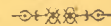


FÆSSIS QUIDEM MULTA  
OPERARI AUTEM PAUCI

# Salesian Bulletin

JUNE 15, 1898.

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DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO

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

### CONSTITUTION AND GOVERNMENT of the Association.

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

The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

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

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

### RELIGIOUS PRACTICES.

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

THE  
SALESIAN BULLETIN

Whoever shall receive one such little child in my name receiveth me.

(MATT. XVIII, 5.)

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

(ST. DENYS.)

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

(ST. LEONARD de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

Vol. II. — No. 68.

June 15, 1898.

Registered for transmission abroad.

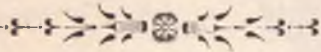
PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

THE EXPOSITION  
OF THE  
HOLY WINDING SHEET.

**T**HE exposition of the Holy Winding Sheet, which took place from the 25th of May to the 2nd of June in the Cathedral at Turin where it is preserved, was the occasion of a grand and solemn manifestation of devotion by the Catholics of Italy and other countries. During the nine days this precious relic of our Divine Lord

was exposed, Turin presented a spectacle unique in its history. People flocked there from many parts of Italy, France, Spain, Austria, Switzerland, Germany, Great Britain and Ireland, and even from America; in fact, visitors came from all parts of the world to Turin to see and venerate the Winding Sheet. It is calculated that nearly a million persons visited the Cathedral where the relic was exposed. It was, moreover, a most consoling sight to see, during these days, the churches of the city crowded, the confessionals crowded, and the altar-rails crowded by devout communicants. Outside the churches the fervent devotion of the multitude insensibly swelled into a healthy enthusiasm; and the sight of

a Prelate in public, or even of a religious emblem, was a signal to rend the air with hearty "Evvivas" from thousands of throats. Truly it was the Reign of Christ upon earth, and those were *days of the Lord*.



MOTHER MARY MAZZARELLO.

FIRST SUPERIORESS-GENERAL OF  
THE NUNS OF MARY HELP  
OF CHRISTIANS.



WE have been induced to insert the following sketch in our "Bulletin" on account of a request made by many of our lady readers to know something regarding Mother Mary Mazarello, and how the Congregation of the Nuns of Our Lady Help of Christians was founded. The article in question is taken from the *Life of Don Bosco* \* translated by Lady Martin. It is a *résumé* of the short but interesting life of Mother Mary written by her sister Felicity which appeared in the French edition of the *Salesian Bulletin* several years ago.

THE Salesian Society for boys was now complete, comprising primary, secondary, and superior instruction, as well as practical and theoretical courses of arts and trades. To make the apostolate perfect, a series of analogous institutions ought to be established for destitute girls who were dangerously exposed to temptation. Mamma Margaret had frequently met wretched little girls rambling about the streets, and deeply deplored being unable to shelter them. Everything could not be accomplished at once. She expressed her regret to Don Bosco, who felt with her; she recommended the wished-for solution to God; and waited for the means, without foreseeing whence or how they would come.

\* *Life of Don Bosco, Founder of the Salesian Society.* Translated from the French of J. M. Villefranche by Lady Martin. Third edition. (London: Burns and Oates, Limited). Price 1s. net.

They did come from a poor Alpine country-woman, formed in the same mould as Don Bosco's heroic mother. Mary Mazarello was born in the little valley of Mornese, in 1837. Her younger sister, Felicity, who became a nun with her, has given a history of their childhood in the *Bulletin Salesien*. Their parents, particularly their father, guarded them from every danger to innocence; he took them to fairs and markets, where he often needed their aid. Mary, at fifteen or sixteen years of age, was gentle, pious, prudent, brave, and strong. When the father became infirm, she took his place in all outdoor work, and left domestic duties to her sister. She worked so zealously that he was obliged to restrain her energy.

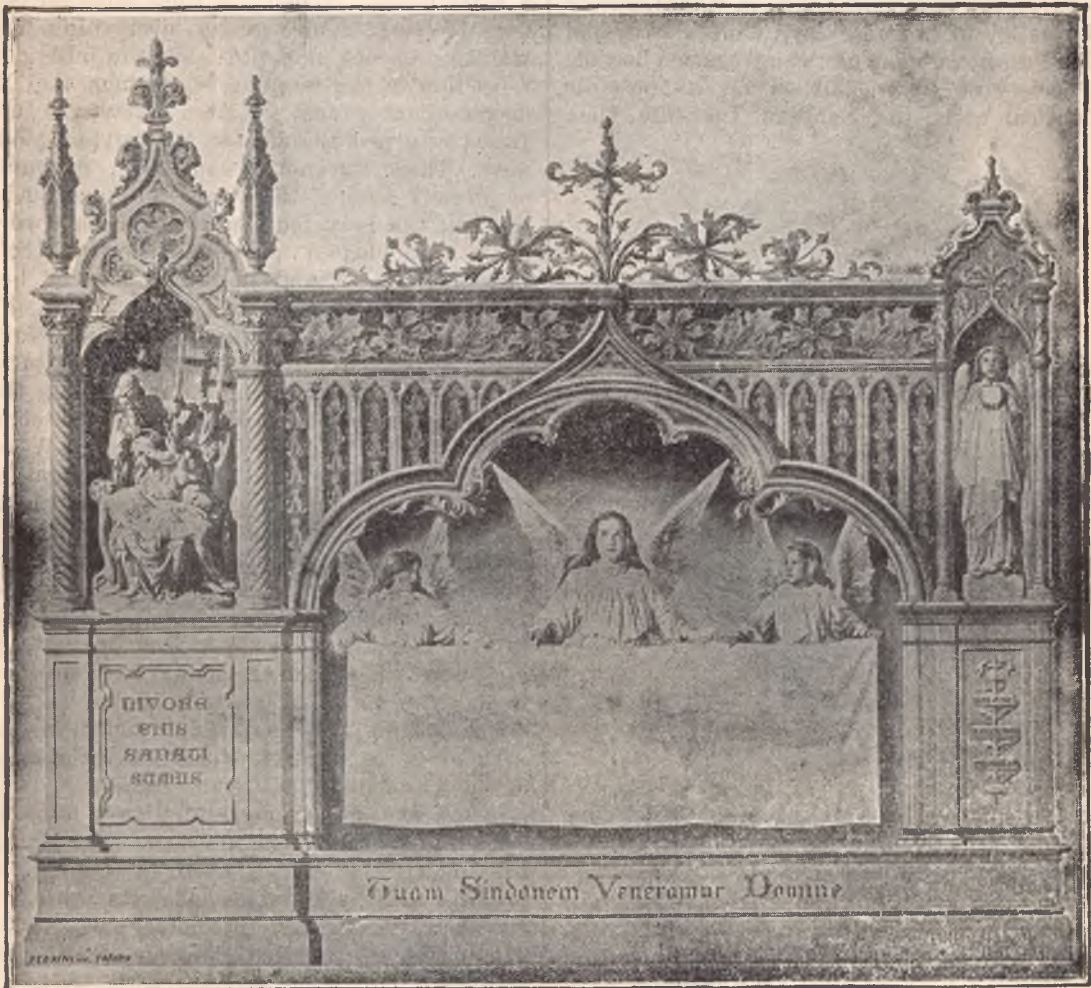
"Gently," he would say to her; "if you work so hard I shall not be able to find labourers, because they would be ashamed to do less than a girl."

