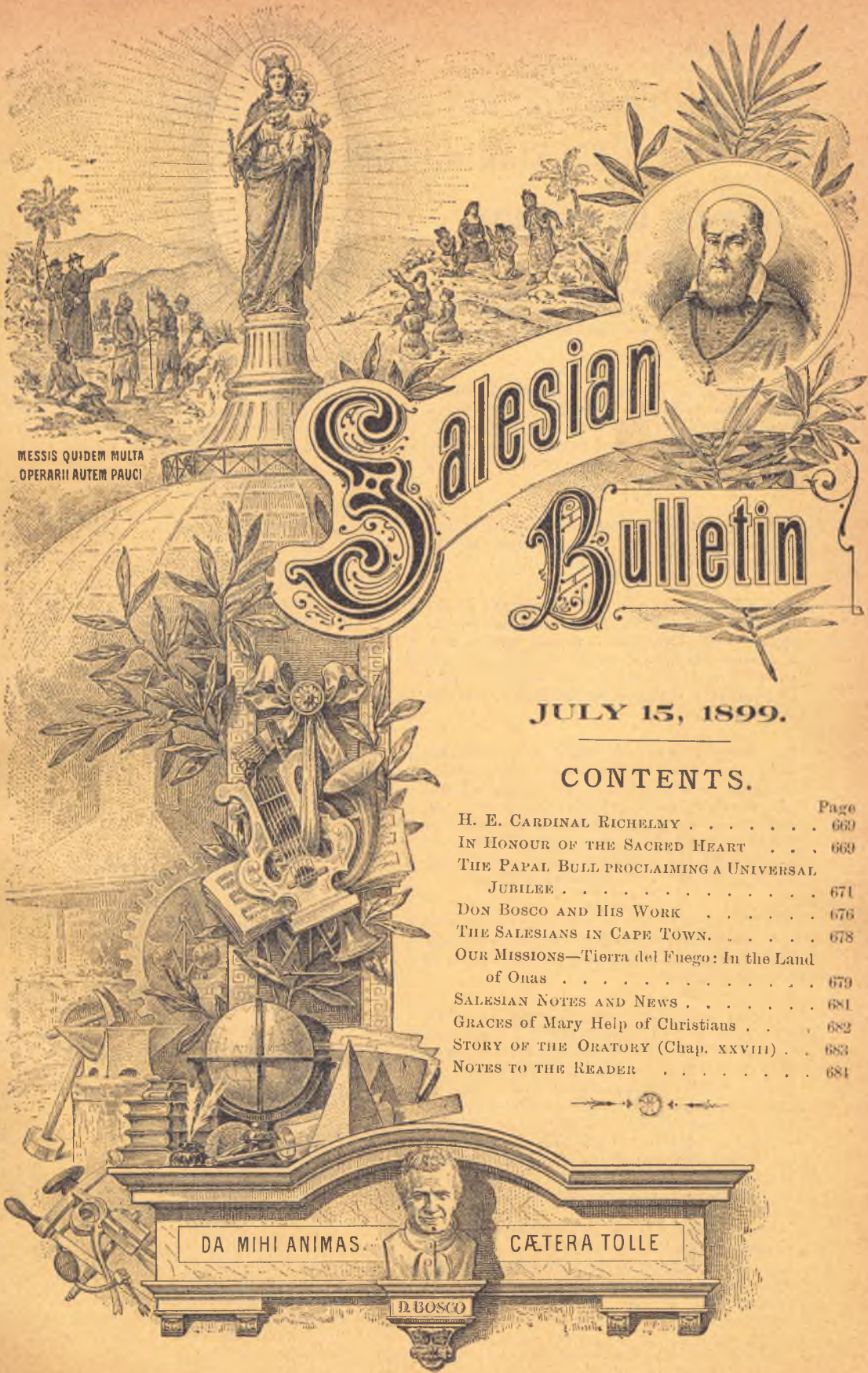


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

JULY 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

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

(MATT. XVIII, 5.)

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

(ST. DENYS.)

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

(ST. FRANCIS de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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H. E. CARDINAL RICHELMY
Archbishop of Turin.

AMONG the new Cardinals created in the Consistory which was held in the third week of June, was his Grace the Archbishop of Turin. The happy event has caused great joy throughout the Archdiocese, and not the last to rejoice are the sons of Don Bosco to whom His Eminence has shown himself a special friend, protector, and kind father. As Bishop of Ivrea and afterwards as Archbishop of Turin, Cardinal Richelmy has taken the most lively interest in the Salesian Congregation. It is to this worthy Prelate that the Salesians are indebted for several of their Houses both in his former and his present Diocese. It is only natural then that they should rejoice at the new honour which has been conferred on him. And they now offer His Eminence their sincere and hearty felicitations.

IN HONOUR OF THE SACRED HEART

AT THE SALESIAN CHURCH OF THE
SACRED HEART IN ROME.



GRAND and imposing, indeed, was the solemn *Triduum* in honour of the Sacred Heart of Jesus, which took place on the 9th, 10th and 11th of last month in the monumental Church of the Salesian Fathers in Rome dedicated to the Sacred Heart. This Church which has been called "one of the handsomest of the recently built ecclesiastical edifices of the eternal city" and a "vast and gorgeous monument of modern piety as to architecture, sculpture and painting," seemed by its associations to be particularly adapted for such a ceremony as the consecration of mankind to the Sacred Heart of our Divine Lord. Erected by the alms of the faithful

all over the world, this Church has been officially dedicated to the Sacred Heart by the Supreme Pontiffs Pius IX. and Leo XIII. It was also the Holy Father's wish that the prescribed *Triduum* should be celebrated therein with particular solemnity. Accordingly all that could give importance to a great function was to be found at the Church of the Sacred Heart. And a circumstance which rendered the festivity quite unique and of special significance was the presence thereat of the more than fifty South American Archbishops and Bishops who had come to Rome to take part in the Latin American Council. These Prelates, with one accord, decided to take part in these *fêtes* and to solemnly consecrate themselves and their Sees to the Sacred Heart in the Salesian Church; a resolution which greatly pleased the Holy Father and which received his august approbation. The following is an account of the special devotions celebrated in that Church during the *Triduum*.

