

MESSIS QUIDEM MULTA
OPERARIJ AUTEM PAUCI

Salesian Bulletin

JANUARY 15, 1898.

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DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO

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

CONSTITUTION AND GOVERNMENT of the Association.

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

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

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

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

RELIGIOUS PRACTICES.

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

THE SALESIAN BULLETIN

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

(MATT. XVIII, 5.)

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

(St DENYS.)

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

(St. FRANCIS de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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LETTER OF DON RUA

TO THE

SALESIAN CO-OPERATORS.

Dear Friends and Co-operators,

TIME which glides silently along with its wonted swiftness and carries for no one, has brought us to the close of a year and the dawn of another. From to-day, then, through the bounty of an all-loving God, we begin to count another year.

The many vicissitudes which our Institutes and Missions will meet with in the course of the present year, the good we can accomplish, and the difficulties and obstacles that

lay across our path at almost every step, are for me food for serious reflection and a source of deep emotion. Hence, dear Co-operators, as members of the Salesian Family, you will not be surprised at my placing before you these considerations, and at my communicating to you my consolations and disappointments, my joys and fears. Together, then, let us take a glance at the works accomplished by your generous course for the greater honour and glory of God and the good of souls during 1897, and I will also propose to you some new undertakings I desire to see brought to a happy consummation.

I am well aware of the interest with which you read the Annual Report, wherein is given an account of the status of the Salesian Works, and it rejoices me to see with what readiness and good-will you receive the

proposals I make to you. To address you at the beginning of each year is for me both a pleasant duty and a privilege, and I feel sure that a glance at the fruits of our combined charity during 1897, will serve to enkindle within us sentiments of deep gratitude towards Our Divine Lord, and to make us redouble our efforts in behalf of His dear interests.

*DEVELOPMENT OF THE HOUSES ALREADY
ESTABLISHED.*

On the cover of the *Salesian Bulletin* are to be found the words: *Messis quidem multa—The harvest is great.* It was Don Bosco's own idea to have them placed there. Doubtless, it was our venerated Founder's intention to apply these words to the Missions, but this does not prevent us from understanding them as also referring to all the other undertakings Divine Providence has entrusted to us. For, besides the many letters we are continually receiving from our missionaries soliciting us to send them out reinforcements, if we take into consideration the numerous proposals of new foundations that are pouring in upon us from all other quarters where the name of Don Bosco is known, we cannot fail to see that the harvest is indeed great, and grows apace in those very places where, through the charitable aid of our Co-operators, Salesian Houses already exist. From this you will easily understand, dear Readers, how necessary we sometimes find it to enlarge our Institutes.

Among the Salesian Institutes which were enlarged last year, I beg to call your attention particularly to those for the training of young men destined one day to take their places in our Houses and on our Missions as teachers and priests. First of all, then, in order to enlarge our prosperous Agricultural Colony at Ivrea in Piedmont, and give greater impulse to the course of practical Agronomy taught there, we were induced to purchase a large plot of land and some buildings adjoining the present College. At Foglizzo, we found it indispensable to put our hands to a vast structure, as the extraordinary number of postulants for admission rendered the existing Institute there much too small. It was also deemed necessary to

provide our House at San Benigno with a Chapel that might correspond to the religious requirements and number of the inmates, and, at the same time, not be unbecoming the majesty of Our Divine Lord. The new edifice has been happily completed, and our House at S. Benigno now possesses a beautiful Chapel. I am sure it will be for the spiritual advantage of the young men there, who are preparing themselves to become able masters and faithful guides to many a poor helpless boy.

By the purchase of an adjacent building—an old monastery,—which has been repaired and fitted up, the Salesian College at Lanzo (Turin) has been greatly enlarged, and on this account the number of boys educated there has been notably increased.

A little over four years ago, thanks to the zeal and charity of the late Archbishop Riccardi, and of his worthy successor to the See of Novara, Monsignor Pulciano, a Festive Oratory was opened by the Salesians in that city. Since then, with the aid of our Co-operators of Novara, and especially that of a pious lady who has since been called away to receive the eternal reward of her munificent charity, we have been enabled to erect in that city a vast Institute, which was solemnly blessed and inaugurated in October last. And we are confident that this new foundation, will be a haven of safety for a large number of poor boys of that neighbourhood.

The Oratory of the Sacred Heart in Bologna, through the continued assistance of our kind friends there, is making remarkable progress, a circumstance that cannot fail to console those pious and zealous persons who have so much at heart the welfare of poor abandoned children, and who cherish as their own the interests of Don Bosco's Work in Bologna. The number of boys who attend the Festive Oratory is, at present, so great that we are seriously thinking of founding a second Oratory in another quarter of the city. Meanwhile, an Institute is in course of construction, for our dear Bolognese friends are not content with what has already been done. We hope to see a portion of the new building with schools and workshops inaugurated during the present year, and

thus to provide a home for some of the boys who are clamouring for admittance. I am not unmindful of the many and great sacrifices the Salesian Co-operators and Benefactors in Bologna impose upon themselves to enable them to come to our assistance in defraying the expenses of the rising Institute, and words are insufficient to adequately express the gratitude I feel towards them. However, I am confident that they will not rest content with what they have already accomplished, but, stimulated by the example and words of His Eminence the Cardinal Archbishop of Bologna, will exert themselves to bring the works of construction to a happy conclusion.

The account of the solemn inauguration of the Salesian Institute in Milan, during the centenary *fêtes* in honour of St. Ambrose, was doubtless read with pleasure by our good Co-operators. Although I had occasion to thank *a viva voce* His Eminence Cardinal Ferrari, Archbishop of Milan, and the other Archbishops and Bishops who largely contributed, by their presence, to add lustre and dignity to that event, I feel called upon to renew here the expression of my lively gratitude. Their kind words of encouragement to continue the Work undertaken are still ringing in my ears. And their words were not out of place, for in spite of the feverish activity and energy of the Committee and Sub-Committees of Salesian Co-operators in that city which have done so much to promote the Work by collecting funds, many thousands of francs still remain to be paid. We now ask from Divine Providence, represented by our benefactors, the means wherewith to satisfy our patient creditors.

The Orphanage of St. Charles, opened some three years ago in Tournay (Belgium), soon became incapable of affording accommodation to the ever-increasing number of pupils, and, consequently, had to be enlarged. Our Institute at Liege, likewise, was obliged to undertake works of amplification on a large scale in order to admit a greater number of boys.

