

TISSIS QUIDEM MULTA  
OPERARI RUTEM PAUCI

# Salesian Bulletin

MAY 15, 1898.

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DA MIHI ANIMAS



CÆTERA TOLLE

S. 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

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## THE CHURCH OF OUR LADY HELP OF CHRISTIANS.

**A**MIDST the workshops of the Salesian Oratory, in the Valdocco quarter of Turin, there rises the beautiful Church dedicated to Our Lady Help of Christians. When, in 1865, His Holiness, Pius IX. of holy memory, was informed of the wish of our beloved Father Don Bosco to build a church in honour of Our Lady under this title, he remarked that this dedication would assuredly draw down many graces from the Queen of Heaven. At the same time, His Holiness sent his special blessing and a donation of 500 francs. The Holy Father's words have been repeatedly verified, for every stone of that sacred edifice is a grace of Our Lady,

and testifies to her powerful influence with her Divine Son.

In 1865, then, Don Bosco, to meet the needs of the increasing population of the Valdocco quarter of Turin, resolved to build and consecrate a spacious Church. Accordingly, the plan of the structure was drawn up in the form of a Latin cross, covering an area of 1,500 square yards. The municipality and several private persons promised donations, but under one pretext or another, these engagements were broken off; so that when Don Bosco had purchased the site of the future Church with the 500 francs sent by the Holy Father and other donations, he had no money whatever to spend on the building. It was then that our Blessed Lady began to give evident signs of her intervention. The good priest did not hesitate for one moment, but set the men to dig the foundations. At the

end of a fortnight he owed them 1,000 francs; and these poor men could not be kept waiting for their money. An event here took place which opened the way to active charity, a charity that did not abate during the erection of the Church.

A few days previously, Don Bosco had had occasion, in the exercise of his ministry, to visit a lady, who for three months had been kept to her bed and was reduced by fever and incessant coughing to the last extremity of weakness.

"O Father," she said, "how thankful I should be, if only I had strength enough to take even a few steps in my room!"

"Have confidence, Madame, in our Lady Help of Christians; make a novena in her honour."

And then he advised her to say for nine days, three *Pater Nosters*, *Aves* and *Glorias* to Jesus in the Blessed Sacrament, and three *Salve Reginas* in honour of Our Lady Help of Christians. The lady assured him that she would do as he suggested, and promised, moreover, in the event of relief from suffering, to make an offering to the Church of Our Lady Help of Christians, which was then in course of erection.

On the eighth day of the novena, and the very same day the working-men engaged in the excavations were to be paid, he went to inquire after the sick lady's progress. The servant who opened the door, told him joyfully that her mistress was cured and had been twice to Church to return thanks for her recovery.

While she was speaking, the lady arrived, and confirmed the good news: "Yes, Father, I am perfectly cured; I have already been twice to Church to thank Our Blessed Lady for the grace she has obtained for me. Here is the little offering for the Church you are building; it is my first, but it shall not be my last gift." And in so saying she placed a small, but weighty parcel in his hands. When, on returning home, he opened the parcel, he found that it contained fifty gold Napoleons,—the one thousand francs he needed.

Don Bosco kept silence on this matter, but not so the lady. The news spread rapidly, and produced an extraordinary thrill of devotion to the Blessed Virgin under the title

of Help of Christians. Multitudes of persons made novenas to Our Lady, promising, if their petitions were granted, to make offerings to her Church. Speaking on this point, Don Bosco says: "Were I to relate the many favours received through the intercession of Our Lady Help of Christians, I should have to write several large volumes. In Turin, Genova, Bologna, Naples, but more especially in Milan, Florence and Rome, multitudes experienced the efficacy of the intercession of Our Lady invoked under the title of Help of Christians, and showed their gratitude by sending donations for her Church. Even in such far-distant places as Palermo, Vienna, Paris, London, and Berlin, people had recourse to the Blessed Virgin Auxiliatrice with the customary prayers and promise. And I do not know of anyone whose prayer was made in vain. A spiritual or temporal favour of more or less importance was always the answer to those who invoked Our Lady."

A peculiar fact in connection with the building of the Church is that the sums required for its erection nearly always came in unsought-for, except by prayer, and almost invariably at the moment when they were urgently needed. Besides the instance given above, here is another.

It was the 16th of November, 1866, and Don Bosco required that evening four thousand francs, of which he had not a farthing, to pay the workmen engaged in building the Church. From early morning Don Rua, Assistant-Superior of the Oratory of St. Francis de Sales, and some other confrères, had been out in the town collecting, and returned with the result—one thousand francs—at eleven o'clock, but with the firm conviction that any further begging would be useless waste of time. As they finished the account of their proceedings they looked at Don Bosco with an expression of dismay; his face wore a smile, and gave evident signs of his faith and trust in God. He spoke a few words of encouragement to them, telling them to have confidence in Divine Providence. At one o'clock he took his hat, and went out in search of the other three thousand francs without any idea of where he should find such a large sum. After walking for some time, and just as he was close by the Porta Nuova Station in the centre of the town, a man, with a

look of sadness on his countenance, approached him and asked him if he was Don Bosco.

"Yes," he replied, "I am Don Bosco at your service. Can I be of any assistance to you?"

"O this meeting is indeed providential!" exclaimed the other; "God has certainly directed me this way. Would you kindly accompany me to the residence of my master who stands in great need of your help."

"With pleasure; let us go then in the name of Providence."—

And as they went along the servant informed Don Bosco of the state of his master, and added: "He is a very benevolent gentleman; and he is in a position to help you not a little in the building of your Church." "This is most fortunate," replied the good priest.

A few minutes later he entered a handsome dwelling, and was immediately ushered into the sick-chamber, where a middle-aged man was lying in bed, and evidently a sad sufferer.

"Ah! Father," he exclaimed on catching sight of Don Bosco, "I stand in great need of your prayers."

"Have your been in this state very long?" Don Bosco asked.

"It is now three long years since I took to bed, and the physicians give me no hope whatever of recovery. Oh, if I could only obtain some relief from the cruel sufferings with which I am tormented, I would do anything for you most willingly!"

"Really? that will suit me admirably. I am in urgent need of three thousand francs this evening."

"Very well, Father, obtain some relief for me, and towards the end of the year I will

endeavour to satisfy you."

"But I want the money this evening."

"This evening! This evening! But I have no money in the house. I shall have to send to the bank: it requires formality."

