

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

MESSIS QUIDEM MULTA
OPERARII AUTEM PAUCI

Salesian Bulletin

MAY 15, 1899.

CONTENTS.

	Page
OUR BLESSED LADY HELP OF CHRISTIANS	637
DON RUA'S VISITATION—TOUR IN FRANCE, SPAIN AND AFRICA	638
SALESIAN BEGINNINGS	641
SALESIAN NOTES AND NEWS	644
OUR MISSIONS—Brazil: A Visit to the Indians of the Upper S. Lorenzo	646
GRACES of Mary Help of Christians	649
Why the Blessed Virgin is praised at the Seven Hours	650
STORY OF THE ORATORY (Chap. XXVIII)	650
AMONG THE BOOKS	652

DA MIHI ANIMAS.



CÆTERA TOLLE

D. BOSCO

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

CONSTITUTION AND GOVERNMENT of the Association.

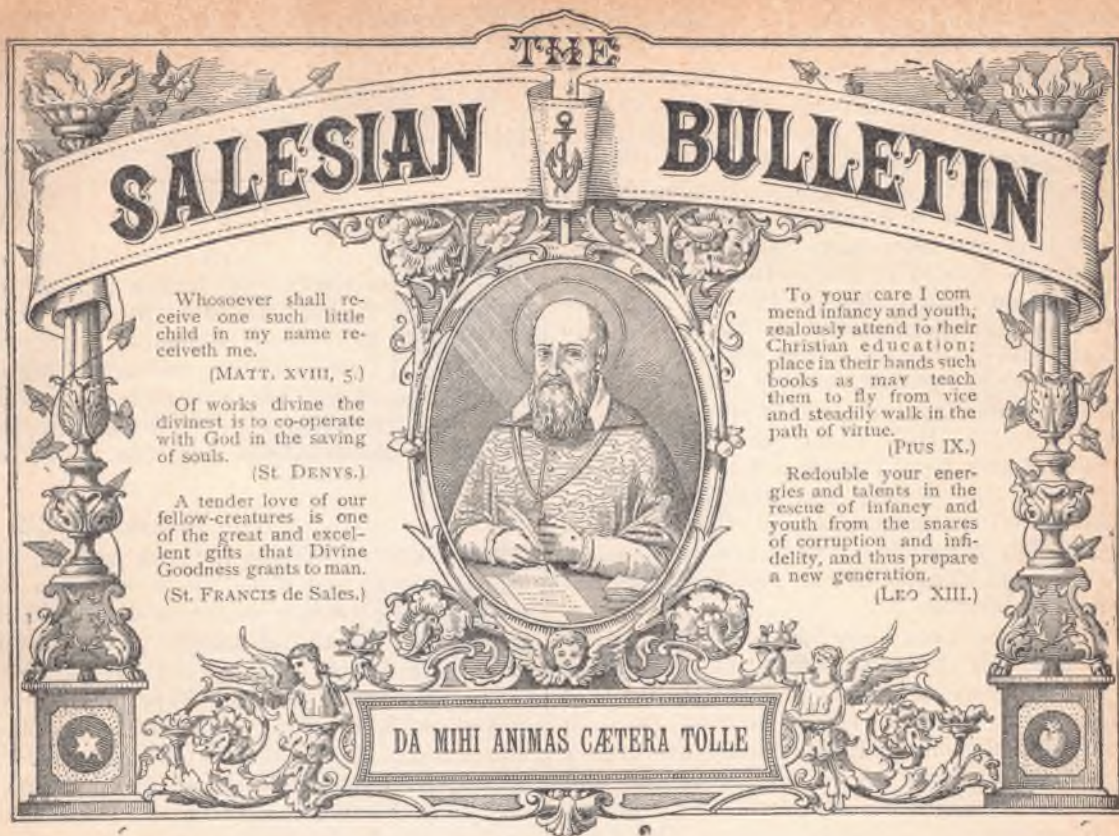
1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.
*
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective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

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

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

RELIGIOUS PRACTICES.

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



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

(MATT. XVIII, 5.)

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

(ST. DENYS.)

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

(ST. FRANCIS de Sales.)

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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

Vol. II. — No. 79.

May 15, 1899.

Registered for transmission abroad.

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

OUR BLESSED LADY HELP
OF CHRISTIANS.

AMONG the beautiful titles under which we honour the Blessed Mother of God in the Litany of Loreto, is one which is associated in its spirit with the feast of to-day (May 24), "Help of Christians, pray for us" Prefigured by Queen Esther and the valiant Judith, Mary continually guards and protects the Church of God, and is ever ready to fly to the succour of each individual Christian. For she is the channel whereby Jesus dispenses to mankind the graces which he has merited for them by his Passion and Death, and, as St. Bernard beautifully says, "it is a thing unheard of that anyone ever had recourse to her protection, implored her

help, or sought her intercession, and was left forsaken."

But although our Blessed Lady has always been recognised as the constant protector of God's Church and the unfailing source of succour to all the faithful, the feast which we keep to-day is one of recent origin. Its institution is due to Pope Pius VII., who ruled the Church at the beginning of the nineteenth century. This holy Pontiff lived in troubled times—the period when the first Napoleon was overrunning Europe with his armies and adding kingdom after kingdom to the territories of the French republic. The States of the Church were invaded in their turn, and the venerable Pontiff, who had refused to become an instrument in the hands of the tyrant, was taken captive and hurried off during the night to the castle of Savona, where he remained imprisoned for five years. Meanwhile fervent prayers were offered up

throughout the Church to our Blessed Lady in the Pope's behalf, and at length he was unexpectedly set at liberty and restored to the possession of his kingdom. In thanksgiving for this signal grace, and also for his happy return to Rome on another occasion when he had been compelled to take to flight, the holy Pontiff instituted this Feast in honour of our Lady, Help of Christians, a title which had been added to the Litany two centuries previously by St. Pius V. in gratitude for the glorious victory of Lepanto. In like manner at the present day we are invited by the Holy Father to unite in common prayer to our Blessed Lady by the recital of the Rosary and other devotions in behalf of the Holy See and the Universal Church, exposed as they are to so many perils and assailed by the violence and craft of wicked men.

We must not, however, forget that Mary is not only the Protectress of the Church and Help of Christians in general, but that she also takes a lively interest in each individual soul, and continually exerts her power to assist us in all our needs and defend us from the attacks of our enemies. Wherefore she is often invoked as "Our Lady of Perpetual Succour," to show that as there is no limit to the power which she possesses with her Divine Son, so there is no limit to her loving tenderness and the interest which she takes in our regard. For true it is that no matter how numerous and grievous are our past offences, how powerful the violence of our passions, how great and manifold the dangers which beset us, if we only invoke Mary with perseverance and confidence and with a real desire of returning to God, we shall undoubtedly receive pardon for our sins, help to amend our lives, and certain succour and relief in all our wants, trials and temptations. O holy Virgin, Help of Christians, our Gracious Lady of Perpetual Succour, pray for us now and at the hour of our death. Amen.—*Gibson's "Short Lives of the Saints."*

THE Salesian Co-operators are destined to do a great deal of good in the Church and in civil society. Their work, inasmuch as it regards the rescue and amelioration of poor children exposed to the temptations of a wicked world, will in time be so appreciated, that I already seem to see not only families, but also towns and entire provinces becoming Salesian Co-operators. This is why I love them and have so favoured them.—POPE PIUS IX.