NEW FOUNDATIONS IN 1897.

The fear of seeing grow up around us a generation lacking the inestimable treasure

of the Catholic Faith, and the desire to paralyse, as far as possible, the wicked intentions of demagogues who are ever at work trying to corrupt youth, induce many Bishops and priests, and pious people in the world, to request the sons of Don Bosco to concur with them in their laudable efforts on behalf of the Christian education of poor children. Hence the numerous applications that daily reach us from all parts to found Salesian Institutes. Owing to the scarcity of *personnel*, however, I regret to say that we have not always been able to accept the generous proposals made by these Benefactors; were it otherwise we should be only too happy and ready to do so. But, although we have been greatly hindered by this drawback, still, to keep the promises we had made, and seeing the urgent necessity of several enterprises, we have undertaken quite a number of new foundations, to which I now beg to briefly refer.

A Sunday Oratory was opened by the Salesians in Alessandria (Piedmont), on a site provided by the Committee of zealous Co-operators of that city. May our Divine Lord vouchsafe to watch over this new Institute, (which, as is usual with Don Bosco's undertakings, shows a humble beginning), so that the expectations of our benefactors be fully realized.

We have also assumed the direction of a Sunday Oratory and public Church at Pavia, where the harvest is abundant. On the feast of All Saints, His Lordship the Bishop of the Diocese presented the Salesians, who had been sent there, to the population.

The works of construction of our House at Caserta are proceeding with alacrity. In the meantime, a Church has been blessed and opened to the public there, a Festive Oratory organised, and an Elementary School initiated, which is already largely attended.

New Institutes have also been founded at Pisa, Sondrio and Jesi; and two others in Sicily: one at Pedara, which lies at the base of Mount Etna, destined for young men who have a vocation to the priesthood, and the other, a Grammar School, at Terranova.

Although we have been greatly inconvenienced by quite a number of our French

confrères being obliged to serve their term in the army as soldiers, still we contrived to open five new Houses in various parts of France. Three of these are Agricultural Colonies and were founded at Lons le Saubmier, in the Diocese of Saint Claude, at St. Genis de Saintonge, in the Diocese of La Rochelle, and at Etagnac, in the Diocese of Angoulême; the other two, Houses of Studies for young men who have an ecclesiastical vocation, were founded at Toulon, and at Rueil, not far from Paris.



ST. MARK'S INDUSTRIAL SCHOOL AT
ALEXANDRIA (Egypt).

Our Co-operators will be glad to learn that the number of our Institutes in Spain has also been increased during last year, by the opening of the Elementary School at Malaga, the Institute of the Blessed Sacrament at Carmona, the Oratory of St. Pauline de Nola at Bilbao, the Salesian Oratory at Ecija, and the Oratory of St. Benito at Seville.

We have also had the consolation of founding a new House at Burwash in England, another in Portugal, and a third, an Industrial School, at Muri in Switzerland.

For the sake of brevity, I pass over many things of minor importance; nevertheless, from this hurried sketch you can easily see how vast has become the Apostolic field Our Divine Lord has called us to cultivate, and how it is almost impossible for me to limit myself in the opening of new Houses, owing to the many and urgent solicitations that are continually pouring in.

THE SISTERS OF MARY HELP OF CHRISTIANS
IN 1897.

Did the limits of this Report permit it, I would gladly avail myself of the opportunity to speak in detail of the works undertaken by the Sisters of Mary Help of Christians.

It would, certainly, not be out of place, on the occasion of the Silver Jubilee of their foundation, to compare their actual field of action with the humble beginning of their Congregation. We should clearly see how abundantly God has blessed this second Institution founded by Don Bosco. But I must content myself by giving you only a few particulars touching the new foundations effected in 1897, and by warmly recommending the good Sisters' works to your benevolence.

In Italy, besides the development of every House and of the branch works in connection with each House, the new foundations effected by the Sisters of Mary Help of Christians in 1897, reach the total of nine. Six of these are Infants' Schools, and Festive Oratories for girls, and were opened at St. Marzano Oliveto, Trofarello, Diano d'Alba, Berceto, Cavaglio d'Agogna, and Mornese. I hailed with joy the foundation undertaken in the last named town, because thereby the good Nuns returned to the spot where, a quarter of a century ago, their Institution had its origin.

At Cornegliano Veneto, through the urgent solicitations and aid of a Committee of Salesian Co-operators, at the head of whom were the clergy of the city, an Academy with workrooms for more advanced pupils, and a Sunday Oratory, were founded.

In the town of Giaveno, near Turin, the good Nuns have opened the Convent of Our Lady of Sorrows, which might serve as a Retreat for those ladies who, having no family ties, desire to live a quiet and devout life.

The Sisters of Mary Help of Christians have also been entrusted by a certain Mr. Feltrinelli with the moral surveillance of the working girls of his Industrial Establishment.

Their field of action has also been considerably enlarged in France and Spain. The

increasing number of pupils and other inmates of the Convent of St. Margaret, just outside Marseilles, has induced the Nuns to undertake an enlargement of the present building, and erect a Chapel capable of affording accommodation to the inmates of the Convent and the people of the neighbourhood. As this necessary construction contributes in a special manner to the greater honour and glory of God and the salvation of many souls, I earnestly recommend it to your charity.

length been seconded. This foundation, I am pleased to say, is already giving abundant and consoling fruit. A little over a month ago a similar Institute was established by the Sisters in the important town of Jeres.

As there was felt great need of reinforcements on the Missions, a numerous band of Sisters left Turin in the course of last year. Some of them directed their steps to



The Superiors and Alumni of St. Mark's Industrial School at Alexandria.

At Guines, besides the Orphanage, it was deemed convenient to yield to the solicitations of several zealous Co-operators, and also open an Infants' School. Last month, the Sisters also assumed the direction of an Orphanage destined for the children of the working classes at Etagnac.