The solemn devotions began on Thursday evening, June 8th, eve of the Feast of the Sacred Heart, when the First Vespers were sung. The immense Church was literally thronged. A selection of music, appropriate for the occasion, from the best Roman *Maestri*, was beautifully rendered by the choir of the adjoining Salesian Institute. His Grace Dr. Jerome Thomé da Silva, Archbishop of Bahia and Primate of Brazil, assisted pontifically. In the sanctuary were present representatives of the clergy of Rome and various Religious Orders. The Very Rev. Father Io Jacone, C. SS. R., who had been conducting the course of sermons in that Church during the month of the Sacred Heart, occupied the pulpit and delivered an eloquent discourse. The Litany of the Sacred Heart, which had been set to music by Father Antolisei of the Salesian Society, especially for the occasion, was then sung, after which Benediction of the Most Blessed Sacrament was given by His Eminence Cardinal Parocchi, Vicar of His Holiness and Protector of the Salesian Society.

Friday, the Feast of the Sacred Heart and first day of the *Triduum*, was observed with the same solemnity. Masses were said from an early hour. His Eminence Cardinal Macchi said the Mass of the General Communion at 7:30 a. m., during which he distributed the Bread of Angels for over an hour to the

numerous communicants who approached the altar rails. At half past ten, solemn Pontifical High Mass was celebrated by his Grace Dr. Gonzales, Archbishop of Quito, the music chosen being Mozart's *Sixth Mass*. In the evening his Lordship Dr. Bogarin, Bishop of Asuncion (Paraguay), assisted at the solemn Vespers and imparted Benediction of the Blessed Sacrament. His Lordship Dr. Brioschi, Bishop of Carthagená (Columbia), preached with a depth of intense feeling on the great love of the Sacred Heart for mankind, and the duty of all to love that Heart in return. The Church was crowded to overflowing; and that immense throng kneeling before God's altar afforded a most gratifying evidence of the faith and devotion with which the people of Rome are animated.

At half past seven o'clock next morning, a large congregation assembled in the same Church to assist at the Mass of his Grace Dr. Herrera Restrepo, Archbishop of Bogota (Columbia). As on the preceding day, hundreds of pious people approached the altar to receive holy Communion. The evening devotions consisted of Rosary, Sermon and Benediction. His Grace Dr. Mariano Soler, Archbishop of Montevideo, who was the preacher for the evening, delivered an eloquent discourse in Spanish from the text: "This day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations with an everlasting observance" (Exod. XIII., 14), before a select congregation, composed in great part of Spaniards and South Americans. Benediction of the Blessed Sacrament followed, being given by his Grace Dr. Alarcon, Archbishop of Mexico.

Sunday, the 11th of June, was the last day of the *Triduum*. The Mass of the Communion was again celebrated by an Archbishop, this time by his Grace Dr. Emmanuel Tovar, Archbishop of Lima; and it was edifying to see that the greater part of the congregation, to attest their love for the Sacred Heart, approached the altar to receive Him in the Blessed Sacrament. His Lordship Dr. Ambrosi, Bishop of Poggio Mirteto, pontificated at the solemn High Mass at 10 o'clock. The concluding devotions took place in the evening at half-past five, when the Archbishops and Bishops of the Latin American Council were in attendance in the sanctuary. It seemed a special disposition of Divine Providence that those venerable Prelates, who have graciously received the sons of Don Bosco within their Dioceses,

should be assembled in a Church, erected by Don Bosco to the worship of the Sacred Heart of Jesus, on such an occasion and for the purpose of consecrating themselves and their Sees to the Divine Heart.

Besides the South American Prelates, there were grouped around the altar several other Archbishops and Bishops, distinguished Prelates, and representatives of the clergy

in every part, repeating it together after him. The service terminated with Benediction of the Blessed Sacrament which was given by His Eminence Cardinal Parocchi.

Thus memorably was kept the *Triduum* of the Sacred Heart in the Salesian Church at Rome; and all who took part therein carried away with them impressions which it will take a long time to efface.



The Salesian Church of the Sacred Heart in Rome.

of Rome and of the Religious Orders. Our venerable Superior-General, Don Rua, was also present. After the chanting of the *Veni Creator*, his Lordship Dr. Angelo Jara, Bishop of Ancud (Chili), invited by the Apostolic Master of Ceremonies, ascended the pulpit, and pronounced a splendid discourse in Latin on the benefits which accrue to each person in particular and to mankind in general from devotion to the Sacred Heart of Jesus. At the conclusion of the sermon, the Litany of the Sacred Heart was sung as soon as His Eminence the Cardinal Vicar entered the Sanctuary for the benediction. Then followed the recital of the Act of Consecration as prescribed by the Holy Father. His Grace the Archbishop of Mexico, who was President that day of the South American Council, read it in a clear voice, the clergy and people with whom the sacred edifice was crowded

THE PAPAL BULL
PROCLAIMING A JUBILEE TO CLOSE THE
CENTURY.

LEO, BISHOP,

SERVANT OF THE SERVANTS OF GOD.

To all the Faithful of Christ who shall read these Letters, Health and Apostolic Benediction.



As the present century, almost the full length of which has been by God's goodness covered by Our own life, is now hastening to its close, We have gladly determined, in accordance with the custom of Our predecessors, to pass a decree which may be a source of salvation to Christian people, and may, as it were, mark the last step of the

solicitude with which We have exercised the supreme Pontificate. We refer to the Great Jubilee, long ago made a part of Christian custom, and sanctioned by the forethought of Our predecessors. Handed down to us from our fathers it has come to be called the Holy Year, on account of the extraordinary sacred ceremonies with which it is accustomed to be celebrated, but especially because it affords more abundant help for the correction of morals, and for that renewal of mind and heart which leads to holiness. We ourselves were witness in Our youth how helpful to salvation was the last Jubilee decreed in solemn form during the Pontificate of Leo XII. at a time when Rome was the greatest and safest theatre for a public act of religion. We remember, and We ever yet seem to see in Our mind's eye the crowds of pilgrims the multitudes who, in processional order, went from church to church—the holiest in Christendom, the apostolic men who preached in the public streets, the most sacred places in the city resounding with the praises of God, and the Pontiff with his college of Cardinals setting an example of piety and charity before the eyes of all. From the memory of those times the mind is recalled with some bitterness to the sad reality of the present day. For demonstrations of which We speak, and which, when carried out without hindrance, in the full light of the city, are accustomed wonderfully to foster and arouse the piety of the people, there is now, in the changed state of Rome, either no opportunity of organizing, or the permission depends on a will other than Our own.