"Give glory, then, to God and to Mary Help of Christians, arise and go yourself."

"Go out? Why you jest, for this is impossible. Have I not told you I have been lying here these three years?"

"Impossible with us, I admit; but not with Almighty God. Let us appeal to Him."

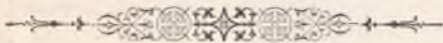
Don Bosco had all the household, numbering thirty, called into the room, and recited some prayers to Jesus in the Blessed Sacrament and to Our Lady Help of Christians in which they joined. Then he ordered the sick gentleman's clothes to be brought, and requested him to dress and go to the bank himself. At this point the doctor entered, and seeing how matters stood, asked if the invalid had lost his senses, and conjured him not to stir. But the latter declaring that he would do as he liked, took no heed of the doctor's advice, and began to follow



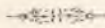
Don Bosco's suggestion. Some of the servants were about to approach the bed in order to help the patient to dress, but the good priest told them to remain where they were. In a few minutes the gentleman had dressed, and was walking in his room, to the inexpressible astonishment of the doctor and all present. He ordered the carriage, and while waiting, partook of some refreshment, at his own suggestion, which was another surprise, as for a long time his appetite had failed. Revived, he descended to the carriage unassisted, and drove to the bank. He return-

ed shortly with the three thousand francs which he joyfully handed over to Don Bosco, thanking him again and again, and assuring him that he was quite recovered. Our beloved Founder, after having tendered the gentleman the expression of his gratitude, recommended him to thank Jesus in the Blessed Sacrament and Our Lady Help of Christians to whom his extraordinary recovery was due. When Don Bosco arrived at the Oratory, he found there the party already waiting for the money, which, to the great astonishment of Don Rua and the other Superiors of the Oratory, was promptly handed over.

The total cost of the sacred edifice amounted to over a million francs. Of this sum a sixth part was made up of donations from pious persons; the remainder (850,000 francs) consisted of the thank-offerings of those who had received special favours; and thus each stone of that beautiful Church is, as it were, a testimony which proves that it is most pleasing to our Divine Lord to grant the petitions He receives through the hands of His Blessed Mother. The Church was consecrated on the 9th of June, 1868; the feast of dedication, which continued for eight days, attracting an immense concourse of people. Ever since, the Sanctuary of Our Lady Help of Christians has become an object of pilgrimage and devotion similar to other hallowed places where the Queen of Heaven is pleased to dispense her favours.



## TO WHOM WILL THE FUTURE BELONG?



**T**o whom will the future belong? What are the ideas of our adversaries—the adversaries of religion—regarding the coming ages? They have told us that the future is the conquest of Science, Light, Progress, Humanity, and Fraternity. This is a wish, a forecast, a prophecy they have made without understanding its signification, but which will nevertheless come to pass. Yes, the coming ages belong to science; not to that

pretentious, atheistic, and fallacious thing misnamed science, but to the science that comes from God. The coming ages will mark the progress of humanity, that progress—let us understand—that tends to make us better, and not drag us down to perdition. The coming ages will witness the triumph of fraternity; not, indeed, that hypocritical fraternity of revolutionary demagogism, but the true fraternity of mankind, that fraternity, in a word, which in order to exist, must be based upon Faith. The future will be an age of light, but not of those “lights” that have always the cry of patriotism on their lips, while they cover the land with palpable obscurity; the future will bring with it that true light which shines forth from Almighty God and His holy religion. Our adversaries, it is true, have recently said that they must return to Religion, that it is necessary to seek God. But their words are void and senseless, because they do not come from their heart; and their god is a mere ideal, an inconceivable abstraction. The future is the conquest of the science of Christianity, the fraternity of the Gospel, and the light of Religion.

The social regeneration of mankind has become a necessity... The Work of Don Bosco is indeed a work of Providence; and God has apportioned to it an important part in the restoration of society. Don Bosco touched the root of the evil when he turned his attention to the young and the working classes: for the one and the other form the great majority of mankind, and are surrounded and seduced more than any other class by the arts and wiles of demagogues. The Apostle of Asti saw the danger that threatened society, and determined to lead back the youth and the artisan to God—not to that indeterminate and nebulous Platonic ideality recently invoked by our adversaries, but to the Supreme Lord and Ruler of all. Don Bosco took the abandoned child to his heart, and revealed to its tender mind the sublime beauty and charity of our holy Religion, which, were it sufficiently known, would suffice to make the multitude understand in what their true *sovereignty* really consists.—*Abridged from a Discourse by CARDINAL FERRARI.*

There is a way out of every difficulty that meets us in life. It may not be the way we like, or the way that promises great glory, honour, pleasure or reward, but it is a way of deliverance, and we are bound to consider it God's way.



ALL who have reached 16 years of age may become SALESIAN CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.

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

THE Mission of St. Raphael on Dawson Island (Tierra del Fuego), is certainly visibly protected by God. It grows more flourishing every day. One can clearly see that the exertions of our Missionaries and the Nuns of Mary Help of Christians on behalf of the benighted savage of these abandoned regions, are not in vain, for whilst the number of Fuegians at the Settlement goes on increasing, the results of a sound religious and moral education on the rude minds and hearts of these poor creatures, have surpassed our most sanguine hopes.

THE four hundred and more savages who belong to the Mission, and formerly wandered aimlessly through the woods and deserts like so many wild animals, naked, and suffering from privation, and without a law to refrain their passions,—these same people now experience some of the blessings of civilisation. Warm clothes cover their limbs, and they live in commodious and respectable cabins; their barbarous and limited language has given way to the sweet Spanish tongue; they regard their neighbour's property as sacred, and, what is of the greatest importance, they have a sound practical piety.

AS the distance that separates the Salesians at Bogota (Columbia) from those at the Leper Village of Contratacion is considerable,

the Government, at the request of Father Rabagliati, Superior of the Salesians in Columbia, has had the two places connected by means of telegraphic wires in order to facilitate communication. It has also granted the free use of the telegraph to our confrères at the Leper Colony of Agua de Dios, as well as to those at Contratacion and to Father Rabagliati.

THE sight that meets one's gaze on entering a lazaretto of lepers (says Father Rabagliati in a letter to Don Rua giving an account of his visit to the Leper Village of Contratacion), 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.

