

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

MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

AUGUST 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.

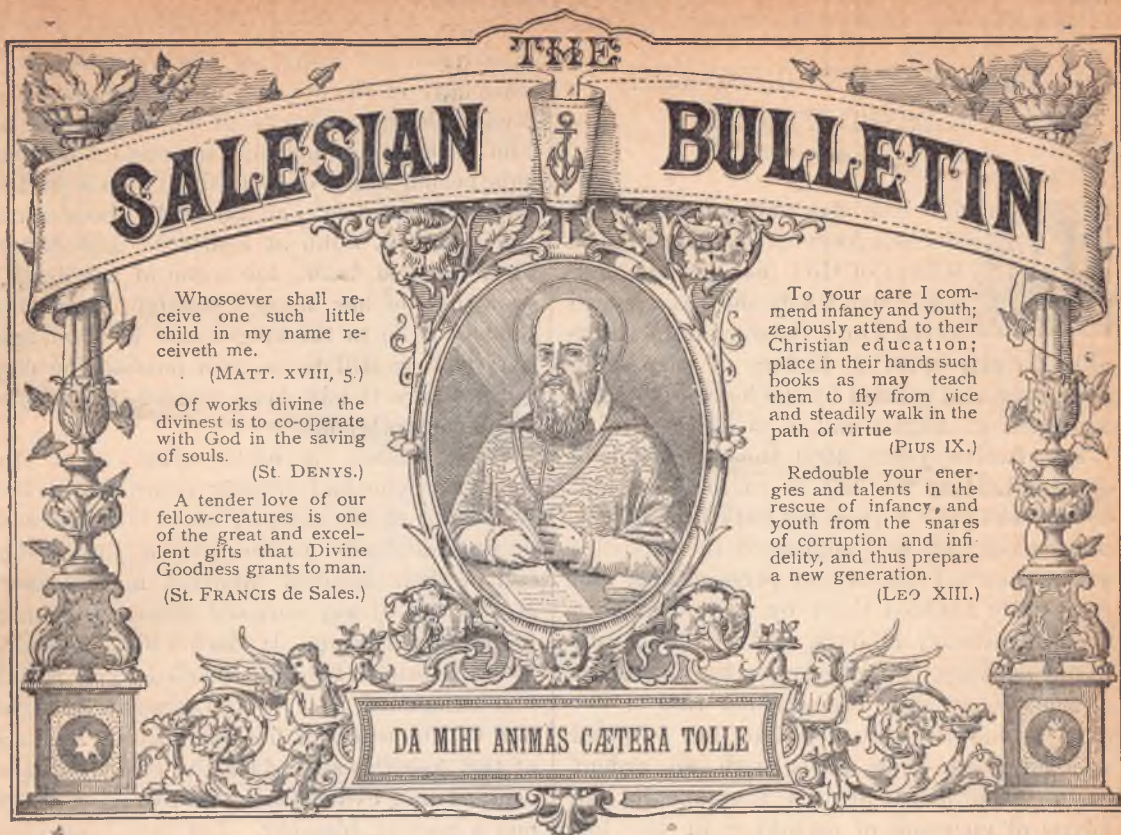
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[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.



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A TERRIBLE DISASTER.

The news of a distressing event has lately reached our venerable Superior-General, Don Rua. On the 28th of July last, he received a telegram from Buenos Ayres conceived in the following manner:

All Rio Negro Missions inundated. — Cagliero.

It is easier to imagine than to describe the sensation this painful message so full of meaning caused in our community. Along the Rio Negro were

to be found some of the most flourishing of the Salesian Missions of Patagonia. Patagones, Conesa Choel-Choel, Norquin, Viedma and Roca, in which towns and villages the Salesians have established themselves, are all on the banks of the Rio Negro. We do not know what damage has been done, or whether any ives have been lost, as no information other than that contained in the above telegram has been received so far. We hope to give further particulars of this unfortunate affair in our next issue.

THE ASSUMPTION OF THE BLESSED VIRGIN.

UPON this day we celebrate the glorious Assumption of the Blessed Mother of God into the kingdom of her Son, where she was crowned by the Three Persons of the Adorable Trinity with a diadem of surpassing splendour and saluted by the heavenly choirs as Queen of Angels and of men.

For twelve years after the Ascension of our Lord, Mary was left on earth to aid and cherish the little flock of his faithful disciples. She encouraged and supported the Apostles under their afflictions and persecutions, and powerfully assisted them by her prayers in their missionary labours. At one time, she would converse with them on the Mysteries of the Infancy and the Hidden Life of her Son; at another, she would by her inspired words inflame their souls with an ardent desire of propagating his kingdom in the hearts of men and of partaking in the humiliations and sufferings which He endured for the love of mankind. Often would she visit the scenes of his cruel Passion, meditating on his sufferings and holding the most intimate and sublime communications with him in the interior of her soul. Nor can we doubt that she, far beyond what we read of in the history of the Saints, was frequently favoured with his visible presence to console her in her exile and reward her for her patient sufferings and faithful service. The time which was not devoted to prayer and contemplation, was spent by her in various works of charity—in serving the sick, consoling the afflicted, instructing the ignorant, and ministering to the wants of the poor and destitute. Thus did the holy Virgin shine in the Church, of which she was the nursing mother, as a bright light, illuminating and attracting the hearts of all with the splendour and irresistible charm of her eminent virtues.

In this manner passed away the years of her mortal life, or rather, of her exile on earth, for the heart of Mary was ever fixed in heaven, where her Joy and her Treasure had gone before her. Her chief consolation was to receive him often in the Blessed Sacra-

ment from the hands of the Apostles and especially of St. John, who watched over the tender charge which Jesus had committed to him with tender and filial devotion. During this period Mary continued to dwell in the city of Jerusalem, and probably abode for a time with St. John at Ephesus. But Jerusalem was, no doubt, the scene of her death, or rather, of her happy passage from this land of exile to the kingdom of her Son, and her tomb is still to be seen outside the city gates where it has been visited in all ages by devout pilgrims.

It is related by early writers that the Apostles, who had already separated for the preaching of the Gospel, were miraculously or providentially united around the dying bed of their beloved Mistress and Mother. It was not of any corporal disease that they found her suffering. It was her long desire to be reunited to her Beloved Son which had exhausted her vital powers and brought her within reach of his embraces. To each of the Apostles she addressed some words of comfort and exhortation, bestowing on every one a parting blessing. But now Jesus himself appears before her eyes surrounded by choirs of Angels, who had come to escort her to that glorious kingdom over which she is henceforth to reign as Queen and Empress. "Arise," He said to her in the beautiful words of the Canticle, "arise, make haste, my love, my dove, my beautiful one and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. The fig-tree hath put forth its green leaves, the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come." With one longing effort to fly to his embrace the slender thread of Mary's life is broken, and Jesus, enfolding in his arms that beloved Mother who has so often borne him in her own, conveys her amid the triumphant songs of attendant Angels to the kingdom of eternal bliss.