Mary promised to suppress her energy, but she only partly kept her word. She was sixteen years old when Don Pestorino, *curé* of the parish, wished to form a society of young girls, called the Congregation of Mary Immaculate, and to elect her as head; but some of her companions objected on account of her youth. Don Pestorino, knowing her precocity, did not think this an obstacle, though he allowed another to be selected, to whom Mary was the first to submit as the Delegate of Providence. The rules of the Society were easy, and allowed the members to attend to domestic duties, therefore the Mazarellos did not change their usual active habits. Mary pursued outdoor farming occupations, and on returning home applied herself diligently to needlework, in which she excelled. She never lost a minute.

In Holy Week she devoted some time in the morning and afternoon to meditation and recital of the Office of the Blessed Virgin; but she proportionately prolonged the evening to compensate for time occupied in what she called "spiritual rest." She avoided all outward show in dress, even on Sundays and holidays. One day her boots being highly polished, she would not wear them until the gloss was removed. Her adornments were neatness, simplicity, cheerfulness and gentleness. One of her aunts lying prostrate with typhoid fever, Mary nursed and attended her for several days, but took the disease, and became seriously ill. Believing herself to be at the point of death, she manifested so great and ardent a desire for Heaven that she seemed angelic. Neighbours were edified-

Others, inquisitive, then came. One who came from curiosity was so affectionately received by Mary, and touched, that she resumed the long neglected practice of her religious duties. Mary recovered, but did not regain her former strength. Farm work became so laborious that, with the approbation of her parents and Don Pectorino, her confessor, she gave it up to become a dressmaker, and

before the Tabernacle in prayer. To be free for morning devotions, she prolonged her sewing, when necessary, up to a late hour. As a child of Mary Immaculate she followed all the prescribed rules, but wished to do still more. She established an oratory, in which she instructed the very little girls of the village in religion; and a workroom where she taught them to sew. God soon called



The Holy Winding Sheet.

succeeded wonderfully, as she had taste and skill. She worked daily at neighbouring houses, only returning home in the evening. She took two small rooms near to the parish church, where in leisure time she assembled some young girls of the village, whom she associated with herself in pious reading and visiting the Blessed Sacrament. She and her companions were frequently seen prostrated

her to a larger field of work.

Don Pectorino meanwhile hearing of Don Bosco's Community of St. Francis of Sales, thought of and wished to affiliate the Congregation he had founded in the valley of Mornese to it, so as to secure its continuation and extension. He consequently went to visit Don Bosco, and asked to be admitted into the institute, of which eventually he became

one of the most active members. His intention was to establish a school for boys in his own district, but Providence permitted insurmountable obstacles to arise. Don Bosco, henceforth his Superior, urged by the Bishop of Acqui, preferred to found a school for girls. Mary Mazarello was entrusted with its management. Consequently, the rules of the Society of Mary Immaculate in Mornese had to be modified. This was done after conferences between the Bishop of Acqui, in whose diocese the valley of Mornese lay, Don Bosco, and Don Pectorino. The new congregation became a Society on a par, and as far as possible identical with, the Salesian Institute, then



**Mother Mary Mazarello.**

twenty-five years in existence. What one was for boys the other became for girls. Don Bosco substituted the name of Mary, Help of Christians, for Mary Immaculate, which corresponded better to the tradition animating his works, and also had the advantage of not having been adopted by any other Congregation. Mary Mazarello was the first Lady Superior.

On August 5th, 1872, the Feast of Our Lady of Snow, Mary and her companions received the religious habit from the Bishop of Acqui, and pronounced the three vows—obedience, poverty, and chastity. An ineffable joy overflowed their hearts. They were full of confidence in the judgment and sanctity of a director on whom God had bestowed the visible and remarkable gift of sanctifying and prospering all his undertakings. Their con-

fidence was soon fully justified, and far beyond anticipation. Mary Mazarello displayed devotion to her duty, and courage worthy of her guide. She and her girls were very poor. Sometimes at the hours for meals they had no fire to make *polenta*. Then Mary, with permission from the owner of a neighbouring forest, collected wood which she carried home on her shoulders. Charitable neighbours and the pupils' parents gave her vegetables and a little maize. When the time came for the frugal repast, dishes, plates, everything was wanting except appetite and cordiality; a repetition of the humble beginnings at Valdocco, about which, far from grieving, Don Bosco returned thanks for the Divine goodness. There was not a complaint, murmur, or anxiety among the new Religious. Ah! thought the holy founder, if my mother were alive how pleased she would be with this intrepid poverty, and in seeing one of her most cherished wishes realised.

