



MESSIS QUIDEM MULTA  
OPERARII AUTEM PAUCI

# Salesian Bulletin

July & August 1898.  
CONTENTS.

	Page
TO OUR READERS . . . . .	481
DON BOSCO IN PARIS . . . . .	482
THE POWERFUL INTERCESSION OF OUR LADY . . . . .	481
THE LIBERTY OF THE SONS OF GOD . . . . .	486
THE PHOTOGRAPH OF THE WINDING SHEET . . . . .	487
A NEW SALESIAN CHURCH in San Francisco . . . . .	589
A MONUMENT TO DON BOSCO . . . . .	489
THE CHURCH OF THE S. HEART AT LONDON . . . . .	490
SALESIAN NOTES AND NEWS . . . . .	491
OUR MISSIONS . . . . .	495-500
GRACES of Mary Help of Christians . . . . .	503
VARIOUS GLEANINGS . . . . .	504
STORY OF THE ORATORY (Chap. xxv.) . . . . .	507
AMONG THE BOOKS . . . . .	508

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.

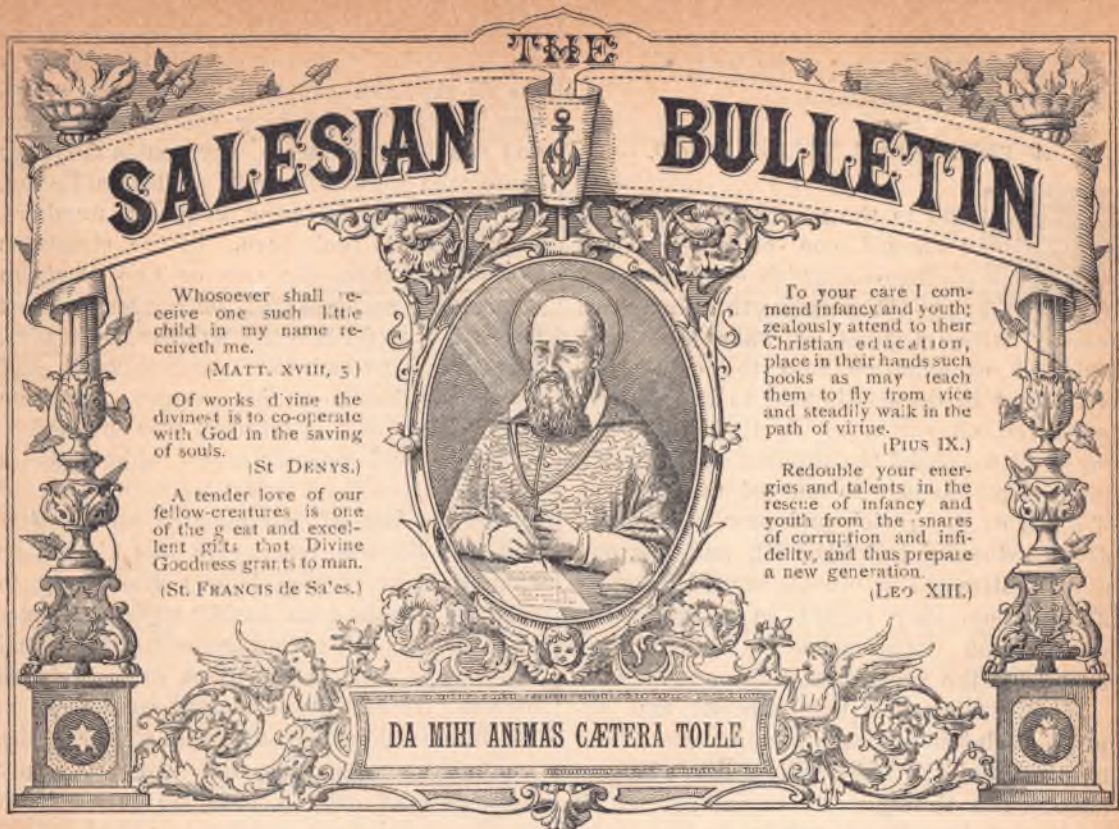
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[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.



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

(MATT. XVIII, 5)

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

(ST DENYS.)

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

(ST. FRANCIS de Sa'es.)

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 CAETERA TOLLE

Vol. II. — No. 69-70. July & August, 1898.

Registered for transmission abroad.

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

TO OUR READERS

**W**E feel called upon to apologise to our readers for the late publication of the present issue of the SALESIAN BULLETIN. The editor was obliged to absent himself from Turin on important business matters for a notable space of time, during which he was unable to attend to the compilation of the BULLETIN, and, as the Editorial Staff is not yet of the plural number, the BULLETIN had to suffer the consequence. During the past week or two a con-

siderable number of letters has reached us, in which we are asked whether the recent revolutionary disturbances in Italy have had anything to do with the irregularity in the issue of our little periodical, or whether we have incurred the displeasure of the Procurator Fiscal and had our BULLETIN suppressed. In answer to these inquiries, we are pleased to assure our correspondents that neither the one nor the other has interfered with our publication; our absence from Turin has alone caused the delay. We hope, moreover, that our decision to issue the number of July and August together, will meet with the approval of our readers. The other numbers that are still late will follow shortly, and despite the many difficulties we have to overcome, we hope very soon to bring our periodical up to date.

## DON BOSCO IN PARIS. \*

A VISIT FROM VICTOR HUGO.

**P**ARIS in the month of May, 1883, witnessed one of those moral phenomena which occur in every age—not excepting this nineteenth century, with its spirit of wary scepticism and keen examination into the credentials of all that is, or that is said to be, whether in heaven, on earth, or in the bottomless abyss—it witnessed the children of this world doing eager homage to one of the children of light, *as such*; rich and poor, sickly and strong, educated and ignorant, sufferers and sinners, attracted in crowds around the steps of one whom they regard as a saint; the natural man doing conscious and willing homage to the supernatural life of grace.

When we consider that atheism and agnosticism boast of Paris as being one of their main centres, the thrill which, like a magnet current, ran through the capital, when it learnt that Don Bosco was in its midst for a short space, was in itself a marvel. It was no renowned name, no great powers of oratory which exercised this strong and strange attraction: the simple hard-working Italian priest of humble birth has no claim to these; it was to the man of God, the man of sanctity and self-sacrifice, of faith and prayer, that all this homage was paid, and whose benediction was craved by the thousands pressing around him, not only in the great churches of St. Sulpice, the Madeleine, and St. Clotilde, but also in the streets and public thoroughfares of the city.

Don Bosco received, in a house of the Rue Ville l'Évêque, at a fixed hour, daily, those who wished to speak to him; but, long before the time, the rooms, staircase, and even the street outside, were crowded. Each person took his turn: those who had not tickets hoped at least to obtain a word or a glance from the man of God as he passed. Many waited for hours together, on several

successive days, before their turn arrived; and while waiting, the crowd recited the Rosary, the Litany, and other prayers. This crowd was in itself a touching spectacle; patient and unselfish, it made way continually for those who were sick or in evident affliction, and such as these came in great numbers, to pass before their turn. In the streets as in the churches, the one or two Parisian clergy who accompanied their guest almost forced a way for him through the multitudes, while, as he passed, those nearest knelt and kissed his hands or his cassock. But the chief beauty of this triumph was the perfect simplicity and modesty of its object. It is plain that the good priest takes nothing of all this to himself, but refers it all to God and Our Blessed Lady. He lets himself be stopped at every step, listens attentively to each speaker in turn, has for each a distinct word or counsel, encouragement or hope, and interests himself in the cares and anxieties of all. He recommends\* great confidence in the intercession of Mary, Help of Christians, and in her name, asks alms for the many thousands of orphan boys he is clothing, feeding, housing, and teaching, in the hundred and sixty houses\* he has founded under her protection, and which he maintains solely by the aid of that Divine Providence in which he has such implicit trust, and which has never failed him. And it was to this Divine Providence that the people of Paris did homage in the person of its devoted servant and instrument, Don Bosco.

\* \*

It was during our venerated founder's sojourn in Paris that he received a visit from Victor Hugo. As an account of that meeting may contain a certain amount of interest for our readers, we give it here.

Late one night, a gentleman was ushered into Don Bosco's presence who was a perfect stranger to him. There had been an extraordinary flow of visitors that evening, and the clock had already struck eleven before the stranger, who had been waiting patiently

\* The first part of this article is taken from Mrs. Raymond Barker's admirable little work on Don Bosco.

\* There is some mistake here as the Salesian Institutes founded by Don Bosco up till 1883, did not number more than thirty-five; at present, however, there are nearly three hundred. — Ed. S. B.

for fully three hours, entered Don Bosco's room.

His first words on entering were:

"Do not be alarmed, Sir, by my frankly telling you that I am an Atheist, and that I do not believe in miracles."

"I am not aware with whom I have the honour of speaking," said Don Bosco; "neither do I wish to know. I, moreover, beg to assure you that I shall not attempt to make you believe what you are unwilling to believe. I shall not speak to you of religion, for it seems to me that you would rather abstain from entering on such a subject. However tell me frankly: 'Have you always in the course of your life entertained the sentiments you now profess?'"

"In my early youth my belief was the belief of my parents and friends; but since I have been able to reflect and reason for myself, I have put religion on one side, and lived the life of a philosopher."

"Pray tell me," asked Don Bosco, "what do you mean by those words: 'live the life of a philosopher.'"

"To lead a happy life, and refuse to believe in the supernatural and in a future life, as this latter is a means priests make use of to frighten timid and ignorant people."

"And what is your opinion with regard to a future life?"

"Let us not waste our time in useless discussion on this subject; I will tell you what I think of a future life when I have had some experience of it."

"I see that you are jesting, but since we have entered on this argument, be so good as to answer me a few questions. 'Do you think it possible that a sudden illness may overtake you in the near future?'"

"Certainly," said the stranger who had the appearance of a robust and healthy man,

although somewhat advanced in years. "Since at my age, especially, people are more easily subject to illnesses."

"And, sooner or later, you may be brought to the brink of the grave by sickness?"

"Most assuredly; for no one is exempt from paying his tribute to Death."

"And when you are at the end of your days, and about to enter into eternity?"

"The thought that I am a philosopher and that I do not believe in the supernatural will comfort me."



DON BOSCO.

"But what is to prevent you in those last moments from thinking of immortality, of your soul, of religion?"

"Nothing whatever; but it would be an act of weakness, which would render me an object of ridicule to my friends."

"And when your life is about to terminate, will it not cost you a great deal to tranquilize your conscience?"

"I guess your meaning, but I do not deem it necessary to abase myself to that point."

"If such are your ideas in what then are your hopes placed?"

Your present life is nearing its close; of the future you do not wish to speak. What bright hopes have you in view?"

The stranger was silent and bent his head; the words of Don Bosco had made a deep impression on him, and he was reflecting on them. A few seconds thus passed in silence, when the good priest continued:

"You must bring your mind to bear on the subject of the great future. You have still some time to live, and if you make good use of it by returning to the Church and imploring God's mercy, you will save your soul. Otherwise you will die the death of an unbeliever and a reprobate, and all will end for you; that is to say, you will have nothing to await you but annihilation, as

you put it, or an eternity of suffering."

