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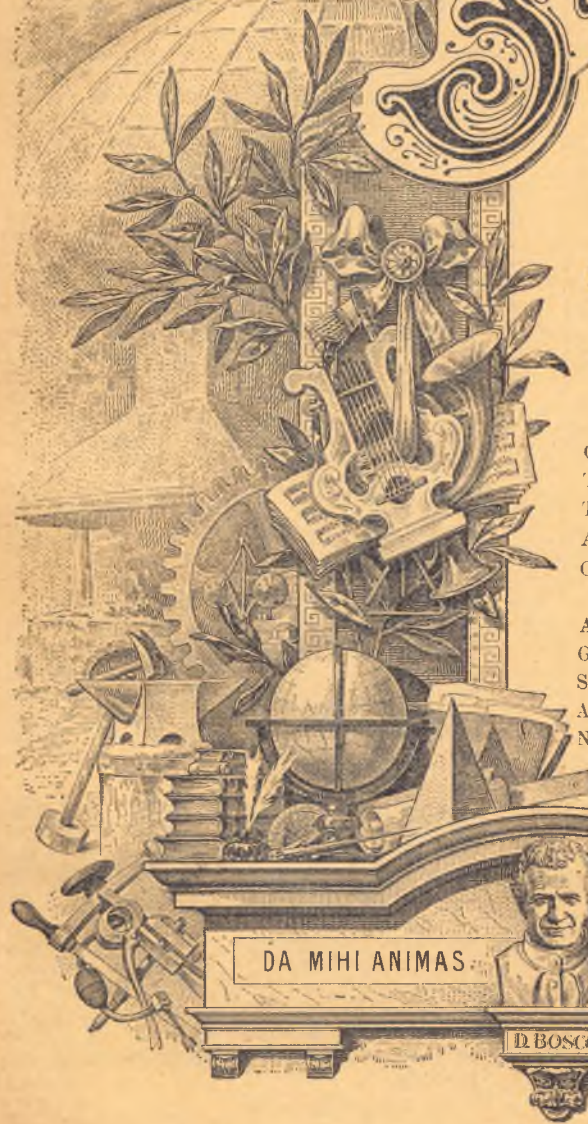
MESSIS QUIDEM MULTA  
OPERARII AUTEM PAUCI

# Salesian Bulletin

DECEMBER 15, 1898.

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DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO



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

### CONSTITUTION AND GOVERNMENT of the Association.

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

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

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

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

### RELIGIOUS PRACTICES.

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



THE  
SALESIAN BULLETIN

Whosoever 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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OUR CHRISTMAS AND NEW YEAR'S  
CARD.

THIS is the season of happiness and good wishes, and entering gladly into its spirit, we unite with our venerable Superior-General, Don Rua, in wishing our many readers, friends, and benefactors a JOYOUS CHRISTMAS AND A HAPPY NEW YEAR. May the spirit of this joyful season fill and gladden the heart of every one of them! The Salesian Community and the little orphans entrusted to their charge, who consider it a sacred duty incumbent on them to pray to our heavenly Father daily for the spiritual and temporal welfare of their Co-operators and Patrons, will redouble their prayers during this holy season to this end. This they believe is the best token they can give of their deep gratitude towards these dear friends.

THE CHRISTMAS KEY-NOTE.

ONCE again the Christmas stars are shining, the Christmas bells are ringing and the faithful the wide world over are kneeling once again at the Christmas crib, says the *Sacred Heart Review*. Each altar has become a Bethlehem, for that word means *House of Bread*; and the true Bread of Life is with us, the manna has come from heaven again, to gladden Israel. Just as we have the forty sorrowful days of Lent and the forty glorious days of Easter, so we have forty joyful days of Christmas, from the blessed birthday to Candlemas day.

There can be little doubt in any mind that this is, of all festivals, the most simply and tenderly beautiful. For the Almighty God has become a little Child; that newborn Babe, cradled upon a human mother's



breast, in lowliest poverty, in a stable among cattle, is the Eternal King. Unto us a Child is born! The Word is made flesh. As St. Ephrem, the Syrian doctor, says, the other days of the year borrow their beauty from this; the other feasts owe to this one all their solemnity and loveliness. Sinners might fear to approach their Risen Jesus in his majesty and glory, but who will fear to approach this tiny, new-born Babe?

The offices of the Church are replete with divine poesy as if an angel sang. "Christ is born to us," cries the invitatory at Matins, "come, let us adore." And in the responses angels and men seem singing to each other, while the Holy Spirit inspires all, and God is heard. "To-day, to us, from heaven true peace descended; to-day, throughout the entire world, the honey of heaven falls.—Whom have ye seen, O Shepherds? Speak, and tell us. Who has appeared on earth?—We have seen the Child that is born, and choirs of angels praising the Lord.—Be comforted, be comforted, my people, saith your God. Arise, arise, put on thy strength, O Sion; put on the garments of thy glory, O Jerusalem. I myself that spoke, behold I am here.—There shall spring up an abundance of peace in the days of the Lord, and he shall rule."

Thus we are led by the Church to the midnight Mass, the one midnight Mass of all the year, when he who at midnight was born in Bethlehem, is mystically re-born upon altars, and we there adore and behold our God. And while we gaze reverently upon him, under the form of that "little, white host," and memory brings to our mental vision the lovely Babe in the lowly manger-crib, in either guise how helpless and weak and frail!—the antiphon swells forth upon the midnight air: "A little Child is this day born to us, and he shall be called God, the Strong One, alleluia, alleluia!"

Our paradise is here. No cherubim with flaming swords bar us away from this garden of pleasure. Instead, the angels bid us enter, singing: "Peace to men of good-will!" So the Greeks tell us, crying: "Come! let us rejoice in the Lord, celebrating the mystery of this day. The fiery sword is sheathed, and the angel no longer keeps us from the tree of life. I that was driven, by the sin of disobedience, from the Paradise of delights, may enter now, and feast."

Listening to these cries of gladness, how our hearts respond to them! Yet, under them, there rings a sweeter, gentler note. The key

of the Christmas music is a double one, a note of joy and a note of peace. May God grant us to hear strongest, though very quiet and low, the note of peace! Let us approach with the shepherds to the manger, and St. Bonaventure will tell us what to do there.

