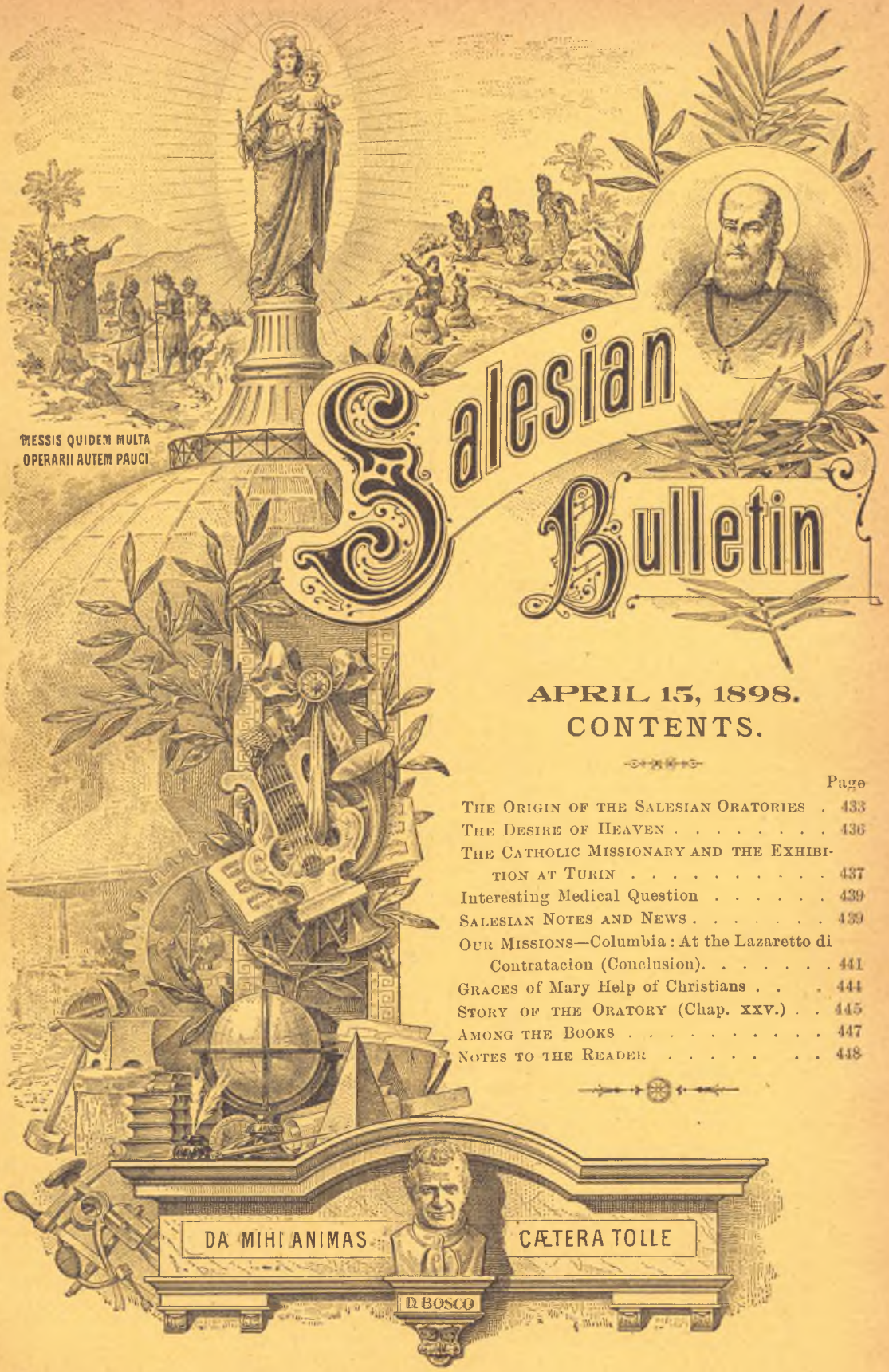


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

APRIL 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 in 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 receive me.

(MATT. XVIII, 5.)

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

(ST. DENYS.)

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

(ST. FRANCIS de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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THE ORIGIN OF THE SALESIAN ORATORIES.

As soon as Don Bosco was ordained in 1841, he entered on the duties of his sacred ministry with all the ardour of an apostle. One of the duties that fell to his lot was to visit the prisons of Turin. At the sight of a large number of young boys among the prisoners, paying the penalty of their crimes in all the sickening details of jail-life, the young priest was greatly shocked and distressed. These poor children, abandoned by their parents, and brought up among the worst influences, only became still more corrupted by imprisonment with criminals older and more hardened than themselves. Many of them had no home but the prison. They

left it only to return after a few days, and they eventually terminated a life of misdeeds on the scaffold.

This terrible vision haunted Don Bosco night and day, and it became his chief desire to find some remedy for this awful state of things. He felt he must do something for them, but how was he to proceed? "If those poor boys," Don Bosco used to say in his sad musings, "had had a loving friend to take care of them and attend to their religious education, no doubt they would have grown up in ignorance of the existence of the jail. Would it not, therefore, be of great importance to religion and society, to see what might be done in this way in behalf of hundreds and thousands of friendless lads swarming in the streets?"

He was pondering how to set about the work when Providence opened the way, and thus put an end to speculative uncertainty.

On the 8th of December, 1841, Feast of the Immaculate Conception, he was vesting for Mass, when a ragged urchin, after having wandered about the Church gazing at the pictures and statues, strayed into the sacristy.

"Come here, and serve Mass," said the sacristan—a rustic fellow devoid of ceremony—on catching sight of him.

"I do not know how," replied the newcomer, somewhat mortified.

"Come here," the other rejoined, "you must serve it."

"I cannot, I tell you," repeated the lad, "I have never served Mass in my life."

"Then what are you doing here, you good-for-nothing young rascal? Begone!"—and the handle of a duster applied to the back and shoulders of the poor lad, added force to the sacristan's intimation. Awakening to a sense of what was going on behind his back, Don Bosco turned round and interposed.

"What are you about, sir?" he demanded. "Why do you beat that child? Call him back immediately, I want to speak to him".

At this turn of events the sacristan went after the lad, and assuring him of better treatment, lead him back to Don Bosco. The poor boy was crying, and although re-assured by Don Bosco's kindly face, he trembled as he approached.

