quarters of an hour the numerous assembly followed Don Rua with rapt attention as he concisely sketched for them the beginning, development, and present prospects of our humble Society.

At the conclusion of his discourse, which was delivered in French, the parish priest came forward and with great force and beauty of expression repeated it almost verbatim in German; "so that not a single word of the precious message should be lost to anyone present." The collection which followed in aid of the Salesian Institution, showed that the seed sown by Don Rua had fallen in good ground, and promised to bear abundant fruit.

ALSACE-LORRAINE.]

On the evening of the 9th of July Father General and his companion arrived at Obernai, where they were the guests of the Uhlman family, time-honoured friends of the Salesian Institute. Next day a great number of the Co-operators of the town were visited by our Superior, who everywhere received the most touching proofs of esteem and of the profound attachment which links our Co-operators to the Works of Don Bosco.

* *

At Andlau the Rev. Abbé Heimburger and his pious sister neglected nothing that might add a charm to the cordial reception they had prepared for the arrival of the General of the Salesians. Through the zeal of those good friends of our Institute the elite of the town was assembled at Sainte Richarde's, and from Don Rua's lips imbibed the story of Don Bosco's Apostolate, with the result that numerous applications were made to be enrolled in the Association of the Salesian Co-operators.

* *

Father General and his companion passed the night of the 11th of July at Sainte-Marie-aux-Mines, in an Industrial Institute for Boys, founded by a zealous priest. The children of this institute—tailors, shoemakers, carpenters, and printers—improvised a little concert, vocal and instrumental, in honour of their guests; and they carried out their programme with such charming grace and fact as merited for them the heartiest applause from all present.

* *

At Strasburg Don Rua and Don Lazzero were eagerly awaited for by the Abbé Moser, Superior of the *Grand Séminaire*, and a very warm friend of the Salesian Institution. Our Superiors remained for the night in the seminary, where—in the absence of the Bishop, they were most cordially welcomed by his Lordship's Coadjutor and the other ecclesiastical dignitaries of the diocese.

Before quitting Strasburg our venerable Superior held a conference in the spacious Chapel of the *Dames de Marie Réparatrice*, and was thus enabled to make the acquaintance of the Salesian Co-operators of the capital of Alsace.

* *

In passing through Lorraine, Don Rua stopped at Metz to present his respectful homage to the Right Rev. Bishop, and visit the Industrial School for Boys established there, and flourishing under the direction of the Abbé Chaler assisted by another Abbé equally devoted to the cause of the poor artisan.

Only one of the rev. gentlemen happened to be at the institute when Don Rua and Don Lazzero called there, but as if determined to make up for the absence of his colleague, he redoubled his attentions and courtesy towards his visitors, whom he insisted upon accompanying until he saw them in the train *en route* for Liège.

BELGIUM.

The first House of our Order in Belgium was opened at Liège only three years ago. In this comparatively short space of time our confrères of that fair city have been enabled, through the generous assistance of his Lordship the Bishop and his excellent clergy, not less than the active co-operation of the profoundly Catholic Belgians,—to erect

a spacious and beautiful church dedicated to Our Lady Help of Christians, on the grounds of the Salesian Institute. On the 16th of July, feast of Our Lady of Mount Carmel, the new Church was consecrated by Mgr. Doutreloux, Bishop of Liège. Pontifical High Mass, which immediately followed, was celebrated by Mgr. Nava, Apostolic Nuncio at Brussels; Don Rua, Don Lazzero, and a numerous contingent of the clergy, being present in the sanctuary, while a large congregation occupied the body of the church. In the evening the pulpit was occupied by Mgr. Cartuyvels, Vice-Rector of the University of Louvain, whose discourse on Our Lady Help of Christians was a glowing gem of sacred eloquence, worthy of the illustrious orator and the occasion which called it forth.

On the second and third day of the opening fêtes the sacred functions were continued with great solemnity and splendour, terminating with a solemn "*Te Deum*" in thanksgiving for the happy event.

On Tuesday (July 17) Don Rua presided at a Conference of the Salesian Co-operators of that important centre. He gladly availed himself of the propitious occasion to manifest his deep gratitude to, and admiration of, his Lordship the Bishop, the rev. clergy and all the Belgian Co-operators, not forgetting a special tribute of glory and thanksgiving to Our Lady Help of Christians, whose powerful patronage had been invoked with such signal success in bringing that holy enterprise to a happy consummation. The Conference closed with Benediction of the Most Blessed Sacrament imparted by the Bishop of Liège.

* *

The echo of the fêtes in connection with the opening and consecration of the new Church of Our Lady Help of Christians had not yet died away when another happy event came to reawaken their gladsome notes in the Salesian family at Liège. Friday the 20th, being the commemoration of St. Victor, was the feast-day of a signal benefactor and friend of Don Bosco and his Work, the Right Rev. Mgr. Doutreloux, Bishop of Liège; and the little artisans of the different workshops of the Salesian Institute were vying with one another in preparing some article of their respective handicraft to present to their Benefactor on that occasion. Don Rua remained to be present at the *Conversazione* in honour of his Lordship,

which was held on the 20th inst. in the principal hall of the Salesian Orphanage.