DON RUA'S VISITATION-TOUR IN FRANCE, SPAIN AND AFRICA.

II.



WE give a further instalment of extracts from letters penned by Father Marengo to the Very Rev. Don Belmonte, General Prefect of the Salesian Congregation, regarding our venerable Superior-General's visitation to the Salesian Houses in Spain, North Africa, and the South of France:—

Malaga, April 11th.

TOMORROW, Wednesday, we embark for Almeria, and from there we hope to continue our journey as far as Oran on Friday next. We are, at length, on the point of leaving Spain, the land of faith and chivalry, where our beloved Superior has received such touching proofs of regard and attachment. In truth, his journey has been an uninterrupted triumph so far. On some occasions, I could hardly believe my senses; and in the midst of the extraordinary enthusiasm of cities entire, I could not help thinking how dear is the name of Don Bosco to the people! God be praised for all this!...

Don Rua's arrival here at Malaga yesterday was looked upon as quite an uncommon event by the authorities and inhabitants. After being tendered a most cordial reception at the Station, our venerable Superior was entertained by his Lordship the Bishop, who gave a banquet in his honour. In the evening, the Salesian Co-operators of the town organized a brilliant *Accademia*. It was held in the spacious Philharmonic Hall in the Academy of Music. The place looked like an enchanted spot, it was so beautifully decorated with flowers and hangings and so brilliantly illuminated. There were more than eight hundred persons present, among them his Lordship the Bishop with the *elite* of society. A glance at the programme which I enclose, will reveal to you how thoroughly Salesian was its character. It was a great success; and the town newspapers gave lengthy reports of it.

This is the second manifestation of its kind organized by our Co-operators in Spain to do honour to Don Rua. I am of opinion that were these *accademie* or literary and musical entertainments introduced wherever the Salesians are established, they would

a powerful means of making Don Bosco's Work more widely known. Many good people who do not trouble to attend the Salesian Conferences, which are held in the Churches, would doubtless not be indifferent to attending these *séances*; besides, public meetings of this kind present the people a favourable opportunity to make enquiries to expound

the *Oratoire Salésien Saint-Léon*, and celebrating holy Mass.

I now give you a few particulars of our voyage from the moment we left Malaga, whence I sent you a letter on the 14th inst. By the same post I also forwarded you several newspapers containing detailed accounts of the splendid *séance* held in honour



The Salesian Institute at Utrera, Spain.

their ideas, and to offer those suggestions they deem of advantage in promoting the Salesian Apostolate, a proceeding which would be utterly out of place in a Church....

Marseilles, April 22nd.

WE arrived safely at Marseilles this morning. On leaving Oran we had a very pleasant voyage until we entered the Gulf of Lyons and were in sight of Marseilles, when we found the sea rather rough, as though it were determined to maintain its reputation of being very boisterous. Thanks, however, to the build and size of our Arab ship "Abd-el-Kader," Don Rua did not experience any great inconvenience.

At the landing-place we were met by Fathers Perrot and Grosso, who hastened the examination of our baggage at the custom-house, so that by eleven o'clock we were in

of Don Rua. From their perusal, you may gather some idea of the enthusiasm our venerable Superior's presence created in that town.

The departure, which took place on the 12th inst., was such as might have been expected under the circumstances. Not only our *Confrères*, the Salesian Co-operators, and the pupils of our Institute assembled at the place of embarkation, but there also gathered a world of people desirous to see Don Rua once more, and receive his blessing. It was only after much difficulty that we reached the gangway of the boat. It seemed as though those good people could not tear themselves away from him whom they looked upon, and spoke of, as a man of God. A few of the principal Co-operators escorted Don Rua on board, and remained with him until a moment before the boat weighed anchor. When, as the boat began to move, Don Rua appeared on the bridge to salute the crowd for

the last time, that immense throng, as one man, knelt down, and, in a loud voice, asked for a last blessing. And as our beloved Superior lifted up his hands and blessed them, not a sound could be heard save the working of the ship's engines. It was a moment of indescribable emotion, a scene well worthy the canvas of an artist....

the usual hour at which the boat arrives when the sea is calm—the Authorities, the Commander of the Port, and a large concourse of people were on the pier to welcome Don Rua. Hardly were the orders for casting the anchor obeyed, when the Very Rev. Vicar General, the Commander of the Port, and other persons of distinction, stepped on board



The Salesian Institute at Barcelona, Spain.

Evening had already set in when we left the port of Malaga. As we steamed out into the open sea, we found the waters greatly agitated; and they continued so during the whole night. Father Rinaldi, who was accompanying us, suffered very much in consequence. As for Don Rua, what with the closeness of the small cabin assigned him, and the roaring of the waves without as they dashed against the vessel, and the deafening noise within the cabin produced by the trunks and boxes as they rolled about, owing to the staggering and plunging of the boat, he did not close an eye all night long; so that it was no wonder he looked unusually fatigued when the vessel put into Almeria next morning about eight o'clock.

At Almeria there is no Salesian House, neither is there a large number of Salesian Co-operators, nevertheless even here our Superior was accorded a solemn reception. As early as five o'clock in the morning,—

to greet Father General. The short distance that still separated us from the shore was made in the Commander's boat, and then, escorted by some twenty carriages, Don Rua was driven to the residence of Señor Juan Vivas-Perez, a distinguished Co-operator, who lavished every attention on his guest during the two days we remained at Almeria. Señor Vivas-Perez is the soul of the Salesian Co-operators in that town; it is his earnest wish to have the Salesians open an Institute in behalf of the poor children thereabouts; and, to hasten this foundation, he intends to set apart a third of the profits accruing from his pharmaceutic manufactures, an industry largely carried on by him. May God reward the benevolent intentions of our worthy friend!

We were to set out for Oran on the morrow, Friday afternoon; but the sea became so agitated, that about midday we were told that it would be absolutely impossible to at-

tempt the voyage. In the face of this *contretemps*, and noticing signs of great fatigue in Don Rua, I deemed it my duty to dissuade him from going to Oran, and to urge upon him to return by rail to Italy. But Don Rua could not reconcile himself to disappoint our brethren, their pupils, and the Salesian Co-operators of Algeria; and so that evening,

However, one thing before concluding. Don Rua was delighted not only to find that our Houses in Oran are established on a solid basis, and doing much for poor children, but also to find a well-organized Association of "Old Boys" according to the spirit of Don Bosco, whose ardent desire was that our Fathers should continue to exercise their



The Salesian Institute of St. Isidore at Gerona, Spain.

whilst out to return a few visits, he passed close to the sea, and threw a medal of our Lady Help of Christians into the raging waters, with the conviction that it was the Will of God he should continue his voyage as far as Oran, if the sea were favourable on the morrow.

Saturday morning the sea was almost calm, and, at noon, we embarked. The voyage, however, was accomplished with great difficulty. Owing to the heavy sea, the boat could not touch at Alboran Island, for which place it had cargo on board. We finally reached Oran nineteen hours later,—having employed eleven hours more than the usual time for crossing the Mediterranean.

