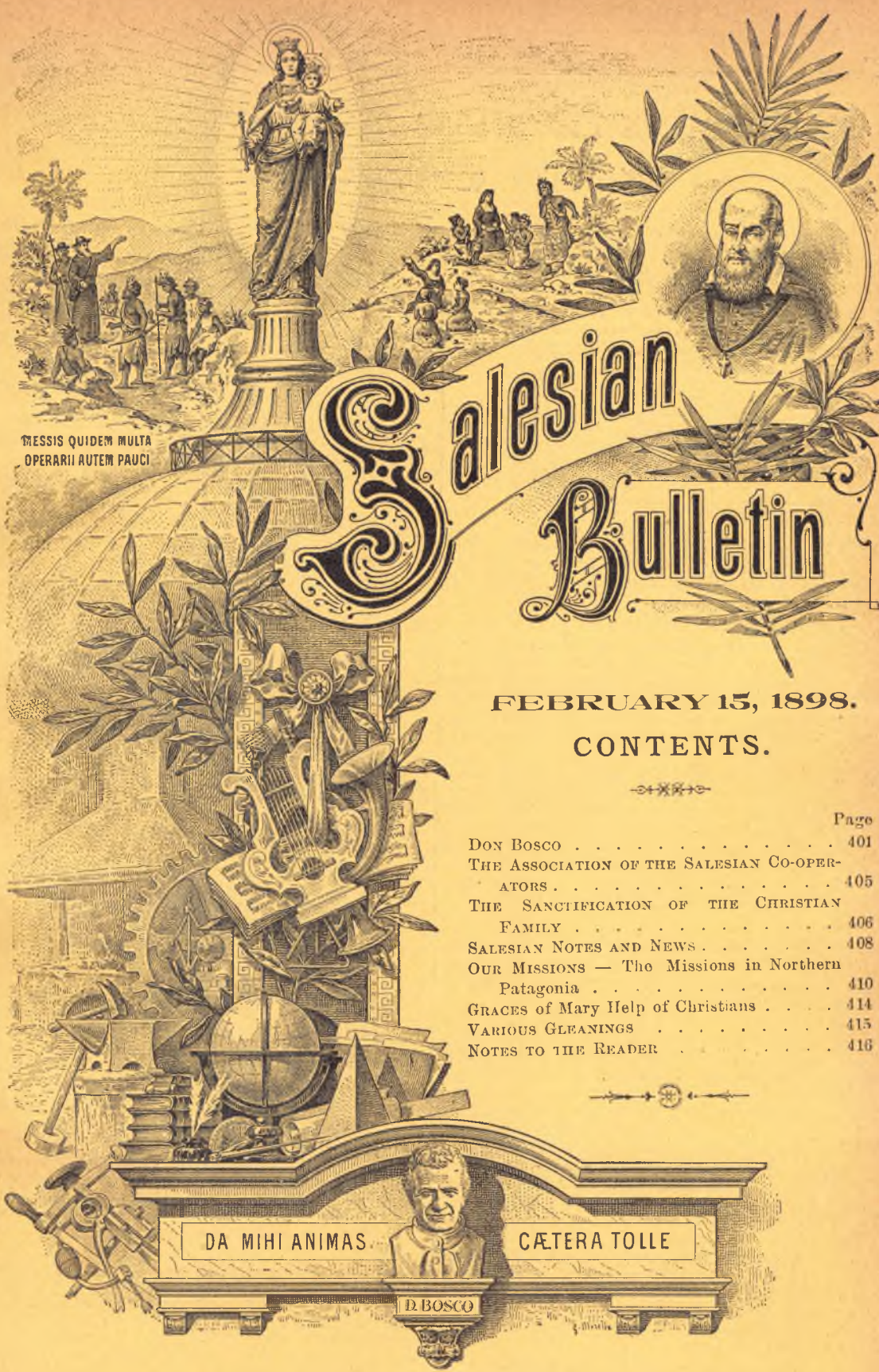


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

FEBRUARY 15, 1898.
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DA MIHI ANIMAS. CÆTERA TOLLE



D. BOSCO

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

CONSTITUTION AND GOVERNMENT of the Association.

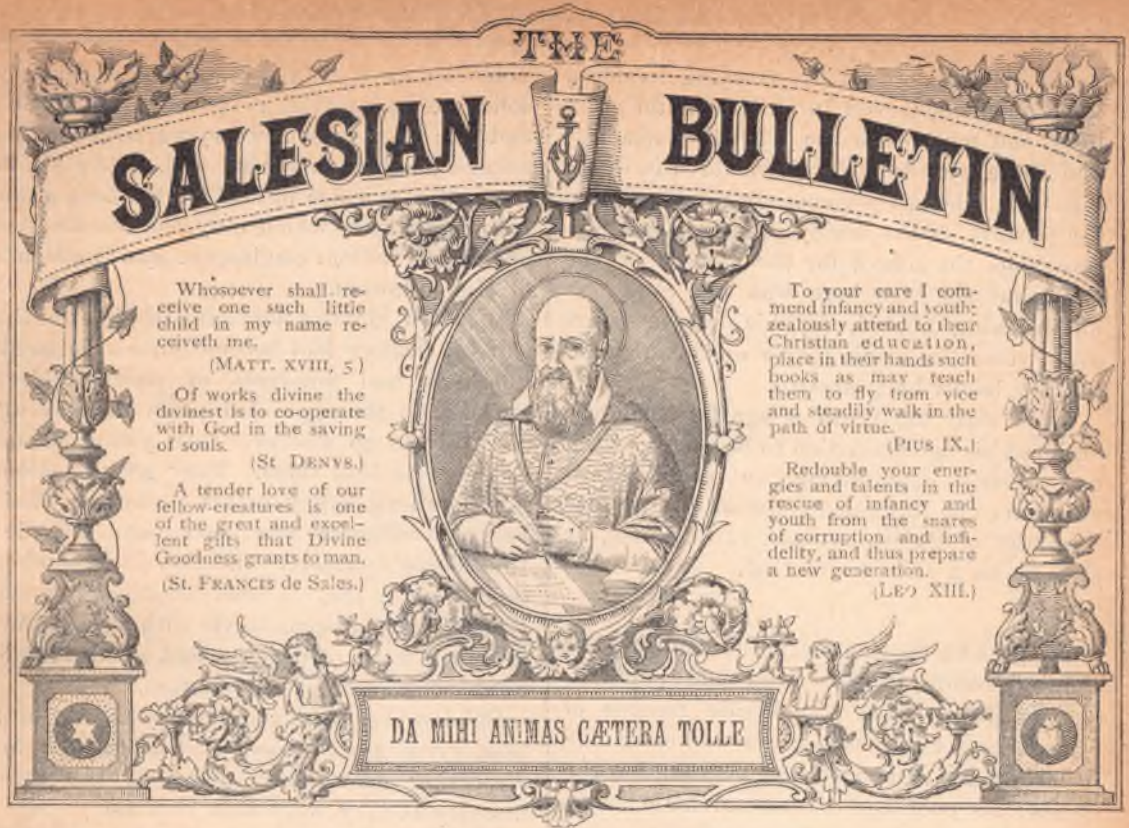
1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.
- *
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their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

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

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

RELIGIOUS PRACTICES.

