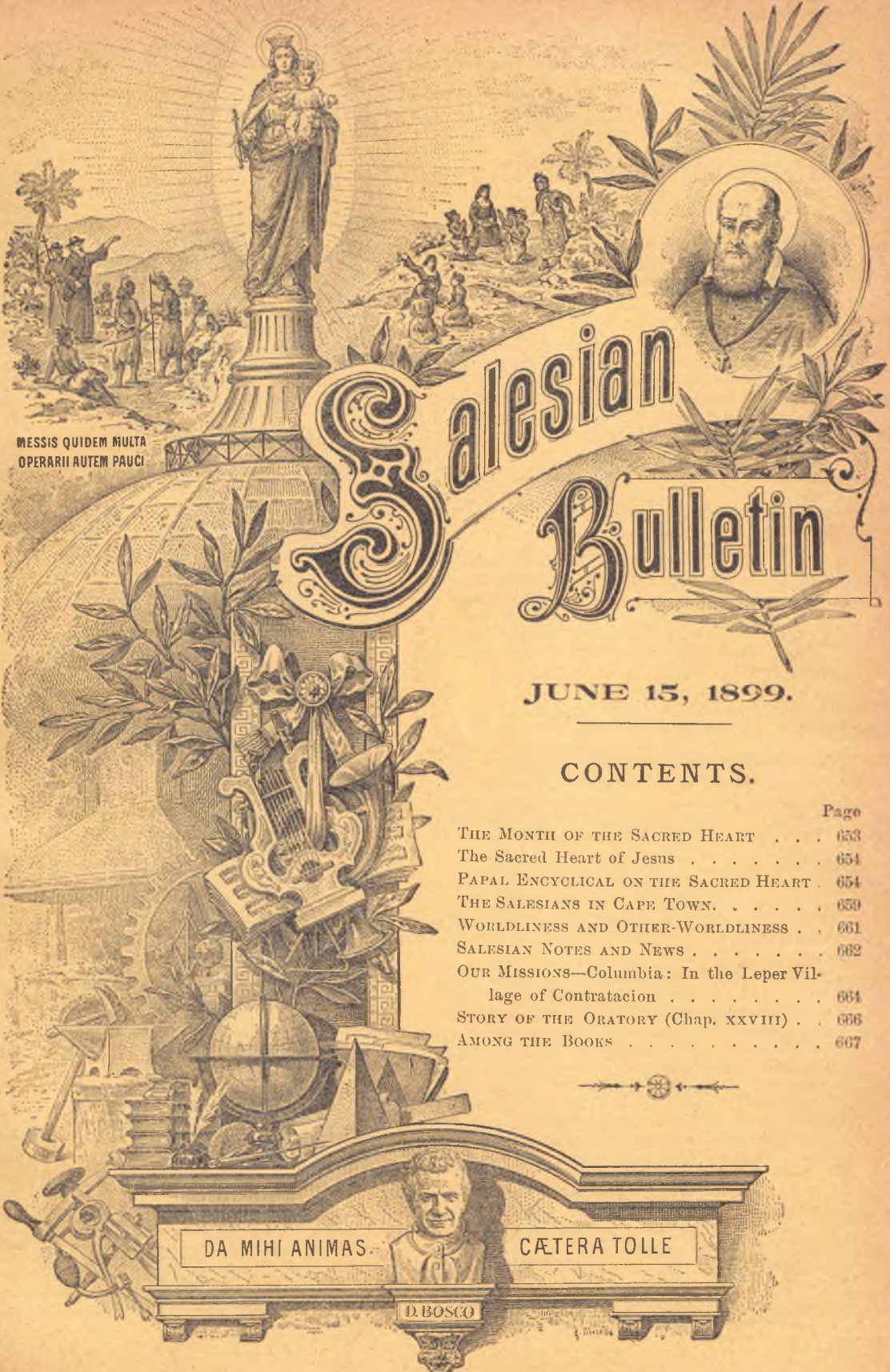


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA  
OPERARI AUTEM PAUCI

# Salesian Bulletin

JUNE 15, 1899.

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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.

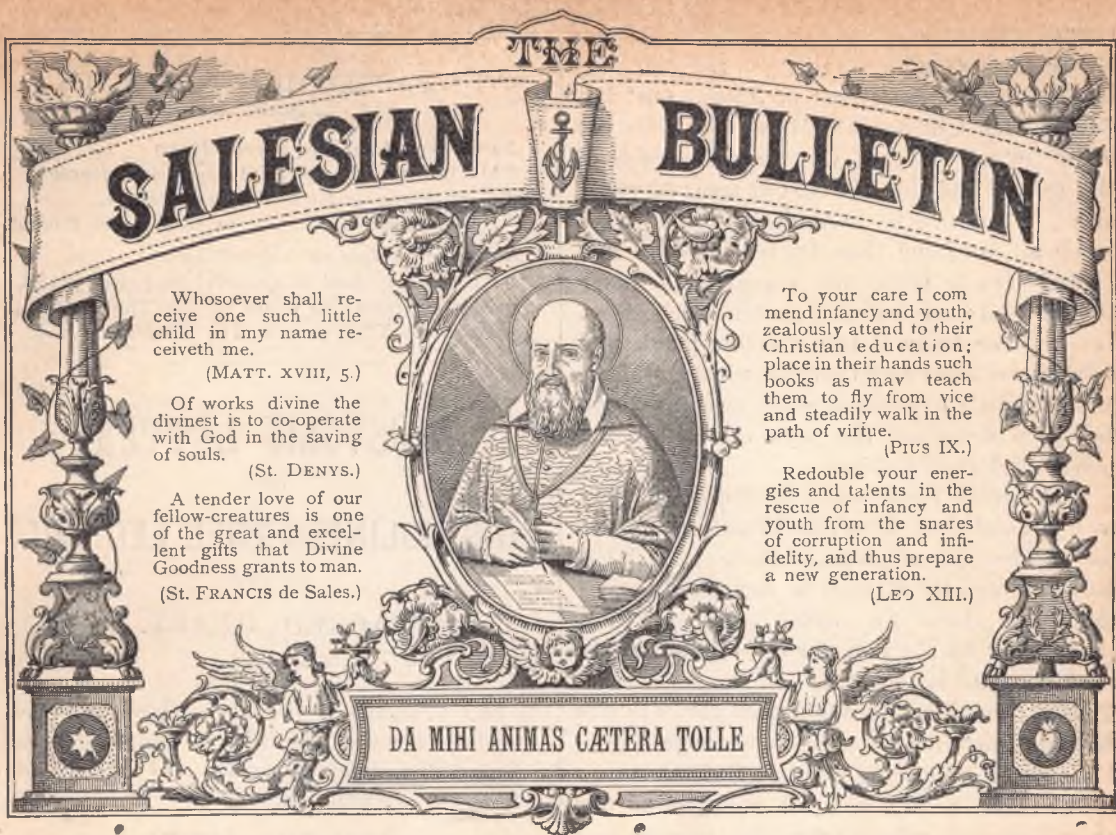
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[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 CAETERA TOLLE

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## THE MONTH OF THE SACRED HEART.

