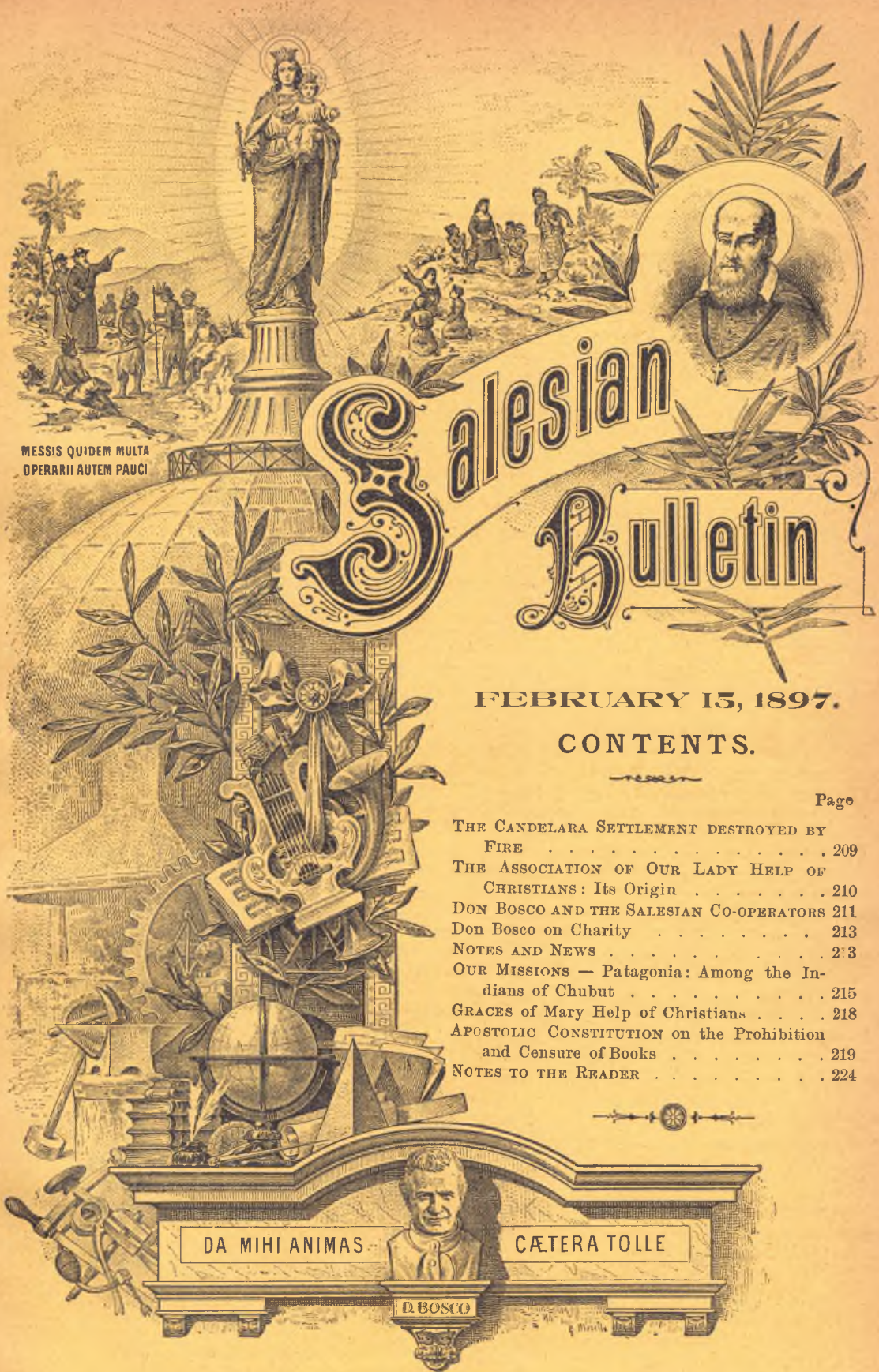


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARII AUTEM PAUCI

Salesian Bulletin

FEBRUARY 15, 1897.

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DA MIHI ANIMAS

CÆTERA TOLLE

D. BOSCO

THE CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS.

ADVANTAGES OF MEMBERSHIP.

- 1.—During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.
- 2.—Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.
- 3.—Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:
 - (a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;
 - (b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;
 - (c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;
 - (d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.
- 4.—Participation in the holy Masses will commence on the day after the alms have come to hand, all the other spiritual advantages are enjoyed from the moment of inscription.
- 5.—The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.
- 6.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.
- 7.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 8.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 9.—The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.
- 10.—There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, 42, Via Porta S. Lorenzo, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

Approbation.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.
Given at Rome, etc., June 27, 1888.

✠ L. M. PARROCCHI, Card. Vic.

The Papal Blessing.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

N.B.—A chromo-lithographic reduction of the classic painting, placed above the High Altar in the Church of the Sacred Heart (Rome), will be sent as a "Certificate of Inscription" to the Pious Association for every offering received.

On application full particulars will be given at the Salesian Oratory, Turin, Italy.

THE SALESIAN BULLETIN

Whosoever 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

Vol. II.—No. 52.

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Registered for transmission abroad

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

THE CANDELARA SETTLEMENT DESTROYED BY FIRE.

TOWARDS the end of January last, our venerable Superior-General, Don Rua, received the bad news of the total destruction by fire of the important Missionary Settlement of the Candelara situated on the banks of the Rio Grande in Tierra del Fuego. The damage amounts to more than 100,000 francs, and our poor confrères are without a roof and without the

means wherewith to carry on the Mission which was beginning to give consoling fruits. It was one of the most important missionary stations in the Prefecture-Apostolic of Southern Patagonia and Tierra del Fuego on account of its prominent position, as the spot is easily reached by all the Indians of the large Island of Tierra del Fuego. It is most urgent that the Settlement be immediately reconstructed, so that the labours of our confrères may not turn out vain.

We await further particulars of this unfortunate affair in order to give a fuller account in our next issue.

THE ASSOCIATION
OF
OUR LADY HELP OF CHRISTIANS;

ITS ORIGIN.

In his Annual Report our Superior-General calls attention to the *Association of Our Lady Help of Christians*, and says that it will be the duty of the Editor to treat of it in detail in subsequent articles. We hasten to conform to our venerable Superior's desire, and in the present article propose to dwell on the origin of this work and the consoling results that have attended it.

By this time our good readers are undoubtedly conversant with the life and foundations of our venerated Father Don Bosco. They are familiar with Don Bosco as founder of the Pious Society of St. Francis de Sales, of the Congregation of Nuns of Our Lady Help of Christians, and of the Association of Salesian Co-operators. But there is another work, we believe, almost entirely unknown to our English-speaking readers—a work founded by Don Bosco only a few years before his death, and which may be called the completion and consummation of the immense moral edifice he bequeathed to the world. We allude to the Association of Mary Help of Christians for encouraging ecclesiastical vocations.

The scarcity of priests is greatly felt in our own time. By this we do not intend to say that their numbers are few, but that in proportion to the spiritual wants of the age they are relatively few. A glance at the countless numbers of poor souls who still lie in the "shadow of death," and at the present state of

society which has been particularly marred and upset by irreligious maxims, anti-christian education and moral depravity, will make us realize and regret this need.

