



MESSIS QUIDEM MULTA  
OPERARI AUTEM PAUCI

# Salesian Bulletin

MARCH 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 an all Feasts of Obligation exactly observed by those over whom their authority extends.
- \*
2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.
- \*
3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff, Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.
- \*
4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.
- \*
5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.



THE

# SALESIAN BULLETIN

Whoever shall receive one such little child in my name 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. 65.

March 15, 1898.

Registered for transmission abroad.

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

## POPE LEO XIII. AND DON BOSCO.

**T**HE twentieth anniversary of Pope Leo XIII's election to the See of Peter, which occurred on February 19th last, was the occasion of great rejoicing and festivity in the whole Catholic World. It was especially so for us Salesians, who owe so much to this great Pontiff; for, apart from his being the representative of Jesus Christ on earth which entitles him to our respect and veneration, every day gives us fresh evidences of his sympathy and affection for our Institution. How is it possible for us under these circumstances, not to feel great love and veneration for the Holy Father? Besides, these are sentiments

that Don Bosco strongly inculcated and left us as an inheritance.

Deep and earnest was Don Bosco's veneration for the Holy Father. Even on his death-bed his thoughts were ever turning to Leo XIII., of whom he loved to speak in terms of the tenderest and most reverential affection. A few days before his death, he confided to Cardinal Alimonda (who at that time was going to Rome) the most cordial protestations and good wishes for the sacred person of the Supreme Pontiff.

Don Bosco himself has furnished us with an anecdote relating to his first meeting with the present Pope when yet a Cardinal. The incident—which we transcribe as we find it in a little work published on the election of Cardinal Pecci to the Throne of Peter—took place in those anxious days when the Church was weeping over the fresh grave of Pius IX.

"A priest"—thus Don Bosco hides his per-



sonality in the pamphlet alluded to—"having urgent need of an audience with the Cardinal Secretary of State, was passing through the silent corridors of the Vatican (then steeped in the deepest mourning), when, on a landing of the stairs, his guide exclaimed, 'This is the Most Eminent *Camerlengo*, Cardinal Pecci.' The priest's eyes were lifted to the noble countenance of the *Porporato*, and advancing with filial affection:

'Your Eminence,' he said, 'will permit me to kiss your hand.'

'And who are you that present yourself with such assuring freedom?'

'I am a poor priest, who now kiss Your Eminence's hand, hopefully praying that after a few days I shall be permitted to kiss your foot.'

'Beware of what you are about, I forbid you praying for such a thing.'

'You cannot prohibit my praying to God that His will be done.'

'If you pray for the intention you have expressed, I shall inflict on you the Ecclesiastical censure.'

'Your Eminence has not the authority of inflicting censures yet; when you will have it, I shall not fail to respect your authority.'

'But who is it, may I ask, who addresses me with such assurance?'

'I am [Don Bosco].—The name does not appear in the publication aforementioned.'

'For charity's sake', the Cardinal rejoined, 'keep your lips sealed on this subject. We must think of working now, and not of jesting.'

Before Don Bosco's audience was terminated, his heart was overflowing with filial affection for the future Pontiff; and this affection coupled with the most profound veneration, often afterwards drew him to Rome to see the Pope, hear the Pope, and place himself entirely in the hands of the Pope.

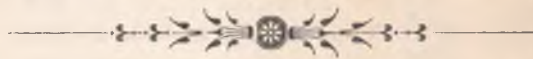
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On the eve of the Sacerdotal Jubilee of Leo XIII., now ten years ago, Don Bosco (who was then declining to the tomb), being asked to insert his autograph in an Album to be presented to His Holiness on that felicitous occasion, transcribed his thoughts in the following terms:—"One thing, at least, my feebleness still allows me to do: I can profess, and

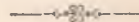
I do solemnly profess, that mine also are the sentiments of faith, and esteem, and respect, and veneration, and unalterable attachment, expressed by St. Francis of Sales towards the Sovereign Pontiff. I gladly endorse all the glorious titles gathered from the Fathers and the Councils, with which the holy Bishop of Geneva begemmed the front of the Vicar of Jesus Christ, calling him *Abel for his Primacy*, *Abraham for his Patriarchate*, *Melchisedech for his Holy Order*, *Aaron for his dignity*, *Moses for his authority*, *Samuel for his jurisdiction*, *Christ for his anointment*, *Pastor of Pastors*, and more than forty others not less resplendent and appropriate.

"I pray also that the members of the humble Salesian Society may never secede from the sentiments cherished by our great Patron Saint towards the Apostolic See; and that they always embrace promptly, respectfully, and with simplicity of heart, the decisions of the Pope, not only in all matters referring to dogma and discipline, but also in things open to discussion, constantly preferring his appreciation to that of any other Theologian or Doctor on earth.

"I hold, moreover, that this department, should be maintained towards the Holy Father, not alone by the Salesians and their Co-operators, but by all the Faithful, and, especially, by the Clergy. For, besides the duty incumbent on children to respect their Father, and the duty of every Christian to venerate the Vicar of Christ, the Pope merits the greatest deference for this too, that he is chosen among men, illustrious for doctrine and prudence, and conspicuous for their sanctity, and is, moreover, in a special manner assisted by the Holy Ghost in the government of the Church."



## THE SALESIAN CO-OPERATORS.



**T**HE Salesians in their zeal embrace both Religion and Civilisation; they extend their efforts to every part of the globe; they attend to young and old, always bent upon alleviating misery in whatever shape it may present itself, whether spiritual or temporal.



HIS HOLINESS POPE LEG XIII.





But they do not require panegyrists for their work, they require CO-OPERATORS.

