



MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

DECEMBER 15, 1900.

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DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO

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

CONSTITUTION AND GOVERNMENT of the Association.

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

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

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

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

RELIGIOUS PRACTICES.

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

THE

SALESIAN

BULLETIN



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

(MATT. XVIII, 5.)

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

(ST. DENYS.)

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

(ST. FRANCIS de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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THE SILVER JUBILEE OF THE SALESIAN MISSIONS.

A GLANCE AT THE WORK DONE IN TWENTY-FIVE YEARS.

II.

AT the extremity of the American Continent there are a number of cold, barren, and mountainous islands, which, together with the south part of Patagonia, forms the Prefecture-Apostolic of Southern Patagonia and Tierra del Fuego.

The inhabitants of this latter country are among the most irreclaimable savages. Darwin spoke of them as exhibiting "man in a lower state of improvement than in other part of the world." Mr. Mathews, who had formed the project of trying to civilize them, after

stopping on shore a very short time, was so terrified by their savageness that he was glad to return on board the *Beagle*.

It was in the latter part of the year 1886, that the first steps were taken by the Salesian Fathers for the conversion of this barbarous country. At that period, Monsignor Fagnano, the Prefect-Apostolic, landed at St. Sebastian's Bay, on the large island of Tierra del Fuego, and travelled along the sea-shore as far as Cape S. Vincente, a very southerly point. He met with some thrilling experiences during this journey, and had to endure many hardships, but he had the consolation of instructing and baptising several Fuegians, and of being the first priest to celebrate the holy Sacrifice of the Mass on the island.

In the August of the following year (1887), a Mission House was established at Punta Arenas, the most southerly port on the mainland, and facing Tierra del Fuego. As this

place affords comparative facility for intercourse with the remotest parts of the Prefecture, Monsignor Fagnano made it the basis of his missionary operations. And from there the Salesian Fathers began to radiate in all directions of Southern Patagonia and Tierra del Fuego to bear the Gospel within reach of the numerous of natives in the interior.

The missionaries becoming aware of the complete state of abandonment in which the natives of Tierra del Fuego were living, and of their slow but sure extermination in consequence of the inhuman methods adopted by so-called civilised white men against them, decided on an efficient plan for their amelioration. They would build villages, and populate them with the natives who were wandering aimlessly about the land. An application was accordingly made to the Chilian Government, to whom the greater part of the Fuegian Archipelago belongs, for a grant of land; and the outcome of this application was the concession for twenty years of Dawson Island. This was in 1889. Four years later, namely, in August, 1893, Monsignor Fagnano writes:—

“On the 14th of this month, I was at St. Raphael’s Missionary Settlement on Dawson Island. You will be glad to hear that it is making remarkable progress. There is, to begin with, a fine new pier, a hundred feet in length, whereby one can now effect a landing without wading through the water. From the quay, a broad, straight road leads to the Church of the Settlement—an elegant little building capable of accommodating several hundred persons. It is furnished with an orchestra, and can now boast a Way of the Cross. The Settlement itself is advancing day by day with the vigorous growth of youth. The Church, the Missioners’ dwelling and the Convent of the Nuns of Mary Help of Christians, are surrounded by fine buildings, which are used as schools for the children, workshops, dormitories, and also as residences for the Fuegian widows. Besides, what may be considered as public buildings,—an hospital, a concert-hall, a bakery, and a slaughter-house,—there are several blocks of houses symmetrically erected so as to form fine, regular streets; and these houses are occupied by the Indian families of the Settlement . . . The Indians there are becoming more and more numerous,—there are now over four hundred,—and it is a pleasure to see what advancement they are making towards complete civilisation . . . I was charmed with these poor people, who,

in the comparatively short time they are under the care of our Fathers and Nuns, have conquered the difficulties of the Spanish tongue, and, notwithstanding a certain uncouthness of exterior, show that they are capable of the loftiest and most refined sentiments”

Before the arrival of the missionary this spot, which is now all life and bustle, and of considerable commercial importance in Tierra del Fuego, was a weary waste. Who would have predicted such a metamorphosis in so short a time. To have hoped so much “would have seemed an insane dream,” continues Monsignore. “And yet the dream has become a reality, and so palpable and incontrovertible that, while it fills the heart of the missionary with ineffable consolation, it strikes mute with astonishment those pseudo-anthropologists who were once loud in denying the possibility of civilising the Fuegian savages.”

The success which crowned this first step in solving the native problem, encouraged the Salesian missionaries to make another venture in 1894,—this time on the large island of Tierra del Fuego. In June of that year, a small band of priests and lay-brothers left Punta Arenas for this purpose. After battling with wind and rain for seven months, and enduring almost incredible hardships, they reached their destination,—a spot on the River Grande, to the south of Cape Peña.

A few months later, several huts had arisen and over a hundred Indians had been induced to settle down at the Mission of La Candelaria. Things were progressing most favourably,—a Church was built; then a College; then a Convent for a party of Sisters of our Lady Help of Christians, who came later on to take charge of the Fuegian women and girl-children,—when a disastrous fire broke out on December 12th, 1896, reducing the Settlement to a heap of ashes. This was a serious blow for the poor missionaries. Their difficulties, however, only served to spur them on to renewed exertion. And, to-day, a much larger Settlement is to be seen near the spot where the former Settlement stood.

Lately, another “Reduction,” on the same plan, has been established at Cape Valentyn, the most northerly point of Dawson Island. It is already giving consoling fruits, and bids fair to out-rival the other two flourishing Settlements.

In the Prefecture-Apostolic, there are besides the above, 31 Missionary Residences; 11 Churches and Chapels; 3 Colleges for

Boys, and 4 for Girls. In carrying on this good work, Monsignor Fagnano is assisted by 15 Salesian priests; 41 Lay-brothers, and 37 Nuns of Mary Help of Christians.

III.

In 1893, the Salesian Congregation was entrusted with the newly erected Vicariate-



Apostolic of Mendez and Gualaquiza, in Ecuador. An important step was taken for the evangelisation of this new field by our missionaries almost immediately, by the foundation of a House at Cuenca. This residence being on the very threshold of the Vicariate, afforded, and still affords, great advantages for the special preparation of those valiant apostles who are destined to carry the word of God, and spread the light of Gospel, across the lofty mountain ranges; through the dense forests; and along the swampy water-courses of the new field of labour to which the Lord has called them.

