

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



# SALESIAN BULLETIN

## CONTENTS.

	Page
CHURCH OF THE SACRED HEART, Battersea	
—Feast of St. Charles . . . . .	269
THE SALESIAN INSTITUTE IN LONDON . . . . .	270
A MONUMENT TO DON BOSCO . . . . .	273
DEPARTURE OF MISSIONARIES—Forty new	
Apostles for South America . . . . .	273
THE POPE AND THE SONS OF DON BOSCO . . . . .	274
A new Salesian Institute at Cavaglià . . . . .	275
NOTES FROM OUR MISSIONERS—Paraguay	
—Mexico—Institute of Villa Colon—Don	
Unia and the Lepers . . . . .	275—280
GRACES of Mary Help of Christians . . . . .	281
THE HOLY HOUSE OF LORETTO . . . . .	282
Little Yvonne's First Communion . . . . .	285
OBITUARY . . . . .	287
NOTES TO THE READER . . . . .	288

## 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 enroll 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 Associates 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.

# THE SALESIAN BULLETIN

I have no greater joy than to hear that my children walk in truth... We ought therefore to help brethren and pilgrims that we may be co-operators to the truth.

(III St. JOHN, 4 and 8.)

Till I come, attend unto reading, to exhorting and to instructing.

(I TIMOTHY, IV, 13.)

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

(St. DENYS.)

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

(St. FRANCIS DE SALES.)



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

(MATT. XVIII, 5.)

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

(PIUS IX.)

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

(LEO XIII.)

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## CHURCH OF THE SACRED HEART BATTERSEA.

### THE FEAST OF ST. CHARLES.

Sunday, the 4th of November, was a day of special solemnity and great rejoicing at the Church of the Sacred Heart and in the Salesian community of West Battersea, London. It was the celebration of the Saint's-day of the Superior, the V. Rev. Father Macey, and the occasion was fittingly selected for presenting him with a valuable set of vestments and the opening of a fine new organ.

"The feast," says the *Catholic Standard and Ransomer*, "may really be said to have commenced on the Saturday evening previous, when a play called 'Aladdin,' or 'The Wonderful Lamp,' was admirably executed by the boys. The *mise en scène* was very

effective, and altogether, Fr. Rabagliati, to whose untiring efforts the representation of the play was due, may fairly be congratulated on the result.

"Several addresses in Latin, French, and English were read by the parishioners, members of the club, and the community. The pleasing announcement was made that on the Monday following, a play entitled 'The Pontifical Zouaves' would be performed by the members of the club in honour of their president, Fr. Macey.

"On Sunday morning at the eleven o'clock Mass, Haydn's First Mass in B flat was well rendered by the choir. Here a word must be said in praise of the organist, Mr. Carey, the well-known music publisher, whose playing was all that could be desired, and whose generous and valuable co-operation contributed very largely to the general success.

"On Monday the play referred to, 'The Pontifical Zouaves,' was performed by the

club; suffice it to say that it was given in honour of its president, Fr. Macey, and that it was worthy of the great occasion that called it forth, the Feast of S. Charles Borromeo."



## THE SALESIAN INSTITUTE IN LONDON.



*We are indebted to the graphic pen of a French ecclesiastic for the following comprehensive sketch of our Confrères in London, their work, their hopes, and their needs:*

We left Paris at 9:35 in the morning and arrived in London, via Rouen, Dieppe, and New Haven, at 7 p.m.; at 7:30 we were sitting at the Salesian table for supper.

The priests of Don Bosco are hospitable—they have little to give, but they give it with a good heart; one is scarcely amongst them before he recognises brothers, and feels that he is one of the family.

The Salesian House at Battersea (London) counts only six years of existence, and already it looks like an over-crowded beehive. The hive, it is true, is but a small one: six priests, fourteen young religious or novices, all dressed in the clerical habit—it is a charming community! Add to these some eighteen classical students, and you will have the whole internal family, whereof the amiable and devoted Superior is the Rev. Father Macey, an Englishman by birth. Don Macey, who has passed four years at the Salesian Oratory of Nice, speaks French and Italian as fluently as his mother tongue; so one is not obliged to understand English in order to hold conversation with him on any subject whatsoever.

But, what are the Salesians doing in the poor quarter of Battersea? Work is never wanting to the sons of Don Bosco, and there, as elsewhere—more, perhaps, than elsewhere—a vast field is open to their zeal.

First of all we wish to speak of the Institute or Oratory, especially the *presbytérale* school, which comprises in its extensive curriculum the programme of a *petit* and a *grand séminaire*. There is a class of Secondary

Instruction; one of a more advanced stage, or "Higher Education;" a class of Philosophy; and a complete course of Theological studies.

To favour ecclesiastical vocations, to discover, cherish, and develop them, formed an important item in Don Bosco's Apostolate, a work before all others dear to his heart. Now that is the work the Salesians are doing in the midst of a Protestant country, with no resources except devotion to their calling and confidence in Divine Providence.

Happy nurseries of the sons of God, dear Salesian *alumni*, you are children of benediction; but who shall tell what you cost in affection, solicitude, cares, and troubles to those whom God has given you for fathers!

We have called the Salesian Oratory at Battersea a *presbytérale* school; and such, in fact, it really is, for the Rector of this institute is at the same time parish priest of the Catholic population of Battersea: parish priest in the full sense of the term, with jurisdiction, charge of souls, and all parochial duties.

The Parish of Battersea numbers about two thousand Catholics. A beautiful Church has been erected through the alms of Divine Providence, and was consecrated last year by His Lordship Mgr. Cagliero, the Salesian Bishop of Patagonia. This church is served by the Salesian Fathers and the Salesian institute. That is to say that the sacred functions and religious ceremonies are performed therein with all possible devotion and solemnity.

On week-days Mass is celebrated at every hour from 6 o'clock until 10. Every Wednesday and Friday—not to mention Novenas and other feasts—there is Benediction at 7 in the evening.

On Sundays the service is even more complete: Masses are celebrated at 7, 8, 9, 10, and 11 o'clock. At the three first Masses Holy Communion is given; the Mass at 10 is for the children of the parish; that at 11 is sung with all the solemnity of a Cathedral Mass, followed by a short instruction on the Gospel of the day.

In the afternoon there is Catechism and Benediction at 3:30 for the children; in the evening, Vespers, Sermon, and Solemn Benediction.

The Low Masses on Sunday are very edifying, for the communicants are numerous and fervent. The High Mass is extremely

beautiful: the ceremonies are faultlessly liturgical, and the singing perfectly rendered. A French ear, however, would prefer to have a little less of Italian music and a little more of Gregorian chant. But those children's voices, so fresh, so pure, so harmonious, are simply ravishing—one seems to hear a Choir of the Angels; whilst other little angels [altar-boys], in great numbers, join their little hands before the altar, and go through their ceremonies with a grace and piety truly charming.

The Solemn Benediction of the Most Blessed Sacrament, at 7 p.m., has all the traits of the High Mass: the same elements for the edification of the ear and the eye; that is to say: ceremonies faultlessly perfect, music rendered with marvellous grace and precision.

But if one have the good fortune to be at Battersea on the first Sunday of the month, he is sure to assist at a delicious little fête in honour of the Sacred Heart and the Apostleship of Prayer. After the sermon, which on that day assumes a special character of pious unction, the Procession of the Blessed Sacrament is organised.

The church is crowded with the faithful, and their numbers are continually increasing. Presently the officiating priest, preceded by about a hundred little clerics, issues from the sacristy; and the sacred emblems are unfurled in the nave of the church. That banner heading the procession is our Blessed Lady's, under the consoling title of "Help of Christians;" it is accompanied by little girls covered with long white veils, and moving with downcast eyes and angelic modesty. Next comes the banner of the Apostleship of Prayer; a dozen young ladies dressed in white follow it, they, too, from their angelic bearing, seem rapt in heavenly meditations. The banner of the Sacred Heart follows, and behind it, in double line, a numerous band of little clerics in soutane and surplice. The ministers close the procession, preceding and surrounding the priest who bears the Monstrance containing the Sacred Host under the liturgical canopy. Just before the canopy, six little girls in snow-white garments, carry each a basket of flowers which they scatter on the way of the procession. The whole scene breathes a perfume of innocence and piety that makes the very soul throb with emotion,—nay, the emotion soon rises from the heart to the eyes and tears run down the cheeks.