Don Bosco deeply deplored this state of things, and resolved to contribute, as far as it lay in his power, to remedy this defect. Already from among the poor lads entrusted to his care he had gleaned many ecclesiastical vocations; but he could not fail to observe that although many entered the lists, the victors were very few. "Experience," Don Bosco says, "has taught me that out of ten children who begin their studies with the intention of embracing the ecclesiastical life, two or three only arrive at the goal." He observed, however, that young men from twenty to thirty years of age, who had had time to form their character and had been able to understand the vanity of wordly things, on feeling themselves called to a purer and holier life were more successful in carrying out their intentions. Our beloved Founder's words are: "Of ten adults who enter on their ecclesiastical studies eight generally persevere." Here then was the ground Don Bosco decided to cultivate in order to recruit for the clergy, and having previously consulted his Holiness Pius IX., he founded an Association under the title of Mary Help of Christians with the object of aiding those adults who have a vocation for the priesthood, but who through want of means are unable to carry out their desire. Shortly after its foundation, namely on the 19th of May, 1876, the Association was solemnly approved of by the Vicar of Christ and enriched with many indulgences.

Don Bosco began this work by throwing open the doors of St. Vincent's Hospice at Sanpierrez, Genoa, to a small number of young men who desired to go through a course of studies in preparation to their embracing the ecclesias-

tical state. At the termination of this course, he had the consolation of seeing thirty-six of them take the habit; of these twenty returned to their respective Dioceses, several embraced the religious life, and the remainder went out on the foreign Missions.

These were the first fruits Don Bosco reaped. Other Colleges through the charity and benevolence of kind friends, were opened, and to-day the number of priests who have issued therefrom reaches nearly six thousand. Truly consoling results that fully prove the importance of this Association.

We terminate by making an appeal to our readers on behalf of this work. Not all of us are called to the life of the sanctuary, to preach the word of God or go on the foreign Missions, but surely we are all under an obligation to do what we can in order to make God better known and better loved. Now, in what more effective way can we do this than by making part of an Association, the special object of which is the formation of priests who will carry the message of the Cross to poor benighted souls, or work in our midst for the regeneration of society? The Church, moreover, has opened the treasury of her indulgences to all who concur in helping this Association. Besides, we secure thereby a participation in all the good works and merits of those priests, and we will have the ineffable consolation of knowing that we have concurred in saving innumerable souls.

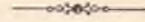
Let everything turn upside down, not merely about us, but within us; let the soul be sad or gay, in sweetness or bitterness, at peace or in trouble, in light or darkness, temptation or repose, gratified or displeased; let the sun burn us or the dew refresh us, we must rest with eyes fixed upon the will of God, our one sovereign good.

ST. FRANCIS DE SALES.

DON BOSCO

AND THE

SALESIAN CO-OPERATORS



NINE years have now gone by since Don Bosco was taken from us, but his sweet image is still fresh in our minds. Our thoughts are continually turning to him, and his endearing memory soothes our heart and revives our spirit. No words of ours can tell how tenderly we loved him, for, after God, he was all to us here on earth—our benefactor, our guide, our Father. And now he is gone from us! But, although no longer present to us in the flesh, it is a consolation for us to know that his spirit is always with us, and guides us in the Apostolate begun by him.

* *

A short time before his death, Don Bosco wrote his "Last Will to the Salesian Co-operators," which we reproduce here for the benefit of those of our Readers who are not yet acquainted with its contents:—

I feel that my existence is drawing to a close,—writes Don Bosco—and that the day is not far distant when I shall have to pay death's tribute and descend into the grave. But before leaving you, dear Co-operators and Benefactors, I desire to discharge a debt I have contracted with you,—the debt of gratitude.

Since their existence, you have been the mainstay of the Salesian Works, and by your charity you have efficaciously contributed to give to a multitude of poor and outcast children a Home and a Christian education, whereby they have been made to walk in the path of virtue and fitted for their respective stations in life. By your charitable and timely assistance, these poor children have become a consolation to their friends, useful members of Society; but what is more, they are now able to work out

their salvation more easily, and win for themselves a blessed eternity.

Alone, I should never have been able to accomplish all this. Your charity has been the all-powerful means. How many times has this charity been the kindly hand that has dried the orphan's tears, and brought peace and happiness to the troubled heart! How often it has thrown open the doors of Homes and Institutes, wherein thousands of poor and outcast children have been and are still sheltered and cared for! And these poor waifs, rescued from cruel want and the dangers to Faith and morals that surrounded them, have become good Christian men and honest citizens.

Your charity, moreover, has been the means of establishing Missions in the uttermost part of the world, of educating priests and enabling them to go out to Patagonia and Tierra del Fuego, where they are labouring to extend the kingdom of Jesus Christ.

Your charity has also been instrumental in setting up in many cities of several countries printing-presses, from which have been issued thousands of books and publications in defence of Catholic Truth, and wholesome literature for Catholic readers.

Lastly, your charity has been the means of erecting a great number of Churches and Chapels wherein God is daily worshipped, the praises of Our Lady and the Saints sung, and numberless souls are finding their salvation. Convinced as I am that, after God, it is owing to your charity that so much good has been accomplished and such consoling results obtained, I feel called upon to give expression to my gratitude, before my few remaining days are brought to a close, by thanking you, dear Co-operators, with all my heart.

As you have always been ready to come to my assistance in the past, I now humbly but earnestly beg you to extend your kindness and benevolence to my successor after my death.

The Salesian Works have no longer any need of me, but they do not cease to want you, and all those kind benevolent persons, who take a special delight in promoting those good works here below which are so pleasing to our Heavenly Father.

And now as a token of my gratitude, I have desired my successor to include our Co-operators always in all the prayers both in public and private, which are offered up in the Salesian Houses, that it may please

God to grant them a hundred-fold of the charity, bless them and their families and promote their temporal affairs in this life, and reward them with a happy eternity in the next.

The most efficacious means of obtaining remission of one's sins and to assure one's salvation, is by charity exercised *towards one of the least of these little ones*. We have this assurance from Our Divine Lord Himself. And besides Our Blessed Lady obtains for those benefactors who are the means of withdrawing the poor waifs from the corrupting influences of the world, many spiritual and temporal favours.

The members of the Salesian Society can testify with me, that many kind persons with very limited means who came forward to assist our orphans, have been rewarded by success in their temporal affairs to an extent that they are now in easy and comfortable circumstances.

Several of our good Co-operators having learnt by experience that *it is more blessed to give than to receive**, have often repeated to me: "Pray, do not thank me when I make an offering for your poor children, for ever since I began to help your orphans my means have increased twofold, therefore it is I who should thank you when you come to collect it."

Commendatore Cotta, a distinguished benefactor of the Salesian Works, frequently came to me with an offering, and said as he handed it to me: "The more I give towards your works, the better do I succeed in my business. I can truly say that Our Divine Lord returns me the hundredfold here on earth, for what I give for love of Him."

Notwithstanding my extreme state of debility, I would commend again and again to you my poor children, whom I must so soon abandon, but the time has come for me to lay down my pen.

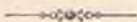
Adieu, my generous Benefactors and Co-operators, adieu! It is true that I have not had the pleasure of knowing many of you personally here on earth, but I console myself with the thought that we shall all know one another in the next world, where I hope we shall together enjoy a happy eternity,—the reward for the good we have been enabled to do here below, by God's grace, especially in behalf of His abandoned little ones.

*Acts XX., 35.

Should the Divine Goodness, through the infinite merits of Jesus Christ and the intercession of Our Lady Help of Christians, count me worthy to enter Paradise after my death, be assured that I shall never cease to pray for you, your families, and your nearest and dearest, that all may one day be united there to enjoy the Beatific Vision and eternally praise the Divine Majesty.



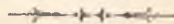
DON BOSCO ON CHARITY.