"Have you already heard Mass this morning?" asked the good priest in soothing tones.

"No," was the brief reply.

"Come, then, and hear mine; afterwards I wish to speak to you about something that will please you."

Don Bosco's desire was simply to mitigate the affliction of the poor child, and try, if possible, to efface the sinister impression produced by the sacristan's rude treatment. But much loftier was the design of an all-loving God, Who chose on that day to lay the foundation of a vast edifice for the salvation of abandoned youth.

Having finished his thanksgiving after Mass, Don Bosco made his new acquaintance sit down beside him, and the following conversation ensued:

"What is your name, my young friend?"

"Bartholomew Garelli."

"Where do you come from?"

"From Asti."

"Are your parents alive?"

"No, both father and mother are dead."

"How old are you?"

"Sixteen."

"Have you learned to read and write?"

"No."

"Have you ever been to Confession?"

"Yes, sir, some years ago."

"Do you attend Catechism?"

"No, for I am too big. The little chaps know the Christian Doctrine so well, that I am ashamed to take my place among them and be laughed at for my ignorance."

"Were I to teach you Catechism alone, would you learn it?"

"Yes, willingly."

"And would you like to come here for that purpose?"

"O yes, if I am not ill-treated."

"Be assured, my young friend, that no one will harm you. Now when shall we begin?"

"Whenever you like."

"Shall we do so now?"

"Yes, I am quite willing."

The young priest was touched with this docility. He began by teaching his pupil the sign of the Cross, and by giving him a general idea of God, the Creator of all things, and the end for which He created us. In this way half-an-hour passed, and seeing the lad fatigued by an attention to which vagabond life is unaccustomed, Don Bosco dismissed him, after obtaining a promise from him to return later. Garelli, to whom kindness had been previously unknown, did not fail to keep the appointment. Though dissipation and entire want of culture had made the poor boy almost a numskull devoid of memory, nevertheless, by attention and assiduity, he learned in a few weeks the principal truths of our holy Religion, and was thus enabled to make a good Confession, and shortly afterwards a holy First Communion.

Garelli (whom we may look upon as the foundation-stone of the Salesian Oratory), soon drew many comrades to the Catechism class in the sacristy of St. Francis of Assisi's. These, for the most part, were Milanese and Biellese, who had docked to Turin in great numbers to earn a livelihood as hodbearers to bricklayers.—Far from their parents (if they had any living), and abandoned to themselves in the turmoil of a large city, what wonder



if their life was a reckless and an erring one?

As the number of his pupils increased, Don Bosco varied his programme, and instead of half an hour's lecture on Christian Doctrine, he soon found the means of passing Sundays and holidays almost entirely in their company. Part of the day was given to pious exercises and religious teaching; and part was spent in a variety of amusements—in gymnastics, singing, instrumental music, and elementary instruction.

Such was the origin of the Salesian Oratories which, with the blessing of God and the protection of the Immaculate Virgin, have spread and prospered beyond all expectation.



THE DESIRE OF HEAVEN.



CHRIST is arisen! After the darkness comes the light. He Who died on the afternoon of Good Friday rises from the grave triumphant, conqueror for ever over death and hell. Yet how calmly it was done, says our esteemed contemporary, the *Sacred Heart Review*. The grave clothes were found, placed with orderly care; all was serene, controlled, and in large measure singularly hidden. True, there was a great earthquake, and an angel of the Lord came down and rolled back the stone, and the guards trembled. But the Man-God had arisen, subtle, agile, impassible, immortal; needing no earthquake for his freedom, strong with a strength no bars could bind or guards resist. He had risen from the dead to die no more, and the stars sped on in their orbits, and then the morning sun shone out, and the gay birds sang; and few among the children of men knew, that first Easter day, the tremendous fact that the second Adam had died and was alive again, and that in Him we all should now be made alive.

The French painter, Delaroche, has made a striking picture of the night after Good Friday. In a low, dark room is a table upon which falls the dim light of a lamp. Worn out with grief and the day's awful watch, all but one of those who have gathered in that little room have fallen asleep upon the floor, where they have flung themselves in their

heart-broken anguish. But one, the Mother of the dead Christ, stands beside the table, gazing, as though she would never sleep again, upon the spot where the dim lamplight is concentrated. There, reverently placed together, are the crown of thorns, the three sacred nails, encrusted by the Precious Blood of the world's Saviour and the Mother's only Child.

But has anyone striven to paint the picture of Mary receiving again her Jesus risen from the grave? Faber declares that it was then vouchsafed to her to behold with her mortal eyes her Son's divinity, and he asks:—

“Who shall venture to describe

What in that Mother's heart was done,

When Mary for one moment saw

The unclouded Godhead of her Son?”

Yet who shall doubt its effect on her, when she saw that vision which shall make our eternal bliss? Must she not henceforth have been filled with a more intense desire than ever before for her eternal home, and have experienced more than ever the heart's passionate *heim-weh* for our true fatherland, the place whence he had come, and whither he was going, who was the Light of her life, and the true Life of her Soul?

A legend too often repeated and praised, perhaps, without sufficient thought, says that a certain woman once rushed through the streets of Alexandria with a flaming torch in one hand and a jar of water in the other; and as she ran she cried out: “With this torch I will burn up heaven, and with this jar of water I will quench hell, that henceforward God may be loved for his own sake alone.” Something in this saying is calculated to touch at first sight a generous heart, and saints have spoken words that seem akin to it. St. John of the Cross declares that he who acts from the pure love of God, although, if it were possible, God knew nothing of it, would not fail to render him the same services with a similar joy and an equal purity of love. And St. Thomas of Villanova cries out to our Lord: “I am not worthy, it is true, to love you; but you are infinitely worthy of my love. May I love you without measure, for what you have done for me is without measure. The measure of love is to love without measure; and its reason is to pay no regard to reason.” Words which in more modern days have found their exquisite echo in the saying that: “the heart has its reasons that the reason cannot give.”

But there is a temper of mind which is wiser, nobler, and holier than the woman's

in the legend; more honourable to Almighty God, the Giver of all things, and Who never does anything without the use of divine wisdom and perfect intention. A well-known



THE RESURRECTION.

