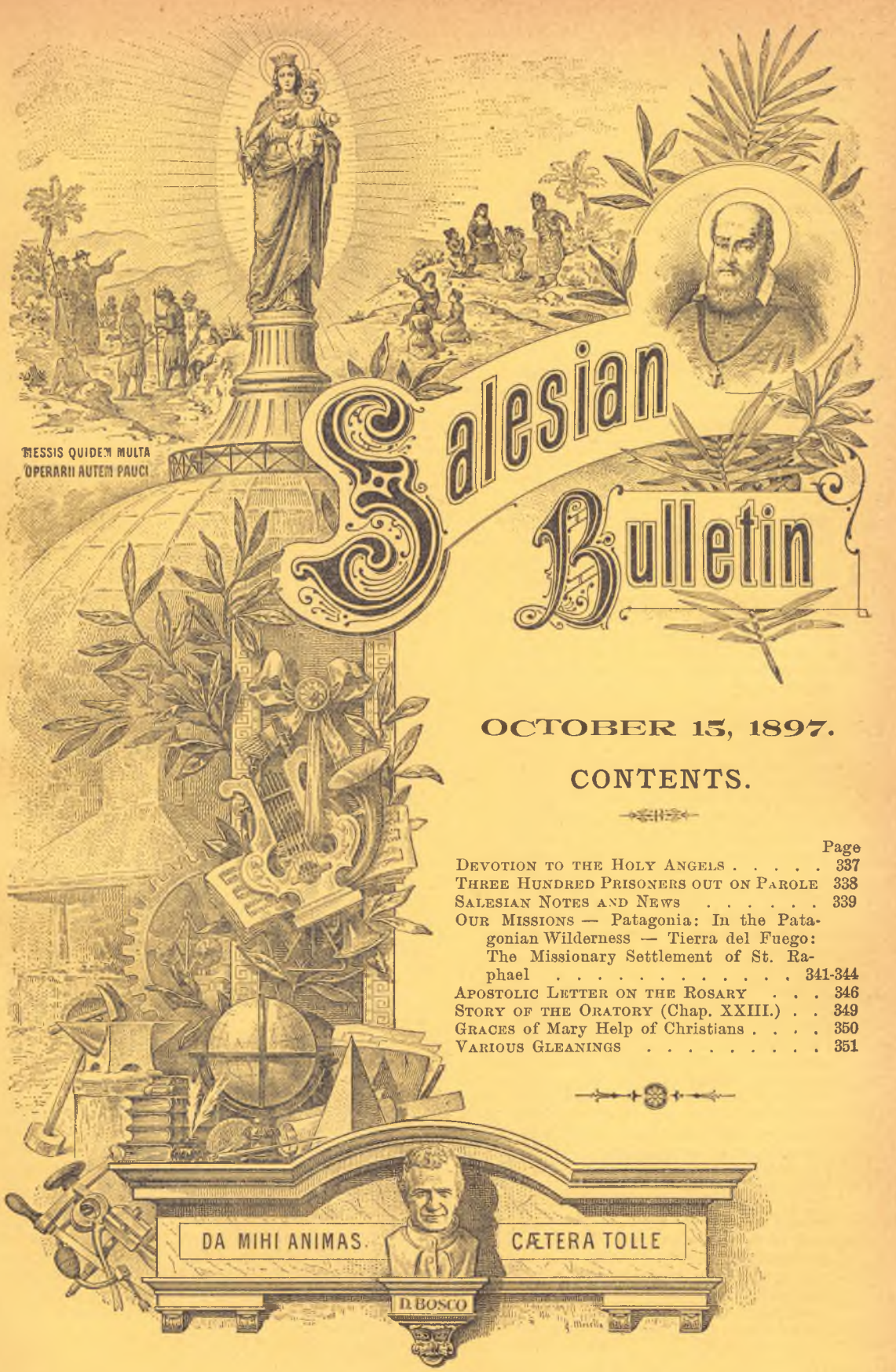


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

OCTOBER 15, 1897.

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DA MIHI ANIMAS.



CÆTERA TOLLE

D. BOSCO

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

CONSTITUTION AND GOVERNMENT of the Association.

1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.

*
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective dioceses and parishes, on whom it shall depend without reserve in everything relating to our holy religion.

*
3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.

*
4. — The Directors of the several Houses of the Salesian Congregation are authorized to enrol new Members, whose names and addresses they shall immediately forward to the Superior General, so that they may be regularly enrolled in the Register of the Association.

*
5. — In districts wherein there is no Salesian House, when the number of the Co-operators amounts to at least ten, one of them should be selected as President—preferably an ecclesiastic—who will assume the title of Decurion, and take upon himself the correspondence with the Superior, or with the Director of any of the Salesian Houses.

*
6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.

*
7. — At least every three months, the Associate will receive a printed Report of the works that have been accomplished; the proposals that have come to hand, bearing on the purposes of the Association; and finally, the new enterprises to be undertaken for the glory of God and the good of our fellow-creatures. In the Annual Report this latter point will be treated more diffusely, so that Members may have a clear general idea of the Works to be accomplished in the ensuing year.

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

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

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

RELIGIOUS PRACTICES.

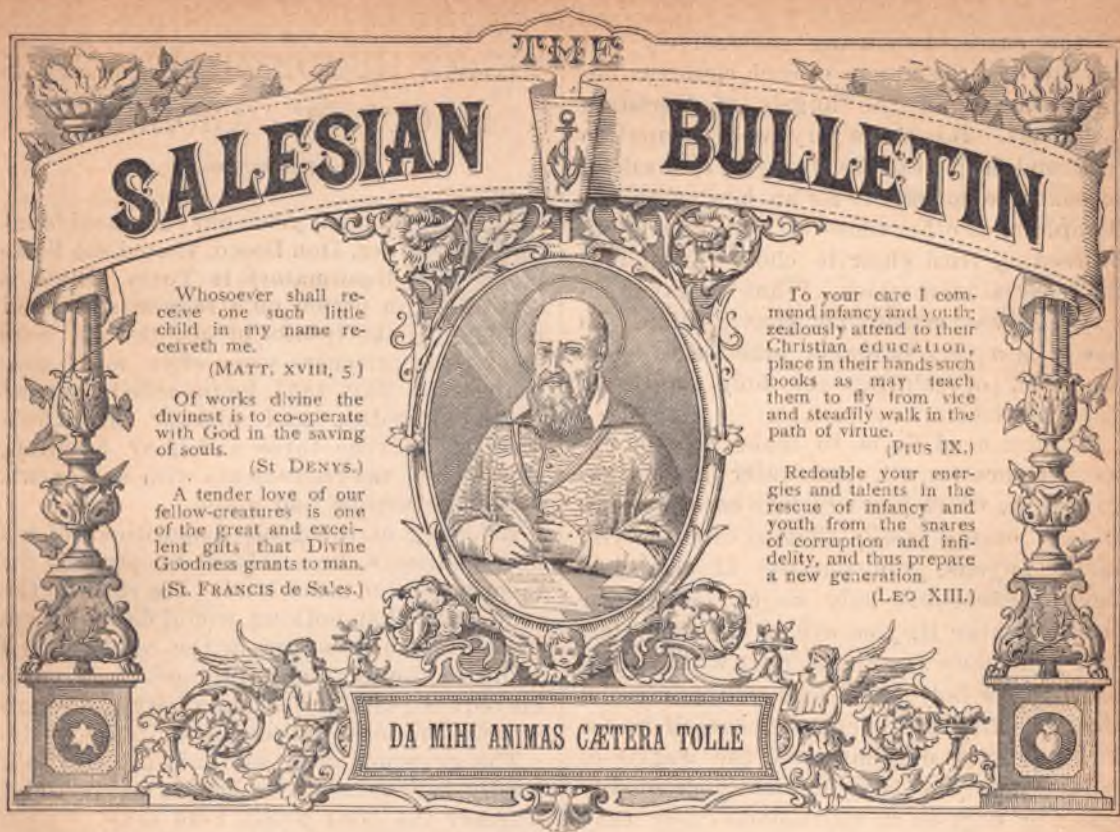
1. — There is no exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may in some points approach to the life of Professed Religious, we recommend to them the following; that is to say, modesty in their apparel; frugality in their meals; simplicity in their furniture; reserve in their speech; and exactness in the duties of their state: they should also be careful to have the repose and sanctification prescribed on all Feasts of Obligation exactly observed by those over whom their authority extends.