THE NEED FOR PRAYER.

Nevertheless, We trust that God, Who helps all good designs, will vouchsafe a prosperous and inoffensive course to this Our design, which We have undertaken for His honour and glory. For whither do We look, and what is it We desire? This thing only, that We may by Our efforts put as many men as may be in possession of the glory everlasting, and that we may to this end apply to the diseases that afflict the souls of men those remedies which Jesus Christ has wished should be in Our hands to dispense. Not only does Our Apostolic charge call for this action from Us, but the very circumstances of our time seem also to demand it. Not that our age is sterile in good works and Christian glory; on the contrary, by God's help, splendid examples abound, nor is there any kind of virtue, however high

or arduous it may be, in which we do not see many souls excelling, for the Christian religion has a certain divinely implanted force, inexhaustible and ever active, which arouses and fosters goodness. But, looking around, a man turns to the other side, and oh! the darkness, the error and the mighty multitude of those rushing to endless ruin! We are especially troubled with sadness as often as We think of the great number of Christian people who, captivated by a false license in thought and judgment, and eagerly draining the poison of false doctrine, daily squander the great gift of divine faith. It is from this that comes the distaste for the Christian life and the wide-spread lapse of morality; hence, too, that eager and insatiable appetite for the things which strike the senses, and all the thoughts and preoccupations which, turned from God, are fixed on the things of earth alone. It can scarcely be estimated what ruin has already issued from this dark source and invaded the principles upon which states are founded. For the spirit of revolt so widely spread, the stormy outburst of popular discontent, the perils that no one can foresee, and the crimes of tragic horror are discerned, by those who look into their causes, to be nothing else than a sort of lawless and unbridled endeavour to gain and enjoy the things of this world.

It is therefore a matter of private and public benefit to admonish men of their duty, to rouse their hearts, sunk in lethargy, and to recall to the thought of their salvation all those who, hour by hour, rashly run the risk of perishing and of losing, through carelessness or pride, the heavenly and unchangeable happiness for which alone we were born. This is the great object of the devotion of the Holy Year. During its months our Holy Mother, the Church, mindful alone of mercy and forgiveness, strives with all her zeal and strength to turn the minds of men to better things, and that penitence, the great source of amendment of life, may wash out the faults which each one has committed. With this object in view, multiplying her prayers and increasing her devotion, she endeavours to appease the outraged divinity of God, and to call down from heaven an abundance of divine blessings. Throwing wide open the treasures of grace the dispensing of which has been entrusted to her, she calls all Christian people to the hope of pardon, in order that she may vanquish the most unwilling by her abounding and indulgent love. And so, please God, from all

this what rich and timely blessings may we not expect!

THE SOLEMN HOMAGE.

The opportuneness of the matter is increased by certain extraordinary ceremonies, news of which has already, We think, spread abroad, for the consecration in some sort of

and our Resurrection. To wish to leave Him is to will our utter perishing for ever. Wherefore, though the voice of adoration, praise, honour, and thanksgiving which are due to Our Lord Jesus Christ is never silent, but is ever heard in every place—nevertheless no thanks, no honour can be so great that more and greater are not due to Him. Besides,

are the men of unmindful and thankless hearts who are accustomed to repay their Saviour's love with contempt, and His benefits with injuries, few in number at the present time? At any rate the lives of very many, passed in opposition to His laws and precepts, are evidences of a wicked and ungrateful disposition. And what are we to say of our age having seen the renewal more than once of the awful heresy of Arius concerning the divinity of Jesus? Well, therefore, have you done who by this new and splendid design have given to the piety of the people an incentive which ought to be carried out in such a way that nothing may befall to hinder the course of the Jubilee and its appointed solemnities. This forthcoming manifestation on the part of Catholics of their faith and piety will also have the further object of expressing their detestation of the impieties which have been uttered or perpetrated during our time, and of making reparation for the insults offered to the sacred divinity of Jesus Christ, especially those committed in public.

And now, if we are really in earnest, the form of satisfaction most to be desired, and

at the same time the most real and manifest and the most plainly marked as genuine, is true repentance for sin, and then, having implored peace and pardon of God, to fulfil with greater zeal the duties necessary to virtue, or to resume those that have been neglected. And since the Holy Year offers such favourable opportunities for this object as we pointed out at the outset, it is equally clear that it is desirable and even necessary that all Christian people should gird them-



Fac-simile of Picture venerated in the Church of the S. Heart in Rome.

the nineteenth century and the beginning of the twentieth. We refer to the solemn homage which is to be paid all the world over on the confines of two centuries to Jesus Christ Our Saviour. Willingly have We praised and approved of the designs formed in this regard by the piety of private persons, for what could be more holy or more salutary? All that the human race can desire, love, hope for, and seek, all is in the only-begotten Son of God, for He is our Salvation, our Life,

selves for the task full of hope and courage.

Wherefore, with eyes raised to heaven and with heartfelt prayers to God Who is rich in mercy that He would graciously vouchsafe to hear Our petitions and favour Our enterprise, to enlighten men's minds by His power and to move their hearts in accordance with His goodness; following in the footsteps of the Roman Pontiffs, Our Predecessors, and with the assent of Our Venerable Brethren, the Cardinals of the Holy Roman Church, by this letter, in virtue of the authority of Almighty God, of the blessed Apostles Peter and Paul, and Our own, We order and promulgate, and will that it should be regarded as ordered and promulgated, a great and Universal Jubilee in this holy City, beginning from the first Vespers on Christmas Day in the year 1899, and ending with the vespers of Christmas Day in the year 1900, in the hope that it may happily work for the glory of God, the salvation of souls, and the increase of the Church.

THE CONDITIONS FOR GAINING THE JUBILEE.

During this year of Jubilee We grant and concede mercifully in the Lord a plenary indulgence, remission, and pardon for sin to all the faithful of either sex who, truly penitent and having confessed and communicated, shall piously visit the basilicas of the Blessed Peter and Paul, also of St. John Lateran and St. Mary Major, at least once a day for twenty days, consecutively or at intervals, according to natural or ecclesiastical computation—*i. e.*, reckoning from the first vespers of one day till nightfall on the following day. These are the conditions for those who are living in Rome, whether they are citizens or visitors. But those who come from a distance shall devoutly visit the same basilicas on at least ten days, reckoned as indicated above, and shall there pour forth their pious prayers to God for the exaltation of the Church, the extirpation of heresies, concord among Catholic princes, and the salvation of Christian people.