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



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 CAETERA TOLLE

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DON BOSCO.

JUST ten years ago, our good Father Don Bosco passed to his eternal reward. If at all times it is a source of pleasure to recall to mind his sweet and amiable countenance it is especially so at this period, although we are more vividly reminded of our sad bereavement.

What occasion could we choose more appropriate than this to give a short sketch of Don Bosco's Apostolate?

I.

John Bosco, the Apostle of Youth, whose name has become a household word in Italy, France, and Spain, was born of good, honest peasants, in a hamlet near Castelnovo, a town

of Piedmont, on the 16th of August, 1815. Two years afterwards his father died, leaving three helpless boys entirely dependent on the industry of their widowed mother—an excellent, self-sacrificing, God-fearing woman, whose first care was to instil into the youthful minds of her tender offspring sentiments of charity and devotion; teaching them by word and example an unbounded confidence in God's providence, and perfect resignation to His holy will.

Though John's boyhood was passed in the rustic simplicity of peasant life, it was marked and enlivened with many curious and even extraordinary incidents, which very soon revealed in him not ordinary talents, heightened and reflected by a ready, graceful wit and a marvellously retentive memory. Nature also endowed him with a strong, resolute will and an ardent and most enterprising spirit;

while his mother's saintly training rendered him conspicuous, even in childhood, for great piety and most exquisite Christian charity: and these were ever the characteristics of his after-life. Though passionately given to study, the poverty of his family often obliged him to change the school for the labours of the field; but not even here was his eagerness for learning abated, for his leisure hours were passed in reading over and over again the few books he possessed.

When only ten years of age he resolutely declared his determination to become a priest, and clearly manifesting an ecclesiastical vocation, he obtained admittance to the Seminary of Chieri, whence, in due time, he came forth a Minister of God.

II.

On quitting the Seminary, the young priest came to reside in the large and populous city of Turin, with the heroic resolve of consecrating his apostolic zeal and entire life to reclaiming from vice and degradation the numberless poor and abandoned little boys, whom this vast metropolis was then teeming with. Sunday Catechisms formed the first modest step towards this lofty design.

He gathered around him, successively, in a church-portico, in an old shed, in a courtyard, and—as shelter after shelter was denied him—in the open fields under the broad canopy of heaven, the waifs and arabs of the city; who, partly from boorish ignorance or notoriously vicious habits, were ashamed to frequent the parochial service. He soon obtained a regular attendance by means of small presents, well-selected little premiums, frequent walks through nice country scenery to some famous or favourite spot in the environs of Turin, where luncheon, however frugal, was always forthcoming. Nor was this all. Well understanding the all-attracting influence of music on the untamed spirits of his youthful disciples, Don Bosco resolved to get up a band. With him to resolve was to act. Accordingly, some old musical instruments were procured, and a very primitive band was duly formed, of which the young priest was the only master and almost sole musician.

But the great secret of his marvellous success with these unruly urchins must be sought for in his extraordinary paternal bene-

volence, his ever-watchful, and almost motherly solicitude in providing for the wants of each and all; in his never-wearrying patience, his never-changing sweetness, and, above all, in the entire sacrifice of self for the love of his fellow-creatures, which only the teachings of our sweet Saviour can inspire into the hearts of His followers.

In a few months the young disciples of the shifting Oratory had become quite a regiment: hundreds and hundreds of poor children crowded to the appointed place of meeting, all ready to go wherever their young Master proposed to lead them. They grew obedient to his orders, happy in his presence. Their habitual rudeness was soon thrown aside. Don Bosco's fatherly affection had touched their hearts; they became attached to their Benefactor, and began to vie with one another to win a word of praise, a look of encouragement, or a smile of approbation.

But however bright and happy the day may pass, evening *will* come; and as the time for dispersing drew near, many of the little rascals—as they were then commonly called—might be seen with tears in their eyes and dismay mantling on their youthful faces, for they knew not where to find a home for the night, nor a crust of bread for the morrow. Poor Don Bosco was often perplexed, but never discouraged. Lodgings would be sought out; employment found; bread should not be wanting at least for the morrow; and only when the last one had been provided for, would the good father betake himself to his humble abode. Thus in a sea of difficulties, amidst the scoffings of the vicious, amidst the vituperations of the enemies of our holy Religion, and—worst of all—the discouragement of his friends, Don Bosco, like a second Noah, continued patiently and vigorously to lay the basis of the great fabric, that with God's blessing was destined to become in the course of time, an Ark of safety to numberless souls, rescued from the destroying flood of this world's iniquity.

III.

Sunday after Sunday brought fresh crowds to the already teeming multitude. Don Bosco's sweet, sympathetic voice and homely, affectionate greeting went straight to the heart of each new comer. But were the good



DON BOSCO.

(From a photograph taken a few hours after his death).

priest on wings, he could no longer attend to the requirements of all.—“Help yourself, and Heaven will help you” says the proverb: Don Bosco’s hands were stretched out for aid, and the Turinese clergy and people generously responded to his appeal. With the assistance of these first Co-operators, catechism classes were multiplied, night schools established; beds for strays, and honest employment procured on a much larger scale; dirty, ragged, half-naked children, to whom nobody would give employment, were cleaned, clothed, and placed in factories, where they were regularly visited by Don Bosco himself, or by some of his generous fellow-workers. And yet, notwithstanding every effort, with the increasing multitude want and misery seemed to increase: suitable lodgings could not always be found—work was not always in waiting. The heroic priest felt that the time was come when another step must be taken; he made the necessary arrangements in his own poor dwelling, in Valdocco (a squalid quarter of Turin), and threw its doors open to the most needy and abandoned of Piedmont’s young vagrants, thus snatching them from the road of vice, from the prison, and the gallows.

Shortly afterwards Don Bosco and his Co-operators commenced to collect funds for the enlarging of the house, and the founding of technical schools and workshops. And here we have a touching proof of the bounty of God towards those who confidently abandon themselves and their undertakings to His holy will. Laboratory after laboratory was rapidly built and furnished, with the expenditure of immense sums, and without encountering any serious pecuniary difficulties.

IV.

Now, at least, we might suppose that the indefatigable utopist of abandoned youth—as poor Don Bosco was commonly called for many years—had finally achieved his grand scheme of salvation, and might at last rest on his oars, contenting himself with attending to the direction of his workshops, and the instruction of his young artisans. The sequel shows how different the story runs.