(From a statue carved in the Salesian Institute at Barcelona).

theologian says that Mary's height of sanctity did not lead her to dispense with the commonest assistances of grace, but to cling to them with a more intelligent appreciation; she had reached that wide view of saintly minds which comprehends that in spiritual

things one grace never stands in the stead or does the work of another.

Meditating after this fashion, we see that none of us can rightly afford to depreciate the thought of heaven or hell; for what Almighty God has deigned to reveal to us or to promise us, or to threaten, must necessarily be of importance to us. They who reach heaven will never offend their God in any way again; forever and forever they will be with Jesus Christ, Who died to bring them to His heaven with Him. Oh, to be there, all together, all safe in our own home, the soul's home! Beg God for this keen, this purifying, great desire. It has made mothers willing to leave their children, wives their husbands, apostles their hard-won and life-long labours—"to be with Christ, being by much the better."

Centuries ago, in Egypt, Adad said to Pharaoh: "Let me depart that I may go to my own country." And Pharaoh said to him; "Why, what is wanting to thee with me, that thou seekest to go to thy own country?" But he answered: "Nothing; yet I beseech thee to let me go."

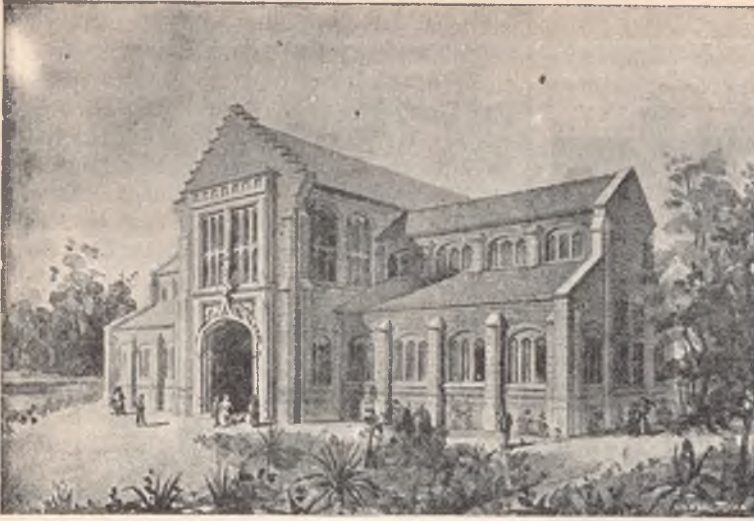
Oh, you who mourn, this Easter, over dear ones banished from your sight! ask God for the comfort of *homesickness for heaven*. Do you dream that—passionately as they may have loved you here—there is one would come back who once had seen Christ's face?

"For ah! the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware
Can never rest on earth again"

THE CATHOLIC MISSIONARY AND THE EXHIBITION AT TURIN.



AMONG the pages of history there are few so brilliant and touching as those relating to the Catholic Missionary. We are filled with wonder and admiration on reading of those devoted servants of God who have given up the comforts and refinements of civilised life and gone forth to inhospitable shores to toil and suffer and die amongst savage and degraded peoples in their endeavour to lead them to God. Truly there is something so sublime and so pure in the life of sacrifice these noble souls lead, that we cannot mistake the motive that prompted it



THE EXHIBITION OF CATHOLIC MISSIONS AT TURIN: BUILDING SET APART FOR THE INDIAN MISSIONS OF THE UNITED STATES.

for it far surpasses the most vaunted heights of human heroism,—it comes from God.

Many and many a century has gone by since our Divine Lord bid his Apostles and their successors go forth and preach the Gospel to every creature, and during all this time missionary activity, the outcome of that injunction, has ever been a striking characteristic of the Catholic Church. Open where we will the pages of the history of the civilisation of nations during the last nineteen centuries, and we will have abundant evidences of this. In the first century we find the Apostles, those glorious athletes of Christianity whose best boast was to suffer injuries for their Master's sake, scatter themselves over the face of the earth, messengers of the New Law of peace and love; and in each succeeding age their successors felt the sacred flame, and, emulating their zeal, have pushed farther and farther the conquests of the cross and carried the light of faith into heathen lands.

In our own days this missionary spirit, this same holy spirit which prompted the Apostles to undertake the evangelisation of mankind, is as ardent and flourishing as ever. We shall have evident proof of this in the Exhibition of Catholic Missions to be held in Turin during the present year. There we shall obtain some idea of the extensive realms of the missionary. Whole families of

natives from the icy regions of Alaska and Tierra del Fuego, from the banks of the Ganges and the Amazon and the Mississippi, from the virgin forests of Brazil and Africa, from the Pampas of Patagonia and the plains of Mantchouria, will be at the exhibit with their missionary, and we shall hear from his lips items of particular interest concerning these strange peoples and their reclamation to the religion of the Cross. We shall also see displayed an endless variety of objects from countries unexplored until the arrival of the missionary; topographical

charts of the immense regions he has traversed in the furtherance of religion; and photographs of flourishing communities and villages and cities in places where only very recently barbarity reigned supreme.

This and much more we shall see at the coming Exhibition of Catholic Missions, and whilst all these things will go to prove the undiminished vitality of Christ's Church, they will also awaken us to the fact that there is hardly a people that has not been brought under the pure light and influence of the Gospel. How all this must rejoice the heart



THE EXHIBITION OF CATHOLIC MISSIONS AT TURIN: BUILDING SET APART FOR THE MISSIONS OF THE TURKISH EMPIRE.

of every Catholic! But it must especially rejoice the hearts of the Salesians and their Co-operators, for it will remind them of what they have been able to do, with God's help, during the last twenty years in Patagonia, Tierra del Fuego, Ecuador, Colombia, Brazil and in all the countries of South America, where several of their most devoted Brethren have also generously sacrificed their lives.

INTERESTING MEDICAL QUESTION.

AT Turin a movement was initiated a short time ago by several eminent members of the medical profession with the object of thoroughly examining and discussing a problem yet unsolved in medical science—viz., to discover some infallible means of discerning real death from apparent death. This subject cannot fail to be one of universal interest. Not rarely, appalling accounts appear in the columns of the daily papers of persons buried alive, and in countries where only a limited time before interment is allowed by law, these cases must naturally be of more frequent occurrence. A committee has been formed, under the presidency of Doctor Cavaliere Oscar Giacchi, Director of the Lunatic Asylum, Cuneo, for the purpose of opening an international competition, offering prizes for the best works, theories, and suggestions treating of this all-important question. On the occasion of the National Exhibition to be held in Turin during the present year, this matter will be more practically brought before the public, and prizes awarded to the successful competitors. Meanwhile all communications on the subject may be addressed to Dr. Franco Andrea Bonelli, Corso Regina Margherita No. 127, Turin, Italy.