His Lordship, on entering the hall, was saluted by the band of the institute and the hearty acclamations of the whole assembly. An ode, composed for the occasion, was rendered with charming effect by the choir. Then followed, in graceful succession, the presents of the artisans, pointed off or interluded with certain literary bouquets and poetic inspirations, which showed that the students also were determined to do their own share of the honours.

When the children had done their duty, Don Rua, addressing the assembly, concisely recalled the relation of saintly intimacy that existed between his Lordship and our venerated Father Don Bosco; adding that the Superiors of our Society one and all, greatly cherishing these memories, will never cease praying that his Lordship may long be preserved to the filial affection of his flock, and that all his holy enterprises may be blessed with success. In concluding he trusted that those prayers of the Salesian community would be heard through the loving intercession of Our Lady Help of Christians.—His Lordship replied in terms of the most paternal affection, and addressing himself to the boys of the Orphanage with loving solicitude he pointed out for their guidance the only path that leads to social welfare and eternal happiness.

* *
*

During his stay in Belgium Don Rua visited Hechtel, where negotiations are being carried on with our Society for the founding of an Agricultural Colony. Antwerp and Malines also received his passing salute, and at Brussels he addressed in a special conference the Co-operators of the metropolis.

It should be superfluous to say that Don Bosco's successor has stored in his memory and treasured in his heart the cordial and generous hospitality he received from his Belgian Co-operators, amongst whom we are proud to enumerate the august names of the Apostolic Nuncio of Brussels, the Cardinal Archbishop of Malines, and Canon Beauvois of Antwerp.

HOLLAND.

Last year the numerous Dutch pilgrimage on its way to Rome paid a visit to the Church of Our Lady Help of Christians and the Salesian Oratory. On that occasion

many of the pilgrims respectfully insisted upon Our Superior-General visiting the Salesian Co-operators of Holland. Don Rua, mindful of this gracious invitation, resolved to avail himself of the occasion to pass a few days amongst our Co-operators in Holland. This visit procured him the consolation of personally observing the touching aureola of veneration which surrounds the name of Don Bosco in that country.

At Maestricht, the organizer of the Dutch pilgrimage to Rome and the clergy of the town prepared a charming reception for the two Salesian visitors. In the couple of days they passed in this place they had leisure to admire the sterling piety of the population, and the affectionate veneration with which they regard the ministers of God and everything appertaining to our holy Religion. Ruremond, Bois-le-Duc, Arnheim, Utrecht, and Rotterdam were also visited by our Superior, and everywhere he found zealous friends of the Salesian Institution, the Most Reverend Prelates in every instance setting the example.

On the 31st of July, Father General and Don Lazzero were again at the Oratory. In relating to his children the signal blessings of his journey, our venerable Superior invited all to join with him in rendering thanks to our Divine Lord and His Blessed Mother who everywhere have raised up a current of devoted and warm sympathy in favour of the Salesian Institution.



NOTES FROM OUR MISSIONERS.



A NEW FOUNDATION IN MEXICO.



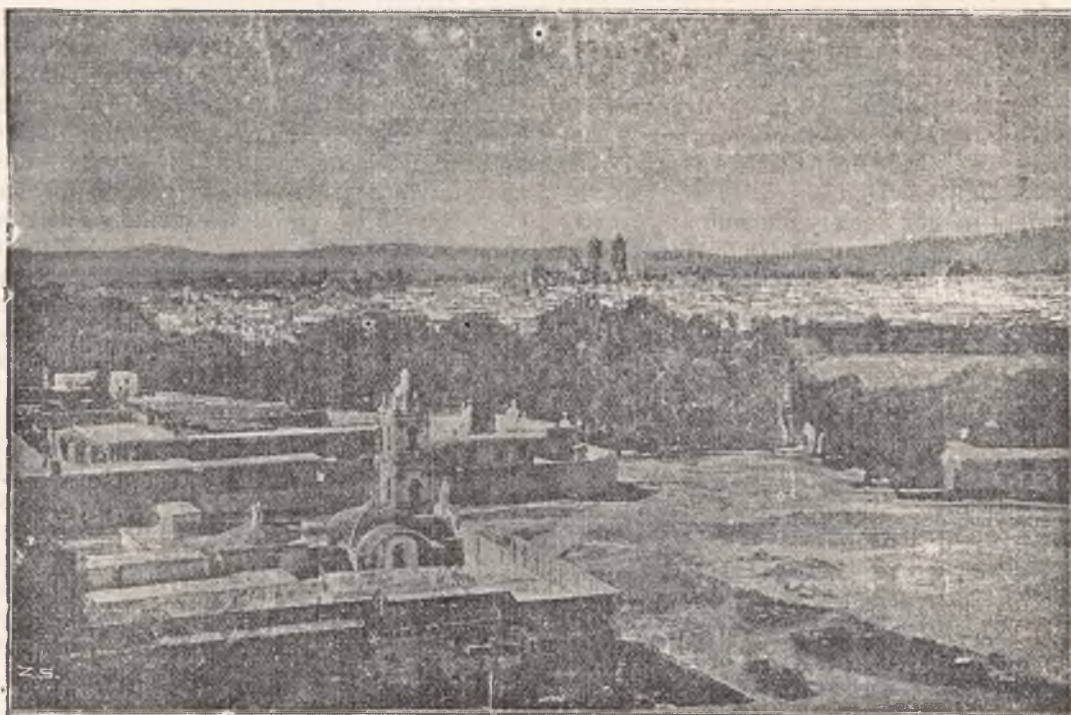
Puebla de los Angeles.