A QUARTER of a century ago the Sisters of Mary Help of Christians were but fifteen; to-day they are to be counted by the thousands; and their Congregation, which in 1872, was founded in poverty and lack of worldly goods, now possesses several hundred Institutes. From the obscure city of Piedmont where this Order had its origin, it has widely extended over Italy, France, Spain, Belgium, Palestine, Africa, and the two Americas, thus placing within the reach of thousands and thousands of poor children the inestimable benefit of a good moral and Christian education.

BUT where these good Nuns have distinguished themselves most is in the Missions. There their work is indeed a providential one. These heroines of the Cross are of incalculable importance in the working of the Missions, for not only are they excellent Catechists, but among the poor half-brutalised daughters of the forest, they perform divers other charitable offices that would sorely tax the delicacy, if not the dignity, of the Missionary Fathers. Moreover, by their presence in those savage regions, by their heroic abnegation and the exercise of their charity,

they give evident proof of the beauty and divinity of our holy Religion, and thus exercise a powerful influence on the rude minds of the poor savages, and overcome their repugnance to embrace the true faith.

ONE of our Missionaries thus writes: "The poor Patagonian has a great weakness for drink, and this weakness is well known to the European traders in Patagonia. Some of these being unscrupulous and venal men, frequently visit the Indian encampments, taking with them a great quantity of the demoralising liquor with which they tempt the Indians. The result is that they barter their nefarious merchandise at high prices, since the Indians, for the most part, cannot resist such a temptation and will give up almost anything to obtain some of the fiery liquor. I have known several to part with all the sheep and oxen they possessed for a few bottles of spirits!"

THE plan of education adopted by our beloved Father Don Bosco was founded entirely on Christian charity. The short admirable treatise he wrote on the preventive system bears ample testimony to his tenderness of heart and perfect knowledge of children. His express instructions regarding punishments are: "As far as possible avoid punishing; when absolutely necessary try to gain love before inspiring fear; the suppression of a token of kindness is disapproval, but a disapproval which incites emulation, revives courage, and never degrades. To children punishment is what is meant as punishment; with some pupils a cold glance is more effective than a blow. Praise when merited, blame when deserved, are recompense and punishment."

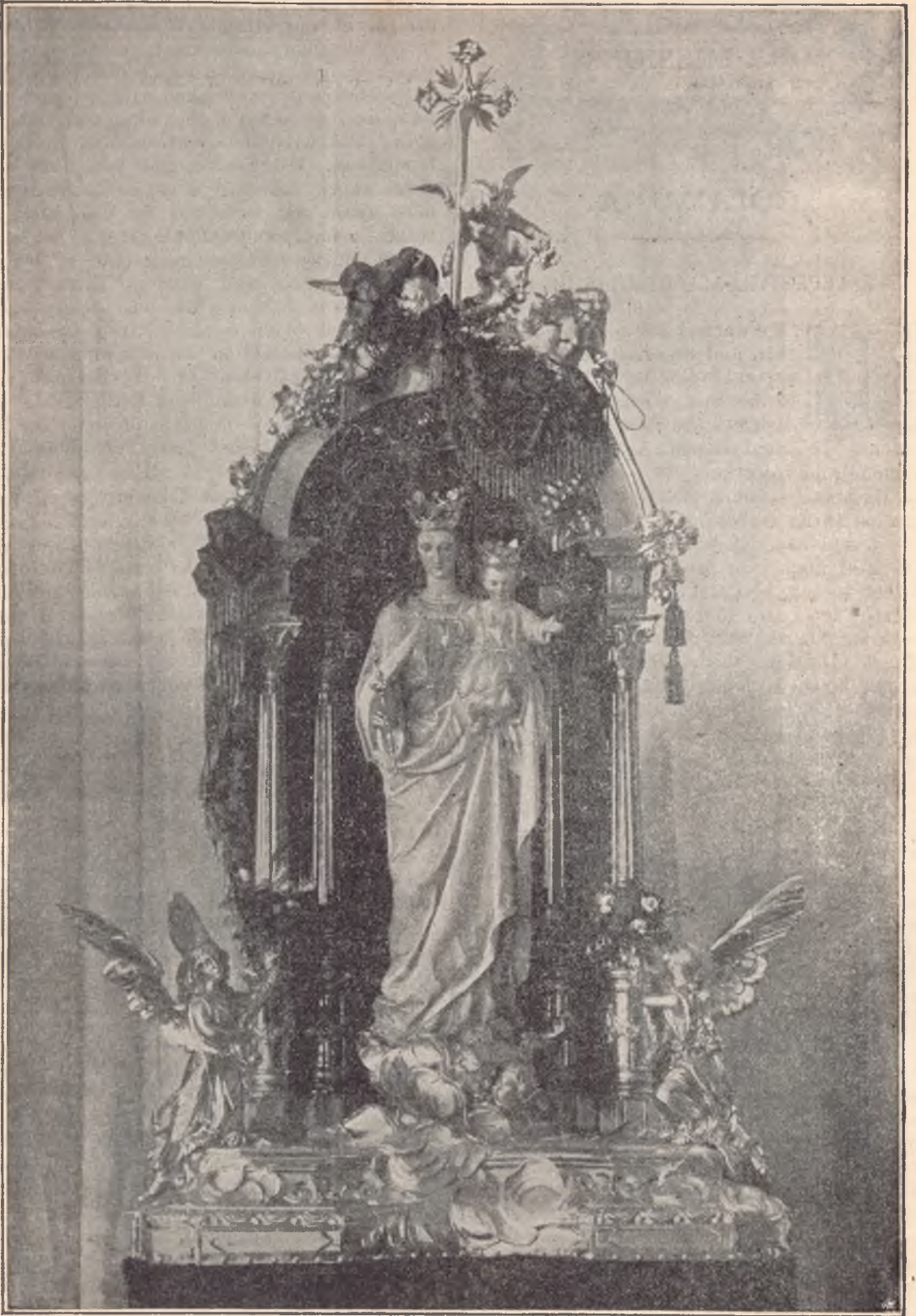
"EXCEPT in rare instances (he continues), correction should be privately given with patience and prudence; so that, with the aid of reason and religion, the culprit may fully understand his fault. Some pupils do not feel spite, nor nurse revenge for punishment; but the masters who observe the boys closely, know what bitter resentment is felt, above all, for punishment wounding self-love; they forget chastisement from their parents, but never that inflicted by the professors; and many instances are known of brutal revenge in old age for some justifiable chastisement incurred

in school. On the contrary, the master who discreetly and kindly admonishes, awakens gratitude; is no longer a master, but a friend wishing to improve and preserve his pupil from punishment and dishonour. To strike, to place in a painful position, etc., should be absolutely forbidden, both because disapproved by law, and that it irritates and lowers the children's characters. The master should clearly teach the rules, as well as rewards and penalties instituted as safeguards, so that the child cannot excuse himself under the plea of 'I did not know.' During the many years in which I endeavoured to practise this system, I do not remember to have used formal punishment; and with God's grace I have always obtained, and from apparently hopeless children, not alone what duty exacted, but what my wish simply expressed."