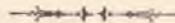
THOSE who feel their hearts warmed to the gentle influence of Charity's soft ray, might be compared to the ocean, whence the sun gracefully receives tribute by evaporation without materially lessening the vast expanse of its waters. These vapours gradually form into clouds which, dissolving into rain, fertilise the earth, and afterwards return in rivers to the ocean from whence they came. Precisely so it happens to those who devote part of their substance to the glory of God and the salvation of their fellow-creatures. The charity of one may be, perhaps, but a single drop, but united with others forms a cloud which showers benefits on an infinity of misfortunes: on faithful and infidels; on children in danger of corruption; on families, on populations, on society at large. Moreover, alms-deeds never go unrewarded, for like the dissolving cloud, "they return in rivers to the sea." The charitable donor is recompensed in a thousand ways: by prayers which possess special power for obtaining favours; by the growth of religion, and moral and social probity, in bringing about which his charity has been instrumental; by the transformation of bad habits, whereby labour, industry, and commerce profit, while robberies, conflicts, and rebellions decrease; every citizen in fact feels the happy effects, so that what is devoted to religion and charity is returned to the donor a hundredfold in prosperous security. If we wish then to take real care of our spiritual and temporal interests, we should, above all, attend to the interests of God, and procure, by charity, the welfare of our neighbour.



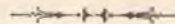
AT General Acha, a settlement in the very centre of Patagonia, three Salesian Fathers recently founded a missionary residence, with a view of bringing the grace of redemption within reach of the many tribes of Indians that roam thereabouts.



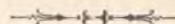
ADJOINING the Oratory of St. Antony of Padua in Montpellier, a beautiful Chapel is being erected through the munificent generosity of a conspicuous benefactor, and will shortly be blessed and opened to the public.



ALSO at Intra, on the borders of Lago Maggiore, there took place on December 8, the blessing and opening of the Chapel of the Festive Oratory. The solemn event was performed in the presence of a very large concourse of friends of the Salesian Institution. In the evening a largely attended conference was held by the Rector.

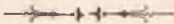


SUNDAY, January 31, was the ninth anniversary of Don Bosco's death. A Solemn Mass of *Requiem* was sung on the following Monday by his Lordship Monsignor Bertagna, Bishop of Capharnaum, in the Church of Mary Help of Christians, Turin, and was attended by a crowded congregation. Masses have also been celebrated in all the Salesian Churches and Chapels for the repose of the soul of our venerated Founder.

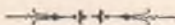


THE want of a convenient place of worship for the little girls that frequent the Festive Oratory at Chieri, had been felt for several years, but only after overcoming innumerable difficulties and making immense sacrifices have the good Nuns of Mary Help of Christians been able to supply this want. The foundation-stone was blessed by his Grace the Archbishop of Turin on the 14th of March last, and on December 8, our venerable Superior-General, Don Rua, blessed the sacred edifice and opened it to the public.

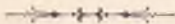
THANKS to the admirable activity of the Committees and Subcommittees of the Salesian Co-operators in Milan, the construction of the Salesian Institute to be dedicated to St. Ambrose in that city is rapidly nearing completion. We hope to inaugurate the new building shortly during the centenary *fêtes* in honour of St. Ambrose, and then we will be in a position to recover a large number of the poor and outcast children of that metropolis, in whose favour numerous applications have already been made.



A LITTLE over twelve months ago, the Salesians undertook the foundation of an Institute at Seville, Spain, and in the course of that time, they have been enabled, through the generous support of the citizens of that important city, to shelter four hundred boys, not one of whom had a roof over his head when he was taken in by our confreres. They have been able, moreover, in one year to extend their accommodations, and provide for the industrial schools all the equipment needed in the training of the boys.



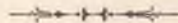
THE Superior of the Salesian Missions of Matto Grosso, Very Rev. Father Malan, accompanied by Revv. Father Graglia and Menichelli, arrived in Turin from South America on the 22nd of January last. The former have undertaken this journey with the object of procuring *personnel* for the Missions, whilst the latter has come to Italy in order to receive the blessing of his Superiors before setting out for the Leper Colony of Agua de Dios in Columbia, having resolved to dedicate the remainder of his life to those poor afflicted creatures.



THE feast of St. Francis de Sales, Patron of the Salesian Congregation, was kept with the usual solemnity and pomp in the Church of Mary Help of Christians, Turin, on the 29th of January last. High Mass was sung by Very Rev. Father Lemoyne of the Superior Chapter of the Salesian Society, in the presence of his Lordship Monsignor Richelmy, Bishop of Ivrea, who assisted pontifically. In the evening Solemn Vespers was followed by Benediction of the Blessed Sacrament imparted by his Grace the Archbishop of Turin. The services were well-attended both in the morning and evening.

FOR the last four years the Co-operators of Lisbon, Portugal, were desirous of entrusting the Salesians with a Home for poor outcast children, and at length their wishes have been realized. A small band of Salesians arrived in that city in December last to undertake the direction of this charitable Institute. At present there are fifty young artisans recovered there.

The feast of the Epiphany was celebrated with great solemnity, and in the afternoon there took place the distribution of prizes. The Most Rev. Monsignor Aiuti, Apostolic Nuncio, their Royal Highnesses the heir apparent to the throne and his brother the Infante D. Manuel, besides many other distinguished visitors, graced the proceedings with their presence. The kindness and affability of his Grace and the young princes won the hearts of all. We may also add that they take a deep interest in the welfare of the poor boys under the charge of the Salesian Fathers at Lisbon.



WE reproduce the following from an appeal lately issued on behalf of the Salesian Institute at Nice . . . "In 1875, Don Bosco's Work crossed the Franco-Italian frontier. Nice was the first French town to welcome the disciples of Don Bosco, and they immediately opened the *Patronage St.-Pierre*, situated in Place d'Armes. This Establishment comprises an Industrial School with its numerous workshops of arts and manufactures, and a preparatory Divinity School—where a secondary course of studies is pursued—which was founded with the special object of favouring ecclesiastical vocations amongst the poorest of the poor. The whole Institute now contains upwards of 300 inmates. The results obtained have been most consoling. Since 1880 more than 1500 youths have left the Patronage fitted for the work of their life. Owing to the numerous demands for admission to our Institute, we were obliged to considerably enlarge it in 1894-95. These additional workshops, coupled with the indispensable machinery, fittings, tools, etc., have obliged us to contract heavy liabilities, of which we have been enabled to pay off only a small portion. A large sum still remains to be paid, and as we have not the smallest funds at our disposal, we are compelled to appeal to public charity." Contributions may be addressed to the Rev. L. Cartier, Patronage St.-Pierre, 1, Place d'Armes, Nice, France.



PATAGONIA.

AMONG THE INDIANS OF CHUBUT.

(Continued).

The Dark Rumours continue.

IN the Valley of Martyrs we encountered a number of men, women and children who, scared by the dark rumours that had been set afloat, were hastening to the haunts of civilisation where they would be safe. They entreated us to proceed cautiously and well-armed as the Indians were determined to resist even the Authorities and would not hesitate to cut us to pieces. These good people were also bearers of letters from the Government Authorities residing with the Indians. The news contained therein, though not very recent, had no reference whatever to a sedition, a circumstance that greatly tranquillized the Governor and caused him to smile at the fears of the fugitives. For my part, I deemed it absolutely impossible for the Indians of Rio Negro to recover themselves and make a determined resistance after their utter defeat and dispersion in the campaign of 1880.

Two days later, however, we met a certain Pasto Despos, a trader, who had lately passed through the Valley of Teca and spent a few days with the Cacique Platero and his followers, a tribe of Indians on friendly terms with the Government and the whites. During his short stay, Despos was informed by the Indian chief that he and his tribe had been invited to take part in an insurrection against the whites.

Providing for an Emergency.