**T**HE devotion to the Sacred Heart of Jesus is certainly one of the most efficacious means of sanctification with which God has enriched His Church in these latter-days. It is little more than two hundred years ago that this devotion was revealed to the humble Visitation Nun, Blessed Margaret Mary, and to-day it is spread all over the Catholic world. The great danger to religion now-a-days is the tendency of so many people to indifference and scepticism. Devotion to the Sacred Heart is precisely adapted to meet and overcome this danger. The Heart of Jesus in an abyss where everything may

be found; it is especially an abyss of love. And so against the indifference we speak of this devotion opposes a strong and ardent love which strives to be as burning and as strong as the love of that Heart for us. It likewise faces the growing tendency to scepticism with a loyal and fervent faith in our divine Redeemer, in His unbounded love for us, and in his desire that we should love him.

We have said that the Heart of Jesus is especially an abyss of love. And how can this be otherwise when it is not only the symbol of His love, but the very source of that love? In comparison with this Heart the tenderest, fondest earthly love fades away and becomes as nothing. It combines in itself the love of the most devoted friend, of the most affectionate brother, of the lover for his beloved, of the mother for her darling son.

Every form of love is united in the yearning love of the Sacred Heart of Jesus. Oh! the Sacred Heart of Jesus! Here we have the fount of all virtue, the treasure-trove of the saints, and, if we will, our treasure-trove also. We desire to love our Divine Lord, to be all for him; then let us nestle in His Sacred Heart, make for ourselves a home therein, and study intently its tender beatings. Let us ever make it the starting-point and terminus of our every thought, word and deed, and we shall experience such sweetness and joy as to make all the joys of earth seem paltry and contemptible.

And surely what could be more pleasing to our Lord than these manifestations of love for him?—says a pious author. And what more powerfully attractive devotion for us than our love for Jesus, our Saviour, responding to his love for us? Think of his condescension in inviting us to love Him. Think of the deep, pure love that glows in His Sacred Heart for us. Oh! the unspeakable blessedness of having such a Saviour to go to, to trust in, to love and embrace as our only hope and refuge from the storms and trials of this unfriendly world.

Blessed indeed is our holy faith which is "as an anchor to the soul, sure and firm, and which entereth in even within the veil where the forerunner Jesus is entered for us." God grant that we may all, during this month, be drawn closer and closer to the loving Heart of our dear Lord and Saviour, that we may experience that joy, that rest and peace which the heart so longs for, which is without price and which can nowhere else be found but in the Sacred Heart of Jesus.

It is a humbling thing to feel how much we might have done for God that we have not done, how many opportunities have been wasted, how many graces not corresponded to, how poor and languid and ungenerous has all been that we have actually had the heart to do. It is humbling also to feel how little we have done for God in return for the greatness of what He has done for us, and how little we can do for Him at the best even if we were saints, considering His majesty and our nothingness; and it is painfully humbling to think how much we have positively done against Him by deliberate preference of ourselves to Him. FATHER FABER.

## THE SACRED HEART OF JESUS.

Sweet Jesus! to Thy Sacred Heart  
My life, my thoughts, my actions I devote;  
Oh! let me never from Thy love depart,  
Nor wish for aught that be from Thee remote.  
And when before th' eternal Throne  
I trembling shall in dreadful judgment stand,  
O Sacred Heart! do claim me for Thine own  
To praise Thee ever in Thy Promised Land.

## APOSTOLIC LETTER

OF

## HIS HOLINESS POPE LEO XIII.

ON THE

## SACRED HEART.

*To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries enjoying peace and communion with the Apostolic See.*

LEO XIII., POPE.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEEDICTION.

**B**UT a short time ago, as you well know, We, by Letters Apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now to-day, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommended a striking design from which, if all shall follow it out with hearty good-will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

Already more than once We have endeavoured, after the example of Our predecessors Innocent XII, Benedict XIII, Clement XIII, Pius VI, Pius VII, and Pius IX devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus: this We did especially by the Decree given in June 28, 1889, by which We raised the Feast under that name to the dignity of the first class. But now We have

in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honours that people have been accustomed to pay to the Sacred Heart, and which, We confidently trust, will be most pleasing to Jesus Christ, our Redeemer. This is not the first time, however, that the design of which we speak has been mooted. Twenty-five years ago on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons, but from Bishops also, were sent to Pius IX begging that he would consent to consecrate the whole human race to the most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at: meanwhile permission was granted to individual cities which desired it, thus to consecrate themselves, and a form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfilment.

*CHRIST OUR KING.*

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over Catholic nations and those who, having been duly washed in the waters of Holy Baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the

Father, having the same substance with Him and being the brightness of His glory and the figure of His substance (Hebrews i., 3) necessarily has everything in common with the Father, and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet:—"But I am appointed King by Him over Sion, His holy mountain . . . . The Lord said to Me, 'Thou art My Son, this day have I begotten Thee. Ask of Me and I will give

Thee the Gentiles for Thy inheritance and the utmost parts of the earth for Thy possession'" (Ps. ii). By these words He declares that He has power from God over the whole Church, which is signified by Mount Sion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art My Son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power; hence the words, "I will give Thee the Gentiles for thy inheritance," which are similar to those used by



THE SACRED HEART OF JESUS.

Paul the Apostle, "Whom He hath appointed heir of all things" (Heb i., 2).

But we should now give most special consideration to the declarations made by Jesus Christ, not through the Apostles or the Prophets, but by His own words. To the Roman Governor who asked Him, "Art thou a king then?" He answered unhesitatingly, "Thou sayest that I am a king" (John xviii. 37). And the greatness of this power, and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: "All power is given to Me in Heaven and on earth" (Matthew xxviii., 18). If then all power has been given to Christ it follows of necessity that His empire must

be supreme, absolute and independent of the will of any other, so that none is either equal or like unto it; and since it has been given in Heaven and on earth, it ought to have Heaven and earth obedient to it. And verily He has acted on this extraordinary and peculiar right when He commanded His Apostles to preach His doctrine over the earth, to gather all men together into the one body of the Church by the baptism of salvation, and to bind them by laws which no one could reject without risking his eternal salvation.