THE dangers that surround childhood in our own time, are perhaps more numerous than in any other. Efforts are made on all sides to corrupt the young by imbuing them with false principles, making them walk in the path of vice and crime, wresting their faith from them, destroying them, in short, both in body and soul. But this is more especially the case with poor and outcast children. O! that we, too, could distinguish in those upturned, appealing faces the same look that nearly two thousand years ago attracted the love of our gentle Saviour. His example, and the evils to which numbers of abandoned children in every country are exposed, should stimulate us to take a practical interest in their moral and material welfare. Let us ever keep before our mind the words of Pius IX. of happy memory and of the present reigning Pontiff Leo XIII., words which explain the special aim we Salesian Co-operators and sons of Don Bosco should always have in view: "To your care," says Pius IX., "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." And His Holiness Leo XIII. says; "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."

It is a great virtue for man to know how to conquer himself. If you can conquer yourself, you will overcome all your enemies and possess every happiness.







## COLUMBIA.

### THE LEPER VILLAGE OF AGUA DE DIOS.

**I**n the warmer States of South America, and especially in Columbia, several varieties of leprosy are to be met with, and in some districts the disease is very prevalent. This foul disorder is held to be contagious and infectious, and is so loathsome in its manifestations that its victims are regarded as an embodiment of the vile thing itself, and literally become objects of horror. Its fatal impurities are also transmitted from father to son, but, under favourable circumstances, it is said to die out in the fifth generation. On the slightest appearance of the dread infection, the doomed victim is sent to the Leper Village, whence he never more returns. These places are generally founded by the local governments, regulated by special laws, and kept under a rigorous inspection. The social ties are much the same as in other communities. The lepers marry among themselves, but their children—even when apparently free from all symptoms of the dire pestilence—are obliged to pass their lives in “the Village.” Not a few arrive at manhood before any outward manifestation of their hereditary malady betrays its presence; and some return to their mother earth even in advanced age, without experiencing the vicious ravages of this defiling plague.

It is now close on seven years ago since Father Unia, one of Don Bosco’s disciples, nobly sacrificed his life to the comfort of the suffering inmates of one of these Lazarets—the Leper Village of Agua de Dios. For four years he laboured unceasingly in behalf of the material and spiritual interests of his “beloved lepers” as he was accustomed to call them, until, in the December of 1895, he was called to his reward, after a long and painful malady by which he had been afflicted for many years. It was of Father Unia that the lepers of Agua de Dios thus

wrote to our beloved Superior-General, Don Rua:—“From the thrice blessed day of his arrival at our village, it seems as if a salutary metamorphosis had taken place, from which we have received new life. This priest, whose heart is replenished with sublime virtues, has the secret of consoling and encouraging the wretched with almost motherly tenderness. His great angelic soul bids him seek where suffering may be found in its most awful manifestations, for only there he seems to find room enough for the exercise of his charity and evangelic love, by bringing consolation and balm to the afflicted. The name of Father Unia has become to us the symbol of love and charity, and with pride and veneration he is spoken of even in the humblest cabin of our village....”

But the noble example of Father Unia was not thrown away on his confrères. At his death other Salesians gladly volunteered to fill the vacant post, with all its dangers and difficulties. At present there are four Salesians,—Father Grippa, Father Rizzardi, Brother Variara and Brother Piantoni,—living in the Leper Village, and employed in their work of self-devotion. In the Church and in the Hospital, in the dwellings of the lepers, in the School and in the Oratory, they are to be continually found in the exercise of the duties they have voluntarily imposed upon themselves.

#### DEATH OF BROTHER HENRY SPINOGLIO — THE LEPELERS’ DEMONSTRATION OF AFFECTION.

In a letter to Don Rua, written in November last, Father Grippa announces the sad news of the death of Brother Henry Spinoglio, and he also speaks of the demonstration of affection given by the lepers for our deceased confrère. Father Grippa thus writes:

“On the 22nd of September, our beloved confrère Brother Henry Spinoglio was seized with an apoplectic fit, and died shortly after. His was the life of the good and just man, and God has now called him to his reward. Brother Henry’s death has filled the lepers with great grief for he was dearly loved by them. At the time of the sad event, there was present a certain Mr. Chrysostom Bautista who is called the Vincent de Paul of Agua de Dios on account of his great charity towards the poor. A short time ago, this benevolent gentleman and two of his friends, Mr. Dionysius Araos and Mr. Adriaen Paez, had a beautiful tomb erected in the cemetery

of Agua de Dios to receive their mortal remains after death. The two latter, who were men of true religious and patriotic sentiments, preceded the former to the grave, so that his place alone remained vacant; and he kindly offered it for our deceased confrere. It is thus owing to the exquisite char-



The Leper Sculptor and the Bust of Don Bosco.

ity of this gentleman and to the affection of the lepers for the sons of Don Bosco that the first Salesian who dies at Agua de Dios reposes in the most conspicuous place of the cemetery, and by the side of the remains of the most distinguished men of this Village. The funeral was an imposing and touching scene, all the inhabitants, who were able, attending; and the coffin containing the body of our beloved Brother Henry was carried by the aristocracy in turns. It was in short the lepers' solemn demonstration of affectionate regard for their deceased friend."

