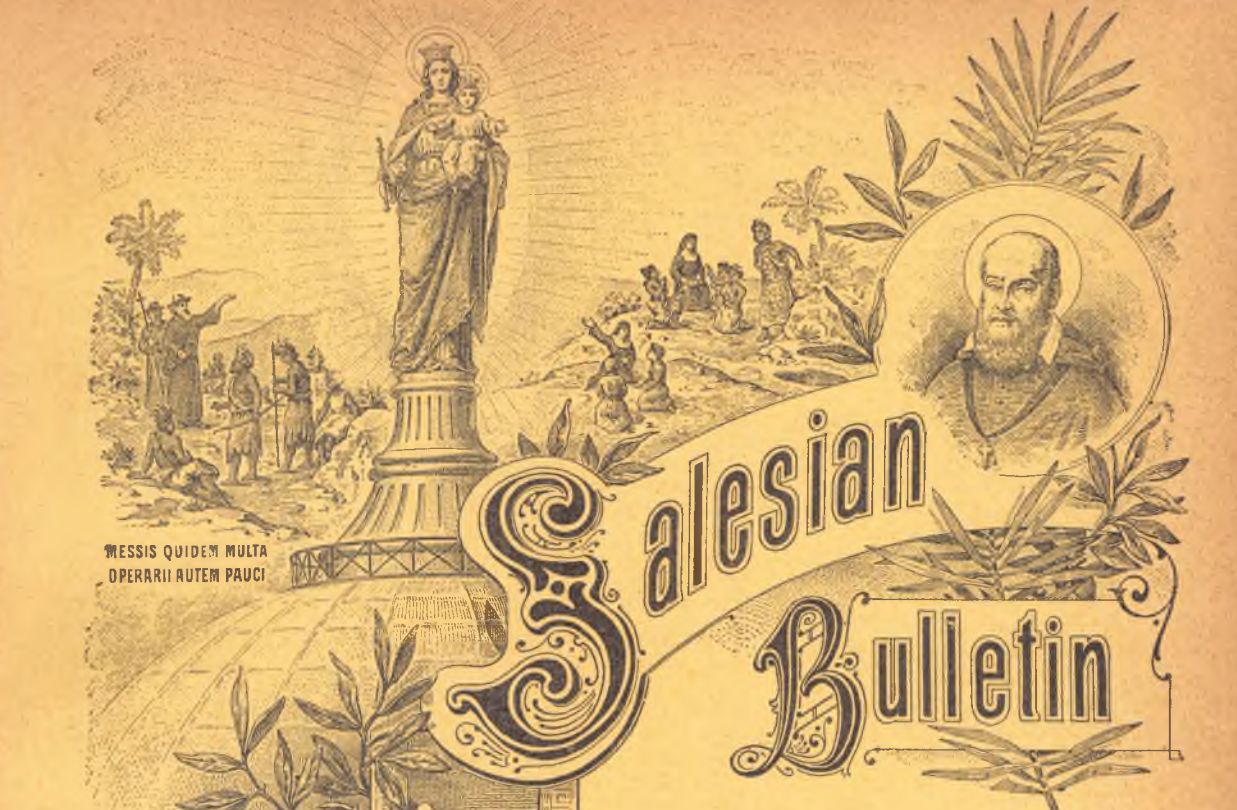


MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI



Salesian Bulletin

SEPTEMBER &
OCTOBER, 1898.
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DA MIHI ANIMAS



CÆTERA TOLLE

D BOSCO

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

CONSTITUTION AND GOVERNMENT of the Association.

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

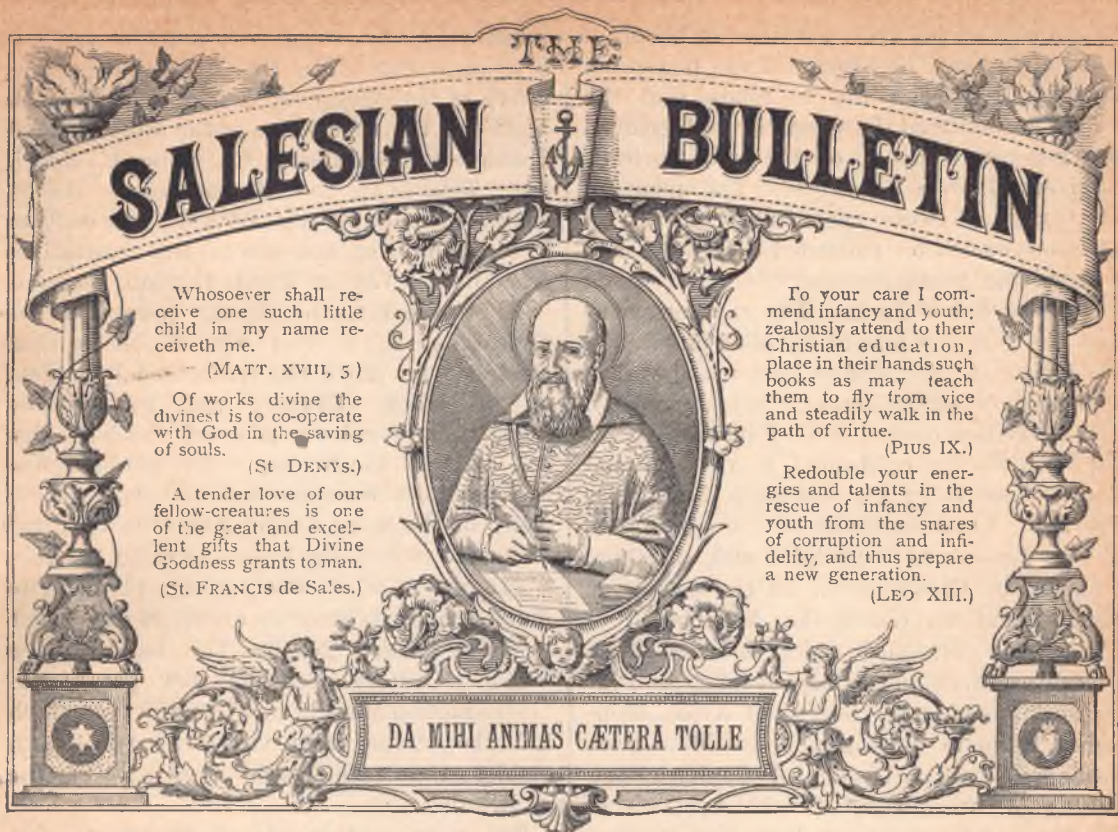
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

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

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

RELIGIOUS PRACTICES.

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



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 Sales.)

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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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

* MONUMENT TO DON BOSCO.

THE inauguration of the monument to Don Bosco, which we announced in our last issue, took place at Castelnovo d'Asti on the 18th of September last, with great solemnity. It was a day of holy rejoicing for us, and will remain indelibly impressed on our memory. The demonstration of sympathy and regard for our late Founder and Father could not fail to touch the hearts of his children. There took part in the proceedings the Archbishop of Turin and several Bishops, numerous noble and distinguished personages and the civil authorities, whose presence largely contributed to add lustre and *éclat* to

the ceremony, besides thousands and thousands of people who came from all parts of Italy and even from abroad to witness the event. Everything proceeded with admirable order, peace, and tranquillity, thanks to the intelligent activity of the organising Committee. We take this opportunity of offering our thanks to them, and to the local authorities of Castelnovo to whom the erection of this monument is due.

The scene of this sympathetic and interesting ceremony to honour the memory of Don Bosco, was Castelnovo d'Asti, a pretty and flourishing little town picturesquely situated on the side of one of the many hills in the neighbourhood of Turin. A few years ago, the Municipality of Castelnovo d'Asti proposed the erection of a statue to Don Bosco in

recognition of his great services on behalf of poor, abandoned children and the benighted savage. It is consoling to relate that the project encountered the sympathy and received the generous support of the good priest's admirers all over the world. The plans of the monument were accordingly drawn up and their execution entrusted to Sig. Stuardi, a promising young member of the *Accademia Reale Albertina* of Turin. The announcement that the statue would be unveiled on Sunday the 18th inst. attracted an immense crowd to Don Bosco's birthplace, to witness the event. The festivities opened with Pontifical High Mass which was celebrated, in the principal Parish Church, by his Lordship Monsignor Cagliero, Vicar-Apostolic of Patagonia, one of Don Bosco's first disciples and, like him, a native of Castelnovo. In the sanctuary were present his Grace the Archbishop of Turin (who preached *infra missam*), their Lordships Monsignor Rossi (Bishop of Pinerolo), Monsignor Re (Bishop of Alba), Monsignor Filipello (Bishop of Ivrea), Monsignor Bertagna (Titular Bishop of Capharnaum), Monsignor Costamagna (Vicar Apostolic of Mendez and Gualaquiza); Very Rev. Michael Rua, successor of Don Bosco, Very Rev. Canons Sorasio, Corno, and Allamanno of the Turin Cathedral; several members of the Superior Chapter of the Salesian Congregation, the representatives of several Religious Orders, and a large body of the clergy from various parts of Italy. The Church was literally packed.

Immediately after Mass a procession, headed by the clergy and Bishops, moved towards the *Piazza San Rocco* where the inauguration was to take place. By the side of the monument, which was as yet veiled from the public gaze, a pavilion had been erected for the Archbishop, Bishops and clergy, the nobility and various dignitaries.

Among the nobility and gentry who took a prominent part in the proceedings were, the Honble. T. Villa, ex-President of the Italian Chamber of Deputies, Colonel Musso, Mayor of Castelnovo, Dr. Casella, Member of the State Council of Canton Ticino (Switzerland), Baron Manno, President of the Committee of Sacred Art and Catholic Missions in connection with the Turin Exhibition, the Committee of Sacred Art and Catholic

Missions, Count Ceppi, Architect of the Exhibition, Chevalier De Morra, Representative of the Mayor of Turin, Chevalier S. Molli for the Committee of the International Homage to Don Bosco, Chevalier P. Negri, Sig. Tabacchi, the distinguished Italian sculptor, his pupil Sig. Stuardi, the author of the monument, and several Representatives from Rome, Venice, Paris, London, etc., etc.

At this point, the *Piazza* presented the appearance of a vast sea of heads that stretched far down the roads and by-streets on all sides. Drapery and innumerable flags of many colours adorned the balconies and walls of the houses, whilst the balconies and windows were crowded with eager faces; many of the more daring had even ventured on to the roofs of the houses in order to catch a glimpse of what was taking place. The number of that immense crowd is calculated to have passed 20,000. The band of the Salesian Oratory of Turin now played the "Introduction March," and then the veil which hid the statue from view was withdrawn amidst the enthusiastic applause of the multitude.

The monument stands about twenty feet in height. It consists of a granite pedestal ten feet high, and a group in Carrara marble, which represents Don Bosco standing erect with his arm resting lovingly on the shoulder of a little European boy on his right, whilst on his left kneels a youthful Patagonian in the act of kissing his hand.

A smile lights up the amiable features of Don Bosco which, all present who knew him are unanimous in declaring, have been faithfully reproduced. Besides, the just proportion of the parts, and the aesthetic correctness of the whole monument, concur in making it a masterpiece. On the base of the monument appears the simple inscription:

A

DON GIOVANNI BOSCO

LA PATRIA.

To Don John Bosco his birthplace (dedicates).

As soon as the applause which greeted the unveiling of the statue had subsided, Colonel Musso, the Mayor of Castelnovo, rose, and, amidst repeated cheers, said that the town was proud to possess such a magnificent work of art, which would serve to perpetuate the memory of a great man and a great work,



and be a stimulus for them to imitate his virtues.

The "Inaugural Hymn" composed by



MONSIGNOR RICHELMAÏ,
Archbishop of Turin.