The stranger thus made answer:

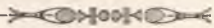
"Well, you are conversing to me on a topic which I can hardly call religious or philosophical; you speak to me as a friend, and I cannot refuse to listen to you. I do not deny that although many of my friends are proficient in the science of philosophy, no one has yet succeeded in resolving the great problem of annihilation or an eternity of suffering. I intend to meditate on these words of yours, and if you have no objection, I will pay you another visit shortly."

He then shook Don Bosco by the hand, gave him his card, and left the room. Gazing at the piece of pasteboard Don Bosco read: *Victor Hugo.*

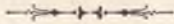
The distinguished poet returned a few days later about the same hour, and, taking Don Bosco by the hand, said:

"I have indeed changed my opinions since I saw you last; I can only regard as a jest my appearing before you in the rôle of an atheist. I am Victor Hugo, and I beg of you to be my friend. I believe in God, I believe in the immortality of the soul, and I hope to die with the Catholic priest at my bedside recommending my soul to God."

It is well known how the unfortunate Victor Hugo was prevented from carrying out his wish.



## THE POWERFUL INTERCESSION OF OUR BLESSED LADY.



AMONG the many favours and graces obtained by invoking Our Lady Help of Christians, there is a very remarkable one which was received by Marie Stadero of Vinovo, Piedmont, in 1869. Some two years later, the young girl wrote an account of the favour which we reproduce here in her own words:

When Divine Goodness condescends to grant extraordinary favours to men, it should be their duty to gratefully acknowledge them, and also publish them when they are likely to redound to the greater honour and glory of God.

In these days one cannot fail to see that

God, by means of many signal favours, wishes to glorify His Blessed Mother invoked under the title of Help of Christians. The following incident which happened to myself is evident proof of this. And it is solely to give glory to God and testify my gratitude to Our Lady Help of Christians that I relate it.

In the year 1867, I began to suffer most severely with my eyes. My parents at once placed me under the care of an oculist, but my affliction daily increased, and at length I became blind. For the space of nearly a year, namely from the month of August 1868, until May 1869, I was always led about by my aunt Anne.

Having tried all the remedies suggested by medical art, and found them ineffectual, my aunt and I one day decided to go to the Sanctuary of Our Lady Help of Christians in Turin and seek my cure there; for we had heard of some remarkable favours in connection with that Church. Passing through the town on our way there, we called on the oculist who attended to my eyes. He examined them attentively, and then said to my aunt in an undertone, "I am afraid that there is little hope for this young girl's sight."—"What?" my aunt unexpectedly exclaimed, "I see you are not aware of what heaven is about to do." She spoke thus from the great confidence she had in Our Blessed Lady's intercession. Shortly afterwards we arrived at our destination.

It was a Saturday evening in the month of May, 1869, when I was led into the Church of Our Lady Help of Christians at Turin. Overwhelmed with grief because of my total blindness, I went in search of comfort from Our Blessed Lady. I wore a black bandage over my eyes, and I was accompanied by my aunt and Mary Artero, a friend from my village. Here I may state that, besides being deprived of sight, I suffered from a severe headache and such spasmodic pains in the eyes that a ray of light falling on them would make me delirious.

After praying at the Blessed Virgin's altar, I was taken into the sacristy where a priest [Don Bosco] gave me his blessing and encouraged me to have confidence in Our Lady's intercession. He then addressed me as follows:

"How long is it since you have been suffering with your eyes?"

"It is now a long time, but it is nearly a year ago that I lost the use of them."

"Have you consulted an oculist, and taken any remedies?"

"Yes;" replied my aunt, "and we have tried every remedy, but without any good results. The oculist says that since the eyes are ulcerated, he can give us no hope." Having said this she began to cry.

"Then you cannot distinguish one object from another?" the priest asked me.

"No, I cannot see at all."

At this point the bandage was taken off, and I was placed directly facing a window.

"Look straight before you and tell me if you can distinguish the window from the wall?"

"Unhappily, I can see nothing."

"Do you wish to see?"

"Indeed I do; I desire it more than anything else on earth. I am an unfortunate girl, as this blindness will render me wretched for all my life."

"If God were to restore your sight, would you use it only for your salvation and never to offend God with?"

"Can you doubt, Father? But there I am a poor unfortunate girl." And in so saying I burst into tears.

"Well, cease crying; have confidence in our Blessed Lady, she will help you."

"I hope she will take pity on me, but in the meantime I am totally blind."

"You shall see."

"What shall I see?"

"Give glory to God and to the Blessed Virgin, and tell me what I hold in my hand."

I made a great exertion to turn my eyes in the direction of his voice, and to my astonishment I could discern something.

"Oh!" I joyfully exclaimed, "I can see."

"What?"

"A medal."

"Of whom?"

"Of the Blessed Virgin."

"And on the other side of the medal?" as he turned it.

"An old man with a lily in his hand; St. Joseph."

"Oh! holy Madonna," my aunt exclaimed, "then you can see?"

"Yes, I see. O my God! The Blessed Virgin has obtained me the use of my eyes."

At this moment, as I stretched out my hand to take the medal, it fell and rolled away into a corner of the sacristy behind a prie-dieu. My aunt stooped to find it, but the priest interfered, saying: "Let your niece look for it herself; she will thus show us whether Our Lady



THE HIGH ALTAR IN THE CHURCH OF OUR LADY HELP OF CHRISTIANS AT TURIN.

has obtained her perfect cure."

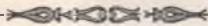
I found it without any difficulty and picked it up. My aunt and Mary Artero showed their astonishment and joy by filling the sacristy with their exclamations and ejaculations. Then without a thought of those who were present, or even of returning thanks to God for the extraordinary favour, we has-

tened out of the sacristy, and made our way along the road to Vinovo almost delirious with joy. I led the way with my face uncovered, my two companions following.

But, a few days later, we went again to Turin to return thanks to God and Our Blessed Lady, and present an offering, in proportion to our means, to the Church of Mary Help of Christians. Since then my eyes have not troubled me in the least, and my sight is perfect. It is a curious fact, too, that my aunt who accompanied me, was completely relieved at the same time from a severe rheumatic affection of the right arm and shoulder and pains in the head, which for a long time had incapacitated her from work. Two years have passed by since then, and neither I, as I said above, nor my aunt have had to complain of a repetition of our old complaints.

I might add here that among the persons who witnessed that memorable event, were Francis Genta who resides at Chieri, the Rev. Alphonsus Scaravelli, and Mary Artero, schoolmistress.

The people at Vinovo who were accustomed to see me led to Church for over a year, were astonished to observe that I could go there by myself again, and make use of my prayer-book once more. Full of wonder they came to me and asked me about the matter; and to all of them I replied that Our Lady Help of Christians had deigned to obtain my cure. It is to the greater honour and glory of God and the Blessed Virgin that I am now desirous of having this fact published and made known, so that all may see how powerful is Our Lady's intercession, and that no one has recourse to her in vain.



## THE LIBERTY OF THE SONS OF GOD.



WE are bent upon the restoration of liberty, that Christian liberty which invigorates the heart and the mind. Truth is the patrimony of the intellect, while goodness is that of the heart; and whatever tends to

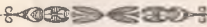
lead these two faculties to the Supreme Truth and Goodness, bestows true liberty—that liberty of the sons of God, to which the Divine Word made man has exalted us by His passion and death. To extend this liberty to all the peoples of the earth is a holy enterprise which has been, and continues to be, the object of the numerous holy institutions that have sprung up in the Catholic Church. Now, in our own days, Divine Providence, wishing in an especial manner to provide for the revival of this holy liberty, has raised up the well-deserving Congregation of the immortal Don Bosco.

We have had an opportunity of realising the grand, the immense work of Don Bosco and his followers, of these Apostles, who exert themselves in procuring for their fellow-beings, of every age and condition, the spirit of independence, and redemption from every sort of moral and intellectual slavery. In these days we hear turbulent cries of Liberty on every side, but it is not true liberty; for what liberty can they enjoy who are the slaves of passion, and have their minds obscured by error and their hearts corrupted by evil passions? We are told that the essence of liberty is found in emancipation; but emancipation from God only doubles the chains of this world, for man may choose between good and evil, but must obey one or the other. True liberty cannot exist without a profound religious sentiment, that illumines the mind and elevates the spirit. Hence it follows that whoever really wishes to bestow the blessing of liberty upon men, families, and nations, must first of all turn his attention to the revival in society of a true spirit of religion.

Don Bosco recognised the truth of this principle and his sons recognise it. They surround infancy with tender care, so that it may follow the holy inspirations of virtue, and avoid the corruption of pestiferous habits. They have a special predilection for youth, and that age, which is surrounded on every side by temptations and dangers, they safeguard with the invigorating influence of faith and charity. They turn their attention to the artisan, and the place where he passes in toil the long hours of the day; and seeing that the workshops and factories are often infested by the enemy and made centres



of corruption, they approach the poor son of labour, and revealing to him the heavenly rays of hope, they dry his falling tears and plant in his bosom the sentiment of that holy liberty which is, in this world, the greatest gift the Creator has bestowed on man. Great and beneficent is the action of him who dedicates himself to the moral liberation of our race; great and beneficent is the work of the sons of Don Bosco, whose unremitting exertions are particularly directed to the furtherance of this holy object. This is an enterprise worthy of the admiration and generous support of all who take an interest in the social and individual welfare of mankind.—*Abridged from a Discourse by H. E. CARDINAL FERRARI.*



## THE PHOTOGRAPH OF THE HOLY WINDING SHEET.

**L**ATELY the press has been full of details regarding a marvellous proof of authenticity given, through the aid of photography, to the Sacred Winding Sheet, which was exposed in Turin towards the end of May and the beginning of June. It was discovered that when the Holy Shroud was held obliquely in the sunlight, the entire outlines of the Body of Our Lord were distinctly visible. This fact suggested to Avvocato Pia, a member of the Committee of Sacred Art, and a *Dilettante* in photography, the idea of obtaining a photograph according to a special method, rendering the plates sensitive to the yellowish tint of the Holy Shroud by means of powerful electric reflectors. After many attempts and many failures, he succeeded in getting a good negative of the precious relic whilst it was exposed in the Cathedral at Turin.

The impression ordinarily seen on the Holy Winding Sheet is a double one, but dim in outline; double because the Shroud was folded over the Body of the dead Saviour, and dim by reason of age and the inevitable blurring of any outline of so great an antiquity. As is well known, photographs frequently put in evidence points and details of an object

that otherwise escape observation. In this way the photograph of the Holy Shroud shows with new conciseness the traces made upon it by Our Blessed Saviour's Body, for on being developed the negative retained a perfect representation of the face, hands, and limbs of Christ, the general effect being that of a photograph of Christ and not of His Shroud. We have seen this negative, which is now on view at the Exhibition of Sacred Art and Catholic Missions at Turin, and we can testify to the truth of this fact. Strange to relate, the positive picture does not disclose the clearness of outline to be found in the negative. The explanation of this is not very easy to give; it is, however, no doubt owing to the fact that the Winding Sheet being a negative, the photographic negative is in reality a positive, and therefore all reproductions of this are consequently negatives.