#### *CHRIST OUR REDEEMER.*

But this is not all. Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us "from the powers of darkness" (Colossians i., 13), and "gave Himself for the redemption of all" (I Timothy ii. 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people" (1 Peter ii., 9). St Augustine's words are therefore to the point when he says: "You ask what price He paid? See what He gave and you will understand how much He paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all" (Tract. 120 in Joan.).

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: "All things are subject to Christ as far as His power is concerned, although they are not all subject to Him in the exercise of that power" (3a, P. Q. 59, A). This sovereign power of Christ over men is exercised by truth, justice, and, above all, by charity.

#### *VOLUNTARY CONSECRATION.*

To this twofold ground of His power and domination He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, Our God and Our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His

infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if it were really our own; nay, far from refusing such an offering, He positively desires it and asks for it: "My Son give Me thy heart." We are, therefore, able to be pleasing to him by the goodwill and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such is the efficacy of the act of which We speak, such is the meaning underlying Our words.

And since there is in the Sacred Heart a symbol, and a sensible image of the infinite love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we should consecrate ourselves to His most Sacred Heart—an act which is nothing else than an offering and a binding of oneself to Jesus Christ, seeing that whatever honour, veneration, and love is given to this divine Heart is really and truly given to Christ Himself.

For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the Temple of Heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the shadow of death. As We have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot, with all Our soul We commend them, and as far as in Us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who knowing Christ, yet neglect His law and its precepts may still gain from His Sacred Heart the flames

of charity. And, lastly, for those still more unfortunate who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of Heaven that Jesus Christ, to whose power they are subject, may also one day render them submissive to its exercise; and that, not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others (St. Thomas, *loco citato*), but also in this

of wall being raised between the Church and civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Himself from the earth. When men's minds are raised to



### BEHOLD THE LAMB OF GOD!

(From a painting by the Rev. Bro. Vincent Gutierrez of the Salesian Society).

mortal life by giving them faith and holiness. May they by these virtues strive to honour God as they ought, and to win everlasting happiness in heaven.

#### THE NEED OF IT.

Such an act of consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times especially, a policy has been followed which has resulted in a sort

such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once disregarded it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to their pas-

sions and finally wear themselves out by excess of liberty.

Hence that abundance of evils which have now for a long time settled upon the world, and which pressingly call upon us to seek for help from Him by Whose strength alone they can be driven away. Who can he be but Jesus Christ the Only-begotten Son of God? "For there is no other name under heaven given to men whereby we must be saved" (Acts iv, 12). We must have recourse to Him who is the Way, the Truth, and the Life. We have gone astray and we must return to the right path: darkness has overshadowed our minds, and the gloom must be dispelled by the light of truth: death has seized upon us, and we must lay hold of life. It will at length be possible that our many wounds be healed and all justice spring forth again with the hope of restored authority; that the splendours of peace be renewed, and swords and arms drop from the hand when all men shall acknowledge the empire of Christ and willingly obey His word, and "Every tongue shall confess that our Lord Jesus Christ is in the glory of God the Father" (Phil. ii, 11).

When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Cæsars, a young Emperor saw in the heavens a cross, which became at once the happy omen and cause of the glorious victory that soon followed. And now, to-day, behold another blessed and heavenly token is offered to our sight—the most Sacred Heart of Jesus, with a cross rising from it, and shining forth with dazzling splendour amidst flames of love. In that most Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently besought.

Finally, there is one motive which We are unwilling to pass over in silence, personal to Ourselves it is true, but still good and weighty, which moves us to undertake this celebration. God, the author of every good, not long ago preserved Our life by curing Us of a dangerous disease. We now wish, by this increase of the honour paid to the Sacred Heart, that the memory of this great mercy should be brought prominently forward, and Our gratitude be publicly acknowledged.

#### THE DATE OF THE CONSECRATION.

For these reasons, We ordain that on the 9th, 10th, and 11th of the coming month of June, in the principal church of every town

and village, certain appointed prayers be said, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by Our authority. On the last day the form of consecration shall be recited which, Venerable Brethren, We send to you with these letters.

As a pledge of divine benefits, and in token of Our paternal benevolence, to you, and to the clergy and people committed to your care, We lovingly grant in the Lord the Apostolic Benediction.

Given in Rome at St Peter's on the 25th day of May, 1899, the twenty-second year of Our Pontificate,

LEO XIII.

#### FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine altar. We are Thine, and Thine we would ever be; nevertheless, that we may be more surely united with Thee, behold here to-day each one of us freely consecrates Himself to Thy Sacred Heart. Many indeed have never known Thee; many, too, despise Thy precepts, and have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King and Lord not only of the faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by error or whose affections have been turned aside, and call them back to the harbour of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who still sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and Kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from Pole to Pole with one word: Praise to the Divine Heart that wrought our salvation; to It be glory and honour for ever. Amen.

In after life you may have friends—fond, dear friends—but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows.





St. Luke.

(From paintings by the Rev. Bro. Vincent Gutierrez of the Salesian Society)



St. John.

## THE SALESIANS IN CAPE TOWN.



The following interesting article dealing with the work of our Fathers in Cape Town, is taken from the *South African News* of May 22nd:—

**F**EW people in the busy workaday commercial life of Cape Town have time—or, perhaps, think they have no time—to become familiar with the good working of the many philanthropic institutions which exist in our midst. Otherwise it is probable that these institutions would not have to do so much “going around with the hat” in order to obtain the wherewithal for their support. An institution worthy of more than passing notice in Cape Town is that which has been established in Roeland Street by the Salesian Fathers, with the object and aim of teaching poor orphan boys such handi-

crafts as will enable them at the proper time to take their place and rub shoulders in competition with skilled artisans. The institution in Roeland Street, under Father Barni, however, is but one of the most recent off-springs of the parent institution, established by the late Don Bosco in Turin. In order that readers may become acquainted with the basis, progress, and latter-day developments of the philanthropic movement now under notice, no excuse seems to be needed for the writing of a few words in brief as to its inception and its originator. The foundation of these admirable institutions was laid by Father Bosco—more widely known as Don Bosco—in Turin, more than half a century ago. Operations were first commenced in a small shed, or stable, in that city, and it was not long before the good Father Bosco had been instrumental in imparting to hundreds of orphan children sufficient technical and practical knowledge of one form or other of skilled handicraft, to enable them when adults