Father Angelo Savio, for several years inured to the fatigues of missionary life in South America was appointed superior of the first Salesian "expedition" to Gualaquiza. But it pleased God to call him to his reward while on his way. A successor was appointed in the person of Father Spinelli, an intrepid young priest, who without delay transferred his abode from Quito to Cuenca. Here his time was passed in studying the manners and customs of the Jivaro Indians, and in preparing himself for his difficult mission. Towards the latter part of the year 1893, the good priest undertook a journey of several months' duration into the very heart of the Vicariate. This journey satisfied him of the necessity of founding a House at Gualaquiza, which lies far in the interior; yet he does not hide that he saw enough, during

his short sojourn in that place, to convince him that the successful establishment of this Mission would cost great sacrifices, and require much assistance, both spiritual and material,—“for the difficulties to be overcome are enormous and the perils extreme.”

A few months later the establishment of a Missionary Station at Gualaquiza was an accomplished fact. And although several of our Fathers were exiled during the revolutionary disturbances in 1896,—for we had Institutes and Colleges in others parts of the Republic,—the Salesians attached to the Gualaquiza Mission were left unmolested. They have had to suffer, it is true, in the course of the last three or four years, owing to the unsettled state of the country; but, notwithstanding this fact, they have enlarged the Mission, by the addition of a College for native children; erected a new Church in honour of our Lady Help of Christians; and founded another residence at S. José, about for days' ride from Gualaquiza. They have also penetrated far into the interior of the Vicariate, in their endeavour to reach the various tribes of Jivaros, among whom they have given several successful missions, and been the means of reconciling some of the hostile tribes. Other Missions have been projected



and will probably be established during the coming year.

A short time ago, Father Costamagna, Provincial of the Salesian Houses in the Argentine Republic, was appointed Vicar-Apostolic of Mendez and Gualaquiza, and raised to the episcopal dignity. He has, however, been prevented so far from entering the new missionary field by the faction (so hostile to our holy religion), which still dominates in Ecuador.

IV.

With the object of establishing several Missions in the vast State of Matto Grosso (Brazil), his Lordship, Bishop Lasagna, a distinguished disciple of Don Bosco's, left Turin in March, 1893, with a small band of Salesian Fathers and Lay-brothers, and Sisters of Mary Help of Christians. The first foundation was undertaken at Cuyaba, where a large College has since been built. The Fathers attached to the House in Cuyaba have other six Missions in the neighbourhood to attend to.



The Second Salesian Missionary Expedition to South America.

Later on, the Bishop introduced his *confrères* among the savage Coroado Indians of the Teresa Christina Colony, in the very heart of the Brazilian forests. In former years, the Coroado race was the terror of the surrounding country, and many were the victims who fell under their arrows. The soldiers were sent out against them, and in the encounters that took place a great number of the savages were slain. But afterwards milder counsels prevailed. Efforts were made to form these poor benighted creatures into groups, with varying success. Isabel Colony was thus founded, followed soon afterwards by that of Teresa Christina. The former has since been destroyed, but the latter has been more successful. The actual number of Indians there is six hundred.

Tired of the bad administration of this Colony, the Government of Matto Grosso had decided upon withdrawing the soldiers stationed there, and taking measures to destroy the poor savages; but owing to the good sense and humanity of the Brazilian President,

and to the repeated entreaties of Monsignor Lasagna, other measures were adopted. By act of Parliament, Father Balzola was named Governor of the Colony, and Father Solari Assistant-Governor, full powers being given them over the whole extent of territory reserved for the Indians.

Monsignor Lasagna was preparing other similar important undertakings for the savages of Matto Grosso, and for those of Paraguay, when he was called to his reward. The good Bishop, together with his Secretary, and four of Don Bosco's Nuns, was killed in a railway accident near Juiz de Fora (Brazil), on November 7th, 1895, whilst on his way to establish two Convents in his vast Mission.

Since the foundation of the Teresa Christina Mission, missionary work has been actively maintained by the Salesian Fathers in those regions. Visits are regularly made by them to the Indian tribes in the interior, with the result that many of the pagan inhabitants have received the true faith. In 1899, another Mission, with a College for the education of

both white and Indian children, was opened at Corumba. Negotiations for other Missions are being now carried on.

Work of another, and heroic, kind, in which the sons of Don Bosco have been now engaged for some years in Columbia, is that of assisting the poor, suffering lepers, who, it appears from trustworthy statistics, number thirty thousand in that Republic alone! The first step in this direction was taken by the late Father Unia, who has with reason been called the "Apostle of the lepers of Columbia." Since his death, the work has been taken up by Father Rabagliati. He has visited almost every district of Columbia, in order to place himself in touch with the spiritual and temporal needs of the lepers; and held conferences and meetings for the purpose of awakening a charitable interest in their behalf. In the face of almost insurmountable difficulties, he is pursuing his course with an earnestness and constancy of purpose that cannot but be admired. And the outcome

of his efforts is a veritable crusade in favour of the most wretched beings on earth. His lofty design is to provide them with the comforts of our holy Religion, so as to help them to bear their misfortune with patience and fortitude; to better their temporal condition with the assistance Government and the people supply him with; and to take the necessary precautions to prevent further propagation of the dread malady.

There are three Lazarettos in Columbia, —at Agua de Dios, Contratacion, and Caño del Loro,—the first, containing 1000 inmates; the second, 2000; and the last, 60. The rest of those suffering from the disease are dispersed throughout the Republic. The Lazarettos of Agua de Dios and Contratacion are under the direction of Salesian Fathers. The noble Sisters of Charity are assisting them in the former place; whilst the courageous Nuns of our Lady Help of Christians are assisting them in the latter.

In Columbia, our *confrères* have also undertaken the evangelization of the savages inhabiting the extensive Llanos, or plains, of St. Martin. Two missionary Stations have already been established in those regions,—one at St. Martin, the other at Villavicencio, both of which are giving excellent results.