From his earliest intercourse with poor boys, Don Bosco could not fail to observe, that under the rags and dirt and uncouthness

of many of his young friends, the bright spark of genius — though by cruel circumstances, latent and dimmed — was not entirely extinguished, and required, in many cases, only a little pains and skill to draw it forth in all its force and brilliancy.—To abandon such boys to the lot of the artisan—though in itself a happy one—would be to place the candle of the Gospel under the bushel: and Don Bosco was not the man to do anything of the sort. Indeed he never seemed to know what half-measures meant. School-rooms were accordingly constructed; books, etc. provided and, in goodly numbers, the most promising and brightest of the little artisans soon changed the implements of their handicraft for the pen and the grammar.—In this manner without the least bustle or difficulty, a new caste sprung up in the Oratory; but, if we overlook the categorical distinction of *students* and *artisans*, Don Bosco’s family remained united and loving as ever. On this occasion indeed, as on many others, the good father’s prudence and foresight enabled him to remove all grounds of jealousy. For, contenting himself with merely giving his advice when requested, he left ample faculty to all to continue artisans or become students just as they chose. And strange as it may appear, the majority in every workshop stuck to their trades, thus freely renouncing for the love of their art the possibility of becoming scholars.

It would be long and even painful to follow Don Bosco in his new capacity of school-master; or, without dwelling on his unheard-of toiling and trudging, to simply enumerate the annoyance and persecutions that were assiduously procured him by sectarian spite and official intolerance. Suffice it to say that years were passed in manfully struggling against, and boldly opposing, every fresh obstacle as it was thrown in his way. At length, his open enemies as well as his lurking foes thought it advisable to cease from hostilities; not, we are sorry to say, through any change for the better in their feelings towards their would-be victim, but rather because their very opposition seemed to fan him on to greater and more brilliant success.

At last Don Bosco had the unspeakable consolation of seeing himself surrounded by a staff of Teachers and Assistants formed by his own hand, and willing to spend their

lives, for love of God and gratitude to their master, in imparting to others those benefits they themselves had received.

Little by little the mustard-seed of the Gospel, planted in Valdocco by the holy priest stretched forth its branches far and wide, and many and many a homeless wanderer came and nestled in its friendly shade.

To-day the sons of Don Bosco are to be found amongst the savages, attacking the dark strongholds of barbarity by preaching the Gospel of peace and redemption to the down-trodden sons of the wilderness. But the desert and the bush are not the only field of their apostolic exertions: the unpretending villages as well as the most populous centres of Italy, France and Spain, acknowledge their beneficent influence, and bear witness to the abundant harvests that bless the labours of the humble disciples of the Apostle of youth.

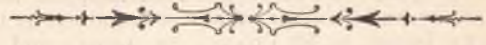
Other European countries—Belgium, Austria, England, Switzerland, and Poland—have graciously patronized Don Bosco's Institution, and largely contributed to the number of his Co-operators, while not a few of their sons have become members of the Salesian Society. Thus, with the blessing of God, Don Bosco was enabled to found Houses in these several countries; and by deeds rather than words, gave proof once again of the infallible truth of our Divine Saviour's promise: "Give, and it shall be given unto you: good measure and pressed down and shaken together and running over shall they give into your bosom." (Luke VI, 38).

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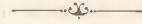
On the last day of January, 1888, our good Father Don Bosco passed to his eternal repose; but his sons—confiding in Divine Providence, and in the charity of the followers of Jesus Christ—have continued his charitable Institution for the benefit of religion and of suffering humanity. And though we sorely missed the presence of our beloved father, his spirit did not abandon us, for his saintly example and the sacrifice of his whole life for the social and moral amelioration of abandoned children, were treasured in our hearts.

God continued, and still continues, to bless our feeble efforts: the Work grows and prospers as before, and year by year, hundreds and thousands of destitute children learn to

call Don Bosco by that sweet name, dearest to the orphan's heart, and bless and venerate his memory.



THE ASSOCIATION OF THE SALESIAN CO-OPERATORS.



HE title-page of the little Manual presented to the Salesian Co-operators, clearly explains the object of the Association to which they belong. Hence the present article is intended for those who *wish* to become Co-operators, rather than for those who are already enrolled in this pious Association.

From the first days of his apostolate Don Bosco gave the name of Salesian Co-OPERATORS to all who desire to perform charitable and pious works in union with, and according to the spirit of, the Congregation of St. Francis de Sales.

On May 9th, 1876, this Association of Co-operators was duly approved of, and copiously enriched with a long list of privileges and spiritual favours—including, among many others, *all the Indulgences, plenary and partial*, granted to the Third Order of St. Francis of Assisi,—by a special Brief of His Holiness Pope Pius IX., an extract of which we transcribe here:

"A charitable Association of the Faithful being (as we are informed) canonically instituted under the name of the ASSOCIATION OR UNION OF SALESIAN CO OPERATORS We, desiring that this same Association may progress from day to day, and confiding in the mercy of God Almighty and the authority of His blessed Apostles, SS. Peter and Paul, grant to all and each of the faithful of both sexes who have joined, or will, in future, join this Association, a PLENARY INDULGENCE at the hour of death.

* * * * *

"A PLENARY INDULGENCE and General Absolution to all Members, once a month, on whatsoever day they may choose, on condition that being truly penitent, they go to Confession and receive Holy Communion in some Church or public Oratory, and then devoutly visiting this same Church or Oratory, shall therein pray to God for concord amongst Christian princes, the extirpation of heresies, the conversion of sinners, and the exaltation of our Holy Mother the Church. This Indulgence may also be applied, by way of suf-

frage, to the souls of the Faithful who have departed this life in charity with God.

"Wishing, moreover, to give the Associates aforesaid, a token of our special benevolence, We hereby grant to them all INDULGENCES, both PLENARY and PARTIAL, that can be gained by the THIRD ORDER OF ST FRANCIS OF ASSISI; and by our Apostolic Authority, We furthermore decree, that all INDULGENCES, which are conceded to these same Franciscan Tertiaries on the Feasts and in the Churches of St. Francis of Assisi, may be lawfully and freely obtained by the members of the ASSOCIATION OF SALESIAN CO-OPERATORS, on the Feast of St. Francis of Sales, and in the Churches belonging to the Priests of the Salesian Congregation, provided always that they faithfully fulfil in the Lord the pious practices enjoined for the gaining of these Indulgences."

Such are some of the Favours our beloved Father Don Bosco obtained from Pius IX., as a token of his grateful appreciation of the labours of those who have thrown themselves heart and soul into his work of regeneration. But it may occur to some of our READERS, that it is not really necessary to be incorporated in an Association in order to do good. We are perfectly of the same opinion. Any person so disposed can perform works of charity by himself; but it cannot be denied that the fruit of his labour must needs be very limited, and (generally speaking) of short duration. On the other hand, united with others, one feels himself assisted, encouraged, guided, and stimulated, so that, with very little exertion, he often finds himself an instrument of Divine Providence's most lofty designs, and a sharer in immense spiritual treasures. Let us remember the familiar adage, "Many hands make light work," or, —in a more Scriptural phrase—"Union is strength."

