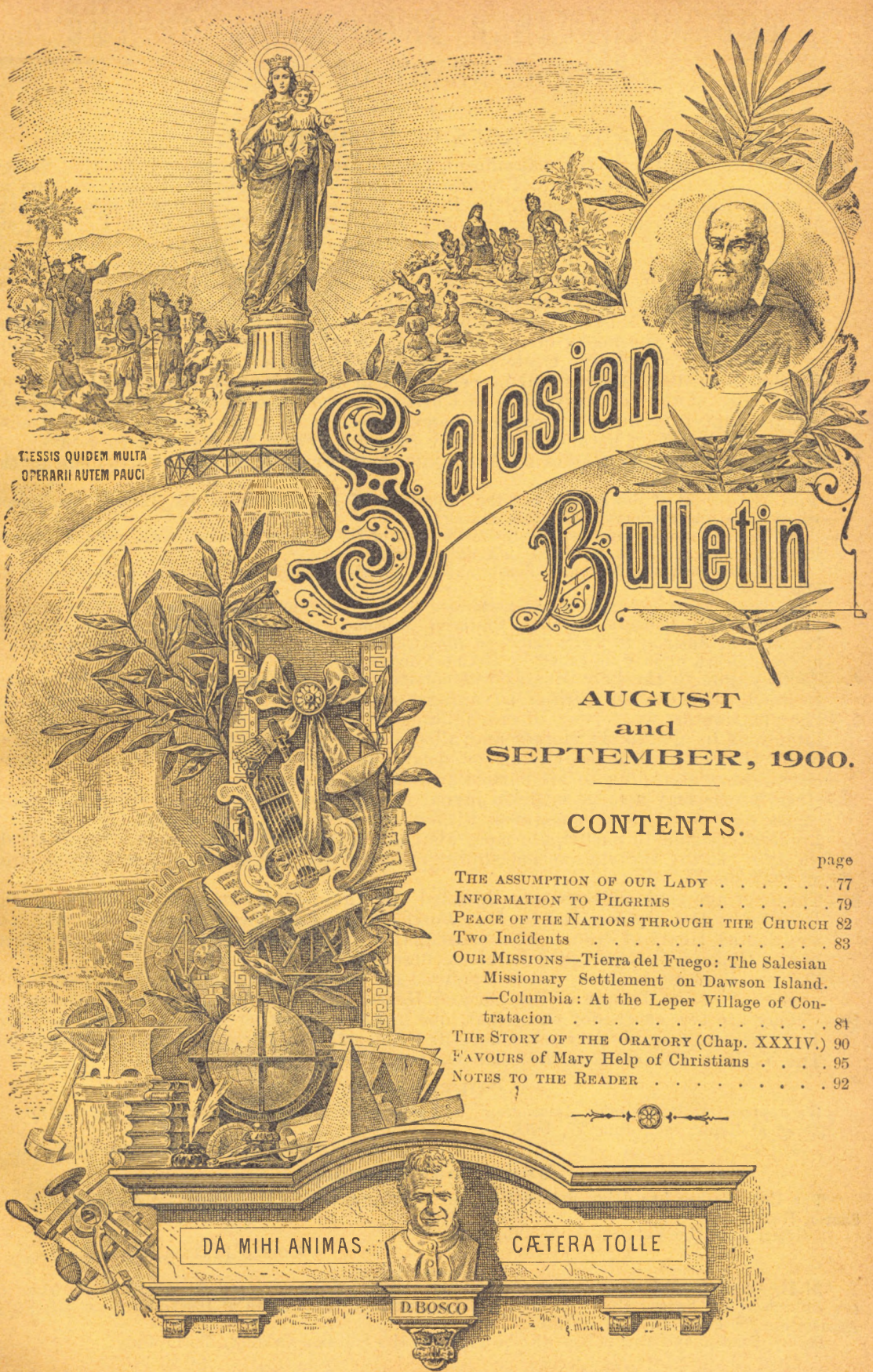


Correspondents are earnestly requested to repeat their Postal Address in every letter.



TISSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

AUGUST
and
SEPTEMBER, 1900.

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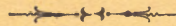
DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO

THE CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS.



ADVANTAGES OF MEMBERSHIP.

- 1.—During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.
- 2.—Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.
- 3.—Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:
 - (a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;
 - (b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;
 - (c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;
 - (d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.
- 4.—Participation in the holy Masses will commence on the day after the alms have come to hand, all the other spiritual advantages are enjoyed from the moment of inscription.
- 5.—The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.
- 6.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.
- 7.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 8.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church or the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 9.—The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.
- 10.—There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, 42, Via Porta S. Lorenzo, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

Approbation

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.
Given at Rome, etc., June 27, 1888.

✠ L. M. PARROCCHI, Card. Vic.

The Papal Blessing.

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

Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

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

On application full particulars will be given at the Salesian Oratory, Turin, Italy.

THE
SALESIAN BULLETIN

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

(MATT. XVIII, 5.)

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

(St DENYS.)

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

(St. FRANCIS de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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THE ASSUMPTION OF OUR LADY.

THE Assumption of the Blessed Virgin is the mystery of the happy death of the Mother of God, of her miraculous resurrection, and her translation to heaven, where, being invested with the glory of her divine Son, she reigns for ever, queen of heaven and earth.

A poor and lowly virgin, Mary was born at Nazareth, four thousand years after the fall of Eve, and about fifteen years before the Incarnation of the Saviour. She lived at first in the temple at Jerusalem with holy women consecrated to God. Her life was passed in prayer, in work, and innocence. Espoused to St. Joseph, her relative, and the descendant, like herself, of David, Abraham,

and Noah, she and her betrothed husband both lived in perfect continence; both had taken a vow of perpetual virginity.

She passed thirty years with Jesus and St. Joseph in prayer and poverty and daily work. Mary made no outward show; all her life, all her glory was hidden in Jesus Christ. She passed her days and nights in closest communion with him, she talked with him, but, more than all, she loved him. She followed him during his three years of teaching, and she was with him through all the phases of his dolorous Passion, even unto Calvary, where she received his last sigh.

Before his death, Jesus bequeathed her to St. John, his much-loved apostle, as his dearest possession and most sacred heritage. "Behold thy mother," he said to St. John, and turned his dying eyes to Mary.

All true Christians, being themselves well

beloved disciples of Jesus, were represented on Mount Calvary by St. John; and at that supreme moment they received the Blessed Virgin for their mother; and Mary loves them all as her adopted children, by reason of the love she bears to Jesus, who dwells within them.

Mary was the first, according to the Fathers, to whom the risen Jesus appeared. She followed him to the Mount of Olives, where she watched him ascend into heaven. Then she retired with the Apostles to the Upper Chamber at Jerusalem, and ten days after, the Holy Spirit, who already dwelt in all fulness in Mary, as in his most pure sanctuary, was poured forth with the splendour of the Church, to bestow on them all graces needful for their Apostolic mission.

Thus Mary assisted, as queen and mother, in the foundation of the Church, in the first preaching of the prince of the Apostles, and in the first efforts made by the zealous disciples of her Son.

She followed St. John, her adopted son, to Ephesus, then returned with him to Jerusalem; and there, at the age of sixty-three years, the Virgin Mary, surrounded by the Apostles whom the divine Providence had gathered together at Jerusalem, fell asleep in Jesus on August 15, in the forty-eighth (or fifty-eighth) year of the Christian era.

Being the holiest of creatures, her soul entered immediately into the glory of heaven. Her sacred body was buried and laid in the sepulchre by St. Peter and the other Apostles with the most tender reverence and sorrow. They kept her raiment, and, amongst other things her veil, of which many churches still possess some fragments, and of which a considerable portion is said to be at the Church of Chartres in France.

There is a sacred tradition that God permitted the Apostle St. Thomas to be absent at the death of Mary, in order that her glory might be more clearly manifested. Warned of this great event by a divine inspiration, St. Thomas hastened to Jerusalem, but he arrived too late; for three days her sacred body had rested in the grave. Deeply grieved, St. Thomas earnestly requested to be allowed to look once more upon the much-loved face of the mother of his Saviour. The apostles

yielded to his prayers, and then, accompanied by a large gathering of the Christians of Jerusalem, they all went together to the sepulchre, singing hymns and psalms.