"Do thou also," he says, "kneel down,—thou hast delayed too long. Adore the Lord thy God, and then reverence his Mother, and salute with much respect the saintly old man, Joseph. After this, kiss the feet of the Infant Jesus, laid as he is on his little bed; and ask our Lady to give him to thee, or permit thee to take him up. Take him into thine arms, press him to thy heart, and look well at his lovely face, reverently kiss him, and show him confidently the delight thou takest in him. Thou mayest venture on all this, because it is for sinners that he came, that he might save them; it was with sinners that he so humbly conversed, and at last gave himself to sinners, that he might be their food. I say, then, that his gentle love will permit thee to treat him as affectionately as thou pleasest, and will not call it too much freedom, but will set it down to thy love."

Do we comprehend at once all that this means? Can we indeed embrace our Jesus, kiss him, speak to him, this Christmas feast? We know that we can. The same dear Jesus whom Mary held and nursed and caressed, —the same Jesus whose breath was heavenly fragrance to her, and whose eyes looked into her eyes with the love-light of heaven,—this same Jesus and no other can be ours in his Sacrament of sacraments to-day. Oh! may no worldly business or pleasure, no merry-making or Christmas presents, keep us from our Christmas Communion, when the Joy of all joys and the primal Gift of Christmas can be truly ours. Only make our hearts pure and holy and warm with the Spirit's fires to welcome him, and he will enter there, and rest as in his crib at Bethlehem.

And to-day let us also welcome him in the person of his poor and of the lonely and the sad. He has said: "When you do it to one of these my least brethren, ye do it to me." May God teach us to understand and act upon these memorable words! May God grant that the time will come, when we shall want no other Christmas gift for ourselves except JESUS, and when it shall be our Christmas delight to bring many gifts to Jesus in the person of his poor!

Life without laughing is a dreary blank.



## THE POWERFUL INTERCESSION OF OUR BLESSED LADY.

### II.

#### A TARDY VOCATION.

**C**OUNT Cays de Giletta, a distinguished Piedmontese deputy, was a man of profound piety, and greatly beloved by the poor for his generous charity towards them. At sixty-three years of age he became a widower, and

Founder, induced him to meditate on those words, and he at length desired to render himself familiar with the Salesian rule. But he could not help feeling a natural aversion to such a life, and his mind was filled with many doubts. "How am I to know that Don Bosco is not in the wrong in giving me this advice?" he often said within himself. "It is true that he has vast experience, but is he not perhaps actuated in the present instance by his great desire to get priests for his Congregation? Such a serious matter requires due consideration. I will think well



THE NATIVITY OF OUR LORD.

as his only son was married and settled in life, he resolved to dedicate himself entirely to a life of sacrifice and good works.

One day he paid Don Bosco a visit and consulted him on the matter. "Become a Salesian priest," was Don Bosco's advice. These words astonished the Count a great deal, for, in his profound humility, he did not think himself worthy of aspiring to the priesthood, and, besides, he deemed it impossible to begin his theological studies at sixty-three years of age. However, the great veneration in which he held our beloved

on it, before taking the final step."

One fine morning, the 23rd of May 1877, the eve of the festival of our Lady Help of Christians, he made his way to the Salesian Oratory (Turin), where he was accustomed to betake himself frequently for some time past, and waited his turn in Don Bosco's crowded ante-room. Whilst looking around the room, his attention was attracted to a poor peasant woman holding on her lap a little girl about ten years old, who kept slipping helplessly down every now and then. After waiting a long while, and seeing that before her own




turn came quite a number of visitors would have to pass, the poor woman at length got up to go away. Supporting her child, who was incapable of walking, she made her way towards the door. Some one asked her why she was going away without having seen Don Bosco. "Oh!" she exclaimed heaving a deep sigh; "I cannot wait any longer; my child is too restless, and I must be at home shortly. What I wanted was simply a blessing for my poor daughter." And she then related to the people, who had gathered round her, how the child had been brought to her present state by violent convulsions, which had paralysed her right arm and rendered her legs so weak that she was unable to stand without help. She added that, besides this, the poor girl had sometime after lost the power of speech; and, in fact, the only answer the bystanders got to questions they put to the child was a movement of the head, for she was unable to articulate a word.

All were moved to pity at what they saw; and Count Cays turning to the woman, said: "I am certain that I rightly interpret the wishes of all present when I beg you to remain, and assure you that you shall be the next to pass into Don Bosco's room." These words received a hearty approval; and as soon as Don Bosco's door opened, all made way for the poor mother and her afflicted daughter. The door closed on them, and the Count raising his heart in prayer, said within himself: "Should this child be cured through our Lady's intercession, I shall believe it a sign that God calls, and shall no longer hesitate.

In less than a quarter of an hour, the door opened once more, and exclamations of wonder burst from the people in the ante-room as the young girl walked unassisted into their presence and gave utterance to the following words: "My friends unite with me in thanking the Blessed Virgin for having obtained my cure. See, I can use my arm, I can walk, I am perfectly well." A few minutes before they had seen her hardly able to stir, helpless and dumb. The Count had received the token he had asked for.

"The Blessed Virgin has spoken," said he. A few days later he entered the Salesian novitiate, subsequently became a priest, and during the remaining years of his life rendered signal service to the Salesian Congregation. He peacefully breathed his last on October 4th, 1882, mourned for by his confrères and his many friends.

## AN APPRECIATION.

 THE London Monitor, in noticing D'Espiney's *Don Bosco*,\* says:—

This life of the founder of the Salesian Society is most authentic, having been prepared under the supervision of the principal members of the Oratory of St. Francis de Sales. It relates how this Italian priest, peasant born and occupying a humble position in what one may call the rank and file of the Church's grand army, was yet able to do great things for God, the Church and humanity. He is the most remarkable illustration of the active life which modern times have produced; and his life is specially worthy of thoughtful study by all who favour or are engaged in what is called social work. He was pre-eminently philanthropical, but a philanthropist moulded and modelled on the gospel and the saints, and not a mere theoretical philanthropist moved by mere natural benevolence and guided by cold reason. He put soul as well as heart into his work which was inspired and sustained by his supernaturalised faith and his all-embracing charity. He became the father and rescuer of thousands and thousands of poor neglected children; the educator of youth; under his guidance and formative influence subjects were trained for the apostolic life, missionary societies were founded and missionaries multiplied to meet the ever-increasing needs of the Church. He was a wonder and a mystery to his confessor Don Cafasso. Celebrating Mass, preaching, and hearing confessions did not seem to him the whole work of a priest. Chaplain to an establishment for young girls, he went about the streets of Turin in search of young vagabonds, ne'er-do-wells, vagrants—the flotsam and jetsam of the population of all large cities—gathered those ragged urchins about him and taught them. All the while he dreamed about establishing in buildings built by him, printing presses, and of undertaking distant missions; nothing was too much for his zeal. Don Cafasso used to say smilingly "Let him go on." One day he remarked: "Do you really know who Don Bosco is? For my part, the more I study him, the less I understand him. I see him simple and extraordinary, humble and

\* DON BOSCO par le Docteur D'Espiney, Chevalier de St. Grégoire le Grand. Onzième édition. Nice: Imprimerie Salésienne du Patronage St. Pierre, 1, Place d'Armes.