And, indeed, the Apostolic field it has pleased Divine Providence to assign to our humble Congregation, and which our beloved Founder Don Bosco has left to our cultivation and care, is wide enough to encompass many a generous heart and many a helping hand. While, therefore, we exhort our Co-operators to induce their friends and relations to swell the ranks of our fellow-labourers, we extend our appeal to lovers of suffering humanity and Christian civilisation, inviting them to join the Association of Salesian Co-operators.

Now, this Association is simply a union of benefactors of suffering humanity ready to employ, not words but deeds in order to help their fellow creatures. We do not pretend that ours is the only Association with this purpose in view, or that we have found the only

way of benefiting society; on the contrary there are thousands of public and private institutions and associations, which tend to the bettering of humanity and the furthering of civilisation, and which we highly prize and warmly recommend. May God bless them all with plentiful means and crown their efforts with brilliant success.

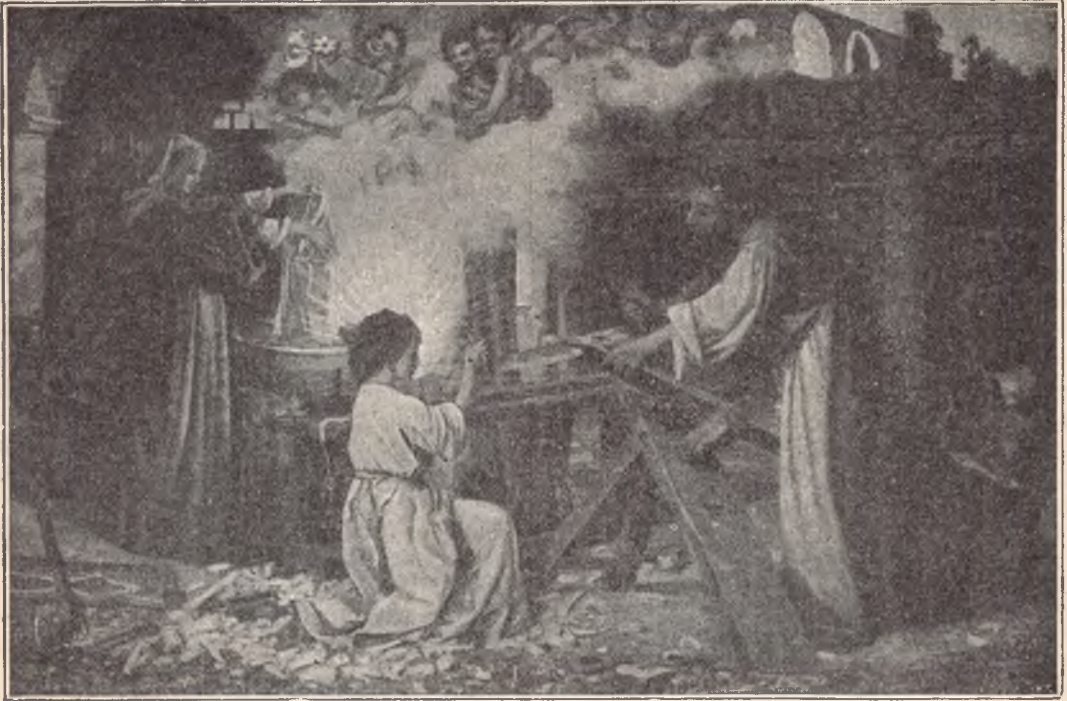
To rescue from the brink of perdition numberless souls, for whom the Precious Blood was shed, is, then, the work proposed to our Co-operators. And, what a noble work! Oh! if our exertions and our sacrifices but render us worthy to become instrumental in saving one single drop of that Precious Blood from being shed in vain, our life-time will be well employed, and our reward the kingdom of Heaven! "Come," Jesus Christ will say to us at the Last Judgment, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in."

THE SANCTIFICATION OF THE CHRISTIAN FAMILY.

SUCH as the home is, such will be the children, says Cardinal Vaughan. The spirit of the age has in great measure broken down the ideal of the Christian family. Formerly, children not only loved, but respected and obeyed their parents; the parents trained their children to piety; family prayers were said in common every night, and a meditation or consideration was read to feed the mind with holy thoughts and affections. The little ones, those even of the richest and noblest families, used to say their Catechism at the altar-rails on Sunday, in the same rank as the children of the poor. By degrees these holy practices have disappeared. It is considered an inconvenience, an interruption, a restraint, to say night prayers in common. The truth that, "Where two or three are gathered together in My Name there am I in the midst of them," is forgotten. The sacred character of the home, which everywhere used to imply family prayer

in common, has faded away, until the idea of any special sanctity attaching to the home has become almost extinct. Father, mother, children, and household, go each their own way, as though their Heavenly Father had sent a message that He was no longer pleased to receive their united prayer and praise. Thus graces diminish, faith weakens, charity grows cold, and the generations deteriorate. It is to meet this modern defection from the

enrol your family in the register kept by the rector of our mission, and to say your prayers daily before a picture of the family of Nazareth. Children are either saved to God or given to the devil by the conduct and example of their parents. How many of them are influenced all their lives by the memory of the common family worship! How many dependents, too, form their own practice on what they see in their masters, carrying good customs all over



THE HOLY FAMILY.

(From a painting by a Salesian Father at Barcelona).

practice of our forefathers, the dechristianising of homes, that Leo XIII. has determined to set the example of the Holy Family at Nazareth before the eyes of every Catholic family throughout the world Catholics instinctively look to the home life of Jesus, Mary, and Joseph as their sweetest, their tenderest, and most elevating inheritance and example. The father with his anxieties, the mother with her domestic cares, the docile child who is a bond, a joy, and a blessing to his parents, have each, in the Holy Family, their perfect model. O what promise for the future, what peace for that household which has frankly accepted the first Christian family of Nazareth as its true type! We trust that you will be drawn to cultivate a more special devotion to the Holy Family; to make it the patron and pattern of your own home, to

the country! How powerful the force of example, the influence of fashion, even in practices of virtue!

A TENDER and touching manifestation of the regard and esteem in which Don Bosco's memory is held, was given by the people of Turin on January 30th last. A pilgrimage to the tomb of Don Bosco was organized by the Editor of the Turin *Democrazia Cristiana*, and, on the above date, more than five hundred persons, mostly of the working classes, headed by Monsignor Filipello, Bishop-elect of Ivrea, wended their way to the Salesian Seminary of Foreign Missions at Valsalice, just outside Turin, where the mortal remains of Don Bosco repose.