They opened the tomb; but what was the surprise, admiration, the holy rejoicing of all present, when instead of the body of Mary, they saw the linen clothes reverently folded, and the grave filled with flowers.

However this may be, the constant tradition of the Church teaches that the angels had been sent by Jesus to raise from the dead, and bear to heaven the mortal remains of that most holy Virgin who had become their queen by the glory of her divine maternity. For even as the mother of a king is far above his servants, so Mary, the mother of God, is far above all Saints and Angels and Archangels, above all the Cherubim and the Seraphim of heaven. Immediately beneath Jesus Christ she reigns with him, and by him, over all his creatures.

The Assumption is the crowning glory of the mother of God. Christians celebrate it by a solemn festival. It is a day of joy, for it is the day on which the Queen of Christians, died, and death, to the Christian, is not the gloomy end of all things, but the happy deliverance from the sorrows of life the joyful entrance into the unutterable gladness, which on earth they could only hope for and desire. It is the day on which Mary triumphed over death; it is the day on which our Mother was eternally crowned. Happy shall we be if we are the true children of this holy Mother; happy if by a faithful following of Jesus Christ, we deserve that she should regard us as her children.

Let us ask her to bless us, to obtain for us a happy death, and to conduct us, after the sorrows of this life, to that blessed country where she reigns with Jesus Christ throughout eternal ages.



INFORMATION TO PILGRIMS

VISITING ROME FOR THE HOLY YEAR.

IN Rome, the illustrious Don Bosco, by desire of the Holy Father Leo XIII, and with the offerings received from every nation of the globe, built an international Church, and dedicated it to the Sacred Heart of Jesus, in order that special devotion to this adorable Heart might be enkindled and perpetuated in the centre of the catholic world.

Many of the Pilgrims visiting Rome for the Holy Year do not omit to visit this Sanctuary which they rightly regard as their own, but on the contrary, they flock to this Church in order to fulfil, either publicly or privately, the solemn act of their consecration to the Sacred Heart, an act so much recommended by the Supreme Pontiff.

The consecration which the Bishops from America, assembled in Council at Rome to the number of sixty or more, solemnly made of themselves and of their dioceses in June 1899, will ever be remembered.

More recently, the Hungarian Pilgrims headed by the Bishops consecrated their entire nation with no less solemnity; in like manner other national pilgrimages, too numerous to mention, have consecrated themselves to the Sacred Heart.

We believe it our duty then, to inform Pilgrims intending to visit the Eternal City in these last months of the Holy Year, that the above-mentioned Sanctuary is always at their disposition, to enable them to perform an act so beautiful and pleasing to the Sacred Heart of Jesus.

We give here some directions, as useful for pilgrims desirous of making the act of consecration *in corpo*, as for those wishing to make it privately.

DIRECTIONS FOR THE SOLEMN CONSECRATION OF PILGRIMS.

1. The Directors of Pilgrimages should kindly inform the Rector of the Sanctuary, of the day of arrival in Rome, and of the place where the pilgrims are taking up their quarters, so that each one may be supplied with the Form of Consecration in his own language.

2. The same Directors will confer with the Rector as to the day and hour in which they desire to visit the Sanctuary, in order that the necessary arrangements may be made for their reception. If then, as has nearly always been the case in the past, they wish Holy Mass to be said before the Act of Consecration, or desire Benediction to be given afterwards, they will please give notice as to whether the celebrant will be one of the pilgrims, or whether they wish a Bishop or some other priest to officiate.

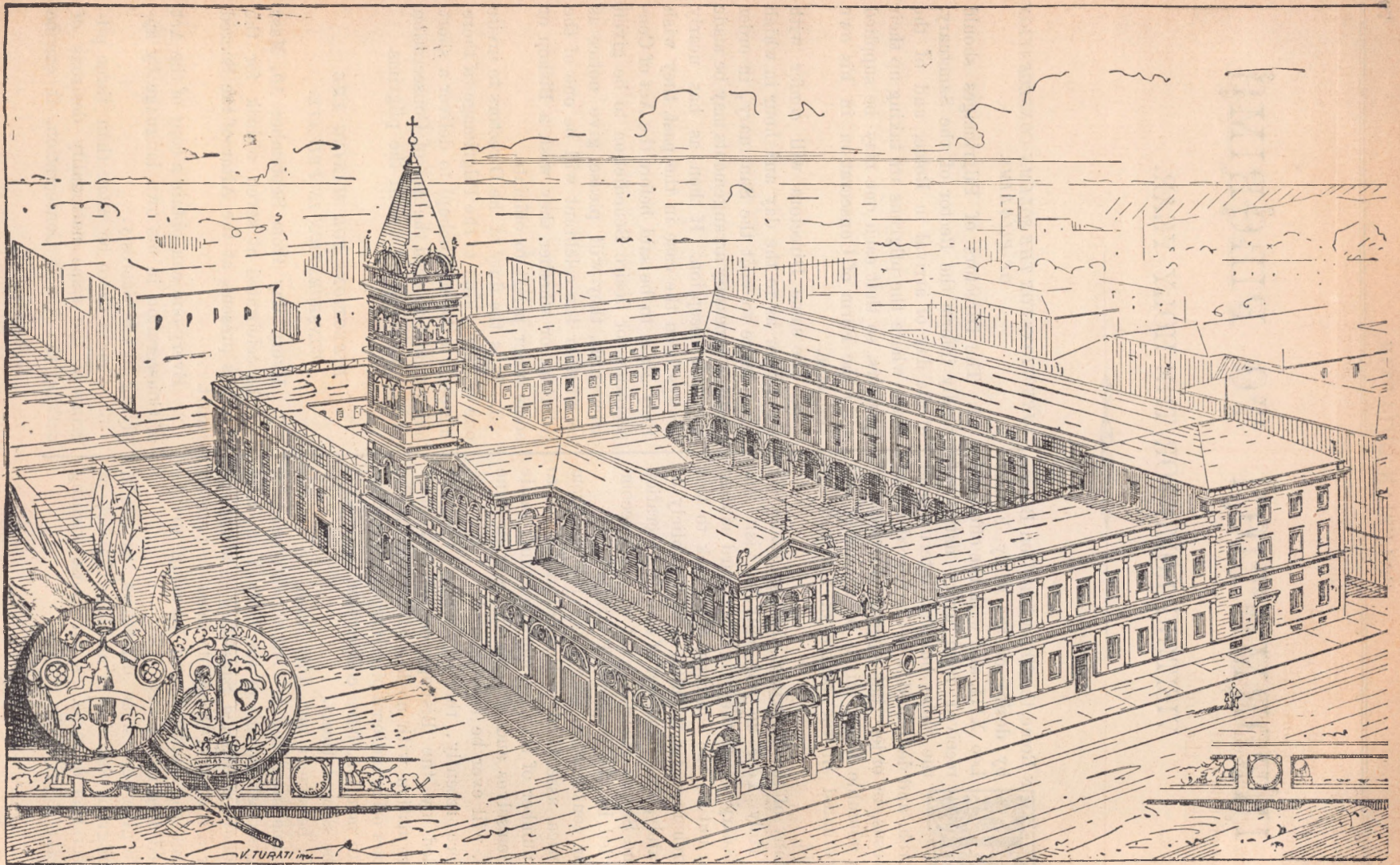
3. It is the duty of the Directors to invite one of the priests of the Pilgrimage (if there happens to be no Bishop) to deliver a short address, and to read the Act of Consecration to be repeated aloud by all the pilgrims.

DIRECTIONS FOR MAKING THE CONSECRATION IN PRIVATE.

1. Every day from September 10, Mass will be celebrated at seven o'clock for the pilgrims present, at the Altar of the Sacred Heart.

2. Every-one can obtain a copy of the Act of Consecration in his own language by applying in the Sacresty.

3. Should there be more than three pilgrims of the same nationality desirous of making the Act of Consecration, it can be



CHURCH AND ORPHANAGE OF THE SACRED HEART OF JESUS. ROME.

made after Mass by one of the pilgrims themselves reading the prayer aloud; if otherwise, each one will make it privately.