The sacred body of the Blessed Virgin having been prepared for burial, was deposited by the Apostles with loving reverence, but with hearts full of grief in the tomb prepared for it in the garden of Gethsemane. According to an ancient tradition, strains of heavenly music were heard in the air, above the place

of sepulture during the three succeeding days. At the end of that time the Apostle St. Thomas, who alone of all the twelve had been absent from her deathbed, arrived in Jerusalem and was conducted by the other Apostles to the place of her burial. On their way thither, they beheld the body of the Blessed Virgin borne aloft by a glorious band of Angels. On arriving at her tomb, they found it empty, but the linen shroud in which her body had been wrapped, was laid apart, and the flowers which had been scattered over her, were fresh and blooming. Such is the tradition of the Eastern Church, but whatever degree of certainty it may possess, it has been the constant belief of Catholics in all ages that the remains of the Immaculate Virgin were not suffered to see corruption, but after her death were assumed into heaven and reunited to her pure and spotless soul.

On this day, therefore, we honour the glorious Assumption of the Blessed Virgin both in soul and body into heaven, where she ever stands before Jesus to plead our cause, and is invested by him with all power to succour us in our wants, to comfort us in our sorrows, and to protect us from all dangers to which we are exposed during the course of our mortal pilgrimage.—*From Gibson's "Short Lives of the Saints."*

To the virtuous, death is the beginning of life; to the wicked, it is death indeed.

AN EXCURSION TO BECCHI.



At Becchi, the hamlet where Don Bosco was born, which is distant about 12 miles from Turin, a room was converted into a chapel dedicated to our Lady of the Rosary, and every year, in the early days

of his apostolate, Don Bosco used to conduct his pupils there to celebrate the Feast of the Holy Rosary and to spend a holiday. In his interesting work entitled *Don Bosco e le Sue Passeggiate*, Father Francesia of the Salesian Society, gives us some impressions of the visit to Becchi which we reproduce here. The translation is by Lady Martin and appears in her *Life of Don Bosco*:—

What a feast for mind and heart, the holiday excursion to Becchi, and a novena to the Holy Rosary! Don Bosco did not shrink from the walk to Becchi any more than

in former days when a student at Chieri and at Turin. All could not drive, consequently all walked, Don Bosco leading. The road was *via Chieri, Riva, and Buttigliera d'Asti*. We left Turin at eight or nine o'clock a. m., almost always stopping to dine at Chieri, where friends of Don Bosco met, received, and welcomed us, one especially among many, Canon Calosso, of whom we shall never lose a grateful remembrance. This venerable clergyman always had great affection for Don Bosco, whom he tenderly loved, and whose eminent qualities as a child and during college years later at Chieri, had



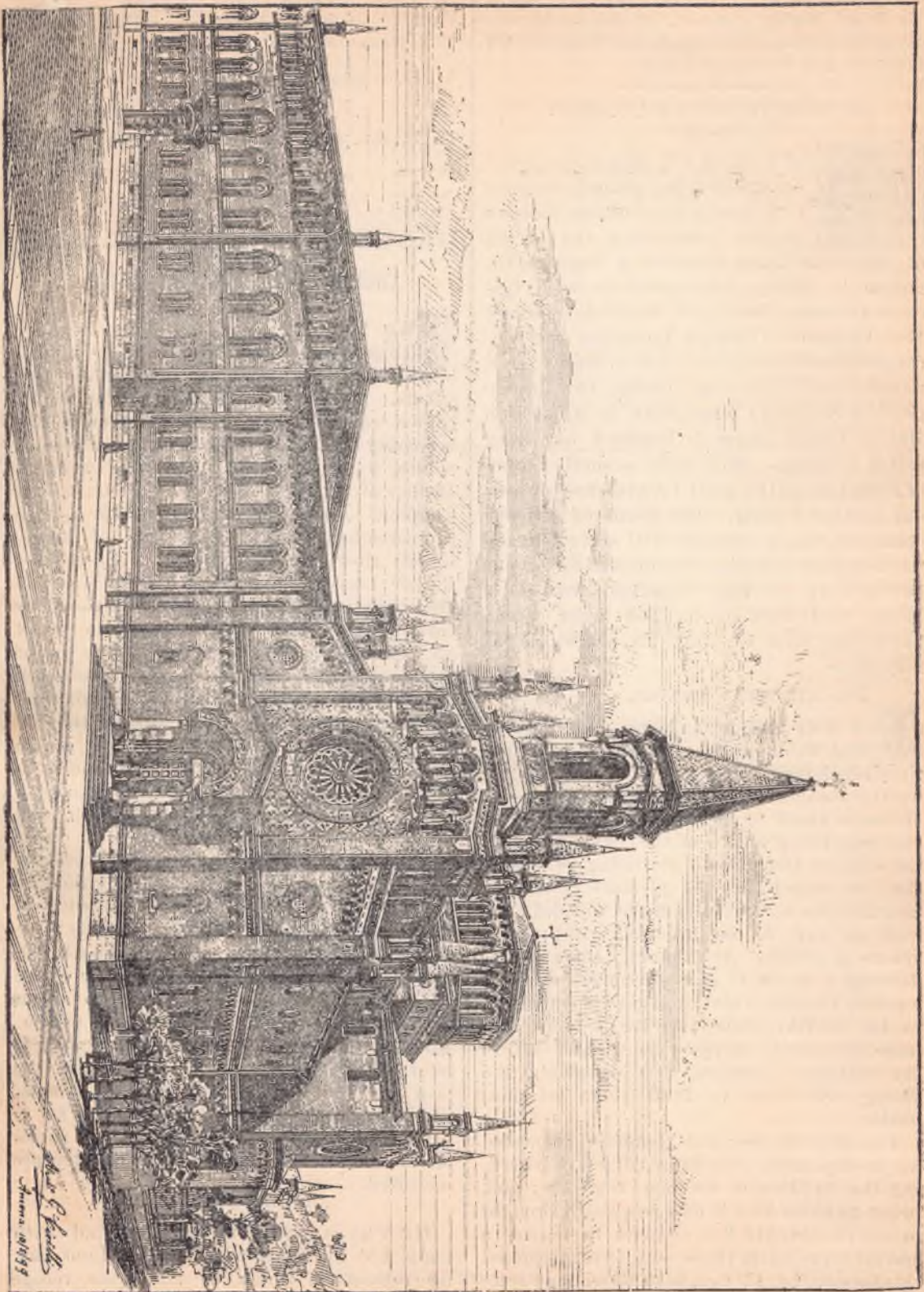
The Assumption of our Lady.