ON Monday, January 31, the tenth anniversary of Don Bosco's death, a solemn High Mass of *Requiem* was sung by his Lordship the Bishop of Casale in the Church of Mary Help of Christians at Turin. The Church was literally crowded, and among the congregation were the representatives of a large number of Catholic Associations. In all the Churches of the Salesian Congregation, moreover, Masses of *Requiem* were sung, and discourses were given in some.

AT Bologna, at the termination of the *Requiem* Mass in the Church of Corpus Domini for the repose of the soul of Don Bosco, his Eminence, Cardinal Svampa, Archbishop of that city, delivered a touching discourse on our beloved Founder.

THE *Vincenzo Troya* Hall, Turin, was occupied by a large and select audience on Thursday afternoon, February 3rd, to commemorate the tenth anniversary of Don Bosco's death. A selection of sacred music was sung at intervals by the choir of St. Cecilia's Institute and several talented artists. Among those who took part in this tribute of affection to Don Bosco's memory were his Grace the Archbishop of Turin, Very Rev. Don Rua, Superior-General of the Salesian Congregation, Canon V. Papa, Canon Vallega, Father Derega di Donato, S. J., Count Balbo, Count di Viancino, Count E. di Coliabiano, Marquis F. Crispolti, Cav. C. Bianchetti, Sig. Scala, Editor of the *Italia Reale*, etc., etc. Several discourses were read on Don Bosco and his Work, and a speech by the Archbishop brought the proceedings to a close.

One of our Fathers attached to St. Raphael's Missionary Settlement on Dawson Island, Tierra del Fuego, thus writes: "The Fuegians belonging to this Settlement reach at present the number of four hundred. The boys, who have been confided to my care, number fifty-seven, and they are very good

and obedient children. They are now quite accustomed to and enjoy College life. About twenty-five have already received an ordinary education. It is a source of consolation for me to see that every Sunday those who can, approach the Holy Communion. I am now preparing ten of them for their First Communion. How they look forward to that happy moment! May our Divine Lord have them always in His keeping, and make them one day the Apostles of their own land."

In the course of a letter to Don Rua, describing a visit to the Leper Village of Agua de Dios, where several Salesians are engaged in ministering to the lepers, Father Rabagliati, Superior of the Salesians in Columbia, says: "You may be tempted to ask me, perhaps, if there is any danger of our confrères contracting the terrible disease of leprosy. I cannot deny that there is, for to live in continual intercourse with the lepers and wish to avoid all danger of contagion is absolutely impossible. But God, who watches with tender and loving care over His children will not forget them. And, then, should such eventually be their lot, all four of our confrères are ready to sacrifice their lives in behalf of those poor sufferers. In this latter case, theirs would indeed be an enviable lot, since like Father Damien, they would be martyrs sacrificed on the altar of Charity."

THERE are at present in Agua de Dios some 1070 lepers. In January last, the number reached to 1500, many others having been attracted from different parts of the Republic in the hopes of attaining a complete recovery by the use of the *Seroterapia*. But after a while the means of subsistence began to run short and accommodation to be limited, so that a good many were obliged to return to their respective provinces.

WITH regard to the *Seroterapia*, several learned members of the Medical Profession have devoted themselves for the past two years to the study of this subject in treating leprosy. Experiments have been tried in Bogota, Agua de Dios, and Contratacion, but the results so far obtained have fallen far short of the sanguine expectations of the Medical Faculty. Later on, science may reveal the secret, perhaps in the shape of the *Sero-*

terapia itself in a more perfected state. The prospect, however, is not a cheerful one; far from it; in fact, all hope of ever effectually dominating leprosy has been given up.

FATHER Turriccia, Superior of the Salesian Institute at Assuncion in Paraguay, recently undertook a missionary excursion in the interior. Among other things, he gives us the following particulars in a letter, concerning the religion of the Tobas, a tribe of Indians in those regions: "Their religion (he says) certainly bespeaks the crude and imperfect state of their knowledge. They adore the moon, which they call *Yasy* in their own tongue, and use it to measure the time,—their month being the period that intervenes between full moon and full moon. They are happy and contented when there is a full moon, and on such occasions they pass the greater part of the night in prayer. This prayer is made in public. They assemble together in the open-air and arrange themselves in a circle with their faces upturned to the queen of night. Their priest then takes his place in their midst, his special office being to stalk up and down, mumble a lot of prayers, and now and again give vent to shrieks and frightful noises. When the moon is on the wane a superstitious fear seizes hold of them; they dread the anger of *Yasy*, and give up much of their time to weeping. An eclipse, moreover, produces a regular panic among them; they then lose all control over themselves, and fly in all directions, not caring where they go."

SPEAKING of the various dignitaries of this tribe of Indians and their office, he goes on to say: "Each tribe has a Cacique, a priest, and a doctor or medicine-man. The Cacique is the chief, and exercises a despotic power. Next in authority comes the priest, in whom the savages have the most implicit faith, accepting his every word as gospel truth. It is his particular office to propitiate the deity. This he does by mumbling and chanting. Often he is to be seen in the midst of an assembly of Indians relating his dreams to them in a sing-song tone and impressing them with his mysterious interpretations. The doctor or medicine-man represents the third grade of authority. He attends to the sick, and he has one remedy for all infirmities, namely, to suck the particular spot where the pain is felt. This man is often the medium

for carrying out the *vendettas* that are so frequent among the Indians. For instance, a vindictive savage has a grudge against his neighbour; he presents himself to the medicine-man and bribes him to get rid of his foe. In a short time the chosen victim falls ill and dies. To bring about this, the medicine-man makes use of means that to me seem incredible and impossible. These things deeply affected me, and caused me to still more compassionate the hard lot of the untutored savage. I thought that only the pure Light of the Gospel can entirely dissipate the darkness that so thickly enshrouds this neglected people. In our holy religion alone will they find a remedy for all their evils."

OUR beloved Father Don Bosco, who in his great zeal neglected nothing that might contribute to the glory of God and the salvation of souls, was intimately convinced with St. Vincent de Paul that *one cannot do better than contribute to the making of a priest*, and plainly showed this by guiding a numerous band of young boys on the road to the sanctuary. He, moreover, conceived a plan, which—to quote Cardinal Alimonda's expression—*was all his own*, and which he contrived to carry into effect. This was none other than the *Association of Mary Help of Christians*, the object of which is to smooth the way to the ecclesiastical or religious state for those young men, who, already advanced in years, have not been able to follow their vocation owing to conscription, domestic troubles, or the want of means. This Association was approved of by brief of Pius IX. on May 9, 1876, and copiously enriched with Indulgences.

THE present time is certainly most opportune for the development of this work, for a great want of priests is being felt everywhere. God will assuredly bless its promoters with special favours through the hands of Mary Help of Christians. How intensely we feel the bitterness of our situation, when through want of means we are unable to comply with the request made by young men who desire to consecrate their lives to God! This could be avoided, if many good persons would enrol themselves as *Subscribers, Collectors, or Benefactors* of this Association.