THE grand and glorious undertaking of sending out priests to alleviate the sad condition of the unfortunate emigrants and infidels, outweighs what good the Salesian Society accomplishes in our own country. Now to come to the help of our unhappy brethren by means of a strong and powerful organisation, like that of the Salesian Society, is a really humanitarian enterprise that should greatly console us in these days of grievous social troubles. By assisting, then, the Salesian Society in her mission according to our means, we not only come to the aid of our unfortunate brethren in Europe, but also those in America, and we thus contribute to solve the great problem of emigration, that to-day occupies all minds.—CARDINAL PAROCCHI.



THE Salesian Co-operators are recommended to frequently approach the Sacraments of Penance and the Holy Eucharist, as they can gain a Plenary Indulgence, every time they do so.

THE Salesian Institute of St. Charles at Almagro, Buenos Ayres, is increasing in size every year. At present it has accommodation for nearly five hundred boys. The demands for admission are so numerous that two-thirds have to be refused.

FIFTEEN years have elapsed since the Salesian Fathers first placed foot on the Patagonian plains. In the course of that time, Salesian Homes and Missionary Residences have been established in Bahia Blanca, Patagones, Viedma, Guardia Pringles, Roca, Chosmalal, Conesa-Sur, Chubut, Junin, Fortin Mercedes, General Acha, S. Rosa di Toay, Victorica, Punt Arenas, in the extreme South, Santa Croce and Gallegos, on Dawson Island, and at Cape Pena in Tierra del Fuego.

BESIDES, new Churches—very modest ones of course—have been erected in almost all these places; three large Hospitals founded for the sick, and managed by the Nuns of Mary Help of Christians; numerous Colleges and Industrial Schools opened for the dusky sons of the Araucanians, Pamperos and Tehuelches; and regular Missionary service established all along the Andes, on the banks of the Rio Colorado, of the Rio Negro, and along the Atlantic coast.

AT the head of this religious and civilising movement are two of Don Bosco's former pupils: the Right Rev. Dr. Cagliero, Bishop of Magida and Vicar Apostolic of Patagonia, and the Very Rev. Father Fagnano, Prefect Apostolic of Tierra del Fuego and Southern Patagonia. They are assisted in their apostolate by thirty-two priests, ten clerics, twenty

lay-rothers, and sixty-seven Nuns of Mary Help of Christians.

FATHER Milanese writes: "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 hundredfold for what they have given to the poor savages!"

THE death took place at Paris on Sunday morning, April 3rd last, after a protracted illness, of the Very Rev. Joseph Ronchail of the Salesian Fathers. Deceased was in his forty-seventh year, and had been Provincial of the Northern French Province for the last two years. When the Salesian Congregation was introduced into France, in 1875, Father Ronchail was sent by Don Bosco to Nice to undertake the first foundation. Several years later, he also founded the Salesian Institute of *St. Pierre et S. Paul* at Paris.—R. I. P.

WE have a peculiar instance of a religious vocation in the late Father Ronchail. On terminating his studies at Pignerol, he obtained an engagement in a Lyons house (at his own request, through an influential relative) as commercial traveller. A few days before he was to leave Italy for his situation, one of his friends proposed a trip to Turin. It was a lovely sunny morning when the two students arrived in the capital of Piedmont. After seeing some of the sights of the city, one of the young men proposed a visit to the Salesian Oratory. They were charmed with what they saw. Wishing to see Don Bosco before leaving, they were led to him.

He received them kindly; and then turning to a priest who was standing near by, remarked: "We must capture one of these into our cage." He signified young Ronchail. Immediately afterwards he addressed him:

"Who are you, my friend?"

"Joseph Ronchail, a student from Pignerol College."

"Have you finished your course of studies?"

"Rhetoric—yes; I am shortly going to business in Lyons."

"Business?—No, no; I say we shall cage the bird; you will make a good Salesian priest. Do you understand, my friend?"

The youth went away perplexed. The words of Don Bosco fixed themselves in his mind. He did not go to Lyons, but some weeks later returned to the Salesian Oratory and entered the sacred cage.

A short time ago grave fears were held by our Missionary Fathers, of an insurrection breaking out among the Indians of Central Patagonia. A fanatical medicine-man, Cayupul by name, announced himself to his tribe as a messenger sent to them by the Great Spirit. He said he was in direct communication with Him, and had received from Him special counsels and commands for the Indians. An incident occurred which obtained for him great renown among his people. Josefa, an Indian woman living at one of the Settlements, became unsettled in mind on the death of her father. In this state, she was conducted to her tribe, and not long afterwards she recovered from her attack of insanity. Her cure was doubtless due to the influence of her surroundings, but the wily medicine-man, having visited her and made her swallow some of his so-called magic cordials, attributed the cure to his own power. The credulous Indians needed no further proof of his high mission, and he gained a large number of proselytes, whom he secretly instigated against the Christians.

BUT before he had time to mature his plan of a general insurrection, he was captured and brought before Señor Tello the Governor of the Territory, for trial. The whole affair (says Father Vacchina, a Salesian Missionary, who was present thereat) proceeded with strict justice, and all the legal formalities were rigorously observed. The cross-examination was certainly most curious.

On being asked if it were true that God had appeared to him, he unhesitatingly answered:—"Of course, but He only permitted me to see His mouth."

—"And how often has God spoken to you?"

—"On two occasions; at eight o'clock in the morning, just as I awoke from my sleep."

—"What did He say to you?"

—"He charged me to salute the Indians in

His name, saying that to salute a sick Indian in the name of God would be the means of restoring that Indian to health again."

—"In regard to the sacrifices, what did you order the Indians to do?"

—"I recommended them to throw into the air four handfuls of grass, and a little broth. I also recommended them to burn the bones and skin of the sacrificed animals, after having eaten the flesh. And this was done because it is pleasing to God."

—"Is it true that all the Indians obey you in everything?"