ST. RAPHAEL'S MISSIONARY SETTLEMENT ON DAWSON ISLAND.

great, poor and filled with great thoughts, projects apparently unrealisable, and, with all that, constantly crossed in his designs and as it were incapable of carrying out his great enterprises. To me Don Bosco is a mystery. If I was not certain that he is working for the glory of God, that God alone is leading him, that God alone is the end of all his efforts, I should account him a dangerous man, the more from what he leaves to be guessed than what he says. Don Bosco is a mystery. Let him go on." Later on when Don Bosco, abandoned, ridiculed, persecuted, seemed to justify the prophets of evil Don Cafasso still repeated "Let him go on." He is no longer a mystery. He and his work are known and appreciated. His dream has been realised. Even during his life his name and fame have made the tour of the world. At a time when the unbelieving world has lost the sense of the supernatural, when pious Catholics are sneered at as dreamers who are neglectful of this world of actuality and think only of the world to come, Don Bosco has proved that it is possible and profitable to the individual and to humanity to live for both without neglect of the unum necessarium or of any of our social or civic obligations. Marvellous as has been its expansion, his work is not done. It is being pursued in cities and towns and in far off regions. We are witnesses ourselves to a portion of it, the Christian education of youth which is being conducted with such ability and success by the Salesians in West Batterssea.

True zeal has its root in the love of God. It can never be idle; it must labour, toil, be doing great things. It grows as fire; it is, like fire, insatiable. See if this spirit be in you.



## TIERRA DEL FUEGO.

### ST. RAPHAEL'S MISSIONARY SETTLEMENT ON DAWSON ISLAND.

**F**ATHER Fagnano, Prefect-Apostolic of Southern Patagonia and Tierra del Fuego, gives an interesting account, in a letter dated November 6th, addressed to our venerable Superior-General, Don Rua, of the great advancement made by the Indians of the Salesian Mission on Dawson Island. We give a few extracts:—

"The little village of St. Raphael (says Father Fagnano), built on the slope of a hill facing Port Harris, on the east side of Dawson Island, presents a pleasing and flourishing appearance with its sixty and more houses for the Indians, its schools, workshops, hospital, church, grand *piazza*, and its two piers which stretch several hundred feet out into the sea. Before the arrival of the missionary this spot, which is now all life and bustle and of considerable commercial importance in Tierra del Fuego, was a weary waste.

On the 23rd of October, eve of St. Raphael, Patron of the village, I paid another visit



to this Settlement, and was received with every demonstration of pleasure and delight by the Superiors and the Fuegian inhabitants. During the whole of the evening I was employed in hearing confessions.

At the early Mass on the following morning, it was a source of great pleasure for me to see that, besides the hundred Indians who approached the altar-rails to receive holy

in our house, the large recreation hall being converted into a refectory for the occasion. The women were entertained in like manner at the Convent by the Nuns. In this manner all the inhabitants of the village were united in a brotherly reunion, a reunion not unlike those which took place in the primitive ages of the Church. The Indians were overjoyed and departed themselves very well at table;



ST. RAPHAEL'S BRASS BAND: COMPOSED OF FUEGIAN BOYS.

Communion, twenty-nine others—all adults—received the Bread of Angels for the first time.

I celebrated the solemn high Mass, assisted by little Fuegian altar-boys, whose innocent faces reflected the holy joy they inwardly felt at being chosen to act as the body-guard of our Divine Lord. The band, composed likewise of Fuegian children, played some devotional pieces before and after Mass; whilst during the holy sacrifice, the choir of youthful voices, under the direction of the Nuns, executed some charming music with admirable skill.

At mid-day, the men sat down to dinner

they were a little perplexed, it is true, as to the use of the knife and fork, but that did not spoil their appetite. When dinner was over and grace had been recited, the Fuegians, unable to curb the external expression of their feelings any longer, gave vent to them by loud *evvivas* to St. Raphael, Don Bosco, Don Rua, the Superiors of the Mission, etc., which echoed and re-echoed through the village until the bell rang for the afternoon service.

At once they entered the Church where I administered holy Baptism to twenty-four adult Indians, and Confirmation to seventy others. Then came the panegyric of St. Ra-



phael, followed by Benediction of the Blessed Sacrament which brought the sacred functions to a close.

The service over, the Indians flocked into the *piazza* outside the Church to listen to the College band, which gave a grand con-



BOWS AND ARROWS USED BY THE FUEGIANS

cert,—a veritable musical display,—evoking hearty applause. Afterwards, we were invited to assist at a dramatical representation given by the boys of the College. It was a most decided success. I was obliged to admire the histrionic powers of our little Fuegians; they are almost consummate *artistes*; they certainly need not fear being outshone by their little white brethren. I do not exaggerate when I assert that I have not assisted at private theatricals more brilliantly performed at our mother house in Turin.

Whilst this is a proof to us that the poor Ona Indians are susceptible of the most refined culture, the piety, industry and signs of comfort which reign in the whole Settlement show the immense strides, both in our holy religion and civilisation, that these poor creatures have taken in the course of a few years.

Oh! the sight fills the missionary with ineffable consolation and makes him forget all that he has had to suffer in these icy regions.

We could hardly believe our own eyes, as the change that has been effected surpasses all expectation. And then we wandered in

spirit to Turin, and we seemed to hear once more the prophetic words of our beloved Founder, Don Bosco, about Tierra del Fuego.

But if the docility of the Indians and the advancement of the Missionary Settlement so far are a source of joy and consolation, I cannot hide that the scarcity of means to provide for the wants of the Mission causes us great anxiety. To build this village, and to maintain in food and clothing the four hundred inhabitants, money is required, and a great deal, too. As you are aware, dear Father, we were obliged to contract heavy liabilities to begin the erection of this Settlement, and time has only served to increase them.