During the building of the house, Mary Mazarello, feeling the vigour of youth return, carted sand and carried stones to help the masons. Her eagerness stimulated her companions; all imitated the Lady Superior. When she returned home quite tired out, she thought of herself last, and only after having made her companions change their linen and take hot drink. Owing to her forethought, there was not one case of illness, nor even indisposition among the little Community during this trying time. However, Don Bosco, fearing the excess of inexperienced zeal, decided to get the new Religious initiated in the monastic life by others older and more experienced. He applied to the Lady Superior of the Convent of St. Ann, in Turin, who selected two of her most intelligent nuns to send on this interesting mission. The youthful Society of Mary, Help of Christians, profited well by these lessons, but none learned more thoroughly than Mary Mazarello. The Valley of Mornese Convent received its definite organisation on June 15th, 1874, by the nomination of a coadjutrix, an auditor, and a housekeeper. Mary Mazarello remained as Lady Superior. But this foundation was too important to be perfected without submitting it to the Sovereign Pontiff, Pius IX, for whom Don Bosco felt unbounded devotion and admiration; and as railways made the journey to Rome easy, he went often to personally ask His Holiness's advice and blessing.

This affection and esteem were reciprocal. Once, when an invalid begged the Pope to cure him: "If you want a miracle," the Pope

answered, smiling, "apply to Don Bosco in Turin, who has accomplished miracles of charity, and I should not be astonished if he worked others."

Consulted on the creation of the Mornese Community, Pius IX. asked time to consider. Some days after he said the new institute

vice for girls to that bestowed by the Salesian Fathers and Brothers on the education of boys."

Don Bosco having expressed a certain anxiety regarding the difficulty of maintaining and continuing both Congregations: "As for that," the Pope asserted, "do not hesitate—



**The Apparition of the Sacred Heart.**

was evidently for the greater glory of God and the benefit of souls.

"The good Master has chosen you once again as His instrument," he said to Don Bosco: "let us humbly thank Him, never forgetting our inability and nothingness without His help, and refer all to His grace: but I am convinced that the Sisters of Mary, Help of Christians, will perform similar ser-

vice if the work is intended to last, the nuns must remain under your authority, and that of your successors. They can work amalgamated with you, as the Sister of Charity worked with St. Vincent of Paul."

According to these principles, the constitutions of Mary Help of Christians, were definitely drawn up. When still young, Mary Mazarrello died, in 1884, with the reputation of

a Saint: she left a religious society already so appreciated, that the rapidity of its development would have alarmed a founder less accustomed than Don Bosco to think the supernatural natural.

The first house for girls of Mary, Help of Christians, was not quite organised until about the middle of 1874. Ten years later, in 1884, there were upwards of thirty in Italy, France, and America. The pre-existing Salesian establishments encouraged their extension. Naturally, every town with an Oratory for boys wished for an analogous foundation for girls. The instantaneous expansion, so to say, of the Congregation was surprising; there is no similar example on record.

Mary Mazarello had only thirteen nuns at Mornese; at her death, eight years after, the number amounted to two hundred and fifty. Don Bosco's second creation seemed to surpass his first. Both foundations will continue to exist for the honour of religion and the blessing of mankind, so long as they are imbued with his spirit.



## TWO LESSONS OF THE HEART.



THE month of the Sacred Heart is come. The month of June, the month of roses and of marriage feasts, has been set apart for this dear devotion, peculiar to the Catholic Church. Whence arose the devotion? Who first recommended it? Our Blessed Lord himself. "Learn of me," he says, "for I am meek and humble of heart, and you shall find rest for your souls."

*Learn of me.* What great things might we not expect to learn of him who is Wisdom essentially and Light of light, and from whom no secrets are hid? Yet, how simple it is! "Learn of me; for—I am meek and humble of heart."

There is a remarkable prayer to be found in the *Raccolta*, which is worth dwelling upon in this connection. It begins: "Heart of Jesus in the Eucharist, sweet companion of our exile, I adore thee."

"Eucharistic Heart of Jesus, I adore thee." Will it go on in a chant of ecstatic praise as in the extant hymn of triumph?

"Crown him with many crowns  
The Lamb upon his throne!  
Hark how the heavenly anthem drowns  
All music but its own.  
Awake, my soul, and sing  
Of him who died for thee,  
And crown him as thy matchless king  
Through all eternity."

Shall we think of him as surrounded by multitudes of loyal, ardent servants, rejoicing to be able to lavish life and love on such a leader?

No. "Solitary heart, humiliated heart, I adore thee. Abandoned heart, forgotten heart, I adore thee. Despised heart, outraged heart, I adore thee. Heart unknown by men, I adore thee."

This, then, is the history of man's treatment of the Incarnate God. And yet how wonderful its love for us is! "Heart, loving our hearts,—heart desiring to be loved,—patient in waiting for us,—eager to grant our request,—wishing to speak to our souls, heart of him who sleeps yet ever watches,—have mercy on us."

Each clause furnishes food for a whole meditation. But let us take one alone today: "Heart teaching the secrets of divine union."

More than two hundred years ago, our Blessed Lord appeared to a humble Visitation nun named Margaret Mary Alacoque, and told her of his ardent desire that men should return to him love for love, and should pay honour and worship to his Heart. And he showed to her that Sacred Heart: and behold, it was pierced deep by a cruel spear, thorns surrounded it, flames burst hotly from its summit where a cross was planted. This was to be the place of her repose. And here, in brief, are the secrets of the union which the Sacred Heart reveals to us—pain and love.

If we would but regard it thus! When pain and anguish come, if we would only remember that the way of the cross is the King's highway! There he has gone before us with torn and bleeding feet, aching head and broken heart. So he went on, to his glory and to his crown. So he went back to that old, unbroken, never-to-be-broken, divine union of the majestic Godhead, which the Incarnation and even the dereliction upon Calvary had only seemed to break.