much struck him. How fortunate those elected to accompany Don Bosco were. Indeed, this happiness, longed for by all, did not excite any jealousy, which, thank God, we only knew by name; but we should have also wished to be of the privileged number. The journey for those who thought about it was and is really long, but that was the least of our troubles; we had in our midst one who knew how to shorten it. Don Bosco was at that time writing 'The History of Italy.' To instruct while interesting was mere play to him; everything he said possessed a charm, whether he spoke of the past or thrilling contemporaneous occurrences. Later, Church history was his favourite subject. He often spoke to us in the Piedmontese dialect, and his pictures of the vicissitudes of the Church brought to light treasures of his astonishing erudition. Narration of facts, observations which they suggested, and, above all, the pleasant ease which seasoned his most trifling words, impressed themselves on our minds, and these cherished remembrances are still vivid. We walked all this time without thinking of the length of the way; fatigue was forgotten in his interesting conversation. The old *curé* of Castelnuovo d'Asti, who had known Don Bosco from childhood, hastened, too, to the Feast of the Rosary; he came with a large number of his parishioners to Becchi, sang Mass, and shared Don Bosco's frugal dinner; then, next day, exacted a return visit from him with all his pupils. To accept this kind invitation necessitated starting at nine o'clock in the morning. We had already, indeed, breakfasted, but could re-commence without much pressing. The dear old *curé* excused himself for being only able to offer us a little *polenta*, but to us it was a joy, a feast, a happy remembrance for a long time. O *polenta!* after many years, how is it our mouths water? But where to find a boiler, a kitchen range, and strong arms to manage suitably and cook properly this formidable quantity of maize? We outnumbered one hundred, and not one useless mouth; on the contrary, each might count as three. While a volume of flames surrounded the old boiler, heating the water, we, happy guests, were seated here and there in the courtyard, waiting the wished-for dinner-hour. Not to lose time, one distributed plates, another forks and mugs; others already enjoyed the feast in anticipation, inhaling the savoury odour with which the cooking perfumed the court-yard. It was a picturesque, charming scene. Serious and grown boys

had more active occupations. Canon Calosso particularly enjoyed sacred music. Our first missionary Bishop, Monsignor Cagliero, began his artistic career under Abbé Cuizano. When we arrived we sang sacred, good, and classical songs, ending, however, by the 'Salut a la polenta,' a Piedmontese popular melody, after which every one returned to his place to receive his portion from the serving brother. Arranged in a circle on extempore seats of heaps of stones or beams of wood placed against the wall, we did honour to the feast. What silence, I may indeed say what recollection in this attention to the *polenta!* There was something striking in it. After this traditional national dish, we had cheese, cold beef, eggs, and honey; all disappeared as if by magic. Don Bosco, with the elder pupils, dined with the Canon, who, to honour his guest, had invited all the priests from the neighbouring parishes. A little book, 'The Life of young Michael Magone, which was much sought after and welcomed by the public, as all Don Bosco's were, gives an account of our excursion.

Religion and edification lost nothing by our visit to Becchi; far from it. In the evening, at the hour when hardly anyone was engaged in the fields, many of the good people came to us. The little chapel could not accommodate all, and the greater part knelt outside in rapt devotion. After the recital of the Rosary, singing of the Litany, and Benediction of the Blessed Sacrament, every one returned home. Don Bosco wished, indeed, and recommended that no one should ever have to complain of the length of the devotions. Many, who had omitted Easter Communion, now went to their duties, and this novena became the starting-point of renewed, strict, Christian lives. It was hard work, doubtless, for the temporary clergyman, but he was richly repaid for all fatigue by the harvest of souls. Nothing was wanting, not even the gratitude of the good peasants.

The whole day was occupied with study—Latin, Italian, and even French. The professor was always Don Bosco, at least at first, and we were delighted. In teaching, he had a peculiar method; ingenious theories, which engraved even upon refractory minds the most difficult rules. Our master professed a true admiration for St. Jerome, who, he frequently repeated, as an author can perhaps be placed in juxtaposition with Cicero, And truly the few pages that we translated from his selected letters were admirable. A long time after, when the classics came be-



Front View of the future Salesian Church and Institute at Ancona.

fore us, a charmed remembrance, in which the heart largely partook, induced us to read again the powerful, finished, and harmonious Latin of the Christian Cicero.

✠ PRECIOUS DOCUMENT.



OUR Readers will doubtless remember the detailed account we gave in a recent issue of the *Salesian Bulletin* concerning the laying of the foundation-stone of a Salesian Institute in Malta. In connection with this same Institute, the HOLY FATHER, through His Eminence Cardinal Rampolla, has addressed the letter given below to Messrs. Paul Sammut and Alphonsus Galea, two distinguished Salesian Co-operators, to whom Don Bosco's Congregation is indebted for being called to Malta. This letter is another proof of POPE LEO XIII's great benevolence towards our humble Society. The words of gracious commendation it contains, will serve to make us exert ourselves with ever-increasing fervour in the work we have inherited from DON BOSCO and from GOD. The letter which bears the date of July 25, 1899, is as follows:—

ILLUSTRISSIMI SIGNORI,

THE Holy Father has learnt with pleasure that through the generosity of a distinguished benefactor, and with the praiseworthy co-operation of yourselves, a Salesian House is about to be founded in Malta. His Holiness being aware of the immense good the sons of Don Bosco are doing wherever they are called, derives pleasure from the fact that the Catholics of Malta will not have long to wait to be brought within their sphere of action. And having likewise understood that there is a project of erecting a public Church, which is also to be entrusted to the worthy Salesians, He rejoices still more because he foresees the greater facility the Maltese Catholics, and especially the young, will have to fulfil their religious duties.

The Holy Father has therefore requested me to express to you His satisfaction regarding the building of the new Institute; and, being anxious that it may be quickly brought to completion, He has deigned to impart a special blessing to those who have promoted this foundation, as well as to all who in future will favour its development.

Whilst willingly carrying out the Holy Father's request, I have the pleasure to be with profound esteem,

Your affectionate Servant

✠ M. CARDINAL RAMPOLLA.

To Messrs. Paul Sammut and Alfonso Galea,
Malta.

LAYING THE FOUNDATION-STONE OF A NEW SALESIAN CHURCH AND INSTITUTE AT ANCONA.

THE historic town of Ancona, which lies on the eastern shore of the Adriatic, is soon to have a Salesian Church and Institute. The foundation-stone of the latter edifice was laid with religious ceremony and becoming solemnity, on the 3rd of the present month, by His Eminence Cardinal Manara, Bishop of Ancona, assisted by the Cathedral Chapter. All Ancona turned out to witness the ceremony. At the conclusion of the religious rites, an address was delivered by Father Laureri, representative of Don Rua. He congratulated the people of Ancona for their humanitarian determination to found an Institute where the children of the poorer classes will be able to receive a thorough religious education and secular instruction. He brought with him the thanks of the Superior General of the Salesian Society, whom he represented, for the regard and confidence they have in the Salesians inasmuch as they intend to entrust the future Church and Educational Establishment to them. This regard and confidence he felt sure were not misplaced, and would serve to stimulate his *confrères* to labour unceasingly with an earnest zeal for the benefit of the poor children of Ancona, and for the spiritual welfare of the inhabitants of that quarter of the town. It was no figure of speech to affirm that to open a school was to shut a prison. And he went on to show that if we wish to reform society we must take in hand the poor and homeless children from the streets, and direct them in the path of virtue, for it is from among them especially that the ranks of the enemies of Church and country are recruited.