PATAGONIA.

THE MISSIONS IN NORTHERN PATAGONIA.

VERY REV. AND DEAR FATHER,

I am writing this letter to you from Temuco which lies at the foot of the majestic Cordilleras, as I have a few minutes at my disposal before leaving this place to return to my Mission of Junin de los Andes. There I shall find awaiting me Father Crestanello, who has been sent by Bishop Cagliero to stay with me, and to exert his apostolic zeal in furthering the interests of our holy Religion and civilisation among the inhabitants of Northern Patagonia. During his three years of missionary life at Roca he distinguished himself by his energy and zeal, and as I stood in need of such a man the Superiors have stationed him at Junin. When announcing to me the glad news of his arrival, he told me that he comes enriched by holy Poverty, that is to say, deprived of even the necessaries of life.

O beloved and inseparable companion of the Salesian Missionary! thou art, indeed, a sure pledge of the reward prepared for him in heaven.—*Blessed are the poor in spirit: for theirs is the kingdom of heaven.* I myself, last year, passed about two months at that same Mission with only two dollars in my pocket; and I kept them very carefully because they constituted my only resource for a proposed journey to Buenos Ayres.

The Pleasures of the Way.

This trip meant a journey of nine hundred miles, and as it had to be made by means of the transport available in an almost deserted country, it required twenty-five days. And twenty-five days spent by the traveller in the saddle, traversing immense districts without seeing a human habitation, crossing high mountains and accompanied by furious winds, heavy rains and intense cold, obliged

to sleep frequently on the bare ground by night, and deriving but poor comfort from coarse food, with water to drink and that invariably salt and frequently bitter and muddy—are not the most enjoyable things in the world. Nevertheless these are things that must be endured by the missionary from time to time, in order either to visit the populous centres and obtain the funds that are urgently needed for the Missions, or to treat personally with superiors of matters regarding the opening of new missions and the development of existing ones, or also to make a Spiritual Retreat which is so opportune to stimulate one to renewed exertion in behalf of our Lord's interests and the salvation of souls.

A Visit to the Salesian Houses in the Argentine Republic.

I have held conferences in the principal churches of Buenos Ayres, I have knocked at the doors of several gentlemen of the capital to ask their aid, and I am in justice bound to say that I succeeded in obtaining what was necessary to clear away the debts contracted for the Mission of Junin. The ladies, also, of that city came generously forward to my assistance, and like so many Tebithas, vied with one another in supplying me with clothing for the poor Patagonians. May our Lord bless them and render them a hundred-fold for what they have given to the poor savages!

It was during this journey that I had the consolation of visiting nearly all our Houses in the Argentine Republic. In those which I visited, I had occasion to admire the solid piety of the inmates and the spirit of our venerated founder which flourishes in all its fullness.

The House of St. Charles at Almagro is increasing in size every year. At present it has sufficient accommodation for about 400 or 500 boys. I heard that the demands for admission are so numerous that two-thirds have to be refused. This is like a Mother-House. We always receive a hearty welcome there, and are treated with a consideration more than fraternal.

The Holy Family College at Bernal, a little distant from Buenos Ayres, gives promise of great things although it has been in existence only two years. It already counts 80 young novices, and in these lies our hope for the future of the Missions. In a few years' time a good number of priests will go forth from

this House and take their place by the side of the Salesian Missionaries who are scattered all over these vast regions labouring for the glory of God.

alumni. And also the Sunday Oratories attached to our Houses at Boca in Buenos Ayres, Bahia Blanca, Rosario, San Nicholas de los Arroyos, and Mendoza present the



Monsignor Cagliariro and two Patagonians.

Quite a multitude of lads are to be found in our Agricultural Colony at Uribelarrea, where they alternate their well-organised labour in the fields with elementary and complementary studies, and practices of piety.

The Sunday Oratories.

The Salesian Colleges and the Convents of the Sisters of Mary Help of Christians in this Republic are filled to overflowing with

aspect of crowded bee-hives; large numbers of boys and young men frequent them and there spend the Lord's Day in practices of piety and honest amusements.

The Oratories of St. Francis of Sales and St. Catherine in Buenos Ayres particularly attracted my attention. The former is attended on Sundays by over a thousand boys and the latter by more than half that number. These Houses are to us what the Oratory at Turin

was in Don Bosco's time; and they yield every year a large number of ecclesiastical and religious vocations.

A Glance at Patagonia.

In order to complete this short summary of our work in the Argentine Republic, I



A BRIDGE OVER THE BIO-BIO ON
THE WAY TO CHILI.

ought to say something of the Pampas and Patagonia. With regard to these regions, I lately received a letter from Monsignor Cagliero, in which he informs me of the opening of three new Missionary Stations in his Vicariate during the past year. Together with these three, there are now twenty-one Houses in Patagonia and the Central Pampas; of these eight belong to the Sisters of Mary Help of Christians. The personnel consists of a Bishop, thirty-two priests, ten Clerics twenty Lay-brothers, and sixty-seven Sisters of Mary Help of Christians.

At first sight this may seem rather a great number, but when we take into consideration that Patagonia and the Central Pampas have an area of 1,012,000 sq. km., it will be seen that this number is very limited, and in fact does not even reach a third of what is required.

The young Levites, then, and the Sisters of Mary Help of Christians who desire to gain souls to God, and to obtain a glorious reward in Heaven, should direct their steps to Patagonia. To Patagonia also the Salesian Co-operators should direct their charity, in order to assist us in a work so holy and so pleasing to God. To Patagonia, in fine, all good Christians should direct their gaze, and offer up fervent prayers to God so that we may be enabled to destroy the empire of

Satan there, and raise the Cross, the glorious symbol of our Redemption.

Off to Chili—The Salesian Houses in that Republic.

In order to save time, I avoided the long and difficult journey of nine hundred miles on horseback, and, with the consent of my Superior, Monsignor Cagliero, returned to the Mission of Junin by means of the railway that goes from Buenos Ayres to Mendoza, and then over the Cordilleras as far as the Andes of Chili.

This railway is not yet finished; at a certain elevation of the Cordilleras it abruptly breaks off, and a part of the journey, consisting of some sixty miles, has to be made on horseback, or also by carriage if one can afford the expenses.

I made a stay of a few days at Mendoza to preach a Retreat to the Sisters of Mary Help of Christians and to our confrères there. Afterwards I directed my course to Chili.

Here I must say a word about our Houses in that Republic, which, although they stand in great need of assistance, seem to be almost forgotten by European charity. Oh! may our dear Lord vouchsafe to make instruments of charity and mercy in favour of those Salesian Institutes all those who read these lines.