*AN ELOQUENT PROOF OF LOVE TOWARDS  
DON BOSCO.*

A proof of love towards Don Bosco and the Salesians, no less eloquent than the above, is this other incident which Father Grippa relates:

"You will no doubt remember, Very Rev. and dear Father, that I once wrote to you about a leper sculptor who contemplated carving a marble bust of Don Bosco. In spite of the surmises to the contrary of all here who knew of his intention, he has succeeded in carrying it out, and in order that you

may be able to admire and appreciate this work, I enclose with the present a photograph of the leper artist and his production. This bust is indeed a wonderful achievement both because of its superior workmanship, and because of the pitiable condition of the sculptor. He is in a far-advanced stage of the fell disease. Leprosy has almost deprived him of sight, and eaten away his fingers in great part so as to render them mere stumps. You can, therefore, imagine to yourself, dear Father, the immense fatigue the poor man must have endured to bring his work to completion. It was necessary, every time he set to work, to tie the chisel and mallet to his deformed hands. And yet he patiently worked on under these exceptional difficulties, and at length his efforts were crowned with success. His consolation was immense. As soon as the last stroke had been given, he hastened at once to communicate to me the glad tidings, a smile of pleasure lighting up his disfigured and usually care-worn countenance. 'Father,' he said to me, 'I come to fulfil a promise I made to Don Bosco, namely, that if he helped me to terminate satisfactorily his bust I would go to Confession and Communion in his honour.' He faithfully carried out his promise, and, rendering thanks to Don Bosco for his aid, he said to me: 'Love conquers all, Father. I love Don Bosco, and this love has urged me to reproduce his countenance in marble, and in spite of my dim eyesight and mutilated hands I have succeeded. Observe attentively, and tell me: is not this Don Bosco?'"

— — — — —  
**ON THE LLANOS OF ST. MARTIN.**

Bogota, January 30.

VERY REV. AND DEAR FATHER,

I take advantage of several days' stay in this city where I have come to make my annual retreat, to give you an account of the Missionary journey I undertook last year to several villages on the Llanos or Plains of St. Martin.

It is now a little over a year ago since I and a brother priest, a cleric, and a lay-brother took up our abode at St. Martin, the centre of the Vicariate of the same name. Two months later, towards the end of Holy Week, I received a letter from my Provincial, requesting me to visit the villages of Uribe, Villavicencia, S. Juan de Arama, Jiramena and Guejar, all of them within the Vicariate,

and distant the one from the other about two or three days' journey on horseback.

It was the first time in my life that I had to travel alone with strangers through a semi-barbarous country. But my desire to do some good to the inhabitants of those villages, and the fact that the order to set out came from my Superior, rendered the difficult task a light and pleasant one.

### **The Aspect of the Country— Its Productions.**

The largest village is Uribe, which is reached from St. Martin by a journey of six days on horseback. The way there is South-west from St. Martin, and lies across plains covered with half-withered herbs, traverses woods of gigantic trees, and brooks and streams without number which are generally parallel and run eastward. This extensive region is quite flat, not a hillock or mountain being visible except far in the distance towards the west, where rise the high summits of the Cordilleras of Sumapaz which seem to recede farther as the traveller approaches them. On the way, from time to time, a cottage is to be met with in the midst of an abundance of cairmarones (whose fruit is similar to the grape), banana-trees, mangos, curos etc., which afford a pleasant shade for the cattle. Here and there are also large plantations of coffee, cocoa, and sugar-cane; the chief wealth of this region, however, consists in the cattle. As in the time of the patriarchs, the riches of an individual are judged by the number of cattle in his possession; there are some persons who own as many as ten thousand head of cattle.

We passed the first night of our journey in a hut built of branches; it afforded us but little shelter from the wind. But then we were consoled by the presence of several dogs, calves and hogs, which did us the favour of rocking our hammocks now and again, whilst some fowls, pigeons, and bats perched above us endeavoured to cheer us with their shrill music.

The nights we spent during our journey would have been really poetical, had they not been so monotonous. Our bed was a hammock, or some skins stretched upon the ground; a saddle or a tortoise-shell served for a pillow, and our blankets being our ordinary clothes. Sometimes we were obliged to go to rest feeling very hungry. From this you may gather how very pleasant and comfortable was the journey.

About 10 o'clock on the morning after our

departure, we reached the Ariari, the largest river that flows through the Llanos of St. Martin. This river abounds in alligators and a great variety of fish, some of which are of an extraordinary size. Only a few days ago one was caught which weighed over three hundred pounds. There are also to be found certain fishes which give an electric shock, when touched, powerful enough to paralyse a bull. If the fisheries were protected they would constitute a source of considerable wealth.

Along the left bank of the Ariari there is a dense forest which it would take about four hours to traverse. It is the home of the parrot, the peacock, the canary, and an infinite number and variety of other birds of surpassing beauty. It is likewise the home of many kinds of monkeys of every size, and of the terrible tiger which causes incalculable damage among the herds.

Speaking of the tiger reminds me that there are some hunters here who are so dexterous with the lance and javelin, that once they catch sight of the animal they do not let it escape. A hunter at St. Juan de Arama was accustomed to slay at least three tigers every year. It sometimes happens, however, that these men become the victims of this fierce beast's ferocity; still this very rarely occurs. The tiger when pressed by hunger will attack human beings, but always by stealth, namely by springing on<sup>o</sup> them from behind.

The way in which the cattle defend themselves from the tiger is very curious indeed. They know by instinct when the ferocious animal is near, and at its approach the bulls, cows, and calves begin to bellow loudly. Then they unite together at a certain point and form themselves into a circle: in the centre are the calves and the younger cattle, then the cows, and all around them with their heads outside the circle and their horns lowered prepared for the attack are the bulls. The tiger comes; but seeing the strong position of its intended prey, it walks round the circle at a distance, and finding no defenceless point on which to make an attack, bounds off roaring furiously.

### **St. Juan de Arama and its Surroundings.**

Late in the evening, two days after we had left St. Martin, we arrived safely, although almost famished with hunger, at St. Juan de Arama, a small village of about two hundred inhabitants. St. Juan de Arama was formerly

a town of some importance and went by the name of Concepcion de Arama: the ruins of this place are still visible a little distance from the present village. There also existed



Nomadic Indian of the Rio Grande "dressed in ear-rings."

another town near by, called St. Juan de los Llanos.

The inhabitants of St. Juan de Arama, as also those of St. Martin and Jiramena, are employed in stock-farming, which is the principal, I might say, the only occupation in this district.

The village consists of a few huts and the chapel. This latter is built of wood and mud, and covered with a roof of straw; in fact, it resembles a hovel more than anything else. What squalor and neglect! The windows are mere holes; the altar has the appearance of a shelf; bottles do the duty of candle-sticks; and although it was easily seen why they were there, only one contained a candle, and that a dip. Above the altar are three fearful-looking statues. I should never have recognised which Saints they represented had not someone kindly told me. The missal and all else the chapel contains for Divine Service, evidently date back some centuries. I will not speak of the sacristy, for to give you an idea I should have to describe it as a den; it merits no other name.