Father Lemoyne, S.C., and set to music by Maestro Dogliani, S.C., was then sung by the choir of the Salesian Oratory accompanied by the band. At the conclusion of the *cantata*, our venerable Superior-General, Don Rua, visibly moved by the demonstration of affection for the Apostle of Youth, came forward and, in a few appropriate words, gave expression to the joy and gratitude that filled the hearts of the Salesians on that happy occasion. He tendered his thanks to the Committee, to the Archbishop and Bishops to the Representatives and all present, not forgetting the distinguished sculptor "who," he said, "has reproduced with exquisite art the features of Don Bosco, and by this monument has given us a lasting record of the eminently religious and civilising work of our Founder." He concluded by thanking the Promoting Committee, who, with so much love and sacrifice, projected and successfully carried out the work. The words of the Superior-General of the Salesian Congregation were received with prolonged applause.

At this point, whilst the "Old Boys" of the Salesian Oratory, Turin, deposed a wreath of

palms at the base of the monument, Sig. Fabre, late Professor of the University of Turin, and an "Old Boy" of the Oratory, addressed the multitude. In a really elegant discourse he showed how Don Bosco won the palm in every field of action he entered. The good priest had contended with, and overcome, the great difficulties of his position, he had successfully combated the incredulity of his age, and succeeded in creating a great organization the influence of which is felt in both hemispheres. This discourse received a well merited ovation, at the conclusion of which the choir of the Salesian Oratory sang a *cantata* accompanied by the band.

The list of adherents was then read, amongst whom were: Cardinals Rampolla, Parocchi, Logue, Sarto, Richard, Capecehatro, Ferrari, Prisco, and Manara; the Bishops of Birmingham, Cork, Raphoe, and Waterford and Lismore; nearly all the Italian Archbishops and Bishops; Prince Torlonia of Naples, the Duke of Norfolk, and Lady Martin; and a large number of distinguished prelates and eminent personages from all parts of the world.

From among the numerous messages of



MONSIGNOR ROSSI,
Bishop of Pinerolo (late P. P. of Castelnuovo).

sympathy received on this auspicious occasion by the Committee in connection with the festivities, we reproduce a few of the most important:

From His Eminence, Cardinal Rampolla, Papal Secretary of State, came the following telegram from Rome:

I cordially unite with you in spirit in the ceremony on Sunday in honour of Don Bosco, and I convey to you the Apostolic Benediction of the Holy Father.

H. E. Cardinal Parocchi, the Pope's Vicar, wrote as follows:

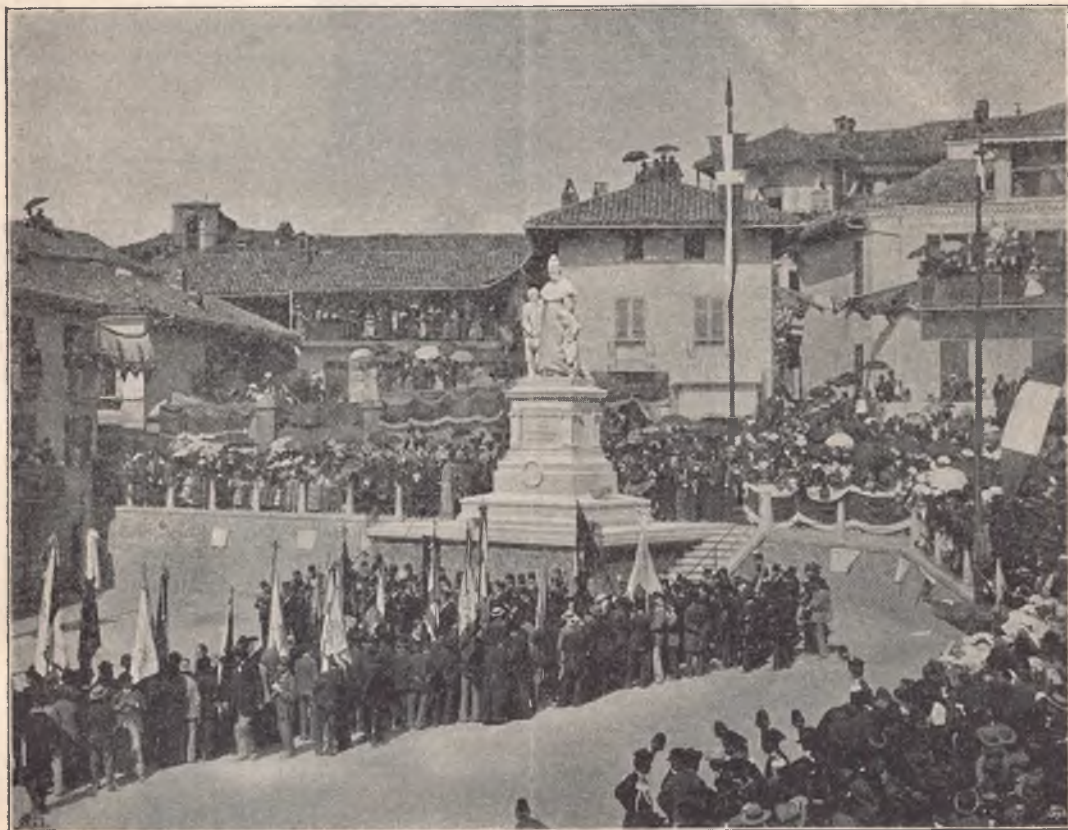
Although I am unable to assist personally at

H. E. Cardinal Ferrari, Archbishop of Milan:

I rejoice with Castelnuovo in its triumph because it is the outcome of faith and the charity of Jesus Christ

H. E. Cardinal Sarto, Patriarch of Venice:

I participate in the rejoicings at Castelnuovo in spirit, and I hope that God will soon manifest His glory through His servant, in order that the inhabitants of Castelnuovo may invoke him



THE "PIAZZA SAN ROCCO" AT THE MOMENT THE MONUMENT OF DON BOSCO WAS UNVEILED.

The solemn ceremony, as Protector of the Salesians I cannot fail to be present morally. It is a tribute of admiration and gratitude offered to the modern Æmilianus by his contemporaries; nay more, all who are animated by sentiments of humanity and Christian charity cannot look upon that monument without being moved and without exclaiming:—"To thee is the poor man left; thou wilt be a helper to the orphan." . . . That monument speaks to the present and future ages and says: "Following the way of the Cross he has done a great service for two hemispheres."

as their special patron.

H. E. Cardinal Prisco, Archbishop of Naples:

I offer my congratulations to the members of the Committee for the successful issue of their undertaking . . . Willingly do I participate in spirit in these festivities, and invoke thereon abundant blessings from God.

H. E. Cardinal Capecepatro, Archbishop of Capua:

It is a source of great consolation for me to know that a monument to Don Bosco will be

inaugurated in a few days I unite with those present in honouring Don Bosco, and bless the idea from which this monument originated. I am a great admirer of Don Bosco; I consider him as the St. Philip Neri of his century.

His Eminence Cardinal Logue, Archbishop of Armagh honoured the celebration with a telegram conceived in these terms:

Congratulations on inauguration of monument to Don Bosco.

His Lordship, Monsignor Hsley, Bishop of Birmingham, wrote as follows:

The vast works of charity and religion which were inaugurated by Don Bosco and which are so successfully carried on and extended by his

sons, constitute a living, glorious, and imperishable monument of the life, zeal, and labours of their saintly Founder. All the same it is fitting that the birthplace of so distinguished a Servant of God should be marked by a suitable monument in marble, and I rejoice to hear that the idea has been taken up, and successfully carried out. . . . My hearty congratulations to the Committee on the completion of their work.

From his Lordship, Monsignor Callaghan, Bishop of Cork, this telegram was received:

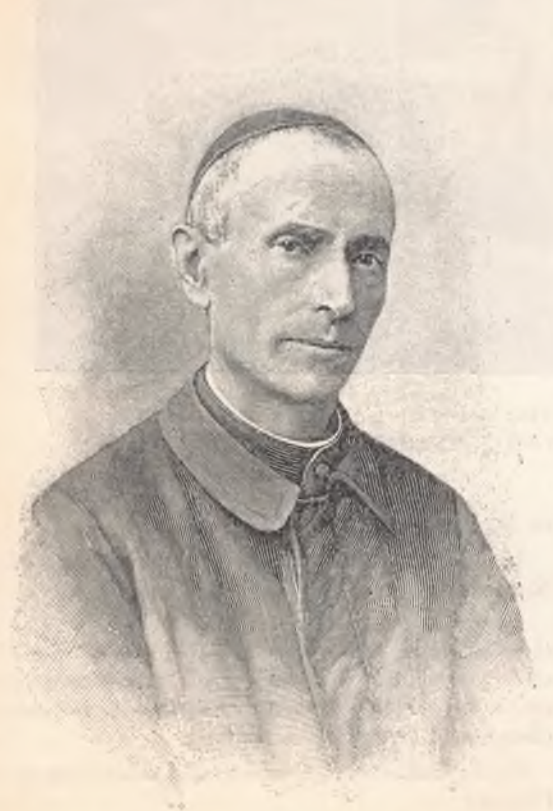
Congratulations and good wishes.

His Lordship, Monsignor Patrick O' Donnell, Bishop of Raphoe:

I am very glad to know that a marble statue



1. S. A. Musso. 2. Sig. Tabacchi. 3. Count Ceppi. 4. Sig. L. Belli. 5. R. E. Vespignani.



THE VERY REV. DON RUA,
Superior-General of the Salesian Congregation.



SIG. STUARDI,
The Author of the Monument.

has been erected to Don Bosco in his native place and will be unveiled on the 18th inst.

I once had the advantage of seeing the work that is carried on in the Industrial Institute that bears his name in Rome. And who has not heard of the Salesian Missions in South America?

The Apostolic work of Don Bosco for propagating the faith and training our children has made every true Christian his debtor. May the celebration be in every way worthy of the man.

His Lordship, Monsignor R. A. Sheehan, Bishop of Waterford and Lismore:

..... An expression of his fullest sympathy in this commemoration of a great servant of God who has earned the undying gratitude of countless hearts.

Lady Martin, who is well known for her admirable translation of Don Bosco's "Life" by Villefranche, also sent a generous offering, and gave expression to her appreciation of the event in these terms:

.... His [Don Bosco's] monument at Castelnuovo d'Asti will be a reminder to youth of



THE HOUSE WHERE DON BOSCO WAS BORN.

I rejoice to learn that within the next few days a statue of Don Bosco will be unveiled at his birthplace in Castelnuovo. Don Bosco deserves to be ranked amongst the heroes of the century now drawing to a close. It is, assuredly, only just and right that public recognition should be made of his labour and sacrifices for a class which appeals with such force to all of us.

And it is proper, too, that this recognition should be of a kind that is calculated to inspire others not merely with a love of his virtues but also with a desire and a determination to help in perpetuating the work with which his name is nobly identified not in Italy alone but the world over.

His Grace the Duke of Norfolk sent a generous offering towards the monument through his Secretary, J. Dunn, Esq., and

his teaching; and of all he accomplished with steady persevering aim.

Aide toi et le Bon Dieu t'aidera proved applicable to Don Bosco's noble career; as his profound faith and ceaseless prayer, went pace by pace with his un-flagging practical work.—

Lady Martin felt honored in translating his charming life into English; and did so in the hope of making Don Bosco's name familiar among English readers.— She believes with good results.

His Grace Monsignor Richelmy, Archbishop of Turin, afterwards arose to close the proceedings. With his winning and inspired eloquence he brings out in bold relief the greatness of Don Bosco, and shows that this greatness is to be attributed to his sacerdotal office, since therefrom he drew the inspiration

of accomplishing those works at which the world has been forced to gaze in astonishment. He concludes with a vote of thanks to the Committee.

The band then played the *Marcia Finale*, and, amidst the enthusiastic *evvivas* and applause, the Archbishop, Bishops, clergy, and authorities proceeded to the Salesian Oratory close by where a luncheon had been prepared for them by the Promoting Committee.