—"Yes, of course."

—"Is it also true that you instigated the Indians to revolt against the Government and to massacre the Christians?"

—"No: it is absolutely false. These are lying tales spread abroad by white traders and enemies of mine to bring about my ruin."

-- "Did you restore to her senses Josefa the wife of the Indian Ailef?"

—"I did, and at present she is perfectly sane."

—"Did you know that the Governor and the soldiers were coming?"

—"Yes. God revealed it to me several days before, and assured me that they were coming as friends to greet me."

—"Have you anything particular to add?"

—"No."

At the termination of the inquiry, a smile hovered on the lips of Mr. Tello, the Governor, as he turned to the prisoner, and said: "I ought to be congratulated for having at last found a man who will answer my purpose. Down in Rawson, there are several insane persons; and since you are such a valiant doctor you shall accompany me and restore them to their senses as you have done with the wife of Ailef."

—"But," replied Cayupul, "I can do nothing for the Christians, I can heal the Indians only: this is God's will."

—"How can it be possible that God, Who is the Father of all mankind, cares only for the Indians and not for the Christians! You must be mistaken, my good Cayupul. So prepare yourself to go with me to Rawson, and make the trial. It will cost you nothing as I intend to pay all expenses."

The false prophet saw that he had been caught in a trap, and knew that there was now no hope for him, so he prudently kept silent. He was led out by the two soldiers into whose custody he had been given, and afterwards conducted to Rawson.



COLUMBIA.

AT THE LEPER VILLAGE OF CONTRATACION.

(Conclusion.)

The Leper Village and Its Uncongenial Surroundings—The Unhappy Condition of the Lepers.



HE bath is a daily necessity for the lepers, not only to alleviate the irritation and burning pains that accompany the disease by which they are afflicted, but also for the purpose of cleanliness. Water is certainly not wanting: it is to be had in abundance; but few indeed are the lepers who can be induced to bathe frequently, and it is to this that must be ascribed the stench exhaling both from the infected, and from the healthy people living in the Lazaretto. The lepers, moreover, stand in need of gardens, pleasant walks, and of indulging in innocent amusements, but Contratacion offers none of these conveniences. Built as it is among the mountains, it requires no little fatigue to reach the Lazaretto for even robust people; besides, there are no signs of vegetation, and the land allotted to the lepers is very limited indeed. Cultivation is out of the question, as this mountainous district is incapable of yielding anything; and so the lepers live in a state of forced indolence which is most baneful to them, because when they are not occupied they naturally brood over their unhappy condition, and the result is that they often give themselves up to despair.

For many of the lepers who are but in the first stages of the disease, manual labour would be neither burdensome nor injurious; on the contrary, it would be most beneficial to them both in a physical and moral sense. Hence, a small tract of arable land adjoining their huts would be a real blessing. There they could spend a few hours of the day industriously and thus provide themselves with a quantity of vegetables, etc., which

would be especially useful when the relief that the Government is accustomed to send weekly, should arrive late. Unfortunately, as I have already mentioned, the natural obstacles in the shape of a cold climate and a rugged soil render this impossible. And when the Government subsidies, which constitute the only means of subsistence for the greater part of the lepers, are suspended or delayed, then even hunger has to be endured by them. What a cruel state of things!

The Malbolge of Dante's "Inferno."

The Leper Village of Contratacion has been built in a very uncongenial place. When visiting it for the first time in 1894, I could not help comparing it, as I saw it at a distance to the Malbolge in Dante's *Inferno*. I have already said that Contratacion is to be found among the mountains; in fact, it requires several hours to reach that point even travelling on horseback. If the road is difficult for healthy people, it is much more so for the poor lepers. I was, therefore, not at all surprised to hear from the guide who accompanied us, that events of a tragic character had taken place along the mountainous ascent. "Father," he said to me, as we went along, "it is only a short time ago that a poor leper hanged himself from that tree;"—and as he spoke, he pointed out the tree to me. A little further on, he showed me a precipice, down which another leper had thrown himself,—even in Contratacion several suicides have happened.

I compared the Leper Village to the Malbolge in Dante's *Inferno*, and not without reason; for on arriving thoroughly exhausted at the summit of one of the mountains, one finds oneself on the brink of what looks more like an abyss than anything else, and far down in the hollow lies Contratacion. From the top of the mountain the houses are barely discernible. The descent is very steep, and should it be attempted after a fall of rain, it becomes most dangerous.

The Arrival and Welcome — Interruption of the Mission — A Season of Grace and Benediction.

Towards evening on Sunday, September 19, we three Salesians arrived safe and sound at the Leper Village after a journey of ten days. It would be impossible to describe the joy of the population at seeing us in their midst. That was one of the very rare occasions in which joy illumined those faces covered with

ulcers and wearing a habitual sad and melancholy expression. All who were able came out to welcome us. I still remembered many of them, but there was a large number I failed to recognise because of the disfigurement the disease had wrought in some, and because others were strangers.

The Mission was begun the evening we arrived, but on the morrow it had to be suspended for a while, owing to a painful circumstance that came under our notice. For fully three weeks no assistance had been sent by the Government, and the poor lepers were in direst distress. "How is it possible for us to attend the Mission, suffering as we are from hunger?" they said to me in a chorus;—the good-will is not wanting, but we are not strong enough to hold out." It was only too true; so the best thing to do, was to relieve the pangs of hunger from which they were suffering. I thought of the alms the good people of Bogota had provided me with. I had decided to wait until the last day of the Mission in order to distribute it, but under the present circumstances, I changed my mind. Calling the inhabitants to our hut, I divided the money equally among them. About fifty of the lepers did not show themselves; they could not in fact, for they were kept to their bed. Wishing to give them an agreeable surprise, I visited each one, and placed in their hands the few francs that had been apportioned to them. The Mission was shortly resumed and lasted ten days, and, with the exception of a single drawback which I will tell you of below, went off well. The issue was certainly most consoling. During those ten days there were as many as 1,500 who approached the Sacraments, and I think that this is the number of the entire population of Contratacion. The authorities of the Village edified everyone by their good example; they did not miss one of the sermons that were preached in the morning and evening, and they were the first to approach the Sacraments.

A True Friend— The Enthusiasm of the Lepers.