*
2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a Holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.

*
3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff. Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.

*
4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.

*
5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.



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DEVOTION TO THE HOLY ANGELS.

WE say that we are dull sometimes, that we have no one to speak to, and nothing to do, says Henri M. Boudon, speaking of Devotion to the Holy Angels, well, here is an occupation, here is something for us to do. A Nun who had no relations, friends or acquaintance to visit her, was asked whether, when she saw other nuns receiving visits, she felt no regret. "Oh, no, indeed!" she replied, "for there is a very delightful person with whom I converse; and when I hear that a Sister is summoned to the

parlour, forthwith I go and pay him a visit." And when her meaning was not understood, she led the way to an image of a holy angel that was in the convent: "Behold," she said, "my father and my mother and all my kindred and acquaintances. Hither I come to converse, while my sisters are talking at the grate; and I retire from my interview as well satisfied as they."

We ought also to go in spirit and visit heathen lands and heretical countries, to converse with all the angels of the inhabitants, so deplorably neglected; to mourn with them over the blindness and unbelief of these people; to speak to them of the kingdom of God, and to beseech them to labour for its establishment in all these nations. We may thus go the whole circuit

of the earth, honouring successively and day by day the angels of each country: nor must we forget the angels of Christian kingdoms. It is also a very sweet occupation to ascend in spirit to the Heavenly Jerusalem, to converse sometimes for an hour with the Seraphim, at other times with the Cherubim, proceeding from choir to choir throughout the celestial hierarchies. What we have said may suggest matter for conversation. In fine it is a very laudable practice to be in the habit of saluting the holy angels of those we meet . . .

All you need do is to make a good intention once for all, and enter into an engagement, which you will take care to renew at least once a week, that so often as you salute anyone, you purpose at the same time to salute his holy angel. Whenever you remember it, you will, at the same time that you salute anyone, secretly within yourself tell his holy angel that you salute him also. To this end accustom yourself to see with the eyes of your soul the angels of those whom you behold with your bodily eyes; by degrees it will become very easy to you to remember the holy angels, and you will receive all sorts of blessings from them. When you enter a church, or any place where numbers are assembled, do not fail to salute all the angels present; and when you are in the company of intimate friends, it will be well to say one to another aloud, "I salute your holy angel." I have seen the pious practice of which I speak solidly established through this means; so that it became the custom in a company, both on entering and departing, to exchange this salutation. Others when writing to friends, never neglect to conclude their letters with a salutation to the holy angel of the person whom they are addressing; sometimes begging him in the name of both to salute the angels of the places wherein each resides.

GOD does not despise the broken and contrite heart; it is full of beauty to him. All your little plans that failed of completion, your aspirations that have died, and were so sweet to him, too. He is sorry with a tender pity for your disappointment as an earthly parent is grieved to withhold from his child what the little one desires, though he knows the withholding it is for his good.

THREE HUNDRED PRISONERS OUT ON PAROLE.



FOR many years our venerated founder, Don Bosco, visited the State Reformatory in Turin, which is a prison on a regular scale, and the results of his pastoral care among the prisoners were often most consoling. In May, 1855, he preached a retreat to the inmates, and almost the whole number, between three and four hundred, approached the Sacraments with sentiments of sincere sorrow and piety.

Rejoicing at the good dispositions of his dear penitents, he resolved to procure for them a treat of some kind. He came to the conclusion that nothing would delight them half so much as a day in the country, and going to the governor of the prison he made his request, with perfect simplicity, as though it were the most natural thing in the world.

The governor was astounded. He could hardly believe what he heard, and doubted whether the good priest were sane!

"What!" he at length exclaimed; "a day's outing in the country! Do you imagine, Sir Priest, that the king's soldiers have nothing else to do but take these fellows out for a walk? And are you not aware that I am responsible for every case of evasion?"

"But, Illustrissimo Governatore, who wants the king's soldiers, or a single man of them?" replied Don Bosco. "I take the whole responsibility; there will be no case of evasion. I promise to bring faithfully back to you every prisoner with whom you are so good as to trust me."

The governor laughed at Don Bosco, but to humour the priest, as he said, he forwarded the petition. His astonishment was great when it was returned to him, "granted," and signed by the notoriously anti-clerical Minister, Ratazzi; but his astonishment surpassed all bounds when, on presenting himself to the latter to decline all responsibility in this experiment, he was met with: "I wish it to be tried."

One fine morning, a few days later, the party set out; that is to say, three hundred and fifty boys and young men came out of prison in perfect order, joyous and unguarded, and led by Don Bosco, calm and smiling.

The royal castle of Stupinigi had been

THE year 1898 is the year of centenaries for the Piedmontese. It is the fifteenth centenary of the establishment of the Church in their country, the fourth centenary of the re-building of the Turin cathedral, and the third centenary of public veneration in this city of the *Santo Sudario*, a portion of the winding-sheet in which the body of Our Lord was wrapped after the Crucifixion. The Catholics of Piedmont propose to commemorate these events by a grand exposition of sacred and modern art, and also an exhibit of the results accomplished by Catholic Missions. In this latter department, the Salesian Society will take a conspicuous part. Its Missions in Patagonia and Tierra del Fuego especially will be well represented.

Speaking of this Mission exhibit the *Sacred Heart Review* says: "It is not intended to restrict the mission exhibit to ethnography alone. Whole families of natives, under the leadership of their own missionary, will be transplanted to Italy, and established in villages arranged to represent their own homes, where all the customs and the labours of daily life will be shown. We shall hear their sacred and their national songs and listen to their Missionary as he describes and explains to the visitor the curiosities of that foreign world. Preparations have been going on for some time, with a view to this stupendous exposition.

THE REV. FATHER JOHN MILANO, one of the Salesian Fathers who were banished from Ecuador during the recent revolutionary disturbances in that Southern Republic, died at Guayaquil, in consequence of the cruel hardships and sufferings endured on the road into exile. He died in the arms of his companions in exile, and had the consolation of receiving the last rites of the Church. We recommend this poor Missionary, who, we do not hesitate to say, died a martyr's death, to the prayers of our readers. R. I. P.