4. If the functions are performed for pilgrims of different nationalities, the Act of Consecration will be read in their respective languages, in the order established by the Rector.



5. Should anyone wish the Holy Mass to be celebrated at the Altar of the Sacred Heart of Jesus at a different hour, he should make application at the Sacresty at least a day before.

NB. For the information of those whom it may interest, we make known that, on application, pilgrims may visit our Orphanage attached to the Church of the Sacred Heart, together with its School of Arts and Trades for poor boys.

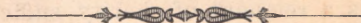
In the Stationery Department of the Orphanage there is a large assortment of devotional objects and souvenirs of the Holy Year, etc., which are sold for the benefit of poor boys.

The *Pious Association of the Sacred Heart of Jesus* has been erected in this Sanctuary. Members of this *Association* participate in the fruit of six Masses said daily in perpetuity at this Sanctuary. Further particulars can be obtained in the Sacresty, where there is always a person charged to receive the names of intending members, as also at the Salesian Oratory, Turin.

The Church and Orphanage of the Sacred Heart of Jesus in Rome is situate at 44 Via Porta S. Lorenzo.

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

Most sweet Jesus, Redeemer of the human race, look upon us humbly prostrate before Thine altar. Thine we are; Thine we desire to be. But in order that we may be more closely united with Thee, behold here to-day we each of our free will consecrate ourselves to Thy Most Sacred Heart. Many indeed have never known Thee; many have despised Thy commands and rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that these may quickly return to their Father's house, lest they die of wretchedness and want. Be Thou King of those who are deceived by error or led astray by dissension, and call them back to the harbour of truth and the unity of the faith so that soon there may be but one flock and one shepherd. Lastly, be Thou King of all those who are sunk in the ancient superstition of the Gentiles, and refuse not to bring them from darkness into the light and the Kingdom of God. Grant, O Lord, safety and secure freedom to Thy Church; give peace and order to all nations and make one voice resound from pole to pole: Praise be to the Divine Heart, through Which came our salvation; to It be glory and honour for ever. Amen.



PEACE OF THE NATIONS THROUGH THE CHURCH



THE Gospel of Christ is a Gospel of peace. Therefore, the Church which He commanded to preach that Gospel to all nations, until the consummation of the world, is by that very command constituted the divinely authorized Peacemaker of the world.

But in the book itself of the Gospels, which the Church is to preach, is found the prophecy of the Prince of Peace that there shall be wars and rumours of wars. For He does not send His Church to enforce peace by the power of arms. Arms may for a time be a guarantee of peace, but they are no guarantee of lasting charity. He does not send His Church to effect temporary compromises by human politics and diplomacy. These may salve over the wound of national jealousies, but they cannot heal them. Only the charity of the Gospel can leaven the rival nations into one mass, and cause them to forget or forego their earthly and antagonistic interests for the sake of the heavenly hopes which are common to the whole race. But the charity of the Gospel, like all other spiritual and moral powers, can be withstood and thrust out of doors by the free-will of man.

Yet we must not think that this charity has ceased to leaven the world, and has been utterly cast out and rendered powerless because there is now scarcely a single Government which will allow itself to be guided in its policy by the influence—I do not say the human influence of churchmen, but the Divine influence—of the Church. When peace is maintained, and maintained in spite of apparently insurmountable rivalries among the nations, this may in great part be due to purely earthly considerations, commercial interests, the balance of power, the fear of alliances, and the rest, but surely it is also due, and how largely due we shall not know until the great Day of Reckoning, to what remains of true Christian charity in the hearts of millions and millions of the individuals who form perhaps the majority in each of the rival nations. This is not, it is true, the full measure of charity which the Church would pour out over the whole of the Divine power which has been given her. But it is a remnant of charity sufficient, as an ally to policy, to control, and to control

through long and dangerous periods, the passions of mankind. And it is this remnant of charity in the world, which the members of the Church of Christ throughout the world must pray and labour incessantly to maintain and to increase, so that, in so far as in them lies, they may each be blessed as the peacemakers of the world. The power of the Church to exercise that part of her Divine commission, which consists in preaching the Gospel to the nations as the Gospel of peace, depends on the acceptance of that Gospel as the Gospel of peace by her own children scattered among the nations. She will be the Peacemaker in the world only so far as the world is influenced by those of her children in whom Christian charity overcomes all national jealousies, greeds, and ambitions. If the rulers of the Church have any power to reconcile Governments which are at variance, and which as Governments, are not Christian and have no conscience, it is through the sense which those Governments have of the influence of the Church over the consciences of millions and millions of their respective subjects, so far as any political question comes under the domain of conscience. How this sense of the Church's influence over her children can be brought home to modern Governments we shall presently consider, at least in part. But what is here to be noted is, that a public conscience is a power which modern Governments fear, however little conscience they may have themselves. Whether they call into their councils and Peace Conferences the guardians of that public conscience out of respect for it, or exclude them out of fear, the conclusion is the same, viz., that there is an immense power for peace in a public conscience, common in various countries to great masses of men of different races, who except for that public conscience, would gladly go to war with their political rivals. It is the duty therefore of all Christians, whose consciences the Gospel of Peace has formed, and who are the true children of the Church, the Great Peacemaker of the world, it is their duty to help in every way to foster that public conscience, and to make the political world sensible of its existence and its strength.

Here, then, we may consider in what way the Church's influence, in this respect, over her children may be brought home to those who are finally responsible for the maintenance of peace; in what way they may be made aware that in every nation there is a great moral force which makes for peace, and which is due to the teaching and in-

fluence of the Church. The obvious answer is that for this moral force to be felt in any public way it must be committed to the power of the Press. In a word, the Christian Press in all countries should be unmistakably marked with the seal of Christian charity. This does not mean that Catholic newspapers and periodicals should have no political colour and espouse no political cause; it does not mean that they should attempt to anticipate a heavenly condition of things in which all national differences will cease to make any difference, and in which we shall be one people in God. But it means that they should champion what each of them considers the just cause, in the rare spirit of Christian chivalry, and not in the common spirit of political rivalry. The spirit of Christian chivalry and the spirit of political rivalry are poles asunder: one is drawn from the incense-laden atmosphere of the sanctuary, where of old the Christian knight hung up his sword during his vigil of prayer, the other issues from the gross air of the crowded temples of mammon.

The dream of a universal and perpetual peace is a dream indeed. War is one of the chastisements of sin. Banish sin, and you will banish war. The evils that are the offspring of sin are so great, so numerous, so entangled, that they cannot for ever or for long be borne without a conflict between those nations who suffer from them, as they suppose, through the fault of their neighbours. But the point at which this conflict arises may be postponed, and may be altogether averted, so that peace is maintained, or it may be hastened and even quite unnecessarily brought on, so that war results, by the spirit of chivalry or the spirit of rivalry which animates the public Press of the nations or parties concerned. There should be no question as to which spirit should prevail in the Catholic Press throughout the world. It might be plainly manifest to the whole world that the Catholic Press in each country was true to its country and to its political principles, and yet it might be equally manifest that every single Catholic newspaper, however opposed it might be to any other in its view of any political question, was animated by a common desire to find if possible a peaceful solution of every quarrel. Now it is notorious that in certain great questions recently before the political world, some of the Catholic newspapers of different countries and of different political principles, speaking therefore on opposite sides of those

questions, at times advocated their respective views in a way eminently calculated to excite rather than to pacify political rivalries. Who cannot see that this must further lessen the remnant of influence which the Catholic Church can still exercise in the political world in the interests of peace?

No, every Foreign Minister in Europe should be made to feel that there is in every country a strong and a united party which he has to reckon with, and which has a conscience, and which, while it is loyal and patriotic, and enjoys perfect liberty of political opinion, and unfettered freedom of discussion, is animated by one common spirit infused into it by an unearthly power, and maintained in it by no mere earthly hopes and interests, the spirit of the Gospel, the spirit of Christ, the spirit of the seventh Beatitude: "Blessed are the peacemakers, for they shall be called the children of God."—Rev. J. G. GRETTON, S. J., in the *English Messenger of the S. Heart*.

TWO INCIDENTS.

The following quotations are made from an article by Lady Herbert of Lea which appeared in the Month some time ago.

