

DON BOSCO.

BY LADY HERRERT.

I have described in the last number of the Tablet the beginning of the great work undertaken by Don Bosco, and have now only to record its completion and to give a sketch of its results.

One thing only was now wanting to give stability to Don Bosco's work, and that was to form a society of priests trained on his own system, who should perpetuate his institutions when he himself should have passed away.

Don Bosco then laid the first stone of the church dedicated to Our Lady Help of Christians, which was completed in 1868, and at once attracted an enormous congregation.

Of the workshops we will only speak of the printing press, which has already furnished many hundred works of education, morals, and piety, and many written by Don Bosco himself.

times a day, and always in the evening after their work, he would say a few words to the children, reminding them how labour had been glorified by our Lord, who, in His mortal life, chose to be a simple workman like themselves.

One fact is undeniable, and that is, that the Salesian Society, wherever it has made a foundation, has conferred the most signal services on the working classes and on society at large.

There is one portion of Don Bosco's work of which we have not yet spoken, and that is the foundation of a pious association called "Salesian Co-operators" (both male and female) which at this moment numbers upwards of eighty thousand, and which received the special approval of Pope Pius IX.

These are, therefore, many ways in which the poorest and humblest amongst us can help Don Bosco in his noble work. He has trained several English priests among his Salesians who are to be attached to this new foundation, and so precludes the prejudice which might arise from the idea of a home managed entirely by foreigners.

These words of St. Francis of Sales, which Don Bosco has taken for the motto of his monthly periodical, in fact are the keynote of his own life.

THE ENGLISH MARTYRS.

THE MEMORIES THEY RECALL—EMERALD'S FAITH—THE INFORMATION—IMPORTANT DISCOVERY BY THE CARDINAL ARCHBISHOP.

London University, January 28. The triduum which the Oblate fathers of Mary have been conducting at their beautiful church on Tower Hill in honour of its patrons, the English Martyrs, was brought to a close with much solemnity on Sunday, the High Mass, at which the Rev. Father Ganghnen, and the sermon was preached by the Cardinal Archbishop of Westminster.

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judgment, these common place days, there are many with the same devotion as those who laid down their lives in the beginning. In Corin, in China, in Japan, there are continually accessions to the great army of martyrs.

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condemnation was in this. They endeavoured, but failed, to prove anything against her; and then this question was passed without proof. The answer was, "It would be unjust, but it would be legal," and upon the latter word—a violation of justice—sentence was passed.

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A PRINCE AND THE IMMORTALITY OF THE SOUL.

At the end of one of his "Conferences on the Immortality of the Soul," that Pope Leonardi delivered to the students of Sorbonne some years before his death, he gave this incident:

"The Polish Prince of X—, an avowed unbeliever and materialist, was about to publish a work disproving the immortality of the soul. He was even on the point of giving it to the printer, when a woman weeping and sobbing bitterly, threw herself at his feet and, in a voice which showed the agony of her grief, spoke to him:

"O good Prince, my husband has just died. Perhaps at this very moment his soul is in purgatory and suffering. I am so poor that I have not even enough to make an offering to have a Mass said for him. Oh, will you not help me for my poor husband's sake?"

"The Prince felt convinced in his own mind that she was led away by her credulity, he had not the heart to refuse her. A gold piece found its way into his hand, and he gave it to her, when she ran at once to the church and begged the priest to say some Masses for her husband's soul.

"Five days later, toward evening the Prince was shut up alone in his library, reading over and over the letter which he had just written to the printer. He chanced to raise his eyes, when there stood before him, not more than two steps away, a man in the dress of a Polish peasant.

"No sooner had the words been spoken than the Polish peasant disappeared like a shadow. The Prince's emotion was indescribable, but the effect of it was that he threw his manuscript into the fire. So fully did he conceive the truth that his conversion was whole souled, and a whole-souled Catholic he remained till his death."—Messages of the Sacred Heart.

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AN AMERICAN SAINT.

STORY OF THE BEAUTIFUL CAREER OF BISHOP NEUMANN.

New York Herald, January 28. Harold Bureau, No. 119 South Sixth St., Philadelphia, Pa., January 21, 1898. The news flashed under the first title in the Herald that Archbishop Byan, of this city, who is making his appeal for the canonization of the late John Neumann Neumann, one of the predecessors of the Archbishop in this city, was read with great interest and light in Philadelphia.

Bishop Neumann was a well known figure in this city in his day, and was loved and respected by members of all creeds. Men who are still young remember him well, and many have felt the touch of his hand upon their cheek in confirmation. His personality was not soon to be forgotten. He was handsome, by any means. He had an even commanding or finely marked face. He was slightly over six feet tall. But there was an expression of benevolence in his face and a fire of spirit in his eye that impressed every one.

His reputation for saintliness was spread many years before he died, and the veneration of Catholics here was as fervent as it would be anywhere else. But the process of canonization is slow, important and very exacting, and is entered upon by the Church with great deliberation. In the place, at least four miracles, performed through the intercession of the person to be canonized, must be established before canonization can be decreed, and every case put forth as a miracle with-stand the test of a counter-deed. An almost invariable rule also is that there shall be a period of fifty years between the death and the canonization. The exceptions to this rule are very rare.

The saintly life of Bishop Neumann was one calculated in every way to prepare Catholics for an announcement of his canonization, and to awaken people of every shade of belief and belief, admiration and veneration for one who led a venerable career, and whose reputation for saintliness was so widely known that he was not only a living legend, but a living reality.