And, indeed, all created things are subject to the laws of Co-operation.

The stars that move in the heavens, do so by the co-operation of cosmic powers; and the grass that blooms in our fields and meadows, comes into existence through the co-operative combinations of many natural agencies.

And if we pass from the physical to the moral world, we see that the law of co-operation becomes even more binding and manifest. Here we find the providence of the Creator—the Divine co-operation—admirably united to that of the creature even in the most elementary matters of existence. The crust of bread that allays the hunger of the beggar, the poor rags that cover him, are the fruit of a thousand hands and a thousand industries, of a thousand inventions obtained through the accumulated discoveries of centuries. The benefits we derive from the Commonwealth are nothing else but the result of a continuous co-operation of the material and intellectual resources of peoples and whole generations. In this way each one may be said to be indebted to the rest of mankind for almost everything he possesses.

In like manner civilisation, when we come to analyse it, is but the development and harmony of co-operative powers. The advancement of civilisation, in all its various departments, consists in creating or discovering those powers, improving them, combining them, and making proper use of them. Thus grow the works of charity; thus nations flourish; thus industry, through the aid of machinery, multiplies the quantity and improves the quality of manual labour; thus we fly from place to place on the wings of steam, and electricity transmits our thoughts with the rapidity of lightning; thus, in fine, the co-operative association of capital, renders possible gigantic enterprises. In a word, the need of co-operation is the constant flaw of every created force which operates in proportion to the number of its co-operators.

Now, co-operating in the multitude of good works animated by the charity of Don Bosco and his sons, we render their apostolate possible, efficacious, and fruitful. And what a charming reflection! Through our co-operation we preach, instruct, educate poor children, nurse the sick, reclaim the artisan; we carry on, in a word, the great Work of Don Bosco's sons, and with this work we plant in the hearts and the minds of the masses

the unfailing seeds of a religious regeneration. What an immense consolation for us, if we but reflect upon it! Nor must we lose courage at the thought that we cannot do much, nor think our co-operation insignificant—great works are sustained, for the most part, by small contributions.

And not only by material contributions can we participate in the great mission of the sons of Don Bosco, but also by prayer, a spirit of mortification, kind words, or the sincere desire to help even when there are no means to second the desire.

Let us all, therefore, help according to our means. Our co-operation will be meritorious in the sight of God, efficacious before men, and will aid in their admirable apostolate, our dear Salesians, whom we all ardently desire to see increasing and multiplying until they literally cover the face of the whole earth.—*Abridged from a Discourse by the late Cardinal Mauri.*

## SAINT JOSEPH

### PATRON OF A HAPPY DEATH.

**W**E can hardly think of Jesus and Mary without our mind wandering to St. Joseph. This is but natural seeing that his existence was intimately bound up with theirs since these unspeakable treasures of God were committed to his keeping. Oh! how good, how just, how holy must St. Joseph have been to be singled out among men to accept a dignity excelling that of all the angel choirs!

Let our own sweet St. Francis of Sales speak on this point. "St. Joseph," he says, "greatly excelled in virginity, humility, constancy, and courage; and if one dared to make comparisons, one might agree with some who maintain that he surpasses all the saints in these virtues. Our Lady possessed all the virtues in so high a degree, that no other creature could attain to it; nevertheless the glorious St. Joseph is the one who approached her the nearest. . . . How faithful this great Saint was in the practice of humility it is impossible to say; for notwithstanding what he was, yet in how great poverty and abjection did he not pass his

whole life! — a poverty and abjection, under which he kept concealed his great virtues and dignity.”

It is during this month that the Church lovingly celebrates the feast of this dear Saint. She places him before us as the patron and model of the heads of families. How appropriate! since in the home at Nazareth—the ideal, the type of the perfect home,—it was the duty and the office of

intercession can we better ask this priceless and crowning blessing than through that of St. Joseph who had the privilege of dying with his head pillowed on the bosom of Jesus and with Mary at his side?

Besides, we have a great lesson to learn from the death of St. Joseph—resignation to the will of God. Let us consider a moment what it must have been for St. Joseph to die. “It meant leaving Jesus and Mary,”



ST. JOSEPH.

St. Joseph to guard the interests of Jesus and Mary. The Church does not forget that he was of the royal house of David, and, at the same time, poor and obliged to work hard in order to provide himself and his dear charges with the necessaries of life, and so she invites both rich and poor alike to look up to him as their patron.

But it is as the patron of the dying that she would have us especially regard him. Can we wonder at this? Of all graces the greatest is a happy death, and through whose

says a pious writer. “It meant severing the purest and holiest ties that ever bound mortals together. It meant to be deprived of the habitual presence and conversation of those whose company constituted a heaven upon earth. It meant not what a Christian death now means—‘to be dissolved and to be with Christ’—but to be dissolved and to be apart and away from Christ’s actual presence. It meant to go to Limbo, and await the hour of Christ’s advent there.”

What a feeling of desolation this thought



must have given rise to in St. Joseph. To be severed for a time from all he held most dear! Still he did not falter for one instant; it was the will of God, and this was sufficient for him. Oh! that we might learn from St. Joseph resignation to the will of God when our hour of separation from the dearest objects of our love here below arrives! Let us not forget to invoke frequently, in this particular respect, the intercession of our dear Saint who is so admirably fitted to be the patron of a happy death.

Many are the incidents that could be adduced to show how pleasing it is to St. Joseph to be invoked under this title. We, however, limit ourselves to the following one.