The Protestants willingly assist at this fête, nor do they escape from the salutary influence it spreads around. Only quite recently the Superior of the Mission received the abjuration from heresy of a venerable neophyte. She was the wife of a Protestant minister and her son was a minister too; yet this double chain was not sufficient to bind her to Error, for she longed to draw nearer to Jesus in the Divine Host of our Tabernacles, whose sweet and winning influence she felt within her soul.

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The reader will doubtless ask: "Where do all these little clerics come from, that one sees at the sacred ceremonies in the church at Battersea?" They are the children of the parish school, which stands beside the presbytery, and under the priest's direction, as things should be elsewhere in Catholic countries. The school is, perhaps the first field open to the zeal of the Salesians.

In fact the Catholic schools of Battersea count an average attendance of 550 pupils, boys and girls, of whom 140 belong to Protestant families. The Girls' school is composed of five classes and two infant sections, presided over by two head teachers who belong to a Religious Order, and seven pupil teachers.

The five classes of the Boys' school are taught by the members of the Salesian Society of Battersea, who have qualified themselves for imparting Primary Instruction, while they continue their Secondary or Superior studies. Now this fact, though simple in itself, appears to us to be fraught with great consequence. What do our readers think of those young religious clerics, pre-luding to the priestly office by imparting elementary instruction to youth? Are they not an advance-guard to the Faith?

We remember once hearing a brother Frenchman argue that in order to conduct properly an elementary school one must be a priest. And in fact the elementary school which receives the child from the cradle, is—or should be—the prince of evangelisers. I have seen in some author that "A Child is a Savage whom Nature has given us to reclaim." And this is perfectly true, whatever the illustrious Jean Jacques may say to the contrary. Now, a schoolmaster may say with still greater exactness of expression: "A child who has been baptised is a Christian, whom the Church has given me to educate."

And this explains how in Christian commonwealths our holy faith is maintained and propagated principally through the elementary schools. In bygone times, the priests of Savoy and Brittany taught classes after saying Mass—Jesus loved to be in the midst of children. The Salesians take us back to that charming apostolate and resume the Work *par excellence* for our times: the Christianisation of society through our schools.

Would that my words might bring a touch of consolation to your hearts, dear Salesians of Battersea! You bear a glorious standard, and he who has watched you in the battlements can testify that you bear it gallantly. Truly you are the faithful sons of those heroes whom the Virgin Auxiliatrice has sent forth to the aid of Church and State, to social regeneration through the influence of Christian schools. You will not fail in the performance of your task! And yet your task is a difficult one!

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Does it not require a superhuman courage to undertake such a work without any human resources? You admit poor boys to educate them for the priesthood, and you have not even bread for your household, whence, then, are the means forthcoming to aid you in this expensive enterprise? Every month of the year, and every day of the month, fifty persons to board and keep, provide with books, clothing, etc., without any revenue, allowance, or endowment! There is, however, an item that must not be overlooked. The Board of National Education in England, with a keener sense of justice than the *Ministère* of Public Instruction in France, recognises the existence of "free schools." When they fulfil the conditions required by the Board, they receive a subvention corresponding to the number of the pupils. From this source the schools of Battersea receive each year about 64 pounds sterling; but such a sum is far from covering the expenses of a free establishment of upwards of 500 children, for many of whom it is necessary to provide books, paper, etc., for the school-children of Battersea belong generally speaking, to families of the poor working classes. What a burden for the Superior who is called upon to meet all these expenses! And to think that he has also a parish to look after, with the outlay attendant on the sacred functions and the expenses of the Church falling to his undivided charge, for "Catholic churchwardendum" is an unknown institution in

England. The financial estimates for twelve months promise a total income of from 8 to 10 thousand francs, while the expenditure may be set down at about 40 thousand. And who takes charge of the balance sheet?...

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This want of resources also cripples to some extent the Salesian Work at Battersea. Destitute children are just as plentiful in England as in France, it is therefore necessary to give to the Salesian Oratory of London the proportion of the Oratories at Lille, Paris, or Marseilles; in order to shelter several hundreds of those poor waifs, teach them an honest calling, make good Christians of them, and even priests and religious, if they should give manifest signs of an ecclesiastical vocation. But such a project necessarily entails a vast expenditure on bricks and mortar, furniture, and mechanical fittings, before any practical results can be expected. A very convenient plot of ground has presented itself—so convenient that it actually seems appealing to some *Deputy Providence* to place it at the disposition of the Salesians as a site for the erection of their first Industrial Institute in England.

The Salesian Nuns (Sisters of Mary Help of Christians) are of great importance in the financial organisation of the Salesian Oratories. In London, moreover, they could introduce the Sunday Oratories for girls, in which they do an immense amount of good. But from this desideratum arises the necessity of another House for the Sisters.

Then the Boys' Sunday Oratory is only in its infancy and requires development. What a blessing for the parish, if annexed to the Boys' School with its 250 pupils there were a Sunday Oratory for all the Catholic youths of the district!

Again, many of these boys become apprenticed in the City; hence the necessity of an Oratory or Club for Apprentices, as we, in Paris, have several flourishing ones. It goes without saying that for these Oratories fitting play-grounds, rooms for games, and halls for general meetings on Sundays and week-days, are required. Hence new enlargements, additional purchases, and fresh expenses.

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But what a social blessing would accrue from such an institution! If we are to credit certain well authorised English papers, London youths, as well as their Parisian

brothers, have their season of trial and temptation—the critical days of boyhood. The Oratory is a safe passage over these years—"A Bridge over the Teens." If only twenty boys should annually pass over this bridge without falling into the abyss, in the lapse of ten years the Oratory would have given to society two hundred young men, the honour of their parish and the hope of the rising generation. O, how much it is to be desired that another Antony Benezet should read these words and undertake to provide this God-send of a Bridge.

In the meantime the Salesians of Battersea, like all their Salesian brothers, still hoping on, continue with self-sacrifice their noble work. They are the faithful servants of the imperishable Church of Christ; the Virgin Auxiliatrice is their Mother, and the spirit of Don Bosco is with them.

## A MONUMENT TO DON BOSCO'S MEMORY

At one of the sittings of the recent Eucharistic Congress at Turin, the Right Rev. Dr. Richelmy, Bishop of Ivrea, invited the important assembly to applaud the noble initiative taken by the civil and ecclesiastical Authorities of Castelnovo d'Asti, for the erection in Don Bosco's native village of a monument to that worthy Apostle of youth, and strongly advocated the proposal to concur in bringing this noble undertaking to a happy consummation. A similar invitation and a similar proposal were laid before the Italian Catholic Congress at Pavia by the illustrious editor of the *Osservatore Cattolico*, Rev. Davide Albertario of Milan. Both orators spoke of Don Bosco with touching affection and glowing eloquence, and obtained for their proposal the most enthusiastic approval of their respective audiences.

As children deeply attached to our good Father, Don Bosco, we rejoice at this signal tribute of honour paid to his memory, and cannot refrain from giving expression to our sentiments of profound gratitude and obligation. From our heart's core we thank Mgr. Richelmy and the indefatigable editor of the *Osservatore Cattolico* for their singular benevolence, while we extend our sense of deep

obligation to all those who concur in any way whatsoever to the furtherance of this beautiful project.

The Monument in question will take the form of a Salesian Institute for the education of poor waifs and destitute orphans—the only monument worthy to perpetuate Don Bosco's holy memory. Contributions are respectfully solicited, and may be sent to the office of our BULLETIN, Salesian Oratory, Turin.

## DEPARTURE OF SALESIAN MISSIONARIES.

### FORTY NEW APOSTLES FOR SOUTH AMERICA

On the evening of the 31st of October last a large congregation assembled in the Church of Our Lady Help of Christians at Turin, to assist at the often repeated, but always new and impressive, "Departure Ceremony." The sanctuary before Our Lady's altar was occupied by forty young Missionaries from the Salesian Seminary of Valsalice, assembled there, on the eve of their departure for foreign parts, to commend themselves to the powerful patronage of the Blessed Virgin, recite the customary prayers and hymns, receive Benediction of the Most Blessed Sacrament, and take a long, perhaps a last, farewell of their superiors and confrères.

Of those young Apostles, five have gone to found a Salesian House at Pernambuco; eight were bound for Venezuela, where they are to establish two residences—one at Caracas, and one at Valencia; five have started for Mexico to augment the Salesian staff already there; and twenty-two are to be distributed among our various Houses and Stations in Chili, Perú, and Tierra del Fuego.