Add to this summary list, good reader, over a hundred Colleges, Parishes, and Institutes of Art and Trades for the education of white children, in the various republics of South America, in Central America, and the United States, and you will have some idea of what the sons of Don Bosco have been doing, during the last twenty-five years, in the New World.

Before concluding, it is only just to say that wherever the Salesian Fathers have begun their labours, there also has been found a field for the good work of the Sisters. Above all, are these holy women invaluable in the Salesians' foreign Missions. Their abnegation in dealing with "the half brutalised daughters of the forest" is hardly to be described. They are wholly admirable as catechists; and the example that they give of ardent zeal and self-sacrifice endears Christianity to the savages. In Patagonia and Tierra del Fuego, in Brazil and Ecuador, no less than in Columbia, their work is blessed, and thousands of the heathen have, by their means, been educated in morality and Christianity.

DON BOSCO FANCIULLO.*

"DON BOSCO FANCIULLO" is a melodramatic sketch in two parts,—the libretto being written by Teofilo Romano, and set to music by Father Garlaschi, of the Salesian Society. It deals with incidents in Don



Father A. Garlaschi.

Bosco's Childhood, as its name implies; and each of the two parts comprises nine scenes, or incidents. In the First Part we find:—1, *A Sal Anniversary*.—2, *The Little Friend*.—3, *A Kind Act to a Beggar*.—4, *The Young Urchins*.—5, *Obedience*.—6, *An Offender Forgiven*.—7, *The Urchins Repentant*.—8, *The Ave Maria*.—9, *Don Bosco's Banner*. The Second Part consists of:—1, *The Prayer-book*.—2, *An Apostle among his Companions*.—3, *The Drunkard Rebuked*.—4, *Away with Superstition!*—5, *The Challenge*.—6, *The Mother's Call*.—7, *Chorus of Admiration*.—8, *The Seminary*.—9, *The Final Chorus*.

Father Garlaschi's music is melodious, sweet, and brilliant; at times, it is even sublime; it is always sustained and of absorbing interest; never trivial or vulgar. There is also

* *Don Bosco Fanciullo*, Bozzetto Melo-drammatico in 2 parti. Versi di Teofilo Romano. Musica del Sac. A. GARLASCHI con accompagnamento di Orchestra.

Partitura per Canto e Piano, elegante edizione, 10 francs, net.

a freshness and variety about it, which give it a peculiar charm.

But as our impressions of Father Garlaschi's work may run the risk of being stigmatised as partial, we give here extracts from a criticism by Cavaliere Foschini, the doyen of the Turin *Maestri*. He says: "Don Garlaschi's opera is a very successful musical work... The invention, if not always original, is ever *facile* and abundant.... The development of the single pieces is regular, whilst the orchestral part is of great effect...."

And in an article published in a recent number of the Turin *Italia-Reale*, the musical critic of that paper says, among other things: "Garlaschi is an artist. He has richness of sentiment, colour, and expression.... And in this work, he reveals to us that he has something of the creative genius..."

Father Garlaschi, moreover, is to be congratulated for being the first to set to music a subject regarding our beloved Founder and Father. We hope it will not be the last.

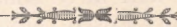


SAVE THE CHILD.



GIVEN the poverty, misery, corruption, vice, and crime in our different social centres, what is the remedy? This is a question which has received in all ages the attention of the moralist; philosopher; the political and industrial agitator; the law-makers; public teachers of morals; of the political and religious thinkers of the world. From Plato to Henry George, each has had his theory, and the social problem still confronts us. The Nihilist of Russia, the Socialist of Germany, the Communist of France, the "submerged tenth" of London and sister cities,—these are the terrible, irrefutable proofs of the existence of the social problem. Analyse this social problem,—take it apart,—and one of its most important and most dangerous factors is the child-problem. "Corrupt the child," said a tireless worker in their behalf,—"Corrupt the child, and you have touched the welfare of Church, Society, and State." Never were truer words uttered. For these children, with the training they receive, or do not receive; with the instinct they inherit, or absorb in their growth, are to be our future rulers. Save the boys! Save the children of our cities and towns!

The child:—what does he represent? He is part of the great social problem which confronts us. Come, child, tell me what thou art! "I am one," he answers, "whose bodily powers, intelligence, moral and religious instincts are sent into the world to be trained. All my future is contained in my early years. I am the hope of the family and of society. I am the human race springing up again. I may be a blessing from God: oh! guide, educate, save me! The God of the Gospel has said: 'Of such is the kingdom of Heaven?' The child is man. He has a right to the solicitude of all the authorities. All the authorities, Divine and human, the ruler; the priest; the teacher; the magistrate; the Church; home and society have been instituted for him. Moral discipline, instruction, literature, science, religion, all the prizes of labour and virtue; in fine, Providence and everything on earth exist for him, because he himself is on earth from God, and for God. For this reason all in the world ought to labour for his education." Did not the Infant Jesus summon to His cradle, the toilers of the plain; the king from his throne; the wise rulers from afar; earthly mothers and fathers; the teachers and magistrates; the powers of the air and the powers of earth, even to the brute creatures;—did not the Infant Jesus summon all these, in order to show us that for the child all things were created and constituted? All of us, then, are interested in the child. We should, therefore, keep continually before our mind, that on the training, on the education of the child, hangs an answer, that mayhap we little dream of, to the social questions of the day



STRICKEN GALVESTON.

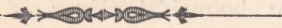


WE know of no visitation of modern times that evoked so profound a sense of horror, so poignant a sympathy, as the awful visitation at Galveston, in the United States. No section of the city escaped the ravages of the awful storm. Many hundreds of Catholics perished on that occasion; whilst those who lost all their worldly possessions besides all that they held most dear in the world, are to be counted by the thousand. Galveston being a Catholic city, contained many Catholic Institutions, all of which suffered; some being swept away. There is a terrible eloquence in the following letter, addressed to our Superior-General:—

"... We appeal to you, asking the pious prayers of your good Community for the repose of the souls of our ten dearly-loved Sisters, who perished during the late sad disaster,—the terrible cyclone of Sept. 8th. No doubt the sad news has reached you already that our Orphanage with all its inmates,—ten Sisters and ninety-eight orphans,—was entirely swept away. Besides this, the buildings of our other Institute here, were also completely demolished,—in fact, all we had has disappeared. We have been left in very distressed circumstances; but God's will be done! we are grateful for having escaped with our lives. I could not give you a description of that terrible night,—suffice it to say that the agony we passed through will remain an everlasting remembrance to each one. Please, pray God to send some generous benefactors to aid us. It is so hard to see the labour of years all undone in a few short hours. And it will require a great deal to repair our severe lost..."