to earn an honest living for themselves, and be thoroughly independent of the doles of cold charity. Don Bosco's great idea was to teach the poor unfortunate units to fight the battle of life for themselves, and there are many successful men of business in the world to-day who thank this good priest of the olden time and his successors for their present positions and the worldly comforts which wait upon them. Don Bosco, when he started the movement in Turin, felt so self-confident of its growth that he even then predicted that it would in course of time be followed up by off-shoots in every part of the world. Don Bosco, although at the time looked upon as a visionary, lived to see the practical fulfilment of his prediction. Now, ten years after his death, the institutions of the Salesian Fathers are to be found in every part of the universe. There are establishments in North and South America, all over Europe, and in North and South Africa; and altogether the development of Don Bosco's original idea has reached, if anything, even beyond his most sanguine expectations. There are now in existence nearly 400 similar institutions to that in Roeland Street, in which work is found for 3,000 Salesian Fathers and Brothers, thousands of teachers of technical knowledge, and over half a million poor boys learning trades. All this is the outcome of charity; the originator of the scheme was but a poor priest. The population of the parent institution in Turin is about 1,300, of whom 1,000 are poor orphan boys. Hundreds of these are already skilled in first-class trades; this is amply shown by a glance around the premises in Roeland Street, where may be seen samples of articles of very clever workmanship, showing art of a fine order of merit, turned out by the boys of Turin. Of these 1,000 boys about half are learning trades and professions, whilst the other moiety is receiving classical education, preparatory to studying for University degrees. Coming home now, it is found that the work being done in the branch institution of the Salesian Fathers in Cape Town will bear favourable comparison with similar work in other parts of the world; and if Don Bosco could pay the local institution a personal visit he would have no cause to find fault with the efforts of his Cape Town disciples, Father Barni and Brother Giltinan, who are ever on the alert to do all they can to secure the comfort and well-being of the thirty boys now under their care. For some years past Bishop Leonard had sent requests to the Chapter in Turin

for a branch of the good work to be opened out here in Cape Town, but it was not until the end of 1896 that the immediate successors of Don Bosco sent out to this country to establish the branch institution Father Barni and Brother Giltinan, accompanied by three skilled workmen to teach the trades of printing, bookbinding, cabinet-making and carpentry. A start was first made with one boy, and it was not until two months had elapsed that this "school" was increased to eight. At this early period the whole work of the institution was carried on in an old four-roomed house in Buitenkant Street. In the following year—1897—however, the present building was erected, just at the back of the old house; and now 30 boys are not only taught such use of tools and machinery as will enable them to be bread-winners in after life, but are also given a sound commercial education, and are comfortably housed and well fed. About the end of last year, when there were 20 boys in the Home, Father Barni returned to Turin, and reported progress to the Chapter, with the result that he returned a little while ago with two additional skilled workmen, one to teach tailoring, and the other shoemaking. On his return he found that under Brother Giltinan the number of inmates increased by one-third. The establishment in Roeland Street now consists—old and new part together—of some twelve large rooms, all fully occupied by the present inmates. The upper storey of the new building consists of two long rooms, which serve as dormitories, each being capable of containing about 25 beds, whilst between the rooms are well-arranged lavatories and bath-rooms, quite adequate to meeting present and future requirements. On the upper floor also is the tailors' shop, where some first-class work was submitted for inspection. In this shop the clothes worn by the boys are made and repaired. On the ground floor, by far the largest room of the lot is used as a machine-room for printing: and one is indeed surprised to find that this place contains not only a cylinder machine big enough to print an average-size newspaper, but also a three-horse power gas engine, wherewith to drive it, the latter the gift of Mr Nannucci. In this room there are also a half-royal tradle platen printing machine, an iron "imposing surface" and a goodly stock of paper. In the next room six young "comps" were employed in distributing type. In a little while it is intended to print in this "office" the monthly issues of

# International Commemoration of Don Bosco.

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## EXECUTIVE COMMITTEE

### President.

HIS EMINENCE CARDINAL RICHELMY, ARCHBISHOP OF TURIN.

### Members.

The Marquis Crispolti of Bologna.	Count Ottone Figarolo di Gropello.
The Marquis Scati of Casaleggio.	Count Giulio Figarolo di Gropello.
The Marquis of Prunetto.	V. Rev. Canon Papa.
Count Balbo.	V. Rev. Canon Vincent Scala.
Baron Manno.	Count Ceppi.
Stephen Scala, Att.	Baron Ricci.
Lieut-General Beccaria Incisa, Count di S. Stefano.	Dr. Comm. Secondo Laura.
V. Rev. Canon A. Berrone.	Chavalier D. Giraud.
Rev. J. B. Piano, D. D.	Prof. E. Franchi.
Count Gromis.	Chevalier Henry Balbo di Vinadio.
Count Avogadro di Cerrione Netro.	Hyacinth Gaidano.
Dr. Comm. C. De Matteis.	Rev. F. Reviglio, D. D.
Ferdinand Rondolino, Att.	Comm. Amadeus Peyron.
Chevalier H. Alloati, Att.	Rudolph Sella.
V. Rev. Canon Vallega.	Rev. Louis Spandre, D. D.
Francis Bonelli, M. D.	Chavalier Pio Oreglia di S. Stefano.
	Charles Nasi, Att.

etc., etc., etc.

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### THE ORIGIN AND OBJECT OF THE PRESENT WORK.

With the blessing of the Holy Father, Pope Leo XIII, under the auspices of Cardinal Parocchi, and with the concurrence of the Italian Hierarchy, the above-named Committee was formed in Turin with a view of signalling the tenth anniversary of Don Bosco's death by the erection of a memorial church at Valsalice in place of the present Seminary chapel, which is quite inadequate to present requirements, and is becoming ruinous.

The movement was initiated by Signor Stefano Scala, Editor of the Turin paper *Italia Reale*, and is intended as a tribute from the Catholic Press to the memory of Don Bosco, who was both Author and Publisher. Don Bosco, besides being the founder of a missionary Congregation and of numerous orphanages in nearly every country of the globe, did much for Catholic literature and journalism during his lifetime.

The project is to take the form of a Church under the patronage of St. Francis de Sales, to be erected near the Tomb of the holy Founder of the Salesian Society, adjoining the Salesian Seminary of Foreign Missions at Valsalice (Turin).

And in order to carry out this project, it is proposed to form a General Committee of Commemoration. All the admirers of Don Bosco's Work are invited to join the Committee by making an offering of ONE SHILLING towards the building of the memorial Church. Persons desiring to give a larger donation are quite welcome to do so.