This was news, indeed; and it would have been rash on our part not to take it into account. The Governor, therefore, sent an order to his Delegate by the trader, for a quantity of arms and ammunition, so as to

be prepared for an emergency. Once the arms were forthcoming, men to wield them would not be wanting, for the settlers would immediately flock to us should they be obliged to have recourse to arms as the only alternative of preserving their homes and families from the rapacity and cruelty of the Indians.

Up to this point—we had already travelled some 320 miles—we had met with very few persons and only three houses, or rather one house only, since the other two, to call them by their right name, were nothing but wretched hovels.

Having despatched the trader, we retook the road and in the space of an hour or two, entered the Valley de los Altares, which has received its appellation from the numerous rocks to be found there that resemble the altars in our Churches.

A Wonderful Sight in the Wilderness.

On reaching the end of this Valley there opened before us another, and a really fertile and beautiful one, in the form of a semi-circle. Directly facing us, but away in the distance, ran a chain of steep and rugged mountains which stood out in bold relief against a deep-blue sky, and on whose lofty peaks we could clearly discern the ruins of what seemed to have been once a large walled town. Castles, watch-towers, houses, battlements, and even the draw-bridges, although all more or less in decay, carried us back to the Middle Ages. The shades of night and the silver moon shedding its soft rays around, were only wanting to complete the picturesque effect of the romantic scene. Long did we gaze in mute astonishment at that relic of by-gone civilisation in the Patagonian wilderness, but overcome at length by a desire to learn something more of the ruined city, we hastened forward and in a few hours drew up on the borders of the River Chubut at the foot of the mountains. High above us towered the lofty Cordilleras, but the ruined town had disappeared, and only the bare and rugged peaks met our eye. What we had thought to be the remains of chivalric days, was simply an illusion resulting from the different coloured mounds of earth, red granite in decomposition, and rocks of capricious forms. I then remembered that we were in the Valley de los Ruinos, the name given by an exploring party in 1885 to this place, and a very appropriate one too, when

one takes into consideration the impression produced on the mind of the traveller in passing through that valley. Two days later, namely, on the 15th of November, we pulled up at the Colony of Santa Maria, after a journey of 13 days, during which time we had travelled 400 miles.

The Colony of Santa Maria— The Medicine-man of the Indians and his Magic Skill.

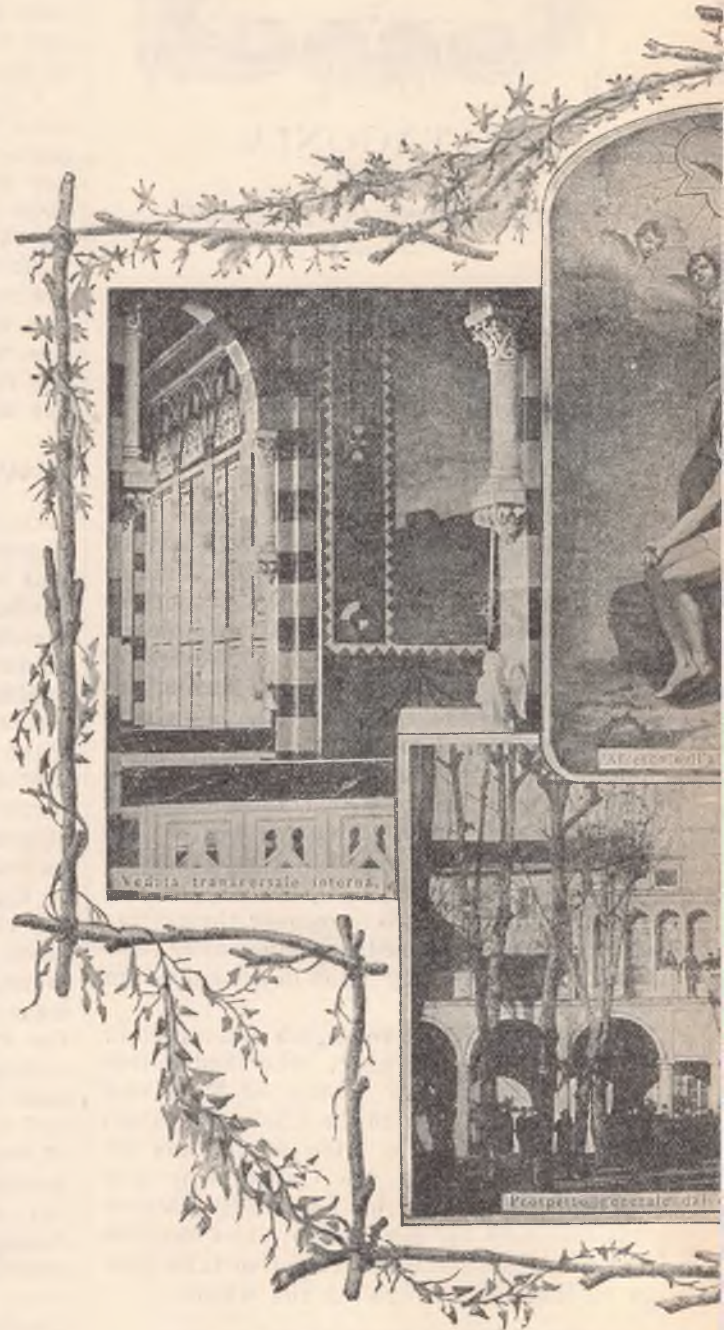
The Colony of Santa Maria belongs to the Catholic Mission and possesses a small Chapel and an adjoining presbytery that has the appearance of a monastery on a small scale. These buildings are surrounded by a portion of arable land, which for some time past has been disputed us by the Federal Government.

The Colony, composed almost entirely of Indian families, flourished especially in 1890-91. The inhabitants had taken readily to an agricultural and pastoral life, and had already attained a fair degree of civilization when an economical crisis spread throughout the Republic and produced consequences disastrous to the Settlement, for the means of livelihood became daily scarcer, and one by one the families went away. On our arrival there, we found only two Italians, who manage to eke out an existence by tending sheep, and making cheese which they sell to the very few passers-by.

The news we received from the two settlers regarding the state of affairs among the Indians, caused us no little uneasiness. They informed us that an Indian woman of the Colony, on the death of her father, had gone mad, and was conducted by the two or three remaining red inhabitants of the Settlement to her tribe, where she afterwards recovered from her attack of insanity. Her cure was no doubt due to the influence of her surroundings, but the medicine-man, having visited her and made her swallow some of his *magic* cordials, attributed the cure to his own skill, and thus gained for himself great renown among the Indians and a large number of proselytes, whom he secretly instigated against the whites.

A Short Mission — The Pleasures of the Way.

We remained at the Colony of Santa Maria three days to repose and to replenish



THE CHAPEL ERECTED OVER THE T

our empty larder. I profitted by this halt to exercise my sacred ministry among the two Italians and the few men of our caravan, the result was most consoling, for several

approached the Sacraments of Confession and Communion.