Now that the Indians have been trained to work, and are not afraid to exert their energies, we stand in need of several good and generous souls to assist us to purchase a few herds of cattle. Such an acquisition would mean permanent employment for the Indians, no lack of food and clothing, and a source of income to the Mission, besides. There are extensive tracts of land attached to the Settlement which afford excellent pasturage. The cattle, however, would cost us a considerable sum of money. This sum could be advanced to us as a loan at a low interest; in this case, I think the capital could be returned at the expiration of five years. For many, this would be a means of safely investing their riches with profit to themselves and incalculable benefit, both materially and spiritually, to the poor, despised inhabitants of Tierra del Fuego. . . . In a word, by such investment our Co-operators, without being obliged to suffer any pecuniary loss, can become the means of saving thousands of souls, and of founding flourishing towns and villages with which their names will be eternally connected."

Here is an excellent project which may find favour with some of our rich Co-operators who desire to advance the spiritual and material welfare of those poor creatures who dwell in the darkest corner of the earth.

The duty of almsgiving is declared both by nature and revelation; by nature, because it flows from the principle imprinted within us of doing to others as we would they should do to us; by revelation, in many special commands of Scripture, and in the precept of divine charity which binds us to love God for His own sake, and our neighbour for the sake of God.



## ✕ VISIT TO THE LEPERS OF NORWAY.

(Conclusion.)

A GRACIOUS REPLY — THE MEETING  
WITH DR. HANSEN.



I had no sooner arrived in Bergen, where Dr. Hansen has his chief residence, than I sent a messenger to him to announce that a foreign priest, just arrived from Columbia, desired to see him and would be pleased if the Doctor fixed a day when they might hold a conference together. It was three o'clock in the afternoon when I sent this message. Here is the answer: "Exactly at five o'clock, I shall be at the hotel to place myself at your disposition." And at 5 o'clock precisely Dr. Hansen made his appearance. Having exchanged the usual compliments with each other, I made him aware of the object of my visit, and we entered into a long conversation on the point at issue without loss of time, making use of the French language for this purpose.

I had pictured the Doctor to myself as rather old, severe (as a matter of course), absorbed with his own ideas, as gentlemen given to scientific research are as a rule, and especially those of the medical type. However, when we met, I saw at a glance that I was wrong again. Doctor Hansen is not young to be sure, but he cannot be said to be old, although he has entered on his 65th year;—he carries his years so well. With regard to severity and preoccupation, I find none in the gentleman before me: he is the most open, affable and unassuming person I have ever had the pleasure of meeting. A proof of this was that the half hour's conference I had asked of him as a great favour, was prolonged to five hours, namely, from 5 till 10 o'clock, during which he patiently answered all my questions, solved all my difficulties, and gave me information of interest and great value, such, in short, as I should hardly have thought of asking him for.

### THE LEPERS OF COLUMBIA AND NORWAY.

When I apprised him of the number of lepers in Columbia, he looked upon it as very greatly exaggerated and not worthy of credit; and, in truth, it almost surpasses the limits of credibility that a nation which has not yet attained a population of 4,000,000, should possess such a large number of lepers.

"Norway," he said in contradistinction, "has the reputation of being the country in Europe most contaminated by leprosy, and this is true; but at the present day it does not contain more than 600 lepers. Half a century ago, there were from 4,000 to 5,000; but now things have changed considerably for the better."

He then put several questions to me concerning the prevalence of this disease in Columbia in order to find the cause thereof. He inquired what the Government of that country had done and was doing at present to prevent the disease from spreading and assuming alarming proportions. What seemed to sadden him more than anything else was the intelligence that in the course of a century the infection had made such headway that from 100, which was the number of lepers towards the end of the last century, they had swelled to the frightful figure of 30,000. "Here," he murmured as though speaking to himself, "is a proof of the infectiousness of leprosy. Although the question of this disease being hereditary is warmly discussed now-a-days, I do not believe it is so; but in the face of this fact it seems impossible not to admit it. I do not know how to explain the enormous increase of lepers, in such a relatively short space of time, in a nation with a comparatively limited population, without admitting that leprosy is contagious."

### THE NORWEGIAN GOVERNMENT AND THE LEPERS—WISE MEASURES ON THEIR BEHALF.

Resuming he said: "Thirty-five years ago when I began to study this disease and to dedicate myself entirely to it, there were no less than 4,000 lepers in Norway; now they do not exceed 600, and I hope that this number will be reduced to zero in a few years time. Of course the Government has taken an interest in them, exerts itself in their favour and spares no expense. Why, in these last 35 years, I have induced our Government to lay out several millions of francs in their behalf; but by so doing it has been saved many others besides. I cannot speak too highly of the Norwegian Government in this respect, as it has carried out all the measures we doctors have proposed. Up till the year 1885, things were not taken much into consideration: there were but very few laws relating to the lazarettos and lepers, and they were only partially observed. But in that very year, I presented a petition



to the Norwegian Chamber, which I had the good fortune of seeing adopted in all its integrity. The articles it contains are few in number, but most decisive; the isolation of the lepers is the basis." Not having a copy of this law by him at that moment, he took up a pen, and wrote down for me the chief articles. I copy them here:—

1.—The doctors are in duty bound to inform Dr. Hansen of any person affected with leprosy who may come under their notice. Dr. Hansen, in turn, is obliged to convey such intelligence to the Board of Health of the town or village where the sick person is to be found. The Board of Health shall at once proceed to isolate this person. The mode of isolation is twofold:

2.—If the person thus afflicted has the means of living comfortably, and should prefer to remain at home, permission is granted only on the following conditions; namely, that the said person promise never to leave the house, or sleep in the same bed with another person, that no one of the family handle things which belong to or are used by the leper, such as clothes, linen, chairs, books, etc. If these conditions are not complied with, the leper shall not be allowed to remain at home even though he be wealthy.

3.—If the leper should be in poor circumstances and unable to support his or her self, then, willing or unwilling, the said leper must be taken to a lazaretto.

4.—In case the sick person should be married, he or she is obliged to leave his or her family unless the Prefect of the Province or the Ecclesiastical Authorities decide otherwise.

5.—The Government is in duty bound to provide everything necessary for the lepers dwelling in the lazarettos.

Desiring some explanation of the article relative to married lepers, I interrupted him by saying: "I should like to know, my dear Doctor, whether the law in force forbids mixed marriages, I mean to say, marriages between lepers and healthy people?"