Speaking of this photograph, the Turin *Corriere Nazionale* says:—"The Redeemer who had miraculously left the imprint of His sufferings and the outline of His Body on the funeral cloth, reappears designed on the glass, with a definiteness of detail which is astounding. There has reappeared the figure, which is most noble, anatomically elegant, perfect, divinely beautiful: the countenance still composed in an ineffable sorrow and pity; the details of the beard, of the hair, of the profile; the wounds, the bruises, the imprint of the rope with which the most Sacred Body was tied to the column of flagellation, &c. The scientific explanation is that the portrait is the negative of a negative. The Holy Shroud being a negative. The marks on the Sheet are two-fold: those produced by the Body (and therefore miraculous), and those produced by the wounds, bruises, &c. (and therefore not necessarily miraculous *a priori*, except in so far as their preservation is concerned)."

The success of Sig. Pia created a great sensation, and some ignorant people were to be found who looked upon the affair as miraculous, a circumstance which induced Monsignor Richelmy, Archbishop of Turin, to issue a letter in which he exhorted the faithful not to be too prone to speak of the fact as preternatural or miraculous. It was no doubt this letter which gave rise to a report from a correspondent to the *Daily*

News that Cardinal Parocchi, the Vicar of Rome, had instructed the Turin ecclesiastical authorities to open an enquiry regarding the alleged miracle. No such instructions came from Rome, as the ecclesiastical authorities

which the Body of Our Divine Lord was wrapped should have received the direct impression of that Body, and should have so preserved it as to give it out in its full accuracy after the lapse of nearly two thousand



ST. SIMON STOCK RECEIVING THE BROWN SCAPULAR FROM THE BLESSED VIRGIN (Feast, July 16).

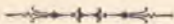
(From a group carved in the Salesian Institute at Barcelona, Spain).

at Turin did not require them, seeing that they did not for a moment entertain the idea of there being anything miraculous in the photographic reproduction. What, however, may quite admissively be qualified as wonderful is the circumstance that the Cloth in

years.

Photographs of the Holy Shroud have been put on sale by the Committee of Sacred Art at Turin, and on each copy has been set an authentication which will thus equally guard against fraud and traffic.

## A NEW SALESIAN CHURCH IN SAN FRANCISCO.



THE Church of Corpus Christi, the new Catholic church recently completed on Alemany and Croke streets in the Ocean View district, was dedicated to divine worship yesterday morning with impressive solemnity by Archbishop Riordan, says the *San Francisco Call* of June 20th last.

The ceremony of dedication, which was held at 10 o'clock, was preceded by a procession of little children robed in white; Company O of the League of the Cross in full uniform, and a number of priests escorted the Archbishop and his assistants to the new church. It was an impressive spectacle to see the little procession slowly wending its way down the street leading to the new church headed by the acolytes, robed in the garments of the altar, and bearing the brazen and glistening cross above the black-robed priests.

Upon arriving at the church the procession halted, and the Archbishop, following the sacred crucifix borne by the cross-bearer, entered the new edifice. The interior, which is modelled somewhat after the architecture of St. Ignatius' Cathedral, was aglow with myriads of candles and beautifully decorated with Bermuda lilies and other rare flowers and exotic growths.

Immediately to the left of the main altar was the Archbishop's throne, elaborately decorated and adorned with white and pink tapestries. It was sent expressly for the occasion by the Salesian Community of Sts. Peter and Paul's Church on Filbert and Dupont streets, of which the Church of Corpus Christi is a branch.

The dedication service consisted of the consecration of the edifice, together with the altars, and the blessing of the statues and various appurtenances. The deacons of honour to the Archbishop in the ceremony were Fathers Connelly and Mulligan.

Immediately after the dedication ceremony, Solemn High Mass was celebrated by the Superior of the Franciscan Order, assisted by Father Butler of the Jesuit College as

deacon, and Father Cassini, the pastor of the new church, as sub-deacon. The sermon which was delivered by Archbishop Riordan in English, was on the subject of the dedication of the new church.

An exhortation beseeching the Italians in the neighbouring gardens to cease work for the day and attend Mass in their new church was printed in the form of a placard and distributed freely among them. As a consequence the little edifice was filled to overflowing with a congregation of hard-working and industrious men and women.

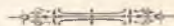
One of the features of the dedication was the rendition of Mercadante's Mass by a choir under the direction of Miss Mary Rogers. The following were the principal singers: Sopranos, Miss May Reilly, Miss Oliva L. Vautlin and Miss Lulu Curtaz; Tenor, Mr. George Oliva; Contraltos, Miss Kate Danari and Miss A. O'Sullivan; Basses, Messrs. H. W. Swords, Edward Loughery and Joseph Broyer.

Representative priests from various parishes were present and assisted in the services. Among these were Father Wyman of the Paulist Church, Father Butler of the Jesuit College, the Superior of the Franciscan Order, Father Connelly of St. Paul's, Father Gualco of Chico, Cal., Father Mulligan of St. Mary's Cathedral, and Brother Oreni of the Salesian Community.

A banquet was tendered the Archbishop and his assistants, immediately after the celebration of Mass, by Father Cassini in the parochial residence adjoining. In the afternoon vespers, followed by benediction, was celebrated by Father Sardi of St. Ignatius' Church. The choir was assisted at vespers by Mrs. Brobaz McGlade.



## A MONUMENT TO DON BOSCO.

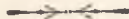


THE 18th of September is the day fixed for the unveiling of a marble statue of Don Bosco at Castelnovo d'Asti, his birthplace, a few miles from Turin. The project of erecting a monument to Don Bosco's memory in

recognition of his great Apostolate in behalf of poor abandoned children, and the benighted savage, was initiated some four years ago by the Municipality of Castelnuovo and a few friends, and it is consoling to say that the idea encountered the sympathy, and received the generous support of Don Bosco's admirers all over the world. The statue which was entrusted to Sig. Stuardi, a brilliant member of the *Reale Accademia Alberto* of Turin, has been satisfactorily terminated. It is about twenty feet high,—ten feet the pedestal which is in granite, and ten feet the group in Carrara marble, representing Don Bosco standing erect with a European child on his right and a little Patagonian on his left.



THE CHURCH  
OF THE  
SACRED HEART, LONDON.



HE Church of the Salesian Fathers at West Battersea never looked more beautiful than last Sunday when the great feast was celebrated, says the *Universe* of July 25.

The interior of the Church was appropriately adorned for the service of the day. The high altar which was decorated with a profuse display of delicately-tinted flowers and lighted tapers, formed an exceedingly beautiful picture, which looked its best at the evening service. After the High Mass, which was celebrated by the Very Rev. Father Macey, Exposition of the Blessed Sacrament commenced and lasted until the evening.

At the evening service the Rev. T. Nolan preached on the feast of the day. He pointed out that when God created the world, He looked around upon His work and was pleased. Yet He found there was something wanting—that there was a great void which He wished to fill up. Thinking within Himself, and, as it were, taking counsel with Himself, He decided to create man to His own divine image and likeness. Man being the noblest

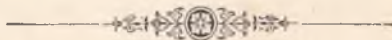
work of His creation, He loved him with the greatest and most tender love, and even when man sinned He had compassion on him. They read in the pages of the Old Testament many instances of the great pity and commiseration which God had for sinful man; and this was spoken of by the prophets of old, such as Jonas, who spoke of His mercy and of compassion for His people. During



THE SALESIAN CHURCH OF THE SACRED HEART  
AT BATTERSEA, LONDON.

the long period of time between the fall of our first parents and the coming of Jesus Christ, God saw the great injury which was being inflicted upon His noblest work by sin and the devil; He saw the human race attacked, as it were, by cancer. He took upon Himself human nature in which He could endure suffering for His creatures....

At the close of the sermon there was a procession of the Blessed Sacrament in which the various confraternities took part.





THE General Chapter of the Salesian Society will be held on the 3rd, 4th, and 5th of September at Valsalice, Turin. It will be attended by two Bishops, the Members of the Superior Chapter of the Congregation, and about a hundred and twenty Superiors.

TOWARDS the end of July, the Holy Father deigned to receive in private audience the Revv. Fathers Borgatello and Durando, Salesian Missionaries of Patagonia and Tierra del Fuego, and Father Balzola of the Salesian Mission in Matto Grosso (Brazil). The latter was accompanied by three young savages who belong to the Teresa Christina Colony.

ON Sunday July 31, at 11 o'clock, Father Marsh sang his first Mass in the Church of the Salesian Fathers at Battersea, London, in the presence of a numerous congregation. Haydn's Imperial Mass was chosen for the occasion and was rendered by the choir of the Salesian College under the direction of Father Rabagliati, with sure and faultless intonation and faithful interpretation. The Very Rev. Father Macey, Superior of the Salesian Fathers at Battersea, preached an eloquent sermon on the dignity of the priesthood *infra missam*. In the evening Father Marsh also gave Benediction.

WITH the object of participating in the General Salesian Chapter which is to be held early in September at Valsalice, Turin, their Lordships Monsignor Cagliari, Vicar Apostolic of Patagonia, and Monsignor Costamagna, Vicar Apostolic of Mendez and Gualaquiza (Ecuador), arrived at the Salesian Oratory, Turin, on the 2nd of August. About the same time there also arrived for the same purpose, several other Salesian Missionaries among whom were the Very Rev. Father Rabagliati,

Provincial of the Salesians in Columbia, Very Rev. Father Gamba, Provincial of the Salesians in Uruguay, Very Rev. Father Vespignani, Provincial of the Salesians of the Argentine Republic, and Father Calcagno, Superior of the Salesian Institute at San Salvador (Central America).

WE clip the following paragraph from the *S. A. Catholic Magazine*:—The Salesian Institute (Buitenkant-street, Cape Town) is gradually taking shape. They are open to receive orders for carpenter's jobs, and for book-binding, in both of which they are able to do excellent work. We hope their friends will be a little thoughtful in their regard when they are wanting such things done, for the Institute will have an uphill struggle before it becomes quite self-supporting, while the good it will do to our community by bringing up our boys to a useful trade is beyond all calculation.

They have also taken over the Catholic Repository in Cape Town, and are ready to supply prayer-books, Holy Week books, rosaries, fonts, pictures, crucifixes and so forth.

THERE is a great scarcity of both secular and regular clergy in Chili, and many souls are lost on this account. From the ecclesiastical statistics we gather that there is a priest to every 250 souls in Europe. In Chili, on the other hand, in the Archdiocese of Santiago for instance, there is only one priest to every 2000 souls. In the Diocese of Concepcion the scarcity is even greater, there being only one priest to every 5000 Catholics. There are some parishes of vast extent in the south of the Chilian Republic containing from 30,000 to 40,000 inhabitants and only one priest to administer to them. Of this great number, hardly ten in a hundred are able to receive the Sacraments at the point of death.