In one of the most populous and most needy quarters of Barcelona (Spain), an Orphanage for poor girls has been founded; and thus the ardent desire so long expressed by the population of that neighbourhood, has at

the Holy Land, Tunis, and Algeria, whilst others, to the number of twenty-two, sailed for South America. With this additional help the Sisters in America were enabled to establish a new foundation at El Cayao in Peru, enlarge their field of action in the Mission of the Rio Colorado on the Pampas, and also notably increase the *personnel* of the two new establishments at Ouro Preto and Ponte Nova in Brazil. It was whilst on their way to inaugurate these two Institutes that Bishop Lasagna and four Nuns met with their death in a railway accident.

PROGRESS OF OUR MISSIONS DURING 1897.

In every quarter of the globe, from thousands of hearts inflamed with the love of God, daily rises up to heaven the prayer: *Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven.* Oh! how fortunate are those souls who, by their apostolic labours on the Missions, are making the name of Jesus Christ known, comforting many a weary heart, and efficaciously contributing to spread the kingdom of God here below! The sons of Don Bosco also aspire to a part in this glorious Apostolate. And to do so it does not seem too much for them to bid adieu to fatherland, friends, and parents, give up the commodities of civilisation, and betake themselves to inhospitable regions scorched by the fierce heats of a tropical sun, or whitened by snows; to regions, in fine, where every kind of difficulty and privation awaits them.

Our Co-operators, then, who have so much at heart the welfare of our Missions, will be glad to hear that our Institution has been extended to San Salvador where we have been awaited for years by the ecclesiastical and civil authorities of that Republic. Towards the end of the year just gone by, a few Missionaries, headed by Father Calcagno, landed there and assumed the direction of an Establishment destined for the Christian education and instruction of students and artisans. We have likewise undertaken the foundation of an Institute of Arts and Trades on the Island of Curacao.

The Industrial School of St. Mark, opened only a year ago in Alexandria (Egypt), is bearing consoling fruit. It already numbers about a hundred inmates, students and artisans, whose deportment justifies the brightest hopes for their future prospects. It has, however, cost our confrères there many and great sacrifices to carry on this work. By aiding our Fathers in this particular undertaking, then, our Co-operators will enlist the sympathy of the Holy Father who has so much at heart the re-union of the Eastern Churches.

A portion of the alms so generously contributed by our Co-operators in support of

the Salesian Missions, has been expended on behalf of our Institutes in Palestine, especially the Orphanage of the Infant Jesus at Bethlehem, and that of the Holy Child at Nazareth. I am perfectly sure that this will be welcome news for our kind benefactors. And I am, moreover, convinced that the Virgin of Nazareth will obtain from her Divine Son particular blessings for those persons who benevolently occupy themselves with her own country people and especially the children, as these latter remind her of the childhood of Jesus.

But our Missions in America absorbed the greater part of your charitable contributions and claimed the more numerous group of Missionaries, for there, more than elsewhere, men and means are needed to render permanent the fruit already reaped. The band of Missionaries that set out from Turin in the beginning of November last, is barely sufficient to fill up the vacancies caused by death among the lines of our pioneers, and lighten the heavy burden of many who are ready to drop from excessive toil. My only regret is that I could not do more.

To you, dear Co-operators, I recommend our Missions. Remember that the eternal and temporal happiness of many poor creatures lies in your hands, and depends on your generosity towards the missionaries.

PROJECTS FOR THE YEAR 1898.

Numerous indeed are the works to which our attention is called during the present year.

In the first place, I beg to repeat my appeal to you to come to my aid in paying off the heavy debts contracted by sending out the last band of missionaries, and to help me in meeting the heavy expenses which the maintenance of our Orphanages and Missions entails upon our Society. I also particularly recommend to your bounty the Association of Mary Help of Christians for encouraging and maturing vocations for the priesthood. What a great amount of good we can do by contributing to the making of a priest!

On the 31st of this month, the tenth anniversary of Don Bosco's death occurs. It

would be a good idea to commemorate this event with special suffrages for the repose of our venerated Founder's soul, and also by a re-union of our Co-operators, wherever it is possible, at which a discourse on Don Bosco and his Work might be given. In regard to our Founder, moreover, I feel great pleasure to be able to inform you that the transactions for the Introduction of his *Cause of Beatification*, which have been carried on most assiduously for the last seven years by the ecclesiastical tribunal at Turin, have at length been terminated, and in April last the acts containing the sworn testimony of numerous witnesses were forwarded to Rome. Let us continue to pray for the successful issue of this affair which is for the greater glory of God and that of His faithful Servant.

Permit me, also, to recommend to you the circulation and perusal of the *Salesian Bulletin*. I am convinced that thereby you can exercise a veritable Apostolate among your friends and relations. Almost every day I have the consolation to hear that the reading of our little periodical has awakened the ecclesiastical or religious vocation in some one, or revived devotion to our Missions, or has been the means of reclaiming to the fold of Christ a poor lost sheep. And this is not entirely unknown to many of our good readers who, especially during the long winter evenings, after having read the *Salesian Bulletin*, instead of throwing it on one side, pass it on to their friends.

It is likewise part of my programme to undertake several foundations of no little importance during the present year. It is absolutely necessary to build new Churches at Florence, Spezia, and elsewhere, and thus set up a barrier against the propagation of Protestantism, and provide for the spiritual needs of the population of those places. It would be a great consolation for me to establish some new Houses in North America, whence numerous requests have come to us. May Divine Providence enable me to reduce these projects to practice as soon as possible.

CONCLUSION.

In closing this Report, I desire to call to your mind a few sentiments which Don Bosco

gave expression to in his last letter to the Salesian Co-operators. With that simplicity and charity which formed the admiration of all who had the pleasure of knowing him, he enumerated, in that letter, all the undertakings he had successfully carried out especially on behalf of poor boys, through the generosity of his benefactors. After God, it is to these kind friends that he ascribes the success of his enterprises. Nay, even more, in order to enhance the work of the Salesian Co-operators, he, in his profound humility, hides his own self from view, concluding in these terms: *The Salesian Works have no longer any need of me, but they do not cease to want you, and all those kind and benevolent persons, who take a special delight in promoting those good works here below which are so pleasing to our Heavenly Father. I, therefore, confide and recommend them to you.*

From these memorable words, we can infer that, if the Salesians are the labourers in our Congregation, you are the instruments Divine Providence makes use of to aid them. Just as wood is necessary to keep the fire alight, and oil to keep the lamp burning, so also is your charitable co-operation indispensable to the Salesian Institution.