In his latter years Don Bosco was pressed by the Bishop of Chilapa, the Right Rev. Mgr. Ibarra, to send a few Salesians to take care of the poor and abandoned youths of Puebla de los Angeles. Our beloved Father, seeing that his numerous foundations in Europe and South America had completely absorbed all his *personnel* and resources, replied that the pleasure of sending his sons to Mexico was not reserved to him but to his successor. And, in fact, only five years had elapsed from the death of our venerated

Founder, when, in October 1892, his Successor Don Rua, yielding to the constant solicitations of our Mexican friends, resolved to send the first batch of Salesians to the chief city of the Republic, where, thanks to the warm support of his Grace the Archbishop, and the help of our zealous Co-operators, they have been enabled to undertake the erection of an Oratory capable of accommodating upwards of five hundred boys.

miraculously assisted in erecting the walls. Every morning the workmen used to find mysteriously collocated in its proper place in the new edifice the building material they had left overnight on the site of the future Cathedral.*

On the 18th of February last, Don Raffaele M. Piperni, presiding at a Conference of the Salesian Co-operators of the City of Angels, was able to announce to them the



View of Puebla de los Angeles.

Then, in December last, another band of Missionaries quitted Turin to go and join their confrères in Mexico's capital, but on their arrival there the pressure from Puebla was renewed with redoubled energy, so they were obliged to divide themselves in order to found another Salesian Institute in favour of the young hopefuls of Puebla and its surroundings.

Puebla de los Angeles, a town of some 112,000 souls, is situated at about 76 miles to the east-south-east of the city of Mexico. It is called the "City of the Angels" from its delightful position, according to some writers; but more probably from the tradition which holds in all the surrounding country, that, when the magnificent Cathedral of Our Lady was being built there, the Angels

gladsome tidings that the Salesian House of Puebla was no longer a mere desire but an accomplished fact, a building having been procured for this purpose in that part of the city which is known as the *Alto de San Francisco*. It was necessary, however, to add a wing to the building in order to render it capable of admitting at least two hundred little artisans.

Laying the Corner Stone.

Eight days afterwards (February 26) the ceremony of blessing and laying the foundation-stone of this new wing was solemnly performed by Canon D. G. Vittoriano, Vicar-

* See Lemoigne—*Fernando Cortez or the Scoperta del Messico*.

General of the diocese,—in the presence of two other very revv. Canons from the Cathedral; Rev. Father Rivere, S.J.; the local parish priest; the President of the Catholic Society, Señor I. Benitez; the President of the Catholic Club, Señor J. M. Oband, and a large number of friends and benefactors of the new Institute. The sponsors, or witnesses of the act, were the noble Señors J. M. Botello, Juan de la Luz Traslósheros, E. Ovando, and the Señoras Donna Dolores Búlnes, Donna Inés Carillo de Alvarez, and Donna Concetta E. de Ovando.

The corner-stone once laid, Señor Benitez, the principal promoter of the foundation, set to work with alacrity to push the construction forward with all possible speed, to furnish the workshops with the necessary machines and utensils of each art, and prepare a decent chapel for the decorum of Divine Worship.

The Bishop of Puebla, moreover, the Right Rev. Mgr. Francisco Melitón Vargas, on the 8th of April last, addressed to his clergy and all the faithful of his diocese, a Pastoral Letter, whereby he officially announced the establishment of the Salesian Fathers in his diocese; approved of and commended the Association of the Salesian Co-operators, quoting verbatim the Brief by which Pius IX. of venerated memory canonically erected this Association; and recommending the new Institute to the charity of his flock, his Lordship concluded by declaring that he protected and blessed the Salesian Society, as an institution which has for its object the formation of good and upright citizens through the Christian education and instruction of youth.

Solemn Inauguration.

Meantime the necessary amplifications were rapidly drawing to completion, and on Sunday, April 22, the new Institute was solemnly inaugurated. On that occasion, the Superior appointed to the new House, Don Raffaele Piperni, had the consolation of receiving the Bishop as his guest, and with his Lordship also the Governor of the State, General Mucio P. Martinez, who presided at the inauguration fêtes. A fair representation of the clergy and a goodly number of Puebla's most distinguished citizens likewise honoured the proceedings with their presence.

The occasion called forth two exceptionally brilliant discourses: one delivered by Don

Angelo Piccono, Rector of the Salesian House at Mexico; the other (a rare gem of eloquence with practical application to the circumstance), by Padre Rivere, Superior of the Colegio Pio of the Jesuit Fathers. There was some classical poetry too; and the *alumni* of the Colegio Pio gave ample proof of their musical accomplishments.

On the following day (April 23), the workshops of carpenters, shoemakers, and printers were opened; and after a few weeks, those of tailors and blacksmiths were also in working order.

Besides the Industrial Institute at Puebla the Salesians have assumed the direction of a Day School already existing there, with an average attendance of 80 pupils. To these if we add the little artisans recovered at the new Home, it will give us the encouraging total of about two hundred boys under the direction of the Salesians from their first arrival in the "City of the Angels."