The cordial reception given Don Rua by our *Confrères* and pupils in that town, and the great good resulting from our Superior's visit there, are two points I should like to treat of; but I have not the time at present. I hope to do so shortly *a viva voce*.

influence with their *alumni*, also when these are following their respective avocations in the world....

With this terminates Father Marengo's series of letters relating to Don Rua's visitation-tour; but we hope in a subsequent issue of the *Salesian Bulletin* to give some further particulars on the same subject.

SALESIAN BEGINNINGS.

FROM the moment of Don Bosco's providential meeting with the boy Garelli in the sacristy of St. Francis of Assisi's Church in Turin—as has been already related in a former number of the *Salesian Bulletin*—the good priest devoted himself en-

tirely to the rescue and education of homeless boys. By degrees, Sunday gatherings were organized, evening classes and day schools opened, and every means adopted in order to give the poor lads who flocked to the humble Oratory in Valdocco, a good Christian education and thorough technical instruction. From 1841 to 1847, the boys who attended the Oratory were all externs. And daily experience made it quite plain to Don Bosco that to give real, lasting help to some boys, the schools and festive gatherings were not enough. The durability of good resolutions and the fruits of instruction were seriously compromised by consequent inevitable meetings with bad companions, whose mockery deterred many boys from persevering in amendment of life. One hour frequently undid months of teaching. Besides, some of the masters in town who employed boys from the Oratory, were not to be depended on. In some instances Don Bosco had to remove children. He visited, and got others to visit, and interrogated them on conversations they had heard and conduct they had observed; in short he strained every effort to counteract evil influences, knowing that mischief is rapidly done. His refined mind felt not a little at being obliged to adopt this system of espionage. The masters in cases where he withdrew boys from service, invariably became his enemies.

In view of all this, he concluded that the Oratory could not be perfect or lasting in its effect until he was able to retain the children day and night under his guardianship. So he decided to found a Home. His first step in this respect was to rent a building close to his own humble abode. This building was an old hay-loft. It contained plenty of straw and with the addition of a few sheets and blankets would now be able to shelter a few of the more needy boys, and he only awaited the opportunity to carry out his cherished idea. But in the very beginning of this new department in which Don Bosco embarked, his fatherly heart was badly rewarded as we shall see.

One evening in April of 1847, whilst returning from visiting some sick poor, he noticed a band of young ruffians in Corso Valdocco. As soon as he came within hearing distance, he saw that they were resolved to amuse themselves at his expense, for they began to imitate a raven's cry, adopted as a rallying call to insult priests, and they indulged in a few observations in his regard not remarkable for their politeness. Don

Bosco slackened his pace; he would have liked to avoid the group, but seeing that that was out of the question, he walked straight up to the offenders, who were a little discomfited by his calm, benevolent air. Pretending not to have heard their remarks, he said: "Good evening, my young friends, you seem to be enjoying yourselves." "Not very much," answered, the most impudent among them; "we are thirsty, and haven't a *centesimo*; will you stand us a drink?"

"Yes, yes," cried several at once, "you must pay for drinks all round or else we shall not let you pass;" and so saying they surrounded him, and it was impossible for him to move a step.

Don Bosco was not disconcerted.

"With pleasure, my friends," he calmly replied. "And if you are willing I will also go and have a drink with you. Let us go into the *Albergo delle Alpi*."

Imagine for yourself, dear reader, what a sight it must have been! A priest in a public-house in the midst of such a crowd! All eyes were fixed on him when he entered, but the men lounging in the bar were not long in finding out who that priest was, and why he was there.

The young rogues, with Don Bosco in their midst, seated themselves around a table, and in a short time the contents of three bottles were consumed. Thinking they had had enough, and seeing that they were in a better temper, Don Bosco asked them to grant him a favour. "Oh! yes, as many as you like," they replied.

"I only want one, my friends. This evening you have several times blasphemed God; promise me never to do so again." They promised, and added, in response to his invitation, they would go the following Sunday to the Oratory. "Now," said Don Bosco at length, "it is getting late and you should go home to bed."

"I have no home" answered one. "Nor I," declared a second; and several others said the same.

"Where do you sleep, then?" inquired Don Bosco.

"Sometimes in a stable; sometimes in a lodging-house, when we have a few *soldi* to spend on a bed, or on the seats of the promenade, when the weather is fine."

"Poor children!" sighed the good priest, thinking of the dangers to which such a life exposed those unfortunate lads. "Now, to you who have a home, I will say good-night. Let the others come with me."



St. Matthew.

(From paintings by the Rev. Bro. Vincent Gutierrez of the Salesian Society).



St. Mark.

The party divided: some bade Don Bosco a civil good-night, and went at once towards the town: the remainder, to the number of about twelve, followed him to Valdocco.

When he reached home, where his mother was anxiously awaiting him, he conducted them to the hay-loft. There were sacks of straw, as well as sheets and blankets for all. Don Bosco invited the lads to say a *Pater* and *Ave* with him, and then, wishing them sweet sleep and happy dreams, left them. The thought that this chance event might be the beginning of his cherished plan—a Home,—gave him a sensation of happiness. But Divine Providence had ordained otherwise.

Early next morning, Don Bosco went to call the boys and send them to work for the day. On reaching the ladder that led to the hay-loft, he stopped a moment to listen, but he could not hear the slightest sound. "How they sleep, poor children! It is a pity to disturb them." He waited a little, but finally decided to mount, only to find the hay-loft stripped and

empty,—his ungrateful quests having stealthily decamped with sheets and blankets!

The failure of this first attempt at founding a Home, far from discouraging Don Bosco, only served to convince him of the great urgency of such a work; for he thought that the more little vagrants could be rescued from haunts of vice, the fewer there would be to grow up thieves and outcasts of society.

Late one rainy evening in May, as he and his mother sat at supper, a knock was heard, and on opening the door they found outside a boy of about fifteen years of age. He was wet to the skin, his scanty rags being no protection against the rain which fell in torrents. The poor lad sought bread and shelter. Mamma Margaret kindly took him in; seated him by the fire; and brought him all that remained of the frugal supper. When he had eaten, and rested awhile, he told his story:—

"I am a poor orphan, and I come from

Valsesia in search of work. I am a bricklayer by trade; when I started I had three *lire*, now I have not a *soldo*."

"Have you made your first Communion?" asked Don Bosco.

"No, not yet."

"Have you been confirmed?"

"I have not."

"Have you been to Confession?"

"Yes; when my mother was alive."

"And where do you intend to go, now?"

"I do not know. For pity's sake let me pass the night under this roof;" and the poor lad began to cry.

Mamma Margaret was moved at the sight of the boy's tears, and she began to cry also. Deeply touched, Don Bosco stood silently looking on for a few moments, until at length he said:

"If I were sure you were honest, I would give you a lodging; but others have deceived me and stolen my sheets and blankets."

"Oh! Father, I am poor, but not a thief."

"If you wish, John," Margaret suggested, "we will keep him here to-night. To-morrow God will provide."

"Where can we put him?"

"Here in the kitchen."

"Very well, be it so."