THIS crying need induced the Salesian Fathers a short time ago, to open a seminary at Macul in the neighbourhood of Santiago. Although not very long in existence, this House of Studies already counts some thirty excellent young men amongst its inmates, who are pursuing a philosophical and theolog-

ical course of studies with the view to becoming priests. But this foundation, which is of the greatest possible importance, is one of the poorest Houses of the Salesian Congregation. It has neither funds, nor the means of sustaining itself; it depends entirely on our Institutes at Santiago, Talca and Concepcion. These three Houses, recognising the immense advantages to be derived from such an Institution, have undertaken to supply the necessary funds to keep it going. But to do so they impose upon themselves great sacrifices.

THESE Houses in the meantime have to provide for numerous orphans and poor children, and, besides, they are already burdened with heavy debts. The Institute of Our Lady of Mount Carmel for Artisans at Santiago has a debt of 244,990 frs., contracted with the Bank and private individuals; the House at Concepcion has also a debt of 130,000 frs., and that of Talca a debt of 39,000 frs. And as the Bank does not give alms, let us suppose that there is an interest of only 10% to pay, and the result is a sum of 24,490 frs. every year for the first House to pay, 13,000 frs. for the second, and for the other 3,900 frs.

It would be a work of charity indeed, to come to the assistance of these Houses in paying off their debts, and to provide for the maintenance of the Macul Institution, and thus lighten the heavy burden of those three Houses which are already bending under the weight of their pecuniary difficulties. Here then is a wide field open to the charity of our Co-operators and to all men of goodwill. By their alms, they will be the means of increasing the number of the clergy in Chili, and, consequently, of co-operating in the salvation of innumerable souls.

FATHER MILANESIO, who was directed by Bishop Cagliari, some two years ago, to found a Missionary Station at Junin de los Andes in Patagonia, thinks that the time has come to enlarge his present residence which up till now consisted of two mud huts roofed over with straw. He intends to build an Institute, a modest one of course, the cost of which will reach the sum of twenty-five thousand francs. This is the lowest price at which a building to meet his present require-

ments, can be constructed. This is not to be wondered at seeing that commerce is as yet in its infancy in those parts; and on that account things cost twice and even thrice as much as in Europe. By means of this Institute Father Milaneseo will be able to offer a home to some of the poor neglected children of the neighbourhood, and in this way he hopes to win them completely to our Faith and civilisation. There is no other mission within a radius of 240 miles, so that this work becomes an absolute necessity.

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

THE Leper Village at Contratacion, where two Salesian Fathers and three Nuns of Mary Help of Christians are at present attending to the wants of its inhabitants, has been seventy-two years in existence. It has not always had the proportions it has at present. In the beginning a few huts sufficed as the lepers were but few in number; now there are more than a hundred houses and huts, where dwell upwards of two thousand souls. About eight hundred of these are lepers; the others consist, for the most part, of the relatives,—wife or husband, father or mother brothers or sisters—of the poor unfortunates. There are also several women there who wait upon the sick for a small remuneration.



THE REVV. FATHERS BALZOLA AND DE BELLA, AND THREE INDIANS OF THE TERESA CHRISTINA COLONY, MATTO GROSSO (Brazil).

At the Lazaretto there are not wanting, moreover, speculators who ply the trade of money-lending at usurious interest, and this abominable business seems to be in a flourishing condition. Father Rabagliati, Superior of the Salesians in Columbia, during a recent

visit to Contratacion, made the acquaintance of one of this class of men. Seeing that the man did not look like a leper, he asked him what he was doing in such a place. "*Oh, I am here to make my fortune,*" came the reply. —"*Your fortune!*" exclaimed the priest, "here

in this city of horrors, in the midst of these unhappy creatures; here where misery and suffering have taken up their abode?"—"Eh why not?" cynically asked the other, "isn't this as good a place as anywhere else? But, then, if I do not succeed," he added, "I can go and try elsewhere."

AMONG the recommendations made at the Salesian Congress at Bologna, are the following.—

1.—That the Salesian Co-operators make use of every opportunity to devote themselves willingly and with true Christian zeal to the education of the young.

2.—That in the exercise of this noble and benevolent Apostolate, they seek for lessons and strength in the maxims and example given them by their venerated founder Don Bosco.

BECAUSE.—

a) The principal care and work in the Apostolate of Don Bosco, whose spirit the Co-operators wish to have, was the Christian education of the young.

b) In our own days, especially, there is no work more urgent, and none that Don Bosco recommended more warmly to his Co-operators.

c) Before everything else, the maxims and example of Don Bosco ought to be for us an authoritative teaching in the education of the young. The reason is both on account of the marvellous fruit which this work has already yielded, and because these maxims and example come from one of the greatest masters in the art of education.

Of the various missions among the Indians, —writes Father Milanesio from Patagonia— the one I gave in January last by the banks of the River Limay is worthy of special mention. I set out on the journey accompanied by my good Catechist, Stephen Guzman. Several days' hard riding brought us to the Limay, which we crossed in a canoe, our horses being made to swim over. A few hours later we reached the field of our labours —an Indian encampment—where we remained a fortnight preaching the Word of God. Every day saw some new follower added to the fold of Christ. During my stay I baptised between forty and fifty men, women and children, and administered to them the Sacrament of Confirmation. I also prepared a goodly number for their first Communion.

AN amusing incident related in the *Story of the Oratory*, is worth transcribing here. In the early days of the Salesian Oratory at Turin, one of the inmates, a good little fellow, who wanted to make his general confession with the greatest exactness possible, wrote out all his sins. Whether he was scrupulous or had been very naughty, history telleth not, but the fact is, he managed to fill up about twenty-four sheets of paper with them, with the intention of learning the whole by heart, or of reading them to his confessor. But, unfortunately, one day he lost the volume of his inglorious deeds. He turned his pockets inside out over and over again, he searched and researched everywhere, but the precious manuscript he found not. Then the poor little lad fell into a state of despondency and was inconsolable. By good fortune the volume had been found by Don Bosco.

In the meantime, the little fellow's companions seeing him sobbing his heart out, begged him again and again to tell them the reason but without any result, so they took him to Don Bosco.—"What is the matter, my dear Giacomino?" said he to him. "Are you unwell? Or have they been illtreating you?"—And whilst he was saying this, he caressed him in a fatherly way, to make him dry his tears. The good little fellow stopped crying for a second or two, and heaving a deep sigh said; "*I have lost my sins.*" At these words the boys burst out laughing, and Don Bosco, who understood at once, said jokingly:—"Happy you if you have lost your sins, and happier still if you never find them again; because if you have no sins you will go straight to heaven." But the little fellow thinking that Don Bosco had not understood him, thus explained himself:—"I mean to say that I have lost the exercise-book where I had them all written down." Then Don Bosco drew from his pocket the great secret:—"Don't be afraid," said he, "your sins have fallen into good hands; here they are." As soon as he saw the book, the lad's face became bright again, and he said with a smile:—"If I had known that you had found them, instead of crying I should have laughed; and this evening at confession I would just say, —"Father, I accuse myself of all the sins you have found and have now in your pocket."



## THE SALESIAN INSTITUTE AT ALEXANDRIA.

IN Alexandria, even before the Salesians appeared upon the scene, there was no lack of schools for certain classes of pupils, says the *Sacred Heart Review*. The children of well-to-do families were provided for, and the poor had their orphanages, and their free primary schools directed by the Christian Brothers, but the trouble came when the youth of fifteen, equipped with slender luggage, went forth to earn his bread. Of situations in shops and government offices there were not enough to go round, and what was to become of the boys? The Salesians appeared.

Now the Salesians, although they train pupils for the counting-room and the learned professions, also teach them to handle the saw and the plane, to work in metals, and to drive the plough. They started in modesty. Not two years ago, a religious landed at Alexandria, almost alone. He had to struggle more or less, but struggling is wholesome. He bought an old prison. It sheltered the first pupils and more than one abandoned child found a home inside its walls.

Don Festa was the very man for the place. An enthusiast and a persistent worker, nothing depressed his courage. If he could not have the chapel of his dreams, he contented himself with a very humble Oratory. He has seen great things accomplished in Turin, Bologna, Nice, and he had the faith that moves mountains. Soon the prison took on the activity of a bee-hive. Shoemakers, tailors, joiners, blacksmiths, all working with a will.

The house already contains many children who are receiving a double education. The municipality lends its engines for the use of students of engineering, and private individuals often give tracts of land for practical lessons in agriculture. But twelve religious are not enough for the work, and in order to receive a larger number a new house must be built. They propose to found a college and school of arts and trades which Egypt has long needed.

The Brothers of the Christian Schools had conceived a similar scheme, but their very busy lives have thus far prevented them from attempting to initiate it.



## PATAGONIA

AND

## TIERRA DEL FUEGO.

**The following letter addressed by Bishop Cagliero, Vicar-Apostolic of Patagonia, to Señor D. Luis Belaustegui, Minister of Education in the Argentina Congress, is the Annual Report of the Salesian Missions in Patagonia and Tierra del Fuego.**

Buenos Ayres, April 1, 1898.



IT is a pleasure for me to forward to Your Excellency last year's Report regarding our Missions in Patagonia and Tierra del Fuego.

The Divine Word has been preached in the colonies, ranches, and huts that are to be found in those extensive regions; and in the Indian encampments existing along the Rio Negro, Colorado, Neuquen, Limay, Chubut, Santa Cruz, and Gallegos; in Tierra del Fuego, and on the Falkland Islands.