Since, however, it may happen that some, in spite of the best of intentions, may be unable either to fulfil the conditions above laid down in whole or in part, being prevented by sickness or other legitimate cause whilst in the City or on the way hither, We, in consideration of their good will, as far as We may in the Lord, grant that provided they be truly contrite, purified by confession and strengthened by the Holy Communion, they shall share in the above-mentioned in-

dulgence and pardon as if they had actually visited the Basilicas indicated on the days appointed by Us.

ROME'S PLACE IN THE WORLD.

Wherefore, beloved children, however many and wherever you may be, if you are able to visit her, Rome invites you most lovingly to her arms. In this holy time it is becoming that a Catholic, if he would be consistent with himself, should make his stay in Rome with Christian faith as his companion. He ought, therefore, especially to renounce all idle or profane sight-seeing as unsuited to the time, rather keeping his mind bent on the things that may assist his faith and piety. It will be especially helpful if he seriously ponder the peculiar spirit of this City, and the character which has been divinely impressed upon it, a character which no thought or violence of man can change or destroy. Alone from amongst all others, Jesus Christ, the Saviour of mankind, chose the City of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here, not without much long and mysterious preparation, He placed the seat of His empire; here He commanded that the throne of His Vicar should stand for all time; here He has willed that the light of heavenly doctrine should be piously and inviolably kept, and hence, as from a most sacred centre, should be shed abroad over every land; so that the man who shall separate himself from the faith of Rome shall separate from Christ Himself. The City's sanctity is increased by its ancient religious monuments, the singular majesty of its churches, the shrines of the Princes of the Apostles, and the tombs of the bravest martyrs. He who rightly understands how to listen to the voices of all these will assuredly feel that he is here not so much a traveller in a strange city as a citizen in his own, and by God's help will leave it better than he entered.

In order that this present letter may come more easily to the knowledge of all the faithful, We desire that printed copies of it, signed by the hand of a notary public and attested by the seal of some duly constituted ecclesiastical personage, may meet with the same credence as this letter itself if it were shown and presented. No one, therefore, may change the terms of this Our declaration, promulgation, concession and will, or rashly oppose it. But if anyone shall have presumed to attempt it, let him be aware that he



Our Lord Feeding the four thousand in the Desert.

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

will thus incur the anger of God and of the Blessed Apostles Peter and Paul.

Given at St. Peter's, Rome, in the year of Our Lord 1899, on the fifth day of the Ides of May, and in the twenty-second year of Our Pontificate.

✠ C. CARD. ALOISI-MASELLA, Pro-Datary,
✠ A. CARD. MACCHI.

Witnessed on behalf of the Curia,
G. DELL'AQUILA VISCONTI.

Place ✠ of the Seal.

Registered in the Secretariate of Briefs,
J. CUGNONI.

In the year of Our Lord 1899, on the 11th day of May, the Ascension of Our Lord Jesus Christ, and in the twenty-second year of the Pontificate of Our Holy Father in Christ and of Our Lord Leo XIII., by Divine Providence Pope, I have read and solemnly promulgated this present Letter Apostolic in presence of the people in the porch of the Holy Basilica of the Vatican.

GIUSEPPE DELL'AQUILA VISCONTI,
Abbreviator of the Curia.

DON BOSCO AND HIS WORK.

The following article which has already made its appearance in the Liverpool "Catholic Times," whence it has been taken, is portion of a paper read at the Conference of Catholic Guardians in London, by the Rev. Dr. Gastaldi of West Kirby, England.



THE life and work of Don Bosco by J. M. Villefranche, translated into English by Lady Martin, has, no doubt, been read by thousands and thousands among the dwellers of Great Britain; yet, for the sake of those who may not have heard his name, I propose to enlighten them with the following analytical data in a chronological order concerning the greatest doings of this saintly man of God during our own times.

Don Bosco was born at Murialdo, in a hamlet of Castelnuovo d'Asti, near Turin, in Piedmont, on the 16th of August 1815. Under the absolute control and direction of his virtuous mother, his youth, with its lively character, was prepared and moulded in such righteous, pious, and sincere fashion as to anticipate golden results for God, for the Church, and for the poor children of humanity. When sixteen years old he began his studies, and during his curriculum at Chieri, until his ordination at the Seminary in Turin, on the 5th of June, 1841, constantly manifest-

ed a certain latent energy, the true harbinger of a mission, not localised to Piedmont only, but universal in its enterprise and final success. The 8th of December, sacred to the dogma of the Immaculate Conception, was the real beginning of his Apostolic career by the gathering around himself of all the children who at that time in Turin were in need not only of food and raiment, but required secular education and religious knowledge. In 1844 Don Bosco accepts the spiritual direction of a convent, and on the 8th of December blesses the first chapel of a nascent institution and dedicates it to St. Francis of Sales, to be known in the future as the Salesian Institute. It was not, however, until 1846 that his great hopes were realized in the permanent establishment of his oratory after a great many trials and sufferings. Don Bosco was the first to establish evening schools in Italy for the benefit of the poor children who otherwise would have had no chance of education. In 1852 his zeal was crowned by the existence of two more oratories and by the completion of the Church of St. Francis of Sales, which was solemnly opened on the 29th of June. From this date everything that Don Bosco undertook grew as it went, *creseit eundo*, in a most mysterious and seemingly supernatural manner. The oratories were enlarged and multiplied; the real work of preparing his children for their different avocations in life was not only started but produced already good fruit; the publication of Catholic ecclesiastical and sacred history made their appearance, and in a short time, being translated into different languages, were spread beyond the seas for the benefit of the world in general.