The pulpit was occupied by Don Domenico Tomatis, one of the first batch of Salesians that set foot on American soil. After nineteen years of Apostolic labours he returned to Europe in the beginning of September last, with the sole object of pleading the needs of the missions, and recruiting new labourers for the vineyard of the Lord. And now, after the lapse of almost half a

lifetime, this pioneer soldier of the Cross again stands under the cupola of Our Lady Help of Christians', to say once more farewell to the scenes and the friends of his youth, and to plead the cause of a far distant people to whose welfare he has consecrated his life. His diction is easy and graceful; his experiences are those of a Missionary—often consoling, often the reverse. He speaks of the American races and the American republics as if they had been the study of his life; and his sketches of their social and moral condition are drawn from founts not always accessible to the ordinary observer or the casual tourist. His discourse was a forcible and eloquent plea for the sending of Missionaries to South America; and his audience was greatly moved as he concluded with these touching words:—

"We leave you, dearly beloved brethren, our Mission is attending us. Do not repine at our departure, for we obey the voice of the Lord. The love of our native home, of our parents, our superiors, our friends, swells in our heart, yet we implore you to let us go! God wills it: innumerable souls are crying to us—the sacrifice must be accomplished. We leave you, but do not allow us to depart from your mind: pray for us; pray that the wind and the seas be propitious; pray that the fruits of our labour be abundant, and let not distance prevent you from helping us to save the greatest possible number of souls, so that, united with them, we may all one day meet again in the happy Abode of the Blessed."

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Mgr. Riccardi, Archbishop of Turin, officiated at the impressive ceremony, and after imparting Benediction of the Blessed Sacrament, addressed a most touching farewell to the Missionaries. His Grace the Archbishop, Don Rua, and the other Superiors and Salesians present in the sanctuary, then embraced the new Apostles, who departed amidst the tears and benedictions of the vast multitude.

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In these days the city of Braga (Portugal) has placed under the direction of the Salesians one of its ancient educational Institutes. It is the first House of our Society in Portugal, and we hope that the seedling may grow and spread its branches abroad in that country as rapidly as it has done elsewhere.

## THE POPE AND THE SONS OF DON BOSCO.

After the "Departure Ceremony," which took place with becoming solemnity in the Church of Our Lady Help of Christians on the 31st of October last, our Missionary father Don Tomatis betook himself to Rome, desirous of receiving the Papal Blessing before returning to America, where he has been preaching the Gospel for the last nineteen years. He was accompanied by two young missionaries, and all three had the consolation of being admitted to the presence of the Holy Father on the 10th of November. The date itself was a happy coincidence for Don Tomatis. On that same day, just nineteen years before, he had knelt before Pius IX. of venerated memory, to receive the Apostolic Benediction prior to his setting out with the first little batch of Salesian Missionaries for Patagonia.

As the time appointed for their audience drew near, our confrères were ushered into the Sala degli Arazzi, where were also three ladies from Milan, an ecclesiastic, and a lay gentleman. At 4 p.m. the Holy Father entered the Sala, and after addressing a few words to the ladies, he stopped before Don Tomatis, and placing his hand on his head, asked him who he was. The Prelate who accompanied His Holiness promptly replied:

"Holy Father, this is Don Tomatis, a Salesian missionary, and these also"—indicating the other two—"are Salesians—missionaries of Don Bosco's."

"O, you are Salesians?" repeated His Holiness, to which Don Tomatis replied in the affirmative.

"And where are you going?"

"Holy Father, we are going to America; we are forty in all: twenty-two are destined for Tierra del Fuego, Chili, and Perù; and the rest for several other parts of the South American Continent."

"You are forty!" exclaimed His Holiness. "Bravo! Bravo! O but just behold how you Salesians are going ahead!—Don Bosco was a great man—I knew him well—we were great friends—he used to come to see me often—and often we have conferred together."

"Holy Father, our Superior Don Rua implores through us your Apostolic blessing upon the Salesian Institutes and those of the Sisters of Our Lady Help of Christians,



and particularly on the thirty new Foundations opened during the past year.

"Thirty new foundations?"

"Yes, Holy Father."

"You have opened thirty new Houses this year! O, how the sons of Don Bosco are marching forward!—Well, and you are also going to Milan?"

"Yes, Holy Father, in January or February, I believe."

Thus far the dialogue had been carried on between His Holiness and Don Tomatis; but at this point one of the ladies already referred to, subjoined by way of confirmation: "Yes, Holy Father, they will be there in February next."

"In February, very good, I am glad to hear it. Milan has already many charitable institutes, but it has not the sons of Don Bosco—and it needs them badly—they will do an amount of good for the young there, especially with their industrial schools."

His Holiness then addressed himself briefly, but cordially, to the others present, and concluded the audience by imparting the implored Apostolic Benediction.

### INAUGURATION OF A SALESIAN INSTITUTE AT CAVAGLIÀ

On the 13th and 14th of October last, the little town of Cavaglià (near Biella) presented a remarkable scene of festivity and rejoicing. The occasion which called forth this spontaneous demonstration of popular enthusiasm was the inauguration of a new Institute under the direction of the Salesian Fathers. The town is indebted for this new centre of education to the charity of one of its worthy ecclesiastics the late Rev. Gaetano Decaroli, who by his last will and testament (dated July the 4th, 1884) left his own dwelling and the bulk of all he possessed for the foundation of this charitable work.

The organising committee nominated for the occasion left nothing undone that might add to the splendour and solemnity of the fêtes in connection with the inauguration ceremony. The streets were spanned with triumphal arches, and flags and festal bunting fluttered all over the town. The Syndic and the other authorities heartily joined in the popular enthusiasm; while the Vice-Prefect

of Biella and the Scholastic Inspector sent letters of cordial adhesion. Our Superior-General Don Rua personally assisted at the inauguration ceremony, which was singularly honoured by their Lordships, the Bishops of Biella and of Ivrea, and His Grace the Archbishop of Vercelli.

Our best thanks are due to their Lordships, the Bishops, to the civil Authorities and to the whole population of the town, for this singular demonstration of esteem and affection. To God be all the honour and glory: may He particularly bless the exertions of our confrères at Cavaglià, so that the fruit of their labours may correspond to the great expectations aroused by their advent.

### NOTES FROM OUR MISSIONERS

#### MGR. LASAGNA IN THE REPUBLIC OF PARAGUAY

*Writing from Asuncion, the capital of Paraguay, Mgr. Luigi Lasagna sends the following appeal for Missionaries to Father General:*

#### A Kind and Flattering Reception.

DEARLY BELOVED FATHER,

At last, I am in Paraguay!—in this land that forms the ambition of many a Salesian heart, and will most certainly open a splendid field to the activity and zeal of our Congregation.

I have been accorded a very flattering reception by the Authorities. His Excellency the President of the Republic, Señor Juan Gonzales, sent the Commander of the Port on board our vessel to bid me welcome in his name, and take me on shore in his gala barge of state.

The quay was crowded with people, amongst whom many priests and the Right Rev. Dr. Arrua, Administrator of the Diocese, his secretary, and the rector of the Seminary, Padre Montagna. Here his Excellency's horses and carriage were at our service, also those of the Ambassador of the Argentine Republic, and several others, whereby we were conducted to the palace of the Minister of Finance, graciously placed at my disposal during my sojourn.

On the evening of our arrival I went to visit the President who received me most

cordially, desired that I should make the acquaintance of his charming family, and afterwards deigned to accompany me on foot back to my habitation, along with the Minister of Public Worship, Senator Miranda, and the local Ecclesiastical Dignitaries.

The city papers have published the note it graciously pleased his Eminence Cardinal Rampolla to address to me last year, wherein he promised to strenuously exert himself, also in the name of the Holy Father, to obtain from you that Don Bosco's Institution be also extended to this country for the education of youth and the evangelisation of the poor savages who swarm over this immense territory.

#### Some Modes of Treating the Indians.

In other parts of America, Governments often had recourse to the barbarous cruelty of "rooting out" the unfortunate Indians with grapeshot, chasing them like wild beasts even into their mountain fastnesses. But for-

tunately this has not been the case with the poor savages of Paraguay, who have always been allowed to live in peace, and one of the results is that there are several tribes of them scattered here and there in the vast forest, naked, ignorant, and in a most deplorable condition, awaiting some kind messenger that may announce to them the blessed Light of the Gospel.