This letter is written by the *Rev. Sister M. Lucien*, in the name of the Mother Superior and Community, of *St. Mary's Infirmary, Galveston, Texas, U. S. A.* We feel that no words of ours are necessary to induce our readers to help, with a generous hand, this poor community.

As there is, besides, an enormous number of homeless and destitute people, and as it will be some time before their need of food and shelter will have passed, our readers might help to alleviate those in distress by sending alms to the *Right Rev. Dr. Gallagher, Bishop of Galveston, Texas, U. S. A.*



THE SALESIANS IN CAPE TOWN.

(From the *Cape Argus*, November 10th.)

IN the turmoil of the present times whole phases of life, going on in their peaceful ordinary fashion, are lost to sight. Passers-by in Buitenkant-street may have noticed a board up in front of one of the solid old Dutch houses conveying the information that there is the Salesian Institute. Many people in Cape Town, as elsewhere, would be puzzled to say what a Salesian Institute was; but once within its walls they would soon learn. Some members of Parliament and other public men visited the Institute towards

the close of last session, and were delighted with all they saw, as well they might be.

Salesian Institutes all over the world are Catholic institutions for the industrial training as well as general education of poor children. The Society of St. Francis of Sales, under which they work, was founded by Don Bosco, a poor Italian priest, born in 1815, who, despite his poverty, was a very Napoleon of benevolence. He was one of the greatest organisers the world has known, and from the very humblest beginnings with a few poor children in Turin, lived to see Salesian Institutes in every land. The "Life of Don Bosco," by the way, a little shilling volume by Lady Martin, is a most fascinating work. Non-Catholic readers will see through the language and forms of the Roman Catholic Church the record of a life of saintly simplicity coupled with undaunted courage and a rare capacity for dealing with young people in large numbers. It is a distant branch of the great work that Don Bosco founded, which claims our attention in Cape Town.

It is quite a change and a relief to step from the busy, dusty, and now somewhat commonplace, street to the range of buildings to which the Salesian Brothers have managed to give an aspect curiously between cloister and workshop. Brothers in charge flit across the paved spaces in ecclesiastical habit, transporting one for a moment to some old-world retreat; but we are brought back to everyday realities by the busy aspect of the workshops and the very practical ways of the foremen in charge of the boys. In the Cape Town Institute they have at present about fifty youths. There is no restriction as to religion; and it is no part of the rule of the Society that all inmates shall become Catholics; although naturally the moral and spiritual training, which is an essential part of the system, is upon Catholic lines. Many of the boys, in fact, are passed on from the Nazareth Home when they become too big to be with children, but not yet qualified to earn their living in the world outside by any handicraft. The benevolent idea of the founder is the mainspring of all Salesian action—to take boys who might become a curse to themselves and to society, and to put them in the way of earning an honourable livelihood by having a useful craft in their hands. At the same time, the children are trained to be good exemplars of Christian religion. The trades at present taught are printing, bookbinding, carpentering and cabinet-making, tailoring and shoemaking.

Each group is under a practical foreman and it is very pleasant to see the pride which these craftsmen take in the work of their young pupils. It is very noticeable that an air of quiet cheerfulness pervades the whole place. The boys wear no uniform, and seem as happy as youths need be. For recreation there is a very creditable brass band, taught as a labour of love by one of the foremen. Nearly every week the boys go out on some little expedition in the country. It is very noticeable in these young people that they learn gentleness of speech and manner from Father Barni, the head of the house, and his fellow-workers. The good Father is from the head-quarters of the Society, but speaks English as fluently as any of our readers, and is altogether the man for the work—a devoted enthusiast, whose one aim is to see the South African house emulating the other great establishments of this useful society. And this brings us to a pressing need of the institution, which, however, will have to wait a little while, until a relaxation of public pressures enables colonists to turn to works of peaceful benevolence in their midst. The institution is in need of a far larger home. It is economically disadvantageous to have but a few boys in each department. The same foreman who serves for six boys could overlook sixteen or six and twenty. The boys sorely need larger workshops, and, in short, more space is needed everywhere for the boys who are now being taught, not to speak of most desirable extension. The work which this institution is doing in tackling the "poor white" problem, is so vastly to the advantage of the whole community, that we are sure that when it does become necessary to make an appeal to the public for a site or otherwise, the institution will meet with the encouragement it deserves.

WE unite with our venerable Superior-General, Don Rua, in wishing you, dear friends and benefactors, a "Joyous Christmas and a Happy New Year." May the spirit of this season of peace and happiness fill and gladden your hearts. We also desire to assure you that the Salesian Community and the children entrusted to their care, consider it their sacred duty to offer up special prayers for their friends at all times but especially during this holy season. This, moreover, they believe is the best token they can give you of their deep gratitude.



COLUMBIA.

AT THE LEPER VILLAGE OF CONTRATACION.

(Conclusion.)

THE beneficial change which I have already spoken of, I attribute entirely to the patient and persevering efforts of our Fathers and the Nuns of Mary Help of Christians. Until their arrival, Contratacion was a field overgrown with weeds and thorns; the soil was not barren, but stood in need of cultivation. And when the Lord of the vineyard sent tillers of the soil, in the person of our *confrères* and the Sisters, behold a wonderful change takes place! The land which before produced nothing but tares, becomes a beautiful garden where lovely and fragrant flowers are growing, at sight of which the beholder is charmed. God's blessing entered into the Lazaretto with His minister; and this blessing, coupled with human co-operation, has transformed what was once a hot-bed of vice into an abode of virtue. May the bountiful Giver of all good be thanked and praised for this!