After saying that, "over and over again Don Bosco has found himself without a farthing to pay his workmen or feed his children, and invariably, in answer to his prayers, the exact sum has arrived, often from the most unexpected quarters," the writer continues: "We will mention one instance known to ourselves, which has not, we believe, found a place as yet in any record of these marvels. A relation of ours, the Marquis S..., had, several years ago, lent a large sum of money to a young man who was on the brink of ruin from a gambling transaction. He lost sight of the youth, never spoke of it to a human being, and certainly never thought he should ever see his money again. Two years ago he was going through Turin, on his way to the railway station, when he met this very young man, who hastened to speak to him, and told him that the lesson he had given him had not been lost, that he had never touched a card since, and that [he had come back to Turin on purpose to pay his debt, which he

proceeded to do, thrusting a large sum into his hands. The Marquis S... proceeded to the station, and finding there that the hour of the train had been changed (being the first of the month) thought he would pay a visit to Don Bosco, who lived close by. He knocked at the door of his room, and was going in, when, before he had time to say 'How do you do,' Don Bosco met him with the words, 'I was expecting you. I want you to give me the money you have in your breast pocket,' mentioning the exact sum.

"The Marquis exclaimed: 'How on earth could you know this? I received it most unexpectedly not ten minutes ago. Do you know young Count B...?'"

"No," replied Don Bosco; 'but I know you have the very sum I want to pay my workmen. You shall have it back in a week.'

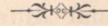
The other incident is as follows:—

"Last year (1883) at Rome, where, by desire of the Pope, he is building a large church and orphanage dedicated to the Sacred Heart, his clerk of the works came one day for the pay of the men. Don Bosco had only a few pence in his pocket, and told him so. Scarcely had the man, who was very much dissatisfied, left the room, than an American lady came in, a perfect stranger, who said she had long wished to make an offering to Don Bosco, and gave him a sealed packet. Don Bosco, without opening it, recalled the clerk, and told him to see whether what he wanted was in the envelope, which he handed to him. The man did as he was bid, and found it contained bank-notes for £400, the exact sum required.

"Another time you will have more faith, was Don Bosco's sole comment, while he gratefully thanked the donor who had rendered him so signal a service."



TIERRA DEL FUEGO



THE SALESIAN MISSIONARY SETTLEMENT ON DAWSON ISLAND.

The following extracts are made from a letter lately received by our venerable Superior-General from Monsignor Fagnano, Prefect-Apostolic of Southern Patagonia and Tierra del Fuego:—

VERY REV. AND DEAR FATHER RUA,

IN fulfilment of a promise I made to Father Bernabé, Superior of the Dawson Island Mission,—who is at present at Gallegos charged with the duty of erecting the Church of that Mission,—I spent a month with our brethren at St. Raphael's Missionary Settlement on Dawson Island in the Magellan Archipelago. Having since returned to Punt Arenas, I feel it my duty to give you some particulars about this flourishing Mission among the Fuegian Indians.

During my sojourn on the Island, I inspected the work-rooms of the Sisters of Mary Help of Christians. I was overjoyed to see more than a hundred native women and girls busily occupied there in spinning and weaving, and in knitting stockings, jerseys, and pants for the inhabitants of the Missionary Colony, and also for sale to the crews of the steam—and sailing—vessels which find their way to this part of the globe.

It afforded me, also, much pleasure to see the steam-saws in motion, preparing timber for our Mission at Gallegos, and for native dwellings at the Candelaria,—both of which "Reductions" are progressing very favourably. The work is done by the Indians, who are divided into sections, there being at the head of each section a Salesian Brother, who instructs his men and directs their operations.

Brother John Sikora and his party of ten Fuegians are the terror of the giant-trees. Under their sturdy blows, the leviathians of

the forest give way and are then taken over by Brother James Raimondo's party, whose duty it is to split up the fallen trees into beams of a convenient size for the carpenters The Indians like this sort of work very much, because they can then be near the fire, which they take good care to light before commencing work, and which is a *sine qua non* with them. Brother Bartholomew Bergia has charge of two railway-trucks, which are drawn along rails by horses or

for this purpose wooden rails,—iron rails being at present too expensive,—and little by little it is making its way into the depths of the forest, thereby greatly facilitating transport.

But that which gives most pleasure is to see how cheerful and contented are all the Indians; to hear them greet one another with "*Viva Jésus, viva Maria;*" and to see how everything proceeds with perfect order. These poor Indians, however, are not able to un-



The first savages received into the Salesian House at Candelara.

mules to the top of the incline where the wood-cutting is going on, and which, when loaded, descend by their own impetus to the village below, with Brother Bartholomew standing at the brake.

Brother Anthony Tarable has under him a party of six Indians who have charge of the large steam-saw. With it they divide the large beams into workable pieces, which they then pass on to a smaller saw worked by Brother Benjamin Motter and three natives. One or two days in every week are set apart for transporting the cut wood down to the quay

Then we have Brother Peter Savarino who, although so small, puts the whole machinery in motion, tending the engine, and taking care that everything runs smoothly; whilst Brother Peter Rosso is continually engaged in lengthening the railway, using

dergo much fatigue, because, in spite of their almost colossal size and apparent robustness, they have in general a weak constitution, and a tendency to consumption. On this account we must use the utmost patience and care with them.

I was able to satisfy myself on the point that they are all well-instructed in religious matters. Every day there is half-an-hour's instruction in Christian Doctrine; the men being taught by Brothers Asvini, Sikora, Tarable, and Briatore; the boys by Brother Louis Carmino; and the women and girls by the Sisters of Mary Help of Christians. On the Feast of St. Raphael, the Patron of the Missionary Settlement, more than eighty native men and women approached the Sacraments; for many of them it was the first time

On the Eve of the Feast of All Souls

there was a procession to the cemetery. All the Settlement took part in it, reciting the Rosary with great devotion for the faithful departed.

I find that our Indians are no longer afraid of death. They rejoice to see the Priest at the bed-side of a dying friend or relation, and seem to derive pleasure from the recital of that ejaculatory prayer: *Jesus, Mary, and Joseph may I breathe forth my soul in peace with you*

We have every reason to thank Almighty God for having chosen our Congregation for the evangelization and civilisation of Tierra del Fuego. And what our Fathers and Brothers, and the Nuns of Mary Help of Christians have done so far, has surpassed our most sanguine hopes. They have wrought an extraordinary and most beneficial change in the poor despised natives. Only a few years ago these latter were wandering in a savage state along the sea-shore or in the



The Superiors and Alumni of the Salesian Mission at Candelara (Tierra del Fuego).

That which gives us pain, and is for us a cause of much anxiety, is the gradual but sure extinction of the Fuegian race. In past years this was due to the deadly feuds existing between tribe and tribe, and to the persecution they suffered at the hands of white men. It is now owing to want of cleanliness (we almost despair of making any impression on the adult natives in this regard), and a great deal of carelessness on their part when in a state of perspiration. Then there are frequent epidemics, and that terror of the Fuegians, consumption, which is the most prevalent malady among them.

Our Fathers and the Nuns take the greatest possible care of them, especially of the sick, doing all in their power to better their condition; but with little success.

woods and valleys, now hundreds of families possess comfortable homes; come cheerfully to pray at the sound of the bell; or betake themselves contentedly to work; and furthermore enjoy many of the comforts of civilisation. The children, in whom our hopes are especially centred, are being educated under our direct care in the Mission Houses, where they are removed from all bad influences

Our missionaries here have had to struggle against many odds, and their work has often been hampered for want of means. Our Co-operators, however, have always been our friends in need, and we feel sure that they will not fail to continue us their assistance in the beneficent work of carrying the light of the Gospel to all the benighted Indians

of Tierra del Fuego. May God bless these faithful friends and reward them for what they have already done for these Missions....

JOSEPH FAGNANO,
Prefect-Apostolic.

COLUMBIA.

AT THE LEPER VILLAGE OF CONTRATACION.

We give another of the series of letters addressed to Don Rua by Father Rabagliati, Provincial of the Salesian Fathers in Columbia, concerning the leper problem in that Republic:—

VERY REV. AND DEAR FATHER,

I reached the leper village of Contratacion at eight o'clock in the evening of May 12th. On receipt of the disquieting message* which I received at Socorro, and which decided my journey here, I telegraphed back to our *confrères* at the leper village that I should set out for Contratacion immediately, and that they might therefore expect me at any hour.