It is impossible to go out of doors without seeing troops of these poor creatures, half dressed in fluttering rags—as if giving to civilisation a spectacle of their dreadful

state of misery—and trying to sell certain little wicker works wrought by them in palm leaves or bulrushes, or perhaps, offering to the public the skin of a wild animal, or birds' feathers. Here in Asuncion itself—the capital of the Republic—on the left bank of the Rio Paraguay, there is encamped a little tribe, completely differing from the rest of the population in habits,

religion and language. Their minister is a mixture of sorcerer and priest, who presides at the more important events of life—birth, marriage, and burial—with rites and ceremonies the most extravagant.

On the other side of the river the Indian is "monarch of all he surveys." Even those well known regions that extend to the slopes of the Cordilleras of Bolivia, cannot boast of a single Christian town or village in their wide expanse: the ground is covered by hordes of nomadic Indians, generally speaking of a quiet and yielding disposition.

Oh! what splendid conquests might be obtained amongst them, how many new peoples might be aggregated to the great Christian commonwealth, had we but Missionaries and means proportioned to the needs of the situation!

#### The Fate of the Vanquished.

Nay, taking the situation from quite a different point of view, there is still an urgent necessity to do something for the youth of this country. You will remember that the Republic of Paraguay, single-handed



Indian of the Tehuelca Tribe bringing his goods to market.

has sustained for six years a gigantic war against the united efforts of the Brazilian, Argentine, and Uruguayan States. Notwithstanding the insuperable heroism its men and women have shown in the face of the foe, they were at length obliged to yield to the superior numbers of the invading armies, by which they were plundered, ruined and perfectly overwhelmed. Since then (1870) Paraguay has strenuously laboured to arise from its prostration and reorganise its strength, and its endeavours foreshadow the dawn of better days; but its social condition extremely needs a helping hand in the formation of the rising generation. And this extreme need can best be provided against by the founding, as soon as possible, of a few Homes for poor boys in the towns, and some Agricultural Colonies for the wholly destitute and half-brutalised children of the open country. Oh, dear Father, my heart bleeds at the sight of so much suffering and misery while I remain unable to remedy it!

#### The Lord's Will be done!

While I lament over the numeric insufficiency of the persons at my disposal, it has pleased the Lord to send me a heavy visitation in these days. On the 14th of May, Death has unexpectedly deprived us of our dear confrère Don Carlo Cipriani, Rector of the College of Las Piedras, and my substitute in Uruguay during my long and frequent Apostolic excursions. Don Cipriani was born in Front (Piedmont), and in 1870, was admitted to the novitiate of our Congregation, in which he became a professed member after four years' "probationate." He received Holy Orders in 1875, and started for South America with the fourth expedition of our Missionaries in 1879. After passing some time in several of our Argentine Houses—in all of which he signalled himself for his scrupulously perfect obedience—he was sent to Monte Video where he remained for many years as Prefect of the *Colegio Pio* of Villa Colon. Eventually he was nominated Rector of the Salesian House and Novitiate of Las Piedras, which he converted, by his exhortations and especially by his example, into a true garden of every amiable virtue. Endowed with a naturally pious and fervent soul, exemplary in all his actions, Don Cipriani was beloved and venerated by all for his prudence and experience. And now, the Lord has taken him from us for ever! Let His holy will be done! But how our novices

will weep over his grave and feel the loss they have sustained in him who was to them an affectionate father and a faithful guide in the difficult path of Christian perfection! I commend him to your prayers and to those of all the boys at the Oratory; while I beg you to come to our aid with fresh reinforcements, for our lines are at present too much thinned by deplorable losses.

#### Aspirations and Prospects.

You once told me that when I should be in the midst of the savages, you would come to my aid with good Missionaries. And now, behold me surrounded by hundreds of savage tribes all invoking help. They are in a state of the most dreadful misery, both spiritual and temporal; and the first good office necessary to be performed on their behalf is to raise them out of their deplorable abjection—teach them the proper dignity of man, and thus make Christians of them, and, perhaps, Angels for virtue and innocence. Fortunately polygamy does not reign among them, so it will be easy to reduce them to the light yoke of the Gospel.

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I appeal for this great enterprise to the goodness of your heart, and to my young confrères who aspire to reap their laurels on the field of the Missions. To you are open the gates of Paraguay, the Gran Chaco, and Matto Grosso. Forward, ye brave! The Angel of these gloomy forests is waiting for you these two thousand years. Don Bosco, from Heaven, approves and encourages you—why linger any longer? Our good Co-operators in their charity will not fail to furnish you with the means necessary for so glorious an undertaking. In anticipation I beg to present my best thanks to all our Benefactors, while, with great effusion of heart, I invoke upon them the choicest blessings of the Lord.

With particular esteem and veneration, I remain, &c.

✠ LUIGI  
Bishop of Tripoli.

With the opening of the Scholastic year, thanks to the zealous exertions of Señor Don Leopoldo Gómez, a Salesian Institute was inaugurated at Vigo, in the province of Pontevedra, Spain.

★

**PROGRESS OF THE SALESIAN INSTITUTE  
IN MEXICO'S CAPITAL.**

*Writing in June last to Don Rua, Father Piccono, Superior of the Salesian House of Mexico, sends the following interesting particulars of the Salesian Institute in that city.*

VERY REV. AND DEAR FATHER,

I have good news for you this time; we are in our own house at last! After passing through almost as many stages as our dear Oratory at Turin—"St. Mary's House," "Factory of the Ascension," "St. Julia's Colony"—here we are at last under the roof-tree that, through God's loving providence, we have been enabled to erect for ourselves. If cabbages grow better by trasplanting them, as our beloved Father Don Bosco used to say, let us hope that this will be the case with us also.

Well, we are now situated on the northwest side of the city of Mexico, in the same topographic position as our Mother House at Turin, in an open plain, which, however, is being rapidly populated. A few tall cedars lend us their scanty shade, and on either side of us is a line of railway; one leading to the United States, the other stretching towards the Pacific Ocean, which it will reach in a few years hence. Of the first story of our big edifice, the southern face is still wanting. All the rest is finished, and consists of fourteen vast halls, five large rooms, and a fine entrance hall in cut-stone dressings and arches. We have seven workshops, two schools, a bakery, a brick furnace, an artesian well and a large kitchen garden.

And to whom are we indebted for all these things? After God, to the charity of this most generous people! I would like to write in letters of gold the name of his Grace the Archbishop, of Father Bandera, of the Alvarez, the Caballeros, de los Olivos, Conde de Cosio, Cortina, Cuevas, Escalante, Quintana de Goribar, Jorrin, Lascurain, Monterrubio, Flores, Ortiz de la Huerta, Rincon-Gallardo, and Zoyaya. I would like to tell you of the charity of Dr. Rivero, who gratuitously attends to our sick with paternal affection; of the Direction of the Trams which conceded free tickets to myself and my two alms-collectors; of the Administration of the Railway of Vera Cruz, which, though under Protestant control, granted tickets of

special favour and in 1st class carriages, to our Sisters; nay, of the Government itself, which, far from persecuting us, has helped us in difficult circumstances. O, may God pour down His blessings upon them all, and give them the hundredfold of their charity in this world and everlasting life in the next!

Our little brass band, which Brother Ferrero has succeeded in forming and training in three months time, had the honour of being inaugurated in the presence of the Archbishop and all the aristocracy of the capital, at the procession of Corpus Christi, which the Religious of the Sacred Heart carry out with great solemnity every year in the grounds of their flourishing College. And since I have mentioned the Religious of the Sacred Heart, allow me to add that they are excellent and most zealous Salesian Co-operators. Truly, the Sacred Heart loves the sons of Don Bosco!

On the 9th of June last—preceded, of course, by a devout Month of Mary and a Spiritual Retreat for our boys—we celebrated the feast of our loving Mother, Mary Help of Christians. (We transferred the feast to that date in conformity with the Diocesan Calender for this year.)

At 6.45 a.m. the Archbishop arrived amidst the festive notes of our little musicians; and at 7, celebrated Mass and distributed Holy Communion.

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After the functions in the church, the Archbishop blessed—in solemn form (with mitre, pluvial, and crosier)—the machines which the munificent charity of an excellent Salesian Co-operator, Señora Elisabetta Betti, née Lozano, presented to our house for every description of carpenter's work. Then attended by the clergy and the *Padrini* and *Madrine* of the ceremony, his Grace advanced to the motor—it was a moment of spell-bound solemnity!—he touched the regulator, and all was in motion. All the spectators were visibly moved, and we, Salesians, more than any. Then one of us read a short discourse relative to the circumstances, and Monsignor gave his blessing to the assembly.