#### ADVANTAGES.

1. The names of adherents will be inscribed in a large album which is to be deposited in the crypt of the new Church.
2. The Superior General of the Salesian Congregation has promised that all members of the General Committee shall share, in perpetuity, in the fruits attached to:
  - (a) The holy Rosary to be recited daily by the young Levites who will be prepared for the Missions in that sacred Retreat; and in the Benediction of the Blessed Sacrament which will also be imparted every day in the Church.
  - (b) In all the Masses, Services, Novenas, Triduums, etc. that will be celebrated there.
  - (c) In the prayers and good works performed by the Salesians themselves and by their pupils in their Homes, Colleges, Hospices, Oratories, Missions etc., in Italy, France, Spain, England, Belgium, Austria, Switzerland, the Holy Land, the United States, South America, Africa,—in a word, wherever they are established or may be called, by Divine Providence.
3. The Holy Father, moreover, has on three occasions deigned to grant the Apostolic Blessing to the Promotors and Adherents of this International Commemoration. The names of those who desire to share in this "Act of Homage" to the Apostle of Youth, should be inscribed on the accompanying list and forwarded together with subscriptions to

*Signor Stefano Scala*  
*Editor of the "Italia Reale"*  
*Via Principe Amedeo*  
*Turin (Italy).*

Or to

*The Editor*  
*The "Salesian Bulletin"*  
*32, Via Cottolengo*  
*Turin (Italy).*

International Postal Orders are payable at the P. O. Turin.—Cheques on the National, or other Banks, Turin:—Paper Currency (Bank-notes, Dollars, &c) can be cashed at Turin without loss or discount. Those, however, who select this latter mode of transmitting their alms should have their letters REGISTERED.



# LIST OF ADHERENTS

to General Committee of International Commemoration of Don Bosco.

N.º	NAME AND SURNAME	ADDRESS	AMOUNT		
			L	s	d
1					
2					
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11					
12					
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*Signature of Collector*

.....

*Address* .....

the "Catholic Magazine." Meanwhile the boys are getting on very well with the "picking up of the stamps." The joiners' shop is perhaps the most interesting branch of the establishment; here several boys are employed—two of them deaf mutes—in the construction of bookcases, counters, chests of drawers, and tables for use in this and kindred institutions; and very good, indeed, some of this work is, the neatness of the dovetail and mortice joints, after so brief a tuition, speaking volumes both as to the desire of the boys to learn and as to the capabilities and patience of the teacher. The bookbinding department is well stocked with suitable "plant" for carrying on this trade in a practical way. Here are found cutting machines, guillotine, wire-stitching machine, perforating machine, backing machine, rollers, and, in fact, all that is required to bring about the artistic binding of books. Some good work in the repairing line was being done on the day of our visit for the S. A. Public Library. In the shoemaking shop several boys were busily engaged stitching away under the guidance of their teacher; here all the boots and shoes required by the inmates are made and repaired. It is also interesting to note that a brass band has been formed. Almost needless to say, every boy is anxious to belong to this "department." The boys also receive suitable schooling in the three R's in the evenings. Taken all round, the boys appear extremely well contented with their lot. The utmost cleanliness and good order prevail throughout the institution, which, relying as it does for its support almost wholly upon the generosity of charitable people, may well be commended to those able and well-disposed to help such a good work as his—the shaping of pauper boys into hardworking, bread-winning citizens.

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### WORLDLINESS AND OTHER- WORLDLINESS.

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**A** Correspondent writes:—I feel sure that the author of "Hawaii Nei" is no Catholic, for, in the account of a Requiem High Mass, she shows herself little conversant with the subject, and the costume of some Nuns present in the Church is described in an absurd way. The writer may therefore be taken as an "unprejudiced witness." And this is how Mabel Clare Craft writes of Missionaries, Protestant and Catholic, in the

island of Hawaii: "I have visited the old Thurston House at Kailua. It is a good type of the missionary House all through the islands, and in its decay it is eloquent of the motives and methods of these men who came to preach the Gospel to the heathen... The old garden with its high and frowning fence may still be seen. Within this enclosure Mrs. Thurston kept the little Thurstons with strict injunctions that under no circumstances were they to hold converse with the natives... That there was some doubt of the sincerity of the friendly natives in the minds of these early teachers is shown by the little peepholes in the doors, like loopholes in an Indian blockhouse;" and so on, through many satirical paragraphs crammed with curious facts, until the writer makes this sad statement: "The Kanaka found the burden of civilization too heavy, and laid him down to die." [In another place, it is: "The island is honey combed with the burial-caves of the natives" and "the happiest Kanaka is the dead Kanaka."] The account goes on:—

"There is nothing to be said against the motives of the pious exiles who immured themselves in this beautiful land, though.... the change from bleak New England hillsides to this.... land yielding all sorts of delicious fruits, and whose landscape was a panorama of beautiful scenes, would have been like the change from Purgatory to Paradise, and by no means a form of martyrdom...." But!...., "Having taught the natives that it was sinful to go comfortably unclothed, the missionaries, or their relatives or friends from New England, opened stores and sold them the necessary cloth. They taught them that the Hawaiian custom of cleaning the bones and laying the skeleton to rest in burial-caves was un-Christian. Coffins were the thing, and they sold them coffins. It was six days in the store, and one in the Sanctuary, and the natives, gentle, tractable, and easily led, grew rapidly in the direction pointed out to them. [The land] began to slip from their uncommercial fingers, the small holdings were gradually consolidated in the hands of a few Americans and the first great fortunes had their rise in Hawaii." Again:—"Inquire into the ancestry of the island millionaires, and you will almost invariably find a missionary pedigree. The missionaries reared their sons to secular occupations... These, at least, considered themselves bound by no vow of poverty."

Turning to the account of the burial of the Crown Princess of Tahiti (a Catholic), the reader will find. "Near the chancel was

the casket, with its tapers, and behind it a sweet-faced old bishop with his mitre—a man that I can very well believe is well-beloved—surrounded by his priests; *missionaries who have taken the vow of poverty.*” And earlier in the book occurs this passage:—“An ordinary Hawaiian boatman, a man with a common-school education, a good average type of his people, said to me one day, ‘I have left the native Church. I am going to belong either to the Mormon Church or the Catholic. They, at least, did not rob us. The Missionaries came here with the Bible in one hand and a butcher-knife in the other. They told us about Heaven, and while we were looking up, they took everything we had.’”

The Author is not rabidly bigotted against *all* the Protestant Missionaries. “There were some good men in the Missionary Republic—some men undoubtedly earnest and sincere. Some even came to have a sort of popularity with the natives;” but M. C. Craft reveals enough of Hawaiian transactions to make it clear that the high-minded Evangelists were rare exceptions among those New England Missionaries.

“Hawaii Nei” is published by W. Doxey, of San Francisco. Part of it appeared, first, in the New York *Sun*, and *Tribune*; and it is, in the main, a brilliantly-written and deeply interesting account of a little-known race and the land of its birth.