In the evening a procession in honour of Our Lady of Dolours took place in which the whole town participated. At the Benediction which followed, the parish Church, although a large one, was crowded to excess—the lateral chapels and every available place where people could sit, kneel, or stand, being occupied. The large square outside and the streets which led thereto were crowded. Benediction having been given from the altar, Monsignor Richelmy took the Sacred Host, proceeded to the main entrance of the Church, and from the top of the steps imparted benediction once more to the immense kneeling throng outside in the square. After benediction, the civic band and the two Salesian bands played a selection of music until a late hour, and as soon as night set in, the town and the picturesque hill on which it is built, were brilliantly and fancifully illuminated. Thus terminated that memorable and never-to-be-forgotten day.

* *

On the following morning, a Solemn Requiem Mass was celebrated in the open air at Becchi,—the hamlet where Don Bosco was born, and which lies a short distance outside Castelnovo d'Asti—in the presence of the Archbishop of Turin, the Bishops of Pinerolo, Alba, Ivrea, Magida, and Colonia; the Very Rev. Don Rua; the clergy and dignitaries present at the unveiling of the statue the day before; and a large concourse of people. After Mass an Academic meeting was held. Discourses were delivered by the Archbishop of Turin, Canon Sorasio, Sig. Scala, Editor of the *Italia Reale*, and others; whilst the band and choir of the Salesian Oratory, Turin, went through a select programme of music. The re-union terminated with the reading of the following telegrams from the Pope and King Humbert, amidst repeated applause:

ARCHBISHOP RICHELMY—CASTELNUOVO D'ASTI.

The Holy Father, greatly pleased that on the occasion of successful inauguration of Don Bosco's monument, many distinguished Prelates, priests, and great number of the faithful invoked the protection of Our Lady of Dolours on the Church and Himself, offers you His cordial thanks, and blesses the Salesian Congregation and the Catholics of Piedmont.

—CARDINAL RAMPOLLA.

PRESIDENT—COMMITTEE FOR INAUGURATION OF MONUMENT TO DON BOSCO—CASTELNUOVO D'ASTI.

Whilst H. M. the King is pleased to see perpetuated the Christian virtues and benefits of that distinguished priest, Don Giovanni Bosco, in behalf of mankind and religion, he also thanks the Committee for the spontaneous and welcome act of homage.

Chief Aide-de-Camp of H. M.

Lieut.-General PONZIO-VAGLIA.



APOSTOLIC LETTER

OF

HIS HOLINESS POPE LEO XIII.

ON

THE ROSARY.

To the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries having Peace and Communion with the Apostolic See.

LEO XIII., POPE.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEEDICTION.



LOOKING back over the long space of time, which by God's Will We have passed in the Supreme Pontificate, We cannot but acknowledge that, in spite of Our demerits, We have enjoyed the most singular protection of Divine

Providence. This We believe must be attributed principally to the united, and therefore most efficacious, prayers, which, as of old for St. Peter, so now also for Ourselves, are constantly being poured forth by the Universal Church. Wherefore We first of all give profound thanks to God, the Giver of all good things, and We shall continue as long as life lasts to cherish in mind and heart gratitude for each and every favour. And next, there comes to Our mind the sweet remembrance of the motherly protection of the august Queen of Heaven; and this memory likewise We shall cherish and preserve inviolate, ever thanking her and proclaiming her benefits. From her, as from an abundant spring, are derived the streams of heavenly graces. "In her hand are the treasures of the mercies of the Lord" (St. John Damascene, Sermon I. on the Nativity of the Blessed Virgin.) "God wisheth her to be the beginning of all good things" (St. Irenaeus, *Contra Valen.*, 1, iii., cap. 33). In the love of this tender mother, which We have constantly striven to cherish and to grow in day by day, We confidently hope that We may end Our life.

SUMMARY OF PRECEDING ENCYCLICALS ON THE ROSARY.

We have long desired to secure the welfare of the human race in an increase of devotion to the Blessed Virgin, as in a powerful citadel, and We have never ceased to encourage the constant use of the Rosary among Christians, by publishing every year since September 1st, 1884, an Encyclical Letter on this subject, besides frequently issuing Decrees, as is well known. And now, since God in His merciful Providence has this year again allowed Us to see the approach of the month of October, which We have already consecrated to our Heavenly Queen under the title of the Rosary, We would not refrain from again addressing you: but summarising in a few words all that We have hitherto done for the promotion of this form of prayer, We will crown Our work by yet a new document, in which Our earnest desire and zeal for this form of devotion to Mary may appear still more clearly, and the fervour of the faithful may be stimulated to the devout and constant use of this pious practice.

Impelled, therefore, by a constant desire that Christians should ever be convinced of the efficacy and dignity of the Rosary of Our Lady, We first of all pointed out that the origin of this form of prayer is divine rather than human, showing it to be an admirable garland woven from the Angelic Salutation, together with the Lord's Prayer, joined to meditation, and that this form of prayer was most powerful and particularly efficacious for attaining eternal life. For besides the special excellence of the prayers, it affords a powerful protection to faith and conspicuous models of virtue in the mysteries proposed for contemplation. We showed also how easy the devotion is and how suited to the people, offering an absolutely perfect model of domestic life in meditation on the Holy Family at Nazareth, and that therefore Christendom had never failed to experience its salutary effects.

THE POPES AND THE ROSARY.

For these reasons We have ever repeatedly encouraged the recitation of the Holy Rosary, and have endeavoured to increase its dignity by a more solemn cult, following in this the footsteps of our predecessors. Pope Sixtus V., of happy memory, approved the ancient custom of reciting the Rosary; Gregory XIII. dedicated a day under this title, which Clement VIII. afterwards inscribed in the martyrology, and Clement XI. extended to the Universal Church. Benedict XIII. inserted the Feast in the Roman Breviary, and We Ourselves in perpetual testimony of Our affection for this devotion commanded that the solemnity with its Office should be celebrated in the Universal Church as a double of the second class, consecrating to this devotion the entire month of October. Finally We ordered the addition to the Litany of Loreto of the invocation, "Queen of the Most Holy Rosary," as an augury of victory in our present warfare.

THE VALUE OF INDULGENCES.

It remains to be added that great value and utility accrue to the Rosary from the abundance of privileges and favours which adorn it, and more particularly from the rich treasures of indulgences attached to it. It is evident how greatly to the advantage of all

who are solicitous for their eternal salvation is the obtaining of these benefits. For it is a question of obtaining either totally or partially a remission of the debt of temporal punishment which, even after guilt has been forgiven, must be paid either in this life or in the next. Vast indeed is the treasure won by the merits of Christ, His Mother and the saints, to which Our predecessor Clement VI. so aptly applied those words of the Book of Wisdom: "She is an infinite treasure to men: which they that use become the friends of God" (Wisdom, vii, 14).

The Roman Pontiffs, making use of that supreme power granted them by God, have opened out the most abundant fountains of these graces to the members of the Sodality of the Holy Rosary and to those who recite the Rosary.

A PROJECTED "CONSTITUTION."

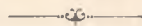
Wherefore, believing that the Crown of Mary will shine more brilliantly with these privileges and indulgences, as with an adornment of most precious gems, We have decided upon carrying out what We have long contemplated, namely, the publication of a "Constitution" concerning the rights, privileges, and indulgences which are enjoyed by the members of the Rosary Sodality. This Our "Constitution" We intend to be a testimony of Our love to the most august Mother of God, and at the same time an encouragement to all the faithful and a reward of their piety, so that in the last hour of life they may be aided by her assistance and sweetly rest in her embrace. This blessing We heartily invoke from Almighty God through the Queen of the most Holy Rosary, and as an earnest and pledge of Divine blessings, venerable brethren, to your clergy and to the people committed to your care, We gladly impart the Apostolic Benediction.

Given at St. Peter's, in Rome, on the 5th day of September, 1898, in the 21st year of Our Pontificate,

LEO XIII., POPE.



THE THIRD CONGRESS OF THE SALESIAN REGIONAL DIRECTORS.



THE Marian Congress held in Turin in the beginning of September last, offered our venerable Superior-General, Don Rua, a favourable opportunity to convene a re-union of the Diocesan and Regional Directors of the Salesian Co-operators, similar to that held at Valsalice in 1896, for the 5th, 6th and 7th of September.

So far the Congresses of Salesian Diocesan and Regional Directors had been two in number: the first in September of 1893, and the second in the same month of 1896. Both took place in the Salesian Seminary of Foreign Missions at Valsalice, just outside Turin, in the shadow of Don Bosco's Tomb, and were potent factors in thoroughly organising and widely extending the Pious Association of Salesian Co-operators.

An especial importance attaches to this year's assembly both on account of the distinguished personages who enhanced the proceedings with their presence, and on account of the vastness of the programme. There were three Sessions; two at the Salesian Institute of St. John, and the other at the Mother House in the Valdocco quarter of Turin. More than forty Dioceses were represented, and among those who took part in the Sessions were their Lordships, Monsignor (Bishop of Isernia), Monsignor Andreoli (Bishop of Montefeltre), Monsignor Manacorda (Bishop of Fossano), Monsignor Cagliari (Bishop of Magida and Vicar Apostolic of Patagonia), Monsignor Costamagna (Bishop of Colonia and Vicar Apostolic of Mendez and Gualaquiza); Monsignor Peppi (Vicar-General of Ravenna), Monsignor M. Amos (Mantova); V. Rev. A. Anzini (Representative of Bishop Molo, Canton Ticino), V. Rev. P. Morganti (Milan), V. Rev. D. Pedrelli (Bologna); Sig. Ricci (ex-Mayor of Rapallo), Commendator Laura (Turin), etc., etc.

The Diocesan and Regional Directors numbered about 150. Don Rua presided at each Session and was supported by the members of the Superior Chapter of the Salesian Con-

gregation, and a large representation of Superiors of the Salesian Institutes and Missions.

The Rev. Prof. Charles Salamano of Vercelli, and Sig. Navarotto, Editor of the *Berico* (Venice), were chosen by Don Rua as secretaries. The programme placed before the Congressists embraced the following important considerations:

- I. The Necessity and Practical Means of furthering a Salesian Movement.
- II. The Advantages accruing from Salesian Conferences—Public and Private Conferences.
- III. International Homage to Don Bosco in the Tenth Anniversary of his Death.
- IV. The Association of Our Lady Help of Christians for encouraging and maturing vocations of Adults to the Priesthood.
- V. The Madonna of Don Bosco—Devotion—Archconfraternities.
- VI. Salesian Press—Manuals of Piety—Association of "Old Boys."
- VII. Festive Oratories—Situations for Boy Artisans.
- VIII. Effectual Means of aiding the Salesian Works.
- IX. The Communication of Favours and Privileges granted to Diocesan Directors of the Salesian Co-operators.
- X. Salesian Missions.
- XI. Various Proposals.

All these articles were discussed with lively interest and animation. Many important suggestions were made, and many very practical resolutions were passed.

The two points most warmly discussed and recommended were Art. III and IV., namely those relating to the International Homage to Don Bosco, and the Association of Our Lady Help of Christians for encouraging and maturing vocations of Adults to the Priesthood.

However, it is not our intention at present to speak at length on the subject, we will have occasion to do so later on.

During the second Session, Father Salamano made the proposal of sending a telegram to the Pope, and a letter to the Archbishop of Turin, as a token of the filial homage and respect of the assembly. The motion was unanimously adopted. His Holiness and the Archbishop deigned to reply in the following terms:

REVERENDISSIMO DON RUA, TURIN.

The Holy Father gratefully acknowledges sentiments of filial devotion and blesses the assembly.

—CARDINAL RAMPOLLA.