THE MISSION OF CHUBUT.

Writing from Rawson, Don Milanesio says:—

"This Mission is advancing little by little. It is true there are no exciting or extraordinary feats accomplished here, for the circle of influence is small and the surroundings difficult. Nevertheless we have much to be thankful to God for Who deigns to send us abundant consolation even in these thorny circumstances.

"The boys' school continues to flourish and, on the whole, we have reason to be content with it. The children approach the Sacraments monthly, and the elder ones even more frequently.

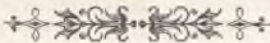
"At present great poverty reigns in this Mission—greater, in fact, than I have yet seen elsewhere; indeed one scarcely manages to keep body and soul together, limiting oneself in this, and doing without that, even in things generally classed among the necessaries of life.

"I shall still remain here for a month, visiting in the surrounding wilds the various tribes that I have not yet been able to see. Afterwards I shall take a new route back to Viedma, evangelising other tribes on the way, and at my return I hope I shall have the pleasure of welcoming the new Missionaries from Europe."

THE SISTERS OF OUR LADY HELP OF CHRISTIANS IN MEXICO.

Some years ago a committee of distinguished ladies of the city of Mexico piously resolved to erect an Hospice as a Home and Christian *Educatario* for the destitute little girls of their native city. With this laudable object in view they commenced the erection of a convenient edifice in the Santa Giulia Colony at the distance of a few minutes' walk from the Salesian House there. The title selected for the new institute was the *Asilo Colombo*, perhaps to commemorate the 4th centenary of the discovery of America. While awaiting the completion of the new institute, these good ladies rented a house, where they began to recover some poor girls and procure for them a convenient education.

But, as soon as the Sisters of Our Lady Help of Christians arrived in Mexico, they became objects of great interest to the foundresses of the "*Asilo Colombo*," who determined that the Nuns should take upon themselves the direction of the *Asilo* at all hazards. They were seconded in their wish by his Grace the Archbishop of Mexico, with the result that since the 24th of February last the Sisters of Our Lady Help of Christians are at the head of this fine institute to the great joy and satisfaction of its numerous inmates and their pious Benefactors.



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.]

Refuge of Sinners.—My cousin Attilius refused on his death-bed to be reconciled with God, rejecting with scorn the ministrations of the priest, whom the afflicted parents

had sent for on hearing from the doctors that their son had only a few days to live. Being informed of this sad state of affairs, I immediately commenced a Novena to Mary Help of Christians, imploring her to save this poor strayed sheep. My novena was not terminated before my cousin was entirely converted. Of his own free will he begged for the presence of the priest, and desired to receive the last comforts of our Holy Religion. As the Sacraments were administered to him, he gave such eloquent signs of compunction and devotion as to move all present to tears. Shortly afterwards he breathed forth his soul in peace with God. May Our Blessed Lady, to whose intercession we never have recourse in vain, be for ever thanked and praised!

Montese di Modena.

A. B.


* * *

Viva Maria!—The undersigned most solemnly declares that he has received an extraordinary favour through the intercession of Mary Help of Christians, after praying to her and promising to have a Mass said at her Sanctuary in Turin, and, if his request were granted, to have it published.—GIUSEPPE EMANUELE BAZZANO, *Savona.*

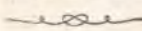
The following have also sent us accounts of special favours they have received, and desire to render public thanksgiving to their Heavenly Benefactress, Mary Help of Christians:—

The Very Rev. Canon Dompé, Benevagienna; Louis Soi, Nureci (Sardinia); The Rev. Sr. Philippine Acerboni, Pescia; A. N. D., Bergamo; Angelo Dulio, Borgomanero; Sebastian Rappetto, Orsara Bornida; Margaret Guallini-Oliva, Stradella; Anthony Sella, Lozzolo; Fortunato Jacini, Polinago (Modena); A Salesian Co-operator, Gozo (Malta); Joseph Sejanfreddo, Mason; Valentina Testorelli, Lovere; The Rev. Claude Stefani, Poggio-Berni; Anne Madon-Zeni, Piosasco (Turin); Mary Gallo, Magdalen Cartotti-Gallo, Pelagia Piccone-Gallo, Torrazza di Verolengo (Borgo Reggion); The Rev. Francis Ghigliotto, Catania (Sicily); Theresa Nasi, Turin; The Rev. Sr. Julia Devecchi, Torrone (Bordighera); Rose Amaretti, Poirino; Josephine Adulfi, Castelnuovo Calcea; John Chiavarino, Castelrosso; Angela Griffa, Foglizzo; Charlotte Arbellino, Carzano; John Tessuto, Montanaro; Joseph Carletta & Francis Anagno, Bianzé; Joseph Graia, Cigliano; Domenica Banchio, Moretta; Bartholomew Gariglio, Piubes (Turin); Louisa Berruto, Turin; Maria di Rovasenda; Antonietta Alberganti, Palanza; Caroline Pasquero, Cornegliano d'Alba; Theres