We collected our things on the 19th, and once more continued our journey. We

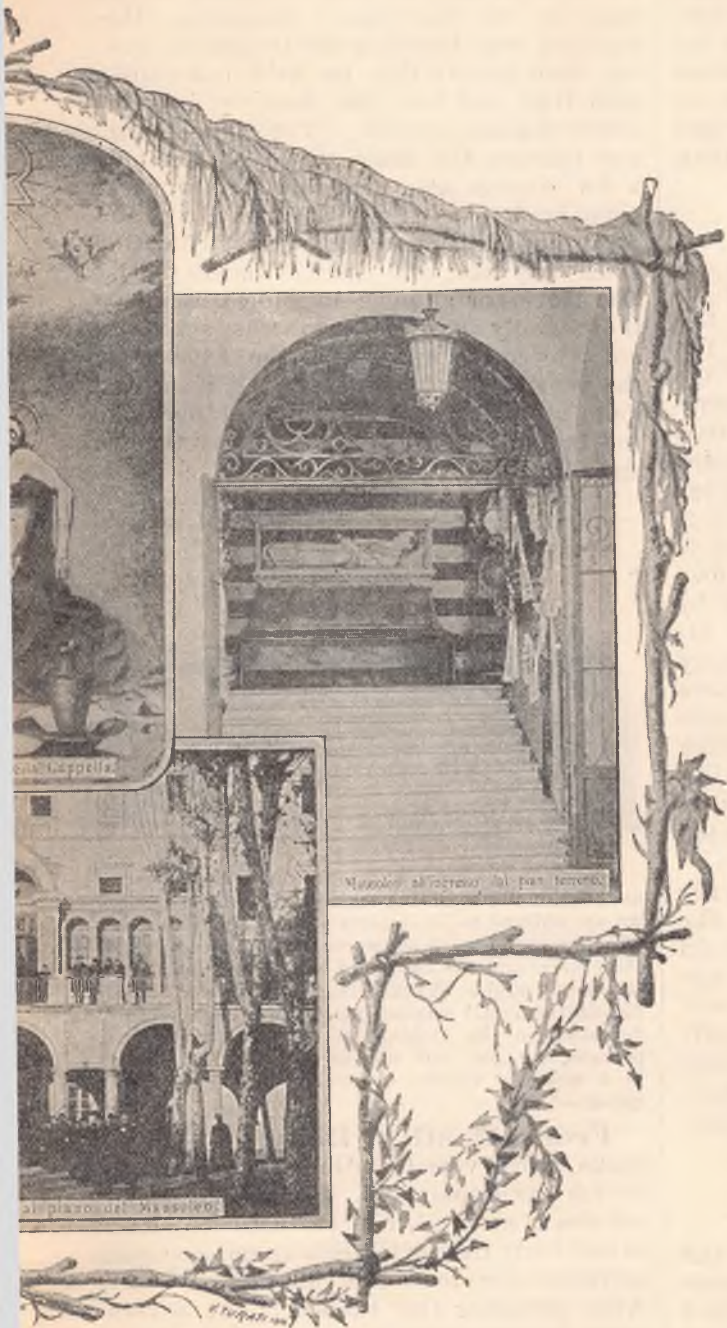
shade of the weeping-willows, we took a more or less southerly direction, and a roundabout one at the same time, for the Valley of Teca.

On the 20th of November, whilst traversing the tableland of Potra-choique, a sudden change in the weather took place. An icy cold wind blew fiercely, rain fell in torrents, and it also began to snow. We were soon wet through to the skin, and the excessive cold almost benumbed our limbs. Besides, the wretchedness of the road added to our distress. Stones and boulders lay plentifully about and caused the wagon in which the Governor and I were seated, to reel about, and at every jolt of our conveyance we were thrown from side to side and severely shaken. The rest of the caravan fared no better, for the mules they rode, blinded by the sleet and rain, stumbled at almost every step, and came to a stand-still now and then, when they exercised their riders' patience to a superlative degree, before moving forward again. We journeyed in this way for several hours until we arrived at the Quichaure.

The Valley of Quichaure — The First Fruits of this Missionary Journey.

The Quichaure is a small river that flows through a valley of the same name in a southerly course. The Federal Government would like to see this region colonised by the Indians, but it is a wild spot; pastures are neither rich nor abundant, and one does not meet with hardly other signs of vegetation than shrubs and underwood, whilst a strong cold wind is nearly always blowing thereabouts. To found a colony in such a place, would, in my opinion, be ridiculous, and I have heard that the Indians will never take up the idea.

In this valley we came across the habitation of two brothers, William and Bernard Mulbahal, true sons of the Emerald Isle, whom I presented with the letter of recommendation you, dear Father, had furnished me with. They received us most cordially, and treated us with exquisite kindness during our short stay. On our arrival they



OF DON BOSCO AT VALSALICE, TURIN.

travelled alongside the Chubut as far as the Paso de los Indios—a part of the river easily forded and much frequented by the Indians—and then leaving the refreshing

were busily engaged with a goodly number of Christian and pagan Indians shearing sheep, but they soon suspended work in order to attend the Mission, and give their people the commodity of taking part therein. I baptized and confirmed four adult Indians there—the first fruits of my missionary journey—one of whom desired me to take him with me to our House at Rawson, which I gladly consented to do, and told him to be ready to accompany us when we were passing on our return home.

The Medicine-man Cayupul.

In Quichaure we gained some exact information about the medicine-man and the disturbance caused by him. He goes by the name of Cayupul, is about 30 years of age and a pagan. Having heard of the proximate visit of the Governor, and being told that he would be summoned to give an account of his doings, he spread abroad that on our arrival he would disappear. He, moreover, declared that the Christian who dared to cross the line he had drawn around his own *toldo* would be instantly swallowed up by the earth. Meanwhile the Indians, by his order, were going through a series of military evolutions, and making active preparations to attack the whites. Every day their ranks were being swelled by Indians coming from even remote parts of Patagonia, notwithstanding the difficulties and dangers of the road, and they already numbered about 400.

The settlers hereabouts stood in daily fear of an incursion on the part of the Indians. Only a short time since, a certain John Ferrari, a trader (who three years ago accompanied Father Milaneseo on a missionary journey), had been robbed and cruelly treated by them; others had also fared badly at their hands, and even the Brothers Mulhabal complained to us that the Indians had stolen some of their best horses.

The Governor and the Indian.

The Governor, on hearing that among the Indians in the service of the Irishmen there was one of Cayupul's nephews who had also taken part in an orgie prescribed by the medicine-man, had him brought before him and subjected him to an examination. But the issue was anything but satisfactory. The Indian first dissimulated, then defended, afterwards denied; in fact, he gave utterance to such a heap of contradictions, that

in the end the poor Governor was absolutely bewildered.

The examination took place early in the morning after Mass, and from my tent I was able to hear all that was going on. In reply to the Governor's accusation that Cayupul was deceiving the Indians by making them believe that he held communion with God, and saw him face to face, the astute nephew replied: "The white Father also teaches the same. I heard him only a few minutes ago. He said that what he announced to us is the word of God, and that the Christians can speak with God when they like, and that God hears them." The Governor at once explained the part the rascally medicine-man was acting in order to enrich himself at the expense of the poor ignorant savages, and it proved quite a serious task for him to persuade the Indian of the difference between the one and the other.

BERNARD VACCHINA,
Salesian Missioner.

(To be continued.)



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

From Death's Door.—My father broke a blood vessel, and in a very short time his life was despaired of. Seeing that human aid was of no avail, I turned with confidence to Our Lady Help of Christians and earnestly entreated her to obtain my father's cure. After invoking Our Blessed Lady several times, the hemorrhage ceased and at the end of two days he was out of danger and is now well. Full of gratitude towards the Blessed Virgin for this signal favour, I desire to have this grace published for her greater honour and glory.

JULIA BONIQUET, *Barcelona (Spain).*

Confidence Rewarded.—The undersigned declares that when he arrived at Ceretto di Carignano as Chaplain in 1892, he became acquainted with a young lad, Joseph Gariglio, who for several years had been subject to fits. The doctors had treated his case but their efforts had proved useless. In this extreme his good mother had recourse to the Blessed Virgin under the title of Help of Christians. She prayed earnestly and asked others to join with her to implore her son's recovery, and to her unspeakable delight he has not since had any fresh attacks. What was sought in vain through the medical art, has been obtained by prayer!

REV. PETER MELLINO,
Ceretto di Carignano.