And if this end has been attained with much less difficulty than was anticipated, it is because our Fathers and the Nuns found an efficient support in the schools and "Festive" Oratories, for the boys and girls attending greatly facilitated the work of the missionary. Many of these little children, who had been brought up in utter ignorance of our holy religion, became models of virtue and by their good example were the means of drawing father, mother, and brothers, who had long neglected God, to the path of virtue and good works. Yes, God made use of these innocent little ones to convert many of the adult members of the leper community. This has served to convince me still more that to bring about the improvement of a population, and make it God-fearing, there is no more effective way than to begin with the children.

The Church of the Leper Village.

By-the-bye, the building that does duty as the church is nothing more than a makeshift. It is no better than a huge barn or stable. Lately it has been enlarged and improved,—the lepers subscribing the alms for this purpose during the last two years,—but even now it is not large enough to accommodate all the inhabitants. Formerly, the roof was of straw; this has now been replaced by one of tiles, which, however, is visible inside the building, there being no ceiling to hide it. The walls are made of mud; whilst there is barely sufficient church furniture and ornaments, and those in a wretched condition. A few rough planks put together form the altar. There is only a tin chalice; it was once gold-gilt, but it is so no longer. There are no carpets, no matting, no pictures. There is a statue, or what is left of what used once to be a statue, of the Madonna; and time ago it was made to represent all the Saints in heaven. We have lately purchased a beautiful statue of the Sacred Heart, and we have ordered five others of different saints. These are still to be paid for, but we trust that some good, charitable persons will come to our assistance in the matter. This is a small beginning, but we hope to render this poor place, little by little, less unseemly.

The Novena and Feast of our Lady Help of Christians.

During my sojourn here we kept the novena of our Lady Help of Christians, the Patroness of the Salesians and Nuns, with great solemnity. Both in the mornings at Mass, and at the evening services, the church was always crowded. On that occasion, we erected a small altar, above which we hung a picture of our Lady and surrounded it with beautiful fresh flowers. The Nuns, moreover, taught the children some hymns, which they sang so sweetly and devoutly before this altar that the congregation was greatly moved; and I am sure that our Blessed Lady was moved also by the sweet voices of those innocent little ones.

There were no less than 100 communions every day of the novena; and on the feast itself, more than 400,—a precious offering, indeed, to the Mother of God. And it must not be supposed that only the children approached the Sacraments. The grown-up lepers, men as well as women, were decidedly more numerous.

The feast itself was celebrated with es-

pecial solemnity. High Mass was sung in the morning, and in the afternoon there was a procession. As that was the first time the effigy of our Lady Help of Christians was carried in triumph, nothing was left undone to render the event a memorable one. Four leper families took upon themselves to erect four altars along the route the procession would take. There was no display of silks, rich hangings, or grand ornaments about those altars,—the poverty of the lazaretto did not permit this; they were humble affairs, but for all that they were also prettily arranged. At 2 o'clock the procession began. A little altar-boy, carrying a cross, led the way, being followed immediately by the little boys of the Oratory and School singing the Litany of the Blessed Virgin. A long row of little girls, also singing, accompanied by the Nuns, came next; and then, the picture of Our Lady, carried by four young men, preceded by several little girls dressed in white, who were strewing flowers along the way. The celebrant and other ministers clothed with the sacred vestments, (which, by-the-bye, are very shabby indeed), followed; and after them, the lepers, some of whom limped along, or walked with the aid of a stick, or crutches, or assisted by a friendly hand. When one or other of the altars was reached, the effigy of our Lady was placed thereon; the litany suspended; and a *Salve Regina*, or other hymn, sung, accompanied on an old, and somewhat discordant, harmonium. Afterwards, the picture was incensed; the procession moved again; and the singing of the litany was resumed. All the invocations to our Lady contained in the litany are beautiful and dear to the heart of the devout child of Mary, but the greatest fervour was displayed by the lepers when singing; *Causa Nostrae Laetitiae, Salus Infirmorum, Consolatrix Afflictorum*.

On re-entering the church, I saw that several people had not taken part in the procession, but had remained in church. Poor creatures! they had been unable to, either because they had not the use of their legs, or because they did not feel strong enough.

The sermon that afternoon turned of course on the Blessed Virgin. How easily one waxes eloquent when the subject is our Lady Help of Christians, and the audience composed of sick people! The sight of that suffering congregation deeply touched me; and as I proceeded with the sermon, an unusual emotion held possession of me, such as I had hardly ever felt before. It would be beyond my power to repeat here what I then

said. I only remember that the congregation, as well as the preacher, was greatly moved, and that many shed tears on that occasion. The function ended with solemn Benediction of the Blessed Sacrament. I am sure this day will leave an indelible impression on the minds and hearts of the leper population.

**Association of Perpetual Adoration,
the Sodality of the Children
of Mary, and of St. Aloysius,
among the Lepers.**

I must not pass over in silence other precious fruits, indeed, which it is well to announce for the glory of our Lady Help of Christians under whose care they were brought to perfection, and in such a short space of time. One was the establishment of the Association of Perpetual Adoration for the benefit of the sick community. As soon as ever the work was mentioned and the people invited to give in their names, as many as 100 men and women at once responded; and this number has been increasing ever since. Thus our Divine Lord will no longer be abandoned during the day in future, for from six in the morning until six in the evening, these good people, divided into small groups, will take it in turns to spend half-an-hour before the Blessed Sacrament. To make them comfortable, *prieu-dieux* with cushions, and cushioned seats, have been provided, and a clock that strikes the hours and half-hours has been ordered at Socorro, so that everything may proceed with regularity. The day after to morrow, feast of Corpus Domini, has been chosen for the inauguration of the new Association.

Having organized for the benefit of the adult portion of the population, the Association of Perpetual Adoration, in homage to our Divine Lord, I thought it also my duty to do something of a permanent nature in honour of the Blessed Virgin, more so since we were still in the month dear to her. I looked upon the mission, which was to take place immediately after the feast-day of our Lady Help of Christians, as a suitable season. But whilst I was delivering the panegyric on the afternoon of the feast, the words: "Consecrate to Mary the children here present," seemed to be continually ringing in my ears. They appeared like an inspiration to me, so towards the end of the discourse, anticipating my desire, I spoke of the great pleasure and consolation we should give our Lady, if, on that day, we established the Sodality of the Children of Mary for girls.