Gratefully acknowledging the delicate sentiments that prompted your esteemed favour, as Pastor of the Archdiocese of Turin, the cradle of the Salesian Congregation, I bless with all my heart the Sons of Don Bosco, and all who unite with them in carrying out the designs of their venerated Founder to the greater glory of God, in honour of the Blessed Virgin Help of Christians, and for the Christian restoration of Society.

† AUGUSTINE, Archbishop of Turin.

The Sanctuary of the Sacred Heart of Mary, third day of the National Marian Congress, Turin, Sept. 7, 1898.

In the closing address of the Second Session which was made by Don Rua, our venerable Superior-General spoke in touching terms of the Directors and Decurions of the Association who had passed to eternity since the last reunion, and he invited all present to assist at the Solemn Requiem Mass that would be celebrated on the morrow in the Church of Our Lady Help of Christians for the deceased brethren.

In the evening of the third day, on the termination of the re-union, the Congressists assembled in the Church to sing the *Te Deum* in thanksgiving for the divine assistance so abundantly bestowed on the counsels of the Congress. Benediction of the Blessed Sacrament, imparted by his Lordship Monsignor Andreoli, Bishop of Montefeltre, then followed, and brought that important re-union to a happy close.

HIS HOLINESS LEO XIII. AND
FATHER BALZOLA.



FATHER Balzola, Superior of the Salesian Mission among the fierce Coroados in the State of Matto Grosso, Brazil, (whose arrival in Turin with three young Indians of the Mission, we announced in a former number) desirous of receiving the Pope's blessing before return-

ing once more to his field of labour, went to Rome and was received by the Holy Father. He was accompanied by the three Coroados whom he presented to the Pope as the first fruits of the last Mission founded by the late Bishop Lasagna. In the following letter to Don Rua, Father Balzola give some details of the reception, which our readers will no doubt find interesting.

ACCOMPANIED by my two confrères Fathers Laureri and Schiralli, I had the good fortune to be received in audience by the Holy Father, and to present to him the three young Coroados I had brought with me from America.

When we arrived, His Holiness was just returning from his usual outing in the Vatican gardens. On reaching the *Sala degli Arazzi*, where we were awaiting him, the sedan-chair in which he was being carried, came to a stop, the door opened, and the next moment the venerable figure of the Holy Father appeared. We were visibly moved at the sight; whilst the three savages gazed in silence at him with mingled feelings of respect and veneration. His Holiness addressed a few words to the three priests and a lady who were also present, and then my turn came to kneel at his feet, kiss his ring, and present to him the first fruits of the Mission of Matto Grosso.

"Who are these young men and whence do they come?" were the first words addressed to me by the Pope.

"Holy Father, they are three savages of the State of Matto Grosso in Brazil, and belong to the Mission founded by the late Monsignor Lasagna."

"They are inhabitants of Upper Brazil, if I am not mistaken?"

"They live in the very heart of that Republic, Your Holiness; and to get there, one must traverse the whole of Argentina, Paraguay, touch Bolivia, and enter Matto Grosso."

"Have you brought many with you to Turin?"

"Only these three, Your Holiness."

"What instruction have they received so far, and how did you prepare them for Baptism?"

"They have not yet been baptised, Holy Father; but we intend to baptise them before leaving Turin for America."

"Are these savages idolaters?"

"Holy Father, they have no particular worship, excepting that given to *Bopé*, the Spirit of evil, of whom they stand in great

fear, and whom their medicine-men exorcise to frighten away. When I spoke to them of God, and told them that He is good, that He loves them, and that He is superior to the devil, they were filled with pleasure."

"*Bene, bene.* How old are these Indians?"

"One is 14 years of age, the other 16, and the third 18. As you see, Holy Father, they are well-built young men."

"What do you intend to do, and what are your hopes with regard to this people?"

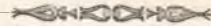
"Holy Father, with the help of God, I hope to make them good Christians and industrious members of Society."

"That's right; I admire your apostolate. I will, moreover, give my blessing to you and to these three young Indians, in order that your mission may prosper and bear good fruit."

"We are grateful to you for this, Holy Father. I would also beg of you to bless the Mission of Matto Grosso and all our Missions in America; in a word, my confrères, the Salesian Co-operators, and the Indians under our care."

"Most willingly do I bless you all."

We knelt down and received the Apostolic benediction. I kissed once more the sacred ring, the three savages following my example, and then the Holy Father disappeared. It was a vision of Paradise, and one that we shall never forget!



A TOUCHING letter has been addressed to the children of Columbia by our confrère Father Variara of the Leper Village at Agua de Dios, soliciting their aid in behalf of the unhappy little leper children who are condemned to suffer in that city of horrors. His plan is to erect a large and spacious Institute for the reception of the little ones who are afflicted with the disease of leprosy, where they can pass their time in innocent amusements, work, study, and prayer. The building would comprise workshops where employment could be given them, as idleness only serves to deteriorate their sad condition, a chapel for religious services, well ventilated dormitories, and a small conservatoire. In a word, it would be a monument to attest the noble generosity of the children of Columbia, and a work that would not fail to draw down numberless blessings on the innocent little ones; and at the same time be a powerful means to arrest the alarming propagation of the dreadful malady.



MISSIONARY residences, Chapels, and Schools have been established at Junin de los Andes, Chubut, Roca, Pringles, Conesa, Colorado, and other points of the Vicariate-Apostolic of Patagonia in the course of last year.

THE Industrial Institute at Roca, and the two Fuegian Colonies under the direction of the Salesians on Dawson Island and Tierra del Fuego, where sheep-rearing is in a flourishing condition, are making great progress; and the Patagonians and Fuegians there are growing up industrious and inured to work.

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 labourers are attending to the moral culture of its inhabitants, instructing them in the sublime truths and mysteries of the Catholic Faith.

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; and our Fathers 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.

THE Meteorological Observatory adjoining the Salesian Institute at Viedma, Patagonia, 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 to the Argentine Meteorological

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

FATHER BARNI, Superior of the Salesian Institute at Capetown, came to Turin to attend the General Chapter of the Salesian Congregation held in the beginning of September, and to treat with the Superiors of the development of our House in Capetown. He has great hopes for the future of the Salesian Institution in South Africa. Towards the end of November he will be returning to his field of labour with a reinforcement of *personnel*, and materials to meet the present requirements of the several workshops.

It seems that in our own days the missionary spirit which prompted the Apostles to undertake the evangelisation of mankind has not yet died out. On Monday, October 24, a missionary departure ceremony will take place in the Church of Our Lady Help of Christians at Turin. This monster "Expedition" comprises more than 90 Salesian priests and lay-brothers, and over 20 Nuns of Mary Help of Christians, who are going to found new Missions or reinforce those already founded by the Salesian Congregation, in Patagonia, Tierra del Fuego, Brazil, Ecuador, Paraguay, Peru, Uruguay, Africa, Palestine, etc. etc.

THE Hospital which has been erected by Monsignor Cagliero, Vicar-Apostolic of Patagonia at Viedma, and 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.

DURING the visit which we undertook last year for the first time to the Central Pampas (says Bishop Cagliero in a recent letter), 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, Victoria, Santa Rosa, Toay and other centres of population amidst general

THE fundamental object of the Salesian Co-operators, is to aim at their own perfection by means of a mode of life which approaches in many respects the life of a Religious Community. Many there are who would willingly forsake the world for the Cloister, were they not precluded from doing so by reasons of age, of health, of social ties, and oftentimes also from want of an opportunity. Such persons by becoming Salesian Co-



SUPERIOR AND BOYS OF THE FESTIVE ORATORY BAHIA BLANCA (PATAGONIA).

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 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.

operators, can, even in the bosom of their family circle, and without neglecting their usual occupations, partake of our Religious life, as forming part of our Community. In view whereof, the Sovereign Pontiff has graciously assimilated this Association to the Third Orders of ancient date, with this particular difference, however, that whereas they proposed to tend to Christian perfection by the exercise of piety, our own principal object is the active exercise of charity towards our neighbour, and more especially towards those, who, in their youth, are peculiarly exposed to the dangers of the world and its corrupting ways.

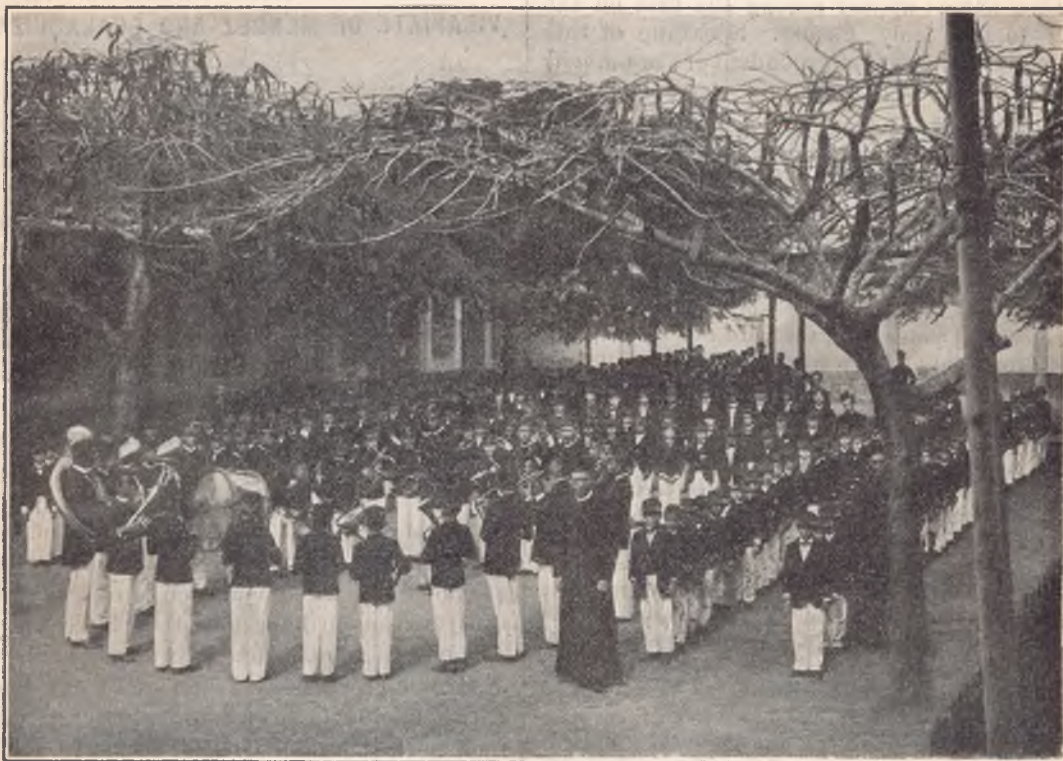
As the Salesian Co-operators are called to do the same work as the Salesian Congregation to which they are associated, the mode of co-operation proposed to them is as follows:

1.—To promote the exercise of acts of Religion—such as Novenas, Triduums, Retreats, and Catechetical Instructions, especially in places where the greatest need exists of moral and material assistance.

2.—Since the scarcity of ecclesiastical vocations

kind; circulating them amongst private families, and wheresoever it may be prudently done.

4.—They ought, especially, to exercise charity towards such children as are peculiarly exposed to fall into evil ways: by gathering them together and instructing them in the truths of the Faith; by accustoming them to frequent the services of the Church; by giving them good advice; and by introducing them to such persons as can undertake the charge of completing their religious instruction. Herein alone is an immense harvest-



SUPERIORS AND BOYS OF THE "SANTA ROSA" COLLEGE, NICTEROY (BRAZIL).

makes itself, in these our days, very seriously felt, all Co-operators should bestow a special care on those youths, or even adults, who, by their good moral qualities, and by their aptitude for intellectual work, show signs of an ecclesiastical calling—assisting them with sound advice, and endeavouring to facilitate their admission into schools, collegiate institutions, and Diocesan Seminaries, wherein they may be instructed and directed in their vocation. This, indeed, is precisely the object for which the "Association of Mary Help of Christians," has been founded.