WE transcribe the following from the deliberations taken at the Fifth Catholic Regional Congress held recently at Fano:

The Congress considering,

How great is the good derived by the populations in Italy from the admirable Work God has vouchsafed to institute through Don Bosco, and considering the truly beneficial results the

people of this province in particular have been enjoying through the religious education imparted by the sons of Don Bosco who are labouring in their midst,

Testifies

Its satisfaction and offers its grateful thanks to the venerable and indefatigable Successor of Don Bosco and to the worthy members of the Salesian Congregation, who are working in the Province of the Marches, and at the same time, it expresses a sincere wish that the Salesian Institutes, which are havens of safety from the social tempest that waxes daily more furious, may continue to increase and prosper in all the Dioceses of the Marches.

WE take the following article from the *Rivista Cattolica* of Lima:

"A letter of the explorer N. Otto G. Nordene-Kjold which gives an interesting account of an exploration through Patagonia and Tierra del Fuego, contains a few items concerning the Salesian Missionaries worthy of being widely known.

"The party of explorers received a warm reception from the Salesians in Tierra del Fuego. The Salesian Missionaries are leading a life of untold sacrifices in those bleak regions in order to save what remains of the poor neglected Fuegians by reclaiming them to civilization. Nordene-Kjold thus writes of the tribe of the Onas:

"I did not lose an opportunity to obtain all possible information concerning the Fuegian tribe of the Onas, and I also took every care to assure myself of the exactness of the information I gathered, since the opinions in vogue regarding the Indians and their condition are very contradictory, and because I fear that in a short time it will be too late to study this race. From my observations I gathered that the Onas inhabiting the Island of Tierra del Fuego have dwindled to about 2000 souls, and of these 500 dwell in Argentine territory. At a very near future date the Onas will have disappeared from the face of the earth if a prompt and efficacious remedy be not forthcoming. They are being bitterly and mercilessly persecuted by the white colonists who have sworn a war of extermination against them. In my opinion the only way of saving these poor creatures is by the Government and people giving their efficacious aid to the Salesian Missions which, in the very short time since their foundation, have obtained most excellent results among the Indians. The Onas should be given an ex-

tensive territory, and be under the vigilance and care of the Missionaries. Let crime be punished in the culprit, and not a wholesale slaughter of the tribes be resorted to.' ”

How hard and cruel has been the lot of the poor Fuegians since the adventurer set foot on their island home. Despised and persecuted, they have had to retreat before the advance of the arrogant and overbearing white settlers who feel strong and resistless in the superiority of their weapons. Some particulars of the systematic butchery of the Fuegians carried on by the Europeans, may be gathered from the following extract from a letter written by Monsignor Fagnano, Prefect Apostolic of Tierra del Fuego, whose voice has often been raised in protest against the cruelty of the whites: “The Chilian Government made over some two hundred and fifty thousand acres of pasturage to two English Societies who imported sheep thereto. The Indians who on the slopes of these hills, lived on fish, sea-fruits and guanacos, were driven inland towards the south, where guanacos are not abundant, and fishing out of the question. Thus by hunger and desperation they were driven to make raids on the shepherds, robbing them of their sheep and their horses, and breaking their wire fences. Hence a ruthless war to the extermination of the Indian on the one hand, and the decimation of the flocks of the settlers on the other. Certainly no one should assume the ungracious theme of palliating the crime of the Indians (though rendered desperate by hunger and wholesale expropriation) when they steal into the unguarded folds of the European spoilers, and carry off or kill some hundreds of sheep. But who on the other hand will justify the action of civilised men who pursue and butcher every Fuegian man, woman, or child that happens to fall in their way or within range of their rifles? Nor is this the only grievance that excites the dusky race against the white. As some gold has been discovered in the streams on the north side of the island, people from all parts were attracted to this region, whose morals, to say the least of them, were not the most correct in the world. These coming in contact with the rude savages, committed nameless horrors that soon roused the implacable hatred of the injured Indian against the white man and his pretensions of civilisation.”



PATAGONIA.

IN THE PATAGONIAN WILDERNESS.

Our Superior-General, Don Rua, has received the following letter from Father Milanese of the Salesian Missionaries.

VERY REV. AND DEAR FATHER,



THE multiplicity of my occupations during the past year left me no time whatever to write to you. But having lately undertaken a journey to Buenos Aires in the interest of our Missionary Station at Junin de los Andes, and being obliged to wait a few days until matters are favourably settled, I make use of the time at my disposal to write you a few particulars concerning this Mission.

Junin de los Andes and its History.

Junin de los Andes is but a small village situated on the side of a verdant hill at whose base runs the river Chimihuin. This river glides in a serpentine course through the Valley of Junin, fertilising it with its waters. The village was founded in 1879, and at the present day numbers some forty families, whilst the Indians in the neighbourhood are more than five thousand. The climate is capricious, and the temperature has its extremes, as is generally the case in Patagonia,—the summer being intolerably hot and the winter rainy and bitterly cold. The pastures are rich and abundant in the neighbourhood; large patches of ground covered with wild strawberries are to be met frequently, and trees of various species plentifully dot the country around, especially the oak, the pine, the cypress and apple-trees. These latter are so numerous that this part of Patagonia goes by the name of *Manzanas*—the *land of apples*.

It was in this spot that Bishop Cagliero, who is ever solicitous for the salvation of souls, directed me to found a Missionary

The Deadly Drink Traffic.

Meanwhile we chose a convenient spot in the valley and there raised our tent at once to protect us from the scorching rays of the sun. Close by was a trader, a Frenchman, who had come all the way from Lake Nahuel Xuapi (Tiger Island), and brought along with him a wagon loaded with alcoholic drinks which he intended to sell to the Indians. By this means such men enrich themselves. The poor Indian has a great weakness for drink, and this weakness is well known to the European traders in Patagonia. Some of these being unscrupulous and venal men, frequently visit the Indian encampments, taking with them a great quantity of the demoralizing liquor with which they tempt the Indians. The result is that they barter their nefarious merchandise at high prices, since the Indians, for the most part, cannot resist such a temptation and will give up almost anything to obtain some of the fiery liquor. I have known several to part with all the sheep and oxen they possessed for a few bottles of spirits!

At the termination of the Camarujo, the drinking and brawling began, as was to be expected, and lasted for three days. However there was a good number of Indians that listened to my advice and took no part whatever in the disgusting scene. To these I gave all my attention and care for the time being. I gathered them around me two or three times during the day and, seated on the trunk of a fallen tree in their midst, I spoke to them of the truths of our holy faith. We were continually disturbed by the howls and shrieks of the drunken horde close by, in consequence of which the fruit I reaped fell short of my expectations. I only baptized about half a dozen adults and some fifty children during my stay.

A Season of Grace and Benediction.

Comayo being the farthest point of the Missionary field entrusted to my care by Bishop Cagliariro, nothing remained for me to do but return to Junin de los Andes. As there was no need of hurrying, Guzman and I decided to take a roundabout journey home, and visit a few families and encampments where the priest had not been for a good many months past. We travelled through numerous valleys and across tablelands and mountains, stopping here and

there on our way to instruct the Indian families and Colonists. The harvest we reaped was a plentiful one for a goodly number of adults and children received Holy Baptism and Confirmation, and about fifteen were prepared for their first Communion.

A Case of "Unmistaken" Identity.