If, perchance, it should sometimes happen that the sacrifices you impose upon yourselves,—through my continual appeals to your generosity on behalf of our poor children and Missions—seem heavy, I would remind you of the words of St. Paul that, *Godliness is profitable to all things, having promise of the life that now is, and of that which is to come.** Be assured that your part in the Salesian apostolate will obtain for you an eternal reward in heaven, and, during this mortal pilgrimage, a peace and joy which the world with its pleasures cannot give.

I assure you, moreover, of a special part in the daily prayers of the Salesian Family. Pray also for me, and believe me always,

Dear Friends and Co-operators.

Your humble and grateful servant in J. C.,

MICHAEL RUA

Turin, January 1, 1898.

ST. FRANCIS OF SALES.

IN the life of St. Francis, we are struck with amazement by his profound learning and serene self-possession, by his marvellous power of converting heretics and by his extraordinary fluency of thought and swiftness of pen, by his practical knowledge of men and things and by his deep, unbroken union with God.

What man is this who wrought with such might on souls that, in the jubilee of 1602, sixty-two thousand communions were made in the church of Thonon, where, only a little while before, he had gone in and out with holy heroism among a handful of Catholics, in a place given over to heresy? What manner of man is this, who dared to say, when conversation once turned on the characteristics of St. Francis of Assisi, St. Francis of Paul, and St. Francis Xavier, "Yes, either it will cost me my life, or I shall one day be another St. Francis," and who, hearing his great spiritual daughter, who was afterwards to be raised like him to the altars of the Church, cry out in her loving admiration: "Father, I shall yet live to work for your canonisation," made answer calmly "Daughter, God can work miracles, but they who are to labour for my canonisation are yet to be born?"

We read his life, and ask ourselves how he had time for his multitudinous occupations, his writing of those famous books on the Devout Life and the Love of God; his minute and perfect performance of his episcopal duties, and that other minute, singularly patient and tender care of the direction of individual souls.

How could he pen those long, considerate helpful letters? How bear with the crowds that flocked to hear and consult him? How

mould and bring to ripe and holy maturity that Visitation Order, which is one of the fairest of the Church's gardens where the Lord comes down with joy to gather lilies? And how, through all this, we ask again was his unbroken union with God maintained? Let us hear him tell the secret.

"We must either love God or die; or rather, we must love Him in order to die, that is, we must die to all other love to live for His love alone. Oh what a blessed thing it is to live in God only, to labour for God only, and to rejoice only in God! Henceforward, with the help of God's grace, no one shall have any hold upon me, and no one shall be anything to me, save in God and for God only. *I hope to arrive at this when I shall*

have been truly humbled before Him. Live, God! it seems to me that all is as nothing to me save in God, in Whom and for Whom I love souls with the greater tenderness. O, when will this natural love of kindred, of worldly proprieties and considerations, of correspondences, of sympathies, and of graces, be purified and reduced to the perfect obedience of pure love and of the good pleasure of God? Presence or distance will make no change in the solidity of a love which God himself has formed."

Yet, if we were to question men as to the chief characteristic which strikes them in

St. Francis of Sales, perhaps the most of the replies would be summed up in the one word: *Sweetness*. A little consideration, however, will change the expression to three words: *Sweetness and strength*.

It has been truly said of him that it was from a hot and vehement nature that there came a spiritual bloom whose beauty and fragrance were perfect in an extraordinary degree. He himself assured the Bishop of Belley that anger was one of his severest temptations. "There were two passions he felt assail him the most strongly, anger and love," says a biographer. "The latter he could subdue by management, by giving it a right



St. Francis of Sales.

and holy direction; but as for anger, he had 'to take his heart in both hands, in order to stifle it.' And how thoroughly he turned both these passions to a lawful end, and became possessed wholly with the passionate, freely-expressed love of God, and of souls in and for God, while burning all the time with a zeal for the divine glory stronger in its lasting effects than anything the power of an angered will can do! It may be averred that out of a real Samson-like strength came forth his almost unequalled sweetness; and the more we study his admirable, singularly imitable, and eminently practical example, the more its strength appears to us, and the more conscious we are of a mighty master in God's hierarchy, ruling with tenderest but firmest will the minds that consent humbly to his potent influences. Madame de Chantal writes to him for leave to change her method of prayer. Remark his answer.

"Let us linger a while longer in these lower valleys kissing our Lord's feet, and He will call us to kiss His lips when it pleases Him. Go on in your usual way till I see you again."

Sweetness? Yes, with the very perfume of the ointments of the Beloved. But firm as rock in its decision and watchful control of the impetuous soul entrusted to his spiritual direction.

And these distinguishing characteristics increased in him till he was able to make a declaration which thrills and fascinates us by its unutterable unison of that supernatural strength and sweetness:—

"For some time past, full of oppositions and contradictions which have come to break in upon my tranquillity, I have seemed to derive from them a sweet and delightful peace, which nothing can surpass, and I see in this a presage of the approaching establishment of my soul in its God, which is truly not merely the great but the only ambition and passionate desire of my heart."

May God, through his saintly servant's intercession, grant us grace to show forth in our lives these blessed traits of St. Francis de Sales' character, and to share in his unalterable peace! — *The Sacred Heart Review*.

IN whatever you engage, pursue it with a steadiness of purpose, as though you were determined to succeed. A vacillating mind never accomplishes anything worth naming. There is nothing like a fixed, steady aim. It dignifies nature and insures your success.



TIERRA DEL FUEGO.

A VISIT TO THE MISSIONS IN TIERRA DEL FUEGO.

The Very Rev. Father Fagnano, Prefect-Apostolic of Southern Patagonia and Tierra del Fuego, writing from Punt Arenas, in August last, to Don Rua, gives the following account of a visit to the Salesian Missions of St. Raphael and the Candelara:

VERY REV. AND DEAR FATHER-GENERAL,

DURING the months of October, November and December of last year, and those of January and February of the present one, I visited the principal cities of Chili with the purpose of obtaining pecuniary aid for our Mission of St. Raphael which is in straitened circumstances, and for that of the Candelara, which, as you know, was totally destroyed by fire in December last. On my return to Punt Arenas, I applied myself to the more urgent affairs that required my attention, and then set out for the two Missions in order to place in the hands of our Confrères stationed there, the resources which our good Co-operators had so charitably supplied me with.

The Mission of St. Raphael—Life of the Civilised Indians—Remarkable Progress.