On each of us is laid a burden, and its pressure is very often hard to bear. Let us look at the Sacred Heart. It is a human heart, this heart of the Man-God. One simple yet grand lesson it teaches us for the bear-



ing of all pain. Ponder it well in its marvellous simplicity: "Learn of me, for I am meek and humble of heart."

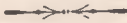
He does not tell us that he is strong to endure pain, though his was more by far than the strength of a giant rejoicing to run his course. He does not set before us his absolute loyalty and self-sacrifice, although, from the very beginning of his existence, he could say without reserve: "I come to do thy will, O God." No, the meek, sweet, human temper of his mighty and adorable heart is its intimate perfect lesson for our proud, ambitious souls. May God help us to learn it well! When the next blow falls heavily, look up gently and patiently through your tears to the stricken heart of him who bore your suffering long ago, in with all the rest of his untold weight of pain. No murmur, no rebellion. Only the sweet, dear will of God. This leads us into such secrets of the divine union as have fashioned, through the ages, the known and the hidden saints.

This—and the love. A love meek and humble also, yet aflame with the Spirit's fires. A love that grows to love even the pain, because God sends it: a love that the very naming of God's name wakes into singing; a love that runs and is not weary, walks and is not faint. Yes, more than this. A love that can serve long years, and then enter into an agony like our Lord's—if we may venture to say this;—and still love on to the end, unflinching, with the cry ever on its lips: "Though he slay me, yet will I trust in him;" a love that sees ever the wound in the Sacred Heart and the thorns that encompass it, and understands that each cross is a spiritual communion, and that the prize will far outweigh the pain.

These are some slight lessons of the dear Heart's teaching. May His Holy Spirit give us grace to ponder them well.—*The Sacred Heart Review*.



## THE CHARITABLE ASSOCIATION OF THE SACRED HEART.

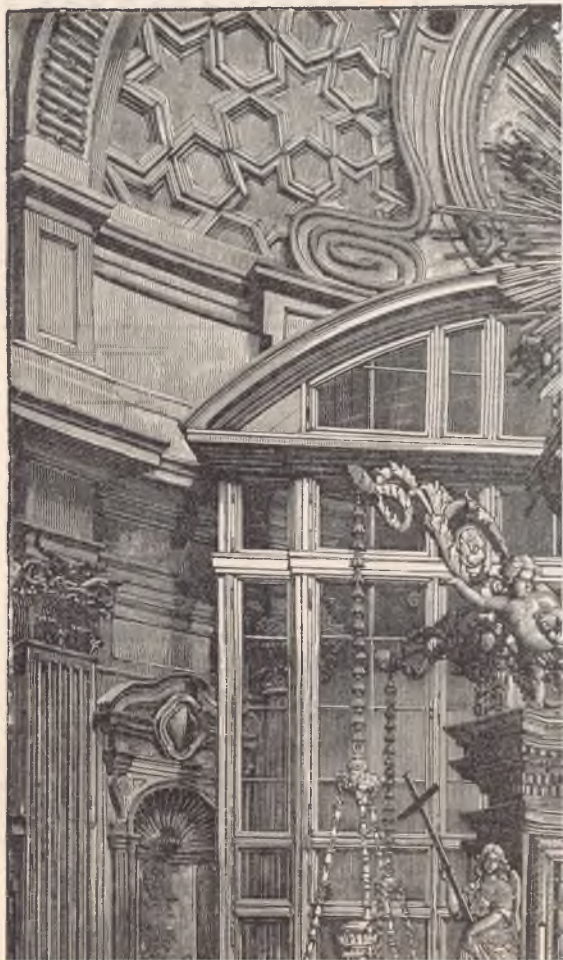


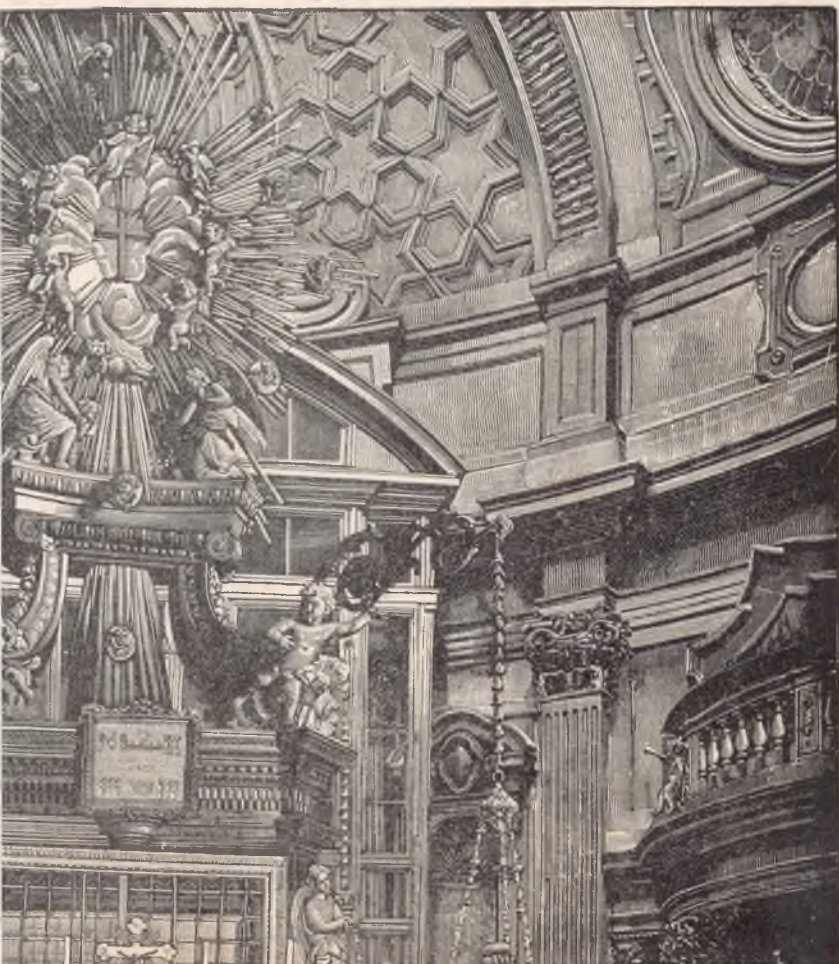
**P**ENDING the erection of the Church of the Sacred Heart, it was decided that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and

Holy Mass offered on Fridays for all contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the Faithful, the *Charitable Association of the Sacred Heart of Jesus* has been established in the above named Church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart. These offerings are destined for the maintenance of the boys of the Institute.