As we drew near to Junin de los Andes, I could not help noticing that the people we met gazed at me with an expression of wonder on their countenances. I endured this for some time but, at length, my curiosity getting the better of me, I asked an old lady, who seemed more astonished than the rest, to explain me the reason.

"Pardon me for my rudeness," she replied, "but you resemble so very much Father Milanesio, that I could not help staring at you."

"That surely is not to be wondered," I said, laughing, "since Father Milanesio and I are the same person. And we are as healthy and as hearty as we were a month ago."

"How pleased I am to hear this! We were told that you had been drowned in the River Limay a month ago."

"Oh! Pray tell me, my good woman, who this kind person is that takes such a deep interest in my welfare as to wish me dead?"

"A few days after you set out on your Mission, a man passing through here said that he had seen you swallowed up by the waters of the River Limay. All the neighbourhood is speaking of the accident, and several have been weeping over your death, and praying for the repose of your soul."

The news that I was still alive soon spread abroad, and when we reached our habitation, I had quite a number of visitors to congratulate me and laugh over my premature death.

Sad News for the Missionary.

But the news of a death soon came to fill me with sorrow. I was about to terminate this letter by inviting you to unite with me in thanking God for the little good accomplished thus far in this new Mission, when I received a letter from Father Belmonte announcing my mother's death. It is indeed a hard blow to bear, but I dry my tears at the thought that hers was the death of the just. She was a model mother, loving and pious, and she has now gone

to reap the reward of her holy life. However, I shall be most grateful to those kind persons who will recite a *Pater, Ave*, and *Requiem* for the repose of the soul of my beloved mother, in case she should still need them.

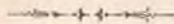
And now nothing remains for me to do but conclude by earnestly begging you, dear Father, to sometimes remember in your prayers, this poor Missionary who professes himself,

Your affectionate son in J. C.,

DOMINIC MILANESIO.



TIERRA DEL FUEGO.



THE MISSIONARY SETTLEMENT OF ST. RAPHAEL.

We take the following extracts from a correspondence addressed to our Superior-General by Father Borgatello of Punt Arenas:—

I have just returned from Dawson Island where I have been to make my annual spiritual Retreat with my confrères attached to St. Raphael's Mission. The impressions this visit awakened in me are still fresh in my memory.

The Mission of St. Raphael is certainly visibly protected by God. It grows more flourishing every day. One can clearly see that the exertions of our Missionaries and the Nuns of Mary Help of Christians on behalf of the benighted savage of these abandoned regions, are not in vain, for whilst the number of Fuegians at the Settlement goes on increasing, the results of a sound religious and moral education on the rude minds and hearts of these poor creatures, have surpassed our most sanguine hopes.

* * * * *

The four hundred and more savages who belong to the Mission, and formerly wandered aimlessly through the woods and deserts like so many wild animals, naked, and suffering from privation, and without a law to refrain their passions,—these same people now experience some of the blessings of civilization. Warm clothes cover their limbs, and they live in commodious and respectable cabins;

their barbarous and limited language has given way to the sweet Spanish tongue; they regard their neighbour's property as sacred, and, what is of the greatest importance, they have a sound practical piety.

This fact is a source of pleasure and consolation to the poor Missionaries who have abandoned all to spread the glory of God. They know full well that the practice of the precepts of our holy religion is the most precise thermometer with which to measure the grade of culture attained. And this thermometer ascends to a high degree among the Indians of St. Raphael's Settlement. It is, indeed, consoling to see how frequently and with what edifying devotion they approach the Sacraments of Penance and the Holy Eucharist. You may have an idea from the fact that the number of Communicants on the principal feast-days reaches, if it does not surpass, a hundred, without taking into account the children whom the Fathers and Nuns have charge of. Out of *four hundred* Indians, I think this is an astonishing number. And it must not be supposed that these good people receive the Sacraments without knowing what they are about. I entered freely into conversation with them and obtained ample proof of their being well founded in Christian Doctrine. Their intelligent answers, above all, to my questions regarding the Sacraments, assured me that they are as well instructed on this subject as Catholics ought to be.

These are some of the facts relating to the progress of St. Raphael's Settlement that came under my notice during my sojourn there. Judging from the past, this Mission has a brilliant future before itself. Still, we cannot be blind to the fact that we have enemies, and a large number too, who are doing all they possibly can to hinder us in our beneficent work. But an all-powerful Providence has so far rendered their hostile efforts unavailing. With God we have so far triumphed, and with His help we will do so in future.

* * * * *

Lately malignant tongues have been busy spreading slanderous reports about us. It has been said that, although we have been seven years on Dawson Island, we have not yet succeeded in civilizing a single Fuegian. To give utterance to such a statement, one must deliberately shut one's eyes to the great advancement in civilization, which is as clear as the noon day's sun, at St. Raphael's. But these things instead of dis-

couraging us, stimulate us to further exertion. We know full well that the flourishing condition of the Settlement causes our enemies to fret and fume, and they would fain get rid of the Missionary at any cost, and by adopting any unlawful means. May God illumine the minds of these poor deluded creatures, since they are in a worse state than even the poor half-brutalized savages.



APOSTOLIC LETTER

OF

HIS HOLINESS POPE LEO XIII.

ON

THE ROSARY.

AUTHORISED TRANSLATION.

To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries in peace and communion with the Apostolic See.

VENERABLE BRETHREN, HEALTH AND THE APOSTOLIC BLESSING.



WHOEVER considers the height of dignity and glory to which God has raised the Most August Virgin Mary, will easily perceive how important it is, both for public and private benefit, that devotion to her should be assiduously practised, and daily promoted more and more.

MARY'S PLACE IN THE INCARNATION AND REDEMPTION.

God predestined her from all eternity to be the Mother of the Incarnate Word, and for that reason so highly distinguished her among all His most beautiful works in the triple order of nature, grace and glory, that

the Church justly applied to her these words: "I came out of the mouth of the Most High, the first-born before all creatures." And when, in the first ages, the parents of mankind fell into sin, involving their posterity in the same ruin, she was set up as a pledge of the restoration of peace and salvation. The Only-begotten Son of God ever paid to His Most Holy Mother indubitable marks of honour. During His private life on earth He associated her with Himself in each of His first two miracles: the miracle of grace, when, at the salutation of Mary, the infant leaped in the womb of Elizabeth; the miracle of nature, when He turned water into wine at the marriage-feast of Cana. And, at the supreme moment of His public life, when sealing the New Testament in His Precious Blood, He committed her to His beloved Apostle in those sweet words, "Behold, thy Mother!"

WE MUST FOLLOW CHRIST'S EXAMPLE.

We, therefore, who, though unworthy, hold the place of Vicar of Christ upon earth, shall never cease to promote the glory of so great a Mother, as long as life endures. And since, as old age draws on apace, we feel that life cannot now last much longer, We are constrained to repeat to each and all of Our beloved children in Christ those last words of His upon the Cross, left to us as a testament, "Behold, thy Mother!" Greatly rewarded indeed shall We be, if Our exhortations succeed in making even one of the faithful hold nothing dearer than devotion to Mary; so that those words which St. John wrote about himself may be applied to each, "The disciple took her to his own."