HE who is careful to fill his mind with truth and his heart with love, will not lack for retreats in which he may take refuge from the stress and storms of life



ECUADOR.

IN THE FORESTS OF AZUAY.

We take the following extracts from a letter addressed to Don Rúa by Father Francis Matana, Superior of the Salesian Mission among the Jivaro Indians of the Vicariate-Apostolic of Mendez and Gualaquiza:—

THIS date (August 15) is truly memorable in the annals of our Mission. For to-day, the foundation-stone of the new Salesian Church of our Lady Help of Christians was blessed and laid with all the solemnity and impressiveness of the Catholic ritual. It was quite a unique function in this part of the world and will not be easily forgotten by those who witnessed it. All nature seemed to rejoice and to lend additional charm to the scene: the sky looked much brighter than usual, the trees and plants seemed to have assumed gayer colours, and the birds to sing more sweetly in honour of the occasion. From the early hours of the morning, there was an unusual stir among the white and dusky inhabitants of Gualaquiza. The site of the new Church being in the centre of the Village, thither all turned their footsteps, and long before the appointed time the locality was quite crowded. At the hour established the ceremony took place according to the Roman ritual, the people attentively and devoutly assisting.

How full of meaning is such an event! In far-distant and unexplored regions a work for the greater honour and glory of the Most High has been undertaken through the efforts of a group of fervent Catholics. The Prophet Malachy declares that a day will come when the name of the Lord shall be praised above all things everywhere, and that in all places shall be offered the sacrifice of peace. Is not the above enterprise a step towards the fulfilment of this prophecy? Surrounded on all sides by extensive forests wherein dwell

numerous savage tribes, this Church will be the point from which will radiate the light of their redemption. May God vouchsafe to bless our efforts to reclaim these poor benighted creatures, and may the day be not far distant when these forests will resound with hymns of praise and adoration to the Lord of heaven and earth.

* * * * *

Although I received some little assistance with which to begin the building of the new Church, I have no funds to draw upon to carry on the work. This consideration might tempt those who are not familiar with the Salesians' method of going about things, to regard me as rash to engage on such a giant undertaking without means, and tempt them to ask me what are my expectations. To these people I would give answer that my expectations are the same as those Don Bosco had when with only four-pence he set to work to build the beautiful Church of our Lady Help of Christians in Valdocco. My hopes, in a word, are founded on Divine Providence, which never fails those who trust in It, as well as on the charity of the Salesian Co-operators. Experience has taught me that I shall not hope in vain.

COLUMBIA.

ON BEHALF OF THE LEPERS OF COLUMBIA.

Father Rabagliati, Provincial of the Salesians in Columbia, who is well known to our Readers by reason of his work in favour of the lepers of that Republic, has addressed the following letter to our venerable Superior-General:—

VERY REV. AND DEAR FATHER RUA,

IAM writing to you from Pamplona where I am the guest of his Lordship Bishop Parra, who is a dear friend of the Salesians. The journey from Bogota, which lasted a fortnight, had to be made on the back of a mule over a very mountainous district. Fortunately I met with no mishap on the way. I am accompanied by one of our pupils, who, being a native of this part of the country, offered to go with me. I am staying at Pamplona only a short time, and I shall be leaving in a day or two in company

with a party of gentlemen of the town to explore the eastern Cordilleras with a view to finding a sufficiently large tract of land—having an abundant supply of wood and water, and a healthy climate—on which to construct a new lazaretto for the accommodation of two thousand lepers.

The suggestion of Dr. Hansen* to build lazarettos in the vicinity of centres of population, and of those centres where the disease of leprosy rages with greater virulence, has been universally well received in Columbia, so that our efforts in this regard encounter the approval of even the lepers themselves. As the Department of Santander is, more than any other, visited by the dreadful scourge, it was decided to begin operations in that quarter; hence my journey.

Passing through Bucaramanga, the capital of this Department on my way here, I presented the Governor with letters from the President of the Republic in which he warmly approves of and recommends our scheme. The Governor readily consented to our entering on the work without delay, and authorised us to establish three lazarettos in different points of the Department, each capable of containing two thousand lepers. This is an important step in the matter; in fact, its importance cannot be overrated; still, much more requires to be done, for it is a question of providing not only for six thousand lepers, but for the enormous number of thirty thousand spread over a large country in which the means of communication are very imperfect indeed.

That our scheme to make provision for all these poor creatures will one day be an accomplished fact is now a conviction of the Columbians in general. Having abandoned the idea of founding a large lazaretto on Coiba Island,* and adopted, instead, the suggestion of Dr. Hansen spoken of above, we have no longer the difficulties to contend against that we formerly had—difficulties on the part of the lepers, who were ready to make every resistance in their power rather than submit to go so far from their homes; difficulties on the part of the parents and friends of the lepers, who regarded the idea of separation from their dear afflicted ones with no hope of ever meeting them again on earth, as outrageous to their feelings; difficulties, in many cases insurmountable, arising from

the inconvenience of transferring the lepers to enormous distances. Likewise, the difficulty of procuring the necessary funds—for a fabulous sum would be required to bring the former project to completion—is rendered considerably easier to tackle.

A proof of this widespread conviction is the following incident. When the scheme was proposed some years ago, subscriptions flowed in to the amount of 400,000 dollars. The first 100,000 dollars were deposited at a fair interest in several banks. After a time the undertaking became paralysed on account of the difficulties and oppositions that arose, and many people began to fear it would eventually fall through. Owing to the malicious rumours which were spread about, the Treasurer of the *Committee of the National Lazaretto* made the announcement that those who had no faith in the success of the undertaking, or suspected the Committee of speculation, could apply at any time to withdraw their money together with the corresponding interest. Strange to say, not a single application was made. And now after a period of involuntary inaction, during which, however, the interest on the funds has been accumulating, the Committee is at length able to resume its work, after having broken down all barriers of opposition that stood in its way.

During my absence in the Autumn of last year in consequence of my being called to Italy to take part in the General Salesian Chapter held in Turin in September last, an inventor of falsehoods published in a paper of Cucuta that *Father Rabagliati had decamped with the funds for the National Lazaretto!* This startling assertion made the round of the anti-clerical press, but everywhere it elicited protests, and in some instances protests not of a very mild nature, which had the effect of silencing the calumniator.

I have said that public opinion is in favour of our scheme to build lazarettos and to isolate the lepers, for the people are awakening to the awful reality that the disease of leprosy is spreading amongst them in an alarming manner. It is now no longer confined to the poor and lowly, but is working havoc in the ranks of the wealthy and the aristocracy, of the priesthood and the Sisters of Charity. In the Department of Santander alone, the number of victims among the better classes

* For further particulars on this point, see letter by Father Rabagliati in *Salesian Bulletin* for November, 1897.—Ed.