As St. Raphael's Missionary Settlement is the nearer of the two, I decided to call there in the first place. What changes for the better met me when I got there!

It is six months ago since my last visit, and in the interim, a large hospital flanking the square in front of the Church, has been erected, containing two vast rooms which are admirably suited for the purpose for which they were built. Adjoining the Convent of the Nuns of Mary Help of Christians, a house has been built for widows. Further

on, several new houses have been constructed, and also a saw-mill, which is continually at work to supply the material for building. But what impressed me most of all was the large woollen factory where the Indian women and girls are employed.

What a consoling sight it was to see these poor creatures taking such a great deal of interest in their respective occupations. Some were engaged in washing the wool, others in carding it, others in twisting it, and others again in weaving it into blankets, and garments for men and women. The several processes, in short, in woollen manufacture are admirably followed out by them. The girls were occupied in knitting stockings, and making jerseys and flannel shirts; and such is their skill in this particular art, that it is impossible to distinguish the quality of their work from that of similar European articles.

I was accompanied on this visit by his Excellency Senor Mariano Guerrero Bascanan, the Governor, who had been nominated by the Supreme Government on a mission to these parts. Hearing of my intention to visit Dawson Island, he kindly placed the *S. S. Casma* at my disposition, and he himself offered to accompany me to the mission. When we reached the Island, he and the Captain of the vessel, Senor Louis Silva Lastarria, went ashore with me to have a look at the Missionary Settlement, and they were both pleased and astonished at the flourishing condition of things there.

They visited the schools, the dormitories, the workshops for joiners and shoemakers, the bakery, the large saw-mill, and the tannery which provides the mission with all the leather required. What they saw surpassed their highest expectations, and loud were their praises of the Settlement for the good order and industry that met their eyes at every turn. They were most agreeably surprised on entering the workrooms under the care of the Nuns, to see how earnestly and diligently the girls applied themselves to their respective occupations, and to hear how promptly and intelligently they answered the questions put to them.

Our two kind visitors took their leave shortly afterwards. I still remained at the mission a few days longer in order to preach a Retreat and acquaint myself with the spiritual advancement of the Indians, as this advancement is the principal object we have in view.

My observations during my sojourn at St. Raphael's left me no doubt as to the real

spiritual progress of those poor children of the wilderness. I was really edified by the pious demeanour of the boys and girls at prayers, and when they approached the Sacraments. Every day, moreover, there are quite a large number of Communion, and on Sundays and Days of Obligation, the Communion seems to be a general one.

Every evening, when the day's work is over, the men assemble in several large rooms, and there receive religious instruction from our Fathers and Brothers. They are also taught reading, writing and arithmetic.

It is quite an amusing sight to see these elderly scholars on leaving school. They shout and race about after one another until they reach their respective homes, exactly after the manner of the children of the elementary schools in our own towns and villages.

The Work of the Nuns of Mary Help of Christians at St. Raphael's.

The women also receive religious instruction every day at the Convent of the Nuns from two till three o'clock. Afterwards they retire to the work-rooms, where they are given something to do. In this way they are taught something useful, and broken of the habit of sitting idly at the fireside all day long.

The good Nuns of Our Lady Help of Christians are charged with the education and instruction of the women and girls, and they really deserve a word of praise for their disinterestedness and zeal in the performance of their respective duties. In the workrooms, in the kitchen, and in the schools, the Nuns are always to be found, patiently teaching the women and girls the several branches of domestic economy, needlework, tailoring, singing, reading, writing, etc. A fact worthy of note is that their workrooms already supply the men and women with the necessary clothing.

The Mission of St. Raphael is really a little country village, which counts about four hundred and fifty souls. It is necessary to provide them with clothing, instruct and educate them, instil into their minds the idea of a Christian civilisation, and show them the advantages to be derived from their application to labour.

There are several Fuegian young men of a marriageable age, who have been educated by our Fathers, and who have intentions of

entering the bonds of matrimony with the young women of mature age under the care of the good Nuns. We have every reason to believe that the matches between the young people will be happy ones, for they fully recognize and appreciate the dignity and sacredness of the married state. And we hope to see at the mission in a very short time true Christian families where the members breathe an atmosphere of love and reciprocal kindness. Besides, by their diligence and industry they will be able to lighten the heavy expenses which up to the present have devolved on you, dear Father.

Work for our Co-operators.

At present this mission stands in need of the charitable aid of our good Co-operators as much as ever. It is necessary to purchase a quantity of sheep by whose wool, meat, and tallow, many wants of the Settlement could be supplied most economically. There are large extensions of land hereabouts, clothed with rich herbage, which would make excellent pastures. There are also several Indians who are able to attend to the sheep, and besides, we could easily construct outbuildings and sheds for the animals. The only drawback, but still a very serious one, is the entire absence of funds. This is scarcely to be wondered at when it is known that the alms we receive barely suffice to provide the Indians with food and clothing, and to pay for the transport of these articles to the mission.

May it please God to raise up in our behalf some generous benefactors who, by their charity, could place it in our power to save both body and soul of many other savages that are waiting to come to our mission, but whom we cannot accept as we have not the means wherewith to maintain, clothe, or occupy them. Lately, several Societies have rented extensive tracts of land in the vicinity of the mission from the Government, and they are at this very moment engaged in driving the Indians off their possessions by force, so as to clear the way for cattle. The savages have their revenge by stealing into the folds of the shepherds and carrying off the sheep. The consequence is a deadly war in which the merciless rifles of the whites are making havoc of the poor savages. Unhappy creatures! How my heart bleeds to see them thus ruthlessly slaughtered! Had we enough pecuniary means, we should be able to put an end to this bloody strife, pre-

serve a race that is fast disappearing from the face of the earth, and, what is of greater importance, lead thousands of souls to God. Here then is a work in which our Co-operators can help us.

At the Candelara Missionary Settlement — After the Fire — Cold and Hunger.

And now I pass on to speak of another Mission which has the same object in view as that of St. Raphael's, and which stands in still greater need of the charitable aid of the Salesian Co-operators. This is the Candelara Missionary Settlement, which was destroyed by fire in December last.