As the month of October again approaches, Venerable Brethren, We would not willingly leave you without Our letters this year, also once more urging you with all possible earnestness to strive by the recitation of the Rosary to aid both yourselves individually, and the Church in her need. This form of prayer appears, under the guidance of Divine Providence, to have been wonderfully developed at the close of the century, for the purpose of stimulating the lagging piety of the faithful. This is witnessed by the splendid churches and much frequented sanctuaries of the Mother of God. To this Divine Mother We have offered the flowers of the month of May; to her We would have also fruit-bearing October dedicated with especial tenderness of devotion. It is

fitting that both parts of the year should be consecrated to her who said: "My flowers are the fruit of honour and riches."

MODERN TENDENCY TO ASSOCIATION.

The natural tendency of man to association has never been stronger, or more earnestly and generally followed, than in our own age. This is not at all to be reprehended, unless when so excellent a natural tendency is perverted to evil purposes, and wicked men, binding together in various forms of societies, conspire "against the Lord and against His Christ." It is, however, most gratifying to observe that pious associations are becoming more and more popular among Catholics also. They are frequently formed; indeed, all Catholics are so closely drawn together and united by the bonds of charity, as members of one household, that they both may be and are truly styled brethren. But if the charity of Christ be absent, none may glory in the name and fellowship of brethren. So wrote Tertullian long ago in pungent words: "We are your brethren by right of a common brother, nature, yet are ye less than men, because unnatural brothers. How much more justly are they called and esteemed as brethren who acknowledge one and the same Father, God; who have drunk in one and the same spirit of charity; who have been born from one and the same womb of ignorance into the one light of truth?"

USEFULNESS OF CATHOLIC ASSOCIATIONS.

There are many reasons for Catholics joining useful associations of this kind. We include in these clubs, popular savings-banks, recreative classes, associations for the care of youth, sodalities, and many other organisations for excellent purposes. All these, though from their name, constitution, and special ends, apparently of modern invention, are in reality of great antiquity. Traces of societies of this kind are to be found even in the earliest ages of Christianity. In later ages they were legally approved, distinguished by special emblems, enriched with privileges, associated with divine worship in the Churches, or devoted to works of spiritual or corporal mercy, and at different epochs known under different names. Their numbers increased to such an extent, especially in Italy, that no city or town, nay scarcely any parish, was without one or more of them.

THE ROSARY SODALITY: ITS EXCELLENCE.

We do not hesitate to assign a pre-eminent place among these societies to that known as the Society of the Holy Rosary. If we regard its origin, we find it distinguished by its antiquity, for St. Dominic himself is said to have been its founder. If we estimate its privileges, we see it enriched with a vast number of them granted by the munificence of our predecessors. The form of the association, its very soul, is the Rosary of Our Lady, of the excellence of which We have elsewhere spoken at length. Still the virtue and efficacy of the Rosary appear all the greater when considered as the special office of the Sodality which bears its name. Everyone knows how necessary prayer is for all men; not that God's decrees can be changed, but, as St. Gregory says, "that men by asking may merit to receive what Almighty God hath decreed from eternity to grant them." And St. Augustine says, "He who knoweth how to pray aright, knoweth how to live aright." But prayers acquire their greatest efficacy in obtaining God's assistance when offered publicly by large numbers, constantly, and unanimously, so as to form as it were a single chorus of supplication; as those of the Acts of the Apostles clearly declare, wherein the disciples of Christ, awaiting the coming of the Holy Ghost, are said to have been "persevering with one mind in prayer." Those who practise this manner of prayer will never fail to obtain certain fruit. Such is certainly the case with members of the Rosary Sodality. Just as by the recitation of the Divine Office, priests offer a public, constant, and most efficacious supplication; so the supplication offered by the members of this Sodality in the recitation of the Rosary, or "Psalter of Our Lady," as it has been styled by some of the Popes, is also in a way public, constant, and universal.

SPECIAL EFFICACY OF PUBLIC PRAYER.

Since, as We have said, public prayers are much more excellent and more efficacious than private ones, so ecclesiastical writers have given to the Rosary Sodality the title of "the army of prayer, enrolled by St. Dominic, under the banner of the Mother of God"—of her, whom sacred literature and the history of the Church salute as the conqueror of the Evil One and of all errors. The Rosary unites together all who join the Sodality in a common bond of paternal or

military comradeship ; so that a mighty host is thereby formed, duly marshalled and arrayed, to repel the assaults of the enemy, both from within and without. Wherefore may the members of this pious society take to themselves the words of St. Cyprian : "Our prayer is public and in common ; and when we pray, we pray not for one, but for the whole people, for we, the entire people, are one." The history of the Church bears testimony to the power and efficacy of this form of prayer, recording as it does the rout of the Turkish forces at the naval battle of Lepanto, and the victories gained over the same in the last century at Temesvar in Hungary and in the island of Corfu. Our predecessor, Gregory XIII., in order to perpetuate the memory of the first-named victory, established the feast of Our Lady of Victories, which later on Clement XI. distinguished by the title of Rosary Sunday and commanded to be celebrated throughout the universal Church.

*DIFFERENCE BETWEEN PRAYER TO GOD
AND TO THE SAINTS. AN OBJECTION
ANSWERED.*

From the fact that this warfare of prayer is "enrolled under the name of the Mother of God," fresh efficacy and fresh honour are thereby added to it. Hence the frequent repetition in the Rosary of the Hail Mary after each Our Father. So far from this derogating in any way from the honour due to God, as though it indicated that we placed greater confidence in Mary's patronage than in God's power, it is rather this which especially moves God, and wins His mercy for us. We are taught by the Catholic faith that we may pray not only to God himself, but also to the Blessed in heaven, though in a different manner ; because we ask from God as from the Source of all good, but from the Saints as from intercessors. "Prayer," says St. Thomas, "is offered to a person in two ways,—one, as though to be granted by himself, another, as to be obtained through him. In the first way we pray to God alone, because all our prayers ought to be directed to obtaining grace and glory, which God alone gives, according to those words of Psalm LXXXIII. 12, 'The Lord will give grace and glory.' But in the second way we pray to holy angels and men, not that God may learn our petition through them, but that by their prayers and merits our prayers may be efficacious. Wherefore, it is said in the Apocalypse

(VIII, 4): 'The smoke of the incense of the prayers of the Saints ascended up before God from the hand of the angel.'" Now, of all the blessed in heaven, who can compare with the august Mother of God in obtaining grace? Who seeth more clearly in the Eternal Word what troubles oppress us, what are our needs? Who is allowed more power in moving God ; Who can compare with her in maternal affection? We do not pray to the Blessed in the same way as to God ; for we ask the Holy Trinity to have mercy on us, but we ask all the Saints to pray for us. Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the Church even addresses to her the words with which we pray to God : "Have mercy on sinners." The members of the Rosary Sodality, therefore, do exceedingly well in weaving together, as in a crown, so many salutations and prayers to Mary. For, so great is her dignity, so great her favour before God, that whosoever in his need will not have recourse to her, is trying to fly without wings.