* See Father Rabagliati's interesting correspondence which appeared in the *Salesian Bulletin* for November, 1898, pages 546-550, and that for December of the same year, pages 560-565.—Ed.

is incalculable; in Bogota I am acquainted with many cases. I also know several priests who have caught the infection; one of these is at present in the Leper Village of Agua de Dios, whilst others are living isolated at their own homes. A Sister of Charity, born in France, who has been engaged in the noble work of her Congregation for several years past in Columbia, suddenly became aware that she had contracted the dread malady. She had been attending to the sick in an hospital at Bucaramanga but had never entered a Leper House; how then did she catch the disease? No doubt whilst ministering to the sick, as it is not unlikely that among them there may have been one or two with those particular disease-germs. This unfortunate Nun, whom we may rightly look upon as a victim to charity, arrived at Bogota on her way to the Leper Village of Agua de Dios three weeks ago, just a few days before I set out on this expedition.

The day before yesterday, whilst passing through Bucaramanga, I had a conversation with a doctor who is an authority on the malady in question. He took part in the Berlin Medical Congress of 1898, where his views on leprosy met with great applause from that learned assembly of doctors. On his return to Columbia, this gentleman took with him a quantity of instruments of the latest invention to facilitate his study of the Hansen bacilli. In the course of a few months he has made the following discovery; of the many people who have consulted him he has found the bacilli of leprosy in the mucus of 160 individuals who seemed to be enjoying very good health at the time. "This implies," he said, "that there are 160 lepers in Bucaramanga who are not aware of their condition, but will be so in the course of a month or a year, when some agency may develop the disease which is now only latent. And how many others may there not be in a similar position! I am aghast at my discovery," he added, "and I am convinced that, if a prompt remedy is not applied, the greater part of the Columbians will be lepers, for the evil is spreading at a fearful rate."

The doctors, especially, are convinced of the gravity of the situation, and, therefore, they not only do not offer any opposition to the idea of isolating the lepers by means of lazarettos, but view it with an eye of favour. This is a great factor for the successful issue of our undertaking, which is now only just begun.

Here is some other interesting information.

The Government of Columbia falling in with my proposal to invite the celebrated Dr. Hansen of Norway to this country, communicated with the Norwegian Government through the Minister of Foreign Affairs, in the early part of April, soliciting the loan of the distinguished Doctor for a few months. "Father," said Dr. Hansen to me when taking my leave of him in the city of Bergen on the 22nd of August last year, "Father, should there be any need of my services in Columbia, I shall be always ready to go there. One thing only is required; namely, that the Columbian Government apply not to me but to my Government which disposes of me; once permission is obtained, there would be no further difficulty to my setting out most willingly." The condition has been carried out to the letter, and I have every reason to believe that the Doctor will soon be amongst us. Dr. Hansen is a gentleman of a kindly disposition, of vast knowledge and of wide experience, and whilst it is his great desire to benefit suffering humanity, he desires at the same time to study the phenomenon of such a small nation with so large a number of lepers. And although the Doctor does not bring with him a radical cure for leprosy, his visit to this country will be of the greatest advantage, because he will be able to bring his experience to bear on the subject, convince the people still more, if necessary, of the need of the lazarettos, and lay down the plans for their construction, organization and maintenance, so that they may afford the same advantages that have been derived from his method in his own country.

But in vain shall the Government and people work for this end if Almighty God does not bless the undertaking. It is of too vast proportions to succeed without Divine assistance. Here, in our Houses, we pray a good deal both in private and in public, in order that all the difficulties may be overcome, and that something may be done in behalf of the numerous and unhappy lepers. But we are too few, and our prayers too cold. Therefore I have recourse to you, dear Father, and I beg of you to pray and to get the Salesians, the Nuns of our Lady Help of Christians, our Co-operators, and the children in all our Houses, to pray also for this purpose. In this way I feel sure that God's grace and assistance will be with us. May the little we have already done and the great work we hope to do in the future, be to the greater honour and glory of God and the good of souls.

Bless me, dear Father, and believe me
always,

Your devoted and obedient Son in Xt.,

EVASIUS RABAGLIATI.

THE V. REV. LOUIS CALCAGNO.

IT is with deep regret that we have to announce the death of our dear *confrère*, Father Louis Calcagno. The sad event took place at Santa Tecla in the Republic of San Salvador (Central America) on the 13th of April last. The painful tidings first reached us by telegram, but lately more detailed accounts have arrived. Father Calcagno was formerly Provincial of the Salesians in Ecuador, and was among the Salesian Fathers who were driven out of that country during the revolution there a little over two years ago. The hardships and sufferings he went through on the road to exile undermined his health, which had never been very robust, and sowed the seeds of the malady from which he died two years later. After his banishment from Ecuador, he was sent by his Superiors to found a Salesian Agricultural Colony at Santa Tecla in San Salvador, which he successfully accomplished. This foundation, through Father Calcagno's unwearied exertions, notwithstanding his ailing health, is at the present moment in a flourishing condition, and doing an immense amount of good for the poor youths of San Salvador, being the only Institute of its kind in that Republic in the hands of Religious. Although the deceased priest only spent the last two years of his life in Santa Tecla, he endeared himself to all classes of people by his many virtues. By his death, our Society loses one of its most conspicuous members. He was an exemplary priest and a zealous missionary; and full of the love of God his only aim was to labour for the salvation of souls. We recommend our Readers to pray for the repose of his soul.—R. I. P.

To be a good servant of God is not to be always consoled, always in sweetness, always without aversion or repugnance to virtue; if it were, then neither St. Paul nor St. Catherine of Siena would have properly served God.—*St. Francis de Sales.*



SEVERAL anonymous letters have lately reached our venerable Superior-General asking for the prayers of the Salesian Community for special intentions. Don Rua desires to inform the writers of these letters that their requests have been promptly attended to.

CLOSE by the Franciscan Church and Monastery of Cuorgne (Northern Italy) which were given over to the Salesians three years ago, a large College has been built for boys of the middle class. It affords accommodation for 150 boys, and this is the number it now contains. More would be received were the Establishment larger.

ADJOINING the Salesian Institute of *San Michele* at Castellamare near Naples, a beautiful Chapel has been erected through the munificent generosity of several benefactors. The sacred edifice, which is dedicated to our Lady Help of Christians, was solemnly blessed, on the fifth of this month, by the Right Rev. Monsignor De Iorio, Bishop of Castellamare.

SALESIAN CONFERENCES have become quite the order of the day in Italy. Very successful conferences have been given at Genoa, Milan, Verona, Cagliari, Novara, Parma, Lodi, Faenza, Lugo, Mantua, Vicenza, Schio, Asti, Fossano, etc. In all these places they were organized by the Diocesan Directors or Deputies of the Salesian Co-operators.

A NEW Salesian Institute is being erected at Quito, the capital of Ecuador, and, unlike the former Houses of our Congregation in that country, will be for many reasons which our Readers can easily guess, entirely independent of Government control. It was during the revolution in Ecuador, some two years ago, that our brethren working in that country were forcibly obliged to take the road into exile.