And the mother and son, without another word, made a small platform with a few bricks and planks, on which they placed a mattress and a couple of sheets and blankets. A bed was improvised!

That was the first bed, and the first dormitory, of the Salesian Oratory in Valdocco, which now holds about a thousand boys. Who does not see here the workings of Divine Providence?

Next day, Don Bosco found work for the lad, who, however, still continued to be Margaret's guest, coming to meals and to sleep at the Oratory. He remained until the beginning of winter, when he returned to his own village. Since then, nothing has been heard of him, giving reason to believe that he died soon afterwards. In spite of many researches, we have never been able to find out the name of this first boarder. The reason is that Don Bosco did not then keep a register of those whom he took in, as they were but birds of passage. It may be that Almighty God has willed matters thus, in order that His own intervention in this work, whose beginning was so humble and hidden, might shine forth more visibly.

Make all your mistakes teach you something.



AT Barquisimeto in Venezuela, where there are many admirers of Don Bosco's Institution, the Very Rev. Canon Arraiz, a zealous Salesian Co-operator, has established a Branch of the Association of Salesian Co-operators.

THE VERY REV. FATHER BARBERIS, General Master of Novices of the Salesian Congregation, has just left England after spending a fortnight in that country in the interests of Don Bosco's Order. He carries away with him agreeable impressions of the development of our Fathers' work in London and Burwash. For the Salesian House at this latter town, Father Barberis has a predilection, as it is one of the nurseries of the Order, wherein vocations to the priesthood of English-speaking young men are fostered,—a work which comes under the special province of the General Master of Novices.

AT St. Joseph's Church, Burwash, on the third Sunday after Easter, the Feast of St. Joseph's Patronage, which is the titular feast of the Mission, was celebrated with becoming solemnity. High Mass was sung by the Very Rev. Father Barberis, Father Tozzi, Rector of the Mission, being deacon, and Brother Gregory, subdeacon. The sermon was preached *infra Missam* by Father Tozzi. The music sung by the clerical students of the adjoining College, was Gounod's *Messe Solennelle*, Mrs. Walmington, a lady belonging to the Mission, presiding at the organ. In the evening, there was solemn Benediction of the Blessed Sacrament, at which Father Barberis officiated.

It seems at length probable that a definite Salesian Mission is being established among the Toba Indians in the forests of Paraguay, where, in days of yore, the Jesuit Fathers accomplished those prodigies of zeal and practical wisdom which have so much excited the admiration of the world. Father Turriccia, Superior of the Salesian Institute

at Asuncion (Paraguay), who is already known to our Readers from his letters which have appeared in these columns, came to Europe in January to treat with Father General of the new foundation. The President of Paraguay is desirous that our Fathers undertake the evangelisation of the Indians, and has promised them his support. Towards the end of February, Father Turriccia left Turin, bound for Paraguay, together with six Salesian brethren. News of their safe arrival at Asuncion has since reached us. No doubt, before these lines reach you, dear Readers, this Mission will be an accomplished fact. We earnestly ask your prayers for its success.

WE heartily rejoice at the elevation of Dr. Bellord to the episcopate. His Lordship has been a member of the Association of Salesian Co-operators for several years past, and by his many deeds of exceptional generosity and benevolence has won our everlasting gratitude. Born in London in 1846, Bishop Bellord was educated at St. Edmund's College, Ware, and ordained priest at Hammersmith, London, on the 12th of March, 1870. Since his ordination, he has had a distinguished and eventful career as an army chaplain. He served with the troops in Bermuda in 1875-77, and again in 1888-92. He also served during the Zulu, Boer, and Egyptian campaigns. Upon Father Bellord, devolved the sad duty of performing the last rites over the remains of the late Prince Imperial, who, as is well known, was slain in the Zulu war. At the battle of Tel-el-Kebir, in Egypt, he was severely wounded early in the action; but, despite his own sufferings, he courageously insisted on being carried round to give the consolations of religion to the dying.

DR. BELLORD is also the author of some devotional works. His "Meditations on Christian Dogma" grounded on St. Thomas Aquinas, published last year, is a work of exceptional spiritual value, and has been most favourably received. His Lordship has entrusted the Salesian Fathers with the translation into French of this work. "The Eucharistic Month of the Holy Scripture," is another admirable volume of his. The Catholic Truth Society has just brought out his "Outlines of Meditations," extracted from the Meditations of Dr. John Michael Kroust, S. J. The consecration of Dr. Bellord as Titular Bishop of Milevis and Vicar Apostolic of Gibraltar took place in the Dominican Church, Haverstock Hill, London,

on May 1. His Lordship has our hearty congratulations, and our prayers that God may spare him for many years to come for the good of Holy Church and the salvation of innumerable souls. *Ad multos annos!*

THE Liverpool *Catholic Times* of April 21, says:—"The Celebrant of the High Mass in this Church [of the Sacred Heart, Battersea,] on Sunday, the second after Easter, was the Very Rev. Don Barberis, Master of Novices, Salesian Order, Turin, who is at present visiting London; Deacon, Very Rev. Father Macey, and Sub-Deacon Rev. Brother John. The music of the Mass was Haydn's No. 1., the Rev. Father Rabagliati conducting. The sermon was preached by the Rev. Father Hawarden who based his discourse upon words taken from the day's Gospel, "I know Mine and Mine know Me." That was the saying of Our Blessed Lord before Whom we should one day appear to be judged. God knows everything—not only what we do, but He sees into the secret recesses of our heart and soul. But, asked the preacher, do we know Him as we ought? Do we keep Him constantly in our minds? God is always present to us, helping to hinder us from yielding to temptation and to spur us, as it were, to the practice of virtue. We should not lose sight of the presence of God—whether at home or abroad, in private or in public, we should bear in mind that God is ever present with us and observes all that we do, and although He is hidden from the eyes of men nothing can escape the eyes of God. We should not be taken up too much with the affairs of the world and forget the presence of God; but we should remember that He has taken an account of every thought, word, and action, and that He will reward or punish us according to our merits or demerits. Yes, the Lord of Heaven and earth could at the moment of our committing sin cast us into the midst of hell for our daring rashness and impious presumption. How many thousands of souls instead of being in hell could be saints in Heaven? We should learn how necessary it was to serve God, for by serving Him we would be sanctifying our own souls. Let us use our utmost endeavours to do so and never again be insensible of the presence of God Who is watching over us. Let us tell Him our troubles and ask Him to give us relief; let us offer Him the affection of our souls and by doing so it would be our privilege and happiness to possess and enjoy Him for evermore."



BRAZIL.

A VISIT TO THE INDIANS OF THE UPPER S. LORENZO.

In the "Salesian Bulletin" for April, we gave our readers some general notes written by Father Balzola (Superior of the Teresa Cristina Colony among the Coroado Indians), concerning the work of the Salesian Missionaries in Matto Grosso. We now publish the following letter, also from the pen of Father Balzola, which contains the account of a visit made by him to the Indians of the Upper S. Lorenzo.