*UNION OF PRAYER AND WORK WITH THE
ANGELS.*

We must not omit to mention another excellence of this Sodality. As often as, in reciting the Rosary, we meditate upon the mysteries of our Redemption, so often do we in a manner emulate the sacred duties once committed to the Angelic hosts. The Angels revealed each of these mysteries in its due time ; they played a great part in them ; they were constantly present at them, with countenances indicative now of joy, now of sorrow, now of triumphant exultation. Gabriel was sent to announce the Incarnation of the Eternal Word to the Virgin. In the cave of Bethlehem, Angels sang the glory of the new-born Saviour. The Angel consoled, with his loving words, Jesus in His bloody sweat in the garden. Angels announced His resurrection, after He had triumphed over death, to the women. Angels carried Him up to Heaven : and foretold His second coming, surrounded by Angelic hosts, unto whom He will associate the souls of the elect, and carry them aloft with Him to the heavenly choirs, "above whom the holy Mother of God is exalted." To those, therefore, who make use of the pious prayers of the Rosary in this Sodality, may be well applied the words with which St. Paul ad-

dressed the new Christians: "You are come to Mount Sion, and to the city of the living God, the Heavenly Jerusalem, and to the company of many thousands of Angels." What more divine, what more delightful, than to meditate and to pray with the Angels? With what confidence may we not hope that those who on earth have united with the Angels in this ministry will one day enjoy their blessed company in Heaven?

THE POPE AND THE ROSARY SODALITY.

For these reasons the Roman Pontiffs have ever given the highest praise to this Sodality of Our Lady. Innocent VIII. calls it "a most devout confraternity." Pius V. declares that by its virtue "Christians began suddenly to be transformed into other men, the darkness of heresy to be dispelled, and the light of Catholic faith to shine forth." Sixtus V., noting how fruitful for religion this Sodality was, professed himself most devoted to it. Many others, too, enriched it with numerous and very special indulgences, or took it under their particular patronage, enrolling themselves in it and giving it many testimonies of their goodwill.

CONCLUDING EXHORTATION.

We also, Venerable Brethren, moved by the example of Our Predecessors, earnestly exhort and conjure you, as We have so often done, to devote special care to this sacred warfare, so that by your efforts fresh forces may be daily enrolled on every side. Through you and those of your clergy who have care of souls, let the people know and duly appreciate the efficacy of this Sodality and its usefulness for man's salvation. This We beg all the more earnestly as of late that beautiful devotion to Our Blessed Mother, called "the Living Rosary," has once more become popular. We have gladly blessed this devotion, and We earnestly desire that you would sedulously and strenuously encourage its growth. We cherish the strongest hope that these prayers and praises, rising incessantly from the lips and hearts of so great a multitude, will be most efficacious. Alternately rising by night and by day, throughout the different countries of the earth, they combine a harmony of vocal prayer with meditation upon the divine mysteries. In ages long past this perennial stream of praise and prayer was foretold in those inspired words with which Ozias in

his song addressed Judith:—"Blessed art thou, O daughter, by the Lord, the most high God, above all women upon the earth . . . because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of man." And all the people of Israel approved in these words: "So be it, so be it!"

Meanwhile, as a pledge of heavenly blessing, and a testimony of Our paternal affection, We lovingly impart to You, in the Lord, Venerable Brethren, and to all the clergy and people committed to your faithful care, the Apostolic Benediction.

Given at St. Peter's, in Rome, on the 12th day of September, 1897, in the 20th year of Our Pontificate.

LEO XIII., POPE.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXIII. (Continued).

The little barber was, therefore, obliged to gird himself up to the task. It goes without saying that under those unskilful and trembling hands, poor Don Bosco passed a very uncomfortable quarter of an hour. When the painful operation was over:—"It wasn't so bad," said the patient priest to the child, "it wasn't so bad; little by little, and you will become a famous barber." He talked with him a short time, and invited him to the Oratory for the following Sunday, to which the boy willingly acquiesced. After paying the master, Don Bosco went his way, but he could not refrain from putting his hands every now and then to his face, which smarted very much. He was, however, happy in having thus gained the affection of another boy.

Little Charley kept his word, and was at the Oratory on the following Sunday. Don Bosco gave him a hearty welcome, made him play with the other boys and also take part in the sacred functions. When they were over, the good Priest took him aside, said in his ear a few of those words with which he gained hearts, and leading him

into the sacristy, prepared him suitably for confession. So great was the happiness which the child felt afterwards that he wept outright, and Don Bosco's tears mingled with his. From that day the Oratory became the place of his special predilection, and as soon as he was at liberty on a feast-day, he ran there at once.

A few months after this happy meeting, Gastini, who had lost his father some years previously, was bereaved of his mother. He was thus left alone with a little sister, and since his mother had not been able to pay the rent during her illness, the landlord turned them out into the street.

One evening when Don Bosco was returning home to Valdocco, he came across a child crying bitterly. He recognised at once the little barber.—“What is the matter, Charley?” said he. The poor little fellow, between his sobs, told him his sorrowful story. Don Bosco was much touched at it, comforted the desolate little orphan, and taking him by the hand, led him to the Oratory. His young sister was on the morrow placed with a poor but Christian woman, and was received later on in the Orphanage at Casale Monferrato, where she ended her short life in peace with God. The boy was brought up at the Oratory, learnt the art of book-binding, and grew up industrious and pious and always most devoted to Don Bosco. Now he is the father of a family, and by means of the trade which he learnt in his youth, gains a livelihood for himself and his children, and lives the life of a respectable citizen and a fervent Catholic.

In the second half of the year 1848, many important events occurred. Towards the close of the month of July, the Sardinian army, overwhelmed by the number of the Austrians, and worn out with fatigue and suffering, had to abandon the positions which it had held by efforts of the greatest valour.

Charles Albert, with the flower of his troops, fell back on Milan and endeavoured to make head against the enemy; but the city being without provisions he was compelled to capitulate to General Radetzky on August 4, to avoid a useless shedding of blood. This act of prudence and good policy, this sentiment of humanity, was not approved of by a turbulent faction.

(To be continued).



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

A Novena to Our Lady.—I wish to render my most lively and heartfelt thanks to Our Lady Help of Christians for the miraculous restoration to health of a priest. For months he had been suffering from a disease the doctors declared incurable and said they could do nothing for him. The case of the poor sufferer seemed hopeless. However a Novena was begun to Our Blessed Lady at the close of which the good priest was perfectly restored to health and resumed his sacred duties with his wonted energy.

REV. FR. BERNARD,

Gloucestershire (England).

September 19, 1897.

* *

Thanksgiving.—Please accept the enclosed offering, and be so kind as to have eight Masses celebrated in honour of the Sacred Heart for the holy souls in Purgatory, in thanksgiving for a temporal favour I received through the intercession of Our Lady Help of Christians. I beg you to publish this favour in the *Salesian Bulletin*

ELIZABETH SMITH,

Sunderland (England).

September 24, 1897.

* *

Salus Infirmorum, ora pro nobis.—My wife had fallen dangerously ill and the doctors gave me no hope of her recovery. In compliance with her request she received the last Sacraments. I was

almost distracted at the thought of losing my good wife, but full of confidence I turned to Our Blessed Lady Help of Christians and implored her to obtain my wife's cure. She deigned to hear my prayer and restored my wife to me. As a token of my lasting gratitude to this good Mother, I beg you to have this grace published in the *Salesian Bulletin*.

ANTONY C. GREGORIO,

Ouro Preto (Brazil).

* *

Mary Help of Christians, pray for us.—M. PETER PRADETTO of Alessandria (Italy), desires to return thanks to Our Blessed Lady, whom he invoked under the title of Help of Christians, for the instantaneous recovery from illness of his wife and other members of his family.