A short time ago, a zealous French missionary was travelling in the interior of the desolate region of Senegal, when to his surprise he came across a human dwelling. After a moment's hesitation he knocked at the door, and his astonishment increased when he heard a feeble voice in his own native tongue bid him enter. On crossing the threshold of the hut, he found himself in the presence of a soldier lying on a pallet, and evidently reduced to the last extremity.

"May the peace of God rest on this house and all who are in it. How came you here my friend?" asked the missionary.

"My Father, pray hear my confession, for I feel that I am dying. Should time afterwards permit, I will tell you all," came the reply.

A moment later, the good missionary was seated by the side of the poor sufferer. When the divine act was accomplished tears of joy streaked down the dying man's cheeks.

"My child," then said the messenger of God, "you must have prayed very much for our dear Lord to send you a priest to assist you in your last agony."

"My Father, I counted on this favour!"

"Why so?"

"I knew positively that God would send me a priest."

"What! out here in the desert, far from any habitation!"

"My Father, listen. I wear a blessed medal of St. Joseph. I am a member of the confraternity of a good death. I have implored my powerful patron not to forsake me, especially at this hour; and he has heard me!"

"Yes!" replied the missionary deeply moved, "your confidence is rewarded. Death opens to you the gates of heaven."

And the good priest saw the client of St. Joseph gently pass away.

Let us, dear Co-operators, excite within us an unbounded confidence in the protection of St. Joseph; and be assured that as it was his enviable lot to be comforted by Jesus and Mary in his last moments, so will he obtain for us this privilege.

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## A DREAM OR A VISION?

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second Joseph chosen by Heaven for the guidance of a people of holier aspirations, than were the ancient Egyptians, Don Bosco, when only ten years old, had a singular dream which seemed to foreshadow his mission. Relating it afterwards to the family circle and neighbours, he expressed himself more or less in the following terms:—

I thought I found myself in the meadow near home, in the midst of a great multitude of children at recreation. As I continued to watch them, I observed that a great many of them were doing mischief and uttering blasphemous language. I became indignant, and losing all patience, I doubled up my fists and began to thrash the offenders. At that moment, a white-robed personage, whose face shone with a dazzling brightness, appeared amongst us and turning towards me, said: *Not with blows, but with charity and gentleness you must draw these friends of yours on to the path of virtue.* And she desired me to preach a sermon on the depravity of vice and the beauty of virtue. I tried to excuse myself, saying that I did not know how, and then I could not help bursting into tears; but she encouraged me, and told me that I had only to begin and she would help me.

As I was about to obey there appeared a lady of majestic deportment; and at the same time, in place of the crowd of children, I saw a multitude of beasts of every kind. At the sight of this change I was lost in astonishment; then the lady said to me: *Behold your field of action: here is where you must work. Be humble and be strong, and what you now see being done to these animals, do you likewise for my children.* Then the scene again altered. In a moment the animals were all changed into lambs, and bleating and skipping, they playfully chased one another around the white-robed person and the majestic lady. I felt almost beside myself with joy at seeing this, and in my excitement, I awoke.





BESIDES the enlargement of a large number of Salesian Institutes, the Salesian foundations effected in the course of last year reach the total of thirty-six. Of these seven were established in Italy, five in France, one in Spain, one in England, one in the United States, one in Portugal, one in Switzerland, one in Africa, and fourteen in the South American Republics.

THE Institutes founded in Europe by the Sisters of Mary Help of Christians in 1897, number thirteen. Several were also founded in South America.

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

IN the Church of the Salesian Fathers at Battersea, London, the feast of St. Francis de Sales, Patron of the Salesian Congregation,

was solemnly kept on Sunday, January 30. Solemn High Mass was sung at 11 o'clock, at which His Lordship the Bishop of Southwark assisted; and in the afternoon he administered Confirmation to about a hundred and fifty children and adults. In the evening after the Pontifical Vespers, a panegyric of the Saint was delivered by Father Hawarden of the Salesian Society.

IN one of the most populous and most needy quarters of Barcelona (Spain), an Orphanage for poor girls has been lately founded by the Sisters of Mary Help of Christians; and thus the desire so long expressed by the population of that neighbourhood has at length been seconded. This foundation, we are pleased to say, is already giving abundant and consoling fruit.

A few days later, a similar Institute was established by the good Nuns in the important town of Jeres.

OUR Missions in America—says Don Rua in his Annual Report to the Salesian Co-operators—absorbed the greater part of your charitable contributions and claimed the more numerous group of missionaries; for there,

more than elsewhere, men and means are needed to render permanent the fruit already reaped. The band of missionaries that set out from Turin in the beginning of November last, is barely sufficient to fill up the vacancies caused by death among the lines of our pioneers, and to lighten the heavy burden of



The Child Bosco's Dream.



many who are ready to drop from excessive toil. My only regret is that I could do no more.

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

"DURING my visit to the State of Para" writes Father Giordano, a Salesian Missionary, "I found much to admire and appreciate, but still I could not close my eyes to the fact that great spiritual misery reigns in many places, especially further inward, and this is owing to the scarcity of priests. It seems to me to be the will of God that the Salesians should undertake the work which both the ecclesiastical and civil authorities of this State desire to entrust to them, and I feel confident that they would reap a copious harvest in this immense field.