* *

Health of the Weak.—PETER MOLINARI of Castellazzo Bormida, a young captain in the army, had recovered from a dangerous illness, but it was found that his mental faculties were impaired. A friend hearing of this misfortune, suggested to the captain's afflicted wife to implore the intercession of Our Lady Help of Christians by a Novena, and promise to publish the favour, should it be granted. She did so, and at the termination of the Novena her husband was restored to perfect health.

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

Teresa Perinotti, Cigliano; Peter Basagna; Anna Margherita, Tronzano; Secondo Rondoletto, Cigliano; James Cardero, Alpignano; Casimir Barera, Ceretto; Mary Baratta, Villardora; Joseph Rigo, Grugliasco; Peter Perinotti, Cigliano; Elizabeth Grazio, Cigliano; Egidius Riatto, Castelrosso; Rose Rondoletto, Cigliano; Angelo Ladda, Chivasso; Catherine Carello, Monteu du Po; Theresia Cagnassi, Orbassano; Mary Cravero, Carmagnola; The Rev. P. Avriani; Nicholas Avanzato, Castelrosso; B. Ladda, Chivasso; Magdalene Camandone, Cigliano; Celona Lombardo, Palma Montechiaro; The Rev. James Piana, Orsara; Peter Camparo, Castelrosso; Mark Grillo, Rocca Grimalda; Mary Cervini, Turin; Catherine Marengo, Rossiglione.



APOSTOLIC CONSTITUTION

OF OUR HOLY FATHER

POPE LEO XIII.

ON THE

PROHIBITION AND CENSURE OF BOOKS.

THE head and sum of the duties and offices which must be most diligently and sacredly observed in this apostolic dignity is assiduously to watch and with fullest strength to strive that the integrity of Christian faith and morals suffer no loss. And that, more than at any other, is especially necessary at this time, when, through the unbridled licence of men's minds and hearts, almost every doctrine which the Saviour of men, Jesus Christ, delivered to the keeping of His Church for the salvation of the human race is daily called into question and endangered. In this strife against Christ certainly varied and innumerable are the crafty and injurious arts of His enemies; but full of danger above all others is that of intemperate writing and publishing broadcast what is written. For nothing more dangerous could be imagined to corrupt men's minds through contempt of religion and their hearts through incentives to sin. Wherefore the Church, the guardian and the mediator set to preserve faith and morals, fearing such great ill, very early understood that she must take some remedy against this plague; and for this end, as far as she could, has always striven to safeguard men against this terrible poison, reading bad books. The days nearest to her founding saw the vehement zeal of Blessed Paul in this matter, and so, likewise, has every following age witnessed the vigilance of the Holy Fathers, the ordinances of Bishops, and the decrees of Councils. And especially is it testified by documentary records how vigilantly the Roman Pontiffs have guarded against heretical writing creeping in, to the injury of the public. Anastasius I. by solemn edict condemned the more dangerous writings of Origen, Innocent I. those of Pelagius, and Leo

the Great all the books by the Manicheans. Well known in this connection are the decretal letters which Gelasius opportunely issued regarding the books that might and might not be accepted. And so likewise, as time went on, did the sentence of the Apostolic See pin down as erroneous the pestilent books of the Monothelites, of Abelard, of Massilius of Padua, of Wickliff, and of Huss. But in the 15th century, when the art of printing had been discovered, not only was attention directed against those evil books which had already seen the light, but precautions were taken against the issue of such books in future. And, indeed, at that period this foresight was required not from any light motive, but for the very protection of virtue and public safety; for only too many people had immediately turned aside an art in itself most excellent, the source of the greatest blessings, and calculated to further the social well-being of the Christian world, into a great weapon for ruin. For the already great evil of wicked writings was made greater and more rapid by the ease with which they could be spread abroad. Therefore in their most salutary wisdom did Our predecessors, both Alexander VI. and Leo X., decree certain enactments, befitting the moral requirements of their times, for the purpose of restraining within bounds the publishers of those days.

But soon the wind became a whirlwind, and it was necessary to repress the pestilence of these wicked heresies with more vigilant sternness. So the same Leo X., and afterwards Clement VII., most forcibly decreed it to be unlawful to read or to possess the works of Luther. But when, to the misery of that age, the impure swill of these pernicious books had beyond bounds increased and crept into every place, there seemed to be need of a remedy fuller and more promptly efficacious. And this remedy our predecessor, Paul IV., at once provided by issuing a list of books and writings against which the faithful were warned. And soon after the Fathers of the Council of Trent laboured to restrain the increasing licence in reading and writing by a new decree. It was their will and enactment that authorities and theologians should be chosen for the duty not alone of increasing and perfecting the Index which Paul IV. had issued, but of framing rules to serve as a guide for publishers, readers, and users of these books; and to these rules Paul IV. gave the force of his apostolic recognition.

But the very reason of the public welfare, which in the beginning had begotten the Tridentine regulations, made changes necessary in them as time went on. And so the Roman Pontiffs, Clement VIII., Alexander VII., and Benedict XIV., prudently mindful of the needs of the times, made several decrees to develop them and adapt them to the day.

Now, these things clearly show that the principal anxiety of the Roman Pontiffs has ever been to ward off that twin pest and ruin of communities—errors in opinion and depravity in morals—

from the civil and social life of men. Nor did this energy fail to be fruitful so long as in the administration of public affairs God's eternal law possessed its right to order and forbid, and the governors of commonwealths worked in unison with ecclesiastical authority. Everyone knows what followed. When time had gradually changed the aspect of affairs and man's environment, the Church, as is her wont, prudently took such steps as seemed most useful and expedient to the common weal. Several of the ordinances of the Rules of the Index, which seemed no longer opportune, she either removed by decree, or, with a kindliness equalled by its foresight, permitted to be regarded as obsolete, in view of the strength of custom and use around her. In quite recent times Pius IX., from his Pontifical pre-eminence, sent letters to Archbishops and Bishops in partial mitigation of Rule X. And as the Vatican Council drew near he gave the duty to some learned men, chosen to prepare arguments, to weigh out and appreciate all the Index Rules and to appraise what should be done with them. They unanimously decided that they ought to be changed, and several of the Fathers openly professed their agreement with this decision and asked the Council to ratify it. On this point letters are extant from the French Bishops expressing the opinion that it was necessary and too urgent to be delayed "to put the Rules and the whole Index upon a basis better adapted to the age and easier to observe." And the same opinion was held by the German Bishops, who asked that the "Rules of the Index . . . should be submitted to a new revision and be edited afresh." And many Bishops from Italy and the other countries were of the same mind. And these all, if we keep in view the state of the times, of civil enactments, of popular usages, make a just request, and one in accord with the maternal charity of Holy Church. For in the rapid march of minds there is no field of knowledge in which literature does not too boldly wander; whence comes the daily glut of pestilent books. And what is sadder still is that amid this great evil the public laws are not only conniving, but allowing great licence. Hence, on the one hand, the minds of so many are loosed from religion, and on the other such perfect impunity of reading without restraint whatever issues from the Press. Wherefore, bent on remedying these troubles, We have considered two things feasible, from which all may gather a certain and clear rule of action in this matter. First, that the Index of books unfit to be read should be most diligently re-examined, and, when this is done, should be published. Secondly, We have considered the Rules and have decreed, while preserving them in substance, to make them easier, so that anyone, unless he be of evil mind, will not find it hard or troublesome to obey them. In this not only are We following the example of Our predecessors, but We are imitating the maternal zeal of the Church, which desires nothing so deeply as to show herself kind, and has so watched over and still watches over

her ailing children that she may with zealous love be sparing to their weakness.