MONSIGNOR GADD, Vicar General of the Salford Diocese, lately went to South Africa

for the benefit of his health. When about to return to England, the Right Rev. Prelate was interviewed in Cape Town by a representative of the *South African News*. In the course of this interview, he is reported to have said among other things that "the Salesian Institute in Cape Town, with its printing machines, book-binding, carpentering, cabinet-making, and the various trades useful to the Colony, were excellent schools for destitute and orphan boys."

WHILST on his way to Rome for his visit *ad limina*, his Lordship Bishop Gordon, S. J., Vicar Apostolic of Jamaica, called at the Salesian Oratory in Turin, where he was the guest of the Salesian Fathers for a few days. Bishop Gordon is an enthusiastic agriculturist, and has founded an Agricultural Colony for the benefit of poor negro children in Jamaica, which is one of the most useful institutions in the island. It is his Lordship's desire that the Salesians should undertake the direction of this Institution, which kind invitation they hope soon to accept.

THE Third Annual Reunion of Salesian Co-operators of Malta was held on the 16th of June last. It took place in the Church of the *Pilar*, and, according to the *Gazzetta di Malta*, was a most brilliant assembly. Among those present were his Grace Archbishop Pace, Monsignor Canon Ferrugia, D. D., (Diocesan Director of the Salesian Co-operators), Monsignor Mamara, the V. Rev. Rector of the Seminary, Father Vincent Sammut, S. J., Baron Von Tucher, Sir A. Galizia, Colonel Manche, M. A., Dr. Paul De Bono, etc., etc.

In the early part of July, a rumour was circulated in several Italian papers to the effect that Monsignor Fagnano, Superior of the Salesian Missions in Tierra del Fuego, had been massacred by a band of savages. Our feelings on reading this sad news may well be imagined. Many days passed in anxious suspense, but at length, towards the end of last month, our venerable Superior-General received a letter from Monsignor Fagnano, written after the report spoken of above appeared in the papers. The letter was penned at Punta Arenas, where he had just arrived from a successful missionary excursion into the interior of Tierra del Fuego on behalf of the poor savages. It seems that Monsignore is ignorant of the rumour which has been circulated about him, since he makes no al-

lusion whatever to it. This letter is a glad relief to our feelings, and we thank God that no harm has come to our dear *confrère*.

FROM the current number of that bright and interesting magazine, the *Illustrated Catholic Missions*,—which, by-the-bye, we should like to see in every Catholic home,—we cull the following: ".... Father Milanese sends us, within the brief compass of 56 pages, a sketch of the grammar, a brief vocabulary, and a phrase-book of the Araucanian language spoken by the Indians of Patagonia, together with a most interesting essay on the manners, customs and religious beliefs of these tribes, a scientific list of the fauna, and a tiny abridgement of the Catechism. It is astonishing what an amount of valuable and interesting information of both a philological and an ethnographical nature the author has succinctly gathered together in so small a compass. We heartily congratulate him on his admirable essay."—Father Milanese was one of the first Salesian Missionaries to go to Patagonia, where he has been labouring for the last twenty years to spread the Light of the true faith among the numerous savage tribes of that extensive country. His fluency in speaking the language of the Patagonians has gained for him the title of the *Indian Father*.

JUST thirty-nine years ago, namely on the 23rd of June, 1860, Don Joseph Caffasso, one of the most distinguished of the Turinese clergy for piety and learning, went to his reward. He was the friend and spiritual director of Don Bosco for many years, and was ever ready to assist our venerated founder with a bountiful hand in the early period of his work. When Don Bosco, in those days, was regarded as a visionary because he *dreamed* about establishing, in buildings built by him, printing presses, and of undertaking distant missions, and on this account abandoned by even his most intimate friends, Don Caffasso was among the very few who remained faithful to him. He alone seemed to realise that Don Bosco had a great mission to fulfil. Knowing the influence he had over our beloved Father, many often appealed to him to use that influence to induce Don Bosco to give up his mad projects; but Don Caffasso invariably answered them with a smile: "Let him go on." One day he remarked to one of these good intentioned persons, who had come to him to complain of Don Bosco: "Do you know who Don Bosco is? For my part, the more I

study him, the less I understand him. I see him simple and extraordinary, humble and great, poor and filled with great thoughts, with projects apparently unrealisable, and, with all that, constantly crossed in his designs



DON CAFFASSO.

and as it were incapable of carrying out his great enterprises. To me Don Bosco is a mystery. If I was not certain that he is working for the glory of God, that God alone is leading him, that God alone is the end of all his efforts, I should account him a dangerous man, the more from what he leaves to be guessed than from what he says. Don Bosco is a mystery. Let him go on "That God was leading Don Bosco soon became apparent, and consequently the friends who had hastily abandoned him now rallied once more around him, a circumstance that gave great pleasure to his spiritual director. In 1860, Don Caffasso died, and shortly afterwards Don Bosco wrote a "Life" of the holy priest which affords us a charming insight into his character and work. It gives us pleasure to hear that the "process" for the beatification of this holy servant of God which was begun some time ago in the Archdiocese of Turin, has been happily terminated, and introduced at Rome.



Thanksgiving.—Enclosed please find offering in thanksgiving for favours received through our Lady Help of Christians.

A. G., *Liverpool (England).*

* *
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A Grateful Child, Mary, writes from Dublin:—I desire to acknowledge in the *Salesian Bulletin* a great temporal favour I have received through the intercession of our Lady Help of Christians.

* *
*

Viva Maria!—I desire to render public thanksgiving for having received a striking temporal favour involving very considerable and seasonable spiritual favours. This I attribute to our Madonna Auxiliatrix, as also to the Divine Heart, St. Joseph, St. Vincent de Paul, St. Aloysius and other dear Advocates. I send you an offering, and desire you to have a Mass celebrated, both in thanksgiving and to solicit the salutary and effective development of the remarkable blessing.

"Kilshanny" (*Ireland*).

* *
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No one has Recourse to our Lady in vain.—Having read in the *Salesian Bulletin* an account of a favour under the title that precedes this, I was filled with great confidence and prayed to our Lady Help of Christians for a special favour I stood much in need of, promising to have it published in case my petition was granted, and to have several Masses said for the souls in Purgatory. In the course of a few days, Mary obtained for me the great spiritual grace I had asked for. Would you be so kind as to publish these few lines in attestation of the gratitude of a poor Sister of Charity who is animated by a lively desire to love, and to see loved, our Lady Help of Christians?

REV. SISTER ADALBERT,
Karlsburg (Hungary).

Mary hears our Prayers.—For some months past I have been afflicted with a serious malady which generally requires an operation, the issue being sometimes fatal. This occasioned my family and myself considerable uneasiness. However, I prayed with all my heart to our Lady Auxiliatrix promising that if she preserved me from the operation, I would make an offering to the poor in her honour. To-day the doctor informed me that there is now not only no need of an operation, but that I am on a good way to recovery. I enclose an offering and beg of you to have a Mass of thanksgiving said at our Lady's Shrine.

J. S., *Smyrna (Turkey)*.

Refuge of Sinners, Pray for us.