"No," he gave answer; "the law has nothing to say in this respect. The only reference, and that a secondary one, it has to marriage is when the lepers are already married. A law forbidding marriage could only be regarded as odious, because it would restrain the liberty of the citizens. On the other hand, if you observe well the other articles of the law in force, you will see that a mixed marriage becomes an impossibility. The persons dwelling in the lazar-houses have something more important to think of than marriage; their first thought is to prepare themselves for death. With regard to the other lepers who remain at their homes, seeing that they are obliged to live apart from relatives without

communication with people outside, marriage likewise becomes impossible for them; besides, even though they might seriously think of marriage, I am afraid they would find no one to lead to the altar. For my part, in all my long experience of lepers and lazarettos, I have never come across a single instance of that kind, namely, the marriage of a healthy person with a leper.

#### AN EVENING WALK AND A CONVERSATION.

At a certain point of our conversation he said: "The closeness of this room is somewhat oppressive; it is quite a difficult matter to breathe anything like pure air inside a hotel; therefore, if you do not feel too tired after your journey, I would invite you and your companion to take a walk with me to the top of the mountain which overlooks the town. From the summit, we shall have a view of one of the most beautiful panoramas you can imagine." It would have been impolite to have said no, but other considerations urged me to accept the kind invitation,—I should thus have ample time to continue a conversation so full of extensive and instructive information. I, therefore, agreed to Dr. Hansen's proposal with grateful thanks.

During our slow ascent, which lasted an hour and a half, many topics were touched upon. The good Doctor conversed in his free and easy manner, riveting my attention until the journey's end; and in order not to render myself importunate, I did not pester him with my questions on leprosy. In this way I learnt many very interesting things about the city of Bergen, which my friend prefers to any other, both on account of its being his birthplace, and the place wherein he made his important discovery of the leprosy bacilli a few years ago. "It seems hardly credible," he said among other things, "that at this point of the globe where we now are, which is 60° n. lat., we should be enjoying such a delightful temperature. Foreigners, as a rule, are of opinion that we live amidst perpetual snow and ice, and they come here equipped as though they were going to the North Pole. Here in Bergen it hardly ever snows; and the cold northern blasts never reach us, because they are prevented from so doing and deviated by the mountains which almost entirely surround the town. Its vegetation can compete with that of more southern climes; whilst its harbour is one of the safest. It is for these and other advantages besides, which are now known



abroad, that Bergen has become a favourite seaside resort for foreigners; and many of them come here during the summer, even from sunny Italy. But it is chiefly England, Germany, France, and Denmark which furnish us with the greatest contingent of tourists. The town, which then counts its 70,000 inhabitants, assumes the appearance of one of our European capitals. It is to Bergen that the Emperor William of Germany comes frequently, in fact, he never lets a year go by without spending a week or two here, a sure sign that the place agrees with him; it was at Bergen that the news of Bismark's death reached him."

*IS LEPROSY INCURABLE?—DR. HANSEN'S  
REMEDY.*

The Doctor continued in this strain, but, franking speaking, I should have liked to give another turn to the conversation, although it was so pleasant. A few minutes later there was a slight pause, so seizing this opportunity without delay, I broke out with this question: "My dear Doctor, have you cured many lepers during the 35 years you have dedicated your studies, your solicitude, and your very existence to alleviate them?" My question was somewhat hazardous, and perhaps not altogether polite under the circumstances; but the other took the matter in good part, and gave answer: "A radical cure I have not yet succeeding in effecting, and it is my opinion that neither I nor others will be able to bring about this, in fact, I have always been sceptical on this point. In spite of the discovery of the bacilli, the disease, to my way of thinking, must be classed among the incurable diseases. It will cease to be such only when an animal can be found which is refractory to the bacilli; so far, no one has yet come across such an animal. There were some doctors, and among these, Dr. Carrasquilla of Columbia, who believed in a cure, but all their experiments have come to naught. In our Norwegian lazarettos we have tried all the remedies suggested by the learned members of the medical faculty who take an interest in leprosy, but they have all failed. Here in Bergen, there are several doctors working with me, and who do nothing else but apply the remedies which are brought under my notice by my brother doctors from all parts of the globe; yet no result has been so far obtained. The best remedy I can suggest is cleanliness. For my part, I can assure the person who keeps himself clean and puts in

practice the few general hygienic rules laid down, that he need never fear catching the loathsome disease. Even the lepers themselves derive no little benefit from cleanliness, for it hinders the progress of leprosy, and greatly relieves their pains. Cleanliness is my constant recommendation to my unfortunate patients in our lazarettos. 'Make use of the bath, and that very often, too; after all water costs so very little!' I keep on saying to them. Then, they take frequent walks in the spacious gardens attached to the lazarettos; their rooms are large and well-ventilated, especially the dormitories; their food is healthy and substantial, but intoxicating drinks are forbidden. You will be able to see for yourself when you pay our hospitals a visit. To revert to what I was saying a moment ago, I entertain such scanty hope of ever effecting a complete cure, that I now hardly give that part of the question a thought. My life, as you may know, has been continually spent in the laboratory in scientific research; my first efforts were directed to the discovery of the leprosy bacilli, and since they have come to light, I have been attending to their cultivation. I do nothing else. I now visit no sick persons but lepers, as I have no time, and besides, I have by this time lost all exercise that way. My favourite pursuit, then, and one which my Government desires me to follow, is the study of the leprosy bacilli. You will always find me at home in my laboratory."

*THE NECESSITY OF ISOLATION.*

I then asked him whether it were more desirable to have the lazaretto erected on an island or in the neighbourhood of a town. "There is very little difference," he said. "An island affords many advantages it is true; but a lazaretto in the neighbourhood of a centre of population offers an advantage to the lepers of being better attended and assisted. All our lazarettos, namely, the two in Bergen, that at Molde, the one at Throdienm still further in the north, and the others to be found in Norway, are near the towns; the chief thing to be taken into consideration is that there exist complete isolation, and when isolation has been obtained, the lazarettos may safely exist anywhere."

The time flew by and night set in, and still our conversation continued with unflagging interest. Meanwhile we had reached the summit of the mountain, which rises some 900 feet above the level of the sea, and



been able to admire the magnificence of our surroundings. Seeing that it was rather late we took supper at the restaurant there, and then slowly, we descended and retraced our steps to the hotel at which I was staying. It was past ten o'clock when we arrived there; we had then spent five hours in conversation with one another. On taking leave of me, Dr. Hansen said: "To-morrow being Sunday, and therefore a day of rest and prayer, we will put off our visit to the lazaretto until the day following. Farewell until Monday, then; I shall expect you at the lazaretto about 11 o'clock."