The Salesian Congregation possesses eleven Houses in Chili, without including that at



THE SALESIAN INSTITUTE AT CONCEPTION (CHILI).

Punt Arenas, and the Missions on Dawson Island and in Tierra del Fuego, although these also are on Chilian soil.

The House at Concepcion has accommodation for two hundred boys, students and artisans. At Talca, attached to the Institute for students and artisans, there is also a

Sunday Oratory which has a separate Chapel and playground and is attended by more than two hundred boys and young men; besides there are also two Chaplaincies filled by our priests, and a public Church in which they officiate. The Institute of the Patronage of St. Joseph in Santiago, the capital, con-



THE CHRISTOPHER COLUMBUS "PIAZZA"
IN CONCEPTION.

tains about two hundred students, whilst that of Our Lady of Mount Carmel contains about as many artisans. In the same city, we have also a magnificent Church, and a Sunday Oratory which is frequented by several hundred boys. The House adjoining this Church is the central House of this region, and is at the same time the residence of Bishop Costamagna, the Vicar-General of the Salesian Houses in the several Republics on the western side of the South American Continent.

As it would take me too long to speak of each one of these Institutes in particular, I shall only say a few words in regard to our House at Macul. This is in the neighbourhood of Santiago and counts about thirty excellent young men amongst its inmates, who are pursuing a philosophical and theological course of studies with a view to become priests.

The Scarcity of Clergy in Chili —An Opportune Foundation.

There is a great scarcity of clergy, both secular and regular, in Chili, and many souls are lost on this account. The Statistics give one priest to every 350 souls in Europe. On the other hand in Chili, in the Archdiocese of Santiago for instance, there is only one priest to every 2000. In the Diocese of Concepcion, the scarcity is even greater—one priest to every 5000 souls. There are some parishes of vast extent in the South of this

Republic, containing from thirty to forty thousand inhabitants and only one priest. Of this great number, hardly ten in a hundred are able to receive the Sacraments at the point of death. And it must be observed that these ninety per cent. who die without the Sacraments are faithful children of the Church who would desire nothing better than to have the minister of God at their bed-side in their last moments.

An Appeal.

One can easily see from this, the opportuneness and great importance of the foundation we have undertaken in Macul. And yet it is one of the poorest Houses of the Congregation. It has neither funds, nor the means of sustaining itself; it depends entirely on our Houses at Santiago, Talca, and Concepcion. These three Houses, recognising the immense advantages to be derived from such an Institution, have undertaken to supply the necessary funds to keep it going. But to do so they impose upon themselves great sacrifices. These Houses in the meantime have to provide for numbers of orphans and poor children, and besides, they are already burdened with heavy debts. The Institute of Our Lady of Mount Carmel for artisans in Santiago, has a debt of 244,790 francs, contracted with the Bank and private persons; the House in Concepcion has also a debt of 130,000 francs, and that of Talca, a debt of 39,000 francs. And as the Bank does not give alms, let us suppose that there is an interest of 10 % only to pay, and the result is a sum of 24,000 francs every year for the first House, 13,000 francs for the second, and for the third 9,000.

It would be a work of great charity indeed, to come to the assistance of these Houses in paying off their debts; or to provide in some other way for the maintenance of the House at Macul, and thus liberate from a heavy burden three Houses which are already bending under their own difficulties. Here then is a wide field open to the charity of our Co-operators and to all men of good-will. By their alms, they will be the means of increasing the number of the clergy in Chili, and, consequently, of co-operating in the salvation of innumerable souls.

And now I conclude by begging you, Very Rev. Father, to recommend us in your prayers to our Divine Lord and to His Blessed Mother, Mary Help of Christians.

Your affectionate Son in Christ

DOMINIC MILANESIO.

Salesian 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 am sending you by to-day's mail an offering in acknowledgment of a grace received through the intercession of Our Lady Help of Christians. Please publish this in the *Salesian Bulletin*, as a token of my grateful thanks.

A. CHAUVIER DE LEON,
Cassis, France.

* * *

A Novena in honour of Our Lady Help of Christians.—A Sister of Charity writing from a Convent in Alsace, wishes to render public thanks to Mary Help of Christians through the *Salesian Bulletin*. There had been a severe and general disease among the cattle of the town and neighbourhood, but the cattle belonging to the Vincentian Institute were preserved from the epidemic. This immunity she attributes to a Novena made in honour of Our Lady Help of Christians.

* * *

From Death's Door.—Last year in the month of May, a lady was suffering from a grievous malady and at the same time her son was reduced to the point of death. Prayers were offered up to Our Blessed Lady Help of Christians with the result that mother and son soon after recovered perfect health, and now render their heartfelt thanks to Our Lady.

* * *

Health of the Weak.—Two years ago, my son commenced to suffer so severely from the effects of concussion of the brain, that

I despaired of his recovery. Several doctors assured me that a cure from such a malady was difficult enough to obtain. The year following, I found his sufferings becoming more severe, and that medical treatment was of no avail. My afflicted relatives joined me in recommending him to the intercession of Our Lady Help of Christians. I promised at the same time to send an offering to her sanctuary in Turin with a request that the grace might be published if my prayer were heard. The *alumni* of the Salesian Oratory also began a novena, and on the very first day my son, to the astonishment of all the family, began to feel better. He returned soon after to his work which for some time he had not attended. From that time his recovery was rapid, and now his cure is perfect. May Mary Help of Christians be eternally thanked for it.

ELISABETH BARBERIS, *Genoa (Italy).*

* * *

Comfortress of the Afflicted.—Miss M. G., of Oleggio, Novara, thanks the Blessed Virgin for her recovery from a serious illness which threatened her existence. She now fulfils the promise she made of sending an offering, and desires the grace to be published so that all may know how good Our Lady Help of Christians is to all who invoke her.

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

Mrs. Margaret Monti; Rev. Sister Luigia, San Martino Tanaro; Virginia Piccinali, Anguillara (Venice); The Family Ungaro, Ali (Sicily); G. B. Martini, Tegoletto; Rev. Sr. Lucy Gozzelino, Nizza Monferrat; Caroline Pozzi Bellingardi, Busto Arsizio; S. C. M., Ragusa Inferiore; Joseph Cane, Magliano d'Alba; Charles Bollini, Solbiate Olona; George Mascadri, Preseglie (Brescia); Mary C., Turin; Magdalene Costa, Pagno; L. N., Coggiola; C. Motta, Nosate (Milan); M. Cremonesi, Lodi; Philomene Pesce; Gaetan La Rocca, Alcamo; Angelina Binda Croce, Milan; Rev. Stephen Ricci, Toletto (Alexandria); Peter Martinelli, Isolaccia (Sondrio); G. C. F., Tredozio; Wilhelmina Aste Bulano, Genoa; John Martinelli, Isolaccia (Sondrio); A. Demarchi, Osasco; Margaret Mandrile, Teresa Botta, Turin; V. Zennaro Necca, Palestrina (Venice); Rev. D. Parravicini, Alserio Milan; Anne Chiara, Troffarello; Rev. G. Bianchi, P.P., Gerra Gambarogno; Rev. Dante Numerati, Parma.