### ADVANTAGES.

- 1.—Six Masses will be said daily for MEMBERS of the Association, namely, two will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.
- 2.—Besides the six daily Masses, all MEMBERS, both living and dead, participate in the fruits attached to:
  - (a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;
  - (b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;
  - (c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;
  - (d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.
- 3.—Participation in the holy Masses will commence on the day after the alms come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.
- 4.—The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and







THE CHAPEL OF THE WINDING SHEET.  
Designed by Father Guarino Guarini, Thetine.

to change the intention in every circumstance according to his particular wants or desires.

- 5.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.
- 6.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 7.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the ground annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 8.—The names of subscribers will be entered on the Registers of the Association and preserved in the Church of the Sacred Heart in Rome, for perpetual remembrance.
- 9.—There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù. Via Porta S. Lorenzo 42, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

#### Approbation.

*We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.*

Given at Rome, June 27, 1888.

✠ L. M. PAROCCHI, Cardinal Vicar.

#### The Papal Blessing.

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

Given from the Vatican, June 30, 1888.

ANGELO RINALDI, Chaplain Sec.

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

On application full particulars will be given at either centre of enrolment.—(See above N° 9).

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



## COLUMBIA.

### ON THE LLANOS OF ST. MARTIN.

(Conclusion).



WHEN I had been at St. Juan de Arama ten days I was attacked by a violent fever which confined me to my bed. It may have been brought on by the sameness of food or, more probably, it was owing to the unhealthiness of the climate which, in the opinion of many, is considered as more insalubrious here than in any other part of the Llanos of St. Martin. Far away from my dear confrères and among total strangers, I could do nothing in these distressing circumstances but recommend myself to the Sacred Heart of Jesus, and place myself under the protection of Our Lady Help of Christians. My prayers were not in vain.

As soon as I had regained sufficient strength, I resumed my journey. I spent eighteen days in all at St. Juan de Arama, leaving it on the 3rd of May.

#### Among the Cordilleras — The "Cajuches."

After five days' journey from St. Juan de Arama, we reached the first off-shoots of the Cordilleras, or as they are called, the Cordilleras of Sumapaz. Leaving behind us the extensive plains of St. Martin, we now began to enjoy the mountain scenery which is something magnificent. From the base to the summit of these mountains our sight was always refreshed by a variety and exuberance of vegetable and animal life.

Meanwhile I had gone in advance of my guide. As soon as he came up with me he asked me whether I had noticed a herd of animals — the *Cajuches* — that had passed close by us.

The *Cajuches* closely resemble the domestic pig, but they are somewhat smaller. They

must not be confounded with the wild boar, for they widely differ from these. They wander about in herds of from one hundred to three hundred. Their flesh is highly esteemed, and is said to be much better than that of the pig. In order to capture the *Cajuche*, the hunter either follows the herd in the rear, or hides himself in a tree and waits until they pass below when he fires at them from above. Woe to him if he is overtaken by them; he is then irretrievably lost. The tiger fears the *Cajuches*; if surrounded by them it may succeed in killing a dozen, but it is invariably at the cost of its own life. Hence the tiger also climbs a tree when it is about to attack them, and as soon as the herd has passed by, it leaves its hiding-place and springs upon a straggler.

### The Village of Guejar.

At the foot of the Cordilleras is the small village of Guejar or Las Masetas, built upon a picturesque and verdant hill, and containing about 150 inhabitants. At the bottom of this hill flows the impetuous River Guejar which pours its waters into the Ariari. There is no permanent chapel in this village, and, consequently, with the few things for Divine Service which we had included in our baggage, we converted the most decent room we could find into a chapel. There I celebrated the Holy Sacrifice, and I may remark that I was the first priest to say Mass in that village. I baptised fifteen children, preached every day during my sojourn, instituted a solemn procession, and gave Benediction of the Most Holy Sacrament. Seeing that a deep religious feeling animated the inhabitants, I exhorted them to build a small chapel, and to set apart a plot of land for a grave-yard; for at Guejar, like at the other villages of this district, the dead are buried here and there in the fields without distinction or respect.

### "En route" for Uribe—Uribe and Its History—The Reception.

From Guejar to Uribe, it is a two days' journey over a mountainous country down which runs an extraordinary number of streams and streamlets. The vegetation is so luxuriant, that the rays of the sun fail to penetrate the dense foliage, so that the way lies in the cool and refreshing shade. Thousands of birds of sweet song made these sylvan glades echo and re-echo with their melodies, whilst myriads of butterflies with wings of brilliant

hue, fluttered about us, dazzling our sight with their splendour. Frequently we journeyed the whole day without seeing a single hut or a place where we might dismount to rest ourselves and stretch our cramped limbs.

On the 6th of May, that is to say, twenty-two days after I had set out from St. Martin, I entered Uribe, as it were, in triumph. About thirty persons had come out on horseback to meet me. It was a red-letter day for the inhabitants. A banner waved in the most conspicuous position and a triumphal arch spanned the principal street. My appearance was the signal for a regular ovation. Guns were fired, two old iron pots, in lieu of bells, were clashed together, and lusty evvivas and shouts pierced the air. These good people had decided to give the Missionary a rather boisterous reception.