*INSIDE THE LAZARETTO.*

It was exactly 11 o'clock on Monday morning when I arrived at the lazaretto accompanied by my inseparable companion Dr. Fornara, who was of inestimable service to me during our journey. Whilst waiting for someone to let us in, I read the following notice which was printed in large letters and affixed to the door; NO ONE IS ALLOWED TO ENTER THIS ASYLUM, WITHOUT THE SPECIAL PERMISSION OF THE AUTHORITIES, OR THE DOCTORS OF THE ESTABLISHMENT. "An excellent idea," I thought, "Oh, that the same were done in Columbia"..... At this point of my reflection, the door opened, and we were introduced at once into Dr. Hansen's laboratory, where that gentleman was awaiting us. In this second visit, he treated us with even greater affability and familiarity than before; we seemed already old acquaintances.

After a general inspection of the many objects of interest to be found in the sanctum of the doctor, who gave us a description of them, we began our visit of the lazaretto in earnest. The edifice, which is built entirely of wood, consists of a central building and several wings. The principal building is about 230 feet long by 23 wide; the others are about the same width but not nearly so long. Each one has two storeys. Inside the establishment, but set apart, are the dispensary, the baths, the dwellings of the nurses and servants, the library, etc. The hospital possesses, besides, extensive grounds, a portion of which is finely laid out and forms a pretty garden; the remainder being a beautiful park containing a lake, and shady walks for the lepers.

The rooms allotted to the sick are all of the same size, well-ventilated, and kept scrupulously clean. Each one is furnished with four comfortably-looking beds, placed respectively in the four corners of the room, a

chair or small sofa by the side of each, and a table in the middle of the room. How different from the poor lepers of the Leper Village of Contratacion in Columbia, who, for the most part, actually live in hovels, and have no bed but the bare ground or a few skins on which to repose their aching limbs!

*THE ADVANTAGES THE LEPERS DERIVE FROM WORK.*

In the refectory all the lepers assemble for meals, except those who are in an advanced stage of the disease, these being served in their rooms. There are also two large halls fitted up as workshops; in the one I saw several men, in perfect silence, employed in making jerseys or nets, and others occupied in other employments; in the second hall the women were carding wool, weaving and sowing etc. "I suppose that work is not obligatory for these poor creatures," I said, turning to Dr. Hansen, as we were passing through those places. "No," he replied, "but they are advised and exhorted to work whenever they are able to; for by so doing they derive two advantages. The first is that as an occupation requires some attention, it is difficult that for the time being the poor lepers can ponder over their miserable condition. To raise their drooping spirits is indeed a work of charity, and employment does this in great part. The other advantage is that they can earn something by their industry."

"I expect the Government or the Municipality buys the work off this people. But," I added, "what do they do with it?"

"The things which are useful for the lazaretto remain here; the rest is sold in the town."

"Sold in the town!" I exclaimed, unable to hide my astonishment.

"Yes, in the town," he repeated. "When these things have been disinfected, there is no danger whatever of contagion. After all, it is so very little these poor creatures can do, that there are few things that go outside. However, the one great thing to be considered is that they work with pleasure and industriously. All the profit derived from their labours goes to them, and with it they can procure for themselves a few private luxuries."

*MONEY WORKS WONDERS -- THE DEACONESSES.*

Being desirous to know how the Doctor managed to engage people to assist the lepers



shut up in the hospital, I made enquiry, and the good Doctor always ready to meet my wishes said: "The thing is very simple. Those lepers who are as yet in the first stages of the disease and can lend their services, are, if willing, engaged to assist their more suffering brethren; and they are paid for their services. For the other occupations people are engaged from outside."

"And do you always find as many as you want?"

"Yes, if they are well paid."

"But are they not afraid of catching the disease?"

"I do not think so. The hygienic rules which are prescribed and scrupulously carried out endow them with immunity. The chief prescription is a frequent use of water. At least once or twice a week, both the healthy and sick inmates of the lazaretto must take a bath; and they are advised to do so more often, every day if possible. Besides, in all these years, not a single case of contagion among the nurses and servants who are in continual contact with the lepers, has yet come under my notice."

It was with mingled feelings of curiosity and admiration that I observed a number of Protestant Nuns, who are here called Deaconesses, ministering to the wants of the afflicted inmates of the lazaretto. Honour to whom honour is due. Their work of self-sacrifice and abnegation cannot be too highly appreciated or praised. I hear that these noble women are to be found attending the sick in the other lazarettos and in nearly all the hospitals.

#### *A MAGNIFICENT LIBRARY—HOW IT ORIGINATED.*

One thing that particularly struck me in the course of our inspection was the magnificent library with its thousands and thousands of handsomely bound volumes. Noticing my look of surprise, our genial guide said: "You would, doubtless, like to know who provides us with so many beautiful works. Perhaps you will hardly believe me when I tell you that it is to Drink we are indebted for them. The company which has the monopoly of cognac is obliged by law to hand over to Government so much per cent of its income. This revenue, which is not at all inconsiderable, amounting to something like 100,000 crowns a year, is devoted exclusively to providing hospitals, and especially the lazarettos, with libraries, or enlarging those already existing. In this way originated our really precious library."

#### *A MODEL LAZARETTO—A FEW QUESTIONS AND ANSWERS.*

Having terminated our inspection of the whole establishment, Dr. Hansen invited us to accompany him to the other lazaretto, which is distant about a quarter of an hour's walk from there. This likewise consists of two storeys and is entirely made of wood. It has, however, been built on a different plan. It consists of a central building and two wings. The ground-floor of the centre is a large hall which serves as a promenade for the sick; and the two wings contain the bedrooms. Each leper has his own private room, and every room is furnished with a bed, a chair, a sofa, and a small wardrobe.

"Here you have a model lazaretto," said Dr. Hansen, when we had been able to admire the excellent arrangements and order of the whole building. "It is just to my taste, and had I to begin over again, I should certainly have them all constructed on this plan. The only fault to be found in the present lazaretto is that the rooms are too small. Each leper stands in need of not less than 30 cubic metres of air, so that if the rooms are made in proportion to these figures, there is little fear of the atmosphere becoming too corrupted, and the occupants will feel considerably relieved on that account. In a very short time, however, this lazaretto will be abolished as it does not contain more than 60 lepers at present; these will be transferred to the other one, which has accommodation for 280; this building will then be thoroughly disinfected and converted into a hospital for consumptives, consumption being a far more prevalent disease in Norway than leprosy."