Whence, after mature consideration with the Cardinals of Holy Church who belong to the Sacred Council of the Index, We have decided to issue the General Decrees which are written below and are conjoined with this Constitution; which Rules alone are to be used by the said Sacred Council, and to be religiously obeyed by Catholics throughout the world. We wish that these alone be regarded as law, and We abrogate the Rules issued by order of the Holy Council of Trent, the Observations, Instructions, Decrees, and Monitions, and whatever else has been decreed and ordered on this matter by Our predecessors, excepting alone the Constitution "Sollicita et Provida" of Benedict XIV., which We decide to leave in force as it now is in force.

*GENERAL DECREES ON
THE PROHIBITION AND CENSURE OF BOOKS.*

SECTION I.

THE PROHIBITION OF BOOKS.

I.

*THE FORBIDDEN BOOKS OF APOSTATES,
HERETICS, SCHISMATICS, AND
OTHER WRITERS.*

1. All books which were condemned before the year 1600 by the Supreme Pontiffs or by œcumenical councils, and which are not enumerated in this new Index, must be considered condemned as before, with those exceptions which are permitted by these General Decrees.

2. Books of apostates, heretics, schismatics, and all other writers which defend heresy or schism, or in any way tend to overthrow the basis of religion, are absolutely forbidden.

3. Likewise are forbidden books of non-Catholics which professedly treat of religion, unless it is known that they contain nothing contrary to Catholic faith.

4. Books of those authors who do not professedly treat of religion, but merely in passing touch on truths of faith, are not to be considered forbidden by ecclesiastical law until they are proscribed by special decree.

II.

*THE EDITIONS OF THE ORIGINAL TEXTS OF
HOLY SCRIPTURE, AND OF VERSIONS
NOT IN THE VULGAR TONGUE.*

5. Editions of the original text and of ancient Catholic versions of Sacred Scripture, even of the Catholic Church published by any non-Catholics, even though apparently edited faithfully and integrally, are allowed to those only who are engaged on theological or biblical studies, pro-

vided, however, no attack be made, in the prefaces or notes, on dogmas of the Catholic Faith.

6. In the same way and under the same conditions are allowed other versions of the Holy Bible edited by non-Catholics, whether in Latin or in any other classic language.

III.

*VERSIONS OF HOLY SCRIPTURE IN THE
VERNACULAR.*

7. Since experience has proved that, on account of man's boldness, more evil than good arises if the Sacred Books are allowed to all without check in the vulgar tongue; wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden unless approved by the Holy See or issued under the care of Bishops, with notes taken from the Holy Fathers of the Church and from learned Catholic writers.

8. Prohibited are all versions of the Holy Scriptures made by whatever non-Catholic writers in whatever vulgar tongue, and those especially which are spread broadcast by Bible Societies, again and again condemned by the Roman Pontiffs, since they entirely discard the most salutary laws of the Church relative to the issuing of the Divine Books. But these versions are allowed to those who are engaged in theological or Biblical studies, on observing the regulations set forth above in N° 5.

IV.

INDECENT BOOKS.

9. Books which professedly treat on, narrate, or teach lasciviousness or obscenity—for here the question is not one of faith merely, but of morals, which are easily corrupted by the reading of such books—are absolutely prohibited.

10. Books, whether they be of authors ancient or modern, belonging to what are called the classics, if infected by this taint of turpitude, are, on account of their elegance and propriety of language, permitted to those only whose station or teaching office affords a reason; but on no account, unless expurgated with exceeding care, must they be given to or read before boys and youths.

V.

SOME BOOKS OF A PARTICULAR KIND.

11. Books detracting from the reverence due to God, the Blessed Virgin, the saints, the Church and its worships, the Sacraments, or the Apostolic See are condemned. Under the same prohibition come those works in which the idea of the inspiration of Holy Scripture is perverted or its extension too strictly limited. Books in which the Ecclesiastical Hierarchy or the clerical or religious state is deliberately assailed with opprobrium are likewise forbidden.

12. It must be held as unlawful to publish, read, or keep books in which fortune-telling, divination, magic, the summoning of spirits, and other such superstitions are taught or recommended.

13. Books or writings which tell of new apparitions, revelations, visions, prophecies, and miracles, or which introduce new devotions, even under the pretext that they are private, are proscribed if they are published without due permission from ecclesiastical superiors.

14. In like manner are prohibited books which uphold the lawfulness of the duel, suicide, or divorce, which treat of the Masonic sects and other societies of that kind and maintain that they are not baneful but useful to the Church and civil society, and which defend errors proscribed by the Holy See.

VI.

SACRED PICTURES AND INDULGENCES.

15. Pictures, however printed, of Our Lord Jesus Christ, the Blessed Virgin Mary, the angels and saints, or other servants of God, which are not in conformity with the sense and decrees of the Church are absolutely forbidden. New ones, whether prayers be attached or not, are not to be published without the permission of the ecclesiastical authority.

16. All persons are interdicted from publishing in any way Indulgences which are apocryphal and have been condemned or recalled by the Holy Apostolic See. Those that have been already published are to be withdrawn from the faithful.

17. All books, epitomes, pamphlets, leaflets, etc., recording grants of Indulgences, are not to be published without license from competent authority.

VII.

LITURGICAL BOOKS AND PRAYER-BOOKS.

18. Let no one take upon himself to make any alteration in authentic editions of the Missal, the Breviary, the Rituale, the Cæremoniale Episcoporum, the Roman Pontifical, and other liturgical books approved by the Holy Apostolic See; in case this has been done, the new editions are prohibited.

19. No litanies except the most ancient and the ordinary ones, which are contained in the Breviaries, Missals, the Pontificals and the Rituals, the Litanies of the Blessed Virgin which are usually sung in the Holy House of Loretto, and the Litanies of the Holy Name of Jesus already approved by the Holy See, are to be published without the revision and approbation of the Ordinary.

20. Let no one, without licence from legitimate authority, publish books or pamphlets of prayers, devotion, or religious, moral, ascetic, and mystic doctrine and teaching or other books of this kind, even though they may appear calculated to promote the piety of Christians; otherwise they are to be deemed prohibited.

VIII.

JOURNALS, LEAFLETS, AND PERIODICALS.

21. Journals, leaflets, and periodical publications which of set purpose attack religion and morality

are to be regarded as proscribed not only by natural but also by ecclesiastical law.

And when necessary let the Ordinaries take care to warn the faithful opportunely with regard to the danger of such reading in the injury it causes.

22. Let no Catholic, especially no ecclesiastic, publish anything in journals, leaflets, or periodical publications of this kind, except for a just and reasonable cause.

IX.

THE PERMISSION TO READ AND KEEP PROHIBITED BOOKS.

23. Books condemned by special decrees or by these General Decrees can be read and kept only by such as have received due authorization from the Holy See or from those to whom it has delegated the requisited power.

24. The Roman Pontiffs set up the Sacred Congregation of the Index to grant licences for reading and keeping whatsoever books are prohibited. But both the Supreme Congregation of the Holy Office and the Sacred Congregation of the Propaganda Fide possess the same power for the regions subject to their jurisdiction. This authority belongs likewise to the Sacred Master of the Apostolic Palace, but merely for the City.

25. Bishops and other Prelates holding quasi-episcopal jurisdiction can grant a licence for single books, and only in urgent cases. And if they shall have obtained from the Apostolic See the general power of granting the faithful a licence to read and keep prohibited books, let them give it only in chosen cases and for good and reasonable cause.

26. All who have obtained Apostolic authorization to read and keep prohibited books are not thereby empowered to read and keep any books whatsoever or journals proscribed by the local Ordinaries, unless the power of reading and keeping books by whomsoever condemned be expressly given to them in the Apostolic Indult. Moreover, they who have procured a licence to read prohibited books must remember that they are bound by a grave precept to guard such books so that they may not fall into the hands of others.