Moisia, Isolengo Monferrato; Joseph Filip, Paesana (Saluzzo); Joseph Merlo, Cavour; Julia Dezzani, Barbania; Rose Viola, Cagliano; George Ortero, Vinovo; Theresa Forchier, Magnago Astegno (Udine); Francis Delbosco, Racconigi; Joseph Fassio, Castelrosso; Catherine Casale, Racconigi; Louisa Gadini, Saluggia; Frances Barpetta, Sepiana; Angela Simondi, Turin; Caroline Gorla, Moretta; Lucy Banchio, Moretta; Nicoletta Carlino, Verona; Celestina Leretto, Cumiana; Mary Dono, Chivasso; The Rev. Stephen Rovigatti, Orziano; N. N., Ghilarza (Sardinia); Rosina Cirillo, Roscotrecase; S. C., Zignago; Rose Terenghi, Oggiono; The Rev. Stephen Regazzoli, Cedegolo; The V. Rev. Joseph Thomatis, Ville S. Pietro; The V. Rev. Philip Mortinelli, Corato; Charles Virtoli, Reggio Emilia; Rosina Visintainer, Trento; Angelina M., Vernante; Marianna Acerbo, Loreto Asprutino; A Salesian Co-operator; Joseph Sartoris, Cassine (Alessandria).



THE POPE AND THE ROSARY.



THE Holy Father has addressed the following Encyclical Letter to:

The Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in peace and communion with the Apostolic See.

VENERABLE BRETHREN, GREETING AND THE APOSTOLIC BLESSING.

We always look forward with pleasant expectation and elevated hope to the return of the month of October, which has, by Our exhortation and order, been dedicated to the Blessed Virgin, and, in which for not a few years now, the devotion of the Rosary has been cultivated unitedly and earnestly amongst Catholic peoples. The motive which incited Us to make this exhortation We have made known more than once. For as the unfortunate condition of the Church and of States assuredly demands the most instant aid of God, We thought it well that this should be implored through the intercession of His Mother, and that it should be solicited especially by that form of prayer the efficacy of which has always been felt by Christians to be most wholesome. Such was the feeling even at the very origin of the Rosary of Mary, both in the preservation of the holy faith from the wicked attacks of heretics and in the fitting esteem for the virtues which, owing to the age's corrupt example, needed to be sustained and raised; and the same feeling has been experienced publicly and privately in a perennial course of benefits, the memory of which is everywhere immortalised by famous institutions and monuments.

We rejoice to relate that our own age, labouring in many ways under dangers incidental to the times, has in like manner derived salutary fruit from the same source; but on looking round, venerable brethren, you see yourselves that there still exist and are partly increasing reasons why zeal in appealing to the Heavenly Queen should by Our exhortation be stimulated amongst your flocks. Add to this that as We fix our thoughts on the intimate character of the Rosary, the clearer its excellence and advantage appear to Us, the higher is raised the desire and hope that Our recommendation may have such an effect that this most sacred devotion, strengthened in the minds of the faithful by a more thorough acquaintance, and increased by a more extended use, may flourish yet much more abundantly. In promoting this purpose We shall not recall the various considerations respecting the same matter which We set forth in former years; it rather occurs to Us to reflect upon and point out by what an excellent design of Divine Providence it comes to pass that through the aid of the Rosary confidence as to the result of their petitions is pleasantly infused into the minds of those who pray and the maternal compassion of the benign Virgin for men responds to appeals by affording succour with the utmost bounty.

The assistance of Mary which we seek in prayer assuredly depends, as if for its basis, upon the office of procuring Divine grace for us—an office which she continually discharges with God, being most acceptable by her dignity and merits and far surpassing in power all the angels and saints in Heaven. And, probably, in no form of prayer does this office become so manifest as in the Rosary, in which the part taken by the Virgin in securing men's salvation recurs as if unfolded in an actually present effect, thus supplying an admirable aid to piety, whether in the contemplation of the succeeding sacred mysteries or in the devout repetition of the prayers. In the first place the Joyful Mysteries are before us. For the Eternal Son of God inclines to men and is made Man, Mary however assenting and "being conceived of the Holy Ghost." Then John "is sanctified" in his mother's womb by a special mark and is provided with chosen gifts "to prepare the way of the Lord;" but these things are connected with the salutation of Mary, who by a Divine impulse had gone to see her kinswoman. At length takes place the birth of Christ, "the expectation of the nations." He is born of the Virgin, and shepherds and Magi, the first fruits of the faith, hastening with pious disposition to His birthplace, "find the Child with Mary, His Mother." Then that He might in a public manner offer Himself as a victim to God the Father, He desires to be taken to the Temple, and there by the ministry of Mary He "is presented to the Lord." When the Boy is mysteriously lost she seeks Him with anxious solicitude, and finds Him with immense joy. The Sorrowful Mysteries are equally expres-