Uribe, the capital of the province of the same name, is a town which will develop in time; it has been in existence only thirteen years and already it counts about 3000 inhabitants. Formerly there only existed a fort or central agency here belonging to the Trading Company of Columbia; it was the *Compagnia Herrera y Uribe*, however, which laid the foundations of the existing town, and with which the Archbishop of Bogota is connected. He it is who has entrusted to us the Missions of this district. This Company constructed the road from Columbia to Uribe, and another from Uribe to S. Juan de Arama. It also had a Church and Presbytery built at Uribe. Without the Company, Uribe would soon cease to exist. The houses are all built of wood and mud, as also are the houses of St. Martin, the roofs being of straw or boards. They have only one storey and this is rather low; the door, which invariably serves for a window, is secured with fastenings of leather. These houses are calculated to remain inhabitable for six or eight years.

### At Death's Door—Friends in Need.

I was afraid that the marsh fever which had attacked me at S. Juan de Arama would renew its attack on me at Uribe, and in fact, I had not been there two weeks when I was again prostrate with it. This time I was so ill that I was brought to the brink of the grave. Somehow the nearness of death did not terrify me. It seemed a sweet release to leave this vale of tears; and the thought of being united soon to my God filled me

with unspeakable delight. It is true the thought that I had done so very little in His service grieved me. Was He already satisfied with that little? I begged for patience and that His holy Will might be done. I yearned, moreover, to have a brother priest at my side to administer to me the last Sacraments, to strengthen me with the Holy Viaticum, to help me to go with confidence before the judgment seat of God. Oh! what anguish I endured and how many sighs rose from my oppressed heart to our dear Lord and to our Mother Mary! God willed, however, that that should not be my last hour. During the whole of my illness there were two excellent persons who bestowed on me every care it is possible to imagine. They were Mr. Albert Plot, General Agent of the *Compagnia Herrera y Uribe*, and Mr. Claude Quintero, Governor of the Province. The former attended me as doctor, and treated me with every kindness; the latter was to me, I will not only say a friend or a brother, but a tender father. May God repay their charity most abundantly. As for myself, while I have a breath of life in me, I will ever remember them with love and gratitude.

#### **A Season of Grace and Benediction.**

Although the fever somewhat disconcerted my plans, yet I was able with the help of God to do a little good among these people. In less than three months I administered the Sacrament of Baptism 150 times, blessed 11 Marriages, prepared 40 children for their First Communion, and heard the Confessions of about 300 people. May God be praised for making me the minister of His benefits. Among those whom I prepared for their First Communion there were some adults of 20, 30, and even 40 years of age. Notwithstanding this, the inhabitants of Uribe are good people and listen to the Word of God with eagerness. When they will have a priest stationed among them, they will no doubt become a really religious people.

#### **Sad End of Father Vela, O. P.**

In the church at Uribe, lie the mortal remains of Father Vela, a Dominican, who at the age of 58 years lost his life by falling from his horse over a precipice. The last 30 years of his life had been spent in the missions here on the Llanos of St. Martin. The accident happened at 10 o'clock at night,

on the 9th of December two years ago. He was on his way to Uribe, on a high-spirited horse, in company with some friends. These latter, who were somewhat in advance of him, had just passed a dangerous part of the way, on the border of a precipice, when they heard a loud noise accompanied by piercing cries. Turning immediately, they were horrified to see Father Vela's horse swallowed up by the rushing waters, 180 ft. below them. The unfortunate Priest was thrown on to the rocks only a little way down, but his skull was fractured and his body fearfully bruised. Whilst he was being carried to Uribe, the nearest town, he breathed his last. God has surely shown mercy to that intrepid Missionary, and has received his soul among the blessed. May he deign to preserve our Missionaries, who have succeeded Father Vela, from so tragic an end amid the dangers they are exposed to in these vast regions.

#### **Departure from Uribe.**

The day of my departure from Uribe was one of sorrow for the inhabitants. During the last moments of my stay I was besieged by people who wanted a last word of advice, of comfort, or a blessing, or who wished to give me a proof of their affection and veneration. At the hour fixed for my departure, a band of horsemen, composed of the dignitaries of the village, waited upon me and accompanied me for a good part of the way. When I got outside the town I was again greatly surprised. There I found almost the entire population drawn up in two long files, the men occupying one side of the way, and the women and children the other. One of the men stopped my horse and desired me to listen to the few simple expressions of an address which he read,—the poor people afflicted and inconsolable declared their grief at the departure of him who, for three months, had been their patron, and whom they had delighted to call by the sweet name of Father. I comforted them with the hope that God would soon send them a priest who would take up his permanent abode among them and attend to their spiritual interest. May God vouchsafe to hasten that hour for these good people!

#### **The Rainy Season.**

The months had passed quickly and had brought me to the rainy season, a time of the greatest danger for those who have to

make a long journey in these regions. This season, which is sometimes, but wrongly, termed winter, comprises nine months of the year, from March to December. I do not say that it rains continually during the whole of this time without the least interruption; still, very frequently, rain pours down for eight days and nights in succession without ceasing for a moment. During this period, the rains, as though by magic, form lakes, brooks, and rivers which had no existence before; and the ponds are converted into lakes, the brooks into large rivers, and the rivers into seas.

It takes five days to go on horseback, from Uribe to Villavicencia, and at that time of the year there are more than a hundred rivers to cross. The more important are the Duda, the Guejar, the Ariari, the Guape, the Guamel, the Humaden, the Guayuriva, and the Negro. These are too deep in the rainy season to be forded, and they can only be crossed in canoes or on a kind of raft made of branches of trees. It fell to my lot to pass the Guejar on one of the rafts, and the *Ariari* in a narrow canoe. The *Ariari* is the largest and swiftest river I have seen on the Llanos. Everyone fears to cross it when it is swollen, as so many have lost their lives in the attempt.