BIG JIM'S "LITTLE GIRL."

He was Engineer Jim Stevens on the Airline Railroad, "the down express." He was very proud of his locomotive, No. 60. He would sometimes boast how quickly he could stop it. He would stand in his cab as royal as any king on his throne. Before him were the steel levers with their shining handles. He knew just which one to work. He knew just how to make the shrill locomotive whistle give out, "Down brakes!" He would make his quick, strong hands fly here, fly there, send the sharp echoes flying, shut off the steam, and bring to prompt halt the ponderous, crushing mass of iron on the iron track. He did it—O, once he could not do it! But I must not anticipate.

He got his name, "Big Jim," from Frank Davenport, the jolly hackman. Frank knew everybody, even people that he had never seen before. He had, though, once met this big, burly, muscular engineer who ruled like a king in his grimy cab.

"Hullo!" Frank shouted, when the "down express" came in one day. "If there isn't Big Jim, the new engineer. He will make that train walk."

Walk? Say run, shoot, fly! How Big Jim did beat the record made by all previous trains! And his "little gal"—well, what about her?"

That was Effie Stevens. Her mother having died, Effie lived with an aunt, the engineer's sister. One day, the second after he appeared as the king of the "down express," there came to the station a child with a lunch basket. The blue of the sea was in her eyes. The sunshine was in her hair. The music of the wind singing in a pine forest was in her voice. She came to the station, waited patiently till locomotive No. 60 roared into the building, saying in a voice of thunder, "I am here," and then she took her place not far from No. 60. The engineer saw her, leaped from his cab, seized her in his arms, lifted her, kissed her, and then went back, a good-sized lunch in his pocket. From the cab he kissed a grimy hand to her, and she kissed hers in return. Hers was as white as a snow flake.

"Big Jim's leetle gal, I know," declared Frank Davenport. Nobody disputed what Frank said he knew. It wouldn't have changed his opinion if anyone had.

The hackman overheard a conversation between the engineer and his "leetle gal."

"I prayed for you on the road, papa, this morning," she said, playing with his hair, and

twisting a stout iron-gray lock about her finger.

Big Jim said, "That's right."

"It—it's—awful risky, papa. Do you—you pray?" asked Effie.

Big Jim set her down "Guess the cab of old 60 and me can get along."

Then he went to his cab, and for some reason he did not kiss his hand to her that day. He only said good bye; she noticed it, and when she turned away her blue eyes were dashed with a sudden rain.

"I tell ye," declared Frank to a brother hackman, "that teched me way down to my boots."

The next day, at the hour for the arrival of the express, Effie was at the station watching for it.

She was not in the habit of crossing tracks, but she had an extensive acquaintance with the dogs of the place, and a "Brownie," who had suddenly been lamed, was dangerously exposing his shaggy, handsome feet, and Effie's sympathy was so violently aroused that, trying to call the dog away from danger, she thoughtlessly ran a great risk herself. That very hour a rival hackman, whom Frank Davenport had often classed as "a clumsy blunderbuss," proceeded to prove it. He dropped an immense armful of trunks he was carrying, and down it came with crushing weight upon a weak board in the flooring of the station. The trunk would not yield, and the weak board was forced to do so. A big ragged hole was left there, which the station agent purposed to mend as soon as the trains would let him.

Big Jim's keen eyes saw it as No. 60, in its usual roaring style, swept into the station, thundering away, "I am here!"

It annoyed him to see anything "not just right" along the track, and he growled out an oath. He had been in a growling mood ever since yesterday's leave-takings of his "little gal". He had been very much dissatisfied with himself.

He had reasoned with himself, "Why shouldn't I pray? My wife used to talk to me. It would have to be a prayer for mercy."

That makes a good first round in a sinner's supplication, Big Jim might have seen. Because he had all this time been unwilling to breathe a syllable of petition, he was the more dissatisfied with himself. When he saw that ragged, deep wound in the floor, that oath in part showed dissatisfaction with the man uttering it. His soul was in a turmoil, and that exclamation was a crater whereby the volcano found a vent.

But what else did he see? A shaggy, brown dog or something that a child was chasing off the track; and this child was Effie, his Effie, and she stumbled at that horrible hole not more than fifty feet ahead of the cowcatcher of roaring, thundering No. 60! O, how he flew about that cab, straining at this lever and that, letting out such frightfully piercing shrieks under the sooty roof of the old station—"Down brakes!" It seemed as if he would go mad!

He covered his face with his hand one moment, and the next he sprang out of the cab and actually grasped the great iron dragon and tried to hold it back!

The dragon, though, crashed over something white in that hole, and then it seemed to Big Jim as if the world had come to an end!

Something awful seemed to rise up and strike him. The engine, the train, the whole railroad, seemed to be colliding with him, and he staggered as if he had been shot. Then came an awful hush! The train had stopped. Everybody in the station, everything, the very world, seemed to come to this same bewildering pause, wondering what had happened in that ragged hole under the train. The next moment, sweet and clear, rang out a child's voice, as Effie crawled out of the hole and towards her father's arms.

"Here I am papa I just lay down."

He seized her. He fell upon his knees. He looked up. He sobbed:

"O, my God, forgive a poor sinner—I thank ye: I thank ye!"

"I tell you," said Frank Davenport, "there wasn't an eye but what was damp all through that station. I saw it all."—*The Angelus*.

KING RICHARD'S STORY.

A Venetian noble named Vitalis, who was rich and miserly, went into a forest to hunt for venison, and fell into a large pit cunningly set for lions, bears, and wolves, out of which escape was impossible. Here he found a lion and a serpent; but neither animal, though fierce and hungry, ventured to attack him. All night long he called in vain for help; toward morning a poor woodcutter, being attracted, went to the pit's mouth and rescued him. Vitalis promised him five hundred talents, and told his deliverer to call in four days at his palace in Venice for the money. The peasant went home to breakfast, and while sitting at table was surprised to see the lion enter and lay down a dead goat, and then lick his feet. Then came the serpent, and dropped a jewel as present.

When the peasant went to claim the promised money Vitalis pretended he had never seen or heard of the poor man, and ordered him to be put out by his servants and cast into prison. But by a sudden spring the peasant managed to escape, and then applied to the judges of the city. The judges at first hesitated; but when the peasant took witnesses, and produced the lion and serpent, both of which fawned on him, the justices were satisfied, and compelled Vitalis to fulfil his promise and make compensation. This story used to be told by King Richard I. to show the meanness of ingratitude.—*The Ave Maria*.

Exchanges and Periodicals Received.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory,—Turin, Italy.

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