This desire to consolidate the long-felt necessity of rescuing the youth of both sexes from the brink of perdition and bring them out as champions of the evangelic virtues was realised, inasmuch as the rules of the new Salesian Religious Order were proposed by Don Bosco and sanctioned by the immortal Pius IX. on April 3rd, 1874. Its members had for their primary object the acquiring of Christian perfection, of devoting themselves to works of charity, spiritual and temporal, especially among children and youth, and to the education of students, destitute children being preferable to others. The first Salesian College was established at Mirabello, in Monferrato, in 1863. A second college sprung up at Lanzo, near Turin, the following year, in 1864, and in 1869 the third college made its appearance at Cherasco. In

1870 the Municipal College of Alassio, near Genoa, was handed over to him for its direction and supervision. In the following year, this man of God opened an institute for poor abandoned children at Sampierdarena, under the title of St. Vincent de Paul. In 1872 we see him engaged at Valsalice near Turin,

soar aloft and fly over the Alps and seas, to carry elsewhere his super-abundant love of God, love of his neighbour and love of the poor. Behold then in 1875 he opened the first Salesian home at Nice in France; on the 11th of November he sent his first army of missionaries to South America; and the work

done by these Christian heroes in the cause of civilizing the savages of Patagonia and the surrounding countries without Government help, but the help of Providence alone, suffices to demonstrate the spirit, the energy, the undaunted courage of this the greatest of heroes of the 19th century. Yes, *crescit eundo*, and this work is carried on by yearly expeditions of newly-ordained priests, to supply the want caused by the untimely death of their seniors through exhaustion in their labours and the palm of martyrdom. Whilst the new enterprise was felicitously progressing in South America the home work was bearing its fruit in a most astonishing manner; new churches, new oratories, new orphanages, new convents, were built, and additional numbers of strays and needy were rescued in Italy, France, and Spain.

From this epoch until his death in 1888, Don Bosco became, according to the emphatic praises of his admirers, a wonderworker, a thaumaturgus, and therefore a saint of God. It is not within my province to relate *pro.* and *con.* the arguments that may be adduced to demonstrate such principle, but I affirm that,

having known him personally, it always seemed to me in the days of my youth that Don Bosco had some infusion of the Divinity within his soul, and that the virtue in his actions, in his doings, in his character, in his love for the poor, the orphan, the derelict and oppressed was angelic, if this word is sufficient to convey my experience of him. Pius IX. and the present Pope Leo XIII., the greatest veteran of the Church of God, knew well the extraordinary



DON BOSCO.

(From a photograph taken in 1886, two years before the holy priest's death).

in directing the college for children of noble birth and bringing it foremost amongst colleges for the refined education of the mind according with his peculiar preventive and repressive systems of educating youths for God, the Church, and the State. Albeit we are only beginning the enumeration of the wonderful doings of Don Bosco.

Piedmont was too small a territory for his energy and for his zeal. It was neither ambition nor filthy lucre that caused him to

abilities of Don Bosco, and through him, as an agent, many intrigues on the part of the Italian Government against the Vatican were apparently healed and quieted down, remaining in *statu quo* until this very day.

I should be too prolix if I were to enumerate one by one the multifarious deeds of this great man within the decade previous to his death; suffice it to say that in 1879 Pope Leo XIII. commanded Don Bosco to build the Basilica commenced by Pius IX. of the Sacred Heart in Rome, which, while standing a monument of architecture and of art of this nineteenth century to the centuries to come, will also receive the credence that it was the work of a man whom God had raised to manifest His glory in the midst of an unbelieving, materialistic, and egotistic age such as the present. The work for the erection of this majestic Basilica occupied six years; its cost was over three million francs, or £120,000 sterling. It is built in the style of the sixteenth century, and adjacent to it Don Bosco built a Salesian Oratory.

To complete this enormous work prayer was not sufficient and here we see Don Bosco becoming a missionary preacher in Italy, in France, Spain, and Austria. His appeal to the believers and unbelievers met with not merely a cordial reception, but the golden metal required to further advance his projects and meet the enormous liabilities on his shoulders. The triumphant and Royal-like reception given to him by the Parisians in France, the Barcelonians in Spain, and the Trentians in Austria, is in itself proof that Don Bosco's work was more of a supernatural than of a natural character.

Buenos Ayres became a second Turin, a centre from which radiated on all sides the beneficial influence of Christian love carried onward to the most desolate and barbarous corners of South America by the apostles from his seminaries for foreign missions.

It was, however, in 1887, during the month of November, that Don Bosco sent a small number of his sons to London, according to the saying of Our Lord, "without scrip and without purse." They came and, like Cæsar of old, could say *veni, vidi, vici*. Twelve years have scarcely elapsed and during that short period these sons of Don Bosco have proved by their indefatigable, unostentatious, and most persevering work, and imbued with the spirit of their beloved Father in acting according to his peculiar mode that Divine Providence would not forsake them. That beautiful plot of land secured by them at

Battersea, the magnificent temple thereon erected in a special manner for the benefit of the poor people, the new college which is already in course of erection, the number of children who receive even now every kind of secular education and preparation for their success in life, stand there as a monument of the power of Don Bosco and of his faith in Divine Providence. Here also the *crescit eundo* is realized, not in a strange country but under our own eyes and in the midst of the greatest of all the cities in the world—the metropolis of England. If so much has been done in such a short time there is every reason to expect that in the near future their new college will become one of the foremost not only for the youth of the middle class but in a special manner for the humbler classes.



THE SALESIANS IN CAPE TOWN.

THE FEAST OF OUR LADY HELP OF
CHRISTIANS.

ON Sunday, May 28, the Salesians in Capetown kept the Feast of our Lady Help of Christians, the special Patroness of the Salesian Society. There was High Mass at 9:30 a.m. for the first time in the Salesian Institute in that city. One of Gounod's Masses was ably rendered by St. Mary's Choir, which, under the conductorship of Mr. Ramsden, kindly volunteered its services for the occasion. Mr. Moody presided at the organ. After Mass, a few friends sat down to a modest dinner with the Salesians. Amongst those present were: T. J. O'Reilly, Esq., ex-Mayor of Capetown and late Member of the Cape Colony Parliament, Captain T. Kennedy, Mr. J. B. Callanan, Mr. Weisbecker, Mr. J. Kaiser, Mr. Harper and Mr. Mambretti. Towards the end of dinner, Mr. O'Reilly rose up and proposed a vote of thanks on the part of the guests for the kind invitation extended to them. He referred touchingly to the hardships experienced by our *confrères* in the beginning of their work, complimented them on the present progress of the Institute, and spoke of the amount of good to be done among the youth of South Africa. Captain Kennedy seconded, as did Mr. Callanan, who also begged the visitors not to forget the great need of funds to carry on the good work. Father Superior suitably responded with a few words of thanks. In the evening Benediction of the Most Blessed Sacrament, which was imparted by Father Moran, brought the Feast to a close.