sive. In the "Garden of Gethsemane," where Jesus fears and is sorrowful unto death, and in the Prætorium, where he is beaten with scourges, punctured with a crown of thorns, and subjected to torments, Mary indeed is absent, but these things were long foreseen by her and present to her mind. For when as a maid she offered herself up to God for the office of a mother, and when she wholly dedicated herself in the Temple with her Son, even then by each of these circumstances she became a partner with Him in the troublesome work of expiating the sins of the human race: whence it cannot be doubted that she also suffered excessive pain, especially in her mind, at the bitter anguish and torture of her Son. And whilst she was present and looking on was to be carried out that sacrifice for which He had generously prepared Himself as a victim; a fact which at the end and in a more touching way is noticed in the same Mysteries: "Mary, His Mother, stood beside the Cross of Jesus," and being moved by immense charity to receive us as children, she willingly offered up her Son to Divine justice, dying at heart with Him and being transfixed with a sword of sorrow. Finally, in the Glorious Mysteries the merciful office of the powerful Virgin is manifested even more fully. In silent joy she tastes of the glory of the Son, triumphant over death; with maternal affection she follows Him as he returns to the Heavenly abode; but whilst worthy of Heaven she is detained on earth as the infant Church's most fitting consoler and teacher, "who penetrated the most profound abyss of Divine wisdom to a greater extent than could be believed" (St. Bernard *de XII. Prærogativ. B. M. V., n. 3*). But since the promise of human redemption will not be completely fulfilled until the Holy Spirit of whom Christ gave assurance shall have come, we therefore see her in the memorable upper room where with the Apostles and praying for them with inexpressible groaning she hastens the advent of the fulness of the same Paraclete, the supreme gift of Christ, a treasure never to fail. And entering into immortal life she is to plead our cause for ever, and with increased effect. Accordingly we look up from this valley of tears to the holy city of Jerusalem, crowded with angelic choirs; and we reverence her who is sublime in the glory of the Blessed, and who, crowned by the Son of God with a diadem of stars, sits with Him the Queen and Mistress of the universe. All these things, venerable brethren, in which is exhibited "the design of God, the counsel of wisdom, the counsel of piety" (St. Bernard, *Serm. in Nativ. B. V. M., n. 6*), and in which the merits of the Virgin Mother are conspicuous, must have an agreeable influence on every mind, inspiring the sure hope of exciting the Divine mercy and compassion through the agency of Mary.

The vocal prayer appropriately fitted with the mysteries has the same tendency. First comes, as is right, the Lord's Prayer, addressed to Our

Heavenly Father; and, after He has been invoked in becoming words of appeal, the voice of the suppliant is turned from the throne of His Majesty to Mary by the law of interceding and propitiating of which we speak, and which is explained by St. Bernard of Siena in this sentence: "Every grace communicated to the world has a threefold course. For it is imparted on a perfectly regular system (*ordinatissime*) by God to Christ; by Christ to the Virgin; and by the Virgin to us" (*Serm. VI, in Festis B. M. V. de Annunc., a 1, c 2*). These, stages, as we may call them, though they differ indeed in kind from one another, being laid down, we dwell longer, and in a certain sense more pleasingly, upon the last, from the design of the Rosary, the Angelic Salutation being continued in decades as if in order that we may ascend the more confidently to the other stages, that is through Christ to God the Father. The same salutation we pour forth to Mary so many times in order that our weak and defective prayer may be sustained by the necessary confidence, beseeching her to pray to God for us and as if in our name. Our voices, in fact, are far more acceptable and powerful with Him if they are recommended by the prayers of the Virgin, whom He Himself urges to intercession with the gentle invitation: "Let thy voice sound in My ears for thy voice is sweet" (*Cant. II. 14*). For this very reason are repeated by us so often the glorious names she possesses for obtaining favours. We salute her who "finds favour with God," being singularly "full of grace" from Him, so that it might flow in abundance to all persons; her in whom God inheres by the closest possible union; her "blessed amongst women," who "alone took away the curse and brought the blessing" (St. Thomas *op. viii., super salut. angel, n. 8*), the blessed fruit of her womb, in whom "all nations are blest;" finally we invoke her as the "Mother of God," from which lofty dignity, what is there that she does not certainly and earnestly ask "for us sinners," what may we not hope for throughout all our life and at the last agony of our spirit?

It is assuredly impossible that anyone who has devoted himself, with faith and earnestness, to such prayers and mysteries, should not be seized by admiration at the Divine counsels respecting the Virgin for the common salvation of the nations; and with lively confidence he will long to commit himself to her care and protection according to the declaration of St. Bernard: "Remember, O most pious Virgin Mary, that it was never heard of in any age that any one who had recourse to thy protection, implored thy aid, or sought thy intercession, was abandoned."

The power of the Rosary in inspiring those who pray with confidence as to the issue of their appeals is equally effective in moving the heart of the Virgin in compassion for us. It is clear that it must be exceedingly grateful to her to see and hear us whilst we solemnly