3.—Against the irreligious Press they ought to oppose the good Press, by the diffusion of Catholic books, pamphlets, tracts, and publications of every

field spread open for the Salesian Co-operators to work in. As regards those who are themselves unable to perform any of these good works, it may still be possible to help through the instrumentality of others; for instance, by bespeaking the good offices of some relative or friend, who can assist them.

5.—It is also possible to co-operate by means of prayers and alms, thus furnishing for the needs of our Society a material help, after the example of the primitive Christians who brought their worldly possessions to the Apostles, that widows and orphans, the hungry and the naked, might be ministered unto: "For as many as were owners... brought the price of the things they sold, and

laid it down before the feet of the Apostles. And distribution was made to every one, according as he had need"—(*Acts* iv, 34, 35).

In the competition which is held every year among the pupils of the parochial schools of Catechism at Rome, the winner this year was Martino Martini, a lad about 13 years of age, and a pupil of the Salesian Fathers at Castro Pretorio, Rome. According to an ancient custom, the winner who is called the "Emperor," is presented, together with other lads whose names appear among the first on the list, to the Holy Father. Speaking of this event the Roman Correspondent of the *Catholic Times* (October 7), says:

"On Tuesday last no less a person than his Imperial Majesty Martino Martini, accompanied by four princes and a captain of his bodyguard, was received by the Holy Father at the Vatican. As your readers may not know who Martino Martini and his companions are, I may at once explain that I am not alluding to William II or Franz Josef, but that the Emperor and his accompanying potentates, the eldest of whom is not yet fifteen, are the winners in the annual competition which is held among the pupils of the parochial schools of Catechism. After a public and very severe examination the first pupil is proclaimed Emperor of the "Dottrinella," as it is usually called, the four next best receive the titles of princes, and a captain and ensign are also named. The solemn coronation took place last Sunday in the Church of St. Andrea della Valle, the Cardinal Vicar presiding at the ceremony, at which a great number of prelates and a vast crowd were also present. The successful pupils were gorgeously clad in velvet suits cut in the mediæval fashion, and seemed to feel quite as important as if the ceremony invested them with real power and greatness, especially the Emperor, who carried his sceptre and wore his crown with a most majestic air. On Tuesday, therefore, according to ancient custom, the carriages of the Cardinal Vicar conveyed the seven boys, the objects of the admiration and envy of all their companions, to the Vatican, where Cardinal Parocchi ushered them into the presence of the Holy Father. The venerable Pontiff received the little Emperor and his companions most cordially, and with fatherly solicitude asked them several questions about their families, their studies, and their projects in life, finally dismissing them with his blessing, after having bestowed a rich present to each of the delighted children. This year's winner of the competition is a pupil of the "Istituto De Merode," and belongs to the parish of the Sacro Cuore. After having been received by the Holy Father, the Emperor and his train, according to ancient custom, wait upon the Cardinals, from all of whom they receive gifts and words of praise and encouragement."



ECUADOR.

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

(Conclusion).

August 15.—We kept the feast of the Assumption of our Blessed Lady with more than usual solemnity here to-day. Nearly all the congregation approached the Sacraments. There was solemn high Mass, and, for the first time in these regions, the singing was accompanied by the sweet strains of a harmonium. Taken all together, the feast was something Gualaquiza had never before witnessed. In the evening a Mission was begun at which all the members of the parish were present.

August 23.—This morning the Mission was brought to a close. It was most assiduously attended by the population, and we have every reason to hope that they have greatly profited thereby. This afternoon there was a solemn procession in honour of our Lady, which has left a deep impression on all who took part therein. It was certainly an imposing and pleasing sight to see the ecclesiastical and civil authorities followed by a large multitude of the white and dusky inhabitants of Gualaquiza, wend their way through the village and neighbourhood with edifying deportment, filling the air, meanwhile, with sweet praises of the Blessed Mother of God.

On this occasion there was also an exhibit of the work executed during the year by the boy and girl pupils of the Mission. The visitors were filled with astonishment at a display which gave such evident proof of the proficiency of the young people, and loud were their praises of the institution that has been able to do so much in such a short time.

September 5.—As it is holiday-time I made arrangements to take the boys under our care for an excursion to-day to a friendly Jivaro tribe some few miles in the interior of the virgin forest. Having acquainted our dusky brethren with the news of our coming a few days beforehand, I set out at an early hour this morning accompanied by my confrères and a troop of merry lads on horseback, whose chattering and hearty laughter and gay songs resounded through the forest and lent additional zest to our ramble. We travelled in this way for a little over two hours when we arrived at the River Bomboiza where several Jivaros were waiting for us with their canoes ready to carry us over to the opposite bank among their brethren.

We crossed without mishap, and made at once for the hut of Capitan Naranza close by, who was impatiently waiting for us. Here we had breakfast in real pic-nic fashion, and, then, leaving the lads to stroll about with their assistants until dinner-time, I paid a visit to the many Jivaro families of the village, being received by all of them most cordially. I returned in time for dinner. This consisted of a variety of meats and fruits, and a few delicacies known only to the Jivaro cook and Jivaro palate. The Indians were overjoyed to have us among them for a few hours, and came and sat down by our side at table, or rather on the grass, to encourage and help us in making the viands disappear.

Towards the end of the meal, several jars of *Chicha* (a somewhat mysterious beverage prepared by the old women of the tribe), were placed before us, and we were given to understand that it is the most refreshing and delicious beverage that can be imagined. I am, however, of quite an opposite opinion.

Soon after our merry dinner-party broke up, preparations were made for the baptism of four little Jivaros. As I had this object in view when undertaking our excursion, I had set out provided with all that was necessary for the ceremony. As soon as everything was ready, the boys of the College knelt down on the green sward in a circle around the priest and the four children, their example being followed by the Jivaros. Many of these poor children of the forest had come from afar to witness the scene about to be

enacted, and as they humbly knelt there, their eyes fixed on the priest, they said one to another in their broken Spanish: "*Ahora Taita Padre Francisco, nuestros hijos bautizando y agua rogando, Taita Dios mucho á nuestros hijos queriendo y al cielo convidando, y ahí con Taita Dios y Taita Padre Francisco nuestros hijos viviendo, paseando y arto comiendo, bueno está.*" "Now Father Francis baptises our children with water, which [is a sign that] God loves them very much and invites them to heaven, where they will afterwards live happily with Him and Father Francis, and walk with them and have plenty to eat." I had no sooner poured the saving waters of Baptism on the heads of the children, when the multitude of Jivaros cried out as with one voice: "*Así bueno está, porque así lavando iguanchi miedo teniendo.*" "It is a good thing to cleanse them in this manner, for the devil is thus obliged to run far away."

Oh, what a beautiful and consoling spectacle in the heart of the wilderness! How eagerly and attentively the Jivaros watched all the ceremonies performed by the priest! And when the impressive function was over, in a transport of joy, they embraced and kissed the new Christians with the greatest reverence.

They also made us accept a number of gifts as a token of their gratitude. Evening had already set in when we bade them adieu, and began to retrace our steps to Gualaquiza, where we arrived at a very late hour.

* * * * *
September 15.—The day before yesterday whilst I was at dinner, a Jivaro, Mascho by name, arrived covered with perspiration and out of breath, and coming up to me said: "Father Francis, come quickly, my eldest son has been bitten by the venomous serpent *Macanci* and is dying; but if you hurry and attend to him perhaps he may live." The words were uttered with difficulty, and when he had finished the poor Indian burst into tears. I comforted the afflicted father as well as I could, and then provided with a good stock of medicines, I mounted the mule that was already waiting me at the door, and started at a gallop for the dwelling of the unfortunate son of Mascho. I arrived there after two hours' hard riding, and found my patient more dead than alive. He was tormented by a violent fever, and blood was

flowing freely from his mouth and nose, besides, he was crying like a child. However, as soon as he became aware of my presence, he calmed down to the great joy and satisfaction of his mother and the Jivaros who were present. More than six hours had elapsed since he had received the bite, and the poison was already doing its deadly work. I earnestly recommended him to our Blessed Lady, and applied a few remedies to neutralize the effects of the venom. After a while he seemed better. Before leaving I gave him the blessing of our Lady Help of Christians. Although I had given up all hope of ever seeing him again, he has so far recovered as to be able to pay me a visit to-day in order to thank me.

* * * * *

February 20.—I still feel the effects of the long walk we took a few days ago to a distant part of these regions. But it was one of those pleasant events that leave a lasting impression on the memory.

I had desired for some time past to visit the confluence of the Rivers Bomboiza and Zamorra, and at that spot solemnly bless the Vicariate of Mendez and Gualaquiza. About a week ago I was able to carry this scheme into effect. I set out early in the morning together with the boys of our Mission and five Jivaro families. Some of us travelled on horseback, some on foot, and others in a canoe on the Bomboiza. We made the forest echo and re-echo with our joyous songs and merry laughter. There certainly never was a nappier party. The sun had already risen high in the heavens when we reached Ramon's dwelling, where a plentiful repast was soon placed before us, at which the indispensable *Chicha* naturally made its appearance. After the meal, we regaled our dusky host, his family and friends with a few knickacks, and continued our journey. The beauties of the forest through which we were passing, were many and varied and filled us with astonishment and admiration. At times, one or two of the Jivaros who formed our escort would leave us and soon be lost to sight amidst the trees, to return in a few minutes carrying birds, wild pigs etc. which they had captured and slain, and throwing them into the canoe would exclaim: "Father

Francis, these are for you." In this way provisions were provided for our dinner.

At five o'clock that evening we arrived at the chosen spot: the confluence of the two Rivers. What a sight met our gaze! There in the heart of the virgin forest, and amidst a luxuriance of vegetation, we found ourselves on the shore of what seemed to be an immense ocean that extended before us almost as far as the eye could reach. We were charmed with our surroundings; everything in fact was so beautiful that we did not know which to admire most. And amidst all that wild magnificence we *felt* the Hand of Almighty God, in whose creation beauty and harmony are so wonderfully blended.....

We enjoyed for some time the enchanting view presented to us, until the sun which had reached the western horizon, warned us that the shades of night were fast approaching. We at once turned our thoughts to the construction of several huts where we might pass the night without fear of being disturbed. A small open space was chosen, and in a few minutes all was activity. With the aid of the Jivaros, who are experienced in such matters, the huts soon began to take shape, and very shortly quite a number made of saplings and branches, and sufficiently answering our purpose, was ready awaiting us. The next thing to be done was to collect a large quantity of wood for the camp fire we intended to keep burning all night, in order to scare away any wild animal that might be prowling around our encampment. As soon as ever this was accomplished, supper was prepared; and it is needless to say that we thoroughly enjoyed our evening meal, a circumstance to be ascribed quite as much to the influence of our poetic surroundings as to our sharpened appetites. Together we afterwards recited night prayers; and having assured myself that the boys were comfortably settled for the night, I retired to my hut.

As I lay on my bed of leaves gazing out of the doorway into the night, the soft breeze played on my face and the gentle splashing of the waters close by faintly reached my ears soothing my wearied senses. Still, my imagination, influenced no doubt by the strangeness of my wild surroundings, conjured up unpleasant visions which made

me feel uneasy and kept me awake for some time. Perhaps the fervid imaginations of the lads were similarly affected, for they, too, gave signs of restlessness, but I succeeded in tranquillising them, and one by one they fell off to sleep. Our trusty Jivaros took turns in keeping watch during the night so that no harm might befall us. I was greatly amused next morning when waking the boys. As they half opened their eyes and gazed sleepily around the strange place and caught sight of the Jivaros standing by, they involuntarily cried out, and turning to me with frightened looks asked me what might be the meaning of it all. The cold water from the river which they used for their morning ablutions soon thoroughly awakened them, and then they laughed over their sudden fright.

Whilst the altar was being prepared for the celebration of the Holy Sacrifice, I sat beneath a tree a little distance away hearing the Confessions of some of the boys. As soon as they were over, and morning prayers had been recited, I vested for Mass.