X.

THE DENUNCIATION OF BAD BOOKS.

27. Although it is the duty of all Catholics, particularly of those eminent in learning, to denounce bad books to the Bishops or the Apostolic See, still this duty belongs by a special title to Nuncios, Delegates Apostolic, local Ordinaries, and Rectors of Universities which are notable as seats of learning.

28. It will be well when denouncing bad books not only to indicate the title, but also, as far as it can be done, to explain the reasons for which the book is thought deserving of censure. And for those to whom the denunciation is addressed

it will be a sacred duty to keep secret the names of the denouncers.

29. Let Ordinaries also, as delegate of the Apostolic See, endeavour to proscribe and take out of the hands of the faithful bad books and other pernicious writings published or circulated in their dioceses. Let them submit to the Apostolic judgment those works or writings which require a closer examination or for which, in order to ensure a salutary effect, the decision of the highest authority may appear to be needed.

SECTION II.

THE CENSORSHIP OF BOOKS.

I.

THE AUTHORITIES WHO HAVE CHARGE OF THE CENSORSHIP OF BOOKS.

30. From what has been laid down above (N^o 7) it is clear with whom lies the power of approving or permitting editions and versions of the Sacred Scriptures.

31. Let no one dare again to publish books which have been forbidden by the Apostolic See; should an exception appear admissible in any particular case for a grave and reasonable cause, it is never to be made until a licence has first been obtained from the Sacred Congregation of the Index and the conditions prescribed by it have been observed.

32. Whatever pertains in any way to the causes of beatification and canonization of the servants of God cannot be published without the sanction of the Sacred Congregation of Rites.

33. The same is to be said of the collection of the decrees of the different Roman Congregations: that is to say, these collections cannot be published unless licence has previously been obtained and the conditions laid down by the directors of each Congregation have been observed.

34. Vicars Apostolic and Missionaries Apostolic are to observe faithfully the Decrees of the Sacred Congregation of Propaganda with regard to the publishing of books.

35. The approbation of books, the censorship of which is not reserved by the present Decrees to the Holy See or the Roman Congregations, is a matter appertaining to the Ordinary of the place at which they are published.

36. Regulars are to remember that, in addition to the licence from the Bishop, they are bound by a Decree of the Sacred Council of Trent to obtain authorization for the publication of a book from the Superior to whom they are subject. And such permission is to be printed at the beginning or the end of the work.

37. If an author living in Rome wishes to publish a book elsewhere than in the City, no other approbation is required but that of the Cardinal Vicar of the City and the Sacred Master of the Apostolic Palace.

II.

THE DUTY OF CENSORS IN THE EXAMINATION OF BOOKS BEFORE PUBLICATION.

38. Let Bishops to whose office it belongs to grant authority to print books take care to entrust the examination of them to men of approved piety and learning, upon whose faith and integrity they can rely, confident that they will not be influenced by favour or ill-will, and that all human considerations will be put aside.

39. The censors are to recognise that of the various opinions and views (according to the injunction of Benedict XIV.) they must judge with a mind free from all prejudices. They must, therefore, discard affection for any particular nation, family, school, or institution, and put away from them party zeal. Let them keep before them the dogmas of Holy Church and the common teaching of Catholics which are contained in the decrees of the General Councils, the Constitutions of the Roman Pontiffs, and the consensus of the Doctors of the Church.

40. On the completion of the examination, if there appears to be nothing against the publication of the book, let the Ordinary give the author in writing, and entirely gratis, permission for its publication, to be printed at the beginning or the end of the work.

III.

BOOKS TO BE SUBMITTED TO CENSORSHIP BEFORE PUBLICATION.

41. All the faithful are bound to submit to ecclesiastical censorship before publication at least those books which have reference to the Holy Scriptures, Sacred Theology, Ecclesiastical History, Canon Law, Natural Theology, Ethics, or other religious or moral subjects of this kind, and in general all writings specially concerning religion and morality.

42. Let not members of the diocesan clergy publish even books treating of the arts and purely natural sciences without having consulted their Ordinaries, so that they may give a proof of their obedience towards them. They are forbidden to undertake the directing of journals or periodical sheets without first having obtained leave from the Ordinaries.

IV.

PRINTERS AND PUBLISHERS OF BOOKS.

43. Let no book subject to ecclesiastical censure be printed unless it bears at the beginning the name and surname both of the author and publisher; also the name of the place and the year in which it is printed and published. If in any case it seems well that the name of the author should be withheld, the power of permitting this is to lie with the Ordinary.

44. Printers and publishers of books should bear in mind that new editions of a work which has

been approved require a fresh approbation and that the approbation given to the original text does not suffice for its translation into another language.

45. Books condemned by the Apostolic See must be considered condemned everywhere, no matter into what language they are translated.

46. Let all vendors of books, especially those who rejoice in being Catholics, neither sell, supply, nor keep books treating *ex professo* of obscene matters; other prohibited books let them not keep for sale, unless they shall have obtained leave through the Ordinary from the Sacred Congregation of the Index, and let them not sell them to anyone unless in the exercise of a wise discretion they can form the opinion that they are lawfully sought by the purchaser.

V.

PENALTIES AGAINST TRANSGRESSORS OF THE GENERAL DECREES.

47. All and everyone reading, without the authorization of the Apostolic See, the books of apostates and heretics which champion heresy, also the books of any author whatsoever expressly forbidden by Apostolic Letters, and keeping, printing, or in any way defending those books, incur *ipso facto* excommunication specially reserved to the Roman Pontiff.

48. Those who, without the approbation of the Ordinary, print or cause to be printed the books of the Sacred Scriptures or notes or commentaries upon them fall *ipso facto* under excommunication unreserved.

49. Those who shall have transgressed in the other things prescribed by these General Decrees are to be seriously admonished by the Bishop in accordance with the degree of gravity in the transgression; and if it shall appear fitting, let them be restrained by canonical penalties.

We decree that this Letter and all that it contains can never be censured or impugned on the ground of its having been obtained through furtiveness or surprise,* of imperfect intention on Our part, or of any other defect whatsoever, that it ever shall be and is in force, and that it should be inviolably observed, judicially and otherwise, by all persons of whatsoever decree or pre-eminence, also declaring null and void the action of anyone by whom, with whatever authority or under whatsoever pretext, knowingly or unknowingly, anything different to this should happen to be attempted, everything to the contrary notwithstanding.

Moreover, We desire that copies of this Letter, even when printed—suscribed, however, by a

notary and strengthened by the seal of an ecclesiastical dignitary—should have the same credit as would be given to the indication of Our Will on the presentation of the present letter.

To no man, then, let it be permitted to violate this page of Our Constitution, ordinance, limitation, restriction, and will, or with rash daring to go against what it prescribes. And if anyone should presume to do so, let him know that he will incur the displeasure of Almighty God and the Blessed Apostles Peter and Paul.

Given at St. Peter's, Rome, on the 25th February, in the year of the Incarnation of Our Lord 1897, the nineteenth year of Our Pontificate.

✠ A. CARD. MACCHI.

A PANICI, Subdatarius.

VISA

DE CVRIA I. DE AQVILA e VICCOMITIBVS

Loco + Plumbi

Reg. in Secret. Brevium.

I. CVGNONIVS.



NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory, — Turin, Italy.

International Postal Orders to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Letters** containing money or objects of value should be registered.

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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.

* The words of the original are "vitio subreptionis aut obreptionis," a term in jurisprudence applied to official letters obtained by surprise and therefore held to be null. "Obreptio" occurs when the letters are obtained by an exposé in which something essential is omitted; "subreptio" when they have been obtained by an exposé which is false.

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The conditions of Membership are very simple:

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

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