Shortly after my return to Punt Arenas from Dawson Island, I hired a small vessel of some 200 tons from the firm of Waller and Co., and having loaded it with provisions and horses, besides the necessary timber and sheets of zinc for the rebuilding of the Mission, I set sail on the 25th of June, for the Candelara, together with Father Griffa, Brother James Coffre, and two hired carpenters. Two Nuns of Mary Help of Christians embarked at the same time for the Mission.

The journey which in fine weather takes about thirty hours to accomplish, took us five days, owing to the very rough sea. We arrived on the morning of the 30th, and so bitterly cold was it at the time that we were almost benumbed. Father Beauvoir, who is on a missionary journey through Tierra del Fuego, and Father Zenoni with all the Fuegian boys of the Mission to the number of fifty, came to welcome us.

After a walk of some two miles, we arrived at the temporary dwellings of the Mission. What a scene of poverty met my eyes! And yet the series of troubles and hardships through which our good Fathers and the Nuns attached to this Mission have gone through during the last seven months, seems not to have influenced their cheerfulness in the least.

With regard to the Mission, just imagine two or three cabins made of battered pieces of zinc saved from the fire, and the sides and roofs full of holes, and you have some idea of the buildings of the Candelara Settlement. A hut, twenty feet by twelve, without pavement, with but one window, two entrances, and an infinite number of holes, which let in the air, dust, and rain, serves as a church in the morning, as a school for the boys, and a refectory for the Missionaries. A low shed, open on all sides, does duty as a class-room, refectory, and recreation-hall for the boys,

and as a store-room for the wood. The Nuns are a little better provided for, but even they can see the sky through the fissures in their roof, and are but miserably shielded from the inclemency of the weather, for during this season the thermometer generally falls to ten degrees below zero.

Our arrival was providential. For several days past there had been felt an absolute want of bread, and the other provisions had run short. The inhabitants of the Candelara had already begun to feel the pangs of hunger.

I gave directions for the re-building of the Mission, as soon as it was possible. Another site has been chosen for the purpose, between Cape Sunday and Cape Pena, as there we shall be less exposed to the winds, and have also an extensive tract of land for cultivation. I am in hopes that the new buildings will be ready by the end of the month. All the dwellings are to be constructed of wood, so that very little time is needed.

The Consoling Results so far Obtained—Aspirations and Projects.

The Indians of Tierra del Fuego, who are so infuriated against the white settlers, are almost gentle in their dealings with the missionary, for they know him to be their friend and protector. Willingly they listen to his voice, and earnestly they try to put in practice his instructions. With these dispositions it is no wonder that the Missionary Fathers and Nuns with their patient and tender care have done much towards raising the moral standard of these poor creatures. The Fuegians love their children tenderly, but they do not hesitate to give them up to the care of the Missionary, because they know he treats them well, clothes them, educates them, and seeks to place them on a par with the whites.

The children of the Mission already recite their prayers distinctly and fervently in Spanish and Latin. They willingly study the Catechism, and forty of them are now under preparation for their first Communion. Their good behaviour and devotion in Church greatly edified me.

The girls have an inclination for every kind of domestic work, a circumstance that speaks highly in their favour. The boys naturally feel drawn to an out-door life, and this has made us think that the occupation of a shepherd would agree with their constitution and disposition. It is therefore necessary to introduce here a quantity of

cattle. Pastures are plentiful. Besides, we should thus provide food and labour for the Indians of the Mission, and, by being the first in possession of the land hereabouts, we should preclude certain speculators from buying up these regions for pastoral purposes, and thus prevent useless bloodshed, which is the inevitable outcome of the Indians and whites coming in contact with each other under these circumstances.

We could, then, build a woollen manufactory without much difficulty, and provide the Fuegian women with an occupation. In this way, it would be an easy matter to clothe these Indians and many others we hope to attract to the Mission.

The number of Fuegians at the Candelara is continually increasing. Only a few days before I arrived, three Indians had called there and asked to be received with their tribe which counts more than a hundred souls.

It is urgent, therefore, to provide for the present necessities of many Indians; however, we must not limit ourselves to this, but also give a thought to the future. The project I have propounded above is in my opinion of the most practical utility and the easiest of fulfilment.

Do not cease, dear Don Rua, to recommend this important Mission to our Co-operators, and to all Catholics. Remind them that the conversion of Tierra del Fuego was Don Bosco's cherished dream. If at times it should seem that the sacrifices we are obliged to undergo in order to maintain this Mission, are too heavy, let us remember that its object is to reclaim to Jesus Christ thousands and thousands of souls redeemed by His Precious Blood.

The joy which the Salesian Fathers and the Nuns of Mary Help of Christians experience in the midst of tribulations at the Candelara Settlement, the good-will and grateful correspondence of the Indians, and the fervent prayers they daily offer up to God for their benefactors, should induce all men of good-will to impose upon themselves some little sacrifice in order to come to the assistance of our Missionaries at the Candelara Settlement.

Accept, dear Father, our affectionate greetings, and we beg you to recommend us to Our Lord in the Holy Sacrifice of the Mass. Believe me,

Yours most affectionately in Xto.,

JOSEPH FAGNANO,

Prefect Apostolic.



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

Thanksgiving.—I enclose you a cheque value £2, for the most deserving of your good works. I give it in honour of Our Lady Help of Christians, Lady of Sorrows, and St. Joseph, for many favours received. Kindly publish it in the next number of the *Salesian Bulletin* for their greater honour and glory.

“JOSEPHUS,” *Castleblayney (Ireland).*

* *

A Novena in honour of Our Lady.—My husband fell ill with all the symptoms of an acute pulmonary disease. I began a Novena, and had a Mass offered up in honour of Our Lady Help of Christians for his recovery. We lived out in the country quite distant from any centre of population, and without a doctor to attend to him. But the Blessed Virgin came to our aid. On the first day of the Novena he began to rally, and in a few days he was perfectly cured. Deeply grateful for this signal favour obtained through Our Lady's intercession, I beg to render her my thanks. I also desire to have this favour published for the honour and glory of Mary Help of Christians.

IGNACIA DE ROMERO,

Cabeza de Buey (Patagonia).

* *

Mr. Peter Andreacci of Cerretoli (Italy), hovered between life and death for over six months, and at length the doctor declared his malady incurable. In this extreme he had recourse to Our Lady's intercession. From that time a change for the

better took place. He has now regained his former health and strength, and he desires to render public thanks to Our Lady through the *Salesian Bulletin*.