—The intercession of our Lady is certainly most powerful for obtaining the conversion of the most hardened sinners. One of these unfortunates who had not entered a Church for a long time, was seized with a fatal illness and taken to the hospital. A Franciscan Father attached to that place, employed all his zeal to try to bring the dying man to better sentiments, but in vain. Then I thought of turning to our Lady Help of Christians who is also the Refuge of Sinners, and I prayed that she might change the heart of the poor man. Our good Mother obtained his conversion. A few hours before breathing his last, he gave sure signs of repentance, by kissing the Crucifix which he before rejected. By signs also, for he was unable to speak, he made a public retractation of his wayward life. He received the last Sacraments with edifying devotion, and expired shortly after with Christian resignation. Blessed and praised be our Lady!

REV. LOUIS CHEVALIER, *Vicenza (Italy)*.

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:—

George Castagneris, Calciavacca (Turin); Constantina Ghione, Canelli; Rose Bacavarini, Canton Ticino; Antony Gallo, Caramagna; Caroline Gandolfi, Dogliani; Frances Bolanti, Faenza; John Alessio, Caramagna; Francis Campana, Carde; Josephine Barbero, Foglizzo; Mary Catherine Grangia, Carema (Pont S. Martin); Lodovico Banchio, Caramagna; Bernardine Rolla, Carde; John Calciati, Garino Novarese; Augustine Chiat-

tone, Carmagnola; Joseph Pastorello, Carpasio; Maria Peirani, Gerbido; Lucy Larini, Carmagnola; Louisa Rossi, Carsi (Genoa); Joseph Bensi, Carosio; Dominic Roggero, Casalborgo; Mr. & Mrs. Boetti, Casale (Montferrat); Victorio Bertello, Castagnole (Piedmont); Michael Triberti, Castelnovo d'Asti; John Migliavacca, Castelnovo Calcea; Rev. Mother Sabina, Ghemme (Novara); Louis Angelo, Castelrosso; Christina Prato, Castagnole (Piedmont); Rev. Joseph Ghezzi, Castel de' Ratti (Alessandria); Josephine Scassi, Grimaldi; Peter Campora, Castelrosso; John Rucciolo, Castiglione; Josephine Rezza, Catania; Margaret Piasca, Cavallermaggiore; Catherine Cardinali, Ceva; Joseph Pezzagna, Castelrosso; Ernestine Caglia, Grondone; Alphonsus Gai, Chambare; Joseph Fiora, Chieri; Marcellina Bagnasacco, Chivasso; Joseph Lusso, Castelrosso; Rev. Peter Zublena, Cigliano; Lucy Albertocci-Fabris, Citadella (Padua); Mary Careggio, Castelrosso; Dominic Grazio, Cigliano; L. M., Cividate; Ursula Santangelo, Conca della Campania; Adelaide Bessone, Cuneo; Rev. Anthony Garlanda, Cuornè; Caroline Bertoni, Isola Bella.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXVIII. (*Continued*).

IT was about this time that Don Bosco received a visit from two distinguished priests. Whilst staying in Turin, they had heard of the Oratory, and, wishing to make Don Bosco's acquaintance, and to learn something of the origin and object of his work, they called up him, arriving about two o'clock. The boys were being formed into classes for Catechism, and Don Bosco, seeing that some of the teachers were wanting, was thinking of a way out of the difficulty when the two ecclesiastics entered the church. Without asking who they were, Don Bosco went up to them and said: "God has sent you here. Be so good as to assist me by each superintending a class; afterwards we shall be able to confer together." Both willingly consented. Don Bosco, seeing that the two strangers entered with zest on the duties assigned them, took courage and asked the one to preach a short sermon, and the other to give Benediction of the Blessed Sacrament,—to which request they acceded with great readiness. When the service was over Don

Bosco was anxious to make the acquaintance of the two strangers. He was very much surprised to learn that one of them was the celebrated Abbate Antonio Rosmini, Founder of the Fathers of Charity, and the other Canon Joseph Degaudenzi, widely known for his great zeal and charity, who was afterwards Bishop of Vigevano. They discoursed at length with Don Bosco, and from that time became two of his best friends.

rifice he rented for that purpose the remaining apartments of Pinardi's house (more than half of which he already occupied) together with its outbuildings. This fresh acquisition brought with it an important moral advantage, as Don Bosco was at length able to get rid of the lodgers who were for the most part people of bad life, and who had not unfrequently interfered with his work, giving him considerable trouble. The new



The Salesian Church and College at Cuorgne.

But if the devil succeeded in sowing discord in the Oratory, and depriving Don Bosco of nearly all his first fellow-labourers, the good priest's work nevertheless continued to prosper and be a blessing to the children of the poor. Almighty God made use of Don Bosco about this time to remove the cause of a grave disorder, and meanwhile supplied him with fresh reinforcements. By reason of the War of Independence, the Seminary of Turin, some months back, had been closed, and was now occupied by the soldiers. In consequence, the clerical students were obliged to return home or take up their abode in private families, not without danger of losing their vocation. To remedy this state of things Don Bosco, relying on Divine Providence, came to the determination to set apart a portion of the Oratory for the reception of the ecclesiastical students of the Archdiocese. And at the cost of great sac-

quarters were very soon occupied by a number of the clerical students; and Don Bosco arranged things in such a manner that their mode of life differed in no way from that of the Seminary. They lived and studied at the Oratory, and betook themselves morning and evening to lectures, which were held either at the homes of the professors, or in a miserable room adjoining the Seminary; which was used by the soldiers as late as 1863. Canon Louis Anglesio, Superior of the *Piccola Casa della Divina Provvidenza*, and successor of the Venerable Cottolengo, engaged in the same work of charity. In this way the Cottolengo Institute and the Salesian Oratory took the place of the Seminary during a period so disastrous to the Church in Turin, and rendered a signal service to the Archdiocese,—a service they still continue to render to the Dioceses in Italy and other countries. I must not omit

to say that several of these young aspirants to the priesthood were powerful aids to Don Bosco in assisting and catechising the boys of the Oratory; and by their good example they contributed in no small way to animate some of them with the desire of entering the ecclesiastical state, as I shall relate in due course.