THE chief object Father Giordano had in view when undertaking the journey to the State of Para, was to visit an encampment of the Miranhan Indians which is situated on the River Maracanan. On his way there he had to penetrate far into the virgin forests, the magnificence of which induces him to speak in the following strain:—"Among the beauties of the universe few surpass that of a virgin forest. There Nature presents a picture of the most luxuriant profusion. Trees of an endless diversity of shape, shoot up to a majestic height, while their branches, covered with foliage and bending under a load of luscious fruits, unite to form arcades through which the rays of the sun sometimes seek in vain to penetrate. Numerous parasite plants encircle almost every stem and branch, and form festoons on the trees to which they cling. A pleasing contrast is produced by

the bright coloured flowers, that dazzle by their splendour, and the dark green of the foliage. Limpid streams, sometimes flashing in the rays of the sun and sometimes embowered amid shady groves, gracefully wind their course among these denizens of the forest, fertilizing the soil and giving a cool and refreshing aspect to the scene. An additional charm is to be found in the luxuriance of animal life, represented by myriads of birds of brilliant plumage and sweet song, and the various and innumerable quadrupeds which are to be met with at almost every step. These and many other beauties combine to form a scene that cannot fail to peculiarly affect the mind of an admirer of the beauties of nature and to fill him with astonishment and delight."

ON arriving at the encampment, Father Giordano and his companions (he was accompanied by three friends) received a kind reception from the Indians. They remained there a day and a night, during which they were treated with great hospitality. The good priest employed a great deal of his time in instructing these children of the forest, and at the request of the chief of the tribe, he had the consolation of administering two baptisms. In regard to the Indians, he gives these facts:—"The Miranhan Indians number about three hundred, and are of medium height, but of a muscular build; they are also very agile. The colour of their skin is a dusky brown; their forehead low; their eyes small and oval; and their hair black and copious. They formerly inhabited the region of Ceara, but in consequence of incessant wars with neighbouring tribes, their numbers were greatly diminished, and, in order to escape utter extermination, they took refuge in this part of Brazil. They live by fishing and hunting; and a means of subsistence they likewise find in the bananas and mandioca they have begun to cultivate with success. With the exception of the children, they are decently but gaudily dressed. Their Creed consists in the knowledge of a Good Spirit and a Bad Spirit, both of whom they worship by superstitious rites. The dead also come in for a certain kind of homage and veneration; and I found out that among these Indians only the *Tuchana* or chief practises polygamy. A source of particular consolation for me was to see how greatly the Miranhas desire to be instructed in and embrace our holy Religion."



BUT the moment of separation came all too soon. "Having decided to return on the following morning (continues Father Giordano), as soon as we made our appearance, we were besieged by the Indians, who pressed us to accept their gifts of bows and arrows, eggs, fruits, etc., etc. Every one of them seemed anxious to give us something as a token of regard. The moment of separation was particularly touching. They thanked us for our visit, wished us a pleasant journey, and earn-

later we took the train for Belem where we arrived late at night. In less than fourteen hours we had passed from the darkness of the forests to the brightly illuminated streets of the capital, from the rustic habitations of the wilderness to the handsome dwellings of the city, from the company of the children of the forest to that of the children of civilisation and progress. And until when will these poor savages be detested and ostracised? They are on the very threshold of



A Wing of the Salesian Institute at Capetown.

estly entreated us to return soon, which we could not find it in our heart to refuse them. The men, women, and children accompanied us down to the canoe, and some even threw themselves into the river and followed in our wake for some distance. The sounds of many voices bidding us adieu resounded in our ears long after we had reached the opposite bank. We pursued our return journey through the forest for some time in silence, so deeply had the cordial manifestations of the Indians impressed us. A little after midday we reached the Colony of Jambuassu, and two hours

Civilization and Religion, and yet they are deprived of the blessings flowing from these sources, because they can find no one to enlighten them!"

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WE clip from the January issue of the *South African Catholic Magazine*, the following paragraph from a correspondent, which refers to the Salesian Institute in Capetown:—"It may be of interest to many, who seek news of the Salesians, to hear that they are at last emerging from the chrysalis state, which has hidden



them for the past twelve months, and are now beginning to exhibit signs of moving. Thanks to the kind patronage of our respected Bishops, and the untiring generosity of co-operators and friends, the Institute is beginning to assume ship-shape form. The not too spacious building is divided into four or five workshops, for carpentry, book-binding, printing, and, later, shoe-making and tailoring respectively.

The carpentry and book-binding departments are now working on a small scale, and are prepared to execute small jobs, where too much finish is not required; this, as the work is still struggling. These jobs would help towards the acquisition of finishing tools, which unfortunately, like many other things, cost money. Plain work of any description will be most acceptable.

The typographical department has been furnished at great cost, with massive, modern machinery. The composing-room also is prepared to accommodate twenty-five boys. It may be well to mention that the greater part of the furniture for this room has been made on the premises. This portion of the work must however have patience for some time pending the arrival of the *sine qua non*—type. Whether, when and whence this will come is a question bearing a striking resemblance to Irish weather. Certain it is if hope could print books type-founders would starve....”

As there was felt great need of reinforcements on the Missions conducted by the Sisters of Mary Help of Christians, a numerous band of Nuns left Turin in the course of last year. Some of them directed their steps to the Holy Land, Tunis, and Algeria, whilst others, to the number of twenty-two, sailed for South America. With this additional help the Sisters in America were enabled to establish several new foundations, enlarge their field of action in the Mission of the Rio Colorado on the Pampas, and also notably increase the *personnel* of the two new establishments at Ouro Preto and at Ponte Nova in Brazil. It was whilst on their way to inaugurate these two Institutes that Bishop Lasagna and four Nuns met with their death in a railway accident.



## COLUMBIA.

AT THE LEPER VILLAGE OF CONTRATACION.

Bogota, Nov. 12, 1897.

VERY REV. AND DEAR FATHER RUA,

**O**N the 9th of last September I left Bogota for the Department of Santander with Father Garbari and a Cleric, in order to preach a mission to the lepers of the Lazaretto at Contratacion, and to accompany these two confreres to the Leper Village, as they have decided to nobly sacrifice their lives to the alleviation of its unfortunate inhabitants.