Off to Contratacion.—The Leper Village “en fête”.—Reassuring News,

I left Socorro early in the morning and after eleven hours, continuous travelling on mule-back reached the summit of the range of mountains which overlooks the leper village. It was pitch dark, but I found there several horsemen waiting for me. I could not make out who they were; they however warmly welcomed me and told me to follow them to village. The descent began and lasted over an hour; all the while I could see nothing, it was so dark. Now and again someone would shout out to me to be careful, either on account of the steep decline or because of some boulders lying about. But such warnings were more than useless; a blind man could not have been in a worse situation, for, open my eyes as wide as possible, I could not see an inch before me. All I did was to let the reins loose, and trust to the

surefootedness of the animal I was riding. It was the only course I could adopt,—and the best one I thought later on, when we stood safe and sound at the door of our Fathers' residence.

The two hundred houses of the village were all illuminated with paper lamps of various colours. The bells of the Church pealed forth their merry chimes, petards were fired, and in this manner it was plainly visible that here the people were contented to see an old friend.

Having hurriedly thanked my gracious companions and the villagers, I forthwith entered the sick chamber of Father Garbari, whom I found in bed. “I feel much better,” said he, after our greeting was over, anticipating my enquiry. “In fact all danger is now past, and I am convalescent.” “*Deo gratias,*” was my reply. I heard also that, at the Nuns' House, things were also proceeding favourably. This news set my mind at once at rest. I then had supper and retired for the night. [I had been travelling thirty-eight days on mule-back; and some days I was ten or even twelve hours in the saddle. Mule and rider were naturally both tired, more so the rider, however, for the mule had been changed at least eight times during the thirty-eight days' journey, but the poor rider could not be substituted].

Historical “Data” of Contratacion.

Contratacion is called here Contrata. Perhaps the leper village got this name from a contract made with some-body to lay its foundation. I have searched the archives of the local Town Hall (!) to see if they could shed some light on the foundation and development of this place; but I found nothing. No doubt the early administrators of the village, all lepers, had other things of greater importance to think of, than prepare chronological or historical data for the curiosity of posterity. However, I learned from one of the elders of the village, that the first inhabitants of this valley, now converted into a lazaretto, were twenty-seven lepers brought here by the command of the Authorities in 1862; and that previously the leper-quarters were situated on the left bank of the River Suarez at a place called Curu; but as it was feared the bathing of the lepers might contaminate the water, they were forced to remove. I learned, too, that in those times the terror of the malady which afflicted those poor outcasts was so great

* See conclusion of Father Rabagliati's letter which appeared in the *Salesian Bulletin* for November-December, 1899.—Ed. S. B.

that scarcely anybody ventured near the lazaretto. And when, traders went to the market-place of the village to sell their wares, the money paid them by the lepers was first carefully disinfected before being taken away. In those days moreover, none



Indians of the Ona Iribe (Tierra del Fuego).

but lepers were allowed to live in the lazaretto. With the small allowance provided them every quarter by Government, they managed to eke out an existence. But they were without chaplain, without doctor, without nurses; they had in fact no one to look after them.

The Havoc worked by Leprosy in Contratacion in the course of a Few Years.—Causes of the Spread of the Disease.

We are in the year 1899. But what changes have taken place in the course of thirty-seven years! In place of the twenty-seven lepers there are now nine-hundred and fifty. Several hundred dwellings have now arisen, where, a few years ago only a few huts stood. The fears that were at one time held regarding leprosy are no longer entertained: whilst disinfection of things that leave the lazaretto is not now practised. People may come and go at will, healthy people as well as lepers. Once a week a market is held, and the principal *plaza* of the leper village is then always crowded. People from the neighbourhood gather there as well as the lepers to buy and to sell, the traders being always sure of doing so with profit to themselves. Every week the village receives two thousand dollars from the Government for the maintenance of the inhabitants. On market-day nearly all this money is spent passing from the hands of the lepers to those of healthy people,

then goes the round no doubt of the whole republic. What could be more dangerous? Now-a-days we hear speak a great deal about *bacilli* and microbes; science assures us that they exist and multiply prodigiously, and that, moreover, paper-money is one of the

chief means of disseminating them. But what do these people care about the discoveries and teachings of science! Besides, whenever a leper takes it into his head to enter the married state he has hardly any difficulty whatever in finding a wife either among the infected women of the lazaretto or among the healthy outside. In fact, most of the marriages that take place here are between lepers and non-lepers! The Government is aware of this but does not move in the matter: it seems even to approve of the existing state of things by giving to the healthy women who become wives of lepers the same allowance granted to the lepers themselves

In this way the number of unfortunates increases. As a rule, marriages between leper and leper are without issue, but not so when one of the parties is a nonleper.

What an awful fate for children born of such parents,—to have to live in a place where the very atmosphere is tainted with leprosy! Even though the conclusions of the Berlin Medical Congress be true, namely,



A Family of Onas.

that this disease is not hereditary, it amounts to just the same to those obliged to pass their days in a lazaretto, since the malady is contagious. The old fears, as I said before, have now totally disappeared, and instead,

although it seems almost beyond credence, it is no less a fact that lepers and non-lepers live together as if there was nothing to be dreaded. Leprosy is not like cholera, or yellow fever, or the plague, which attacks you to-day and to-morrow carries you off; for sometimes years pass before its effects are manifested. It is now the common belief here that leprosy is not contagious at all. The doctors are in great part to blame for this; because until recently they favoured this opinion and taught it publicly. Now they have changed their mind,—a circumstance due no doubt to the eloquent and terrible verdict pronounced at Berlin by over a hundred and twenty doctors. But now I fear it is too late! The harm is already done; and it is too much to hope that the erroneous opinions of the ignorant classes of Columbia on this point will undergo a change, since it is difficult that the results of that Congress will ever come under their notice.

Fatal Indifference.—A terrible Future in Store for Columbia.

When Noah foretold the Deluge no one believed him; and when the people saw him building the Ark they said he was mad; more so when they saw him close himself and his family inside. Not even when the cataracts of heaven opened, and the forty-days rain commenced did they believe. Only when they saw themselves surrounded with water and they could not save themselves, did it strike them that Noah was right after all. But then it was too late to save themselves. It will happen much the same with this nation if things continue much longer as they are at present. In the course of a few years, Columbia will be an immense Lazaretto, and this is the rooted conviction of many eminent personages who are competent to judge of the matter. Some great effort should be made to ward off the danger; and it is necessary to begin at once. In my opinion the only way of saving the Republic is by building lazarettos without delay, furnish them with all possible comforts, where the lepers should be entirely isolated, and where the regulations regarding the admission of healthy people should be most stringent. I have heard the following remark again and again, "It is now several years that similar things have been put forward and yet we are still alive and enjoying the best of health." These good people will go on indifferent and unconcerned until it is too late.

The impending evil may not come to-morrow nor the day after, but come it will one day, and soon too, if nothing is done to prevent it. A century ago Columbia had only ninety-seven lepers; to-day there are no less than thirty thousand, and perhaps many more. Thirty years ago leprosy was limited to the Departments of Santander, Boyacà, Cundinamara, and to the neighbourhood of Cartagena near the sea. All the other Departments were entirely free from the malady, but at the present day they are all more or less contaminated, to the amazement and horror of those who have at heart the welfare of their country. If things continue at this rate, and certainly they will if nothing is done to check the spread of the malady, I tremble to think what will become of Columbia in the space of forty or fifty years.

A Hidden Foe.—Mystery upon Mystery.

When a wild beast breaks loose from its cage and roams at liberty through a populated centre, it is impossible to say how many victims it will make. The comparison I wish to draw is, I allow, not quite exact, for a well-directed shot is enough to lay the beast low, and all fear is over. But how destroy leprosy with its millions of microbes, invisible but none the less real, which air, water, and hundreds of other agencies, both known and unknown, are the means of spreading broadcast without the least indication that such is the case? I can defend myself with more than a chance of success from an open enemy, however savage he may be; but how can I hope to defend myself from a hidden foe, who may pounce upon me any moment from anywhere—who may be concealed in the bread I eat, or in the water I drink, or in the money I handle, or in the clothes that I wear, or in the very air that I breathe? And these things are known; yet how can the people be indifferent to them? It is a mystery.