What a great honour it would be for them, I said, were a queen of this world to seek them out and adopt them as her children! But how vastly superior this honour becomes when that queen is Mary, the Queen of Heaven. And it is this heavenly Mother of ours who now wishes to confer upon them the title of daughters. This privilege would bring with it a superabundance of gifts, for she obtains from her Divine Son more copious graces for her children than for others,—especially in time of temptation The devil would not dare to approach very near to those who carry the medal of the Sodality, the shield of her who one day crushed his proud head. The sight of that medal, moreover, would excite the respect of worldly and indifferent Christians, and the esteem and reverence of the good . . . I also appealed to fathers and mothers to place no obstacle in the way of their daughters who might be anxious to be enrolled in the Sodality. Advantages would also accrue to them, under the form of greater modesty, obedience and docility, on the part of their children.

That same evening, as many as 80 girls, between 10 and 20 years of age, gave in their names to the Sisters. The list has been growing rapidly since, and it is to be hoped that shortly all the girls and young women in the Village will form part of this beautiful Association. The Sodality of St. Aloysius was erected a few days later, during the mission, and my invitation to the boys to join it was as heartily responded to.

These are some of the fruits, dear Father, which with God's grace, the assistance of His Blessed Mother, and the co-operation of these good lepers, it has been the privilege of the Salesians and the Nuns to reap in the Leper Village, during the Novena and Feast of our Lady Help of Christians. Add to this a flourishing branch of the Apostleship of Prayer erected here last year, and you will understand what spiritual progress has been made, in less than two years, by this leper population

The Mission — Conclusion.

The day after the feast of our Lady Help of Christians, Father Rizzarda and I commenced to preach a week's Mission. This is the fifth day, and everything is proceeding well. The church is too small to hold all who flock to the sermons in the morning and evening. And as though the two daily sermons were not enough, many of the adult people are present at Catechism for the

children in the afternoon. The faith and fervour of the population during this season of grace have particularly impressed me. Even those who are in the last stages of the fearful disease of leprosy, manage to take part in the Mission, at the cost of no little sacrifice, as you can imagine. Some drag themselves to the church with the aid of a stick; others come on crutches; others again are wheeled, or carried, there by friendly hands. There is one poor leper woman who is to be seen, every morning and evening, crawling along on all fours in order to reach the church! All, without exception, are anxious to reap the benefit of the great grace Almighty God is now conferring upon them by means of the mission. They understand perfectly well that it will be the last for many of them. Here death frequently occurs; it may be on account of the malady, the climate, or indigence, or other privation; perhaps, in most cases, all these causes concur to shorten the life of the poor victim. Let this be as it may, the fact remains that the mortality is, on an average, much higher here than at the Lazaretto of Agua de Dios. Is this a blessing or a misfortune for the lepers? I do not know. But what I do know, and what comes under my daily experience, is this, that even poor creatures who are in the coils of the loathsome disease of leprosy, cling to life with as much passionate yearning as a person in the enjoyment of perfect health; and that they do all in their power to prolong their wretched existence. All realize, however, that death is continually hovering near, and this conviction has the most salutary effect upon them. From the last mission until now, eighteen months have gone by; during this period 150 lepers have been called to eternity, and many others are now on the brink of the grave.

The day after to-morrow, Feast of Corpus Christi, the general Communion will have place, and I am sure that no one, from the youngest (who have already made their First Communion) to the oldest, will fail to approach Jesus in the Holy Eucharist. In the evening of the same day, the Mission will be brought to a close by procession of the Blessed Sacrament. Then I shall be at liberty to return to Bogota after an absence of two months.

I now conclude by begging you, dear Father, to bless us, and especially the Sisters of Mary Help of Christians and those of your sons, who are to remain here to carry on the

most difficult yet the most noble work that is known. Bless, likewise, these good lepers, who are deeply grateful and attached to you for having sent the Salesians among them. Believe me,

Your devoted son in J. C.

EVASIVS RABAGLIATI.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXXVII. (*Continued*).



On another occasion, Grigio saved Don Bosco, not from one or two enemies, but from a number. Late one evening, he was again coming home,—this time by the lane leading from the Piazza Milano (now called, Piazza Emanuele Filiberto,) to the Rondò. When he had half crossed this Rondò, he heard the steps of some one running after him. Turning, he saw, close to him, a man carrying a cudgel. He, too, began to run, in the hope of being the first to reach the Oratory. He had come to the sloping path, which to-day is overlooked by the Casa Delfino, when there rose up, below him, several other men, who were bent on barring his way. When he saw his danger, he thought his best plan would be to get rid of the man in the rear. He stopped short, and dealt a blow of his elbow with such dexterity and force in the stomach of his follower, that the wretch was sent sprawling on the ground, crying out as he fell: "This is an end of me!" This little gymnastic feat had so far succeeded that Don Bosco was safe from one enemy; but already the rest, armed with sticks, were moving to surround him. Just then, providentially, up sprang the grey dog. He stood at Don Bosco's side, howled, and barked, and dashed here and there, with such fury, that these brutal men cried to Don Bosco,—in fear of being torn to pieces,—to call the dog to order, and to hold him,—while they dropped away, one after another, leaving the Priest to pursue his way. The dog stayed with Don Bosco until he was safely inside the Oratory.

Another time, instead of seeing him home, Grigio prevented him going out. Having forgotten something during the day, he wish-

ed to leave home at a late hour. "Mamma Margaret" tried to dissuade him; but, taking down his coat, he exhorted her not to be anxious; called some of the boys to walk with him; and went to the front door. Grigio lay right across the threshold. "Oh, here's Grigio!" he exclaimed. "So much the better! Our party will be the stronger. Get up, then, Grigio," he added, to the dog, "and come along!" But the dog, instead of obeying, emitted a sort of grunt, and stuck to his post. One of the boys touched him with his foot to make Grigio move, and the dog replied with a terrible roar. Good Mother Margaret said, quickly: "If you won't listen to me, listen to the dog; and don't go out." Don Bosco saw that his mother's heart was set upon his remaining, and he turned back. A quarter of an hour had not gone by, when a neighbour came in to warn him that there were three or four men going about Valdocco, awaiting the chance of dealing him a mortal blow.