TIERRA DEL FUEGO.

IN THE LAND OF THE ONAS.

Our venerable Superior-General has received the following letter from Father Borgatello, Superior of the Salesian Mission at Punta Arenas (Magellan Strait):—

Scientists at the Salesian Mission.

VERY REV. AND DEAR DON RUA,

IN the beginning of last December, the steamship *Belgica*, with a party of eminent scientists on board on their way to explore the South Pole, put in at Punta Arenas. The explorers visited our House, and seemed very pleased with what they saw; our little museum of curiosities and our meteorological observatory engaging a great deal of their attention. Having observed some of the Ona, Alacalufe, and Tehuelchan Indians belonging to the House, they expressed a wish to visit St. Raphael's Missionary Settlement; and to carry out their purpose, they asked the Governor to lend them a barque to convey them to Dawson Island where the Settlement stands. Their request was granted by the *John Bull*, a boat of small tonnage, being placed at their disposal; and they set sail for the Mission, on December 9th, accompanied by the present writer. It was arranged that the whole party should go, but at the last moment only three were able to do so; these were Dr. Frederick A. Cook, Dr. E. G. Racovitza and Dr. Henry Arctowski. The first mentioned came with the purpose of studying the Ona race; the second to give the Fuegian *flora* his attention and to make a collection of plants and flowers; Dr. Arctowski to study the minerology. These gentlemen found enough to occupy their time, once they set foot on Dawson Island, in making notes and taking photographs of the scenery and of the Indians. They left the place well satisfied with their visit.

Progress at St. Raphael's Missionary Settlement.

I remained a fortnight longer at the Mission to take the place of Father Bernabé, the Superior, whose presence at Punta Arenas was indispensable for the superintendence of our new Church there, for he is an excellent architect.

During that time I was able to ascertain for myself the great progress made in the two months since my last visit. The harbour had been improved and a jetty constructed to facilitate the loading and unloading of vessels. The public slaughter-house has also been finished, and a shed 160 ft. long by 45 broad put up, under which is to be found a large steam saw, workshops for mechanics, carpenters, turners, etc. And the Onas and Alacalufes who a short time ago were unused to exertion and spent their days in idleness, have now become inured to labour and employ their time usefully. What is more, they even take pleasure in their work. I counted as many as *eighty men* who were occupied in cutting down trees on the hill, removing them to the mill, sawing them into planks and carrying these latter to the quay. We have also established recently a tannery, in which six Indians find employment. Moreover, in a large hall are gathered about a hundred Fuegian women who, under the direction of one of the Nuns, are engaged in sewing and weaving, making jerseys and flannels, knitting stockings, and similar things.

A Model Village.

There has, likewise, been a vast improvement in their social comforts and conduct. In lieu of squalid misery, in which they were living only a very short time ago, they now possess comfortable homes, warm clothing and honest means of support. Since my last visit the dwellings have increased in number. At present there are no less than seventy houses at St. Raphael's, forming quite a model Village with schools for the Fuegian children, a Church, an hospital, and a variety of modern machinery. All the inhabitants go frequently to Church, and approach the Sacraments with true devotion, for their faith is dear to them. There is much to wonder at in all this, and much to be thankful for, and, comparing their present condition with their unhappy lot only two years ago, one cannot but exclaim: *The finger of God is here!* On the feast of the Immaculate Conception there were a

hundred and thirty Communions. There was also a solemn procession around the Village in honour of our Lady at which all the Indians assisted with edifying devotion.

A New Mission for the Fuegians.

I have still other news of an agreeable nature to give you, dear Father. At Cape

are only a priest and a few Nuns, besides the Indians and about a hundred shepherds and farm-labourers.

I conclude, dear Father, by begging you to pray and to get others to pray for this Mission, which, on account of the good work being done there, has been marked out as a point of attack by the arch-enemy of the human race. On the 15th of this month,



The Blessing of an Indian Habitation in Patagonia.

Valentyn, the most northerly point of Dawson Island and about twenty miles distant from St. Raphael, we have at length set to work to found another "Reduction" on the same plan as that of St. Raphael. A few houses have already risen on the spot chosen, as also a small Church, which was blessed and opened on the 19th of last December. This Church is dedicated to the Good Shepherd. It is also intended to open shortly an asylum for fallen women and girls in danger — of whom unfortunately there is a large number in these regions — with the object of ameliorating their moral and material condition. Experiment has already been made in this respect in other parts of the Apostolic-Prefecture with marked success. At Cape Valentyn, at the present moment, there

please God, I shall be setting out on a missionary excursion over the Patagonian Pampas. It will be a journey of about two months and a half amidst a thousand dangers. Bless me, then, dear Father, in a special manner, that I may be able to do some good for the greater glory of God, and believe me,

Your obedient Son in Christ,

MAGGIORINO BORGATELLO.

Salesian Missionary.

Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow and every day. Either he will shield you from suffering or he will give you un-failing strength to bear it.—*St. Francis de Sales.*



HIS LORDSHIP BISHOP ROVEGGIO, Vicar-Apostolic of the Soudan, who arrived in London towards the end of last month was the guest of the Salesian Fathers at West Battersea during his stay in town. He set out for Rome a week later, breaking his journey at Turin in order to pay a visit to the Superior-General of the Salesian Society.

A SALESIAN College was opened in April last at Corumba, a populous centre of Matto Grosso State (Brazil). All who are acquainted with the sad religious condition of that population, arising from the almost total want of priests and missionaries, and colleges for the education of the young, will certainly rejoice to hear of this new foundation.

ON June 6th, the Salesian Conference held at Milan was presided over by His Eminence Cardinal Ferrari, Archbishop of Milan, and attended by an extraordinary concourse of people. Our Superior-General, and Father Morganti, Rector of the Seminary and Diocesan Director of the Salesian Co-operators, were also present and spoke on behalf of Don Bosco's work.

THE *Triduum* of devotions in honour of the Sacred Heart of Jesus, as prescribed by the Holy Father, has been celebrated in all the Churches of the Salesian Fathers. It was, however, kept with special solemnity in their monumental Church of the Sacred Heart in Rome. On the opening pages of our present issue we give a detailed account of the solemn devotions observed in this latter Church.