* *

Our Lady Help of Christians.—

I beg you to be so kind as to publish in your *Bulletin*, the expression of my lively thanks to Our Lady Help of Christians, as a token of my gratitude for a special favour I received through her powerful intercession.

C. F. *Donnaz (Aoste).*

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

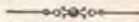
Joseph Zaccarelli; A pious person of Lenta, Novara, The Very Rev. Canon Prep. Francis Onorato; Ischia Island; Rev. Confortino Confortini, Livorno; Augustino Luciarci and Egidio Tamiotti, Turin; The Very Rev. Canon Damian Alliana, Alba (Cuneo); Rev. John de Jennis, Francavilla (Chieti); Caroline Cotto, Asti; Mary Fiducia, Catania; Rev. D. Peter Giordano, Loretto; M. Monte-Verde, Casale Monferrato; Theresa Nicola, Milan; Theresa Canavesio, Carmagnola; N. N. O., Cavagnolo; Mary Callery, Carrù (Mondovì); F. T., Turin; Ernest Motta, Castano I; Christina Peronetti, Rivarolo Canavese; Caroline Beaufre, Venezia; The Rev. Angelo Cattaneo.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.



CHAPTER XXIV. (*Continued.*)

AS soon as ever the news of the Pope's straitened circumstances became known in Northern Italy, the faithful hastened to his assistance with their alms, deeming it an honour to be able to do so. Piedmont vied with her sister provinces in giving a proof of her attachment to Christ's Vicar. A Committee, consisting of a number of prominent ecclesiastical and lay personages, was formed at Turin for the purpose of collecting the offerings of both rich and poor in the Holy Father's favour. Among the members

of this Committee were: The Very Rev. Canon Valinotti, D. D., the Very Rev. W. Cerutti, D. D.; Marquis Gustavo di Cavour, Marquis L. Pallavicini-Mossi, Marquis Birago di Vische, etc.

The boys of the Oratory thought this a favourable opportunity of giving the Head of the Church a token of their esteem and veneration. They made a collection among themselves, and many of the lads deprived themselves of what were almost necessities of life in their eagerness to contribute something. At the invitation of Don Bosco, the Promoting Committee of Peter's Pence sent two of its most distinguished members to the Oratory to receive the offerings. Just before the presentation, which was made with a show of solemnity, an address was read by one of the lads in the name of his companions, and a song in honour of Pius IX. sung by a chorus of soprano voices. This had the effect of making a deep impression on Canon Valinotti and the Marquis di Cavour, the two representatives of the Committee. They in their turn, addressed words of praise and encouragement to the lads, and, on taking their departure, said: "Your generous sentiments deserve to be brought to the Holy Father's notice, and we will see that they are."

A few days later, the Marquis di Cavour, who formed part of the editorial staff of the *Armonia*, a Catholic review published in Turin, wrote an appreciative article on the above event. In this article, which I reproduce here, he speaks at length of Don Bosco and his work.

"In one of the poorest quarters of this metropolis"—wrote Cavour—"inhabited almost exclusively by workmen, there has arisen within the last few years one of those works of charity of which the Catholic Church is the inexhaustible fountain. A zealous and holy priest has generously devoted himself to the pious work of rescuing from the paths of vice, idleness, and ignorance, the many children living in that suburb, who, through the poverty or negligence of their parents, grow up without the least idea of religion or education. This good priest, whose name is Don Bosco, rented a few cottages and a small plot of land which he has opened as an Oratory, and placed under the protection of the great Bishop of Geneva, St. Francis de Sales. He gathered around him the most neglected and abandoned boys; and in this modest Oratory he imparts to them that instruction, which above all others is neces-

sary, namely religious instruction. The Oratory, moreover, comprises a school where the first elements of reading and writing are taught. The plot of land has been turned into a playground, where the boys, on feast-days and in the hours of recreation, amuse themselves with innocent games and thus pass some time in honest relaxation, which powerfully contributes to keep the body and mind in a healthy condition, especially in the time of youth. Don Bosco is always to be found in their midst, for he is their master, their companion, and their friend.

"On Sundays, about four hundred boys assemble in that place. The buildings to all outward appearances are quite insignificant, and no doubt are unobserved by the passer-by, yet the good that is done there is immense. That multitude of boys, the greater part of whom would, under ordinary circumstances, have grown up ignorant and vicious, are treading the paths of virtue and honest labour. Their zealous tutor and friend looks out for good Christian masters who are willing to accept the lads as apprentices; and, I may add, that when a boy has been a pupil of Don Bosco, and is proposed by him to any one, this is a sufficient guarantee of the lad's good conduct, and greatly facilitates his being taken on. In this way, a good number of young men leave this nursery of industrious working-men every year, able to earn an honest livelihood, and well instructed in their religious duties.

"It often happens that many of the boys, through the death or extreme poverty of their parents, are helpless and abandoned. Now several of these have been recovered by Don Bosco, who maintains them during their apprenticeship, until they are able to support themselves.

"On the feast of the Annunciation, two members of the Committee for the Work of Peter's Pence, were invited to the Oratory by its benevolent founder. This invitation was made at the request of the boys of the Institute who had decided to make an offering to the Committee for the Holy Father. Moved by the sad events which have recently taken place in Rome, and by the Father of the faithful being reduced to the condition of an exile, they manifested a desire to contribute to augment, with their offering, that tribute of filial veneration which the Turin people wish to offer to the Vicar of Christ.

"When the two members of the Committee reached the modest building, they were received by the Superior most cordially, and a

moment later, they were led into a room, where they found themselves in the midst of several hundred boys, whose smiling faces and expressions of welcome were pleasant to see and hear.

"Two of the boys approached the visitors and whilst one of them presented the thirty-two francs, the amount of their offering, the other read a simple but affectionate discourse.... (At this point the writer reports a part of the address, and then goes on to say):

"The visitors were deeply touched by this discourse delivered in an intelligent and graceful manner by a little lad who is engaged during the week in carrying bricks and mortar; but who, nevertheless, shows himself capable of noble and generous sentiments. And they replied with a few words to the effect that they felt proud to have the boys as associates in a work which is a profession of Faith,—and of that Faith which ennobles man in whatever condition he may be. They requested the little orator for a copy of his discourse, and this copy was later on given to the Apostolic Nuncio who showed himself highly pleased with it. He, moreover, declared that he would forward it to the Cardinal Secretary of State, saying that the admirable and noble sentiments that animated the poor children deserve to be made known.