I feel it to be my duty to publicly thank the Rev. Sisto Gomez, Parish priest of Simacota and a dear friend of ours. On being invited to assist us in the Mission he did not hesitate to join us at the Leper Village, notwithstanding his many occupations and the repugnance he could not help feeling at the thought of shutting himself up for ten days

in a Lazaretto. He took his place in the confessional and remained there entire days and sometimes far into the night. It is to this good priest that the good results of the Mission are in great part due.

Some of the touching scenes we witnessed in those ten days are beyond description. Many of the lepers were so crippled and reduced in health by their malady as to be unable of themselves to reach the Church. Still they ardently desired to attend the services and in order to realise their wish, what did they do?—they begged to be carried by the non-infected and stronger part of the inhabitants; and it brought tears to my eyes to see those poor souls carried in the arms of their friends or wheeled along in chairs, in their eagerness to attend the Mission. Such was the enthusiasm shown by the lepers. *Deo gratias.*

A Patient and a Doctor—Closing of the Mission.

As I said above an interruption happened towards the close of the Mission. On the eighth day, the preacher (who was the writer), after the sermon on the Sunday evening and some hours in the Confessional, was seized with a violent fever and had to retire. During the night he became delirious. Early on the morning, the doctor of the Village, Senor Naranjo, paid him a visit. This doctor who was a leper, was so crippled by the dread disease, that I think he had to be carried to the bed-side of his patient. Poor man! What could he do with all his good-will. Nothing. He did not dare to touch the sick man, and the latter thought it imprudent to let himself be handled by such a doctor. And (to speak in the first person) I only showed him my tongue, from which he saw that I had a very violent fever. He ordered me strong doses of quinine which produced no effect owing to the vehemence of the attack. Seeing that I grew worse, it was decided to close the Mission as soon as possible. On Monday, the few that still remained to go to Confession were able to do so, and early on Tuesday morning, there took place the closing service and a general Communion. Towards eight o' clock that same morning, we left the Leper Village for Socorro, and as I was too weak to walk or ride I had to be carried by four men. After a journey of two days and two nights, we reached Socorro, where, during the sickness that kept me in bed for nearly three weeks, I experienced the exquisite kindness and care of

his Lordship Bishop Blanco, and of the good Sisters of Charity; not to speak of my two confrères who were more than brothers to me on that occasion.

As soon as I gained sufficient health and strength, I bade my two confrères adieu, and whilst they returned to the Leper Village to take up their abode there, I turned my steps towards Bogota.

Reforms and Concessions for the Lepers.

Many and great were the disorders I noticed at Contratacion; and this cannot be wondered at if we take into consideration the peculiar circumstances in which the Lazaretto is placed. But I am sure that the Mission which was preached and the presence of our two Confrères at the Leper Village will bear good results. Moreover, both the ecclesiastical and civil authorities have spontaneously offered to assist the sons of Don Bosco in their efforts to ameliorate the moral and material condition of the poor lepers. Certain reforms I suggested in a report to the Government of the Department of Santander immediately on my return to Bogota have been taken into consideration. I received a favourable reply, in which his Excellency informed me that no expense or trouble would be spared on the part of the Government to carry out at once the reforms indicated;—and if I am not mistaken the work has been begun already.

As the distance that separates the Salesians at Bogota from those at Contratacion is considerable, I begged the Government to have the two places connected by means of telegraphic wires in order to facilitate communication, and this petition was instantly granted. On my way to Bogota from Santander, I found the workmen actively engaged in erecting the wires. The Government has done even more: it has granted the free use of the telegraph to our confrères at the Leper Village of Agua de Dios as well as to those at Contratacion and myself.

A Petition.

Before concluding my letter, I have a favour to ask of you, dear Father. When I bade adieu to my brother priest who was to remain at Contratacion, I experienced great pain; the thought of leaving him at the Leper Village with a Cleric only for companion weighed heavily on my heart.—“If anything should happen to him,” I could not help saying to

myself, "what can we do being so far away, from him?" It is only a matter of two days journey and even less for us to reach Agua de Dios should any misfortune befall our confrères there, but to reach Contratacion, it would take us a week, and in bad weather much more.— It would therefore be desirable that another one of our priests might offer to go to the Lazaretto. Thus they could sustain and animate each other, and in case anything should befall the one, the other would be at hand to assist him. There is also need of another Cleric to teach in the School, help to found a Sunday Oratory, and assist the priests in their many occupations. It is not so difficult to find the latter as all our Clerical Students at Fontibon have generously asked to go, but where are we to get the priest from, seeing that the number of our priests in Columbia is so very limited? It rests with you, dear Father, to find us a zealous confrère who is willing to make this sacrifice.

Hopes and Fears.

I sincerely hope and pray that no one of the Salesians attached to the Lazarettos of Agua de Dios and Contratacion, will fall a victim to the terrible disease of leprosy. But although they may take every precaution suggested by science and experience, this is not impossible. Father Damien died a leper, and the priest who was Chaplain three years ago at Contratacion, and who used to visit the inmates only once a month, has contracted the dreadful malady. And if this misfortune should overtake one of our brethren? O let us ardently pray for those dear confrères who continually expose themselves to so much danger! Let us recommend them to God and to Our Lady Help of Christians, and let us hope that, through the intercession of our good Mother and the merits of Don Bosco who has inspired them with such a generous resolve, they may be exempt from that bitter trial. Kindly recommend them also to the prayers of the community, to those of the Nuns of Our Lady Help of Christians, to the children confided to their care, and to the Salesian Co-operators so that we may obtain this grace from the Sacred Heart of Jesus. Humbly imploring your blessing, believe me,

Your affectionate and obedient Son in Xt.

EVASIUS RABAGLIATI.



[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.—Enclosed please find small offering which is sent in honour of Our Lady Help of Christians in thanksgiving for favour received. Please mention it in your *Bulletin*.

Rev. Wm. A. MACKENZIE,

Barra (Scotland).

* *

Mother of Grace.—With hearts overflowing with gratitude we tender our thanks to Our Lady for having received a special favour we sought through her intercession. We were concerned about the spiritual welfare of a certain person who was in a dying state. It was most painful for us to think of his presenting himself before the throne of God without receiving the last Sacraments. We turned with lively faith to our Blessed Lady and besought her to obtain the grace. She condescended to do so, and we hasten to fulfil the promise we made of having the favour published.