VERY REV. AND DEAR FATHER RUA,

FOR some time, I had been longing to visit the Indians inhabiting the regions of the Upper S. Lorenzo. Owing to the want of some one to take my place during my absence I could not carry out my intentions, when the arrival of Father Traversa from Turin removed all difficulty. By the way, although here only a short time, Father Traversa has already endeared himself to the Indians of this Mission. They call him *Bari Curideghedrogo*, which means "Little Old Father."

In the beginning of August, I promised our dusky Colonists that I would take some of them with me on my journey, if they managed to prepare the soil quickly for sowing Indian corn. My suggestion was received with enthusiasm. They set to work with a will, and in a relatively short time terminated their labours in the field.

Journeying along the S. Lorenzo.

Having completed our preparations for the journey, we, that is, our Catechist Brother Secondo Bussi, six Coroado Indians with one of their chiefs (who bears the name of our Vicar-Apostolic, Monsignor James Costamagna) and myself, set out in the largest

boat we possess, up the River S. Lorenzo. This boat, or rather canoe, is a large hollowed tree, with seating for thirty-five persons. Over four poles, which had been put up in the bark, was stretched the skin of a bullock to serve as a protection from the scorching rays of the sun during the day, and from the dew by night.

Under the skilful paddling of the Indians, the canoe made notable progress. We had already proceeded far up the river before we became aware that we had but one cup with us; and this, on being passed round, fell into the water and sank to the bottom. The Indians at once gave us a token of their dexterity in diving. One after another, they jumped headlong into the water and vanished from sight, re-appearing a few minutes later with the lost cup.

At sunset, we put into shore, and made our boat secure for the night. The Indians took upon themselves to provide us with supper. In a very short time they had caught some fishes, and served up a hot and plentiful meal. We afterwards recited night prayers, and, having slung our hammocks from one side to the other of the canoe, we retired to rest and slept soundly, in spite of an infinity of mosquitoes which hovered about us.

The following morning we arose refreshed; recited our prayers; and, after breakfasting, continued our journey.

About mid-day, we met an Indian fishing, —from which we argued that we were near the Indian encampment. Four hours later, we descried several others on the shore, who, on catching sight of us, hailed us with manifestations of joy, and hurried in the direction of the village, so as to apprise their brethren of our coming. When we came in view of the first hut, we fired a salvo from our rifle and let off several squibs to announce our arrival.

The Welcome of the Indians.

As soon as ever we placed foot on land, the Indian women and children, headed by two men who looked like persons of authority, came forward to bid us welcome. They greeted us in their savage fashion, and then conducted us to the largest hut in the village, where the men of the tribe had assembled to receive us. An Indian issued from the dwelling, and, without uttering a word, took the chief Costamagna and myself by the hand, and led us in. Making a sign to me to be seated, he handed me a hollow reed about a

yard in length, one end of which was in a jar of spiritous liquor extracted from the palm, and desired me to imbibe the drink. I complied; and behold! the whole assembly advanced towards me, and each one offered me his reed and jar of liquor, silently indicating that I should drink; and, to encourage me, assured me by signs that it would do me no harm. I, however, held quite a different view of the matter; still, I took the reed from each one as he came forward, and imitated the action of drinking but with the instrument at a respectful distance away from my lips, a proceeding which occasioned much hilarity.

Making Friends—An Indian Revel.

Then, the chief, Costamagna, addressed them, and told them the motive of my visit; enumerated the assortment of baubles we had brought with us for distribution; and he promised them that we should again visit them shortly and bring them other gifts. This announcement caused great joy among the Indians, who gave vent to their feelings by wild gesticulations, shouting, and by jumping about as though bereft of their senses. They were immensely pleased with the presents we gave them; even the most trifling gifts were received with gratitude and regarded as treasures. The only drawback was that we had not a sufficient supply with us, so that it was impossible to content all. We revived the spirits of those who were disappointed by promising to return soon, with a larger stock. Several of the Indians presented me with dainties of their own *cuisine* made of almonds and other ingredients, which I could not well refuse to accept.

We remained with our newly-found friends until dusk, when we bade them good-night and retired to our canoe, but not to sleep, for we were prevented from closing our eyes all the night long. The Indians continued to celebrate our visit until daybreak. They lit several fires and held the *Bacururu*, that is to say they danced, sang, and yelled enough to make us believe we had been transported to pandemonium. We were up and about early next morning, nevertheless, and working in the fields. We had had a previous understanding with the Indians that they should prepare a portion of the soil for the reception of the seed which we would bring with us. And we now sowed rice, Indian-corn, beans, sugar-cane, etc., to their great delight and

satisfaction. We also visited the site of our future residence, which we hope to build before many months have past.

A View in the Wilderness.

These Indians live on the confines of the territory granted to the Mission for their maintenance by the Government; but one might journey for several days together over the land which they regard as their own, and which the Government has surely no right to sell. In order to get an extensive view of the country, I ascended a mountain on the other side of the river, accompanied by a number of Indians. What a grand panorama opened before us as we looked down from the lofty summit! Undulating plains, verdant hills, and trackless forests with trees that rose up to a majestic height, but which seemed dwarfed to us as we gazed on them from our elevated position, stretched as far as the eye could reach. Here and there, among the dense forests, openings were to be seen, through which we could discern the waters of a river or a lagoon. And the barren mountain whereon we stood, which contrasted greatly with the exuberance of vegetation below, seemed like the giant custodian of these regions. My eyes wandered in vain over this vast expanse for any sign of civilisation. I sought among the forests, by the riverside, and on the borders of the lagoons, for the habitation of the white man; but only signs of Indian tribes (that live more like the savage beasts with which the forests are alive than anything else) were visible. Not a vestige of the white man anywhere!

Hopes for the Future.

As I gazed on this fair country, which has been so long under the dominion of Satan, my heart rejoiced in the thought that the sons of Don Bosco will very soon establish a mission here, and build a temple to the Blessed Mother of God, wherein the children of the forest will raise their voices in praise of, and thanksgiving to, the one, true and living God. And from this point, the missionary will be able to penetrate farther into the interior to evangelise the numerous pagan inhabitants of the Upper S. Lorenzo. I cannot help thinking that this will be the most important and most abundant field of our labours in all *Matto Grosso*,—simply because the tribes hereabouts have

not yet been vitiated by contact with the whites, as is unfortunately the case with the Indians of the Teresa Cristina Mission.

A Solemn Ceremony — Veneration of the Cross by the Children of the Forest.

As soon as we returned to the village, I proceeded to perform a duty I had much at heart, and which I looked upon as the herald of great things; namely, the erection of a large cross in the centre of the village, to signify the taking possession of this portion of the country by our Divine Saviour. It seemed almost providential, too, that representatives of nearly all the hamlets and villages in the country of Upper S. Lorenzo were present at the time.

When I made known my intentions to the Indians, and gave orders for a hole to be dug in which to plant the symbol of our redemption, they began to look at each other full of wonder. But when three robust Indians came forward carrying the heavy cross (which we had brought along with us in our canoe), and let one end drop into the hole prepared for it, a loud burst of laughter, which cut me to the heart, greeted their appearance. In that instant my mind wandered to the heights of Calvary, and I seemed to see, oh! so vividly, the thrilling scene of the raising of the Cross by the soldiers, and the ribald Jews standing by, deriding and insulting our Crucified Lord. Tears filled my eyes as I thought of this.