Nevertheless, I celebrated the Holy Sacrifice of the Mass in that miserable little chapel

with more than usual devotion for two weeks; therein I also baptised fifteen children, blessed two marriages, heard many Confessions, and distributed the Bread of Angels to a godly number of the inhabitants.

These good people hold in reverence God's minister. The terms they make use of in addressing him show this. Now it was *Su Paternidad, Su Reverencia*—Your Paternity, Your Reverence;—then it was *Mi Amigo, Mi Papacito*—My Lord, My dear Father. There was one who addressed me as *Su Santidad*—Your Holiness, and another in Latin, *Mi Pater*.

An old disused shop was placed at my disposal during my sojourn. The furniture of my habitation consisted of a counter which did service as a table, a few skins as a bed, and the lids of a few trunks as chairs. My food consisted of dried meat and bananas; the latter were sometimes boiled, sometimes fried and sometimes roasted, but they always formed an indispensable part of the several meals; there were bananas for breakfast,



A Savage of the Botocudo Tribe wearing the "Lip Ornament."

bananas for dinner, and bananas for supper. The Tunimia, a brook which runs by the village, supplied me with drink.

ERNEST BRIATA.

*Salesian Missionary.*

(*T*) be continued).



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

**Health of the Weak.**—Mr. Anthony Brazzola of Gorla di Castel S. Pietro (Italy), desires to render public thanks through the SALESIAN BULLETIN, for a grace he received through the intercession of Our Lady. Being afflicted with a complicated disease in the lungs and despaired of by the doctors, he was advised by a Salesian Father of Balerna to make a Novena to the Blessed Virgin Help of Christians. He did so with the result that in a few days he was restored to health.

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**Consolatrix Afflictorum, Ora pro nobis.**—One night a son of mine was seized with a violent fit, and in a short time his body became almost black. The doctor was instantly called, but after examining the child, gave us very little hope of his recovery. In this painful anxiety, I promised to have a Mass celebrated in honour of Our Lady Help of Christians in the Chapel of the Salesian Agricultural Colony of this city, if my son was restored to health again. Wonderful to relate! My child began at once to get better, and at the present moment enjoys the best of health. *Viva Maria Ausiliatrice!* who consoles those who have recourse to her!

M. R., *Gerona (Spain)*.

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**Faith Rewarded.**—I had an attack of fever which, according to the doctor and the persons who attended me, was of a very violent character and contagious. In one of the very few intervals of my delirium, I promised Our Lady in the event of my cure,

to make a donation on behalf of the Church that is being constructed in her honour by the Salesians in this city, and to have the favour published in the SALESIAN BULLETIN. The Blessed Virgin vouchsafed to hear my prayer, and obtained from her Divine Son my request. The fever which had tormented me for a fortnight without intermission, began to abate, and in a few days I was as well as ever. I now hasten to fulfil my promise, and desire to have this favour published, as it may be the means of increasing the number of Our Lady's clients.

G. O. DE GUTIERREZ, *Mexico*.

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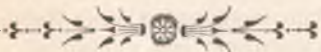
**Thanksgiving.**—A short time ago I wrote to ask you to have a Mass celebrated in honour of Our Lady Help of Christians for a special intention of mine. I promised, moreover, that if my request were granted, I would have a Mass of thanksgiving said, and the favour published in the SALESIAN BULLETIN. I am pleased to say that I have got my request through Our Lady Help of Christians, and I now desire to fulfil my promise.

NICHOLAS HART, *Cabre (Dublin)*.

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

Mrs. Muratori; Rev. Sr. Luigia, Superioress of the "Asilo Alfieri," S. Martino Tanaro; Miss Virginia Piccinati, Anguillara (Venice); The Family Ungaro, Ali (Sicily); G. B. Martini, Tegolets; Revv. Sr. Lucy Gozzelino and Sr. Mary Rossino, Nizza (Monferrat); Caroline Pozzi Bellingardi, Busto Arsizio; S. C. M. M., (for the instantaneous recovery of his son), Ragusa Inferiore; Joseph Cane, Magliano d'Alba; Charles Bollini, Solbiate Olona; George Mascadri, Preseglie (Brescia); M. C., Turin; Magdalen Costa, Pagno; Crocifissa Motta, Nosate (Milan); M. Cremonesi, Lodi; Philomene Pesce; Gaetano La Rocca, Alcano; Angelina Binda-Croce, Milan; The Rev. Stephen Ricci, Toletto (Alessandria); Messrs. Peter John Martignelli, Isolaccia (Sondrio); G. C. F., Trezzio; Wilhelmine Aste Bulano, Genova; Annunziata Demarchi, Osasco; G. L., Pinerolo; Margaret Mandrile, Turin; Teresa Botta; Vincenzina Zenaro Necca, Pellestrina (Venice); The Rev. Dominic Parravicini, Alserio (Milan); The Rev. G. Bianchi, P. P. Gerra Gambarogna; Anna Chiara, Trofarello; Josephine M. Scalenge; The Rev. D. Munerati, Parma; Christina Clementi, Schio; The Rev. F. Piazza, Riachiuso; Constantine :Ca-

mo, Cassano Spinola; Margaret Soardi, Siviano; Joseph Rochetti, Taverne (Canton Ticino); Richard Losito, Andria (Bari); S. Massa, Bordighera; Joseph Bernasconi, Torricella; M. A. T. U., Pettinengo; Mrs. Mascherpa, Cremona; The Rev. Charles A. M. Moro, San Pier d'Arena; John et Caroline Cherasco, Cinzano; The V. Rev. Canon I. Costa, Porto (Victoria); Marino Ferrario, Cusago (Milan); John Toselli, Fossano; Joseph Dosio, Almese; Mathew Gabrielli, Vermiglio; Augustine Camos, Aoste; John Isola, Rovegno; Philip Ferrero, Mombercelli; Emilia P. Vassalli, Milan; I. Podesta, Bussano; Rev. C. Scanzi, Ivrea; G. Agnese, Leventina.



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.