During that period of severe trial, another great advantage accrued to the Oratory. After the war of 1848 one of our old pupils—then the father of a family and much attached to Don Bosco—returned to the Oratory. He had temporarily served in the regiment of the *Bersaglieri*, and naturally we named him ‘the Bersagliere.’ At our suggestion, and with Don Bosco’s approval, he formed a little battalion among us to drill. We got two hundred discarded muskets from the Government, and completed our armament with sticks! The Bersagliere brought his bugle, and, after a short time, our Oratory had at command a brigade whose military instruction would have fitted it for a passage at arms with the National Guard. Our boys threw themselves with enthusiasm into these exercises, and would not attend to anything else. Our militia was instrumental in maintaining order in all solemnities, even in the chapel, and attracted again many of our former pupils, who had been in the war. Mamma Margaret (as we called her), with her usual thrift, reserved a plot of ground at the end of the enclosure as her kitchen garden, where she cultivated parsley, chervil, leeks, carrots, sage and mint. On *fête* days, the Bersagliere assembled our little army; divided it into two regiments; and held a sham fight, giving orders, and deciding which side was to win and which to lose. In front of the fence, we took up our position. He gave the order: “Forward, charge!” Both regiments advanced shouting; fell back, charged, marched and counter-marched, feigning to use their weapons—guns and sticks. Absence of powder and sound of firing were made up for by the joyous applause of the spectators, which was so noisy that it served also as a substitute for the cries of wounded and roll of artillery. The battle became so hot that those who were to have surrendered, forgetting the watchword, chased those who should have been the victors, and drove them into Mamma Margaret’s little garden. The fence was broken down and trampled on; the leeks and carrots were the dead and wounded! The general shouted and blew his horn, but the spectators’ roars of laughter

and clapping of hands prevented the boys from hearing. When the two banners peacefully joined, hardly any of the tiny garden remained except its site! Margaret, far from applauding on seeing the devastation, turned to Don Bosco: “Look, look, John, what the Bersagliere has done; he has ruined the garden.” Don Bosco replied smiling: “Mother, what can you expect from children?” The general, mortified at the want of discipline and disregard of authority, was overwhelmed with confusion, but a few words from Don Bosco reassured him; then, drawing from his pocket a bag of sweets, Don Bosco gave them to him, telling him to distribute them to all the combatants, conquered and conquerors.

(To be continued).



The Flower of the New World.

Being a Short History of St. Rose of Lima.
By F. M. CAPES. (R. & T. Washbourne,
18, Paternoster Row, London). Price 2s. 6d

Miss Capes has, to our mind, done her work very well. She brings out, in the pages of this charming volume, the characteristic of heroic penances and sufferings which so distinguished the Patron-Saint of America. “These pages are,” in the words of the V. Rev. Father Proctor in his admirable introductory essay, “a graceful tribute from a Dominican Tertiary of the New World to a Dominican Tertiary of the Old World.” It is a book we heartily recommend not only to the Tertiaries of St. Dominic, but also to the general Catholic public. St. Rose of Lima, like her model, St. Catherine of Siena, never joined a community, but followed her high calling that God had given her as a private individual; “which fact (we quote St. Rose’s biographer) should make her life one of special use and importance to women of the Third Order, living in the world, who may wish for a Saint as their standard in striving to live according to the true Dominican spirit. To other Catholic women also, who may be devoting themselves to their neighbours’ service in some independent career, the study of her history may be not without interest and profit. The differences of condition are doubtless very great between the mystical Spanish maiden of nearly three hundred years ago, living hidden in her mother’s garden in South America, and the thriving, business-like English or American woman pursuing her active calling in the glare and bustle of a modern city. Yet, despite the contrast, the

account of St. Rose's marvellously generous self-sacrifice, of her encouraging, even through inimitable, spirit of prayer, zeal, and penance, joined to a tender delicacy and charm of character which gave brightness to her severe life, may prove to some of our nineteenth century toilers a refreshing incentive to renewed effort and to a hopeful spirit; and may, perhaps, at the same time, suggest their turning to St. Rose as a special intercessor for their work."

The Catholic Visitors' Guide to Rome. By the Rev. WILLIAM DALLOW. (R. & T. Washbourne). Price 6d.

In the course of seventy pages, Father Dallow has managed to compress a great deal of information which the Catholic visitor to Rome will find of especial value and utility. Simplicity and brevity have been aimed at by the Rev. Author, in order that the tourist may have a little work that may not burthen his bag or his pocket, and yet make him self-reliant enough to find his way about that most interesting of all cities to a Catholic—Rome. The traveller to Italy will do well to follow out the useful hints which are contained in the Introduction.

FROM the Catholic Truth Society (69 Southwark Bridge Road, London, S. E.), we have received the following interesting pamphlets:—

Anglican Prejudices against the Catholic Church, by Lady Herbert of Lea. A work containing refutations of many of the ordinary Protestant objections against the Faith. Like all Lady Herbert's writings, it is well worth reading. Price 2d.

Sacerdotalism is the title of a pamphlet wherein are to be found three admirable discourses by the Bishop of Clifton on the institution, the essence, and the powers of the Christian Priesthood. Price 2d.

The Catholic Church in the Sacred Scriptures. This pamphlet contains the substance of two learned Pastoral Letters from the gifted pen of the Bishop of Nottingham. Price 1d.

In a brochure entitled *Prayers to Saints*, Father Sydney Smith, S. J., ably refutes the twenty-second of the Thirty-nine Anglican Articles that "the Romish doctrine concerning . . . Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the plain word of God." Price 1d.

Mr. C. Kegan Paul, in the course of his masterly pamphlet, *Celibacy*, shows that the opponents of the celibacy of the clergy have really no successful arguments to oppose it. Price 1d.

Father Dominic and the Conversion of England is a brief but very interesting sketch of a holy servant of God who did much for the Church

in England. By Dom Bede Camm, O. S. B. Price 1d.

Reasons for Being a Catholic by E. H., is the title of a little work which our Readers should buy and pass on to their Protestant friends. Price 1d.

Exchanges and Periodicals Received.

<i>Sacred Heart Review</i> (Boston)	<i>The Southern Cross</i> (Adelaide).
<i>Catholic Missions.</i>	<i>Ohio Waisenfreund</i> (Columbus).
<i>South African Catholic Magazine.</i>	<i>The West Australian Record</i> (Perth).
<i>The Ave Maria</i> (Notre Dame).	<i>Dominica Guardian.</i>
<i>The Harvest.</i>	<i>English Messenger of the S. Heart.</i>
<i>The Catholic News</i> (Preston).	<i>The Salve Regina</i> (New Orleans).
<i>Kamloops Wawa.</i>	<i>De La Salle</i> (New York).
<i>Missionary Record of the Oblates of Mary</i> (Killburn).	<i>Franciscan Tertiary</i> (Dublin).
<i>Annals of Our Lady of the S. Heart</i> (Glastonbury).	<i>Niagara Rainbow</i> (Canada).
<i>Annals of Our Lady of the S. Heart</i> (Watertown).	<i>The Flight</i> (Baltimore).
<i>Catholic Watchman</i> (Madras).	<i>Uhurch Progress</i> (St. Louis, Mo.).
<i>New Zealand Tablet.</i>	<i>Catholic Standard and Times</i> (Philadelphia, Pa.).
<i>Poor Souls' Friend and St. Joseph's Advocate.</i>	<i>Canadian Messenger of the S. Heart</i> (Montreal).
<i>The Rosary</i> (Woodchester).	<i>Annals of St. Joseph</i> (W. De Pere, Wis.).
<i>The Indian Advocate</i> (U.S.A.)	

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, 1890.

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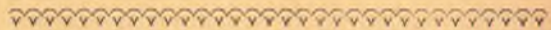


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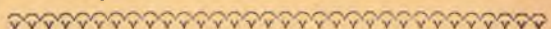
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