In this state of mind, I spoke to them of the grand mystery of our Redemption; and carried away by my feelings, I terminated with a fervent prayer. The Indians stood listening in respectful silence. Then, approaching the cross, I imprinted a kiss thereon. I explained to my dusky hearers that the respect we pay to the cross is pleasing to God Who is in heaven, and I invited them to do as I had done. At first they seemed undecided; their gaze wandered from me to the cross; but no one appeared inclined to move.

This suspense, however, was only momentary. Before I had time to repeat the invitation, one of the chiefs stepped forth from the crowd, and after pressing his thick lips to the wooden cross, raised his face and hands to heaven in the act of sending his filial homage to God above. Nothing more was needed: all hastened to follow the chief's example.

A Promise — Two Indian Villages and their Patron Saints.

At the termination of the ceremony, I turned to them once more, and recommended them

all, especially the chiefs, to respect that symbol of our Redemption, They promised me to do so, and I hope they will keep their word. And oh! may the time be not far distant when the numerous pagan tribes of these regions, who now live in darkness and the shadow of death, will be gathered under the sweet yoke of the cross!

I also gave the name of *St. Francis de Sales*, Patron of our Congregation, to this village, and that of *St. John the Baptist*, Patron of our beloved Founder, to another close by, whence a numerous deputation of Indians came to pay me their respects. May these two great Saints hasten the day of conversion of their new *protégés!*

I was invited to pay a visit to some other villages, but I declined on the plea of not having any presents to give to the inhabitants. I promised, however, to return soon, when I should be in a position to accept the invitations tendered me. I exhorted them all to employ their time industriously, in the meantime, and to apply themselves especially to the cultivation of their lands, and for this purpose I left them a plentiful supply of seeds of Indian-corn, rice, beans, etc. Then bidding them adieu, we took our leave, and stepping into our sturdy craft, we were borne swiftly along by the current and reached home twenty-four hours later.

Conclusion.

And now, dear Father, in order to undertake other excursions, and prepare these poor children of the forest to receive holy Baptism, I stand in need of your assistance. If we desire to do anything with these Indians we must first of all gain their confidence. This is done by giving them presents. I should therefore be most grateful for any old penknives, pins, needles, pieces of looking-glass, toys, in fact, baubles of any kind, you could send me. Likewise, cast-off clothing of every description would be very welcome, as it is eagerly sought after by the savages. I beg you also to recommend to the prayers of our *confrères* and Co-operators your children among the Brazilian forests, that they may not fail to accomplish whatever God requires of them.

Your obedient Son in Jesus Christ,

JOHN BALZOLA,

Silesian Missionary.

Most people can bear blame from enemies, but few can withstand flattery from friends.



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

Thanksgiving.—I send you a thank-offering in honour of our Lady Help Christians for the recovery of a friend who was dangerously ill and who, thanks to the Blessed Virgin's intercession, is quite well again. I promised to have the favour published.

M. E., *Dunsay (Ireland).*

* *

Our Lady Help of Christians.—Please find enclosed a small offering, which I send as a grateful acknowledgment of several favours received through the intercession of our Lady Help of Christians. I beg for six Masses to be said in her honour in thanksgiving. I also ask for prayers for obtaining yet another favour.

F. (*England*).

* *

Faith and Prayer.—My father had a severe attack of typhoid fever, and he would surely have succumbed had it not been for the powerful and timely intercession of our Blessed Lady Help of Christians. Being aware that our heavenly Queen is ever ready to help us, my sister and I, animated with lively faith, placed a medal of our Lady round our sick father's neck, and began a Novena in her honour, promising, at the same time, to make the favour public in the event of our petition being granted. My sister now joins me in rendering thanks to our Blessed Lady Auxiliatrice for having graciously obtained the desired favour.

ISABEL ROSE BARRET,

Canoabo (Venezuela).

From Death to Life.—Being afflicted for several months past by a disease which was pronounced fatal, I received the last Sacraments and was awaiting the hour of death, when a Novena in honour of our Lady Help of Christians was begun for my recovery. A promise was also made to have the favour published in the *Salesian Bulletin*, if I were cured. The confidence reposed in our Lady's intercession by the good people who undertook to pray for me was most pleasing to her, for from the very first day of the Novena I began to improve; and, in spite of my advanced age of sixty-five years, I am now quite well again to the consolation of my family. Deeply grateful to the Mother of God, I beg you to publish this favour in the *Salesian Bulletin*, in fulfilment of the promise that was made. I also send you a small offering and request you to have a Mass of thanksgiving said at our Lady's altar.

TERESA DEBENEDETTI,

Favale di Malvaro (Italy).

* *

A Novena in honour of our Blessed Lady.—I beg of you to be so good as to insert in the *Salesian Bulletin* the following account of a favour obtained through the intercession of our Lady in answer to the prayers offered up by the children of the Salesian Institute in Nice.

During the month of December a little girl, five years of age, under our care, fell dangerously ill. Two doctors were called in to attend to the little one, but they told the Superioress and community of the Convent to prepare themselves for the worst, there being no hope of saving the child. We at once asked that a Novena of prayers might be made by the children of the Salesian Institute in Nice, and at the same time prayers were said daily at the bedside of the little sufferer. Our Lady Help of Christians graciously listened to her dear *protégés*, and consoled the afflicted parents of the child and our community by obtaining from her Divine Son the little one's prompt restoration to health.

REV. MOTHER ZÉNOBIE,

Paulhaguet (France).

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:—

Rev. Joseph Gamba, Montevideo; Andrew Landra, Nicorvo; Rev. Sr. Margaret Migliore, Nizza (Monferrat); Brigid Massidda, Oristano; Angela Zanin Licini, Orsago (Treviso); Catherine Mombretti, Osagna; Rev. Francis Agostinelli, Ostra (Ancona); Rose Nervi, Ovada; M. F., Pavia; J. B., Peveragno; Octavia Ullio, Piazzano (Alessandria); Augustine Arcari, Picinino (Caserta); Rev. James Ghirga, Pieve Pagliaccio (Perugia); Mary Ann Marengo di Fortunato Guglielmone, Pinerolo; Joseph Rinaldini, Piobbico (Pesaro); Josephine Curletto, Pontedecimo; Mathew Tavella Pozzolo Formisano; Mr. & Mrs. Mascardi, Presegliè; Josephine Castellet, Ragusa Inferiore; John Pacchione, Ramo di Palo (Rovigo); Lucy Gaspari, Recoaro (Vicenza); William Colli, Rimini; Chiara Pretoloni Riopetroso (Florence); Guido Paul Tortona, Rivalta Scrivia; Rev. Jules Tadini, Roncadella (Brescia); Stella Marcellan, Roncoitto (Padua); Rev. Humbert Calvani, Rosia (Siena); Mary Boltri-Cantamessa, Rosignane (Monferrat); Rose Ricci, Rosignano (Monferrat); John B., Sagliano Micca (Biella); Anne Barale, Saluzzo; Henrietta Qualio, St. Antonino di Susa.

WHY THE BLESSED VIRGIN IS PRAISED AT THE SEVEN HOURS.