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

Louis Bassanini, Noviglio; Joseph Tardito; Camilla Voglino, Acqui; Rosalie Ascheri, Turin; Joseph Corsi, Garfagnana; Isidore Ronci, Cevollabate; Constance Bert, Villardora; Angela Veglio, Corzoneso (Switzerland); U. P. D. di M. A.; Palmer Fassora, Sonvico; N. N., Pralormo; Rev. D. Antonio Cassinette, Turin; The Misses Bersani, Milan; Paul Lusso Margiaria; N. N.; Misses Flora and Rose Ceschini, Lavis (Trento); Joseph Carnovalis (Asti); The Faenza family, George Baptista Ravera, Genova; George Vidori, Smyrna; G. G., Villanova d'Asti; The Rev. D. Briata, Cuneo; Mr. & Mrs. Bianchi, Corteno; Rev. Philip Maccione, Lugo; Charles Rughi, Perugia; Josephine Bertone, Vizzini (Sicily); Aloysius Martin, Monte di Malo; Rose Mocchi, Bosa; George Baptista Gandulph, Olivastri; Eliza Lanzerini, Turin; Mary Celanza; Caroline Pozzi-Bellingardi, Busto Arsizio; The Paronelli Family, Gavarate; Mr. & Mrs. Cavalieri, Peveragno; Aloysius Febraro, Castelnuovo d'Asti; Angela Cirotto, Vicenza; Clotilde Marchini, Reno; N. N., Roccagrimaldo; Felicita Re; Quirino, Rosignano Monferrato; The Very Rev. Vicar, Bologna; Miss Caprotti, Bologna; F. D., Cherasco; Ildegonda Gambirasio, Fontanello del Monte; G. G., Verona; Sister Mary Fortunata, S. Eremo (Padova); Rev. Augustus Pagani, Bologna; Rev. Charles Barbero, Mombercelli (Alessandria); Rev. Joseph Scalse, Potenza; G. Morici, Ancona; D. Paul Vecchio, Modena; John Valcado, Lavina; Clara Devalle, Belvedere-Langa; Rev. John Bonada, Turin; Emma Galizia, Rome.



AN OVERFOND FATHER.

TWENTY the third decade of this century an elderly widower determined to make over his house and farm with all his other belongings to his six grown up children; in the firm conviction that they would most dutifully and lovingly care for him, and that in their midst he could comfortably end his days in peace and quiet.

It was arranged that he should take up his abode with his eldest son, and in order that he might suffer no inconvenience or change quarters, this son, whom we will call Henry, came with his wife to reside in the old family homestead. But after some months the young man said: "Father, a little son was born to me last night. The house is after all small, and the cradle, to be out of the draught, will have to be placed just where your armchair stands. I am sure for the future you will be much more comfortable with brother John, whose parlour is bigger than mine."

The father tried hard to believe in Henry's method of reasoning. He had his armchair removed for his grandson's cradle and went off with it to his second son. There he lived until mid-winter. Then John to be candid with his father said: "You must sit in a warm room, but so much heat causes me headache, then why not go and live with brother Joseph, whose baker's oven would suit you to a nicety?"

So, the old man went with his armchair to his third son, the baker's and was ensconced in the shop-parlour. This arrangement did not last very long, for Joseph felt it his duty to say to his parent:

"Father there is such a perpetual coming and going in the shop all day long, that it is quite impossible for you to enjoy your forty winks. The back parlour is no place for you. You had much better live with sister Kitty in her quiet house on the town wall."

The old man saw how the wind blew. "Well, I will not burden Joseph," thought he, "Women have soft hearts; and Kitty will be sorry for her dad, and take him in."

Again the armchair was moved and placed in the eldest daughter's dwelling and the resigned ex-farmer quietly settled himself in it. But Kitty, a widow grew impatient of a man, though it was her father, perpetually occupying her parlour; and she hinted to him her anxiety lest he should stumble and fall down the steep flight of stone stairs leading from the ramparts to the lower town, whither he went daily to Mass.

"It quite worries me father. What should I do if you met with an accident. I am sure sister

Elizabeth be would delighted to have you, and she lives on the level, where there would be no danger in your going to Church."

In order to procure peace the old man accepted Kitty's reasoning and meekly removed to Elizabeth's cottage in the lower part of the town. His second daughter resented the manœuvre of her eldest sister and told her bosom-friend that her dwelling built on the ground was far too damp for an old man already tormented with rheumatism; whereas her youngest sister Ellen, the wife of the gravedigger at St. John's had an unusually dry house, on the outskirts of the town. The female friend considered it her bounden duty to repeat this information to the old man. And although he could not disguise his disappointment, he owned that there might be some truth in the statement as witnessed by the scourges of rheumatism. Bidding therefore adieu to Elizabeth, he went with a cheerful mien to his son-in-law's close to the church of St. John the Evangelist. Now at last he hoped for rest. This he did attain, although not as he had fondly expected. He had been but a few days under his daughter Ellen's roof, when her little son said to him very confidently, "Grandfather; mother told Aunt Elizabeth yesterday, that the best quarters for you would be such as my father digs!" On hearing these words the heart of the indulgent parent was broken. He sank back in his armchair and speedily expired.

St. John received him and has proved far kinder than all the six children put together, for he leaves him in undisturbed possession of his final habitation. This true narrative has given rise to a proverb often quoted in those parts that:—"It is easier for a father to maintain six children than six children to maintain a father." The farmer's family is not the only one that has forgotten that there is a fourth commandment. — *The Poor Souls' Friend.*

THE COUNT'S MEDAL.

In the awful reign of terror of the great French Revolution, the governor of a Parisian prison opening the door of a cell in which a royalist Count was imprisoned sternly ordered him to come forth at once. His name was on the list of condemned criminals to be executed on that day. There must be no tarrying. The Count without replying, immediately began searching on the floor, and as the governor expressed angry impatience he explained:—

"I have just lost the medal, which I have worn since childhood. I have worn it all my life and I must wear it on the road to death."

"Make haste then," muttered the governor. "You are detaining the other prisoners."

The Count most anxiously and eagerly continued his search.

"The time is up," said the officer, "I must go. I allow you twenty-four hours in which to find your medal. Your execution is postponed till to-morrow."

The grateful Count continued his search; and but a minute had scarcely elapsed when he saw it shining in the straw of his pallet, grasping it, kissing it, he flew to the door of the cell: "Commander, commander," he cried. "I am ready to be executed. I have found my medal!"

But the only answer was the distant sound of retreating feet. He spent the entire day, in prayer, meditation and preparation for death. The morrow brought with it the officer with a fresh list of the condemned.

It was read in the presence of the Count, but his name was not inserted; nor did the governor seem to recollect his decision of the previous day.

A week passed; the Count was never summoned to execution. Then the door of his cell was suddenly flung open. "The prison is on fire was the cry. Let all who can save themselves."

Few of the prisoners ventured to make the attempt. The Count wearing his medal never hesitated, but trusting to the Divine Mercy and help, rushed forward and soon found himself beyond the prison barriers in the open street. Here amid the excited crowd of spectators of the conflagration he passed unmolested. On and on he went, soon Paris was behind him. After two days of constant travelling he crossed the French frontier into Germany and was a saved man.