G. M. NUNES AND DAUGHTERS.

Lisbon (Portugal).

* *

Mrs. M. Fanara of Serradifalco (Italy), being threatened with three false charges, had recourse to Mary Help of Christians, with the result that matters appeared in their true light. She now sends a thank-offering in acknowledgment of the grace received.

* *

Mary Help of Christians.—Having been suffering for some time past from a painful disease, we turned with confidence to

Our Lady, promising that if our petition were heard we would send an offering in behalf of Don Bosco's Work for poor children. We obtained the grace we sought, and we send to-day the thank-offering, begging you at the same time to join us in thanking Our Lady Help of Christians.

TWO CO-OPERATORS, (*France*).

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:—

Miss Lillina Loero V. Albertoni, Frigoso; Rev. D. Aloysius Castellini; Joseph Caramella di Alfonso, Syracuse; G. B. Tempini, Cape di Ponte; D. Felix De Luca, Cisterna di Roma; Domenica Cavallo Ved. Tresso, Front Canavese; Laurence Orrù, Senis (Cagliari); N. N., Pavia; Stephen Meda, Penango; N. N., Stella S. Martino; Miss Caroline Durazzo-Adorno, Genoa; Adelaide Elia, Gemona; Rev. Peter Recalcati, Veniano; Caroline Martina Pavarino, Cornegiano d'Alba; Magdalen Galliano Ved. Corsini, Monesiglio; Rev. Attilio Taschini, Brugno, Angustine Calcagno, Arenzano; Catherine Mortigliengo, Turin; Louisa Ivaldi Bosio, Belforte Monferrato; N. N.; Mary Balbo Centomo, Valdognò; P. Marengo, Fossano; Mary Theresa, Caluso Canavese; G. B., Ponte-decimo; Andrew Pallavicini, Novi Ligure; Albina Porta, Gallarate; Benedicta and Anne Perrone, Castellaneta; Aloysius Melicchio, Cosenza; Adele Mari, Prospiano; Aloysius Rossi; B. F. B.; M. Alice Belcolle; Rev. Michael D'Apice, Acquarola.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXV.

The Oratory of the Guardian Angel—The Metric System—The Retreat.

IN the north-east of Turin, near the River Po, is the suburb of Vanchiglia, which is almost entirely inhabited by the poorer classes. It formerly came under the parish of the Annunziata, but is at present comprised in that of Santa Giulia. In this quarter there existed at the time we speak of, a group of houses called the *Moschino*,

the inmates of which, especially the youths, gave the police a great deal of trouble. Close by this place, Father Cocchis, one of the priests of the parish, founded an Oratory similar in aim to our own. It was frequented mostly by grown-up lads who were attracted there by a variety of diversions. In this way the good priest managed to keep them away from bad company and dangerous places of amusement.

But in 1849 this Oratory was closed. The war had been renewed between Italy and Austria, and was the means of awakening a warlike ardour in the breasts of the lads of the Oratory, who had been accustomed to handle sword and rifle in many a sham fight. Anxious to pass to active service and measure swords with the enemy, they asked and obtained permission from the authorities to go and join the Italian army. They set out in high spirits. In their imagination they already saw themselves returning home covered with glory, after having performed prodigies of valour on the battlefield. Unfortunately, however, after several days' march, and before reaching the camp, they learnt the news of the overthrow of the Italian arms. This was a rude shock to their sanguine imagination; and sadly they turned their faces towards Turin and wended their way back.

Besides the absence of the greater number of the boys, another difficulty arose to bring about the closing of the Oratory. Father Cocchis had contemplated to open a Hospice for poor artisans, and that same year he had recovered several in a small house he had rented. As he was poor, he was obliged, like our own Don Bosco, to seek from charity the means wherewith to maintain them. And this benevolent work, combined with the many occupations in his parish, prevented him later on from re-opening his Oratory.

Matters had been in this state for some months, when Don Bosco and Father Borel, fully aware of the great need of a Sunday Oratory in the Vanchiglia quarter of the city, approached Father Cocchis on the subject. The latter was of opinion that they should take over the place; and shortly afterwards, in the beginning of October, with the approval of the Archbishop, they re-opened the Oratory under the title of the Oratory of the Guardian Angel.

The direction of the new Oratory was confided to Father Carpano. He was succeeded by Father Volo, and afterwards by Father

Murialdo. This latter priest, noted for his piety and zeal, continued for several years in his difficult office, and under his direction the Oratory flourished and prospered beyond expectation. The number of boys who attended, often reached to three hundred and not rarely surpassed four hundred; in a short time the little chapel could no longer contain them all, and had to be enlarged. With regard to the sacred functions, the practices of piety, the games, etc., the same method and rules were adapted as those in vigour at the Oratories of St. Francis of Sales and of St. Aloysius.

The Oratory of the Guardian Angel continued in the same place and under Don Bosco's superintendence until 1866. In that year the Parish Church of Santa Giulia was erected through the charity of the Marchioness Barolo. This rich and benevolent lady also desired that a Festive Oratory should be opened beside the Church for the purpose of giving the children religious instruction during Lent and on feast-days. When it was opened, Don Bosco saw that it sufficed for the requirements of the neighbourhood, so he closed the old one, and sent the priests and clerics who had been recalled, to the Oratory of St. Joseph in the suburb of San Salvario where they were needed.

I now pass on to speak of a theatrical representation given about this time at the Oratory of St. Francis of Sales by the boys, which made some noise in Turin.

According to an Act of Parliament pas-

sed in the month of September, 1845, the metric system of weights and measures was to be enforced in all Italy, beginning with January, 1850, and the old system abolished. In order to prepare the minds of the people to receive and appreciate this innovation, the Government had tables of this system of weights and measures drawn up and printed on leaflets and scattered broad-

cast over the land; and the local authorities were requested to open night schools that it might be taught to the working classes and the ignorant.

But, in 1849, as though the Government were not sure of a successful issue, the President of the Board of Agriculture forwarded to the Bishops of Italy a circular in which he solicited them, in the name of the Government, to exhort the parish priests of their respective Diocese to use their influence in furthering the above system among the people confided to their care, so that its introduction might not give rise to discontent or fraud. The Prelates will-

ingly adhered to the invitation of Government, for they have always been and always are ready to promote the interests of Church and State; and the priests were not behindhand in complying with the wishes of the Pastors. Also Don Bosco, desiring that his boys should be duly instructed in the metric system, introduced its teaching into his schools several years before it became compulsory, and he afterwards compiled and published a treatise of easy comprehension on this subject.