A writer of the fifteenth century tells us why our Lady should be praised at Seven Hours of the day.

At the time of Matins, which end before sunrise, we are reminded of her by the morning star which then appears, because she is the star that guides us on the troublous sea of life.

At prime, the first morning hour, a star heralds the sun as she came before our Lord.

At the hour of Tierce, labourers have their food, and our Lady brought to us Him that is the Bread of Life.

At Sext, the sun waxeth hot, as by means of our Lady the Everlasting Sun hath showed the fervour of His Love for man.

At None, the sun is highest, and the highest grace and mercy were brought by means of our Lady.

At evening time, the day faileth, as when all human succour faileth, our Lady's intercession helpeth.

Complin is the end of the day, and in the end of life we need our Lady most.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXVIII.

The imprisonment and exile of Archbishop Franzoni — Seeds of Discord—A disagreeable Incident — Military manoeuvres and Mamma Margaret's garden.



ABOUT the same time as the incidents related in the preceding chapter came to pass, other events of quite a different nature happened in Turin which caused Don Bosco and his pupils great grief. I allude to the imprisonment and exile of Monsignor Franzoni, Archbishop of Turin. The reason, or rather pretext, of the violence offered to the intrepid successor of St. Maximus was that he had reminded those members of Parliament of the ban of excommunication they had incurred by voting and approving the law proposed by Count Siccardi, Minister of Justice, in the month of April. Count Siccardi, trampling under foot the rights of the Church and the Concordat, and treating with contempt the protest of the Apostolic See, had abolished, among other privileges, the Ecclesiastical Court, and placed the Bishops and priests entirely under the Civil Law. At the same time the Archbishop ordained that any of his clergy who might be summoned in the civil tribunal should not appear without the permission of his ecclesiastical superior. For this, he himself was cited, but he sent back the reply that he would first ask permission from the Pope; if it were granted, he would appear. This was considered tantamount to contempt of court, and he was condemned in his absence to a month's imprisonment; and on the 4th of May, he was forcibly dragged to the Turin prisons to undergo the penalty. When this outrage became known, the grief of good Catholics was widespread. The news especially affected Don Bosco's *alumni* for the venerable Archbishop had ever been their kind protector and father.

But this was only the beginning of a long series of similar outrages. One of the parliamentary members who had voted for the Siccardi law, was Cavaliere Derossi di Santarosa, the Minister of Agriculture and Commerce. He belonged to the parish of San

Carlo directed by the Servites; the Parish Priest being Father Buonfiglio Pittavino, a religious of great goodness of heart and unswerving fidelity to his sacred duty, and who was at the same time Superior and Provincial. Towards the end of July, Santarosa fell dangerously ill, and asked for the last Sacraments. He made his Confession, but in order to receive the holy Viaticum, he was requested by his Parish Priest to make a retraction of his line of action in connection with the Siccardi Law, and thus repair in some way the scandal to which his conduct had given rise. Santarosa at first refused, but finally acquiesced. On the 5th of August, however, he died before the holy Viaticum could be taken to him as arranged.

Parents, friends, ministers, senators, deputies (among whom was Count Camillo Cavour), journalists, etc., raised a great outcry against the intolerance of the clergy in general, and against Father Pittavino and the Archbishop in particular. A mob composed of the scum of the population assembled in the immense *Piazza San Carlo*, howling and shouting outside the Servite monastery, which they broke into. They threatened the life of the good Parish Priest; and the only wonder is, that they did not carry out their threat. On August 7, Father Pittavino and his brethren were ignominiously driven out of the city.

After these violent measures had been adopted against the Servite Fathers, Archbishop Franzoni's turn came. On the morning of Santarosa's death, Count Ponza di San Martino and Cavaliere Alfonso La Marmora, Minister of War, went to Pianezza, in the country, where the Archbishop of Turin was staying to recruit his health after his forced confinement, and being shown into his presence, called upon him to renounce the Archbishopric. His Grace resolutely refused, and added: "I should feel like a cowardly wretch were I to resign my Diocese at such a critical period for the Church." And so the following day he was again placed under arrest, and conducted by the *Carabinieri* to the fortress at Fenestrelle.

He was kept a close prisoner until September 28, when he was taken out of his confinement only to be escorted to the frontier by a company of soldiers, for he had been condemned to perpetual banishment. Having protested against this outrage, Monsignor Franzoni chose the city of Lyons as the place of his exile. The kindness of the civil and military authorities, and of the clergy and

laity of that town, did much to render his banishment less hard to bear. From Lyons he continued to govern his Archdiocese as well as he could under the circumstances, until his death, which took place in 1862. The enemies of this great ecclesiastic invented a host of lies to blacken his character;—even representing him as a conspirator against the government of the King; but all their efforts have been futile. History has proclaimed his innocence before the world; and while he will always have a glorious page to his memory, there remains only indelible infamy for his persecutors.

On the 14th of the same month, the Institute of St. Francis de Sales just escaped becoming the scene of a savage demonstration. In the evening of that day, a horde of ruffians, after howling and hissing outside the House of the Oblates of Mary Immaculate attached to the Sanctuary of the Consolata (because, as it was claimed, they were accomplices of Monsignor Franzoni and, therefore, dangerous to the Government!), made up their minds to go to the Salesian Oratory under the same pretext, and create an uproar. The mob was already on the move in that direction, when one of the multitude who knew Don Bosco and had received on several occasions tokens of his benevolence, raised his voice and said: "Friends, just a word. It seems you are intent on going to Valdocco to shout against Don Bosco. Take my advice and don't go. Being a weekday you will only find there Don Bosco, his aged mother, and some poor boys he has sheltered. Instead of shouting 'Down with Don Bosco,' we ought to shout '*Evviva*,' because he loves and assists the children of the people. Let us leave him alone, then, and go elsewhere." These words had the effect of making the mob of roughs change their intentions. And, as they had not yet given full vent to their feelings, they went and created a disturbance outside the Houses of the Dominicans and Barnabites.

(To be continued).

Take away piety and charity. What remedy is then left against the evils of the world? What protection? Vain and worse than vain are the amends sought in dissipation and in the indulgence of all the disorderly inclinations. This is the road of perdition that dreadful easy road against which our Lord warns us in the Sermon on the Mount.



Short Lives of the Saints. For every Day in the Year. By Rev. Henry Gibson. (Art and Book Co., London and Leamington). 3 Vols. Price 10s. 6d. net.

This is a truly attractive and edifying work,—and how could the lives of the saints be otherwise?—which should be found in every Catholic home. The reading of the lives of the saints has been a most energetic power of holiness in the Church for long ages. And we cannot wonder at this, for there is no reading, after the sacred scriptures, so profitable as that of the lives of the saints. It is impossible to read the account of the deeds of these chosen servants of God without feeling a greater love and veneration for them, and a desire to imitate their example. We cannot sufficiently lament the conduct of those people who fritter away hours and hours in reading sensational and trashy literature to kill time, as they say! If, instead, they were to take up the lives of the saints, they would find therein both pleasant and interesting reading, and awaken, besides, to a consciousness of their many responsibilities.