His aim and object now was to find his family whom he knew had taken refuge in that land. He wandered on from city hunting for them but in vain. Finally he reached Austria and in a strange city entered a handsome church and attended Mass. On its conclusion he made the round of the interior of the edifice, admiring and studying its many works of art. In so doing he entered a side chapel dedicated to Our Lady, where kneeling down, he offered her his loving, grateful homage.

Rising from his knees, it seemed to him he must be dreaming, for he beheld kneeling before the altar, the three forms long lost and most earnestly sought for of his beloved ones. He knew they were praying for him—praying for the repose of his soul. He went and knelt beside them. They then embraced him as one returned from the dead. The Blessed Mother, who had lost and found the precious child Jesus in the Temple of Jerusalem had re-united them. Need we add that her sacred medal was never separated from the Count. It accompanied him into the grave. *The Sacred Heart Review.*

The Salesian Bulletin

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chosen as the end of the expedition. The way there was long, some twelve miles, but the prisoners, though weakened by confinement, found it short. No words could paint the joy which beamed on every face as the poor fellows walked through the green fields and breathed the sweet country air. These were pleasures long unknown.

Observing that Don Bosco seemed fatigued, they unloaded the ass which his thoughtfulness had provided in order to carry the provisions, and made him mount. By turns they led the animal, chatting at their ease to the good Father to whom they owed this pleasant excursion.

During the whole of that happy day there was not the shadow of anything disorderly, no mischief done, nor a single fruit stolen. In the evening, the Turin people were amazed to see them return in equal discipline; and when the names were called over that night, the governor found that not a single prisoner was missing.

Don Bosco, in duty bound, went to thank Ratazzi, and give a report of the day. "Indeed," said the Minister "you apostles of God have more power in your moral influence than we have in the material influence which we command. You persuade and vanquish the heart; that we cannot do; it is a reserved department."

BE noble towards an enemy. The man who does you wrong has need of pity. To be injured is a less misfortune than to be the injurer. He who defrauds makes holes in his own pockets, by which he loses more than he steals. He who slanders wields a sword which he holds at the point. The wrongdoer is the man who is down; his own lips have struck him to the earth.



ABOUT ninety Salesian Missionaries are preparing to start for various parts of

Central and South America, Africa and Asia. The "departure" ceremony will take place in the Church of Mary Help of Christians on the 31st inst. Our venerable Superior-General, Don Rua, on whom devolves the duty of maintaining the Salesian Missions and of meeting the enormous expenses of this large expedition, earnestly begs the prayers and alms of our readers in order that the Work which has cost a life-time of self-sacrifice and heroic abnegation to its founder, Don Bosco, may be enabled to continue its mission of regeneration and mercy.



St. Raphael the Archangel.

ON Friday, September 24, the Guild of Our Lady of Ransom kept their patronal feast at the Salesian Church in Battersea, London, in which parish there is a considerable number of Ransomers. Mass was celebrated in the morning at 11 o'clock by the Rev. Father Fletcher. In the evening after Vespers, a sermon was preached to a crowded congregation by the Rev. Father Fletcher, Master of the Guild, after which followed a procession in honour of Our Lady. Benediction of the Most Blessed Sacrament brought the feast to a close.

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.

Station, and it is now two years since I took up my abode there. My residence consisted of two mud huts roofed over with straw. One of these did service as kitchen and refectory, the other as parlour, school, dormitory, etc., etc. We now intend to build an Institute, a modest one of course, the cost of which will reach the sum of twenty-five thousand francs. This is the very lowest at which a building, to meet our present requirements, can be constructed here. This is not to be wondered at seeing that commerce is as yet in its infancy in these regions, on which account things cost twice and even three times as much as in Europe. I, therefore, beg you, dear Father, to recommend this rising Mission to the Salesian Co-operators and Benefactors, in order that they may continue to help us with their charitable alms and thus furnish us with the means to carry on the work and to eventually recover many of the poor neglected children hereabouts, since only by taking them under our charge can we hope to win them completely to our Faith and to civilisation. We have no other Mission within the radius of 240 miles, so that this foundation was absolutely necessary. And our good Co-operators will have the consolation of knowing that the pure Light of the Gospel will henceforth irradiate from this spot and illuminate the darkness by which many poor Indians are still enveloped.

What we found by the Limay.

Of the various missions among the Indians, the one I gave in January and February last by the banks of the Rivers Limay and Comayo, is worthy of special mention.

I set out on that excursion accompanied by my good Catechist, Stephen Guzman. Several days' hard riding brought us to the River Limay which we crossed in a small canoe, our horses being made to swim over. In a few hours we reached the field of our labours—an Indian encampment—where we remained a fortnight preaching the Word of God. Every day saw some new follower added to the fold of Christ. During my stay I baptized between forty and fifty men, women and children, and administered to them the Sacrament of Confirmation. I also prepared a goodly number for their First Communion.

At the end of a fortnight we bade the Indians adieu, and made for the River Comayo, which is some hundred and fifty miles distant from Junin.

The Superstitious Feast of the Camarujó.

When we reached the valley through which that River runs, we received a rather disagreeable surprise. Just in front of us were some four hundred Indians—men, women and children—drawn up in battle-array, so it seemed to us. At a given signal the men who were on horseback, galloped in a circle around some lances set in the ground with the points upwards, on one of which was fixed a bullock's heart. The women and children, at the same time, began to dance around this same object in a smaller circle. I saw at once how matters stood. They were celebrating the *Camarujó*, a superstitious rite of the Indians, which is still to be witnessed in some parts of Patagonia, owing to the scarcity of Missionaries to propagate the true Faith. May it please God to augment our *personnel* and material means, and in this way enable us to increase our Missionary Stations in Patagonia. It would then be an easy matter to eradicate these pagan sacrifices and replace them by the holy Sacrifice of the Mass.

The chief or Cacique of the party of Indians going through the superstitious ceremonies, was Yancuche. Having been baptised some years ago, this Indian did not certainly ignore that he was doing wrong by promoting the *Camarujó*. He had been too well instructed not to know that he was acting contrary to the principles of the Catholic Faith. My presence at that moment must have been a rather unpleasant surprise for him! On catching sight of me he came forward to welcome me, but from the very first he began to excuse himself for having ordered the superstitious ceremony.

"Pardon me, Father," were his first words, "if I have offended you by advocating this *Camarujó*. You must know that my wife was dangerously ill, the fields were dry, and there was great danger of some infectious disease appearing. For this reason, I deemed it convenient to hold this *Camarujó* in order to appease the Great Spirit, and also to obtain his help to keep *Gualicho*, the Evil One, away from us. Besides the people who formerly made up my tribe have been dispersed, and the families that now belong to me are from Chili, and are greatly attached to the *Camarujó*. I, therefore, beg you to pardon me."

Although I had every reason to reprimand him, I did not do so then, deeming it ad-

visible to await a more favourable opportunity. I only told him he had done wrong, and recommended him to terminate the

his people for a few days and instruct and prepare them to receive the Sacrament of Baptism. He gladly assented to what I



SCENES ON DAWSON ISLAND, TIERRA DEL FUEGO.

strange feast as quickly as possible. He at once promised to do so. I then expressed a wish that he would help me to entertain

asked of him; and, after having arranged how we might best accomplish this, he took his leave and galloped back again to his people.