During my travels it very often happens that I am questioned by eminent men, as to how it is that leprosy continues to work such havoc among the inhabitants. My answer is invariably the same, embodying the reasons I have given above. And I find little difficulty in convincing these gentlemen. I have also taken the liberty to expound my views on the subject to the Authorities, on several occasions, and I have not hesitated to represent to them the sad and awful

picture of the future of the republic, if the disease is allowed to go on unchecked as it now is doing. They tell me I am right; that they too, perceive the gravity of the situation; and admit that a prompt and efficacious remedy is necessary. Why, then, do they not move in the face of all this? Why is the remedy, which is not so difficult to apply after all, not forthcoming? Here is another mystery.

(To be continued).

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXXV.

The Protestant "Propaganda."—The Friend of Youth.—Catholic Polemics.—Difficulty in obtaining the "Imprimatur."—The Wrath of the Protestants.—Mischievous Books.—Bribes and Threats.—A Letter from Cardinal Antonelli.



MY duty as a historian does not permit of my passing over in silence an important undertaking which began during the Oratory's second decade, and which still goes on, and is productive of much good among Catholics; especially among the young: I mean the publication of *Catholic Reading*.

This is how it came about:

King Carlo Alberto had emancipated Protestants and Jews. It appears that in this act he merely wished to give them freedom in their religious observances, without any detriment to the Catholic Church. But the misbelievers did not see the matter in this light; and, so soon as they were emancipated and the Press was free, they set to work, in every possible manner, to spread their errors among the Catholic population,—and particularly by pestilent tracts and books. *The Good News; The Light of the Gospel; The Piedmontese Contract;* and a flood, besides, of little books, biblical and non-biblical, began to deluge our villages, penetrating into the family circle; passing from hand to hand; perverting minds; corrupting hearts; instilling into souls, in a word, the poison of the deadliest doctrine.

The *Opinione* helped forward the heretical propaganda. The wretched apostate, Bianchi Giovini, was one of three writers in that paper,—all enemies of the Church. He had already written a lurid and calumnious "History of the Popes," and other infamous books. It must be remembered that the Protestants were prepared for this propaganda; but Catholics were taken by surprise by it. They had no defence ready; could not prevent the onset; and could not even diminish the evil consequences. They trusted to the Civil Code, which, until then, had protected the Catholic Religion from heretical assaults. Above all, they trusted to the First Article of the Statutes, which ran:—

The Catholic, Apostolic, Roman Church is the Sole Religion of this State. Catholics were like soldiers surprised by the trumpet-call and hurrying to the field of battle, without the weapons that might have enabled them to combat enemies armed at all points. Catholics really needed small and wholesome papers which could be widely disseminated. But few had anything of the sort. Cheap, simple books were what was wanted; and, instead of these, the only works to be procured were learned and voluminous treatises. The people were thus in danger of losing the Faith;—not merely the Young, but the whole of the uneducated classes, for whom, above all, the enemies of the Church spread their nets.

Don Bosco's heart burned within him, seeing these things; and, with the object of preserving his own young charges from insidious errors, he provided besides, a means of salvation for thousands,—nay, millions,—of other souls. He associated in his labours two Theologians, Fathers Carpano and Chiaves; and they began to publish a little paper: *The Friend of Youth*. From the outset, it did much good; for, not only did it furnish valuable arguments and information, but it also prevented the young people from drinking at the poisoned springs of wicked publications. He also wrote and published moral and religious leaflets, suited to the moment. These were distributed gratuitously by the thousand, among young and old,—particularly on the occasion of Retreats, Missions, Novenas, *Tridui*, and Holidays.

But Don Bosco's busy Charity did not stop at leaflets. Just at this time he brought out a book of pious practices. Innumerable copies circulated; but it was not altogether what was required at the moment for young people. Therefore, recognising the want, and per-

ceiving the strides made by the Waldesian heresy, Don Bosco thought to compile another, which should contain, besides the usual prayers, psalms, and hymns, solid instruction upon the fundamental Principles of the Catholic Faith; upon the errors of Protestantism; and on the Notes of the true Church. He set to work with much ardour, and produced the *Giovane Provveduto*,* which was, later, translated into different languages, and it was not long before it was to be found in every educational Institute, Industrial School, and Christian family. It did much to preserve the faith, and to increase piety, among the people.

Nor did he think he had yet done enough. Seeing that the heretics scattered evil by means of their anti-catholic Press, he felt sure that the Principles of the Faith ought likewise to be presented to the people by means of the Press. He wrote a little book, called, "Counsels to Catholics." The aim of the book was, while instructing the readers as to the most necessary parts of Belief, to put them on their guard also against the snares of heresy.

In it Don Bosco wrote:

"Catholics, open your eyes. Many snares are laid for you. The object is, to draw you away from the one, true, holy religion, which you can find only in the Church of Christ.

"The danger has already been pointed out by our lawful pastors, the Bishops, placed by God to defend us from error and teach us the truth.

"The infallible voice of Christ's Vicar has told us of the net spread for Catholics. It is thus clear that many evil-intentioned men desire to root out of your hearts the religion of our Lord. These deceive others; they deceive themselves, also. Do not believe them.

"Close round your pastors with one heart and one soul. They will always teach you the truth.

"Christ said to Peter: 'Thou art Peter and upon this rock I will build my Church, and the Gates of Hell shall not prevail against Her!' For I will be with her Pastors 'even to the consummation of the world!'

"This He said to Peter, and his successors, the Roman Pontiffs, and to none other.

"Others may tell you things different from

what I now tell you. Do not believe them. They deceive you.

"Hold fast by this great truth: where the Successor of St. Peter is, there is the Church of Christ. No one who is not in the true Church can be a Catholic. No Catholic dispenses with the Pope.

"Our clergy, and particularly our Bishops, unite us with the Pope; and the Pope, with God.

"Read now with attention the following counsels. If they are well grounded in your mind, they will preserve you from error.

"What is here briefly set forth, you can soon have in book-form, and at greater length.

"May the God of Mercy infuse so much courage and constancy into Catholic hearts, that all may remain faithful observers of the religion in which they have been born and brought up.

"Courage and constancy! These will make us ready to bear any evil,—even death itself,—rather than say, or do, anything contrary to the Catholic Religion, the one, true religion of Christ,—outside of which there is no salvation."

The sale of this book was extraordinary. In only two years, over two hundred thousand copies were circulated. Pious persons were delighted with it; but it infuriated the Protestants, and spurred them on to action. Just when they had thought, in their own interests, to over-run the Lord's vineyard, after the manner of the Philistines of old, a new Sampson rose up against them, who, in defence of God's people, confounded their strategy, broke through their lines; and routed their serried ranks.

Don Bosco did not lose courage when they showed their anger. Rather did he think that it proved the utility of his work; and it determined him, not only to continue in the same path, but to widen it. This object was attained by the monthly publication of the *Catholic Reading* series, which began in 1853, and is still continued. The books circulate, not only in Piedmont, but in the whole of Italy, and the adjacent islands.