CHAPTER XXV. — *(Continued).*

**T**HE consoling results that followed from the Mission or Spiritual Retreat preached to the boys of the Oratory of St. Francis de Sales the preceding year, encouraged Don Bosco to make a second attempt; and this time, not only for the boys of the Hospice, but for all who frequented the three Oratories, and, if possible, for all the boys of Turin. Seeing that the Chapel of the Oratory of St. Francis de Sales would not suit his purpose, both because of its very limited size and because of its distance from the centre of the town, Don Bosco, who received every encouragement from the ecclesiastical authorities, made arrangements to hold the Retreat in the spacious Church of the Confraternity of Mercy which was easily accessible from all parts of Turin. On the third Sunday of Advent, the Sunday preceding that fixed for the opening of the Retreat, the good priest, after communicating the news to the boys, said: "Ask your parents and masters, in my name, to have the kindness to leave you at liberty, if it be necessary, a few hours during the day, in order that you may not be prevented from attending. On your part, promise them that you will repay their kindness by greater diligence and punctuality in the performance of your duties."

To ensure the attendance of a large number of working-lads the Retreat was fixed for the last week of the year, as this is in part holiday-time; besides, the services were so arranged as to give the masters as little cause of grievance as possible, and printed notices were affixed to the doors of the Churches. Leaflets, which contained among other things some timely expressions revealing the great zeal and love of Don Bosco for children, were distributed in the houses and workshops of the city. One of these leaflets has by chance fallen into my hands, and I transcribe here some of the expressions contained therein, as they will give us some idea of how Don Bosco wrote at that time:

"The portion of the human race, in whom are placed the hopes for the present and the future of society, the portion that is above all entitled to our regard and attention, is certainly youth.

"If we properly educate our youth we shall have harmony and a sound morality; if not, vice and disorder.

"Religion alone is capable of giving the intonation and completion to the grand work of true education.

"Seeing, therefore, the evil tendency of these times and the efforts made by impious men to insinuate irreligious maxims into the tender minds of the young, and in order to comply with the wishes of many fathers and mothers, and masters, it has been decided to preach a Spiritual Retreat to boys in the Church of the venerable Confraternity of Mercy.

"Fathers and Mothers, and Masters, you, who have at heart the present and future welfare of the boys confided by Divine Providence to your care, can do a world of good to them by sending them to the several services, or by using your influence to bring about their attendance thereat. Be assured that our Lord will not fail to recompense you for those intervals of time, which you may have to sacrifice for such a holy purpose.

"And you, my dear children, the delight of our Divine Saviour's Heart, do not hesitate, if you are called upon to suffer some inconvenience during this cold season in order to attend the Retreat, for the outcome will be of immense spiritual advantage to you, an advantage that will ever endure. Our Lord calls you to hear His minister, and gives you an opportunity of receiving His graces and blessings. Make then good use of this time. Thrice happy will you be, my dear children, if you accustom yourselves to live

up to the Divine Law from your tender years. *It is good for a man, when he hath borne the yoke from his youth*" (Lamen, 3, 27).

From the very commencement of the Retreat the Church *della Misericordia* was literally crowded with boys, nearly all of whom were artisans. The preachers chosen by Don Bosco were four in number, namely, Canon Borsarelli, Father Borel, Father Ponte and Canon L. Gastaldi, who was afterwards Archbishop of Turin; and they possessed those qualifications that admirably fitted them to preach to the young. The Retreat was everything that could be desired. In spite of the coldness of the season, several hundred lads made their way to the Church very early in the morning; whilst the attendance at the instruction and meditation in the evening was something surprising. During the last few days the confessionals were surrounded; and on the morning when the Retreat came to a close, there was a General Communion. Parents and Masters were unanimous in their praises and admiration of the Retreat, and begged that one might be preached every year. Now-a-days this most useful practice is carried on by a pious Catholic Society of Turin about Easter-tide.

#### CHAPTER XXVI.

##### The Senate interested in Don Bosco's Work—Don Bosco and the three Senators

**T**HE events related in the last chapter awakened a great deal of interest in the Oratory. In Turin, public opinion was greatly in favour of Don Bosco's work; the fears entertained by the old Marquis of Cavour and the Town Council were forgotten, and all hastened to show their esteem of the Oratory by speaking well thereof. Popular opinion soon found an echo in Parliament, and the Government was induced to look with an eye of favour on a work that was doing so much good. At that time, a benevolent personage presented a petition, in Don Bosco's name, but without his knowledge, to the Minister of Education through the Senate, for a subsidy in behalf of the Institute of St. Francis of Sales. The Senate, before presenting it to the Ministry, desired to have some detailed information regarding the young priest's work. Hence a Commission

consisting of Count Frederick Sclopis \* of Salerano, the Marquis Pallavicini and Count Louis of Collegno, was appointed to visit the Oratory, examine into the matter, and duly report its observations.

Accordingly, in the month of January 1850, the three noble personages presented themselves at the Oratory in Valdoceo, in the afternoon of a festivity. It was about two o'clock, and more than five hundred boys were in the playground amusing themselves in various ways, and presenting to the onlooker a pleasing spectacle. The three visitors were agreeably surprised. After looking on for some moments, Count Sclopis turned to his companions and exclaimed: "What a charming scene."—"Indeed, a very charming one," replied Marquis Pallavicini.—"And Turin would be most fortunate," added Count Louis of Collegno, "did it possess many such Institutions."—"Then," rejoined Count Sclopis, "we should not be so often disgusted by the sight of such a great number of poor homeless lads passing their time in idleness in the streets, and growing up ignorant and profligate."

Don Bosco, who was in the playground surrounded by a group of boys, on catching sight of the newcomers, who were strangers to him, approached them and bid them welcome to the Oratory. Then the following conversation ensued:

COUNT SCLOPIS.—"We are filled with astonishment at the sight of so many lads passing a portion of their time in innocent amusements. It is certainly a rare sight. We are aware, also, that this is the outcome of the efforts of a certain Don Bosco. Would you be so kind as to conduct us to him?"

DON BOSCO.—"You are already in his presence, Gentlemen: I am Don Bosco."—He then invited the three visitors to accompany him, and he led them into his little room.

SCLOPIS. — "I am delighted to make your personal acquaintance; for your name which is on everybody's lips I have known for some time past."

DON BOSCO.—"I must ascribe this popularity not to any merits of mine, but to the tongues of my boys."

\* Count Frederick Sclopis who belonged to one of the most illustrious families of Piedmont, was beloved by all who knew him for his amiability and virtue. He was a conscientious and high-principled magistrate, the favourite counsellor of the Crown, and the President of the Senate. He was chosen as arbitrator by England and the United States in the intricate question of the ship "Alabama."