WHEN it was arranged that the Salesians and the Nuns of our Lady Help of Christians should establish themselves in the Leper Village of Contratacion (Columbia) to minister

to the spiritual and temporal wants of that unfortunate population, they were also requested to take charge of the Village Schools, which had been closed since the death of the former schoolmistress, some three years previously. Knowing the advantages accruing to a people to which education is imparted by religious, Father Rabagliati, Provincial of the Salesians in Columbia, readily consented. These schools are now in a flourishing condition being attended by over 150 leper children.

ONE of the chief obstacles in the way of the conversion of the Lenguan Indians of Paraguay—as also of other Indian tribes of South America—is the bad opinion they have formed of the Christians. This is not to be wondered at, seeing that they have had ample opportunity of witnessing the ungodly lives of some who profess to be Christians. Father Turriccia of the Salesian Society, whilst on a journey through the Chaco territory (Paraguay), to choose a spot where to found a missionary residence, visited a tribe of Lenguan who were told that he hoped soon to make them Christians. To this, one of the Indians replied that the *Christian has a soft tongue but he is wicked*. “These sentiments (says the missionary) are echoed by all the poor Indians, and not without reason; the scandalous examples and brutalities of many white people, who call themselves Christians, and the advance of civilisation by force of arms, are the cause.”

FATHER BALZOLA, a Salesian Missionary working among the fierce Coroado savages of Matto Grosso (Brazil), recently paid a visit to the Indians of the Upper S. Lorenzo. In a letter to Don Rua he gives some of his impressions. “These Indians (he says in one place) live on the confines of the territory granted to the Mission for their maintenance by the Government; but one might journey for several days together over the land which they rightly regard as their own. In order to get an extensive view of the country I ascended a mountain accompanied by a number of Indians. What a grand panorama opened before us as we looked down from the lofty summit! Undulating plains, verdant hills, and trackless forests with trees that rose up to a majestic height, but which seemed dwarfed to us as we gazed on them from our elevated position, stretched as far as the eye could

reach. Here and there, among the dense forests, openings were to be seen, through which we could discern the waters of a river or a lagoon. And the barren mountain whereon we stood, which contrasted greatly with the exuberance of vegetation below, seemed like the giant custodian of these regions. I sought among the forests, by the riverside, and on the borders of the lagoons, for the habitation of the white man; but only signs of Indian tribes (that live more like the savage beasts with which the forests are alive than anything else) were visible. Not a vestige of the white man anywhere!"

"As I gazed on this fair country (he goes on to say) which has been so long under the dominion of Satan, my heart rejoiced in the thought that the sons of Don Bosco will very soon establish a mission here, and build a temple to the Blessed Mother of God, wherein the children of the forest will raise their voices in praise of, and thanksgiving to, the one, true and living God. And from this point, the missionary will be able to penetrate farther into the interior to evangelise the numerous pagan inhabitants of the Upper S. Lorenzo. I cannot help thinking that this will be the most important and most abundant field of our labours in all Matto Grosso,—simply because the tribes hereabouts have not yet been vitiated by contact with the whites, as is unfortunately the case with the Indians of the Teresa Cristina Mission... And now, dear Father, in order to undertake other excursions, and prepare these poor children of the forest to receive holy Baptism, I stand in need of your assistance. If we desire to do anything with these Indians we must first of all gain their confidence. This is done by giving them presents. I should therefore be most grateful for any old pen-knives, pins, needles, pieces of looking-glass, toys, in fact, baubles of any kind, that you could send me. Likewise, cast-off clothing of every description would be very welcome, as it is eagerly sought after by the savages. I beg you also to recommend to the prayers of our *confrères* and Co-operators your children among the Brazilian forests, that they may not fail to accomplish whatever God requires of them."

No virtue surpasses love, not even faith, nor hope. Jesus Christ himself brought it with him from heaven, and there is nothing which the evil spirit dreads so much amongst Christians as mutual charity.



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

Thanksgiving.—James and Victoria Girardi of Maccagno, Italy, write saying that they wish to publicly thank our Blessed Lady Help of Christians for the recovery of their little brother James from a serious illness, and also of their father, who had been ailing for several years past.

* *

Our Lady's Image.—Our house having caught fire, and, finding it out of our power to extinguish the flames on account of a strong wind which was blowing, we threw a small picture of our Blessed Lady into the blaze with the result that the fire at once ceased. The picture we afterwards found *intact* among the ashes. We, therefore, prize it very much and preserve it with great care. To our Lady Help of Christians we offer our most grateful thanks for having delivered us from a great danger.

JUAN JOSÉ FERNANDEZ,
Morentin, Prov. of Navarre (Spain).

* *

Our Lady hears our Prayers.—A correspondent signing himself F. B. writes as follows:—"During the month of May, Mr. Joseph Kaiser, residing in Wynberg, Cape Colony, happened to be in terrible straits on account of a bill of £50 due, which he was unable to pay. He went in search of friends for the loan thereof, but in vain. Returning home he sadly retired to his room where on the mantel-piece stood a statue of Mary Help of Christians and on the wall hung a photograph of Don Bosco the Founder of the Salesian Society. He had heard and

read of the miracles wrought from time to time by our Lady invoked under the title of Help of Christians, and also of the wonders worked by Don Bosco, both in life and after death. On his knees he promised, with tears in his eyes, that should our Lady help him out of his difficulty, he would publish the favour in the *Salesian Bulletin* and have a Mass said at the Institute in her honour. No sooner had he made that promise than a poor man entered his house, and, noticing his troubled countenance, asked him the cause. Being made aware of the facts of the case he said he knew a way out of the difficulty. The visitor then took him to a Protestant gentleman, from whom Mr. Kaiser at a moderate interest obtained his longed-for loan."