#### **Villavicencia—Happy Results of the Mission given there.**

I reached Villavicencia, which is in the neighbourhood of Bogota, without any mishap. It is the most important, in every respect, of all I had visited, and contains about 3500 inhabitants. The year before, we had passed through this place on our way to St. Martin. Then, a new church was being built, as the old one had been totally destroyed by fire. I found on my present visit that it was not yet quite finished; nevertheless I was able to officiate therein. I remained here about three months, and during this time I was busily engaged in attending to the spiritual needs of the population. I blessed 22 Marriages, prepared about 30 boys and girls for their first Confession, and some 50 others for their First Holy Communion. Besides these I had the consolation of seeing more than 500 adults frequent the Sacraments of Confession and Communion on the Feast of All Saints. On the following day, the Commemoration of All Souls, I administered Holy Communion to some 200 persons. *Deo gratias.*

#### **On the Way to Jiramena—The Boa-constrictor— Mission in the open air.**

I had not yet visited Jiramena, which is two days' journey from Villavicencia and is situated farther in the interior than any of the villages on the Llanos. Thither, then, I directed my steps. The way led me through dense woods and across extensive tracts of level country, embellished here and there by beautiful little lakes, which were surrounded by palm trees and inhabited by a numerous variety of variegated wild ducks. But there are other inhabitants far less pleasant; the terrible boa-constrictors, varying in length from 20 to 28 feet, here make their home. These enormous serpents can swallow a man, a calf, and even a heifer with the greatest ease. It is said that the exhalations from the mouth of the boa are so pestilential that they render powerless any animal which is so unfortunate as to approach too near.

On the 17th of November I reached Jiramena. It is a small village lying at the confluence of a nameless river with the Meta, and contains about 200 inhabitants, nearly all of whom are natives and but half-civilised. Both its position and climate could not be worse. The heat is so oppressive at night that more than once I thought I would have been suffocated. It seems that the population has the intention of abandoning this village and of founding another in a healthier and more pleasant spot called Surmena. During the three days that I remained at Jiramena, I celebrated Mass and preached in the open air, not for want of a chapel, but in order to escape the suffocating atmosphere of a close room. It was novel and beautiful to see those poor people sitting on the grass, and listening to the Word of God with such avidity. They had not seen a priest for two years; the last who passed through their village was our dear Provincial Father Evasio Rabagliati, of whom they still retained a pleasant remembrance. It was whilst exploring these regions for a suitable spot that might serve as a site for the National Lazeretto for the lepers of Columbia, that he visited Jiramena. In this place I administered 12 Baptisms and heard several Confessions.

#### **The Rattle-snake—Conclusion.**

On my journey back to St. Martin, I had the opportunity of seeing for the first time the rattle-snake, which is here called the



*Cascabel.* It was about six feet in length and lay curled up in the dust, enjoying the sunshine. We kept at a good distance from it, and passed it in safety. These snakes abound on the Llanos. Their bite is fatal, and consequently they are held in great dread. The luckless person who has been bitten by the rattle-snake shortly after becomes insensible, foams at the mouth, his body becomes as black as coal, and in less than five hours he is a corpse. It seems that there is no remedy for the bite, and the consequence is that many persons fall victims to this venomous reptile.

And now, dear Father, as I am on the point of finishing this disconnected account, perhaps it is not out of place to call your attention once again to the immense district confided to our care and to the scarcity of priests here. What can only two priests do, where more than twenty would have enough to keep themselves well occupied from morning till night? If there were six of us in this district we could then do something more, for two could establish themselves at Villavicencia, two at St. Martin, and two at Uribe, and thus also attend to the people of the several villages near them.

I earnestly recommend the interests of this important Mission to your prayers, and to those of our dear Confrères and Co-operators. Hoping soon to see a good re-inforcement of *personnel* set out from Europe, Believe me.

Your most devoted and obedient Son in J. C.

ERNEST BRIATA

*Salesian Missionary.*

## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXV. — (*Continued.*)



PALLAVICINI. — "A noble work, indeed! It were desirable that several such Institutes might be opened in this city."

DON BOSCO. — "It is a pleasure for me to inform you that two others, similar to the present, have also been founded; the one, in 1847, near the *Valentino*, and the other, quite recently, in the *Vanchiglia* quarter."

COLLEGNO. — "This is welcome news,"

SCLOPIS. — "What is about the number of boys attending this Oratory?"

DON BOSCO. — "Some 500, but often a larger number. About as many frequent each of the other Oratories."

COLLEGNO. — "So that there are, on an average of about 1500 boys living in this town who are gathered together on Sundays and feast-days through your benevolence, instructed in our holy Religion, imbued with a sound morality, and thus prepared to lead honourable lives. This is a grand work for our metropolis; and one of great utility to the government."

PALLAVICINI. — "How long ago is it since your Reverence began this work?"

DON BOSCO. — "I began as far back as 1841, by assembling a few of the most neglected and abandoned lads in the neighbourhood; and I was induced to continue this work, on finding that many, although somewhat wild, were not really bad boys; but if left to themselves, they generally became rogues and eventually found their way into prison."

SCLOPIS. — "Your work is indeed a philanthropic one, and of the utmost social importance. It is the duty of the government to promote and support works of this kind. You will doubtless be pleased to hear that the Royal Family and the Municipality take an interest in your Institute, and I am sure they will give you their support."

COLLEGNO. — "What means does Your Reverence adopt to make the lads good and virtuous, and keep such a multitude in order?"

DON BOSCO. — "A sound Christian instruction, and a sweet, patient and enduring charity are the only means. Love in fact entirely takes the place of the stick."

PALLAVICINI. — "We would like to see your method introduced in many other institutions, especially in the penitentiaries. Then so many gendarmes and gaolers would not be required, and, what is of more importance, a good many of the prisoners would be induced to lead better lives, instead of becoming hardened and more vicious by years of imprisonment and punishment."

SCLOPIS. — "Tell me, do all these boys belong to this town?"

DON BOSCO. — "No, my Lord. Several are from the neighbourhood of Biella, Vercelli, Novara, and other provinces of this kingdom; whilst others are from Milan and Como, and even from Switzerland. These poor lads who

have come to the capital in search of work, being far removed from their homes and the influence of their parents, were in danger of falling into bad company and becoming bad Christians."