At 10 o'clock Solemn High Mass was celebrated by the parish priest of Tacúba, Don Domenico Masias, the music being supplied by the boys of our Institute. The illustrious orator Don Emmanuel Jaimes

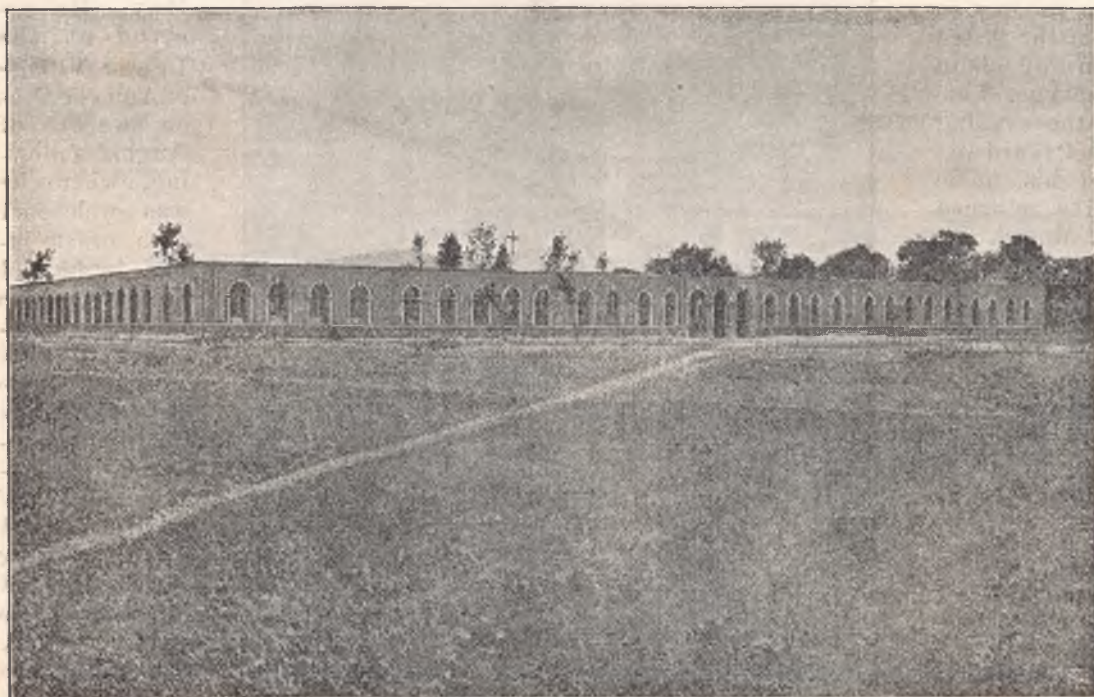
delivered *infra Missam* a charming panegyric of Our Lady Auxiliatrice; and after Mass, your humble servant held a brief conference for the Salesian Co-operators.

In the evening we had Solemn Vespers in music, which was followed by Benediction of the Blessed Sacrament, thus terminating that dear solemnity.

I should have said that the chapel was very tastefully decorated for the occasion,

### THE PRESIDENT OF URUGUAY AND THE SALESIANS OF VILLA COLON.

On the 29th of July last the Salesian College (Colegio Pio) of Villa Colon, near Montevideo, was decked in gala trim for the reception within its walls of the President of the Republic, Señor Juan Idiarte Borda.



The New Salesian Workshops in Mexico.

and reflected much credit on our dear confrère Franchi.

The Sunday Oratory, so dear to your heart, is giving fair promise of abundant fruit. Franchi is doing a great amount of good in it, and the others lend their assistance most cordially.

Their Lordships, the Archbishops of Oaxaca and of Michoacan, and the Bishops of Yucatan, Tabasco, Sinaloa, and Tehuantepec, are calling us to their respective Dioceses: but to you the *arduous reply!*

At present we are all well and happy, and reciprocally encourage one another with our favourite motto: *Salesians! upward and onward!*

Bless us all, and believe me, &c.

ANGELO PICCONO  
Salesian Missioner.

His Excellency was accompanied by some of his Ministers, by Senators, Captains, Officers and a select suite of personal friends. On their arrival from Montevideo at the railway station of Colon, the illustrious visitors were heartily acclaimed by the population, while the "People's Band" played the national hymn in honour of the President. His Excellency got upon a brake and started at once for the Salesian College, escorted by a double picket of mounted police.

Every department of the Pio Institute was carefully visited and admired by the President and his suite; the College Observatory particularly attracting their attention and commanding their admiration. At 11 o'clock his Excellency entered the refectory of the community, and with true democratic instincts,

partook of a frugal breakfast at the same table with the Salesians and their alumni. Then followed a series of discourses, delivered by the boys of the College and their superiors; also the Senators and Ministers gave proof of their eloquence. His Excellency graciously replied to all.

In the evening the alumni represented with great success *Le Pistrine*, a spirited dramatic production from the gifted pen of Don Lemoyne. Late in the evening the President and his noble suite returned to Montevideo content with their visit and carrying with them the most favourable impressions of the Salesian College of Villa Colon.

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Nor was this the only occasion whereon the "Colegio Pio" of Villa Colon was honoured by a visit from the President of the Republic. In fact, on the 2nd of September, his Excellency, accompanied by the ex-president Dr. Julio Herrera, and several notability, returned to Villa Colon for the celebration of the feast of St. Rosa, which was observed with great solemnity by the Salesians and the pupils. The sacred functions were especially impressive. The singing and the orchestral accompaniment were all that could be desired. The *Mass* selected for the occasion, was a new work of charming effect from the gifted pen of Father Pietro Rota of the Missionaries of the Salesian Society.

### DON UNIA, CHAPLAIN TO THE LEPERS OF AGUA DE DIOS.

Our readers will remember how Don Unia, convalescent from a serious illness that had reduced him to the brink of the tomb, returned to America with the batch of Missionaries

that started from Turin on the 26th of last May. He arrived at the Leper Village of Agua de Dios on the 6th of August following, where he was welcomed with great jubilee by his old friends, the wretched inmates of the Lazaretto. The good chaplain immediately resumed his former round of occupations and duties, visiting the lepers and ministering to their needs. But after two short months his old malady re-appeared, and, to his unspeakable grief, he was, for a second time banished by medical advice from his labour of love. He is now in the



Church of the Leper Village of Agua de Dios (Columbia).

midst of his confrères at the Salesian House of Bogotá, where he can have regular medical attendance and every care that his present condition may require.

Though Don Unia is no longer at Agua de Dios, the poor Lepers are not wholly abandoned, for, besides the noble Sisters of Charity, two of our confrères have still their abode there and do all that charity may suggest to alleviate the torture of the eight hundred stricken ones of that doomed village.

## FAVOURS AND GRACES

OBTAINED BY INVOKING

### MARY HELP OF CHRISTIANS.

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

**Confidence Rewarded.** — Being stricken down by a virulent form of typhus fever which dangerously menaced my life, I bethought myself of the many favours the Virgin Auxiliatrice concedes to those who fervently invoke her aid, and with lively confidence, I had recourse to her. From that moment the bad symptoms began to disappear and I rapidly approached perfect convalescence. Full of gratitude for the favour received, while I send a small offering, I beg to render public thanks to the bountiful Mother of God, who is our hope and our refuge

—CATTERINA GIVOGRE, *S. Michele d'Asti.*

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**From the claws of Death.**—Thanks to the powerful intercession of the Blessed Virgin, whom we invoked with lively faith, my child Maria Assunta was, on two distinct occasions, rescued from the claws of death.

My son Giuseppe, moreover, was afflicted with rheumatic pains to such a degree that he could not move, but after commending him to Our Lady Help of Christians he was completely liberated. Grateful to Our Lady for these signal favours, I beg to render her public thanksgiving.

—ANTONIO RUGGIER, *Malta.*

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**Relieved from Torture.** — Miss Giacomina Panero of Cherasco was afflicted with a whooping cough accompanied by a strange malady which rendered life almost intolerable. Not a moment's rest could she find by night or by day—in bed or out of bed she suffered excruciating pain. Seeing her in this pitiable state, one of her friends

suggested that she should have recourse to Our Lady Help of Christians, by having a triduum of Masses celebrated in her Sanctuary at Turin. O benevolence of Mary! On the last day of the triduum the invalid found herself completely released from her torture, and with tears of consolation and joy, hastened to Turin with a thanks-offering to her Heavenly Benefactress.