weave into a crown sincere petitions and beautiful words of praise. For, that in thus praying together we pay and wish God the glory which is His due; that we are anxious that His pleasure and His will should alone be fulfilled; that we extol His goodness and munificence, calling him Father and, unworthy as we are, begging for very high favours—all this is a source of exquisite joy to Mary, and in our devotion she really “magnifies the Lord.” And in truth we address God in a prayer worthy of Him when we recite the Lord’s Prayer. Moreover, to the requests we make in this prayer, so just and fitting in themselves and so conformable to Christian faith, hope, and charity, a certain charm most agreeable to the Virgin adds a special weight. For with our voice appears to be united that of the Son Jesus, Who gave us the same formula of prayer in fixed terms and commanded that it should be employed: “Thus, therefore, shall you pray” (Matt. vi. 9). Let us not doubt, then, that she will discharge towards us her office, full of eager love, when with a ready disposition we carry out this injunction by reciting the Rosary; gracefully receiving this chaplet, she will grant us in return a rich reward of favours. The character of the Rosary, in itself well calculated to help us to pray with the proper spirit, affords no small ground for feeling assured of her liberal bounty. Such is man’s weakness that when he is engaged in prayer his attention is easily and frequently withdrawn from God, and he is divested from the object he has resolutely set before himself. Now, whoever properly considers the nature of the Rosary will at once see how efficacious it is for keeping the mind alert, for removing torpor, for exciting a salutary sorrow on account of sins that have been committed, and for leading the thoughts to subjects of heavenly contemplation. As is well known the Rosary consists of two parts which are distinct and yet connected together—the meditation on the mysteries and the vocal prayer. This kind of prayer then requires particular attention on the part of those who use it—that is, not only in directing the mind in a certain way towards God, but in contemplating and meditating in such a manner that examples of the higher life are taken to heart, and food found for every species of piety. Indeed, there is nothing greater or more admirable than those same things in which the perfection of the Christian faith appears, and by the light and power of which truth, justice, and peace have advanced on earth upon a new scale and with most beneficent results. Consonant with this is the mode in which these truths are set before the cultivators of the Rosary; that is to say, in a manner adapted to the intelligence even of the unlearned. For the Rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for putting forward facts to be perceived by the eyes and treasured up in the memory—facts which make all the greater impression on the mind and

affect it the more beneficially in as much as they are presented as they occurred, the identity of time, place, and person being preserved. When, before everybody, these considerations are marked and strongly impressed upon the mind from early years, on the mention of each mystery whoever is really inclined to prayer takes them in without any effort whatever, and by a sort of natural movement of the mind and heart he receives abundantly the dew of heavenly grace which Mary plentifully bestows. There is another commendation which renders these chaplets more acceptable to her and more worthy of recompense. For when we piously repeat the third series of mysteries we express in a more lively manner our grateful feelings towards the Blessed Virgin, declaring as we do that we can never be sufficiently mindful of the blessings which she ensured with ineffable charity in contributing to our salvation. These noble mementoes, recalled again and again in her presence, must bring to her soul new and inexpressible pleasure and excite in her sentiments of solicitude and maternal beneficence. And from these recollections our prayer becomes more ardent and assumes the force of an entreaty. So that as the mysteries are severally gone through we feel that we have put forward so many appeals which will prove influential with the Virgin. For it is to thee we fly, Holy Mother of God; do not despise the wretched children of Eve. To thee do we address ourselves, O procurer of our salvation, equally powerful and merciful. By the sweetness of the joys which Jesus your Son provided for you, by your participation in His indescribable sorrows, by the splendour of His glory, in which you are enveloped, we urgently beseech you to graciously hear us, though unworthy, and grant our prayer.

The excellence of the Rosary, which We have just pointed out, being considered in its twofold aspect, it becomes plain to you, venerable brethren, why We continue to inculcate and promote the custom. As We have stated at the beginning, the age needs Heavenly aid more and more, especially as the Church has to endure, far and wide, many troubles which affect her rights and liberty, and there are many causes which are bringing ruin on the prosperity and peace of Christian States. We again openly proclaim that We have complete confidence that this aid will be obtained through the Rosary. Would that this devotion were everywhere held in honour as of old, in accordance with Our desires. In towns and villages, in families and workshops, amongst the upper classes and the humblest, let it be loved and practised as a beautiful watchword of Christian faith and a most effective means of propitiating the Divine clemency.

It is daily of more urgent importance that this course should be pursued, seeing that the furious wickedness of the impious contrives and dares to adopt every possible measure calculated to provoke the anger of God and to draw down on their country the weight of His justly punitive

Hand. Amongst the other sources of regret, all persons of good will will deplore with Us that in the very bosom of the Catholic nations there are too many who rejoice when affronts are offered to religion in any way, and availing themselves of the extraordinary licence to publish everything whatsoever, they endeavour, with all their might, to turn its holiest things into ridicule and to call forth the contempt and mockery of the multitude for the confidence in the patronage of the Virgin, the efficacy of which has been proved by experience. Within some months past the Sacred Person of Our Saviour Jesus Christ Himself has not escaped outrage. They have not been ashamed to drag him upon the stage, now in many places sullied by the introduction of scandalous scenes, and to represent Him devoid of the majesty of His Divine nature, by depriving Him of which even the redemption of the human race is necessarily denied. Nor have they been ashamed to attempt to rescue from eternal infamy a man guilty of a crime and of treachery, for which he will ever be held in horror—the betrayer of Christ. In all the cities of Italy where such deeds have been done, or are about to be done, indignation has been universally felt, the inhabitants lamenting the injury to the most sacred rights of religion—violated and trampled under foot in a nation which very justly takes a first place in priding itself on its Catholicism. Then, as was right, the vigilant solicitude of the Bishops was aroused, and they forwarded suitable protestations to those whose sacred duty it ought to be to safeguard the dignity of religion and country, and they not only warned their flocks of the gravity of the danger, but also exhorted them to repair by religious solemnities, the shocking offence offered to the beloved Author of our salvation. The zeal shown in so many excellent ways by the friends of Christian morality has certainly deserved Our warmest approval, and has softened the bitterness of the pain which that affair has caused Us. On the present occasion We cannot avoid raising Our voice as Chief Pastor of the Church, and We unite Our strongest protestations with those of the Bishops and the faithful. And with the same Apostolic earnestness with which We complain of and condemn this execrable deed do We urge the Christian nations, and especially the Italians, to preserve inviolate the religion of their ancestors, which is a most precious inheritance, to defend it strenuously and to be careful to further it by conduct always honourable and worthy of the creed they profess. We desire, then, for this reason also, that during the whole month of October individuals and religious societies should exercise their zeal by paying honour to the great Mother of God, the powerful protectress of Christianity, the glorious Queen of Heaven. On Our part, We renew and confirm with all Our heart the sacred indulgences previously given for this purpose.