Whilst looking at the large wooden edifice, it struck me that the place might have been built of wood because more healthy than one of brick or stone. I broached the subject to the good Doctor: "Oh, no; that is not exactly the reason," he said. "Our lazarettos are built of wood because that useful article abounds in these regions, and therefore an edifice in wood costs much less than one in brick or stone. That is all."

When the inspection of this lazar-house was ended, I looked upon the object of my visit to Norway as achieved. "I suppose," I said to Dr. Hansen, as we were leaving the place, "that it would be useless for me to protract my stay in this country in order to visit the other lazarettos, since you tell me they have much in common with these."



"You are quite right there," replied the Doctor. "Besides, were you to go to Molde, you would find the lazaretto there already closed for want of lepers, the few it still contained were transferred elsewhere. The only lazaretto of importance is the one at Throdjenm, but that is right up in the north; and then you would find nothing new there, as it is built on much the same plan as these in Bergen. The remaining ones are of such insignificance that it would be wasting time to visit them."

"Well," I said, "do you think I should derive any advantage by a flying visit to Sweden, to Stockholm for example? I hear that there are also a large number of lepers in Sweden."

"You were wrongly informed then," answered the other; "for there are but very few cases of leprosy in Sweden, and these are all in the north part of the country. In Stockholm, moreover, leprosy has entirely disappeared a long time ago. If you have no other object in view in visiting Sweden than this, it would be useless to undertake such a journey."

*THE LEAVE-TAKING—A DEBT OF GRATITUDE.*

I, then, heartily thanked the good Doctor, my companion doing the same, for his great kindness and cordiality, which, we assured him, we could never forget. He asked me once more for my name, as he had forgotten it, and when I told him that I was a Catholic priest, and a religious, he remarked. "I have always admired the Catholic Faith, and its religious orders and Sisters of Charity." Beautiful words, indeed, on the lips of such a distinguished man as Dr. Hausen, who, by-the-by is a Protestant. And then he added: "Should there be any need of my services at any time in Columbia, I shall be always ready to go there. One thing only is required, namely, that the Columbian Government apply not to me but to my Government which disposes of me; once permission is obtained, there would be no further difficulty to my setting out most willingly." I thanked him again for his kind proposal, and then Dr. Fornara and I took our leave of him.

It was past two o'clock when we reached our hotel, and I retired at once to put together the notes I had taken down. This second conference had lasted three hours and the result surpassed my expectations. It occurred to me that this was the effect of the

blessing Don Rua bestowed on me before I left Turin; and the more I thought over the matter, the stronger became my conviction of this. The object of my journey to Norway, then, was fully accomplished.

I cannot conclude this letter without a word of thanks to Dr. Fornara, who accompanied me on my journey. A more agreeable companion I could certainly not have found nor desired. The good doctor, who devotes much of his time to the study of leprosy, was of incalculable service to me; he acted as my interpreter when occasion offered, which was often, too; in a word, he was a veritable Raphael to me. Without him I should hardly have dared to attempt such a journey; and had I done so alone, I am sure the issue would have been far less profitable. I, therefore, feel in duty bound to tender him publicly my most grateful and lively thanks for his kindness and benevolence.

*CONCLUSION.*

Just a word or two before laying down my pen. Some time ago I was of opinion that cases of leprosy in Europe were to be found in Norway and Sweden only; but I have been undeceived on this point. People afflicted with this loathsome disease are to be found in other European countries. In the Middle Ages, this disease was prevalent all over Europe; but towards the end of the seventeenth century it almost entirely disappeared. During the past few years, however, the doctors have come across quite a number of mild cases in several European countries (not to speak of Norway and Sweden), and especially in Italy. I have it on good authority that cases of leprosy have been found in all the large islands belonging to Italy,—in Sicily Sardinia, Comacchio; in the neighbourhood of San Remo and Nice. And along the coast of the Mediterranean as well as along that of the Adriatic, the disease has been introduced from abroad. It is (not as yet widespread; and it is, perhaps, hardly known; yet later on it may, if neglected, become quite a serious matter as it is at present in several South America Republics, because it has received little or no attention during past years in those countries. Hence the matter should not be taken lightly by those whom it concerns.

And now I close my letter by asking a prayer for

Yours ever faithfully in Xt.

EVASIUS RABAGLIATI.





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

**Our Lady always hears our prayers.** — Our Lady Auxiliatrice has obtained, in answer to our prayers, the recovery of our dear mother from a serious illness. I promised to have the grace published if it were granted. Be so kind, then, as to give it a place in the *Salesian Bulletin*; —it will be another proof that recourse to our Lady is never made in vain.

T. C. (*Portugal*).

\* \*

**Our Lady Help of Christians.** — Some time ago I was in need of a certain sum of money, and being a great admirer of Don Bosco, I had recourse through him to our Lady of Help, and promptly received the desired help. I promised to have the favour published in a Catholic periodical, and hereby I kindly ask you to do so in the *Salesian Bulletin* for the greater honour and glory of our Lady and her great client Don Bosco.

S. S., *Louisiana (U. S. A.)*.

**Thanksgiving.** — I send you an offering in honour of our Lady Help of Christians for a special favour which I have received. Please have a Mass celebrated in thanksgiving for the benefits she has condescended to obtain for us.

JOSEPH FRACCALOSSY, *Paterson (U. S. A.)*.

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**J. D. of Dublin** writes: Happy am I to record the conversion of a near relative recently deceased, which I have no doubt was brought about in a measure by the help of your Society. I had had the name inscribed on the register of your Association.

**Stella Maris.**—A thousand thanks to our Lady Help of Christians for the numerous spiritual and temporal favours she has deigned to obtain for us; among others that of a pleasant voyage.

X. B. (*France*).

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

Angela Pelle, Burolo; F. A. Strona (Biella); B. L. Benevello; Zita Cavallo; Rosa Cagnassi, Lu Monferrato; Angela Meda, Cureggio; Serafina Teresa Balzarini, Milano; Mary Offredi Milesi, S. Biagio della Cima; Rev. Jos. Lombardi, Pellestina (Veneto); Dominic Tissolo, S. Bonifacio (Verona); Rev. Basil Zanuso, Genoa; Matilda Rocca, Vescovado; Mary Piazza, Brescia; Joseph Conter, Aggius (Sussari); Salvatore Stangoni, Adrara S. Martino; Giacomina Coiroli, Cusignana (Treviso); Mary Sonda, Lussello-Villadeati; Rose Cafasso; Rev. Eugenius Patrucco, Molare (Alessandria); Fortunato Provvidenza; Mary Teresa Nasi, Pocapaglia; Secondina Accotto, Montaldo-Dora; Angela Dematteis, Rivarolo Canavese; Carlo Bertolino, Calciavacca (Verolengo).