*Communicated by*

—REV. DOMENICO BELMONTE, *Turin.*

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:—

Mrs. A. Grossi, Borghetto Barbera; Mary Rossi, Turin; Irene & Robert Zattero, Borgo S. Martino; Transito Videla, Mendoza (Argentine Republic); Joseph Givogri, Foglizzo; Domenica Pagliasotti, Turin; Lucia Chiattono, Carmagnola; John Garrone, Baldissero; Rose Bagnasco, Turin; Bartholomew Montellino; Magdalene Reinaudi, Turin; Margaret Bretto, Montanaro; Theresa Gola, Pianezza; Charles Penna, Robbio (Acqui); Margaret Truncano, Turin; John Rolone, S. Germano; A. D., Borgo S. Martino; Rev. Peter Gallo, Trinità; Mary Novaresio, Turin; John Baracco, Priocca; Clementina Nelva, Turin; Mary Appendino, Carignano; D. Bruno, Chivasso; Charles Barco, Fresonara (Alessandria); Margaret N., Pralormo; S. S. C.; Domenico Tonello, Cigliano; Alexander Balbo, Torre S. Giorgio; George Rocca, Turin; Theresa Carlina, Racconigi; Domenica Casa; Mary Mignotti, Nichelino; Antony Ferrari, Turin; N. N., Piova (Castellamonte); Sostene Mestarini; Elias Guglielmo, Isolabella; Josephine Cullino, Rivoli; Catherine Cavaia; John Ramello, Osasio; Mary Cerutti, Volpiano; Caroline Baravalle, Turin; Adeline Gaputti, S. Germano Vercellese; Victoria Barello, Turin; Joseph Durando, Piubes; Frances Devalle, Cavallerleoue; Mary Dellarossa, Cavallerleoue; Charles Tomatis, Maddalena di Fossano; James Bogetto, Castelrosso; Margaret Monticone, S. Damiano d'Asti; John Tacco, Vezza d'Alba; Anna Rabbino, Villafranca d'Asti; Bigio Frola, Montanaro; Caroline Gaglione, Fontanile; Anthony Abellonio, Priocca; Anthony Pronino, Moretta; Joseph Berghie, Bruson; Lucy Talloni, Senni Bernezzo; Anna Andero, Casalgrasso; Alexander Chiappone, Melazzo d'Acqui; James Goglier, Rovello; Donata Petigiana, Avigliana; Michael Porta, Melazza d'Acqui; Theresa Signorile, Rovello; Michael Tenevella, Rivoli; Frances Banducco, Saluzzo.

(Continued on page 288.)

## THE HOLY HOUSE OF LORETTO

Non-catholics will sometimes express their wonder that we can believe in such legends as Lourdes, Loretto, Genazzano, &c. In considering them part of our Apostles' Creed they are incorrect. We are not bound as Catholics to believe in them, but they, like ourselves, are bound as reasonable beings not to disbelieve them, much less to ridicule them, without having first given a fair hearing to the arguments in their support. The Catholic Church does not allow of devotions which have not something solid to be said in their favour. An unbeliever may, consistently with his unbelief, deny the possibility of miracles at all. A Christian can only logically deny a particular miracle by disproving, on its own demerits, its claim to credibility.

In this paper I propose to treat of Loretto, neither descriptively nor yet historically, except in so far as history and description are needed to convince a sane and unprejudiced mind that there are grave reasons for the belief that the Basilica at Loretto contains the holy house of Nazareth, in which "the Word was made flesh." The treatment intended may be styled the argumentative.

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To tell in short the story: In the early morning of the 10th May, 1291, some peasants discovered between Fiume and Tersatto, on a small flat-topped hill, a house set down without foundations, which they knew had not been there before. Closer inspection proved it to be a modest dwelling-house half converted into a shrine. Thus there were both household utensils, a chimney, an altar and an image (oriental in design), sculptured in wood, of the Mother and the Child. The stone walls were covered with a layer of plaster on which, as on the roof, were artistic decorations. The building was oblong, possessed but of one door and one small window. They reported their discovery to Duke Nicholas Frangipani, Viceroy of Dalmatia, Istria and Croatia, and Lord of Fiume and Tersatto. They had first, however, announced it to the pastor of the latter place, by name Alexander de Giorgio. This pious priest was seriously ill at the time, and so at first prevented from gratifying the strong desire which he conceived of visiting the shrine. Our Lady however appeared to him,

informed him that the house had come miraculously from Nazareth, was the same house in which she had lived, and which had been revered as a sanctuary from Apostolic times. She then restored him to sound health. He was soon after, at the instance of the Governor and with the approval of the saintly pontiff Innocent V., and the reigning Emperor Rudolph I., associated with three others selected from their combination of piety and prudence, to visit the site of the holy house in Palestine, and there to institute enquiries, take measurements, &c. This mission they fulfilled with comparative ease, owing to their high credentials and the Duke's munificence. The dimensions corresponded, and the handful of Christians to be found near Nazareth informed the delegates that the house had been missed on the very morning when it was first observed on the hill of Raunizza. They themselves examined the foundations and the ruins of the Empress Helena's Basilica, as also the cave, in true Syrian fashion, in connection with the house. On their return they sealed their testimony with a solemn oath. Great impulse was given to devotion to the shrine, and a great festivity was held.

Before following the "Santa Casa" on its second wonderful journey from the shores of the gulf of Garnero, across the Adriatic, a distance of about 140 miles—to its present neighbourhood, some ten miles south of Ancona, a few words on its previous history in the Holy Land, before its journeyings began, will render this account less incomplete. The ungrateful treatment shown to our Lord when He returned to preach in the Synagogue of his native town—"the flower of Galilee"—will be remembered. This hostility seems to have been extended to the Christians of the early ages of the Church, and Nazareth continued a bigoted stronghold of Judaism. This very fact, in the providence of God, protected the Holy House from the desecration, at Pagan hands, which had befallen the holy places known to be Christian centres. In the year 345, when St. Helena visited Palestine, the population was entirely Jewish though the Christians paid the "Santa Casa" furtive though not unfrequent visits. She built over it a costly basilica. St. Jerome and his pious companions visited it forty years after its erection. A pilgrim in the year 1102 tells us that he found the shrine in a



state of desolation; this was the work of Saracens. In the year 1219 we find St. Francis of Assisi at Nazareth, followed thirty years later by St. Louis, King of France. The year 1263 witnessed the complete destruc-

his devotions with little molestation. And so the Santa Casa was allowed to stand. But God had other plans for its preservation, and hence its transfer by the hands of angels, some days before the crushing defeat of



THE BASILICA OF LORETTO.

tion of the basilica by Bibars, Sultan of Babylon. Still, though the casket was destroyed, the gem within remained intact. The greed of the infidel was stronger than his fanaticism; if the pilgrim could only pay his way handsomely he might still perform

Acre brought about the expulsion of Christians from Palestine and closed that sad chapter of history known as the Crusades.

But this is retrospect. We had reached the point where the holy house crossed the Adriatic and was deposited in a wood near

Recanati. It had rested at Tersatto for three years and some months. This second translation was seen by witnesses who attested to the prodigies accompanying it. If it was the house in which Joseph and Mary had lived with their child, what wonder that light should shine from it, or that trees should bow as it passed? Pilgrims soon flocked to the new site; but the times were troublous, and so, under the cloak perhaps of Guelph and Ghibelline feuds, banditti practised a lucrative trade at their expense. At any rate, after four months' stay the little house was removed mysteriously to a safer situation on a hill a thousand paces distant from the wood. The ground it had left retained its impress, and was subsequently enclosed. The two young nobles, brothers, to whom the hill belonged, became possessed by a mercenary spirit, and seem to have quarrelled over the proceeds of the sanctuary. They showed themselves unworthy of the favour done them; it was soon withdrawn, and the sacred edifice took up its present position, about one mile from the shores of the Adriatic. The name "Loretto" is derived from the name (Laureta) of the lady on whose estate it finally rested.

The people of Tersatto mourned for their Madonna. When they discovered its new resting place they flocked to reverence it. The prayer that they made before it is touching in its simplicity:—"Torna, torna a noi," they prayed, "bella Signora, con la tua casa" (Return to us, return to us, O beauteous Lady, along with thy house). This is not the conduct of impostors who had been outwitted by rival rogues wishing to divert the offerings of the credulous to another "bogus" sanctuary!