### Facts and Figures.

Now, you must know that the lepers of the Columbian Republic are very numerous and it has so far been impossible to obtain exact statistics. Efforts were made in past years by having recourse to the authorities of each Department of the Nation, but they turned out a failure, for many of these officials did not take the trouble to reply, whilst some others who made answer, said that it was impossible for a census to be taken in this particular respect. Hence the great variation and inexactness of the figures that have been brought forward. Still the information gleaned on this subject is more than enough to make the Government feel concerned regarding the future of the Republic. For instance, at the Lazaretto of Agua de Dios, distant only a few leagues from Bogota the capital, there are to be found a thousand and fifty lepers, an alarming number when we consider the frightful disease from which they are suffering. At Molokai, if I am not mistaken, the great-souled Father Damien never had more than five hundred lepers at a time; and here they are counted by the thousands. The thousand and fifty at Agua de Dios form but a very small portion of the



number. A few years ago, the Governor of Santander, one of the most populous and flourishing Departments of the Republic, assured me that there were no less than twenty thousand lepers in the territory under his jurisdiction. It is true that out of the nine Departments which constitute the Columbian Nation, that of Santander is afflicted by the terrible scourge more than any other, but with the lepers to be found in the other Departments we shall easily have a total of thirty thousand; and thirty thousand lepers in a Nation that counts scarcely four million inhabitants, is indeed an astounding figure.

I remember having read that in the East, especially in China, the lepers even reach the number of a hundred thousand, but then the inhabitants are more than two hundred millions, so that there is no proportion whatever between thirty thousand lepers in four million inhabitants, and a hundred thousand lepers in two hundred million inhabitants.

From this it is easy to infer that Columbia contains a greater number of victims of leprosy than any other nation of the world. The question naturally arises, Where and how do they live?

#### The Three Lazarettos of Columbia.

As I have already mentioned, a thousand and fifty dwell at Agua de Dios, more or less segregated from the people; about eight hundred others live in a Leper Village in Santander that goes by the name of Contratacion; whilst some sixty others are to be found in a third Lazaretto called Caño del Loro, situated on the margin of Bahia de Cartagena. The remainder are scattered all over the Republic, living in their own homes, in daily contact with the population, and it is easy to understand what baneful consequences must arise from this intercourse.

It was to the second of these Lazarettos that we paid a visit in September last. And the reason? To keep a promise I had made some three years ago to the unhappy inmates of that place, to return at some future date accompanied by a Salesian priest who would remain with them and attend to their spiritual wants as the late Father Unia did for the lepers of Agua de Dios. Three years passed before I was able to fulfil my promise, notwithstanding the repeated solicitations of the inmates of the Lazaret and the ecclesiastical and civil authorities of the Department. It was not the good-will that was wanting on my part but the *personnel*, so that I could

do nothing until our numbers were increased. And during that time, the thought that I was powerless to do anything for those poor souls who have so many claims to our compassion and spiritual help, filled me with sadness and pain.

I am in justice bound to say that both the ecclesiastical and civil authorities have always taken an interest in the Lazaretto. On the occasion of my first visit there, I made the acquaintance of the priest who filled the office of Chaplain, but on account of the great distance, and still more on account of his services being required in several parishes, he was able to visit the Lazaretto only once a month. If any of the poor creatures died in the interim, they were without priest or Sacraments,—a sad and dreadful thing to reflect upon. How urgent, then, it would appear, that a priest should be found to make the sacrifice of passing his days among those 800 outcasts of society. They would thus have some one always near them, whose words of comfort would render their exile less hard to bear; but, greatest consolation of all! they could receive the Sacraments as often as they wished, and especially at the hour of death. For years they had longed for this, and in September last their wishes were realised.

#### A Generous Act.

Our departure from Bogota was fixed for the 9th of September. On the preceding day, feast of Our Lady's Nativity, I was invited to give a Conference to the members of the Society of St. Lazarus. Whilst on my way to the beautiful Church of the Jesuit Fathers, where the re-union was to take place, a lady presented me with an envelope in which I found a bank-note of the value of five hundred francs for the lepers of Contratacion. This was quite a surprise for me, as I had only thought of procuring them spiritual assistance. By that generous act, that lady gave me to understand that I should also carry with me material aid. —At the termination of the conference, I drew the bank-note out of my pocket and showed it to the assembly, acquainting them with the wish of the donor. I added that they might complete the work begun by placing in my hands several notes of a like amount, and thus enable me to distribute something substantial to the poor lepers. My exhortation was not unfruitful. When I set out on the morrow, I had received some 6,500 francs, which, I



may add, proved a real blessing for the lepers.

I shall not attempt to narrate the particulars of our journey, as similar descriptions have already appeared in the columns of the SALESIAN BULLETIN. It will suffice to say that it lasted ten days without our encountering any mishap, notwithstanding the many dangers to be met with in long journeys in the South American wilds.

My visit to Contratacion on the present occasion, after a lapse of three years, was the cause of much rejoicing among the lepers, especially when they saw that I was not alone but accompanied by two Salesians who were to remain with them.