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXVI. (*Continued*).

COUNT SCLOPIS.—“The considerations expressed a second time by my honourable colleague, Senator Giulio, have reference to one of the most difficult questions which now-a-days agitate European Society. This is, doubtless, neither the place, nor the time to discuss it; but I am sure that were the Government to withhold its support on the present occasion, it would, I will not say prejudice but, discourage those Institutes which (founded through private benevolence) have the object of filling up an immense gap that is felt in modern society.

“And I think that there is no need of resolving the question of State charities in the present case; since the aid asked for is



but an accessory aid. When the great question of Government grants was treated in other countries, those who were in favour of doing away with them, nevertheless admitted that, if private charity was insufficient for the support of such institutions, where the Government is able without difficulty to supply such a want if it be only temporary, it can and ought to do so.

"Besides, there is such a pressing need of providing for those poor boys who, on leaving the infant schools, are, so to speak, abandoned to themselves at a period of their life at which they stand most in need of help. I consider it of such importance that the Government should lend its aid to Institutions of this kind in want of charitable help, but, be it understood, without contracting a permanent obligation.

"In the present instance, then, I would invite the Government to act accordingly, and adopt those measures it may deem necessary to meet this urgent case. Consequently, whilst I wish it to be known that I have had no intention whatever of entering into a discussion of State charities, but simply of asking for an aid from Government. I insist upon the appeal being forwarded to the Home Minister.

"And I say this with the deepest conviction; because (as I expressed myself here on a former occasion on this very same subject) the Municipality, having been obliged to enquire into the condition of the working-men, has observed that there is a great lack of assistance in that quarter. The Government, without being exposed to make a perpetual grant, can assist in maintaining these foundations in vigour, and thus concur in placing them, with the aid they receive elsewhere, on a permanent basis. And this the Government is in duty bound to do. It is a much needed remedy for the present evil,—a great anticipation of future good."

SENATOR GIULIO.—"I will reply to Senator Sclopis as briefly as possible. It is the duty of Government to dispense justice and not alms to the citizens; for since it does not manage its own property but that of the people, it cannot use it except for motives of justice. These considerations, which I think incontestible, appear to me a sufficient reason why a Government is not obliged to assist with funds that are not its own in maintaining Charitable Institutions, however highly recommended by sentiments of humanity and religion.

"In a word, governments have no other charity to dispense but justice to all alike."

COUNT SCLOPIS.—"I admit that a Government must be just before all else; however, it must be provident also. It should not pledge itself to perpetual grants, but lend its assistance in cases of extraordinary emergency. An absolute course is not the best course to adopt. For the Government by holding itself aloof, especially in the actual pressing needs, might discourage, and make many of those institutions despair of doing good which have been recommended to us not only through motives of charity but also of policy."

SENATOR SAULI.—"I beg to add that these establishments are not simply almshouses, but institutes of moral and religious education in which the Government, I believe, is obliged to take an interest."

SENATOR PALLAVICINI-MOSSI.—"Allow me to make an observation. Not very long ago, the Senate deemed it advisable to take into consideration the question of compulsory education for lads leading a vagabond life, and it gave its vote in favour of such a project presented by the Ministry to this Chamber. Now, what is the aim of Don Bosco whose application has just been read? To impart education in a manner not much unlike that alluded to. Consequently, if the Government is disposed to uphold this system of education, it can very well meet the necessary expenses in the present case, without any need of touching on the theory of State grants."

The PRESIDENT.—"There are two proposals: that of the Commission which recommends the petition to the Government for a subsidy; and that of Chevalier Giulio who desires the Senate to pass to the order of the day. Let the matter be decided by vote."

The result is the rejection of the order of the day.

The PRESIDENT.—"Now let the decisions of the Commission be put to the vote."

They are adopted; and so the petition of Don Bosco was forwarded to the Home Minister.

This act of the Senate was of great consequence to Don Bosco; for from that day the Government took considerable interest in his work, and showed its satisfaction thereof in various ways; sometimes by praising it, sometimes by giving pecuniary assistance, and now and then by recommending poor lads to Don Bosco, sure that under his care they would turn out to be honest citizens; and useful members of the great human family.

*(To be continued).*





**The Sacred Heart.** Selected from the German of Rev. JOSEPH A. KELLER, D. D. By the TRANSLATOR of "Angeli Dei," "Christmas Legends," and "St. Joseph's Help." (R. & T. Washbourne, 18 Paternoster Row, London). Price 2s. 6d.

This is an admirable collection of incidents gleaned from all parts of the world, and, the author assures us, from the most reliable sources, with the purpose of reanimating confidence in the love and mercy of the Sacred Heart of Jesus, by showing how those who honour this loving Heart and advance Its interests are assisted by Its power and love. Short biographical sketches of Blessed "Margaret Mary Alcoque and the Venerable Claude de la Columbière, who were the chief promoters of this devotion, are also given in the volume and will be read with interest. The book is handsomely bound in cloth, and gold gilt, and is cheap at half-a-crown.

WE venture to draw special attention to the following cheap and most interesting pamphlets lately issued by the Catholic Truth Society (69 Southwark Bridge Road, London, S. E.). These publications need only to be named in order to be sufficiently recommended to their special public:—

ENGLAND'S DEDICATION AND THE ANGELUS. By the Rev. T. E. BRIDGETT, C. SS. R. With a prefatory letter by the Cardinal Archbishop of Westminster. Price 1d.

WHAT IS "BENEDICTION." By the Rev. F. M. DE ZULUEFA, S. J. Price 1d.

MOTHER MARY TERESA DUBOUCHÉ, Foundress of the Congregation of Expiatory Adoration. By EDITH RENOUF. Price 1d.

THE REFORMATION AT ST. MARTIN'S, LEICESTER. By DUDLEY BAXTER, B. A. Price 1d.

I GO STRAIGHT TO CHRIST. By the Rev. F. M. DE ZULUEFA, S. J. Price 1d.

THE ART OF LYING as practised by some Writers of Anti-Catholic Tracts. By the Rev. T. E. BRIDGETT, C. SS. R.

He who orders all his doings according to the will of God may often be spoken of by the world as simple and stupid; but in the end he wins the esteem and confidence of the world itself, and the approval and peace of God.

### 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.

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Salesian Oratory,—Turin, Italy.

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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.

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*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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*In connection with the Salesian Congregation is the*

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