Venerable brethren, may God, Who “in his bountiful mercy provided for us such a media-

trix” (St. Bernard de XII, Prærogativ. B. M. V., n. 2.), and Who “has desired that we should receive everything through Mary” (Id. serm. in Nativ. B. M. V., n. 7), hear our common prayers through her intercession and favour, and fully satisfy our hopes. As a token of this receive the Apostolic Benediction which We impart lovingly in the Lord to yourselves and to your respective clergy and people.

Given at St. Peter's, Rome, on the 8th of September, 1894, the seventeenth year of Our Pontificate.

LEO XIII., POPE.

NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our “Bulletin” (Italian, French, or Spanish) 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,
Oratorio Salesiano,—Turin, Italy.

International Postal Orders to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Letters** containing money or objects of value should be registered.

Contributions and alms in favour of the New Church of the Sacred Heart, West Battersea, may also be addressed to the Superior: **The Rev. Charles Macey**,
64, Orbel Street, London, S. W.

Father Macey is also authorised to inscribe new members in the Association of Salesian Co-operators.

The Salesian Bulletin

EDITORIAL OFFICE.—PUBLISHING OFFICE:
Oratorio Salesiano, TURIN, ITALY.

This Magazine is sent *gratis* to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.

Gerente, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1894.

RELIGIOUS PRACTICES OF THE SALESIAN CO-OPERATORS.

- 1.—There is no special exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may, in some points, approach to that of the Professed Religious, we recommend to them the following: that is to say, modesty in their apparel; frugality in their outlay; 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 obtain a Plenary Indulgence.
- 3.—All the Associates should say daily a *Pater* and *Ave* in honour of St. Francis of Sales and 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 so, 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 (*in articulo mortis*), which is exclusively personal, and can be gained only when the soul is about quitting the body and entering on eternity.

THE SACRED HEART REVIEW, A Catholic Family Paper.

One of the brightest and most readable of our Catholic Magazines.

Recommended by the Ecclesiastical Authorities of New England and elsewhere; and by all commended for its clear, correct, moderate and dispassionate statement and discussion of the Catholic attitude on the burning religious and moral questions of the day.

Published every Saturday, under the auspices of the Clergy of the Archdiocese of Boston, by the Rev. John O'BRIEN.

Business department: 258 Washington Street, Boston, U.S.A.
Yearly Subscription, Two Dollars.

The Illustrated Catholic Missions.

Illustrated Catholic Missions is an excellent monthly publication, full of interesting, edifying, and instructive reading and missionary enterprise; is well printed and beautifully illustrated.

Published at: 19, Henrietta Street, Covent Garden, London.

Annual subscription, Post Free . . . 3s.

ST. JOSEPH'S ADVOCATE.

An interesting quarterly illustrated record of Foreign Missions in connection with St. Joseph's Society of the Sacred Heart. For particulars write to the Very Rev. Superior, St. Joseph's College, Mill Hill, London, N. W.

THE HARVEST: AN ORGAN OF CATHOLIC WORKS.

Printed in connection with the Salford Protection and Rescue Society.

Is a well-conducted and highly interesting illustrated monthly.

The cause of destitute Catholic children is very efficiently pleaded in its columns, and there is no dearth of bright and entertaining reading.

The HARVEST costs only 1s. 6d. a year, post free. Every Catholic family in Great Britain should subscribe for it.

Subscriptions to be sent to the Editor of THE HARVEST, Bishop's House, Salford.

THE POOR SOULS' FRIEND and St. Joseph's Monitor

A monthly Magazine, devoted, as its name implies, to the Interests of the Holy Souls in Purgatory. It pleads most eloquently the cause of the "Dear Ones Departed," and it is impossible to read its pages without becoming interested in this most pathetic of Catholic devotions. Specimen Copies sent free to any address from: the Office of the *Poor Souls' Friend*, Ohudleigh, Devon. Subscription 1s. 6d. per annum.

The South African Catholic Magazines

An excellent monthly publication of Catholic stories and general literature, with the rosy brilliancy of the South looking out from every page. The editor runs a "Children's Corner" which, we venture to say, is without a rival in contemporary journalism.

Subscription 10s. per annum, throughout South Africa. Business communications to be sent to Mr. J. C. O'Reilly, Hofmeyer Chambers, Cape Town, S. Africa.