It was the first time that God's minister offered up the Holy Sacrifice in that beautiful spot so far from the haunts of civilisation. It was a *Missa Cantata*, and my very soul thrilled with joy as the silvery voices of the boys rose on the morning air and filled the forest with that sweet canticle of love, *Gloria in excelsis Deo et in terra pax hominibus*, and that solemn profession of faith, the *Credo*. God was taking possession of those regions, and our Divine Redeemer was setting up His throne there. *Adveniat regnum tuum!* Yes, sweet Jesus, let the whole of this Vicariate form part of Thy realms, and do Thou transform these forests into so many Edens, and the pagan inhabitants into thy beloved children.

At the conclusion of Mass, I solemnly blessed the Vicariate as prescribed in the Ritual. How the Devil must fret and fume to see the Cross of Christ advancing triumphantly into regions that have been so long under his dominion!

After breakfast we packed up and set out on our return journey to Gualaquiza. Our good Indian friends escorted us home and would not leave us until they saw us safely back at the Mission, where we arrived late

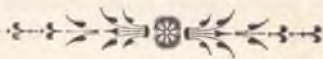
at night and very tired, but full of sweet and pleasant impressions.

* * * * *

May 31.—With to-day the month of our Blessed Lady, which we kept with particular fervour and devotion, comes to a close. During this month, a more than usual number of offerings from generous benefactors enabled me to diminish the heavy debt hanging over our Church and Institute which have replaced the old buildings that were totally destroyed by fire in December 1894. I can only regard this as a particular favour from the Mother of God. The debt on our Mission here, however, is still great, but I have an unlimited confidence in our Lady's intercession, and I feel that she will inspire some kind friends to come to the aid of the poor Missionary in paying off all his debts, and in furthering his work of reclaiming the savage Jivaros to Religion and Civilisation.

FRANCIS MATTANA,

Salesian Missionary.



COLUMBIA.

THE NUNS OF MARY HELP OF CHRISTIANS AT THE LEPER VILLAGE OF CONTRATACION.

VERY REV. AND DEAR DON RUA,

THE news I am about to give you will, I am sure, be a source of pleasure to the sons of Don Bosco, and to our good Co-operators.

The Noble Sacrifice made by the Nuns and their Novices.

In January last, the Nuns of Mary Help of Christians, who came to Bogota in 1896, made their first Spiritual Retreat in Columbia. Being called to preach the Retreat to them, I took the opportunity, during my stay, of asking them separately if they were afraid of the *King of Terrors*, as the disease of leprosy is called here, and if they were ready and willing to go to the Lazaretto at Contratacion in the Department of Santander. They were

unanimous in their answer: "No, we are not afraid; and we are willing to set out at once."

"But when you are in the Lazaretto, will not the thought of your being in continual danger of contracting the awful malady, till you with alarm."

"Should we be assailed by such fears, with God's grace we will overcome them, as the Salesians who are among the lepers at Agua de Dios and Contratacion have done."

"But if you were assailed by this frightful disease, what would you do?"

"We will pray to God and our Patroness Mary Help of Christians to keep us free from harm, but should He require this sacrifice of us, *Fiat voluntas Dei*. We are ready for whatever may happen."

These and other replies to further difficulties of mine, replies made calmly and without hesitation, filled me with admiration. And from that moment the departure of the Nuns for the Leper Village of Contratacion became a question of time only.

However, as it was impossible for all of them to go, since some must remain to keep their Institute in Bogota going, three out of the seven Nuns here were chosen for the Lazaretto. But three Nuns to attend to more than seven hundred lepers who stand in continual need of assistance, were not sufficient. I thought of the Novices, and I decided to see what were their sentiments in this regard. As one may naturally suppose there is a general horror of leprosy not only among the women but also among the men; and, therefore, I was very doubtful as to the issue of my inquiry. I could not help thinking that those timid, delicate young women would be terror-stricken at the idea of going among the lepers. But I was mistaken. All, without exception, readily offered their services on behalf of their unfortunate countrymen at the Leper Village, and volunteered to set out at once; each one, in fact, begged that she might be chosen to go, regarding such a choice as a privilege. What a triumph for our holy Religion!

On February 7, the little band of heroic Nuns left Bogota for Contratacion. They were obliged to travel on mules over a very difficult and dangerous mountainous district, but they arrived without mishap at their destination on the 14th of the same month. May God

and His blessed Mother always have you in their keeping, O brave daughters of Don Bosco!

**The Chief Object of their Mission.
—A Brighter Outlook for
the Lepers.**

And what are they going to do at Contratacion? What is the chief object of their Mission?—Take charge of the Children's School, found a Festive Oratory, and assist the lepers at their homes.

The house allotted them is the same in which I resided when I visited the Lazaretto to preach a Mission some time ago. Up to the present it has not been occupied by sick people, and for this reason it is less dangerous than any of the others. It is isolated, and lies some three hundred and fifty yards from the centre of the Leper Village. At a very little cost it can be easily enlarged.

I said that the Nuns will assist the lepers at their homes; and why not, you might ask, in the hospital? Well, the simple reason is because there is none; unless you wish to apply this name to the whole Village which contains between 700 and 800 lepers. An edifice set apart for the lepers who are in an advanced stage of the disease, does not yet exist. In time, no doubt, such a building may be erected, and Columbia, which presented our late Father Unia with millions of centimes with which he was able to build the magnificent and spacious hospital at the Leper Village of Agua de Dios, will, I am sure, subscribe as generously in order to provide a convenient hospital for the poor lepers at Contratacion. Until then, however, the Nuns will have to assist the poor lepers at their homes. Such a work has many drawbacks, and is particularly uncongenial; for these homes, as a rule, are small huts which let in the wind and rain, and where misery and squalor have made their abode. Many are the poor sufferers I have seen lying on the bare ground, because they had not a bed whereon to repose their aching limbs.

Poor creatures! What a consolation it must now be for them to have by their side, especially in their last moments, a comforting angel to soothe them in their sufferings, and cheer and gladden their oppressed spirit with words of Christian hope and love! I am convinced, moreover, that as six years ago

with the entrance of Father Unia in the Lazaretto of Agua de Dios there began an era of material prosperity for the inhabitants, so also at Contratacion the presence of the Priest and the Nun will do much to better the temporal interests of the unfortunate lepers there.

The Work of Rescue of poor Leper Girls. — Hopes and Fears.

Furthermore, the Sunday or Festive Oratory will be the means of saving many a poor child from spiritual leprosy, which is far more loathsome and contagious than the corporal. It not unfrequently happens that young girls who have become victims of leprosy, are obliged to go to the Lazaretto either because they are orphans and have no one to take care of them, or because the authorities will not allow them to stay with their parents and friends. At the present moment the number of these poor girls is not less than a hundred. And oh! the dangers that beset these unfortunates on finding themselves alone in that awful place, far from the maternal roof, and without a friendly voice to guide them! But they will no longer be abandoned to themselves, for the Daughters of Don Bosco are now with them, and in these good Nuns they will find friends and guides who will watch over them with motherly care and solicitude.

Before concluding this letter, I wish to add that Br. Jerome Cera, who was lately ordained deacon, set out for the Leper Village at the same time the Nuns left Bogota. He has gone to help Father Garbari in his apostolic labours.

As you are already aware, dear Father, the climatic conditions of Contratacion are worse than those of Agua de Dios, for which reason the danger of contagion is much more serious for our confrères and the Nuns. However, I hope that God will preserve them from the dread disease. In the meantime, I beg you to recommend these brave Nuns and priests to the prayers of the children in all the Salesian Houses, to the community, and to our good Benefactors and Co-operators; and I beg also your blessing for them and for

Your humble Son in J. C.,

EVASIUS RABAGLIATI.

VENEZUELA.

IN THE HOSPITAL OF VALENCIA.

The V. Rev. Father Bergeretti, Superior of the Salesian Institute at Valencia, writes to Don Rua as follows:

VERY REV. AND DEAR FATHER,

IT is now a week that I am in the City Hospital, which is crowded with cases of small-pox, ministering to the spiritual needs of the sick; and God alone knows how much longer my services may be wanted, for the dreadful epidemic gives no sign of abating so far, but rages more furiously day by day. Saddened at the thought of so many of my unfortunate fellowmen dying without the Sacraments, I made an application to the Authorities and obtained permission to attend the sick until the scourge should pass away. My confrères here were also ready and willing to do the same, but as I already have some experience of the present disease (having assisted thousands afflicted therewith in India) and they have none, I did not like to expose them to the danger of contagion; and, besides, their presence at the College is absolutely necessary. I, therefore, begged them to moderate their zeal, and betook myself alone to the Hospital ready to do what Divine Providence might require of me.

The epidemic is spreading in all quarters of the town, and it has already made its appearance in the barracks. It has no regard for either rank or beauty. But it is among the poor that this frightful disease reaps the greatest number of victims, for they take little or no precautions.

On the very day of my arrival at the Hospital, I administered the last Sacraments to several patients, and baptised some children. Every day fresh patients are arriving, and as there are not beds enough for the accommodation of all, many poor sufferers are laid on the floor.

There are also two Josephite Nuns in the Hospital attending to the sick. Day and

night they are to be found by the bedside of the poor creatures, alleviating their cruel sufferings, and giving not a thought to themselves. Such heroic abnegation is worthy of the early Christians.

In addition to the small-pox, for troubles as a rule do not come singly, another dire affliction in the shape of a civil war with all its accompanying horrors, has burst upon us. Several Generals and many distinguished personages, among whom General Joachim Crespo, ex-President of the Republic, have already been slain in this fratricidal contest. Suspicions and imprisonments are the order of the day. The clergy, as usual, have had to suffer the effects of the revolution, and many of them have been imprisoned together with several high dignitaries of the town. On Sunday next the greater part of the population will be deprived of Mass. Our confrères will do what lies in their power to provide for this deficiency, by each one of them celebrating two Masses; but even then many parishes will be without a pastor, for the few priests who have been left undisturbed by the revolution, have their hands full attending to the sick. Father Arocha, a distinguished priest, who is widely known for his great generosity and benevolence, and who is, moreover, a stranger to political intrigues, has been arrested and is to be conducted to Caracas to-day with another priest.

Living as we do in a town where the revolution rages most violently, and being intimate friends of Father Arocha and Dr. Arocha, a relative of his, it is not to be wondered at that we should come under the suspicions of the authorities. Consequently, yesterday afternoon at half-past three o'clock, whilst the boys were busy with their lessons in the class-rooms, the College was surrounded by a battalion of soldiers, and General Feo, attended by his staff, demanded admittance as he had received orders to search the house. On entering, the General said: "We only want to know whether Dr. Arocha is in hiding here, and whether you have any ammunition on the premises. I am sure the reports which have been spread about you are false, and it is for this reason that I came myself. Still the orders that have been issued must be obeyed." They were at once taken over the

house and Church; all the rooms were entered, cupboards unlocked, boxes opened, in fact, not a corner passed unobserved; and the result was that they found nothing, absolutely nothing, *for our politics are simply to educate and do good to our neighbour.* Satisfied with their visit, the General and his aide-de-camp jumped into a cab and rode away, followed by the other officers and soldiers.

In spite of the many dangers that beset us, all our confrères here enjoy good health, and the boys continue to attend our school in large numbers. Nearly all the other schools of the town are closed; but we intend to keep ours open as long as it is possible for us to do so. In the meantime, dear Father, do not forget to pray for us, and to recommend us to the prayers of all our confrères and Co-operators. Bless those of your children who are at Valencia, and especially

Your humble Son in J. C.,

F. ANDREW BERGERETTI,
Apostolic Missionary.



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

Thanksgiving.—I enclose a small offering in thanksgiving for favours received through Our Lady Help of Christians.