Father Gibson's "Lives of the Saints" is agreeably, simply and reverentially written. A special feature of the work, for which it is particularly adapted to English Catholics, is the prominence given to England's saints and martyrs. The general "get-up" of the three volumes is admirable, they being well printed on good paper, and handsomely bound in red cloth. In Catholic Colleges and Convents this work would be an excellent prize for distribution, and we are convinced that parents who wish to make a birthday present to their grown-up children, could not choose a better nor more acceptable gift.

Maria Sanctissima: A Record of Spiritual and Temporal Favours granted by our Blessed Lady. Selected and adapted from the German of Rev. Dom Joseph A. Keller, D. D., by "O. S. B." (R. & T. Washbourne, 18 Paternoster Row. London). Price 3s. 6d.

We can warmly recommend this record of 150 spiritual and temporal favours granted through the intercession of our Blessed Lady. Every incident which manifests the boundless love of Mary, our Mother, cannot fail to interest and stir the hearts of us, whose greatest pride lies in the fact that we are, in very deed, her children; and this work, which bears witness to the power and compassion of her who is dearer to us than all other creatures, must have a special attraction for Mary's clients. It has not, however, been undertaken only for these, but also in the hope of enkindling in cold

and dormant souls, a real and filial devotion to the Blessed Mother of God. The incidents related could scarcely be better calculated to inspire a spirit of piety. The type, paper, and binding are all that can be desired; and prefixed to the work is the imprimatur of the Cardinal Archbishop of Westminster.

The Holy Gospel According to St.

Luke. (Catholic Truth Society, 69, Southwark Bridge Road, London, S. E.). Price 2d.

The Catholic Truth Society has done much for the advancement of our holy Religion. It is a veritable missionary school, and by its cheap and entertaining, yet most valuable, publications it has wrought wonders in spreading Catholic doctrine among the people. One of its latest publications is an edition of the Gospel of St. Luke, to which we willingly call the attention of our Readers. The text has been printed by permission of Right Rev. Mgr. Ward from his abridged edition of St. Luke's Gospel. Prefixed is a short Life of St. Luke. Type and paper are good, and its low price places it within reach of everybody.

THE AVE MARIA Press has just issued a pamphlet entitled "Unbelief a Sin" by the Rev. Edmund Hill, C. P. In this *brochure*, the pious author sets forth to show, in a clear and convincing manner, how far people outside the Church are morally culpable for their indifference to divine truth. The price of the pamphlet is 5 cents net.

WE call our Readers' attention to the following timely and interesting publications issued by the Catholic Truth Society (69, Southwark Bridge Road, London, S. E.):—

Protestant Fiction. By JAMES BRITTEN, K. S. G. IV. The Laity. Price 1d.

V. Protestant Poets " "

The Immaculate Conception of the Blessed Virgin Mary. By the V. Rev. CANON BAGSHAWE. Price 1d.

A Short Treatise on the Holy Exercise of Meditation. By a PRIEST of the Society of the Christian Retreat. Price 1d.

Dr. Horton and Rome. By JAMES BRITTEN, K. S. G. Price 1s. per 100.

Ex-Convict Widdows and Truth. Price 6d. per 100.

The Salesian Bulletin

PRINTED AND PUBLISHED AT THE SALESIAN ORATORY, 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.

PERMISSU SUPERIORUM.

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1899

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.

It should have free access to every home and to all Educational Establishments, as it is very ably edited and full of interesting reading, while it excludes all Cheap Gossip, all Sensational Items, all Objectional Advertisements.

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.

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 Rosary.

An illustrated monthly Magazine, established in 1869, and edited by the Dominican Fathers. It is dedicated to our Lady of the Rosary, and is therefore of special interest to all members of the Rosary Confraternity.

Published by Messrs. Mawson, Swan & Morgan, Newcastle-on-Tyne, England.

New Series, Yearly Subscription, Post Free 1s. 6d.

THE AVE MARIA.

The *Ave Maria* is a Catholic Family Magazine whose object is to honour the Blessed Virgin, and to make her better known and better loved, thus commending itself to all who venerate the Mother of God and wish to see devotion to her extended. It is encouraged by eminent prelates all over the World.

The *Ave Maria* embraces the two great essentials of a popular periodical, viz: Rational Amusement and Sound Instruction. Its staff of contributors includes the best Catholic writers.

Edited and Published by the Rev. Daniel E. Hudson, C.S.C., Notre Dame, Ind., U.S.A.

Annual subscription, Post Free:
United States Two Dollars.
Foreign Three Dollars.

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.

Address: Office of the *Poor Souls' Friend*, Chudleigh, Devon. Subscription 1s. 6d. per annum.

The South African Catholic Magazine

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.

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

The Child of Mary's Own Journal
and St. Agnes' Magazine

Is the title of an excellent and very interesting monthly Journal and Review exclusively devoted to the interests of the Children of Mary and the clients of the Virgin-Martyr St. Agnes. This Magazine is edited by the Rev. Dom Gilbert Higgins of the Regular Canons of St. John Lateran, 12, Womersley Road, Stroud Green, London, N.

Subscription 1s. 6d. per annum, post free.

ANNALS OF THE PROPAGATION
of the Faith.

A bright and entertaining Bi-monthly publication, replete with letters and news from the foreign Missions.

Subscription: 60 cents a year, for Members of the Society of the Propagation of the Faith.

American headquarters: St. Mary's Seminary, Baltimore, Md., U.S.A.

THIS MAGAZINE IS NOT FOR SALE: IT IS GIVEN AWAY TO THE
SALESIAN CO-OPERATORS.

WHAT IS THE SALESIAN SOCIETY?

The Salesian Society of Turin is a Congregation of Priests and Lay Brothers founded by Don Bosco for the care and education of destitute children in all parts of the world, and the propagation of the Gospel among heathen nations.

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

Its Missionary Priests are to be found preaching the Gospel in all those countries, especially in Patagonia, Tierra del Fuego, and the unreclaimed portions of the American Republics.

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

In connection with the Salesian Congregation is the

ASSOCIATION OF SALESIAN CO-OPERATORS,

a canonically-erected Society, also founded by Don Bosco to help in maintaining and furthering the Salesian Institutes and Missions.

It is copiously enriched with spiritual favours and Indulgences, including all the graces and privileges granted by the Holy See to the Franciscan Tertiaries. Members, moreover, participate: (1) In the merits of the Missionaries in all their good works, labours, and sufferings; (2) In the fruits of the Masses offered for Co-operators; (3) In prayers for Benefactors—living and dead—which are daily recited by hundreds of thousands of children in all the Houses of the Salesian Congregation—for “The lips of many shall bless him that is liberal of his bread” (Eccl. xxxi, 28).

The conditions of Membership are very simple:

- (a) To profess the Catholic Religion, and be, at least, 16 years of age.*
- (b) Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.*
- (c) Recite daily a Patér and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.*

Persons desiring to become Members of our Association are respectfully solicited to send their name and address to the Very Rev. M. Rua, Salesian Oratory, Turin, Italy, who will attend to their request with great pleasure.

SALESIAN SCHOOL,

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School (which is distinct from the Orphanage) is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Special advantages are offered for the study of Modern Languages, which are taught by native Professors. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, 64, Orbel Street, Battersea, London, S. W.