A GRAND bazaar, organized by a Committee of Ladies in Turin under the presidency of H. I. H. the Princess Letitia Napoleon-Savoy, was opened in that town by H. R. H. the Princess Helen of Savoy on May 10, in the presence of His Grace Archbishop Richelmy, the Dowager Duchess Elizabeth of Genoa, the Duchess Isabella of Genoa, Marquis Crispolti, the civil Authorities of Turin and a select assembly of distinguished personages. The bazaar, which was in aid of the Salesian Church in course of erection at Valsalice, and the Salesian Orphanage at Bethlehem, was held in the *Mole Antonelliana*, and lasted for a fortnight giving very satisfactory results. The *Mole Antonelliana* is a handsome and elegant structure rising to a height of some 510 feet; it is, in fact, the finest structure of its kind ever built, uniting as it does lightness with beauty and classical severity. It strikes us as somewhat curious that this building, which was originally intended for a Jewish synagogue, should be opened for the first time to the public in the interests of Catholic charity.



IN the Autumn will appear the first volume of an interesting work treating of the Physical, Political and Meteorological aspect of Patagonia and Tierra del Fuego, by the Rev. Father Lino Carbajal of the Salesian Society. Father Carbajal is the Director of the Salesian Meteorological Observatory at Viedma (Patagonia), which, under his able management, has gained the attention of distinguished scientists all over the world. This work will be published contemporaneously in Spanish and Italian by the Salesian Press, Turin.

IN accordance with the recent Papal Encyclical, and the special wish of our Holy Father Leo XIII., the *Triduum* of devotions in honour of the Sacred Heart of Jesus was celebrated with special pomp and solemnity in the monumental Church of the Salesian Fathers in Rome dedicated to the Sacred Heart of Jesus, on the 9th, 10th and 11th of the present month. Their Eminences Cardinals Parocchi and Macchi, besides some fifty Archbishops and Bishops took part therein. We intend to give a detailed account of these impressive functions in our next issue.

THE Salesian Institute at Braga, Portugal, has recently been enriched by the addition of a Chapel, which distinguished artists pronounce a most beautiful and elegant structure. The opening of the new Church, which is dedicated to St. Cajetan, took place amid every circumstance that could lend dignity and impressiveness to the occasion. High Mass was celebrated by the V. Rev. Dr. Pimenta, Rector of the Seminary, at which his Grace the Archbishop of Braga assisted pontifically. There was a large representation of the clergy and religious Orders in the sanctuary, and a numerous attendance of Salesian Co-operators. Dr. D. José M. Rodriguez de Carvalho, President of the Senate, and a goodly number of the aristocracy of the town occupied seats near the cancel.

The choir consisting of the *alumni* of the Institute, sang Gounod's Mass of St. Cecilia.

THE Feast of our Lady Help of Christians was observed with the usual solemnity by the Salesian Fathers in their beautiful Church of *Maria Auxiliatrice* in Turin on May 24th last. Pontifical High Mass was celebrated by his Lordship Dr. Ramon Angel Jara, Bishop of Ancud (Chili), assisted by His Grace Dr. Richelmy, Archbishop of Turin. The music for the occasion was Perosi's Mass *Benedicamus Domino*, which was admirably sung by the *Schola Cantorum* of the adjoining Salesian Institute. At the evening service the sermon was preached by the Right Rev. Monsignor Vigo, after which Benediction was given by Bishop Jara. In preparation for the Feast there had been a solemn Novena.

WHEN, nearly thirty years ago, Don Bosco undertook to build this Sanctuary, he had not the least funds at his disposal wherewith to carry out his purpose. He relied entirely upon our Blessed Lady to furnish him with the necessary means. And his confidence was not misplaced. The total cost of the sacred edifice amounted to over a million francs. Of this sum a sixth part was made up of donations from persons; the remainder—850,000 francs—consisted of the thank-offerings of those who received special favours; and thus each stone of this beautiful Church is, as it were, a testimony which proves that it is most pleasing to our Divine Lord to grant the petitions He receives through the hands of His Blessed Mother. Ever since its consecration, this Sanctuary has been an object of pilgrimage and devotion similar to other hallowed places where the Queen of Heaven is pleased to dispense her favours.

OF the extraordinary thrill of devotion to our Lady under the title of Help of Christians which was manifest during the period in which the above Church was building, Don Bosco speaks as follows:—"Were I to relate the many favours received through the intercession of our Lady Help of Christians, I should have to write several large volumes. In Turin, Genoa, Bologna, Naples, but more especially in Milan, Florence and Rome, multitudes experienced the efficacy of the intercession of our Lady invoked under the title of Help of Christians, and showed their

gratitude by sending donations for her Church. Even in such far-distant places as Palermo, Vienna, Paris, London, and Berlin, people had recourse to the Blessed Virgin Auxiliatrix with the customary prayers and promise. And I do not know of anyone whose prayer was made in vain. A spiritual or temporal favour of more or less importance was always the answer to those who invoked our Lady."

JUST outside the historic town of Ivrea, which lies about thirty miles to the north of Turin, stands the handsome Salesian College of our Blessed Lady. In connection with this establishment is a Seminary, under the direction of the Salesian Fathers, for the reception of Irish and English boys who wish to become missionary priests. Ivrea has associations which cannot fail to especially interest the Irishman. St. Patrick received the episcopal consecration at the hands of Bishop Amatorix in 430, in that town, and it was in a *cascina* of Ivrea, wherein, a little over four hundred years ago, Blessed Thaddeus MacCarthy, Bishop of Cork, died. It is upon this most interesting spot that the Salesian Seminary now stands. Its inauguration exactly coincided with the fourth centenary of the holy Bishop's death. Since its opening in 1892, when three Irish lads were received within its walls, the number of young men from England and Ireland has gone on steadily increasing. Several, having already finished their course of training, are now labouring in the Lord's Vineyard.

"TIERRA DEL FUEGO which was once so densely populated by the Ona race (writes Father Borgatello, a Salesian Missionary), now contains only between two and three thousand Indians. Intestine wars, it is true, have done much to thin their numbers, but the inhuman cruelty of the Europeans has done far more. In the beginning the white men used to slay them because they feared them and regarded them as cannibals. The Fuegians are not cannibals; they consider the Europeans such however. It seems hard to believe, but the Indians affirm that their children have been seized and butchered by the whites on several occasions in the past, and then roasted and eaten! At present sordid gain is the motive of so much Fuegian blood being shed. The white men are so determined to blot out the Fuegian race that a reward of £1 is offered for



the head of a Fuegian! The same amount is paid in Patagonia to the man who kills a puma! Shame upon those who having the power, do not prevent these atrocities! They are surely quite as guilty of this blood-shed as the murderers themselves. But the most responsible of all for so much innocent blood is irreligious and unprincipled modern society from whose bosom these monsters have sprung."