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The story now lies, in outline, before the reader. The proof of it rests mainly on tradition, and (to a Catholic) on the supernatural results. There is little if any direct contemporary written evidence. In fact there is a strange lacuna in documentary evidence. But there is the monument (the shrine) to be accounted for; there is the tradition; and the argument from silence (*ex silentio*) is inconclusive. In the correspondence of a famous letter-writer resident in London during the great plague no mention can be found of that disaster.

The archives of Recanati in which should be inscribed the depositions of the sixteen delegates who visited Tersatto and Recanati

and found all particulars to tally, have not yet been unearthed.

The earliest extant account is by Peter Teremano, guardian of the Santa Casa (1460). He there states among many other things that a witness deposed to him that his grandfather, whose memory just covered a century, had told him that he (the grandfather) had seen the "House" in the wood. The Bulls of Paul II. (1464 and 1471) speak of the house of Our Lady at Loretto. But Flavius Blondus, who wrote 1430-40, is a better witness. He speaks of the shrine as being the most celebrated in Italy. Now it must have taken some years to gain such fame, and must have owed it to some cause. Tradition assigns an adequate cause and a likely date. Further, an unprinted work purporting to be by one Cinelli, in possession of an author, one Martorelli, gives transcripts of contemporary documents such as would be expected. If this is a fraud it is a very clever one. Fabricators generally take greater pains to disseminate their fabrications.

But even had never a word been put on paper about the shrine of Loretto, *the phenomenon* exists. A stately basilica enriched by the piety of generations contains, concealed from the outside it is true by marble slabs, a small house, the rough walls of which are visible from the interior. It was once argued very triumphantly by the late Dean Stanley, that since the house at Loretto was made of bricks, and there is no brick in use in Nazareth, that therefore the house could never have been built there. Had he only scraped the wall he would have solved his own objection. A coating of cement of which one of the ingredients is volcanic powder from the neighbourhood (hence, and partly from the numerous wax candles burnt, the reddish hue)—a thin layer conceals stones bound together by cement. Clement VII., who, by the way, had sent three prelates to investigate the story of the shrine and its wandering, and who, when the Church was threatened by the Turks from without, and by the "Reformer" from within, visited it himself in 1533, had this plaster laid on to protect the original masonry from the indiscreet devotion of pilgrims. Now Cardinal Bartolini, after visiting Nazareth and bringing thence specimens of stones and cement, obtained leave to chip portions from the shrine and submit these two fragments—along with the two similar specimens from Nazareth, all numbered for his own guidance, to an

eminent Roman chemist. All four were pronounced substantially alike, a kind of limestone: only slight accidental difference was discovered between the two specimens from the shrine! But an opponent may urge that the stones were brought from Palestine just as soil was for the Campo Santo. Well, if that is so, so was the cement. It also proved to be a variety peculiar to the neighbourhood of Nazareth. So stones will sometimes speak!

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Here we have, I think, the body of the evidence. Is it strong enough to warrant a reasonable Christian, apart from his trust in the guidance of the Church outside matters dogmatic, apart from his respect for the memory of forty-five Pontiffs—from Nicholas IV. to Leo XIII.—who have publicly shown their belief in it, apart from all this, is such a one warranted in reverencing the "Santa Casa" as the home of the Holy Family, the "oikiskos" of which the Greek Phocas speaks in 1185 and to which the Archimandrite Daniel refers seventy years earlier? The reader must decide.

But in forming a decision we must bear in mind that the true historical faculty does not consist in doubting in all cases in which our assent is not overwhelmingly compelled. Such a frame of mind is censured by Professor Ramsay as being "critical" in opposition to "historical." Such a spirit let loose on the annals of the world would play sad havoc with much that is really reliable. Rather we should be reasonably disposed to admit whatever comes with good credentials and beware of allowing our wish to disbelieve, to give undue preponderance to objections or to fail to attach due importance to the less strong portions of the proof. Accumulative evidence—documents, monuments, tradition—all taken together must decide the question and we must leave the balance free.

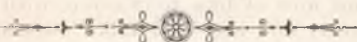
Whoever rejects the legend entirely must find some other way of accounting for the presence on the banks of the Adriatic of a house typically Syrian in style—witness its small door and window, characteristic of houses built in countries with warm summers and chilly winters, whose inmates live mostly in the open and consider a house a retreat from the heat of the sun, warm winds and night mists—and composed of stone and cement indistinguishable from those of Nazareth.

This and the devotion of ages require explanation.

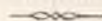
A French writer (Milochau) speaking of this very subject makes an apposite remark with which I will conclude. He says that the state of the case leaves him only the choice between miracles. Either he must admit that the laws of nature have been for a time interfered with—in the miraculous translation—or that the laws of reason have been upset and the very notion of the trustworthiness of human testimony destroyed. He prefers the former.

ARTHUR F. DAY, S.J.

—From *The South African Catholic Magazine*.



### LITTLE YVONNE'S FIRST COMMUNION.



It was Monday morning, the 23rd of May, 1892, and Jean-Marie Clauzec awoke later than was his wont. Yesterday, the gang had loaded some cargoes of stuff to embark for the Ile des Ravageurs; and in good truth, though one be a navy born, yet men are but men, and their muscles not made of steel. And therefore it was that Jean-Marie Clauzec—born at Pontorson some forty years ago—now found himself waking for the first time, with the sun above the horizon, just like any vulgar bureaucrat at the government offices whose hours are 9 to 4.

"Half past five!" said he, with astonishment, as he gazed at an enormous watch that had come down in the Clauzec family from the time that watches were first made.

"Well," he added mentally, "it's Monday today, and, for once, I'll keep it."

Having taken this commendable resolve, he leaned back lazily upon his elbow, looking round at his poor garret.

The sun was bathing it in the sweet morning light; outside the birds were chirping and warbling; there seemed to be in the air an indefinite sense of happiness; and so it happened, in the quiet of the early morning, Jean-Marie fell a-musing.

What has the toiler to muse on? On his laborious days, monotonous, colourless, gliding one after another into eternity, leaving no trace of their passage but the wrinkle on the brow, and perhaps a few coppers in the pocket. Was it of this Jean-Marie was thinking? No, indeed: nor of the incidents, of his work at the riverside, or chance friendships with fellow-workmen. His thoughts were with those he had left in the little rustic cemetery down yonder,—with the "old folks" who were sleeping their peaceful sleep

under the fragrant heather, while the bees buzzed above them,—with his wife, who, had died from an attack of the lungs. He saw again his marriage with the serious little Breton peasant girl, who was so afraid to come to Paris. The *Curé* was particularly against her coming,—but then, it was well known that *Curés* have very narrow ideas.—For himself, he was not acquainted with any of them: it was true there was the little Church down yonder, beside the Seine; he had been there once when his poor wife was buried, but it was so far away he could not send his little daughter there to join the Catechism class—but, indeed, little Yvonne was nice enough without anything of that kind. The little one had fretted because she could not make her First Communion; but she had become resigned to it, and, for months, she had never mentioned it.—It was not nice of him to interfere with her, that was certain; and the “old folks” would not be pleased with him if they knew it. The “old folks!” where were they! Instinctively Jean-Marie looked upwards. Above him was a little curtainless window; and the Breton gazed long into the boundless transparent blue of the morning sky. A distant bell was tolling the *Angelus*; the toiler listened thoughtfully—and an unwonted emotion came over him.

“That’s all nonsense!” he said, arising; and he dressed himself.

\* \*

“Yvonne! Yvonne!” As no one answered, he opened the kitchen door, for there Yvonne used to sleep. All was in order; her bed already made; and he saw his own breakfast waiting for him on the table.

“She must have gone out on some errand,” thought he; and taking his bread and cheese he went out.

On the Boulevard de la Révolte, the bustle of the day is already commencing; the heavy carts from the sugar refinery close by, mingling with the light barrows of the chiffoniers; shopkeepers in their shirt-sleeves, taking down their shutters; milk women taking up their quarters under the trees; groups of workmen passing along, carrying their tins that contain their mid-day meal; and as they pass they point out one to another a little girl all in white, who is crossing the road.

“It’s the First Communion Day, to-day,” said one.

“She’s determined to be in time, *la petite*,” said another, “and I don’t blame her; it’s the most beautiful day in one’s life, and it can’t be too long.”