### Impressions on entering a Lazaretto.

The sight that meets one's gaze on entering a lazaretto of lepers produces on the mind an impression of the most profound melancholy. Indeed! to find oneself all of a sudden in the presence of hundreds and hundreds of human beings, from the babe in arms to the decrepit old man, some of whom are without hands or feet, others whose faces are almost eaten away, and others, again, who are covered with ulcers from head to foot so as to resemble breathing carcasses more than anything else, one cannot restrain an overwhelming sense of horror nor refrain the tears from flowing. Father Garbari was no exception; for on catching sight of Contratacion in the distance, at hearing the bells of the Chapel ringing merrily, and especially on meeting the first group of lepers who had come out to welcome us, I saw him start, and then tremble, and finally burst into tears. This was only natural; he had never seen a leper until that day; and although I had attempted to describe what was awaiting him, and, although his imagination had painted things bad enough, still, when he beheld the poor creatures with his own eyes, I saw that his conception had fallen far short of the reality.

### Contratacion and Its History — What the Thirst for gold can do.

The Lazaretto of Contratacion has been seventy-two years in existence. Of course it has not always had the proportions it has at present. In the beginning, a few huts sufficed as the lepers were a very small number; now there are more than a hundred houses and huts where dwell upwards of two thousand

souls. About eight hundred of these are lepers; the others—the non-infected,—consist, for the most part, of the relatives—wife or husband, father or mother, brother or sister—of the poor unfortunates. There are also several women there who wait upon the sick for a small remuneration. There are not wanting, moreover, speculators who ply the trade of money-lending at usurious interest, and this abominable business, I am sorry to say, seems to be in a flourishing condition. I also made the acquaintance of an Italian there, who had arrived a few weeks before us. During the short visit he paid me, I asked him why he had come to such a place. "*For what else, Father,*" was his cynic reply, "*but to make my fortune.*"—"Your fortune! here in this city of horrors, in the midst of these unhappy creatures; here, where misery and suffering have taken up their abode!"—"Eh, why not?" he answered. "And, then, if I do not succeed, I can go elsewhere and try."

It is not a rare thing for people to establish themselves in the Lazarettos for the purpose of making their fortune by despoiling the suffering inmates. *O Auri sacra fames!* *O accursed thirst for gold!* to what base and shameful actions are men led by thee!

The Lazaretto of Contratacion takes about a day and a half's ride from Socorro, capital of the Province of the same name. A worse site for the Lazaretto could not have been chosen. The lepers in order to find some alleviation from their cruel sufferings, stand in need of a hot, dry climate, such as that of Aguade Dios. At Contratacion, the climate is mild, almost cold, and very damp, which greatly increases the agony of those poor sufferers.

(To be continued).



By long experience it has been shown that the Salesians apply themselves to the proper education of youth and to the propagation of Christian Faith and civilisation among pagan peoples with great activity and abundance of fruit. Hence it clearly follows that whoever promotes by word or deed the undertakings of the Salesian Congregation, renders himself, in a luminous manner, well-deserving of religion and society.—POPE LEO XIII.





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

**Thanksgiving.**—I enclose an offering, and desire to have a Mass celebrated at the altar of Mary Help of Christians in thanksgiving for a favour received through her intercession.

A. S., *Chatillon (Aoste)*.

\* \*

**Confidence Rewarded.**—On Christmas Eve my son had a severe attack of angina, so much so that the doctor said that an operation was necessary. I recommended my son to the intercession of our Lady Help of Christians and promised that if he recovered without the operation, I would have the grace published in the *Salesian Bulletin*. My prayer was graciously heard and on that very day, for when the doctor called again, the malady had entirely disappeared.

Mrs. CATHERINE NEGRO,

*Racconigi (Italy)*.

\* \*

**A Sister of Charity** of Strasbourg, renders grateful thanks to our Lady Help of Christians for a signal favour received by one of the novices of the Vincentian Convent in that town, after having made a Novena to the Blessed Virgin.

\* \*

**Mary our Advocate.**—Through the intrigues of some enemies, a relation of mine

was involved in two lawsuits. Confiding in the powerful help of Mary Help of Christians, I had recourse to her intercession begging her to obtain that the lawsuits might have a successful issue for him. Our Lady graciously granted my petition, for the innocence of my relative was completely proved. Let us not hesitate to have recourse to this good Mother in our spiritual and temporal wants.

Rev. A. MORA, P. P.,

*Cardona (Monferrat)*.

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:—

Caroline Taddei-Togni, Faido; John Tamietti, La Loggia; Mrs. E. R., Susa; Mary Duliman Perotti, S. Bonifacio di Verona; Felicity Vaudero, S. Marzanotto d'Asti; The Sisters Baldini, Serravalle di Vittorio; Caroline Pozzi-Bellingardi, Busto Arsizio; Joanna Paparo, Badolato (Calabria); Mary Mattevi, Segonzano; Erminia De Poli Musoni, Corte di Cortesi (Cremona); John Masara, Alice Castello; Clorinda Boschi-Mori, Mamiano di Parma; Rosa Caviglia, Sassello; Gabriella Dutto, Brescia; Joseph Tardito, Alice Belcolle; Frances Pelisero, Grinzano d'Alba; Emilia Barni, Vignale; Angela Marchisio, Busca; Mary Costanza, Barone; Lucy Valente, Cisterna d'Asti; Rev. Henry De Maria, Isola d'Asti; S. L., Cuorgne; A. C., Turin; Rev. Dominic Brighenti, Negrar; Joseph Di Bella, Giarre; Mary Silvagno, Villalvernia; Mr. M. Scarraffa, Cirie; Louis Zaninetti, Frazione S. Stefano di Borgomanero; Joseph Trentin, Longare di Vicenza; Rev. John Begheri, Vestenanova (Verona); P. Capobianco, Verona; Rev. A. Fantone; Costanza Primavesi, Lugano; Felicity Regazzoni-Gallois, Vercelli; Margaret Bonaccini, Turin; John Abrate, Carmagnola; M. D., Milan; Rev. Sr. Anne Rudenta Falesini, Serra de' Conti (Ancona); Lucy Dibernardo, Portis; C. C., Tortona; Stella Stoppino, Morsasco; Rev. Caesar Bozzini, Casteggio (Pavia); P. Balestra, Gerra Gamb.; Z. T., Milan; Cristina Manzoni, S. Vittoria d'Alba; Mary Quartironi, Moggio (Como); Peter Castagnola, Rivatrigoso; Mary Pellegrina, Brescia; Catherine Cavallero; M. A. C., Tortona; Rev. Joseph Masetta, Lupia.