WE find in the May number of the English ROSARY, the following interesting particulars regarding Oswiecim, to which town the Salesian Fathers have extended their labours, as announced in a previous issue of the *Salesian Bulletin*. "Oswiecim, in Austrian Poland (writes our esteemed contemporary) was once the residence of the dukes of that name, descendants of the first royal family of Poland. The ruins of their castle are still seen, as well as those of the Church and Convent which they built in the fourteenth century for the Dominican Fathers. Devoted to the memory of the two Dominican Saints, Hyacinth and Ceslaus, the dukes of Oswiecim encouraged the Order to remain in their neighbourhood, and protected them for many years. Trials, however, were not wanting to the Religious of Saint Croix. In the fifteenth century the Hussites set fire to the Convent, and were about to destroy the Church, when the apparition of St. Hyacinth alarmed and dispersed them. In the sixteenth century other heretics attacked the Convent and drove out the Religious. In 1596, Pope Clement VIII. canonized the Blessed Hyacinth; and during a cessation of heresy the Dominicans took possession of their own again, transforming the Chapter House into a Chapel, which they dedicated to the new Saint. But the year 1656, so disastrous for Poland, was no less so for the Church and Convent in the town of Oswiecim, which was completely destroyed by the Swedes. The ruins became the property of the Jews, and were bought back in 1894 by a committee formed for the purpose. The Chapel was restored, and is now one of the principal ornaments of the town. Not content with this restoration the committee are about to cede all rights to the Salesian Fathers, who intend to establish themselves there during the coming year."

TRY to love God with all your heart without seeking to know how much you love Him.



## COLUMBIA.

### IN THE LEPER VILLAGE OF CONTRATACION.

*Our Superior-General has lately received from Father Jerome Cera, one of the Salesians attached to the Leper Village of Contratacion in Columbia, these interesting "memoranda" regarding the work of our brethren among the unfortunate inhabitants of that Lazaretto:—*

VERY REV. AND DEAR DON RUA,



CANNOT doubt that the few rough notes contained in the present will rejoice your paternal heart, which is, I am sure, ready to participate in our joys as well as in our sorrows.

Of course the monotonous life we are obliged to lead in the midst of this doomed community is rarely unbroken by events of a pleasant nature, for what glad scenes can we expect to contemplate in this melancholy place, rendered even more melancholy by its being shut in on all sides by the steep, rugged mountains, and cut off altogether from the outside world? However, the few events worthy of note I transcribe here.

When it was arranged that the Salesians should establish themselves at Contratacion, the municipal authorities also desired them to take charge of the Village school. Our Provincial, Father Rabagliati, knowing the advantages accruing to a community to which education is imparted by religious, readily consented.

This was a great blessing for the Village, for since the death of the last leper schoolmistress, which occurred some three years previously, the authorities had tried in vain to fill her place, and in consequence were unable to keep the school going. That they were unsuccessful in their endeavours for such a long time is not to be wondered at, for to undertake the direction of a school where nearly all the children are attacked by the dreaded leprosy, would be accounted sheer madness by a healthy person.

The opening day arrived and we directed our steps to the two buildings which had served as schools; but what was our surprise to find that the furniture consisted solely of four benches. They were equally divided between the two schools. A question of great difficulty then arose as to how to seat fifty children in two benches; a problem which still remains unsolved, and in consequence of which the greater part of the children have to be accommodated on the floor. But even in this case they are more fortunate than the celebrated Muratore, who, in order to assist at a professor's lectures, had no choice but to remain standing outside the lecture hall, even in the most inclement weather.

Another serious drawback was the entire absence of school books of any kind. Nevertheless, this did not prevent us from making a beginning, and we have so far continued the scholastic year without interruption, consoling ourselves with the reflection that *Ad impossibilia nemo tenetur*.

We have also initiated "Festive" Oratories for the children, the Sisters of our Lady Help of Christians taking charge of the girls. For want of a suitable spot where to gather the little ones, recreation is spent among the rocks and boulders; and when the bell rings for Catechism, they assemble in the refreshing shade of some tree or overhanging rock to listen to the explanation of Christian Doctrine. If at times a shower should happen to overtake us, as is not unfrequently the case, this would occasion the hasty adjournment of the class, and compel the little ones to take to their heels in the direction of the nearest shelter. What do you think, dear Father, of this Oratory? Does it not strike you as bearing a marked resemblance to those Sunday gatherings arranged by our beloved Founder in the early days of his apostolate in the neighbourhood of Turin?

Not quite two months ago, the Right Rev. Dr. Evaristus Blanco, the Bishop of the Diocese, made his visitation to Contratacion. His Lordship had decided to come in January last, but for various reasons he was obliged to put it off until the beginning of April. When arrangements were finally made and the news became known, the population were almost beside themselves with joy. And no wonder; for these poor creatures, accustomed to an almost total abandonment from the outside world since their cruel lot engenders such fear and horror in people's minds that nearly everyone naturally avoids

the stricken village, felt that they were not wholly neglected and that they held a place in their beloved Bishop's affections. The two or three days preceding his Lordship's arrival were days of excitement and animation in the Leper Village. The outside of the huts were decorated, the streets made clean, and triumphal arches erected, in which occupations all who were able took part. For the time being these poor creatures seemed to have forgotten their acute sufferings: they could only think and speculate about the coming event—it was the all-absorbing topic of the day. I cannot say that there was much to admire about the decorations, but, be that as it may, I must admit that I was forced to admire the simple affection which warmed the hearts of these suffering outcasts and which generously induced each one of them to proffer his poor assistance in preparing a solemn welcome for their beloved Pastor. And the consideration of this sufficed to greatly enhance the value of those decorations and triumphal arches in my eyes.

The day at length arrived, and a few of us went to meet his Lordship at about two hours' ride on horseback from Contratacion. As we returned down the steep mountain road and came in sight of the Leper Village, several discharges of petards greeted the Bishop's appearance, and the good people came forward to meet him. His Lordship received them most kindly, and had a word of consolation and encouragement for everyone who was fortunate enough to approach him.