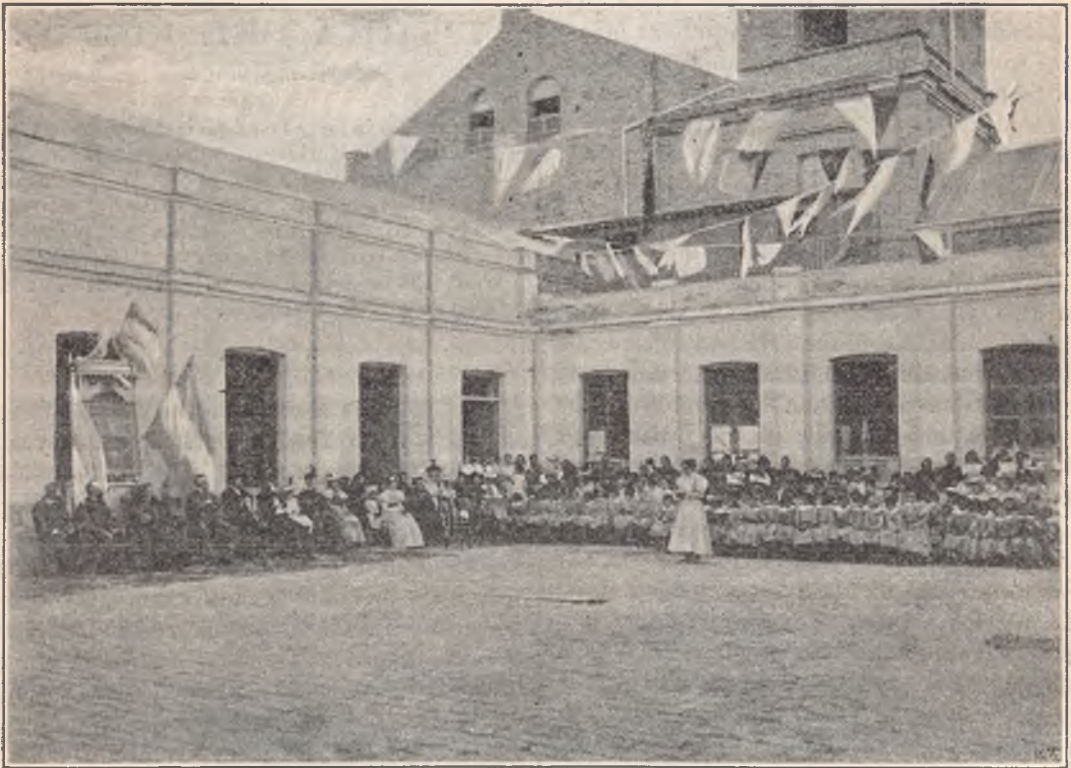
Our Missionary Fathers in their zealous endeavour to spread the light of faith among the benighted Indian tribes, have traversed Patagonia from east to west, to the base of the Cordilleras, where the Indians to a considerable number live secluded from society, and far from the influence of Christian civilisation.

I can truly say that all classes have had the convenience of seeing and hearing the Catholic priest, and of receiving the benefit, did they so wish, of our holy religion: both the Christian who already possesses the treasure of faith, and the pagan savage whose reclamation from a state of barbarity and superstition can only be achieved by means of the Catholic Religion

The numerous conversions of the natives amply repay our missionaries for the privations and dangers they have been obliged to undergo. Moreover, a great number of marriages were legalised, several children baptised, whilst a good many persons whose exterior moral conduct was anything but praiseworthy both at home and abroad, have, through the influence of the missionary, turned over a new leaf, restored peace and tranquillity to

and we have again the consolation of seeing the Ona men, women, and children take part in the religious and secular instruction in those stormy and icy regions.

I need hardly remind Your Excellency, that it is necessary that the Government extend its protection to that Mission and make a grant of some lots of land in favour of the poor and helpless Fuegian inhabitants,



THE INSTITUTE OF THE NUNS OF MARY HELP OF CHRISTIANS  
AT VIEDMA, PATAGONIA.

their homes, and become a good example to their neighbours.

Missionary residences, Chapels and schools have been established at Junin de los Andes, Chubut, Roca, Pringles, Conesa, Colorado and other points of the Vicariate.

The House, Chapel and two Colleges of the Candelara Mission in Tierra del Fuego, which were totally destroyed by fire last year, have been re-built; however, not without our undergoing great sacrifices and incurring heavy liabilities. But then the need was so great;

so that they may be more easily inured to labour, and become useful members of society.

Some years ago, as you may no doubt remember, the Argentine Congress voted eight leagues of land to the pastor of the Protestant Mission founded at Usuhai,\* deeming him worthy of such because he had brought together a few Indian families.

\* If we are not mistaken this Mission, which was supported by the Protestant Biblical Society of London, has lately been abandoned.—ED. S. B.

Now the Salesian Mission of the Candelara consists of a Church, two Colleges, and a group of small houses, with a population of something between 200 and 300 Fuegians under the care of the Salesian Fathers, and Lay brothers, and Nuns of Our Lady Help of Christians.

Should the Government, then, afford protection to this Mission and endow it with an extension of land, such a step would simply

ture of its inhabitants, instructing them in the sublime truths and mysteries of the Catholic Faith.

This country, which is more than a million square kilometres in extension and contains a population of between eighty and ninety thousand Catholics without counting the natives, now numbers sixty Salesian priests, forty-five Lay-brothers, and a hundred and fifteen Nuns of Mary Help of Christians.



A PARTIAL VIEW OF THE TOWN OF VIEDMA IN PATAGONIA.

be a just recognition of the rights of the unfortunate Fuegians, and it would be the means of more effectually elevating, materially and morally, a despised and downtrodden nation.

There is a great future in store for Patagonia, which is being won back to Christian civilisation. Furnished by nature with a fertile soil, Patagonia in many parts presents a profusion of vegetable life; but what is of greater importance, a numerous band of Apostolic workers are attending to the moral cul-

Moreover, eighteen fixed missionary residences, and fifty temporary ones have been established in this country; twenty-three Churches and chapels opened for Divine worship, twenty Colleges and Schools built, besides two hospitals and five Infant Schools.

The religious services are well attended all over the Vicariate, and the Sacraments frequented; the Divine Word is preached every Sunday, both in the morning and evening at the various centres of population and also on other days of devotion. Catechism

is taught daily in all the schools of the Mission.

I have found that the Associations of the Children of Mary, of the Sacred Heart, of St. Joseph, of St. Aloysius, and the Society of St. Vincent de Paul, which have been established in Patagonia, are a powerful means of furthering the interest of our holy religion, because they combine prayer with active work.

It is calculated that the number of those who approach the Sacrament of Holy Eucharist annually in this portion of the Lord's Vineyard exceeds 40,000.

Our priests also bestow a great deal of care and attention on the inmates of the prisons whom they visit frequently. In the jail at Viedma, the prisoners, thanks to the courtesy of Señor Tello, Governor of the Province, have the opportunity of hearing Mass every Sunday and of assisting at religious instruction.

During the visit which we undertook last year for the first time to the Central Pampas, which extensive tract of country has lately come under our jurisdiction, we had the consolation of imparting religious instruction to the inhabitants, and of seeing them approach the Sacraments in great numbers. We passed through Acha, Victorica, Santa Rosa, Toay and other centres of population amidst general rejoicing. We were received with great courtesy by the local authorities, and made the object of an affectionate demonstration by the people.

Our visit served to convince us still more that the prosperity of a nation is sure and lasting only when the education of the people is founded on a thoroughly religious basis. Science and riches are merely hurtful where no guiding principle of religion is to be found. And this is so true that wherever a population exists that despises religion, there our missionaries are treated with contempt and in a hostile manner; and wherever there is a school from which religious instruction has been effaced, and a people that does not recognise marriage as a sacrament, there immorality and licentiousness reign, and honesty is an unknown virtue.

In nearly every town, colony, and hamlet of this vicariate, there stands a modest church,

and in its shadow a school. In the early ages of Christendom the church and the school were to be found together, and they should be so in all times.

The Institutes, schools and Oratories of the Mission are attended by thousands of boys and girls who are taken care of by the Salesian Fathers and Brothers, and the Nuns of Our Lady Help of Christians. And whilst the examinations bear evident witness to their proficiency in knowledge, public opinion has it that they are all the better for being in our charge.

At the termination of their elementary instruction, the pupils go through a more advanced course; and afterwards many enter on the higher or classical studies, or else join a drawing class, study languages, or go in for the fine arts, for our Congregation offers every facility to the young to follow their particular bent of mind, and gives them a complete education.

In our colleges and schools we follow out the official programme, but besides we also give instruction in Christian Doctrine and Sacred History, since without this, the pupils, with all the knowledge they might attain, would lack that which is of most consequence in resolving the great social problem.

The Infant Schools, Elementary Classes, and the Convent Schools, under the direction of the Nuns of Our Lady Help of Christians in the capital of the Vicariate and in the town of Patagones, are attended by three hundred and more pupils, partly boarders and partly day-scholars.

The Institutes at Viedma, Chubut and Roca contain about five hundred boys and children who, being mostly orphans and natives, are entirely dependent on our Fathers for their maintenance and education.

The Nuns have also opened Magdalen Asylums for fallen women which are giving good practical results. The poor women appreciate the heroic zeal and self-denial of the good Sisters and, won by their kindness, they strive to lead virtuous and industrious lives, and they are thus on the way to becoming useful members of society once more.

The Institute of Arts and Trades at Viedma can boast of six large workshops for carpenters, tailors, carvers, smiths, shoemakers and tinsmiths; and the fifty boys there

under the direction of the Salesian lay-brothers who teach them the different trades, have already given proof of their proficiency not only in the execution of ordinary work, but also in that of a superior kind. This large and spacious Institute (which is the central House of the Mission), and the variety and superior workmanship of the manufactures that issue from the several workshops, form the admiration of visitors to these far-off regions.

cultivation of that land is particularly advantageous to the advance of industry in these regions, and likewise a source of income to our central Mission which has to support more than two hundred inmates.

Our Meteorological Observatory in the Rio Negro Territory, the local position of which has gained for it the attention and favour of distinguished scientists, has lately been enriched with ten new instruments through the kindness of the staff attached



THE METEOROLOGICAL OBSERVATORY AND A PART OF THE SALESIAN INSTITUTE AT VIEDMA, PATAGONIA.

The industrial Institute at Roca, and the two Fuegian Colonies in Tierra del Fuego, where sheep-rearing is attended to, are making great progress, and the Patagonians and Fuegians there are growing up industrious and inured to work.

Just outside Viedma, the flourishing condition of some fifteen acres of land where the vine, a variety of fruit-trees and vegetables are cultivated by the inmates of our Institute, attract considerable attention. The

to the Argentine Meteorological Observatory, and it gives promise of excellent practical results in the cause of science and agriculture.

In the five most populated centres of this territory there have been established branch associations of the Society of St. Vincent de Paul for ladies. They hold their meetings and Conferences in the Convents of the Nuns of Our Lady Help of Christians, whom they assist in their works of charity, and hom

they accompany on their visits to the sick and dying. The number of members already exceeds two hundred, and the good they are doing for the poor and needy is incalculable.

Our Dispensary at Viedma and the branch ones at Pringles and Roca, distribute medicines etc. *gratis* to the sick poor who are nearly all attended to at their homes by the Nuns and by the Faculty of our humble Society, assisted by other doctors who are always ready to lend their kind services when occasion requires. The register shows that on an average eight to ten sick people are cared for every day, which signifies that several thousand are attended to every year.

The hospital, which is maintained at the expense of the Mission, contains a large number of spacious rooms, a dispensary, a consultation room, and gardens for the convalescent. Patients are admitted gratuitously, without distinction of class or nationality, and they are assisted by the good Nuns of Mary Help of Christians who by their gentle care render the lot of the sufferers less hard to bear, and comfort and prepare the dying for their last journey. The solicitude and loving kindness that animate the Sisters have been the means of bringing about many and wonderful conversions; for it is difficult for even most hardened people to remain long insensible to such charity, and great is their admiration for, and gratitude towards, the noble heroines of the Cross who have saved them in body and soul.

In conclusion, my Lord, I feel it my duty to let you know that I am deeply concerned with regard to the enormous expenses entailed upon our Society for the support of these establishments and the manifold works of charity which Divine Providence has confided to us in the cause of Christian civilisation. Our burden has been considerably lightened through the generous aid of the zealous Salesian Co-operators of both hemispheres, and especially of the good Argentine Catholics. Their unstinted generosity, I must say, has gone a long way in giving life and support and an extraordinary extension to our work.