"Come here, and serve Mass" said the sacristan.

(See Page 434).

But not content with this, he imagined a means of rendering the system popular, and it proved most efficacious. He wrote a comedy in three acts entitled *The Metric System*, which was recited by the boys of the Oratory. It represents a market-place at which figures a host of buyers and sellers. The former either ignorant that the new weights and measures have been enforced, or unwilling to conform to them, request that their purchases be weighed or measured according to the old system. The sellers tell them that it can no longer be done, as the old system is now abolished; on hearing this the buyers raise a cry against the novelty for the confusion and fraud it gives rise to. One of the scenes represents the two parties becoming hot and excited, the one in trying to persuade, and the other in not wishing to be persuaded; until at length, at the cost of no little patience, the sellers succeed in making the others understand the utility and convenience of the new weights and measures, and the difference between these and the old ones. In another scene we find a poor working-man in a fix, because he is not acquainted with the metric system; he meets a companion and begs him to teach him something about it. In this way an enumeration is made of the weights and measures, and the difference between the old system and the new clearly shown. In this comedy, Don Bosco set forth a succession of amusing incidents in which there is an overflowing of sparkling wit and brilliant repartee, and he has most happily contrived to change a dry and tedious subject into a really pleasant entertainment.

Among the people who assisted at the representation of this comedy, was the celebrated Abate Ferdinando Aporti, who was so amused and taken with what he saw that he said: "Don Bosco could not have imagined a more effective means of rendering the metric system popular; here one learns it by laughing."

(To be Continued).

FROM what we know of ourselves, it is probable beforehand that some amount of jealousy, dislike, rivalry, triumph, or other unworthiness may mingle with our motives, and thus not only vitiate a whole series of actions, but even be superinducing a new habit of uncharitableness, or strengthening an old one, and also hindering all other growths of grace in the soul, so long as this canker is allowed to remain.—FATHER FABER.



Retreat Conferences for Convents.

Being a Series of Exhortations to Religious. By the Rev. CHARLES COX, O. M. I. (R. Washbourne, 18 Paternoster Row, London). Price 5s.

This is a book of exceptional spiritual value for Nuns; indeed, we have not yet met with, in our language, a work of the kind that so thoroughly answers the purpose for which it was written. The Conferences comprised in this volume are twenty-three in number, and they cover a period of eight days. That the gifted author has all those qualifications which admirably fit a priest for the delicate office of instructing and guiding souls is fully attested by every page of his work. Clearness, sound judgment, earnestness, and practicability are prominent features of these discourses, and the reader cannot fail to derive great profit from their attentive perusal. This work, which is clearly printed on good paper and handsomely bound, leaves nothing to be desired. It should be found in every Convent where the English language is spoken.

Life of Father Dominic of the Mother of God, Passionist. By the Rev. PRUS DEVINE, C. P. (R. Washbourne, 18 Paternoster Row, London). Price 5s.

This work gives us a charming insight of the life of a saintly man, to whom Catholicity in England owes a great deal. Dominic Barbieri was born of poor parents near Viterbo in Italy, towards the end of the last century. The years of his childhood and youth gave no indication of the future which was before him. We find him at the age of twenty-one hardly able to decipher his own language; "and yet he developed into a professor, a spiritual director, a Superior of his brethren, and a successful missionary." Dominic entered the Passionist Order at twenty-two years of age, carrying with him a longing to labour for the conversion of Protestant England. He was ordained in 1818; and it is only after twenty-eight years of unceasing prayer that the aspirations of a lifetime are realised by his going to England. The remaining years of Father Dominic's life of zeal and self-sacrifice (the record of which occupies nearly two thirds of the volume before us) will be found, by English Catholics, by far the most interesting portion of this work. Whilst still abroad the good priest took a deep interest in the Oxford Movement, and his reply to a letter of one of the leaders is a masterpiece. It was Father Dominic, moreover, who received Car-

dinal Newman into the Church, a fact of itself that cannot fail to endear the good Passionist to us. He crowned a life of faith, prayer, and sacrifice by a holy death in 1849. Father Dominic has been most fortunate in his biographer, for nothing has been overlooked by the latter to render the record of that noble life a faithful and interesting one. We cordially recommend it to our readers.

Ecce Homo. Meditations on the Bitter Passion and Death of our Lord. By the Rev. D. G. HUBERT. Second Edition. (R. Washbourne, 18 Paternoster Row, London. Price 1s. 6d.

Father Hubert has given us, in this little volume which is translated from the French, some forty meditations on our Lord's Passion which speak directly to the heart and suggest an abundance of pious reflections and practical resolutions. He has also added some beautiful prayers for Mass in honour of the Passion, a "Way of the Cross," and other devotions to our Divine Lord and to the Mother of Sorrows. This little book, which has been printed in best style and neatly bound, contains also illustrations of the Stations of the Cross and a beautiful reproduction of Guido Reni's "Ecce Homo."

Catholic Prayer-Book. Compiled by the Rev. CHARLES COX, O. M. I. (R. Washbourne, 18 Paternoster Row, London).

We give this other publication of Father Cox a hearty welcome. It is a most handy and complete manual of devotions, compiled for the use of Colleges, Convents, and the Faithful generally, and we feel sure that it will be regarded as an indispensable companion by all who acquire a copy. It contains in the course of some 800 pages, prayers for morning and evening, for Mass and Benediction, Vespers and Compline, devotions for the Sick and Dying, Epistles and Gospels, and a long list of other devotions, besides an Appendix for Ireland. It is printed on superfine paper and neatly bound in cloth, and the price (1s. 6d.) places it within the reach of everyone. The same work may also be had handsomely bound, in a variety of styles.

THE Catholic Truth Society (69 Southwark Bridge Road, London, S. E.) which is doing so much by its publications to explode the popular Protestant fallacies regarding the Church, and to supply Catholics with wholesome literature, has lately issued the following pamphlets which we warmly recommend to our readers:

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

In connection with the Salesian Congregation is the

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