M. C. D., *England.*

* * *

Mary Help of Christians, Pray for us.—I beg you to celebrate a Mass in honour of Our Lady Help of Christians, as thanksgiving for a great favour received. Please insert this in the *Salesian Bulletin.*

J. J. CLEARY, *Dublin.*

* *

The Rev. Sister Catherine Lano of Celle Enomondo (Italy), was seized with a sudden illness which very soon brought her to the brink of the grave. A letter was sent to the Salesian Oratory at Turin, requesting special prayers to Our Lady Help of Christians for the recovery of the dying Nun. After receiving several spiritual favours during the course of her illness through Our Lady's intercession, Sister Catherine also regained her former health and strength, and she now desires to render public thanks to the Blessed Virgin through the *Salesian Bulletin*.

* *

Health of the Weak.—A lady friend of mine was kept to bed with a bad foot, which at length the doctor declared must be amputated. This news filled the sick person and her family with grief. We thought of making a Novena to Mary Help of Christians, and promised to have a Mass said in her honour if she obtained my friend's cure without her having to undergo the painful operation. The Blessed Virgin heard our prayers, for very soon the doctor said that amputation was not necessary, and now my friend is quite well again. We desire to have the favour published in the *Salesian Bulletin*, as this was part of our promise.

HENRIETTA PRODUIT DE BOSCH,
Colonia Esperanza (Argentine Republic).

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A Novena and the Blessing of Mary Help of Christians.—My mother was attacked by a violent fever, and at the end of a week her temperature showed that it had not abated in the least. The doctor began to hold out little hope of her recovery. In this extreme I had recourse to the intercession of Our Lady Help of Christians and began the Novena recommended by Don Bosco. That same day, a Salesian Father paid my mother a visit, and seeing how serious was her condition, he imparted to her the blessing of Our Lady Help of Christians. We at once remarked a notable change for the better, and from that moment her recovery began. On this account my sisters and myself send an offering to have a Mass celebrated, and desire to see the account of this favour appear in the *Salesian Bulletin*.

ADELAIDE C. DE QUEIROS,
Asuncion (Paraguay).

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

Mary Rinonapoli, Naples; Carmelina Piazzavaccari, Sarradifalco; Augustine Malaguerra, Osogna (Canton Ticino); Zefirini Invernizzi, Moggio (Como); Erminio Locatelli; Ferdinand Franco, Zelo (Rovigo); Felicity Bucci in Tani, St. Leo (Pesaro); Rev. Michael Perrot, Torre Pellice; Magdalene Curti, Bordighera; J. G. Udine; Ferdinand Catrastellero, Pollengo; Benedetta Panizzon; A. R., Trento; Philomena Pellacani, Rubbiano (Nonantola); Margaret Ceci, Manzianna. The Family Colombo, Castellanza; V. Rev. Antony Janucci, Archpriest, Frasso Telesino (Benevento); Florence Marcone, Bianzè; G. P., Perugia; Paul Bonardi, Idro (Brescia); N. N., Genoa; Caroline Ponzano, Castellar-Ponzano; Charles Rossetti, Alfiano Natta; Onorina Toldini-Solari; Pauline Bienni; Benjamin Beltrami; Mary Franco, St. Damiano; Silva Costanza, Bedonia (Parma); Teresa Castagnola, Lavagna; Giuseppe Longo, Casale Monferrato; C. V., Milan; A. Co-operator, Savona; Peter Pullacini, Vicoforte (Cuneo); Catherine Dentoni, Cagliari; Rev. Pompeo Bozzolo, Parish Priest of Cantalupo d'Alessandria; G. B. Cattaneo, Borgomanero; V. Rev. Aloysius Boscaini, Archpriest of Albaro (Verona); Gaudenzio Tremolada, Solbiate Olona; Margaret Berk, St. Martin (Genoa); Maria Ulla di Cerrina, Varese (Alessandria); Josephine Perria, Villanovafranca (Cagliari); Leo Ponzò, Acqui; Delfina Milanese, Pozzolo Formisan; F. B., Monta; Julia Tirone, Grana; Dominic Rezza, Turin; Raimonda Sedda, Nureci; Concetta Pontoni, Collesano; Celestine Tebbi; Mrs Frances E. Garino, Falicetto; Josephine Navino, Trecate; Rev. Sante Barbazeni, Castagnaro (Verona); Rev. J. Russo, Castrogiovanni; A Family of Garbagnate Milanese; Joseph Gili, Turin; Rev. Joseph Aimaro, Roasio S. Eusebio; Marianna Sarnthein, Feltre; Magdalene Spinelli, Costa Rainora; Dominic Rigoni, Vertova (Bergamo); Aurelius Ricotti, Quarona; Joseph Imberti Cavour; Rev. J. Moglia, Sparone Canavese; Salvatore Benenati di Gaspere, Alcamo (Sicily); Martina Zancarini, Biganzuolo; Joseph Cavezzali, Catherine Biraghi; Luigia Bettinelli, Milan; Joseph Soleri di Battista, Frassino (Cuneo); Gabriel Mastraianni, Nicosia (Catania); Rosine and Dominica Zanzi, Granarolo di Faenza; Germano Panasto, Vestenova (Verona); Mariano Rigazzi, Sortino (Siracusa); V. Rev. Dominic Gramegna, Archpriest of St. Benedict; Rev. Aloysius Perucchi, S. Cristoforo; Ernestine Donna, Turin; Magdalene Gordellini, Sandrigo; Mary Bonaria, Molare; Aloysius Stucchi, Milan.





TIM BLAKE'S HAPPY LOGIC.

TIM Blake was a scapegrace. A good-for-nothing, helpless, lazy, intemperate loafer. The pavement outside the public-house was his headquarters, where he waited day after day, and night after night, for whatever might turn up, not in the way of work, but in the way of drinks and rowdy escapades, not a few of which ended in breaches of the law, and sometimes in a fortnight's or a month's sojourn for Tim in one of Her Majesty's prisons. The pity of it all was that Tim had a good old mother, whom he ought to have been supporting but who was supporting him, and whose heart he was slowly breaking. However, she kept mending her heart with prayer, and hoped against hope for Tim's conversion. And it came at last when one Sunday Tim was waiting at home for the "house" to open, and was reading, with strange inconsistency, and with but little interest, the report of a sermon in the *Catholic Times*. He came to the words "I now close the first part of my sermon, and pass on to the second." "And I," said Tim suddenly perceiving a piece of logic which would have baffled St. Thomas Aquinas himself "I now close the first part of my life, and pass on to the second." How he did it God's grace alone can account for; but he kept his word, and when at last he closed his dear old mother's eyes, it was in peace, and with the consolation that belongs to a good Christian son.—*The English Messenger of the S. Heart.*

A SACRED TRUST.

How sweet it is to look into the pretty face of a little child, and see there the innocent soul in all its loveliness, as we speak to it! We cannot view the sweet little face of an infant without feeling that we were all, even the most hardened criminal, once pure and sweet.

The infant is placed in the hands of its parents as a sacred trust, for which they shall have to render a strict account. On them rests the awful responsibility of preserving

the infantile innocence and beauty of that soul which is their richest possession.

There is absolutely no way of preserving innocence and insuring eternal happiness but by a Christian education, which should commence on mamma's lap and papa's knee just as soon as possible. Christ must be in the ship of life from the very birth—at home, at school, and everywhere.

The children of a nation are its dearest treasure: its best, its most estimable feature, They are the hope of its future, the trustees of its prosperity; hence, what care and vigilance should be exercised in training them!

In the face of all this there are some Catholics who send their little darlings to Godless schools, who will not send them where Christ is always in the ship to calm the waves of stormy life. We can, however, only pity them, for they will surely reap what they sow, while in kindness of heart we fervently pray, "Father, forgive them, for they know not what they do."—*The Catholic Friend.*

THE LEGEND OF THE CROSS.

ADAM, being sick, sent his son Seth to the gate of Paradise for the oil of mercy, to heal him. But the Archangel Michael appeared to Seth and said it might not be; and gave him a branch of the tree whereof his father had eaten, telling him to plant it on Mount Lebanon, declaring that only when it bore fruit could the sufferer be admitted within the golden gate.

Seth returned; and, finding his father dead, he buried him and planted that branch on his grave. And the branch took root and became a mighty tree, and flourished till the days of Solomon. And Solomon, admiring the beauty of the tree, commanded that it should be cut down and used in building the house of the forest of Lebanon. But no fit place could be found for it; wherefore the builders threw it into a marsh, that it might serve as a bridge for those who passed over.

But when the Queen of Sheba came to Jerusalem to hear the wisdom of Solomon, and was about to cross the marsh, she saw in spirit the Saviour of the world suspended on that same tree; and so would not walk over it, but forthwith venerated it. Some indeed say that the Queen saw the tree in the hoase of the forest, and informed King Solomon that the Man was to be suspended

on it through whose death the kingdom of the Jews was to be blotted out. Solomon, therefore, had the tree buried in the deepest bowels of the earth. And in aftertimes the Pool of Bethsaida was there made; wherefore not only from the descent of the angel, but also from the virtue of the said tree, were the waters troubled and the infirm healed. And when the time of the Passion drew near, the tree rose up and floated to the surface. And the Jews took it and made of it a cross for Our Lord. And after the Crucifixion the tree lay buried three hundred years.—*The Ave Maria.*

ONE GLASS A DAY, AND NO MORE.

I KNEW a young man who had for many years been a total abstainer. On one occasion he said to a friend of mine: "I think it is a stupid thing to be a total abstainer and tie one's self down so much. I don't see why a man can't make himself a definite allowance from day to day. It would do no harm. Now I am going to alter my system, and take just one glass a day, and no more."

"Well," said my friend, "you are perfectly well without it."

"Oh, yes, I'm very well in health."

"Then, why not let it alone?"

"Oh, one glass a day won't hurt."

"But you are a great deal better without it."

"Well, I don't know; I shall try just one glass a day and keep to it."

For twelve months that man did keep to his one glass a day. That indicates that he was a man of very considerable natural self-control. But at the end of twelve months he said: "I think it a foolish thing for a man to lay down any hard and fast line for himself. A man ought to be able to say, 'I will take as much as is good for me, and as little as is not good for me.' I will restrict myself to what my requirements need!" He aimed at that.

Six months afterward that young man was picked up, reeling drunk, in the street. His employers forgave him the first offence, as he had borne an excellent character up to that time; but the first offence was followed by a second, and he was eventually dismissed from his position and became an outcast from society. He then plunged into a life of in-

temperance, and within a few short years of that first fall delirium tremens hurled him into eternity! This is how the fatal drink habit of drunkenness grows, little by little.—*The Sacred Heart Review.*

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXVI.

A Sitting of Parliament and a Deliberation in favour of the Oratory of St. Francis de Sales.



LITTLE more than a month had gone by since the visit of the three Senators related in the preceding chapter, when it became known that the affairs of the Oratory had been discussed in Parliament. On the first of March of that same year, the members of the Senate, under the presidency of Marquis Alfieri, held a discussion regarding two petitions which had been announced since the middle of January. The one was conceived in the following terms: "Professor Joseph Charles Bruno proposes that the law provide shelter and education for poor lads leading an idle and vagabond life." The other ran as follows: "The Rev. John Bosco begs to inform the Senate that he has founded three Oratories in the environs of Turin for the moral education and instruction of homeless lads, and he ventures to appeal to the Senate for aid in maintaining the said Institutes."