One evening, Grigio was "as good as a play," for the boys of the Oratory. Don Bosco was taking supper with some of his almsgiving friends when the dog came into the court-yard. Some of the boys had never yet seen the dog, and were afraid of him. They wished to drive him away with sticks and stones. But Buzzetti knew him, and cried out; "That is Don Bosco's dog: don't hurt him!"

At this, all gathered around him, caressing him. They held him by the ears, and said all manner of kind things to him,—taking him at last into the refectory. The unexpected visitor frightened some of the guests; but Don Bosco said: "Let my good Grigio come in; and don't be afraid of him."

The dog first looked at every one who was at table; walked round the room; and then rushed up to Don Bosco, who petted him, and wished to give him some food. He offered him bread; scraps; soup; and water; but Grigio would touch nothing;—would not even sniff at any eatable;—so disinterested was his service. "Well, then! what do you want Grigio?" asked Don Bosco; and the dog dropped his ears in the usual canine smile, and wagged his tale. "If you will neither eat nor drink, fare-you-well, and go your own way."

The good dog, still giving every sign of contentment, placed his head on the table, and beamed upon Don Bosco, as if he would say, Good-night. After that, he turned on his heel and went off, escorted by the boys

as far as the entrance. Buzzetti said to me that, that evening, Don Bosco had been driven back to the Oratory in the Marchese Dominico Fassati's carriage. The boy thought that Grigio had looked for Don Bosco on the road, and, not finding him, had come on, as one who should give a sign that he was as vigilant as ever.

The last time, Don Bosco saw his Grigio was in the Autumn of 1866. He was in Castelnuovo,—the district from which he originally came. One evening, he went from Murialdo to Moncucco, to see his friend, Luigi Moglia. Many acquaintances kept him talking by the way, and the night fell sooner than he expected. Darkness was unwelcome, for he had to pass by some places which he knew to be unsafe, and near farms and vineyards which were guarded by savage dogs.

"If only I had Grigio here," he exclaimed, "what a good thing that would be for me, now!"

Just as if the mysterious dog had been close by and had heard him, at the words, Grigio came up—greeting Don Bosco most affectionately. The dog walked all the rest of the way,—which was about two miles,—beside his *protégé*. And lucky it was that Don Bosco had such an escort; for, as he passed by a farmyard, two fierce dogs rushed at him. Grigio, however, sprang upon them, and soon sent them flying, with such ear-piercing shrieks, that their owners came out to see what had happened to the poor animals.

When he had reached the house of his friends, all were astonished to see the magnificent dog,—asking him where he had picked him up; was he from Turin; or from his own home; or from some farm-house, and so on. When all sat down to supper they let the dog rest; but at the end of the meal, Signor Moglia said: "The grey dog must also have his food," and he went out to look for him. High and low, they searched: and they went about calling him, in every direction; but fruitlessly. Grigio had gone off, no one knew whither; and, from that time forth, nothing was ever heard of him.

Dr. Charles D'Espiney, in his little book entitled: "Don Bosco," speaks of this dog, concluding in these words: "None ever knew whence came this dog, nor whither he went, when his mission was accomplished. He was a complete stranger in the places where he made his appearances."

This story may seem fabulous. Every man may think what he will of it. So far as I am concerned, I think it perfectly lawful, and

in conformity with the truth, to believe that God, in His fatherly goodness, chose to make use of the beast which is the symbol of faithfulness, to comfort and protect a man who went in dread of the wrath of his enemies, and who exposed himself to the greatest perils, in order to preserve his boys, his neighbour and himself, in the Faith of God and of His Church.

Meantime, in Turin, a malevolent spirit was abroad. Happily, it was divided against itself, although bound by a solemn pact to make an end of Don Bosco. But his way of dealing with his adversaries was very different from their way with him.

In November, 1854, the Waldensian Pastor, De Sanctis, who had a difference with his colleagues, was deprived of his office by the (so-called) Venerable Tavola, the then Chief-magistrate of the Waldensian Church. The organ of the Evangelicals, which was called *The Light of the Gospel*,* mentioned, in its issue of the 4th of November, that Signor De Sanctis, Minister of the Holy Gospel, who, for two years has done the work of an Evangelist in Turin, to the satisfaction of everyone, has been dismissed at a moment's notice, from his office by the Venerable Tavola. This proceeding has scandalized the Church, and may be prejudicial to the reputation of Signor De Sanctis, (as far as foreigners are concerned; though not in the case of Italians, for they know him). The Editor of the *Light of the Gospel* invites those Church members, who have sufficient independence of mind, to say if they can,—yes or no,—in conscience approve the Venerable Tavola's decision."

This blow to the wretched apostate was as the Voice of the Lord, calling him back to the right path, and into the bosom of the Catholic Church, which he had shamelessly abandoned.

Looking over some papers, I came upon a copy of a letter written by Don Bosco to De Sanctis, and the original of the answer to it. It may be well to reproduce both. Don Bosco's letter ran:

"Torino-Valdocco," 17th November, 1854.

"MUCH RESPECTED SIR,

"For some time past, I have been wishing to write to ask to have speech with you, in order to offer you my sincere friendship. My frame of mind was the result of the atten-

tive perusal of your books,—in which I seemed to discover the real restlessness of your heart and mind.

"Now, (to judge by various things that have appeared in the papers,) you would seem not to be in accord with the Waldensians; and I venture to ask you to come to my house, where you will be very welcome.

"To what end should you come? you may ask. For that end for which God may direct you to take the step! I place a room at your service, and our poor fare. You shall share my bread, and I shall be at your disposal; and you shall be at no expense.

"You have, here, a proof of the friendly sentiments with which you inspire me. If you could realize how loyal and true are my feelings for you, you would accept my proposal,—or would, at least, kindly excuse this step of mine.

"May the good God second my desires, and make us of one mind and one heart in His service. Let us remember that He gives a just reward to those who serve Him in this life.