PALLAVICINI.—“They are decidedly competent judges: the Prophet says: ‘*Out of the mouths of babes Thou has perfected praise.*’”

SCLOPIS.—“The Senate has been induced to interest itself in your work, and we have been charged to gather some information regarding it. Allow me to introduce myself and companions; I am Count Sclopis, this gentleman is the Marquis Pallavicini and his other Count Louis of Collegno.”

DON BOSCO.—“This humble Institute has been the recipient of many and dear visits, but this certainly will be numbered among the dearest. I place myself entirely at your service, my noble Sirs; any question you may desire to put to me, I will answer to the best of my ability.”

SCLOPIS.—“Pray tell me what is the aim of your work?”

DON BOSCO.—“The aim I have in view is to assemble on Sundays and Feast-days, as large a number as possible of boys; and those boys who, being either neglected or abandoned by their parents, or being strangers in Turin, would pass their time in idleness in the streets instead of assisting at the sacred functions and the Catechism class. Attracted here by their fondness for games, and in the hopes of receiving some little present, they spend their time in pleasant recreation under the eyes of several assistants. In the morning, they have every convenience to frequent the Sacraments, and assist at Mass and a short sermon adapted to their intelligence. In the afternoon, after a few hours of honest amusement, they assemble in the Chapel for Catechism, Vespers and Benediction. In a word, my intention is to make honest citizens and good Christians of these lads.”

(To be continued).



**Mariolatry:** New Phases of an Old Fallacy. By the Rev. HENRY GANSS. (The “Ave Maria” Press, Notre Dame, Ind., U. S. A.). Price 25c., or 1s 0d. *net*.

We are sure that everyone who read the masterly articles of Father Ganss in the *Ave Maria*, will hail with pleasure their re-appearance in book-form. In the preface he tells us how he came to write the present work. “The sermon on ‘Mariolatry’ (he says) by a prominent Methodist divine, a Doctor of Divinity, the Collegiate preacher of Dickinson College, for a number of years the editor of the *Baltimore Methodist*, was flamboyantly announced in the local press, days, if not weeks, before its delivery; carefully reported after, issued in pamphlet form, sold at a nominal price virtually amounting to free distribution, a course of enlarging its circulation subsequently adopted. There remained the alternative of humiliating silence or picking up the gauntlet.” And Father Ganss picks up the gauntlet, with the result that he enriches Catholic literature with one of the most important contributions that has appeared for some time. In this admirable volume he exposes the sophistries and misrepresentations contained in the Protestant minister’s sermon, dissecting it, sentence by sentence, and bringing forward a host of Protestant authorities “to sit in judgment and render verdict.” It is the work of a scholar and a man of judgment, and contains a wealth of research. It is also very appropriate that it should issue from the “Ave Maria” Press which has done so much by its publications to spread devotion to Our Blessed Lady. This volume deserves to have a large sale.

**St. Francis de Sales as a Preacher.** By the Very Rev. Canon Mackey, O. S. B. (Burns and Oates, 28 Orchard Street, London, W.). Price 1s. 0d.

It is always a pleasure for us to meet with any new work that treats of our sweet and gentle Patron, St. Francis de Sales. The above volume by Canon Mackey, whose name is widely known by his former works in connection with this Saint, contains three admirable essays on St. Francis as a Preacher, reprinted from the *Dublin Review*. We thought that we were intimately acquainted with this characteristic of the gentle Bishop of Geneva, but we found much to learn on the sub-

FATHER Dominic Milanesio tells us in one of his letters, that the Holy Family College at Bernal, a little distant from Buenos Ayres, gives promise of great things although it has been in existence only two years. It already counts eighty young novices, and in these lies our hope for the future of the Salesian Missions in Patagonia. In a few years time a good number of priests will go forth from that House, and take their places by the side of the Salesian Missionaries who are labouring for the greater honour and glory of God in Patagonia.

ject in the able work before us. The learned Benedictine acquaints us, in the first essay, with the recent discoveries and the new studies made on the subject, besides a short history of the formation and preaching life of the Saint. In the second, he shows us the Saint as a master of eloquence. In the third, as an orator of the first rank. Canon Mackey is certainly in every way qualified for his task; he shows a thorough grasp of the subject, and his arguments carry conviction with them. He is to be congratulated for his successful work, and he deserves every praise for the light he has thrown on the preaching life of our sweet Saint. We hope soon to see a complete life of St. Francis de Sales from such an able and masterly pen.

### Manual for Children of Mary. (R.

Washbourne, 18, Paternoster Row, London, E. C.). Price 1s. 6d.

A handy and complete little volume that should be in the possession of every Child of Mary. It contains chapters on the Origin of this widespread Sodality, the Advantages and many Indulgences attached thereto, the Rules and Government of the Association, etc. There are also a large number of Indulged prayers, devotions for Mass, some thirty Meditations, and a selection of the most popular Catholic hymns. Like all the works issued by Mr. Washbourne, this Manual is printed in the best style and neatly bound in cloth.

WE have received from the Catholic Truth Society (69 Southwark Bridge Road, London, S. E.) a pamphlet entitled "The Slatterys" by Mr. James Britten, K. S. G., The notorious Slatterys, who have been stalking up and down England, pouring their vile accusations against the Catholic Church into the ready ears of bigoted Protestants, are here revealed in their true character. Mr. Britten, who is at the head of the Catholic Truth Society, has already done a great deal by his publications on popular Protestant Fiction to expose revilers of the one true Church. Every Catholic should buy this *brochure* and, after having read it, pass it on to a Protestant friend or acquaintance. The price is only one penny, by postage three halfpence.

### Exchanges and Periodicals Received.

<i>Sacred Heart Review</i> (Boston).	<i>Poor Souls' Friend and St. Joseph's Advocate.</i>
<i>Catholic Missions.</i>	
<i>South African Catholic Magazine.</i>	<i>The Rosary</i> (Woodchester).
	<i>The Indian Advocate</i> (U.S.A.)
<i>The Ave Maria</i> (Notre Dame).	<i>The Southern Cross</i> (Adelaide).
<i>The Harvest.</i>	<i>Ohio Waisenfreund</i> (Columbus).
<i>The Catholic News</i> (Preston).	<i>The West Australian Record</i> (Perth).
<i>Kamloops Wawa.</i>	
<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>Franciscan 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.

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