I should certainly be wanting in my duty were I to pass over in silence the aid we have

received in this regard from Government in past years, and particularly during the preceding one, when Congress voted the proceeds of the National Lottery in favour of our Missions. This generous subsidy, my Lord, enabled us to discharge the heavy liabilities the Central House at Viedma had contracted with the College of San Carlos in Almagro; and to pay off debts of long-standing that have been hanging over the Missions at Roca, Colorado, and Chubut. At the same time it has supplied us with the means to come to the assistance of our Noviciate at Bernal, where members are being formed for our Congregation and who will in time be able to take their places as priests, teachers, and foremen by the side of our missionaries in order to continue the work of Christian civilisation in this country.

In the meantime, I beg you to accept the expression of our grateful thanks for the past benefits we have received; and confidently relying on the valid protection of Your Excellency and that of the Government in behalf of our Missions for the time to come, I have the honour to be

Your faithful servant in Xt.

JOHN, *Bishop of Magida*  
and

*Vicar Apostolic of Patagonia.*



## ECUADOR.

### AMONG THE JIVARO INDIANS OF THE VICARIATE OF MENDEZ AND GUALAQUIZA.



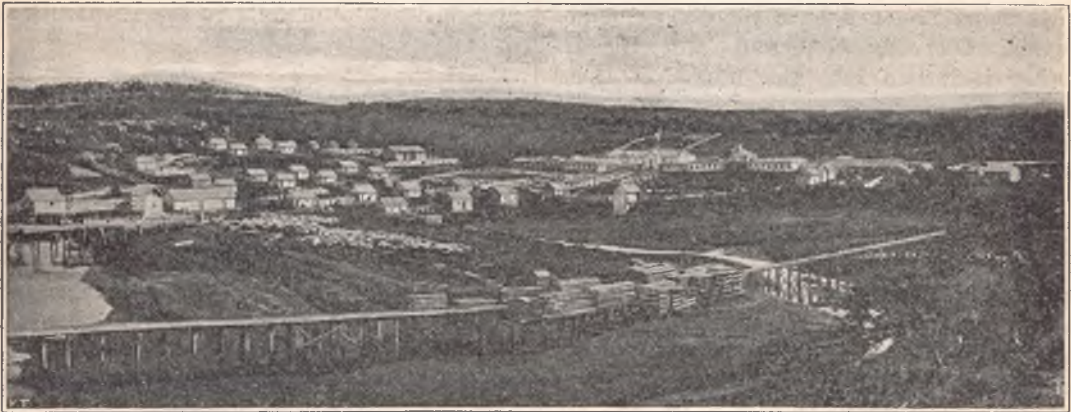
**A**FTER a long silence regarding our Missions in Ecuador, a silence which has been occasioned by the unsettled political condition of that unfortunate Republic, we are at length enabled to place before our readers some interesting particulars from the pen of Father Matana, Superior of the Gualaquiza Mission. From these notes some idea may be gathered of the life of the poor Jivaro

savages whose hope of reclamation to Christian civilisation lies in the Missionary and the charitable aid of our benevolent Co operators.

*Gualaquiza, April 16, 1897.*—These poor savages are continually at war. Divided into two factions and armed with their terrible spears, they are ever on the alert to slaughter one another, no matter by what treacherous means. At present the Jivaro Ramon is chief

The indignation and ferocity this deed gave rise to among the followers of Naranza can easily be imagined. They resolved to make Ramon pay for his treachery with his life. On both sides snares were laid to entrap one another, and at any moment we feared a bloody engagement would take place between them.

There is one good point about these Indians and that is that whenever parties of opposite factions are in the vicinity of the Mission



▲ VIEW OF ST. RAPHAEL'S FUEGIAN COLONY FOUNDED BY THE SALESIAN FATHERS ON DAWSON ISLAND, TIERRA DEL FUEGO.

of one of the factions, and Naranza chief of the other; the latter being the more powerful. Last year Naranza and his party succeeded in killing the *Brujo* or medicine-man of the opposite side and wounding Ramon. Ramon soon recovered and swore that he would be revenged. His party, however, being of inferior strength, he bided his time. Nearly a year passed before he was able to carry out his designs, but lately he managed to kill the medicine-man of Naranza's faction, and this is how he did it.

The crafty Ramon ordered one of his followers to feign sickness; then by promises of gifts and honours, as is the custom, he induced the medicine-man of the other faction to come and look after the supposed sick man. Whilst the unsuspecting Indian doctor was attending to the patient, he was treacherously set upon by the partisans of Ramon, and fell dead pierced by half-a-dozen spears. The murderers then proceeded to hack off the head of their victim and make a *Shanza* thereof; the body being thrown into a hole that had been hastily made.

they put aside for the time being their hostile intentions. However, the tranquillity we have so far enjoyed was on the point of being disturbed only a few days ago, and our grounds almost became the field of a bloody battle. We ascribe to Our Lady Help of Christians, the Patroness of the Mission, the fact that the threatened storm passed away.

A few days ago, at an early hour, a host of Naranza's followers encamped close to our house. They seemed to be in a peaceful mood, and, going amongst them, we gave them a little instruction. About midday, just as we had retired for dinner, Ramon accompanied by a large number of his men, arrived. Insulting words and threats were freely passed between the two parties, until at length from words they came to blows. At the clashing of lances, which were being handled with wonderful dexterity and skill, the Missionary appeared on the scene, and used all his authority and influence to make them desist from hostilities; but seeing that his words passed unheeded he had recourse to more energetic means. Calling the as-

sistance of some Christians of the locality, he set to work with their help to disarm the infuriated savages. We succeeded in doing so, and fortunately no one of us was hurt. The two factions seeing themselves at a disadvantage retired from the Mission muttering words of vengeance against one another.

But with the night their ardent spirits calmed down, and on the morrow both parties came to the Mission to ask pardon for their bad behaviour on the preceding day.

And now hardly a day passes without our house being besieged by a regular swarm of Jivaros. Oh! may God and His Blessed Mother insinuate into the minds of these poor benighted people, who are always so ready for revenge and thirsting for blood, sentiments of a milder nature!

\* \* \* \* \*

*May 15.*—We often give the Jivaros hospitality in our own house. Yesterday evening we had several Indians of each faction staying with us. They were armed, and from some threatening words they let drop, we feared that something serious would happen. We determined to keep watch during the night, and prevent, if possible, any outbreak. Our suspicions were only too well founded. A Jivaro belonging to Ramon's party, had decided to slay his enemies during their sleep. We surprised him just as he was entering the dormitory to put his nefarious project into execution. At first we threatened to place him in irons, but we afterwards turned him out of the house. Next day he returned and humbly asked pardon for what he had done.

\* \* \* \* \*

*May 20.*—A rather severe shock of earthquake was felt yesterday all over Gualaquiza. I was celebrating Mass at the time, the Church being full of worshippers. At the Communion, the altar began to move and the rafters above me creaked ominously, and I could hear some of the people making for the door. A few seconds later, I could feel the earth swaying under me and I instinctively clutched at the altar to save myself from falling, recommending myself, in the meantime, to the Sacred Heart and Our Lady. The people seeing that I did not leave my place, imitated my example, and prayed God to keep them from all harm.

Other shocks were felt in quick succession, to the inexpressible terror of all present. But thank God all danger soon passed, and I was able to precede with and terminate the holy Sacrifice. The damages, however, caused by the earthquake to the Church and House are somewhat notable.

\* \* \* \* \*

*June 21.*—To-day we celebrated with great solemnity the feast of St. Aloysius Gonzaga. A most consoling feature of this event was the great number of people who approached the altar-rails to receive the Bread of Angels.

\* \* \* \* \*

*June 24.*—This morning I was called to baptise a dying savage. He lived very far from the Mission, and, as I had no means of conveyance, I was obliged to make the journey on foot through the swampy forests. On the way I had to cross the River Gualaquiza, which I found greatly swollen from the recent rains and hence very dangerous. However the desire to save a poor soul spurred me on. With a glance at my crucifix, and with a prayer to heaven, I plunged into the raging waters which tossed me about and buffeted me at will for some time. But after much struggling and nearly exhausted, I managed to reach the opposite side in safety; and half-an-hour later I was in the presence of the sick man. I found the poor Jivaro very feverish and altogether in a dangerous state. I administered some medicine to him from the little medicine-chest I had brought with me, and then, to the satisfaction of all the members of his family, I baptised him. I remained there with him for a short time, but seeing that he appeared somewhat relieved, I took my leave and returned home arriving there without my boots.

\* \* \* \* \*

*July 10.*—At two o'clock this afternoon I solemnly baptised in the Parish Church, a young Jivaro whose parents are still pagans. There is a circumstance in connection with this function that is worthy of notice. The godfather of the newly baptised native was Signor H. Festa, a distinguished Doctor, a Professor of Natural Science, and a member of the Turin nobility. He came to Gualaquiza in order to gain some knowledge of the



beauties of nature in these regions, and has spent several months among the savages of the neighbourhood and of the vicinity of the Pongo. He is now preparing to return to his native land with a rich store of information. I helped him as far as I could, and he became the great friend and benefactor of this Mission. He received with pleasure the invitation to stand as godfather for the young Jivaro, to whom his own name was given in Baptism.

(To be continued).



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

**Thanksgiving.**—Please publish in your BULLETIN the expression of my grateful thanks to Our Lady Help of Christians for deliverance from mental anxiety.

T. C., *England.*

\* \* \*

**Mary Help of Christians, Pray for us.**—A lady who had to undergo a dangerous operation, promised that if she got safely over it, she would make an offering of £1, in honour of the Divine Child and Our Lady Help of Christians for the Salesian Institute of the Infant Jesus in the Holy Land, and have the favour published in the SALESIAN BULLETIN. Since all went well she now fulfils her promise.

A CLIENT OF THE CHILD JESUS AND O. LADY,  
*Co. Limerick (Ireland).*

\* \* \*

**Faith Rewarded.**—Some time ago I suffered agonising pains in my right arm. The doctor who attended me looked forward to serious results. However, I had recourse to Our Lady Help of Christians to whom I made several promises including that of giving a thank-offering to the Chapel of Our Lady attached to the Institute of Don Bosco, should I obtain release from pain. I am now completely recovered, and I recognise it as a favour of Our Lady Help of Christians. I therefore fulfil my promise with the greatest satisfaction, and tender my most grateful thanks to the Blessed Virgin who deigns to help those who have recourse to her intercession.

LOUISA P. de B.,  
*Montevideo (Uruguay).*

\* \* \*

**The Medal of Our Lady.**—The baby-girl of a friend of mine was dangerously ill, and it was feared that she might expire at any moment. My wife placed a medal of Our Lady Help of Christians around her neck, and advised the mother to begin the Novena to the Blessed Virgin suggested by Don Bosco. She did so at once. We did not have long to wait for a change for the better. The circumstance I have related took place at one o'clock in the morning; and at five, as I was about to retire, I met the doctor who assured me that the child was out of danger. Now we are able to render thanks to Our Lady for the complete recovery of the little one.