This is the place in which to say what were the difficulties that met Don Bosco in this undertaking. Ever devoted to his Archbishop, Don Bosco drew up a list of associates, placing Monsignor Luigi Fransoni's name at its head,—although the distinguished Prelate was still an exile, in Lyons. Monsignor Fransoni not only approved of the *Letture Cattoliche*; he warmly praised the timely project. Nevertheless, having prepared some

* The *Giovane Provveduto* is a manual of prayers and Catholic Doctrine. Of the Italian edition more than two million copies have been already printed. Ed. S. B.

pamphlets, before circulating them, Don Bosco sent them to the Archbishop's House in Turin, for the necessary approval. But strange to say, no one would undertake to examine them, or give the signature which was the sign of ecclesiastical approval. It was adduced as a reason for delay, that those were days when it was dangerous to attack Protestants and Freemasons, who would use any, and every, weapon against their adversaries. In proof, Count Pellegrino Rossi's recent assassination,

and lifted him up. The victim recovered his senses, and enquired where he was. The Good Samaritan told him he was at the corner of Casa Birago (the priest's own habitation), and accompanied him to his door. Here, he was soon attended to. The Doctors pronounced the blow unattended by any serious lesion. It had been aimed at the left temple, but the hat-brim had diverted it to the region of the ear,—of which the outer part was cut from top to bottom. The



The Superiors and five Indians of the Mission House at Candelara, on a visit to neighbouring Tribes.

and the poignarding of Monsignor Palma, and of Father Ximenez, editor of the Roman Paper, the *Labano*, and the assaults upon other doughty champions of the Truth, were adduced. Certainly, there were not wanting grounds for fear. This was amply proved by the attack upon the Reverend Editor of the *Armonia*, shortly afterwards, in Turin. On the night of the 28th of January, 1856, about half past nine o'clock, his Reverence was going home, as usual, to the Via Zecca. Turning the corner of the Via Vanchiglia and Via Zecca, near the *Progresso* café, he was struck suddenly on the head with a heavy stick, and fell, senseless. He lay on his face until a worthy man, happening to pass that way; and, seeing a priest stretched upon the ground, ran to his help,

assassin, probably believing his victim dead, fled, leaving the stick with which he had dealt the blow. At sight of this bludgeon, it was difficult to believe that the Editor should have got off with such slight wounds. It was a billet of ash, thicker at one end than the other, and rough-hewn, as for the fire. Happily, the courageous writer was soon well again, and busy with his pen in the interests of the Church, and of humanity,—his invaluable literary services to both of which continued till his death, on the sixth of May, 1886.

The delays at the Archbishop's Palace, at last appeared about to end. After some pleading and argument, Don Bosco, induced Canon Zappata to undertake to revise the manuscripts; but the Canon had not read

half of the first pamphlet, when he put away the copybook in which it was written, saying: "Give him back his work. He fronts the enemy and challenges him. For my part, I have no wish to enter the lists and risk my life, by giving my signature to these publications. The fate of Monsignore Palma and Father Ximenes is too fresh in memory!"

What was Don Bosco to do? With the approval of the Vicar General, he laid the case before the Archbishop, who, from his place of exile never ceased to give his aid, in all possible ways. He now sent Don Bosco a letter for the Bishop of Ivrea, begging His Grace to allow his suffragan to lend his help and countenance to Don Bosco. This his Grace did most willingly; and "lawful authority" was thus obtained. The Bishop delegated his authority in the matter to a lawyer, and gave leave that there should be no superscription. Our Don Bosco, thus supported, extended his operations, and enrolled several thousand associates in his work. He published, in the following March, the first part of his "Well-instructed Catholic," which was, in the Protestant campaign, what a machine gun is in battle. There was a fresh edition of this book in 1882, under the title of "The Catholic in our Century."

As soon as Readers had made trial of *Catholic Reading*, all tastes seemed to be suited; and as fast as the numbers appeared, they were devoured by the subscribers. Thus was the wrath of the Protestants raised to a burning heat. They tried to rival the Salesian publications with their own newspapers and with *Gospel Letters*; but the truth is stronger than error: and Don Bosco's simple style was clearness itself. The enemy lost by the contrast, and thought to better his position by organizing debates, hoping in this way to stop Don Bosco's propaganda. They were sure that, face to face, in argument, he would have to acknowledge himself beaten. They would come to the Oratory, sometimes, a number of them, to open religious discussions. Generally, their tactics were to shout loudly, and jump from question to question, coming never to the end of any subject. Don Bosco would not allow it to be supposed that he was tired of them, but, each time, received them most courteously; listened with the utmost patience; and explained their difficulties, and pointed out their fallacies;—finally answering them with argument so clear and appropriate that the disputants were fairly beaten. It was his prime endeavour to prevent their

wandering here, there, and every-where, from one argument to another,—obliging them to keep to one question until it was thoroughly thrashed out, so as to make them (as one may say), place their hands either on truth or error. Some of them, who were sincere, finally retracted. Others, not knowing what to reply, and unwilling to admit themselves vanquished, broke into abusive language, whereupon Don Bosco would say: "My dear friends, scolding and insults are not arguments;"—and thus, he sent them away in confusion.

In one of these tourneys, one of the disputants, named Pugno, wound up with:—"We don't know what to answer, because we have not the learning for it. But if we had our Minister here! He is an ark of Wisdom. With two words he could silence all the priests." Don Bosco said: "Will you be so kind as to come another time, and bring him with you? Tell him that I am longing to see him." The message was given, and, one fine day, came Pastors De Sanctis and Meille, with two more of the leading Waldensians, resident in Turin. After the greetings required by common politeness, the argument began. It lasted from eleven in the forenoon to six in the afternoon. To report the whole discussion would be impossible; but one point must be mentioned. After the debate had turned upon the authenticity of Holy Scripture; the primacy of St. Peter and his successors; confession; and tradition; it came finally to the doctrine of Purgatory, which Don Bosco supported from reason, history, the Old, and the New Testament,—using the Latin text and its Italian version. (Early in the series, *Catholic Reading*, contained a report of this discussion, drawn up by Don Bosco.) Here, however, one of the opponents objected: "The Latin and Italian texts are not enough. It is necessary to go back to the real source. We must consult the Greek version." Immediately, Don Bosco sent for a Greek Bible, and said: "Here, gentlemen, here is the Greek text. Consult it, please, and you will find it in perfect accord with the Latin and Italian translation." The poor man, who knew less Greek than Chinese, took the Greek Bible with great gravity, and began to turn the leaves from end to end, unwilling to confess his ignorance, and pretending to seek for the passages that had been under discussion. But what happened? As fate would have it, he had placed the book upside down. Don Bosco perceived this,

and allowed the antagonist to turn page after page, for a good while. He then drew near and said: "Excuse me, my friend. You will hardly find the texts, because you are holding the book wrong side up. Let us turn it *this way*." The Biblical "Scholar" reddened like a cooked crawfish; flung the book on the table; and thus ended the discussion.

From this, and similar occurrences, the Protestants drew the conclusion that their hope was vain of making Don Bosco by argument give up his anti-Protestant propaganda. They sought other means; first by attempting to buy his silence; and then, by threatening him.

One Sunday about eleven o'clock, in the month of August, 1853, two gentlemen came to the Refuge, asking to see Don Bosco. Although tired from having celebrated Mass and preached, he had them at once taken to his room, and placed himself at their orders. Partly on account of the hour, and partly from an instinctive dislike to the appearance of the unknown callers, several of the boys,—amongst them Giuseppe Buzzetti, and Giovanni Cagliero, since Vicar Apostolic of Patagonia,—felt impelled to mount guard at Don Bosco's door;—whence they could catch the thread of the following dialogue. After the first conventional greetings, one of the gentlemen (believed to be a Waldensian Minister), began:

Minister. You, Rev. Sir, are gifted by nature. You can command the attention of the people. They understand you. Now, we are here to beg you to turn this precious talent to the account of Science, Art, Commerce.

Don Bosco. Well, in the measure of my poor powers, I have already done something in the directions that you kindly suggest. I have published a compendium of Sacred History; an Ecclesiastical History; and a short work on the Decimal System; and other little books, that, if I may judge by their favourable reception, were not without their uses. Now, however, my thoughts are set upon *Catholic Readings*, to which I intend to give myself, heart and soul, because I think it highly valuable for young and old.

M. It would be much better if you would take up some little School Books,—for example, an Ancient History; a Geographical Treatise, Physical Science, Geometry, and not *Catholic Readings*.

D. B. But why not?

M. Because those *Readings* have been "done" again and again, and by many authors.

D. B. That is true. The matter has been handled by many; but in heavy, and learned volumes. These suit the well-educated, but not the common people. Who are pleased by the short, simple booklet issued under the title of *Catholic Readings*.

M. But you gain nothing by this work. If however you consent to take up the subjects we suggest, we will engage that they shall bring in a considerable amount to the marvellous Institute over which Providence has placed you. Please accept! Here you will find an offering, (there were four notes of £40 each), and it will not be the last. This we will promise you; you shall receive other and greater contributions.