SCLOPIS.—"You might also add: and a prey on society, and they would eventually give the Police a great deal of trouble."

At this point of the conversation there was a knock at the door, and a lad about twelve years of age entered to communicate something to Don Bosco. When he had finished he was told to remain. Count Sclopis was taken with the confidence and candour of the child, and thus questioned him:

"What is your name?"

"Joseph Vanzino."

"Where were you born?"

"At Varese."

"What trade do you follow?"

"The carver's."

"Are your parents still living?"

"My father is dead."

"And your mother?"

At this question the child hesitated; his colour came and went, and he turned his head aside.—"Tell me," repeated the Count, "is your mother still living?"

Then the little fellow, in a suffocating voice, said:—"My mother is in prison." And having given utterance to these words, he broke down, and began to cry bitterly.

The Count and his companions, and Don Bosco were greatly affected and they could not refrain the tears from gathering in their eyes. After a few moments' silence, the Count resumed the conversation:

—"Poor child; you are to be pitied; but tell me where will you sleep to night?"

"Up to the present I slept at my master's house," replied the other, drying his tears; "but to-day Don Bosco promised to receive me here among his boarders."

"But, does Your Reverence keep an hospice besides the Festive Oratory?" asked Count Sclopis turning to Don Bosco.

DON BOSCO.—Such a work was indispensable, and at present I have about thirty lads, the greater part being poor orphans or boys who have been entirely neglected or abandoned. They sleep and take their meals here, and go to work in the town."

PALLAVICINI.—"This is indeed one of the wonders of Catholic charity."

COLLEGNO.—"But where do the means come from to support this work? For certainly thirty mouths must consume a great deal of bread."

DON BOSCO.—"To provide food and clothing for my dear boys is truly a somewhat difficult matter and I am sometimes perplexed how to do so, for most of the boys are serving their apprenticeship and are therefore earning nothing, whilst others receive such meagre wages not to suffice to clothe them. But I must confess that so far Divine Providence has never failed to assist me, and my confidence in God is such that I look to Him to provide me with the means wherewith to enlarge the present home and increase the number of boarders."

SCLOPIS.—"That reminds me; could we visit the house?"

DON BOSCO.—"Certainly; although you will find very little to admire, seeing that the place is so poor and squalid."

In accordance with their desire, Don Bosco led them into the dormitory on the ground floor, the entrance thereto being rather low. Count Sclopis was the first to pass through the doorway and, being rather tall, his hat was knocked off his head, and would have fallen on the ground had not the Marquis Pallavicini arrested it with his nose. The Count turned round and laughingly said: "Such a thing has never happened to me in the King's Palace." And the Marquis added: "And this is the first time that a hat has fallen on my nose."

After having visited the dormitory, the three Senators were conducted into the kitchen. Mamma Margaret was at that moment cleaning the plates and pots. "This is my mother," said Don Bosco to the visitors; "and the mother of our little orphans."

SCLOPIS.—"From what I can see, you are also the cook of the establishment, Mother."

MAMMA MARGARET.—"To be sure; for to win a place in heaven we must be ready to do a little of everything."

SCLOPIS.—"How many courses do you serve up to the boys at table?"

MAMMA MARGARET.—"Our poverty allows us to give them only soup and bread."

SCLOPIS.—"How many do you serve up to Don Bosco?"

MAMMA MARGARET.—"Just one."

SCLOPIS.—"Only one? Why that is too small a number. But you doubtless make it extra good."

MAMMA MARGARET.—"Extra good! I should think so; so good, in fact, that he always eats the same course morning and evening from Sunday till Thursday."

These words caused the gentlemen to laugh.

(To be continued).



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

**Thanksgiving.**—I enclose small offering which I send in honour of Our Lady Help of Christians in thanksgiving for favour received.

RICHARD BYRNE,  
*Belfast (Ireland).*

\* \*

**Evviva Maria!**—I enclose an offering and desire to have four Masses said in honour of Our Lady Help of Christians for four temporal favours granted through her intercession, and to beg still her guidance and help.

F. C., *England.*

\* \*

**Mrs. Marietta Isaia** of Catania, Italy, having read in the *Salesian Bulletin* of the favours Our Lady Help of Christians is pleased to obtain for those who ask her aid, had recourse to her intercession, begging her to intercede for the recovery of her daughter who had been ailing for some time. She promised that if the poor child was restored to health she would have the favour inserted in the *Salesian Bulletin*. The Blessed Virgin graciously obtained the desired petition of her servant, who now sends an offering for the celebration of a Mass in thanksgiving, and requests the publication of the grace.

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. G. Anzini, Canton Ticino; Michael Rizzardi, Idro; A. Guarneri, Ragioniere, Caltanissetta;

Louisa Demelli and Rachel Brusadelli, Cassano Magnago; D. Charles De-Gasperis, Novara; Victoria Savio, Vercelli; Virginia and Catherine Borra, Chiavazza; Josephine Gelardi, Riva di Chieri (Castellosso); Peter Gobello, Gioachino Cena, John Blato, Paula Lusso, John Margarita, Gioconda Blato, Mary Careggio, Rocco Avanzato, Mary Santa, Santena; Baptista Romana, Mary Turco, Verolengo; Mary Ferrero, Mary Mosso, Enrie; Sister Gloria, Gravino, Torino; Francis Candelo, Joseph Pani, Chivasso; Mary Prono, Villafranca; Charlotte Bosio, Gandolfi d'Ostia; Emma Oliva, Celle; Thomas Sorba Castelnuovo d'Asti; Filippello, Lu; Falerio Scamuzzi, Piscina;

WE have received from the Art and Book Company, Leamington, a work entitled *The Franciscans in England, A. D. 1600-1850*, by Father Thaddeus, O. F. M. Through want of space we are obliged to hold over review of this book till next month.

#### 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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## The Salesian Bulletin

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

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

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## WHAT IS THE SALESIAN SOCIETY?

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

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

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

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

---

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