He was born in Bohemia, in Frachattitz, on March 23, 1806. He was educated at the University of Prague, and then at the University of Vienna. He was ordained a priest in 1828, and then a bishop in 1850. He was a man of great energy and ability, and his work was marked by a high degree of efficiency.

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SOCIALISM.

CARDINAL MANNING SAYS IT IS THE OPPOSITE OF PROGRESS AND UNJUST TO MEN OF SOCIETY.

Cardinal Manning has written a letter discussing problems about the unemployed and Socialism. When people interview him he is not apt to talk as thoughtfully as he writes. The great English Catholic pronounces Socialism a vision of society, governed by the law of nature only, under which the state is supreme, and therefore really the only employer and really the only employer of labor. It is, therefore, the negation of all progress, and of the social laws which wisdom, justice and experience have sanctioned and matured. It is also an attempt to arrest, or to reverse natural inequalities, an impossible task, and a theory replete with every kind of injustice to men and to society. It is needless to say that the "Poor Law" of Elizabeth is profuse with social compassion without a tinge of spurious Socialism. The public employers of labor are an aggregation of the worst dangers in politics, coupled with the worst form of that danger—namely, exaggerated centralization. Even the centralization, inevitable and necessary for the ordinary administration of Government involving large patronage, with all its evils, is sufficiently dangerous in any state. The number of official persons is always large, but necessarily selected, or ought to be, for intelligence and fitness, and to society, the state is the government of the day, the only employer of an unlimited number of the populace at large who must be the least skilled, successful, and to a great extent, trustworthy of the people would be a public danger, fatal sooner or later to any commonwealth, and in such a commonwealth, as ours, the state is in disorder. National workshops in this country would destroy the labor market, would become a political in all the alternate conflicts.

There is one class of workers for temperance that ought to be, and in the main is, safe from gibe and raucous. It is the women upon whom the curse of drunkenness rests most heavily, and when women unite to protect their homes from their blight their provocation and their aim should be to secure for them at least the respect of silence from those who do not believe in their remedies for an evil that none can deny.

Woman's suffering from drunken husbands, fathers, sons and brothers gives her a right to call for all the protection that society can justly give.—New York World.

Somebody brings in a hyacinth bulb. It is rough and ugly, and as cold as a corpse. There seems to be no life in it. A week lies in the dark, with vivifying water beneath it. And in a few more weeks there arises out of this rude thing a glowing spray of purple, scattering ambrosial fragrances. It is a miracle of nature. And yet men who cannot say whence came this glorious souvenir of spring out of winter deny that there are miracles of grace! They can explain one as little as they can explain the other.—N. Y. Freeman's Journal.

SCOTCH PROPHETIC.—One day, Thackeray, at a dinner met a gentleman, whom he addressed as "Mr. Angus Beach," giving the name the pronunciation we do the verb, judging from its orthography. "My name is Re-ak, Mr. Thackeray," said the Scotchman. A few minutes afterwards, in passing the fruit, at the dessert, Mr. Thackeray said, "May I have the honor Mr. Re ak of giving you a pe-

I have not used all of one bottle yet. I suffered from the nauseating dropping in the throat peculiar to that disease, and nose bleed attended it. I tried various remedies without benefit until last April, when I saw Dr. Pierce's Golden Medical Discovery, and since the first days' use have had no more bleeding—the soreness is entirely gone.—Davidson, with the Boston Budget, formerly with Boston Journal.

That Deadly Scourge! Tubercular consumption is simply lung-scorula—the active and dangerous development of a taint in the blood. The grand blood-cleansing botanic principles contained in Dr. Pierce's Golden Medical Discovery specially fit it to purify the blood, and prevent the formation of ulcers in the lungs and bronchial tubes. Liver complaint, skin diseases, and sores, are also cured by it. All

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SUPPORT YOUR CHURCH PAPER.

This is what the Roman correspondent of the Liverpool Catholic Times has to say about the Catholic press: Leo XIII, whenever occasion arises, emphasizes his sense of the mission of the Catholic press, and the cordial letter which he addressed to the editors of the United Catholics breathes the spirit displayed in his previous references to the utility and importance of Catholic newspapers.

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THE GREAT DOMINICAN ORDER.

claims tens of thousands of martyrs. The Franciscan Order has a multitude besides. The Jesuits also in the East and in the West have their martyrs. And now, in this our day, there in Paris there is a humble house called the Foreign Missions, and in that house there is a large room called

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THE HALL OF MARTYRS.

and in that room around the walls are the relics of the martyrs who have gone out from that house—I know not what name to give to the room. On these walls are to be seen the Breveries which they carried with them, the Missals with which they offered up the Holy Sacrifice, and the stoles with which they gave absolution, the instruments of torture by which they were tormented with death. In that house no sooner does the martyrdom of any missionary come in its tidings of joy than there is a rivalry and a contention among the young priests who are training up for the work to see who shall have the glory and the dignity of succeeding to the place of the one who has gained the martyr's crown. And before these young priests go out they stand at the altar and, while the choir sings "How beautiful are the feet of them that carry glad tidings and the message of peace," all come up, one by one, to kiss the feet of those who go out with the hope of the crown of martyrdom before them. Even these days of ours, in these days of buying and selling, in these days of self in-

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