Marquis Pallavicini was the Reporter, and when the moment arrived for dealing with the first petition, he arose, and, in the name of the Commission concerned with that affair, thus addressed the Senate:

"Professor Charles Bruno, Surgeon, attached to the Reformatory for boys, is justly moved to compassion at the sight of a considerable number of idle lads (either orphans or abandoned by their parents, or who have run away from the paternal roof), who sleep in the streets by night, and by day are engaged in selling matches and papers. Without a home and devoid of a fixed occupation, they grow up idle and dissolute, and familiar with almost

every crime. To put a barrier to this sad disorder, Professor Bruno suggests that these unruly lads be withdrawn from their idle life and baneful surroundings, and placed in establishments where they may receive an education on a religious basis and learn a useful trade, so that in after life they may be in a position to earn an honest livelihood. For this purpose he proposes the Agrarian Institute (which forms part of the Reformatory and in which has just been introduced the latest reforms in the Penitentiary System), seeing that this Institute is able to offer the advantages of a good moral education and professional instruction. In support of his proposal, Dr. Bruno refers to the fact that the trial has already been made successfully in Lausanne, Belgium, and France; and, therefore, he begs that the Law provide for the emergency in the present case. The Commission, which has been entrusted with this proposal, applauds the beneficent and philanthropic aims of the zealous Professor, and convinced—a conviction that is doubtless shared by the whole Senate—of the great importance of at once taking this step in order to put a stop to such a disorder and diminish the number of adult malefactors, the Commission, I repeat, unanimously proposes to forward a similar petition to the Minister for the Home Department in order that he may remove, without delay and efficaciously, the cause of so much depravation among our poor abandoned youth.”

When Marquis Pallavicini had finished, Senator Giulio asked permission to speak, which being granted, he gave utterance to the following words:

“The sentiments of humanity manifested by the petitioner, and applauded by the Commission whose report we have just heard, are certainly shared by every one of us present; and earnestly do we hope that an efficacious remedy be found for an evil which the petitioner and Commission so justly deplore. Nevertheless it is doubtful, nay, I say it is certain that the means proposed by the petitioner, and which it would seem the Senate is about to approve of by forwarding it to the Home Minister, far from uprooting the evil deplored, would only make matters worse, and bring about still greater disorders.

“Before giving its approval, the Senate will wisely consider whether or no it is possible for the Government to take direct charge of the education of all these children; and if so, whether, by so doing, the encouragement given to parents to neglect their children, would not be a greater evil than the one it is intended to do away with.

“I think it is not necessary for me to make any further observation, as what I have already said will suffice to put the Senate on its guard against a sentiment of humanity, the consequence of which might be quite the reverse of that which is so fondly hoped for.”

Then Senator Giulio proposed the so-called order of the day against the petition of Professor Bruno; in other words, he proposed that the Senate should pass over the petition without taking it into consideration and without forwarding or recommending it to the King's Ministers.

The PRESIDENT. “Since the order of the day has been proposed by Senator Giulio, let those who are in favour of it stand up.”

The words of the President gave rise to an altercation relative to the question at issue, but at length the order of the day was carried and the petition of Professor Bruno fell through.

The unfortunate end of the first application disquieted the members of the Commission entrusted with Don Bosco's petition, and made them fear that a similar fate would overtake the second application, but fortunately things took a favourable turn in spite of the opposition of Senator Giulio.

The MARQUIS PALLAVICINI. “The next petition which belongs to the Rev. John Bosco, a distinguished and zealous priest of this city, is similar in the object and end it has in view to the one already referred to, although it differs somewhat as to the means to be adopted.

“Likewise desirous of improving the condition of so many poor unfortunate lads, and, at the same time, of society at large, Don Bosco, with the approbation of the Ecclesiastical and Civil Authorities, has for some years past devoted himself to the work of assembling on feast days, all the poor lads he possibly can from 12 to 20 years of age. And at the present moment as many as 500 frequent his Oratory in Valdocco.

“As this Oratory soon became too small to contain the ever increasing number of boys, another was opened near Porta Nuova, and, recently, a third in the Vanchiglia quarter. In these three Institutions, whilst the boys are provided with honest amusements, they are also taught to love virtue, respect the law and the authorities, and lead a life in accordance with the principles of our holy Religion. Besides, there are the Night Schools in connection with these places, where Italian is taught, together with the elements of Arithmetic and the Metric System; and for some time past an Hospice has been opened, which numbers about 20 or 30 lads who were homeless and in extreme want.

“This holy work has been supported by the alms of good and zealous Catholics of this city, for Turin is not backward in its generosity towards the poor and unfortunate.

"But the expenses increased every year, and Don Bosco is at present burdened with the rent of these places which ascends to 2,400 francs a year, the expense of maintaining the Hospice and the Chapel, to which may be added a considerable outlay daily to provide food for a large number of the children who would otherwise be without. And now he finds himself almost obliged to give up his praiseworthy work, seeing that public charity is insufficient to support it. He, therefore, begs the Senate to take into consideration a work of such utility, and make a deliberation in its favour.

"The Commission did not content itself simply with the statement made by the petitioner, but, although already acquainted with the good done by this Institution, thoroughly investigated the matter. As a result of this investigation, the Commission ascertained that not only were the religious practices performed on Sundays and festivals, and the elementary education spoken of duly imparted, but also other subjects were included in the programme drawn up by the founder. These were Drawing, Sacred History, the History of Italy, an explanation of the laws adapted to the young, besides entertaining pastimes, gymnastics, display of skill, races, etc. etc.

"To excite emulation among the lads, the founder had also contemplated to hold now and again exhibitions of the objects of art and industry executed by them, give entertainments, and distribute prizes; the scarcity of pecuniary aid and the critical state of his work have alone prevented him from so doing.

"From what I have said you will easily understand that such an Institution is eminently religious, philanthropic and advantageous.

"It would, therefore, be a very great loss to the whole of this town, if this work, instead of prospering and attaining the development desired, were to come to a standstill or cease altogether, simply because sufficient support was wanting.—The members of the Commission unhesitatingly declare that they would be doing a wrong to themselves, to the Senate who honoured them with this application, and to Society, if they did not propose to forward the petition in question to the Minister for the Home Department in order that he may come to the aid of such a useful and advantageous work."

SENATOR GIULIO. "To my profound regret I am a second time obliged to fulfil a painful duty, namely, to warn you not to enter on a course towards which we are attracted by sentiment. The subject of State charities is a long and painful one, and I hope the Senate will not go any further in this matter simply for the sake of a petition.

"I propose once more the order of the day against this petition."

(To be continued.)



THE RIGHT REV. MGR. WELD.



THE death of the Right Rev. Monsignor Weld of Isleworth, which occurred on Monday, September 26, at Pontgibaud in France, removes from our midst one of our most conspicuous benefactors. A member of one of the most illustrious Catholic families in England, Monsignor

Weld was related to Cardinal Vaughan, to the Arundells, and the Duke of Norfolk. The Welds have always been celebrated for their devotion to the Catholic Church. The family has already given a Cardinal to the Sacred College; and it was from this family, if we are not mistaken, that the Jesuit Fathers, on their return to England, received Stonyhurst College. The deceased prelate was widely known for his great zeal, piety and charity, and was greatly respected by the members of all creeds, by rich and poor alike. He was above all a generous benefactor to the poor and homeless, and by his death many a poor soul has lost a kind friend and a father. "His charity (says a contemporary) was unobtrusive, and one who was connected with him for many years states that often he was entrusted by Monsignor Weld with money for charitable purposes in order that the recipients might not know the source from which the bounty came." Moreover, he took a great deal of interest in the welfare of youth, and in the foreign Missions. The twofold aim of Don Bosco's Apostolate—the rescue of poor homeless children and the reclamation of pagan peoples to the Church of Christ—had a peculiar attraction for Monsignor Weld. He joined the ranks of the Salesian Co-operators, and for several years past, he has been a prominent benefactor of the Salesian Works. We recommend this generous and gentle soul to the prayers of our readers.—R. I. P.

MRS. MARY HOGAN.



AMONG our departed benefactors, whom we recommend to the prayers of our Co-operators, is Mrs. Hogan of San Nicolas (Argentina), on whose soul eternity dawned on the 29th of August.

She was ripe both in age and virtue, for she had spent a life of over eighty long years in a continual preparation for that great hour. She was born in Ireland, and her

earlier days were passed in her native country. From thence she went to Argentina with her family in 1852. Some years after settling down there, the death of her beloved husband left her the whole responsibility of providing both materially and morally for the support of a large family. Since then many and varied have been the phases under which she witnessed life; but, ever cherishing the religion and traditions of her forefathers, she bore joy and trouble, prosperity and adversity, with the same invincible spirit of Christian fortitude; and overcoming all difficulties, she educated a family of which any mother might well be proud.

Among the many virtues that adorned her model life, her charity deserves a special record, for it knew no limits. Besides, in all good works her care to avoid publicity was such that her generosity remained quite ignored by all except those who enjoyed it; and it might well be said that her left hand knew not what her right hand gave, on which account her name has seldom appeared in public, although few are those who have exceeded her in generosity. Numerous Charitable Institutions and most especially the Salesian Institute and Convent at San Nicolas have reaped the copious fruits of her benevolence, and now mourn in her the loss of a noble benefactress, while they cease not to pray that God may grant her soul eternal rest and happiness.

Hers was the death of the just, for she passed away peacefully, surrounded by loving friends, and comforted by the last Sacraments. Her mortal remains now rest in the San Nicolas' Cemetery beside those of her beloved husband and other members of her family who preceded her to the grave; while her soul we trust, has gone to receive the reward that God gives to those who love Him.—R. I. P.



Catholic Teaching for the Children. By WINIFRIDE WRAY. (R. Washbourne, 18 Paternoster Row, London). Price 2s.

A most attractive volume, replete with fine illustrations, and one that should be placed in the hands of every child who can read. "I have carefully read this book," says the Bishop of Nottingham in the Preface, "and think that it is admirably adapted to answer its purpose. The Author believes, and I think is right in believing, that a book of this kind is much needed among Catholics. The idea of the book is to combine together a course of Christian Doctrine and one of Scripture History, especially that of the New Testament, and to put the whole into language such as children, say from seven to fifteen, may

easily understand for themselves without the help of a teacher. Such a book may also be a help to teachers in giving to children simple explanations of the Catechism and of Scripture."

A Popular Missal for the use of the Laity. Second Edition. (R. Washbourne, London). Price 2s 6d.

All who desire to follow closely the Holy Sacrifice of the Mass, should possess the above work. It contains the Ordinary of the Mass, with the Introits, Collects, Epistles, Graduals, and Gospels for all Sundays and Feasts of the year; besides the English, Benedictine, Jesuit, and Irish Appendices. It is also enriched with a collection of Prayers and Hymns, and useful notes. The general get up of the little volume is all that could be desired. The same work may also be had handsomely bound in a variety of styles.

We have also received from Mr. Washbourne a booklet (price 2d) entitled "Our Lady of Campocavallo," which contains accounts of several miraculous cures in connection with the famous Sanctuary of Campocavallo.

The following pamphlets are published by the Catholic Truth Society (69, Southwark Bridge Rd., London, S. E.), and we warmly recommend these useful publications to our readers:

A SIMPLE DICTIONARY FOR CATHOLICS. A handy and valuable little book of reference. Price 1d.

A PROMINENT PROTESTANT (Mr. John Kensit).

A timely publication, in which MR. BRITEN takes the notorious champion of the Protestant Crusade to task, and shows him in his true character. Price 1d.

WHY IN LATIN? By FATHER BAMPFIELD. An interesting discussion and admirable vindication of the use of the Latin language in Catholic Worship. Price 1d.

CARPENTER LYNES OR THE MOTHER AND THE SON. This is the second part of an agreeable work by Father Bampfield. Price 1d.

TO OUR READERS.

WE beg our Readers to bear with us once more for issuing two number of our *Bulletin* together. Next month it will appear in its usual form.

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.

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

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Annual subscription, Post Free 3s.

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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.

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

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

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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:

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and St. Joseph's Monitor.

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

The South African Catholic Magazines

An excellent monthly publication of Catholic stories and general literature, with the every 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 Patér and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.*

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

SALESIAN SCHOOL, SURREY HOUSE, SURREY LANE BATTERSEA, LONDON, S. W.

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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