## THE STORY OF THE ORATORY

OR

## DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXIV. (*Continued*).

ENTION is made of the boys' offering, and a portion of the discourse reproduced, in Rohrbacher's Ecclesiastical History. The author, after giving several instances of the generous abnegation of the poor in favour of the exiled Pontiff, goes on to speak of the Oratory. The account of the incident is preceded by the following words: "..... But still greater is the action of several poor lads, artisans by profession. They put by a sou every day for some time, and in this way managed to realise the sum of thirty-three francs, which they deposited with the Promoting Committee of Peter's Pence."

An equal amount was subscribed under similar circumstances by the boys, of the Oratory of St. Aloysius, a branch work of the Valdocco Institute. With respect to this fact the following article was published in the *Turin Armonia*:

"In a previous issue of this Review, a learned and esteemed writer has already called the attention of the public to the Oratory of St. Francis of Sales, and to its worthy founder Don Bosco, who, animated with the noblest sentiments of charity has dedicated himself to the instruction and education of poor children. The many advantages to be derived from this Establishment soon became known, and induced several worthy ecclesiastics to join the good priest in his admirable work. They have opened other houses, gathered around them both the children and grown-up people of the poorer classes, and are labouring for their moral and social improvement. In this way, they are forming useful members of society, and diminishing the number of ruffians whose office is to prey on society.

"A noble mission indeed! in which the priest is seen in all the greatness of his holy state, and in which he imitates so closely our Divine Redeemer, Who set him the example by taking delight in being in the midst of children and by rebuking those who sought to turn the little ones away from Him.

"It is not to be wondered at, then, that the names of Fathers Vola, Borel, Carpano and Ponte, are dear to all good people, since these worthy priests gather around them, on feast-days, in a small Institute in the Valentine quarter, hundreds of poor boys to whom they impart religious and civil instruction.

"We were invited there, a few days ago, to receive from those good lads the offerings which they spontaneously made to the exiled Pontiff, and we had an opportunity of seeing and admiring the order and contentment that reign there, and the excellent relations that exist between the boys and their superiors. An offering from such a source will be especially agreeable to the Holy Father.

"Let those who are loudly clamouring for *social reform* visit these Institutes, and they will see how effectually Christian piety is doing this work.

"Let them learn from those noble souls who have renounced all the attractions the world can offer, and who are leading a life of sacrifice in their endeavour to secure for society upright and industrious members, that ont idle words but deeds are of avail in promoting this end. Let them make one step farther and imitate the *Educator of the people* in his laborious and difficult mission."

Meanwhile, in the beginning of March, on the day following that on which the boys of the Oratory had given the Supreme Pontiff a token of their devotion and attachment, there was published in Turin a sad announcement which occasioned much sorrow and brought desolation to many a homestead. King Charles Albert at the head of an army of more than a hundred thousand men, had entered the field against the Austrians with the purpose of driving them out of Italy. At the outset everything seemed to favour the Piedmontese arms and to point to an easy victory. But matters took a different turn when the Austrians, owing either to the treachery or carelessness of the Italian General Ramorino, succeeded in crossing the River Ticino at a pass it was his duty to defend. They marched on under Marshal Radetzky to Novara, where the main body of the Italian army lay encamped. The two armies met in the neighbourhood of Novara on the 23rd of March, and a bloody battle was fought which lasted a whole day. Prodiges of valour were performed on both sides, but towards night the Austrians remained victorious.

During the fierce engagement, the King frequently exposed himself to danger in order to animate his followers. Perceiving, however,



that all his plans were doomed to failure and recognizing the necessity of a cessation of hostilities, he decided to give up the reins of government, and thus procure for his people honourable terms of peace. Surrounded that same evening by his sons, Victor Emmanuel and Ferdinand, and his aides-de-camps, he abdicated the throne in favour of his eldest son, who assumed the title of King Emmanuel II. He afterwards embraced the bystanders, thanking them for the services they had rendered to him and to their country, and about midnight, he left Novara accompanied by only two domestics. A few days later it was known that he had arrived in Oporto, the city chosen by him as the place of his exile.

There Charles Albert, broken down under the weight of his misfortunes and attacked by an old malady, lingered for some time, and died at length on July 28th of that same year, fortified with the rites of our holy Religion.

The news of these sad events, deeply touched the inmates of the Oratory. This was only natural, seeing that this Sovereign had taken a deep interest in their welfare, and protected them, especially at the time the Mayor of Turin and the Municipal Authorities threatened to close the Oratory.

An indubitable proof of the good King's devotion to the Catholic Religion has been brought to public notice. It consists of a letter which he wrote to the Holy Father from Alessandria, and bears the date of the 10th of September, 1848. We give a few passages:

MOST HOLY FATHER,

"..... The age we live in has become one of iniquity, and the chastisements of an angry God lay heavily upon us. Oh! how often I have desired to open my heart to Your Holiness, to confide to you my many troubles! But by so doing, I was afraid of increasing your own trials. We are now, however, arrived at such a desolating crisis that I cannot withhold any longer writing to Your Holiness on the subject....