All this Jean-Marie heard, seated at a table, with his usual morning drink before him, enjoying the freshness of the morning. Soon, he saw two First Communicants, looking happy and pretty, in their white veils; then others followed, and he could not take his thoughts away from the First Communion.

“Yvonne would be so happy in that dress,” he thought. “She is old enough; and it ought to have been to-day.—Bah! But to keep her from fretting about it, I’ll take her for an outing to St. Ouen.”

\* \*

Suddenly there was a cry of greeting beside him. It came from two proud fathers dressed in their Sunday suits, with faces full of earnestness, and necks reddened with the chaffing of over-stiff collars.

“*Tiens!* Clauzec!” they said: “but *mon cher*, you’re not in proper rig; and take warning, you’ve not got too much time; you know the Church is small, and if you’re not there half-an-hour beforehand you may not get in.”

“Don’t bother me!” said he gruffly; and the two men looked at each other astounded. “What! aren’t you going with your little daughter?”

“You know well,” answered Clauzec angrily, “I am not for the priests; and all this mummery.—”

“Ah! tell that to somebody else, old chap; this mummery is the same to you as to another; and the proof of it is, I saw your little daughter in white just now, pinning on a white veil for my own.”

“You saw.—” And Jean-Marie stopped abruptly, gazing fixedly at a group coming towards him talking to a woman who was his neighbour.

“Stop!” he said, “I missed her this morning; it is she; yes, it is Yvonne!”

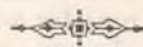
It was Yvonne, all smiling and graceful, in her white veil; her fair hair framing in gold a face that Fra Angelico would have painted on his knees; in all her looks, simplicity, innocence, and happiness.

The poor child grew pale on seeing her father; she thought he was by this time at the riverside. But before she could move or make an excuse, he had her in his arms, embracing her with an affection that was almost bear-like, the tears rolling down his cheeks, a strong man’s tears that move the heart to its depths!

“Oh! Yvonne! my darling Yvonne! how happy thy poor mother would be!—But you are a bold woman, all the same, neighbour!—Walk gently now; give me time to put on my best coat, and I will follow you.—”

In the little Church, with its lights, and incense, and flowers, there was not, that happy day, any happier child than little Yvonne.

—The Poor Souls’ Friend.





## OBITUARY.



### Salesian Co-operators who have passed to eternity during the year 1894.

(Not including places in France, Belgium, Italy, Spain, and South America—  
these being published in their respective BULLETINS.)

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

—SALESIAN CO-OPERATORS, Constitution &c. V. 7

Of your charity pray for the souls of the following:

The Most Rev. Dr. DONNELLY, Monaghan (Ireland).  
 Rev. Mother M. Xavier LYNCH, Bandon (Ireland).  
 Rev. Robert FORAN, P.P. Ballylooby (Ireland).  
 Rev. Fr. PRAYHIER, Guebville (Alsace-Lorraine).  
 Rev. J. JAKOB, Scheldorff (Bavaria).  
 Mme. V. Marie-Gertrude LUCAS, Mülheima (Prussia).  
 Countess J. de SPEE, Düsseldorf (Prussia).  
 Mme. VUERMELING, Munster (Germany).  
 Mme. F. H. TOUSSAINT, Saint Roch of Quebec (Canada).  
 Mr. Louis MASSON, Quebec (Canada).  
 Mr. Alfred BERSET, Fribourg (Switzerland).  
 Mr. G. Frantz ADAM, Cologne (Germany).  
 Mme. V. J. ENGELHARD, Heltorf (Germany).  
 Rev. Sr. Louise CHANTAL, Beuerberg (Bavaria).  
 V. Rev. Canon STACIKOWSKI, Lemberg (Austria).  
 Mme. A. LEDUC, Montreal (Canada).  
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 Mme. J. de TORRENTÉ, Sion (Switzerland).  
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 Rev. M. E. EDEN, Lisbon (Portugal).  
 V. Rev. P. CORRIGAN, Hoboken (United States).  
 Count Max de STRACHWITZ, Kamienietz (Prussia).  
 Sister Frances M. HOFFMANN, Beuerberg (Bavaria).  
 Sister Joanna F. WINKLER, Beuerberg (Bavaria).  
 Sister Theresa of Charity, Maestricht (Holland).  
 Mme. Dorothy JAUZEN, Nieuwediep (Holland).  
 Mme. D. TORRENTI, Sion (Switzerland).  
 The Baroness AZZOPARDI, La Valletta (Malta).  
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 The Most Rev. Dr. G. ZUVERTER, Gratz (Austria).  
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 Mr. Peter FONTANA, Stabbio (Switzerland).  
 Miss E. DORIGATTI, Ciago (Austria).  
 Sister M. ALOYSIUS, Middleton (Ireland).

Requiem aeternam dona eis Domine: et lux perpetua luceat eis.

## FAVOURS AND GRACES.

*(Continued from page 281.)*

Catherine Gallo, Torre S. Giorgio; Frances Arduino, Chivasso; Joanna Fascio, Castelrosso; Celesta Ferrero, Turin; Angela Perucca, Turin; Rev. Hercules Gè, Lomello; Peter Gibello, Castelrosso; Louis Bagnati, Bellinzago; Giuseppa Gareggio, Castelrosso; Theresa Bianco, Villanova d'Asti; Agnes Gareggio, Castelrosso; Caroline Giulia, Bellinzago; Margaret Bianco, Villanova d'Asti; Lucy Bianco, Villanova d'Asti; Theresa Figazzola, Occimiano; Angelo Caneparo, Alba; Anna Mosso, Villanova d'Asti; Paul Dua, Caramagnola; Mary Ocella, Caramagna; Cristina Camerano, Asti; Anna Ponte, Bibiona; Lucy Girauda, Bibiana; Mary Morandi, Agra; Magdalene Chaterian, Turin; Louisa Fonti, Turin; Joseph Zucchi, Mogliano Alpi; Mrs. Ferrara, Turin; Carolina Bovio, Bellinzago; Anthony Acastello, Mistrù (South America); Louis Barberis, Turin; Emmanuel Lardone; Catherine Barberis, Pinerolo; Rev. Settimio Forelli, Chivasso; Anna Delmastro, C. G., Foglizzo; T. C., Sampierdarena; Rev. Francis Comino, Mondovì; Antonietta Grassini, Volpiano; The Rev. Jerome Civera, Martignano; The Rev. Bartholomew Brezza, La Morra (Cunco); The Rev. John Bussetti, Novi Ligure; John Merlo, Lazzaro Reale; Mary Girodo, Turin; Mary Metelli; Caroline Panzeri, Chignolo d'Isola (Bergamo); A. C., Occimiano Monfersato; Mary Spalasso, Cabello Ligure; E. B., Turin; Lucia Mina, Villarbasse; Corinna Luciani Demolli, Como; L. Mainero, Turin; Margaret Schierano, Montiglio; Rosa Ferrando; Lady Eliza Coopmans Countess of Yoldi, Castel Carnasino (Como); A poor orphan, Arenzano; Mary Cerutti, Borgomanero; Salvatore C., Castronovo; Mary Torelli, Castigliole d'Asti; Rev. M. J. Boldilla, Celana; N. N., Vizzini; Regina Bertacchi, Turin; Mary Silvagno, Turin; Paul Chiarena, Igliano; Caroline Gallione, Fontanile; Orsola Parolari, Cloz (Tirol); A Lady Co-operator, Tuscany; Rose Pollone; Paolina Veglia, Benevagienna; P. A., Asti; Mr. Maria Del Pup, Cordenons (Udine); Magdalene Binelli; M. G. C., Foglizzo; Countess de Sannazaro Natta, Turin; Rev. William Delturco of the Salesian Mission, Tierra del Fuego; Cesare Barra, Venasco; Clotilde Pisoni & family, Calavino; Peter Bartoletto, Chiarano; Margaret Behr, Genoa; A Daughter of Mary Help of Christians, Nizza Monferrato; John Baptist Trogliero, Collegno; Orsola Porta, Turin; Theresa Tommasi, Calavino; F. M., Magdalene Selva, Cortabbio Valsassina; Rev. Francis Tomasetti, Turin; Felicità Bobbio; Caroline Negri, Canove; John Frigo, Canove; Elizabeth Tosazzi, Varallo Pombia; V. Rev. Emilio Cagnani, Prevost, Lisignano di Gazzola; Sr. Marie Emmanuel, Superioress of the Sisters of the Adoration of the Sacred Heart, Turin; John Pagnini & family, Colonica; N. N.

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

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- (b) *Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.*
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