*

From the Brink of the Grave.—

Towards the end of last March, I was seized with a frightful malady, which, besides depriving me of the use of my limbs and disfiguring my countenance, brought me to the brink of the grave. In a few days the disease made such way, that my body assumed the appearance of one large ulcer. It seemed as though I were struck with leprosy. The doctors pronounced my case beyond hope, and my relatives already looked upon me as irretrievably lost to them. Whilst matters stood thus, a devout lady, a Salesian Co-operator, visited me, and recommended me to have recourse to the Madonna of Don Bosco. At the same time she placed a medal of our Lady Help of Christians around my neck, and suggested that a fervent Novena in honour of our Lady should be made. This was done, and our good Mother Mary came to my assistance. From the moment I received the blessed medal, a slight change for the better was observed in me; and little by little the malady disappeared so that I am now perfectly well again. In grateful acknowledgment of this signal favour, I send you an offering and beg you to have a Mass of thanksgiving celebrated at the Shrine of our Lady Help of Christians. Be so good also as to have this account published in the *Salesian Bulletin*.

MARY CARMELA PATANÒ,
Mascoli-Nunziata (Sicily).

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:—

Virginia Benevolo, Alice Belcolle; Rose Bo, Altavilla; Augustine Mangiardi, Alignano;

Charles Ragazzo, Alice Belcolle; Rev. John Costantino, Appia; Vincent Giovannini della Casabianca, Arezzo; Angela Bellinzona, Argina (Novara); Julia Merlo, Arona; Louis Costa, Artesano; Christina Camerano, Asti; Joseph Tardito, Alice Belcolle; Felix Saporetti, Bagnacavallo (Ravenna); Joseph Salussolo, Alice Castello; Adolphus Pennini, Bari; George Castagneris, Calciavacca (Turin); Ursula Zublena, Bianzé; Eliza Carboni, Bobbio; Joseph Carletta, Bianzé; Constantine Ghione, Canelli; Francis Veretti, Borgo Masino; Rose Bacavarini, Canton Ticino; Dominic Scanzi, Borgo S. Giacomo (Brescia); Rose Demagistris, Borgo S. Martino (Alessandria); Mary Robiano, Bianzé; Barbara Castellari, Boscomarengo; Clara Fossati, Boscomarengo; Mary Arrignoni, Bra Pollenza; Johanna Pizzi, Braga di Stradella; Magdalen Vineis, Bianzé; Joseph Bernardino, Branco (Udine); Joseph Spedalieri Scanza, Bronte (Catania); Frances Manzi, Bussignetto; Margaret Maffei, Buttigliera d'Asti.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXVIII. (*Continued*).

At this point, the bell called the boys to church, and Don Bosco was in hopes that, at the foot of the altar, the ardour of the innovator would calm down; but unfortunately such was not the case. This priest was the preacher of that afternoon, and when he ascended the pulpit he thundered forth the newfangled ideas of the day. For nearly half-an-hour, the church echoed and re-echoed with such words as *Emancipation, Independence, Liberty*. [By-the-bye, it should be borne in mind that these were very common expressions in the early days of the Piedmontese revolution which ended so disastrously for the Church]. Some of the boys were shocked, whilst others, who knew no better, thought it a very laughable matter. Don Bosco was very much grieved, and in the secret of his heart said: "I did not expect this; the devil has been hard at work against me. My God! frustrate his evil designs and vouchsafe that my children be not scandalised!" After the service Don Bosco intended to send for the priest, and gently re-

monstrate with him; but before he could do so, the preacher had left the church, inviting colleagues and boys to follow him, and was on his way to the town at the head of a numerous band, waving his banner on high. He led them to the *Monte dei Cappuccini*, about two miles distant, and there held a meeting. A proposal was made and agreed to, not to enter the Oratory again unless invited and received as supporters of the new political movement. Although Don Bosco was deeply affected by this desertion, he did not lose heart; and, far from yielding to their pretensions, he informed the leaders that henceforth he would do without them, and forbade them to set foot within the Oratory again. To the boys on the other hand he said that if they desired to return again they should first have an understanding with him. This measure succeeded beyond expectation. The prime movers of the disturbance took good care to keep away from the Oratory; and, with but few exceptions, the boys whom they had led away, asked to be received back again, promising obedience and good conduct.

Some time after, Archbishop Franzoni, having been informed of these disturbances, wrote, encouraging Don Bosco; and, wishing to prevent further disorders, at length by special decree created him Superior of the three Oratories. This decree dated March 21, 1852, is as follows:—"Whilst we congratulate you, worthy Don Bosco, for having, by your industrious charity, established the excellent Institution of St. Francis de Sales in Valdocco for poor boys, we wish to testify our good will to you by the present, by confirming you in the office of Superior of the Oratory of St. Francis de Sales. We desire, moreover, that the Oratories of St. Aloysius and of the Guardian Angel be affiliated to, and dependent on, the same, in order that the work so happily begun may continue to prosper and increase to the greater honour of God and the salvation of souls. To this end we confer upon you all necessary faculties."

Owing to the desertion related above, Don Bosco again found himself almost alone under the burden of the Oratory. On Sundays, at a very early hour, he entered the confessional; about nine o'clock he celebrated Mass, during which he preached; he then conducted classes of singing and grammar until noon. At one o'clock, recreation began, at which his presence was necessary. Then followed Catechism, Vespers, Benediction, recreation, and

evening classes. In these various occupations Don Bosco had to rely solely on his own resources, except occasionally when one or two priests in spare time could come to his help. But during this trying period one of the few who remained faithful to Don Bosco and who continued to be his right-hand, was Don Borel. Although he was chaplain to the *Rifugio*, and served the State prisons, as well as having many other occupations in the town, this kindly and zealous priest found also time to visit the Oratory and assist Don Bosco. Not unfrequently he denied himself needful rest in order to take his friend's place in the confessional and in the Pulpit.

(To be continued).

NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, or Polish) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

The Very Rev. MICHAEL RUA.
Salesian Oratory,—Turin, Italy.

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PERMISSU SUPERIORUM.

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1899

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WHAT IS THE SALESIAN SOCIETY?

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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.

Its Missionary Priests are to be found preaching the Gospel in all those countries, especially in Patagonia, Tierra del Fuego, and the unreclaimed portions of the American Republics.

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

In connection with the Salesian Congregation is the

ASSOCIATION OF SALESIAN CO-OPERATORS,

a canonically-erected Society, also founded by Don Bosco to help in maintaining and furthering the Salesian Institutes and Missions.

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The conditions of Membership are very simple:

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

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

SALESIAN SCHOOL,

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School (which is distinct from the Orphanage) is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Special advantages are offered for the study of Modern Languages, which are taught by native Professors. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, 64, Orbel Street, Battersea, London, S. W.