"War has been of no avail in saving our country, or in breaking up the numerous factions. Your Holiness is doubtless aware, how Religion and the Religious Orders were oppressed during my absence from Turin. The whole affair has made me sick at heart. O Holy Father! the evil is so great that human means are of no use to repair it; what is wanted is a grace from heaven, for this wickedness has become so general that

without a miracle, there is no hope of matters mending.

I am conscious of having done all I possibly could in the cause of our holy Religion and for the welfare of my people, but I have now decided to give up my throne. I am only waiting for the end of the war and the moment in which the declaration of peace shall be signed in order to abdicate, and retire to some foreign country where I may pass the rest of my days in seclusion and pious practices.

I renew the expressions of my lively gratitude towards Your Holiness, and I beg You to grant me Your blessing. I humbly kiss Your foot, and with sentiments of profound veneration I have the honour to remain,

Holy Father,

Your Holiness's most humble Servant and Child,

CHARLES ALBERT.

A Sovereign, then, animated with these good and religious sentiments, could not fail to be venerated by his faithful subjects, and by those who had been the objects of his benevolence, and among these latter were Don Bosco's *alumni*. Hence, it is, that no misfortune so deeply afflicted them after that which befel Pius IX., as the one that happened to the unfortunate Charles Albert.

(To be continued).



THE Salesian Co-operators are destined to do a great deal of good in the Church and for society at large. Their work, since it tends especially to the rescue and amelioration of poor children exposed to the temptations of a wicked world, will in time be so esteemed that I already seem to see not only families, but even cities and entire provinces becoming Salesian Co-operators. This is why I have loved them so much and so greatly favoured them.—POPE PIUS IX.

A PRESENT in the shape of a good book is often placed on the shelf and forgotten. But in the hour of sadness and tribulation it is taken down, the dust shaken off, its leaves opened, and the wonderful conversions of St. Augustine, of Blessed Columbinus, and of St. Ignatius are renewed.—DON BOSCO.





**To Calvary through the Mass.** By the Rev. ERIC WILLIAM LESLIE, S. J. (Catholic Truth Society, London: 69 Southwark Bridge Road, S. E.). Price 1s. 6d.

An excellent course of lectures, full of fervour and earnestness, the object of which is to excite a greater love for our Lord in the Holy Sacrifice of the Mass. "The main thought which I hope to bring out in these lectures," Father Leslie says in the Preface, "is the *idea of sacrifice*; for it seems to me that although converts are clear in their belief of the Real Presence of our Lord on the altar, that some do not grasp the idea of His offering Himself as a victim. Some, too, who have always been Catholics, do not realize this act of offering from the Sacred Heart..."

Father Leslie points out the beauty and sublimity of this act, and brings home to the mind the great importance of the Holy Mass. Clearness, simplicity, and earnestness are marked features of this work which reminds us of the writings of our own Don Bosco. Dialogue has been interwoven with these lectures, a circumstance that doubtless lends them an additional charm. The work has, moreover, been carefully edited, printed in clear type, and neatly bound in cloth, with an especially designed cover. In a word, this is a book we should like to see in the hands of every Catholic.

**Readings for Lent.** By the Rev. JOSEPH RICKABY, S. J. (Catholic Truth Society). Price Threepence.

In this *brochure*, short considerations are supplied for every day in Lent. The words of the author are always forcible and to the point, and cannot fail to inspire a spirit of piety. Although especially prepared for Lent they may be read at any time of the year with profit.

**The Miraculous Infant of Prague.**

Compiled by E. F. BOWDEN. (Catholic Truth Society). Price Fourpence.

During the past few years, devotion to the Infant Jesus of Prague, which had its origin in Bohemia, has spread throughout the Catholic World, and has excited a great deal of attention. To make this devotion better known is the object of the above little work. We warmly recommend it to those of our readers who desire to have an account of the rise and progress of this devotion.

WE have also received from the Catholic Truth Society several penny pamphlets to which we venture to draw special attention:

St. Peter Fourier. By V. Rev. A. ALLARIA.  
Father Thomas Burke, O. P.

Bishop Milner. By Rev. Edwin H. BURTON.  
Garcia Moreno. By T. J. GERRARD.  
St. Antonius. By Rev. B. WILBERFORCE, O. P.  
The Second Spring. By Cardinal NEWMAN.  
Bessie's Black Puddings. By Rev. F. M. de ZULUETA, S. J.  
Persecution. By Rev. J. RICKABY, S. J.  
The Truth about Convents. By James BRITEN, K. S. G.  
Socialism. By Rev. J. RICKABY, S. J.  
The Relics of the True Cross. By Rev. J. BELLORD.  
The Catholic Sick Room. By Rev. J. F. SPLAINE, S. J.

This latter booklet, especially, ought to be found in every Catholic home.

#### Exchanges and Periodicals Received.

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| <i>Sacred Heart Review</i> (Boston).                       | <i>Poor Souls' Friend and St. Joseph's Advocate.</i> |
| <i>Catholic Missions.</i>                                  | <i>The Rosary</i> (Woodchester).                     |
| <i>South African Catholic Magazine.</i>                    | <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> (Kilburn). | <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>Franiscan Tertiary</i> (Dublin).                  |
|  | <i>Niagara Rainbow</i> (Canada).                     |
|  | <i>The Flight</i> (Baltimore).                       |

#### NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory, — Turin, Italy.

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

## The Salesian Bulletin

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

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

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



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and St. Agnes' Magazine

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



## WHAT IS THE SALESIAN SOCIETY?

---

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

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

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

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

*In connection with the Salesian Congregation is the*

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

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

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

*The conditions of Membership are very simple:*

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

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

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

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DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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