S. M. DE VELASCO, *Valladolid (Spain).*

\* \* \*

**Two Signal Favours.**—A pious person of Udine, Italy, sends us an offering through the Rev. Father L. Indri, P. P., and requests that two masses be celebrated in thanksgiving for two signal favours received through the intercession of Our Lady Help of Christians.

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:—

Mrs. Verda; Mrs. Guzzardi, Vizini (Sicily); Z. B. C., Turin; Joseph Rampi, Cilavegna; Miss Kate Hartigan, Croom (Ireland); Raphael Iberto, Ivrea; Cosmo Vento, Messina (Sicily); Rev. Francis Pelleri, Garessio-Borgo; M. Louisa Azzi, Darfo (Valcanonica); Rev. G. Azzarani, P. P., Bologna; Dominic Geria, Cortazzone; Rev. P. Bobba, Vercelli; G. Lolli, Vedegheto; Eleonora Allora, Castagnito; A. Francis Obert, Champdepraz; Catherine Pelutiero, Chiusa di Pesio; Joseph Bertolina, Calciavacca; N. Valenza, Collesano (Palermo); Mary Carletta, Bianzè; T. A., Riva di Chieri; Rev. Mother Superioress, Convent, Genoa; Rev. Dominic Parravicini, Alserio (Como); Marcelle Garavelli, Bassignana (Alessandria); Camilla Sacchi, Cascina Vergnana (Pavia); Rose Marcella, Verolengo; M. Baratone, Vialfrè; John B. Ravera, Sassello; Victor Nosotti, Rome; E. Roveri, Rondanello (Bologna); N. N. Morozzo, (Cuneo); Theresa Bellino, (Carignano); Rev. L. Ognibene, Vallelunga Pratameno; Remisius Roncher, Cavendine (Trent); Rev. S. Panate, Nunziata di Mascali; A. Client of Our Lady Help of Christians, Verona; B. C. T., Canelli; John and L. Piscini, Rancio; Serfina Gallesio, Roccaciglie (Cuneo); Rev. John Gamadei, Torremenapace; L. Sanino, San Nazario (Cuneo); Jules Masarotti, Cairo-Montenotte; F. Cantoni, Casalino (Novara); Emma Tomasetti, Monte di Talamello (Pesaro); Magdalen Bonaria, Molare (Alessandria); Bernardine Mazzotti, Cologne; Claudia Pallotti-Zacconi, Savigno (Bologna); Theresa Lazzaro, Carciadi (Catanzaro); Clothilda Boidi, Casalermelli (Alessandria); Ermelinda Fenoglio, Borgo S. Dalmaso (Cuneo); Michael Gribaldi, Alassio; G. Martignoni, Porto Valtravaglia.

WHEN one earnestly wishes to obtain a grace from God through the intercession of the Blessed Virgin, or some other saint, it is usual to say: "If this favour be granted, I will make such and such an offering, or give such an alms." Far preferable and more efficacious would it prove to give beforehand what we intend to offer in thanksgiving; for thus, by our confidence, we oblige, as it were, Almighty God, our Blessed Lady, and the saints to listen favourably and to grant our petitions. We also fulfil the precept of Christ: "Give, and it shall be given unto you." Our Divine Lord does not say, "Promise to give, and you shall receive;" but, "Give first, and then you shall receive." —DON BOSCO.



## HUMAN APES.

THE human ape lives by imitation. Instead of finding out what is obligatory and right and appropriate for himself considering all the circumstances, he blindly copies the dress, habits, speech, ideas and sentiments of other people.

If he is a young person he tries to act and talk like persons of maturer years; if he is in a humble walk of life, he tries to copy after persons in high station; and so on.

He thus makes himself disagreeable, ridiculous and generally obnoxious.

Imitation is not always foolish and degrading; but blind imitation generally is. One should imitate that which deserves imitation, and which is appropriate to one's state of life.

It is well to imitate the manners of the well-bred, and the speech of the well-educated. It is all-important to model our conduct after that of the saints whose state of life and environment were most like our own. Never for a moment should we falter in the imitation of Christ.

But to pick up the ideas that happen to be afloat around us, to chase after the fashions, to try to live and dress like those who have more money and a higher station than ourselves, to adopt the same tone of voice as our superiors, to fall into the careless or vicious ways of persons with whom we are thrown in contact—such imitation betrays the weakling and the bad Christian.

The real Catholic stands firm on the rock of truth and justice. He knows how to keep his place, without insolence to his superiors, discourtesy to his equals, or coldness or brutality to his inferiors. He knows how to live within his means, keep a frugal table and dress as becomes his station. He will not be influenced by the heresy and infidelity that crawls around him. He will take pains to find out what true Catholic principles are and maintain them boldly and steadfastly, in word and work. He will lift his hat when he passes a church—even if his comrades are sectaries or boors. He will make the responses at the prayers after Mass, and at other public devotions, in a clear audible

voice—even though he is surrounded by people who are too stupid to open their mouths. He will make a genuflection instead of a bob, and the sign of the cross instead of a meaningless gesture. He will beat his breast at the Confiteor and the Agnus Dei. He will never be ashamed to say the Rosary, or make the sign of the cross, in public. He will not act like a Pagan by leaving the church before the priest has gone out of the sanctuary, or by gossiping on the way to the door.

In short, a good Catholic will not be a human ape, simpering and grinning in a mob of simpletons, but will be a genuine man or a sterling woman, following bravely the dictates of conscience, pursuing steadfastly a noble ideal, without any human respect, or vulgar assumption, or brutish inertia. He or she will be independent—of all save God, whose sovereignty, either as a Father or a Judge, no mortal can escape.—*The Church Progress.*

### HOW THE KING WAS MADE TO REPENT.

**T**HE Italian writer Dolari tells a story of a king with such extravagant ideas of his own importance that at last he went so far as to give orders that military honours should be paid to his favourite horse, Rapid, whenever the animal passed through the streets.

All obeyed save an officer of the Royal Guard named Valentine. On hearing this, the King sent for him.

"They tell me that you dare oppose my orders."

"Not so, your Majesty."

"But you do not salute my horse, Rapid, as I have commanded."

"I cannot believe that."

"What cannot you believe?"

"That your Majesty can have ordered such an absurdity!"

For all answer the furious king called the guard and bade them lead Valentine to prison for a year, after which he was to serve in the army as a private soldier.

"I will make you repent of it," said Valentine in a low voice.

"What are you saying, insolent fellow?" demanded the king.

"No matter."

But his Majesty had distinctly heard the threat.

Some years passed. The sovereign of a neighbouring State declared war with the headstrong King. Things went badly for him, and the general in command was in despair.

"There is but one way left to save us," he said to his royal master. "Near the bridge yonder there is a mine laid which communicates with the Castle of St. George. the enemy's fort, in which they have stored their powder. If we could find a man courageous enough to enter the enemy's camp, and set fire to the train, all might yet go well with us, but I fear it will be impossible to persuade anyone at this moment, when all are discouraged by our defeats."

The King offered an enormous reward if the train was fired within an hour.

One private soldier alone wished to risk his life for his sovereign and country.

"Who are you?" asked the King.

"Never mind now," was the answer, "there is no time to lose. I will tell your Majesty afterwards."

The brave man crept into the camp of his foes, reached the underground passage, set fire to the train of gunpowder, and succeeded in returning unperceived by the sentry at the bridge, just before a tremendous explosion took place and the Castle of St. George was blown into the air. Confusion reigned amidst the army of the enemy and it was easy to overthrow them and win a decisive battle.

"Bring me the valiant man who has saved my life and throne!" were the first words of the King.

The soldier appeared.

"I am here, sire, at your service," said the brave man, making an obeisance.

"We are indebted to you for your noble deed," commenced the monarch. "You rendered a valuable service to our cause."

"I only performed my duty," replied the soldier.

"I promised a reward. Tell me what I can do for you?"

"I have had my reward already, thanks to your Majesty! I wished to make you repent of having imprisoned and degraded me because I did not salute your horse, and I believe I have succeeded. Does not your Majesty recognise me?"

The King stared at him.

"You do not remember me?"

"Yes, yes, indeed I do, generous man!" and the King threw himself into the soldier's

arms: "You are that noble officer, Valentine, and your heroic act has indeed made me repent and fills me with shame as I think of my mad behaviour to you."

Valentine was at once appointed captain of the Royal guard, and soon became the trusted friend and counsellor of the King.  
—*Catholic Fireside.*

### A NEGLECTED BOOK.

**A**LL was noise and bustle in the shop of Labadaine, the bookseller and stationer. The clerks were very busy, and even Madame herself had come down from her perch behind the desk to wait on customers.

Presently an old priest entered. Seeing that everyone was occupied he concluded to browse about among the new books until the proprietor should have more time at his disposal; he preferred dealing with him always, as he had considerable purchases to make. Waving his hand, "I can wait," he said, as Monsieur Labadaine smilingly came forward. A little later a lady, beautiful and elegantly dressed, swept into the shop. The proprietor advanced to meet her.

"Madame, what can I do for you to-day?" he said, with a respectful bow.

Madame Labadaine rushed to the front with a chair.

"Do not trouble yourself, dear Madame Labadaine!" she exclaimed, "I am in a hurry. I wish to get a book for my niece: something uncommon—something which everyone does not read, in short."

"Well, here is 'The Experience of a Fashionable Young Lady,' or 'The Strange Adventures of a—'"

"Nothing like those. Besides, I am sure she has read them if they are *new*. Her father buys everything. What I want is something unique. Besides, she is pious."

"Perhaps a copy of 'The Imitation of Christ,' then?"

"I assure you that, by actual count, she has nineteen."

"Well, well! What of the 'Bath of Divine Love,' a sweetly pretty thing and quite new? Or 'The Breath of Prayer,' by the great preacher Moulimer? Or 'Scattered Rose-Leaves from the Garden of Heaven'? Or the 'Garland of the Altar'? Besides these, there are many others, all new, from which you might choose, Madame."

"If these are all spiritual books and *new*, I am sure she has them already. My sister-in-law sends to Paris for them by the quantity. She is as devout as her daughter. Is there not some pious *old* book that no one reads,—something that would be in the nature of a surprise?"

"We might send to Paris, Madame."

"But it would not be here in time. I want it for a birthday gift—for the day after tomorrow. Ah! there is Père Lebrichet," she added, suddenly darting in the direction of the old priest, who was standing with his near-sighted eyes plunged into an immense folio, oblivious to all about him. "Père Lebrichet! Père Lebrichet!" pursued the chatterer. "I beg your pardon! but will you kindly give me your attention for a moment?"

"Certainly," replied the priest quietly, laying down his book with a gentle smile. "I am at your service."

Monsieur and Madame Labadaine stood a little in the background, awaiting with anxiety the momentous decision.