"I have thought it convenient to speak at length of Don Bosco's Oratory in bringing to the notice of the public an event, which is worthy of the highest praise."

With these words the Marquis di Cavour concluded his account concerning the small but affectionate offering of the boys, which, on being sent to Gaeta, produced a deep impression on the Holy Father. Some persons who were present when the Pope received the gift, spoke of the circumstance in the following terms:—"The offering of thirty-two francs, and the simple and sincere expressions that accompanied it, deeply touched the Holy Father. He took the sum of money and the accompanying scroll in his hands, and tied them up in a packet. He then wrote thereon the source whence it came, saying that he intended to use it for a very particular purpose. He also charged His Eminence Cardinal Antonelli to write to the Nuncio at Turin and request him to participate the Pope's satisfaction to the little donors." In fact, shortly afterwards, Monsignor Antonucci, the Papal Nuncio at Turin, addressed the following letter to Don Bosco.

VERY REV. FATHER,

Having forwarded to His Holiness through His Eminence Cardinal Antonelli, Pro-Secretary of State another offering of Peter's Pence collected by the Committee founded for this purpose in Turin, I took the liberty to make particular mention of the thirty-two francs contributed by your pupils and of the expression of their kind sentiments when they presented the offering to the Committee.

His Eminence replying to my letter on the 18th ult., informs me that the Holy Father was deeply moved on receiving the affectionate offering of the poor artisans and on reading the expression of tender devotion that accompanied it.

I, therefore, beg of you to acquaint your boys with the sentiments of the Holy Father for the offering, which he looks upon as precious because it is the offering of the poor. It is also a source of pleasure to His Holiness to see them at their early age animated with such sentiments of sincere respect for the Vicar of Jesus Christ, a sure proof that they are intimately acquainted with the maxims of our Holy Religion.

As a token, moreover, of his paternal benevolence, His Holiness gives his apostolic blessing to you and to each of the boys under your care.

With sentiments of profound esteem and sincere regard, I remain etc.,

A. B., *Archbishop of Tarso*

Apostolic Nuncio.

You can easily imagine for yourselves, dear Readers, the joy Don Bosco and the boys of the Oratory experienced on receiving the above letter. It was particularly consoling to know that the Holy Father, in the midst of his trials and sufferings in exile, and notwithstanding his many cares and solicitude for the government of the whole Church, condescended to take especial notice of the poor boys of the Oratory. Their countenances lit up with joy, and loud shouts of *Viva Pio Nono* echoed and re-echoed for some time through the Oratory.

Later on, we shall see to what use the Holy Father put the offering.

(*To be continued.*)





Life of Don Bosco Founder of the Salesian Society. Translated from the French of J. M. Villefranche by LADY MARTIN. (London: Burns and Oates). Price 1s. 0d. net.

In the life of Don Bosco we have a striking instance of the wide gulf of difference that exists between mere philanthropy and the sublime charity the Catholic Church inspires. Little as the outside world is willing to admit it, it is to such men as Don Bosco that civilisation owes its most wholesome influences. It is not easy to give in a few words a synopsis of the noble task Don Bosco set himself and accomplished when he undertook to bind together the different classes of society with the links of fraternal love, so as to obtain through the observance of their reciprocal obligations, a state of concord and well-being for all. He made the workman conscious of his dignity, but at the same time, neglected not to teach him concerning his duties. He attended to the Christian education of children, so that they might worthily correspond to the hopes of Religion and Fatherland. He sent forth his missionaries to evangelise barbarous peoples that they, too, might learn to know Jesus Christ and the true civilisation which He brought on earth. In fine, he extended his paternal care to the poor emigrant so that through the comforts of religion he might feel less bitterly his exile from all he holds most dear upon earth. This religious and social apostolate is admirably treated in the volume before us. Villefranche's Life of Don Bosco which has run into eleven editions in the French, is charmingly written, and a vivid portraiture of Don Bosco is given therein. The gifted translator has done her work so well that the spirit of the original version loses nothing in the English text. We are glad to see that this translation has run into a third edition, a sure sign of its popularity. We warmly recommend this work to our readers, for in it they will find the real source of that marvellous power which gave success to Don Bosco's great mission.

The Spanish Crucifix and other Tales. By YMAL OSWIN. (Catholic Truth Society, London: 21 Westminster Bridge Road).

This little volume consists of a charming series of short stories. In the first, "The Spanish Crucifix," from which the book takes its title, we have an admirable sketch of Elisabeth's reign, a sketch replete with the interest that attaches to stories of that stormy period. It is written in a quaint, but graceful and pleasing style. The

other tales which go to make up the volume, "Ilona, a Hungarian Countess," "A Tale of Modern France," and "My Princess" are not lacking in incident and interest, and they keep the attention of the reader riveted until he arrives at the end. The book which is published by the Catholic Truth Society, has been finely brought out. The paper is good, and the printing clear. The price of the work in brochure is one shilling, or bound in blue cloth (stiff boards and gold letters) two shillings. This latter is admirably suited for prize or gift.

Exchanges and Periodicals Received.

Sacred Heart Review (Boston). *Poor Souls' Friend and St. Joseph's Advocate*.
South African Catholic Magazine. *The Rosary* (Woodchester).
The Ave Maria (Notre Dame). *The Indian Advocate* (U.S.A.)
The Harvest. *The Southern Cross* (Adelaide).
The Catholic News (Preston). *Ohio Waisenfreund* (Columbus).
Kamloops Wawa. *St. Vincent de Paul's Quarterly* (New York).
Missionary Record of the Oblates of Mary (Kilburn). *Dominica Guardian*.
Annals of Our Lady of the S. Heart. *English Messenger of the S. Heart*.
Heart (Glastonbury). *The Salve Regina* (New Orleans).
Annals of Our Lady of the S. Heart (Watertown). *De La Salle* (New York).
Catholic Watchman (Madras). *Franciscan Tertiary* (Dublin).
New Zealand Tablet. *Niagara Rainbow* (Canada).
The Flight (Baltimore).

NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, or German) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

The Very Rev. MICHAEL RUA.

Salesian Oratory,—Turin, Italy.

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Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1898.

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