D. B. But why all this money?

M. It is to induce you to take up the subjects we spoke of; and to help your Institute.

D. B. But, pardon me, Gentlemen, if I return this money. For the moment, I cannot attend to scientific work. I am altogether taken up with *Catholic Readings*.

M. But if that be a useless task?

D. B. Well, if it be useless, that should not matter to you, gentlemen! If useless, why give such a large sum to stop it?

M. Your Reverence takes no heed of the harm your refusal does to your Institute; and you thereby incur certain consequences,—certain personal dangers...

D. B. Gentlemen, I understand what these words mean; but I tell you roundly, I fear no mortal. When I entered the priesthood, I consecrated myself to the good of the Church, the salvation of souls, and particularly to the care of youth. To these ends, I began, and mean to continue, the *Catholic Reading* series. I devote my utmost strength to it.

M. You make a mistake,—said the double-faced enemy, rising to his feet,—a grave mistake, and we take it amiss. Who knows what may become of you? If you leave your house, can you be sure of coming safe home again.

Both the wicked men pronounced these words, and in a tone so threatening that the boys who stood on guard feared that they would harm Don Bosco, and they showed themselves at the door, so that it should be understood that there were people near, ready on the first sign to enter the room.

Our good Father, nothing daunted, answered his visitors: "I can well see that these gentlemen do not know the Catholic Priesthood, or they would not stoop to these

threats. Know then, gentlemen, that, as long as life lasts, a Catholic priest works for God willingly. If it should happen that, in the performance of this duty, he should succumb, he would look upon death as the height of good fortune, and the greatest glory. I beg you to cease threatening lest I should laugh outright."

Don Bosco's brave words so enraged the two heretics that they advanced and seemed about to seize him. Whereupon, he prudently armed himself with a chair, saying: "If you have recourse to force, I shall be obliged to prove to you how dearly an intruder may have to pay his footing in the house of a free citizen. But no; a priest's strength lies in patience and forgiveness. Now, let there be an end of this. Let us go away!" He opened his door, and, seeing Giuseppe Buzzetti, said: "Take these two gentlemen to the gates. They don't know the way very well on our stair-case."

Thereupon, the visitors looked at each other, and, saying to Don Bosco: "We shall meet again under more propitious circumstances," passed out, with flaming faces, and eyes flashing in anger.

No less angry, and with better reason, were the Oratory boys who had drawn near at the insults of these men, and had heard the threat launched against Don Bosco. If the visitors had dared to translate their words into deeds, the boys would have had the right to show the love that warmed their hearts for their common Father.

At the end of the first half of this year, Don Bosco had the first six numbers of *Catholic Readings* nicely bound together, and forwarded them, through His Eminence, Cardinal Antonelli, Secretary of State, to the Holy Father, Pius the Ninth. The Pontiff most graciously accepted the small gift, and charged the Cardinal to write the letter with which I bring this chapter to a close.

"REV. FATHER,

"I gladly hastened to consign to the Holy Father, in your Reverence's name, the little volume containing the first six month's numbers, of your periodical, *Catholic Reading*, designed to meet the needs of the less cultivated classes, and to arm them against the tempting baits cast for them by the enemies of Faith and Truth. His Holiness rejoiced with me over your zealous industry, which always provides these special succours, corresponding so well with the want of our

day. It is a still greater cause for joy that your work has been as welcome as your designs (and those of your praiseworthy collaborators), are salutary.

"The Holy Father, responding willingly to your pious wish, sends your Reverence, and all who help you with *Catholic Readings*,—The Apostolic Benediction.

"Thanking you for that part of your courteous missive which was destined to myself. I beg to remind you of my very sincere regard.

Truly Yours in Xto.

J. CARD. ANTONELLI."

(To be continued).



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

Favour Received.—Please announce in the *Salesian Bulletin* receipt of a great favour received through the intercession of our Lady Help of Christians.

E. DE M., *Belfast (Ireland)*.

* * *

A Novena to Our Lady.—I wish to return most fervent thanks to our Lady Help of Christians for a favour received through her intercession. I had been suffering for some time from very severe headaches. At length I thought of making a Novena to our Lady, and promised to have a Mass said in her honour if she would obtain me some relief. The day after I had finished the Novena, I was entirely free from the painful attacks. In fulfilment of my promise I enclose an offering and beg you to have a Mass of thanksgiving offered up in our Lady's honour.

M., *Dublin (Ireland)*.

* * *

Thanksgiving.—I hereby send you an offering in thanksgiving for a favour received through the intercession of our Lady Help of Christians. I am anxious to further obtain a temporal favour, and therefore beg your prayers for my intentions. If it be granted me, I shall acknowledge it in the *Salesian Bulletin*.

A. L., *Chicoutimi (Canada)*.

* * *

Help of Christians, Pray for Us.

— I hasten to fulfil my promise to Mary Help of Christians by publishing the following favour. My husband derived such a poor wage from his employment, that we found it impossible to pay our way without having recourse to the charity of other people. The thought struck me that our Lady could help us out of our difficulties, so I had recourse to her, beseeching her to obtain a more lucrative situation for my husband, promising to publish the favour in the *Salesian Bulletin* in the event of my petition being granted. A few days later, my husband was offered, and he accepted, an excellent position, by which he is able to maintain his family respectably. I beg you to insert the above in the *Salesian Bulletin*; at the same time, I am sending you an offering, requesting you to have a Mass said at our Lady's Shrine.

F. S., *Florence (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:—

Mrs. B., Avigliana; Bartholomew Grana, Bolzaneto; Antony Guerra Barghe (Brescia); Misses Rose and Angelina Durio, Borgomanero (Novara); Emmy Montagna, Baunei (Cagliari); John Tredici, Boggerru (Cagliari); Mary Alini, Besani St. Giovanni (Como); Emmy Delfrate, Cassalovo (Pavia); Charles Premoselli, Cuveglio; Angela Ratti-Friberti, Castelnovo Calcea (Alessandria); Camilla Porta, Conzano (Alessandria); Lucy Quaranta, Carmagnola; Rev. Pasqual Bonomo, Chivasso; Lavinia Agostani, Capo di Ponte (Brescia); Margaret Manzo, Cardè (Cuneo); Eliza Tita Corvaja, Calascibetta (Caltanissetta); Joseph Bettaglino, Corne; gliano d'Alba; Betty Piantoni, Collere (Bergamo); Rev. Joseph Ricolfi, Envil (Cuneo); Costantina Lorelli, Cussola; Rev. Oreste Pariani, Galbiate (Brianza); Baptist Piccinelli, Gorzone (Brescia); Mary Galli, Genoa; Edward Tommsi, Gorgo a Monticano (Trevise); Mr. & Mrs. Geluardi, Girgenti; John Bonesatti, Lierna; Santagustin Giovannina, Merlate.

INTENTIONS

The Members of the Association of Salesian Co-operators are recommended to pray for the following intentions:—

M. P., (*Bruxelles*).—An urgent intention.

A. C. C., (*Southampton*).—Restoration of a dear brother to health, and that he may be able to follow his vocation.

Several temporal blessings, and grace to lead a better life.

M. V., (*India*):—Means wherewith to pay a heavy debt incurred by head of the family. Appointment to a situation in which to earn sufficient to support a family of six.



NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory,—Turin, Italy.

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The Salesian Bulletin

PRINTED AND PUBLISHED AT THE SALESIAN ORATORY, TURIN, ITALY.

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

PERMISSU SUPERIORUM.

Gerent, GIOSEPPE GAMBINO.—Salesian Press.—Turin, 1900.

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WHAT IS THE SALESIAN SOCIETY?



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

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

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.

It is copiously enriched with spiritual favours and Indulgences, including all the graces and privileges granted by the Holy See to the Franciscan Tertiaries. Members, moreover, participate: (1) In the merits of the Missionaries in all their good works, labours, and sufferings; (2) In the fruits of the Masses offered for Co-operators; (3) In prayers for Benefactors—living and dead—which are daily recited by hundreds of thousands of children in all the Houses of the Salesian Congregation—for “The lips of many shall bless him that is liberal of his bread” (Eecl. xxxi, 28).

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.

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