"You see, it is this way," observed the would-be purchaser. "My niece Léonie is very pious, as you know, Father."

"Yes, I have heard that she is a very pious young girl."

"Well, I wish to give her something for a birthday gift—some rare but pious book; finely bound, of course,—something that others will not be likely to have,—that no one reads; do you understand? Can you help me?"

"Oh, yes! Nothing could be easier," answered the priest.

"How delightful! You smile? Are you sure you are not teasing me?"

"Not at all, Madame."

"Really, you know of such a book—one that will be worth while—useful and serious?"

"Undoubtedly I know of such a book."

"That my niece has not yet read?"

"I am morally certain she has not."

"What is it?"

"The title, the title!" echoed Monsieur and Madame Labadaine. "Do you think we have it in stock?"

The priest quickly glanced at a shelf above him.

"You have it in quantities."

"What is it, *mon Père*?"

The priest looked at the anxious trio with a smile in which amusement seemed to blend with a shade of compassion, as he answered simply:

"*The Bible!*" —From the *Ave Maria*.

## THE STORY OF THE ORATORY

OR

## DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXV. — (Continued).



SCLOPIS.—“And why not from Sunday to Sunday?”

MAMMA MARGARET.—“Because Fridays and Saturdays are days of abstinence.”

SCLOPIS.—“I understand. I see that you are a very economical cook. Still, I am afraid that your method of cookery will make but very little progress now-a-days.”

PALLAVICINI.—“Have you anyone to help you with your work?”

MAMMA MARGARET.—“Yes; but to-day he is occupied elsewhere.”

PALLAVICINI.—“Tell me, who is this kitchen-boy of yours?”

“There he is,” replied Mamma Margaret pointing to Don Bosco and laughing heartily.

SCLOPIS.—“I congratulate you, Don Bosco. You are already known to me as an excellent educator of youth and an able writer; but I was not aware until this moment that you were also a master of the culinary art.”

DON BOSCO.—“As for a matter of that, you ought to see me at work, especially when I am making the *polenta*.”

This set the three visitors a-laughing; afterwards they bade Mamma Margaret good day and followed Don Bosco out of the kitchen.

As it was now time for the termination of the recreation, Don Bosco ordered the bell to be rung. What followed was a fresh surprise for the three gentlemen, for with the sound of the bell, the boys promptly ceased playing, placed themselves in file, and proceeded in a most orderly manner into the Church.

The visitors followed and inspected the several Catechism classes; then they assisted at the Vespers, Sermon and Benediction. On coming outside they moved freely among the boys asking them questions on one subject or another.

“What trade are you learning?” Count Sclopis asked one of the lads.

“I am learning to be a shoemaker.”

“Could you tell me what difference there is between a shoemaker and a cobbler?”

“Oh! the cobbler mends the boots and shoes, whilst the shoemaker is he who makes new ones. For instance, that nice pair of boots that you are wearing was made by the shoemaker.”

“Well done,” said the Count; “you have answered very well.”

DON BOSCO.—“The lad is very intelligent, and is very assiduous in attending our Night School.”

PALLAVICINI.—“Have you also a Night School here?”

DON BOSCO.—“Yes, my Lord. We began it in the year 1844 for the benefit of those poor working lads who have only the evening hours at their disposal, or who being advanced in years, cannot attend the public schools. In about an hour's time the schools will commence for the evening.”

PALLAVICINI.—“What subjects does your course of instruction embrace?”

DON BOSCO.—“The elements of reading and writing, Grammar, History of Italy, Geography, and Arithmetic comprising the Metric System. There are also special classes for those who are desirous of learning French, or who have a particular inclination for drawing, and vocal and instrumental music.

PALLAVICINI.—“And, pray tell me, who assists you in this work?”

DON BOSCO.—“Several ecclesiastics and laymen whom I call my Co-operators. These kind friends help me not only in this, but also in other engagements. Among other things, they undertake to find good, honest masters for the boys who are out of work, and provide articles of linen and decent clothing for many of the lads, as they would otherwise be unable to go to work.”

COLLEGNO.—“Well done! These people are indeed benefactors of humanity, and deserve well of their country.”

“Don Bosco,” then concluded Count Sclopis, “I am not given to flattering, but I must confess, also in the name of my colleagues, that we are filled with admiration at what we have seen. And as Catholics, citizens and Senators we applaud your work, and our ardent desire is that it may prosper and extend.”

Before leaving the Oratory, Count Sclopis tendered Don Bosco a generous offering in behalf of his Institute. From that day, moreover, all three became benefactors of his work.

(To be continued.)



**The Franciscans in England, A. D. 1600-1850:** Being an authentic Account of the Second English Province of Friars Minor. By FATHER THADDEUS, O.F.M. (Art and Book Company, London and Leamington). Price 6s. net.

The history of the work of the Franciscans in England during the last three centuries, must have a particular attraction and interest for English readers. During the seventeenth century, especially, the Franciscans took a prominent part in the missionary-field as is attested by the fact that several of their number suffered martyrdom; four died in prison as confessors of the faith; many more were imprisoned, whilst others keep alight the torch of faith, and, by their zealous endeavours, increased the number of Catholics all over England. The present volume is not intended to be a complete history of the Second English Franciscan Province (for such a work would occupy several volumes), but rather a sketch, still, none the less, a valuable and interesting one. In the course of his work, Father Thaddeus places before us a short notice of all the Franciscans who belonged to the Second Province, besides other interesting particulars. The book is handsomely bound in cloth, and contains several authentic portraits of prominent Franciscans. It is a volume that ought to be widely read; and, we feel sure, that its perusal cannot fail to excite feelings of admiration and reverence for those humble Franciscans who have done so much to keep alive the embers of the old faith in England, even to the shedding of their blood.

FROM the Catholic Truth Society (69 Southwark Bridge Road, London, S. E.), which continues to issue its cheap and useful publications in rapid succession, we have received the following pamphlets. All our readers ought to purchase them:

ST. MARTIN. An interesting life of the holy Bishop of Tours by Lady AMABEL KERR. Price 1d.

THE IRON VIRGIN OF NUREMBERG. This is by FATHER LUCAS, S.J., and is an admirable confutation of a Protestant fable. Price 1d.

DRAPER'S "CONFLICT BETWEEN RELIGION AND SCIENCE." A valuable little volume, in which Father M. O'RIORDAN dissects Draper's famous work, and ably refutes his statements against the Catholic Church. Price 2d.

SPANISH LEGENDS, & CARPENTER LYNES OR THE MOTHER AND THE SON, Part I. Two interesting and readable pamphlets by FATHER BAMPFIELD. Price 1d. each.

We cannot omit to call the attention of Catholics in general, and especially of all those who in any form (book, brochure, pamphlet, periodical publication etc.) have contributed to religious or secular literature, to the "Cath. Authors' Directory of the English-speaking World," for which materials for some time past have been accumulating, and which, we are glad to hear, has already made considerable progress. We need not point out how much such a work will contribute to the spread of healthy literature by noting its rise and progress and by helping the student to form an estimate of the activity displayed in different departments of Catholic science and culture.

We consider it, therefore, the *duty* of Catholic writers, — whether cleric or lay, whether ladies or gentlemen, whether Authors, Editors or Translators of books etc., — to give to the work a hearty welcome and to co-operate in its success by forwarding their names with full address to the Editor, WM. BELLINGHAUSEN, Esq., Freiburg (Baden) Germany.

---

### NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, or Polish) 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.

### International Postal Orders

to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, &) can be cashed at Turin without loss or discount. — **Letters** containing money or objects of value should be registered.

---

## The Salesian Bulletin

PRINTED AND PUBLISHED AT THE SALESIAN ORATORY, TURIN, ITALY.

This Magazine is sent gratis to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.

---

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

**THE SACRED HEART REVIEW,**

A Catholic Family Paper.

One of the brightest and most readable of our Catholic Magazines.

Recommended by the Ecclesiastical Authorities of New England and elsewhere; and by all commended for its clear, correct, moderate and dispassionate statement and discussion of the Catholic attitude on the burning religious and moral questions of the day.

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

Published every Saturday, under the auspices of the Clergy of the Archdiocese of Boston, by the Rev. John O'BRIEN.

Business department: 258, Washington Street, Boston, U.S.A.

Yearly Subscription, Two Dollars.

**The Illustrated Catholic Missions.**

*Illustrated Catholic Missions* is an excellent monthly publication, full of interesting, edifying, and instructive reading and missionary enterprise: is well printed and beautifully illustrated.

Published at: 19, Henrietta Street, Covent Garden, London.

Annual subscription, Post Free . . . . 3s.

**THE HARVEST,**

An Organ of Catholic Works.

Printed in connection with the *Salford Protection and Rescue Society*.

Is a well-conducted and highly interesting illustrated monthly.

The cause of destitute Catholic children is very efficiently pleaded in its columns, and there is no dearth of bright and entertaining reading.

The *Harvest* costs only 1s. 6d. a year, post free. Every Catholic family in Great Britain should subscribe for it.

Subscriptions to be sent to the Editor of *The Harvest*, Bishop's House, Salford.

**THE HOLYWELL RECORD,**

An Illustrated Monthly Journal.

Devoted to the care of the conversion of England through the Miracles and Cures wrought by the intercession of St. Winefride, Virgin and Martyr.

Address: EDITOR, The Record Office, Holywell, N. Wales.

Annual subscription, Post Free . . . 1s. 6d.

**THE AVE MARIA.**

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

The AVE MARIA embraces the two great essentials of a popular periodical, viz: Rational Amusements and Sound Instruction. Its staff of contributors includes the best Catholic writers.

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

Annual subscription, Post Free:

United States . . . . . Two Dollars.

Foreign . . . . . Three Dollars.

**THE POOR SOULS' FRIEND**

and St. Joseph's Monitor.

A monthly Magazine, devoted, as its name implies, to the Interests of the Holy Souls in Purgatory. It pleads most eloquently the cause of the "Dear Ones Departed," and it is impossible to read its pages without becoming interested in this most pathetic of Catholic devotions.

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

**The South African Catholic Magazine**

An excellent monthly publication of Catholic stories and general literature, with the rosy brilliancy of the South looking out from every page. The Editor runs a "Children's Corner" which, we venture to say, is without a rival in contemporary journalism.

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

**The Child of Mary's Own Journal**

and St. Agnes' Magazine

Is the title of an excellent and very interesting monthly Journal and Review exclusively devoted to the interests of the Children of Mary and the clients of the Virgin-Martyr St. Agnes. This Magazine is edited by the Rev. Dom Gilbert Higgins of the Regular Canons of St. John Lateran, 12, Womersley Road, Stroud Green, London, N. Subscription 1s. 6d. per annum, post free.

## WHAT IS THE SALESIAN SOCIETY?

---

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

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

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

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

*In connection with the Salesian Congregation is the*

### *ASSOCIATION OF SALESIAN CO-OPERATORS,*

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

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

*The conditions of Membership are very simple:*

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

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

---

## SALESIAN SCHOOL,

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.

---

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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