The following day, after Mass, Dr. Blanco preached a touching sermon to these unfortunate people. His kind and tender words went to the hearts of his hearers. And giving expression to the paternal affection and solicitude he feels towards this suffering and wretched portion of his flock, he said among other things: "It is now a long time that I have desired to pay you a visit, but I have only just been able to perform this pleasant duty, owing to the worry and trouble and responsibilities attached to the organization of a new diocese. This alone has so far prevented me from visiting you and the greater part of my children living under my jurisdiction. However, although I have so long been debarred the pleasure of being amongst you, I have always thought in a particular manner of you who form the most unfortunate yet the dearest portion of my flock. I have given you a proof of this by having provided you with the sons of Don Bosco and the Nuns of our Lady Help of Christians to attend to

your wants. One of my first acts, on being raised to the dignity of your chief Pastor, was to write to Father Rabagliati, desiring him to send a few brethren of his Order to Contratacion. He complied with my wishes, with the result that you now have the Salesians working unceasingly among you for your good." His Lordship terminated by exhorting them to place themselves entirely in God's hands, by resigning themselves in all things to His holy Will, assuring them that a great reward awaits them in paradise for the sufferings they have to undergo in this world.

In the evening the Bishop administered the Sacrament of Confirmation to more than 400 persons. Both this service and that of the morning were held in the square outside the church on account of the sacred edifice being too small. And the devout faith and recollection of the population were an agreeable surprise for his Lordship and those who accompanied him. On the morning of the third day, the good Bishop took his departure attended by a numerous escort, composed of the Village authorities and a large number of lepers, as far as the River Suarez, on the banks of which we sat down to dine in true picnic fashion. After dinner our beloved Pastor bade us an affectionate adieu, and promised to pay us other visits. He then continued his journey, and only when we had seen him out of sight did we take the road back to the Village.

From what has been said, dear Father, you may gather some idea of what we have been able to do in the space of a few months. Both the Nuns and ourselves, thank God, have until now enjoyed the best of health; whilst the lepers have ever shown themselves most grateful and attached to us for what little we have done and are doing for them. May Almighty God and His Blessed Mother Mary Help of Christians continue to watch over us. Recommending myself, my *confrères*, the Nuns and our poor lepers to your prayers, I remain,

Your devoted Son in Xt.,

JEROME CERA.

If you believe in and love God, you will effectually believe that He loves all who are capable of His love far better than you do; and you will give, when you know all, a joyful consent to decrees which may seem to you now most hard and terrible.

## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXVIII. (*Continued*).



OUR Oratory was exposed to another severe trial in those days. The Enemy of the human race knows that when discord reigns in a society, that society cannot endure long and must soon break up. Having endeavoured in vain to destroy Don Bosco's work from its very commencement by the malevolence of prejudiced people, with calumnies and even threats, he finally resorted to the means of disunion. Seeds of discord had been sown, with but little result, in previous years, but at the present time they developed in a most provoking manner among several of Don Bosco's assistants, who used to come from the town to teach the Catechism classes, help in the schools, and take part in the boys' recreation. Some of these, both lay and ecclesiastical, declared that the boys should take part in the public spectacles and festivities of those times, which, to say the least of them, were of a political hue and rowdy. Others sought to excite the imagination of the boys, by putting forth dangerous novelties and by advocating, in their presence, bizarre opinions regarding religion and politics. But Don Bosco, who saw things otherwise, and took no part in politics, did not cease to impress upon these people that the politics of the Oratory consisted in keeping the poor children away from dangerous occasions, and making good Christians of them, so that they might one day become useful members of society. Hence he never allowed them to take part in certain unbecoming demonstrations, and he strongly urged upon his colleagues never to instil into the boys' minds revolutionary opinions, which could only distract them from their duties.

In this connection I shall relate a few facts. One day, the Marquis Roberto D'Azeglio presented himself to Don Bosco, and insisted that he should take part, at the head of his boys, in a public demonstration to be held in the principal square of the town.

"Signor Marchese" replied Don Bosco, "This Institution does not form a mora-

entity. It is nothing but a poor family which lives on the charity of the people; and we should make ourselves ridiculous if we did such a thing as that which you propose."

"I wish you to take part in this festival," said the noble Marquis "to show that your work is not opposed to modern institutions. Good can only come of your participation; donations will increase in number, and the Municipality and I will make a grant in favour of your work."

"I thank you for your kind offer, but it is my firm purpose to abide solely by the object I have in view; namely, the rescue and education of poor boys, without filling their heads with ideas which will do them more harm than good. By gathering together abandoned boys, whom I desire to bring up good Christians and useful members of society, I clearly show that my work, far from being contrary to modern Institutions, harmonises with them."

"But you make a great mistake," rejoined D'Azeglio, "if you persist in your plan. Your work will lose the favour of the people, and will certainly fail. You must follow the times, my dear Don Bosco; and you must know that Institutes of yesterday and to-day should be adapted to the requirements of our own times."

"I am grateful to you for your advice, Signor Marchese, and I shall know how to profit by it. But I repeat that I cannot accept your invitation. Were it however an invitation of such a kind in which the priest could exercise his ministry, you would find me ready to sacrifice my life itself for that purpose; but I cannot possibly allow my children to take part in these political demonstrations, which, owing to the present unsettled times, generally end in savage disorders, and only serve to excite the passions of the multitude."

Finding Don Bosco resolute, the nobleman left him, and from that day troubled him no more. But the proposal met with better success from other ecclesiastics, many of whom, unfortunately, allowed themselves to be drawn into the snare.

One day, one of these gentleman invited Don Bosco to adopt the secular dress. At this proposal Don Bosco smiled and said: "Try to induce Canon Anglesio, Don Cafasso, and Don Borel to embrace this new fashion. When I shall see these three model priests attired in such apparel, perhaps I may then wish to imitate their example." On a Sunday afternoon, about two o'clock, one of the

boys was standing in a corner of the playground, reading the *Armonia* (a newspaper which at that time defended the cause of Religion and morals with praiseworthy zeal) when there entered the Oratory several persons, one of whom, an ecclesiastic, carried a tri-coloured flag. This last-mentioned individual accosted the boy who was reading, with these words: "Bah! this will never do; such papers ought to be done away with." And saying this, he snatched the paper out of the boy's hand; tore it in pieces; and, throwing it on the ground, spat upon it; — trampling it under foot. Having thus given vent to his feelings he approached Don Bosco, and, producing a paper called the *Opinione*, said: "This, if you like, is the paper to read, and this alone should be in the hands of all good citizens." Don Bosco was astounded at these proceedings, and as he did not wish for any further scandal in the presence of his boys, he entreated the excitable visitor to reserve the matter for private consideration. "Private consideration indeed!" replied the other, "it is time that these things should no longer be kept private and secret. Everything should be made as clear as the noonday sun."

(To be continued).



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