"I beg to remain, Most respected Sir,

"Your devoted friend in Christ,

GIOVANNI BOSCO, *priest.*"

This letter of Don Bosco's touched the inmost fibre of the wretched De Sanctis' heart who answered immediately, in the following words:

"Turin, San Salvario, 1, Via dei Fiori.

"ESTEEMED SIR,

"You cannot imagine the effect that your kind letter of yesterday produced upon me. I never thought to find such generosity and kindness in a man who is my adversary. Let us hide nothing: you fight against my beliefs, as I fight against your's; but while you combat me, you show that you sincerely like me, and you hold out a benevolent hand to me in a moment of affliction. In this, you give an example of that Christian charity about which many *theorise* so eloquently. Would to God that your colleagues of the *Campanone** might imitate your Christian

* The *Campanone* was a little daily Catholic newspaper which appeared, for the first time, that year, in Turin. It was written in a brilliant and lively style. It struck hard at the heretics; and for this reason, they bore it a deadly hatred. The Evangelical sect issued a manifesto, dated the 5th of August, 1854, in which, among many expressions of bitterness and fury, the words occur: "We call upon Government; the force of the Law; and of public opinion, to stamp out that nest of wickedness in which is published the *Campanone*."

* The Evangelicals and Waldensians, though differing in many points of doctrine, made common cause, and, then again fell apart, and quarrelled openly.

charity. They alas! know not how to speak without insulting. They only treat of the most serious topics to throw ridicule or contempt upon them.

"In answer to your letter, I beg to say that I accept as a valued gift the offer of your friendship, and I heartily wish that I may be able soon, with a clear conscience, to prove that my affection is not merely a thing of words, but of acts and in truth.

"For very many reasons, I cannot now accept your offer; but it will be hard to efface the profound impression it has made upon me. Meantime, let us pray for each other, that God may grant us the grace to meet before His throne, there to sing for all eternity the hymn of those who have been redeemed in the Blood of the Lamb.

"Pray believe in the sincere esteem
of your friend and servant,

LUIGI DE SANCTIS."

How happy would it have been for De Sanctis, had he broken through the shameful snares that bound him! But the unfortunate man closed his ears to the voice of Heaven, satisfying himself with thanking Don Bosco, and with having the following words inserted in the *Light of the Gospel*: "While the Waldensians are treating Signor De Sanctis in the manner known to all, Don Giovanni Bosco, a priest, writes him [the kindest, most charitable letter, asking him to share his food and his dwelling. Honour to him to whom honour is due!"

A few years afterwards, as the result of an accident, the unhappy apostate died suddenly, crying out to the companion of his evil life: "I'm dying! I'm dying!" God grant that, in that last moment, he may have been able to make, in his heart, an act of true contrition.

Don Bosco's conduct towards a famous foe in the hour of his distress, appeared to have calmed the fury of his enemies. Thenceforth, the heretics ceased to molest him, except by the gentler weapons of controversy.

CHAPTER XXXVIII.

Asiatic Cholera breaks out in Turin—Sons worthy of their Father—Good Work done—Public Praise.



IN 1854, many Italian provinces, cities, and small towns were overwhelmed by a great misfortune. A deadly malady, the cholera, travelled from India, (where it is endemic,) through various parts

of Europe, until it reached Italy, and, in Liguria and Piedmont, it was especially virulent. In Genoa, alone, within two months, it claimed about three thousand victims.

The symptoms, as well as the results, of this disease, were so terrible that they struck dismay even into the stoutest hearts. The cholera generally began with some intestinal disturbance; but would suddenly turn to violent vomiting, and ceaseless diarrhoea. There was a feeling as of a great weight upon the stomach, and the limbs were cramped, and drawn up. The eyes of those attacked became hollow, while a lead-coloured circle surrounded them; and they were soon dull and lifeless-looking. The nose grew pinched, and the whole face so thin and altered that the sick person became speedily unrecognizable. The tongue was white and cold; the voice muffled; and speech barely intelligible. The whole body grew livid, (or, in bad cases, blue,) and scarcely less cold than a corpse. Some, who were attacked, fell upon the ground, as if struck down by apoplexy. The choleraic often lived but a few hours; and the illness rarely lasted for twenty-four. In the beginning, as many as were attacked died. In the middle of the epidemic, sixty per cent. of the sick succumbed; consequently,—always excepting the Plague,—no malady was ever known with a mortality so great as that of the cholera. If, however, the Plague killed a greater number in proportion to those attacked by it, it did not cause so many deaths in a given time. From all this, it will be easy to imagine the terror that the cholera inspired.

Fear was increased by the knowledge that no antidote to the deadly poison had been found, and that the disease was not only epidemic, but also contagious. Moreover, the ignorant classes took up the notion that the doctors were giving a poison to the sick, (which the poor called *acquetta*, here,) with a view to killing them the quicker, so as to stamp out the disease, for greater safety of the medical profession, and that of the community in general.

Proofs of the consternation inspired by the dread disease are to be found in the facts that business was at a standstill; shops were closed; and in the speedy flight of multitudes from the infected districts. Occasionally, when some person was seized with cholera, all his neighbours fled,—even his nearest relations; and he was left without any care, or company, unless some brave and charitable soul could be found to go and nurse him

Such ministering angels were not always attainable. It became the rule, for the time being, that undertakers should enter houses by the windows, or break in by the doors, in order to carry off decomposing bodies, which were poisoning the air all round. In different districts, absolutely the same terrible drama was enacted; and the pestilences of ancient times furnished analogous histories. Books, ancient and modern, are full of such descriptions.

But the extent of cholera was in no way limited by the general panic. Like an enemy emboldened by the rout of the adversary, the disease spread from place to place; from city to city; and carried off numberless victims on its march. Not even the healthy localities,—the hills and the mountains,—were safe from the cholera's inroads. The disease had crossed the Apennines, by the 30th of July, and was already in Turinese territory. In the first days of August, some people had died of it in the city's suburbs.

No sooner was the terrible danger apparent than the municipality gave to the whole population, a notable example of piety. Having taken the required sanitary measures, and made useful provision for the needs of the population, the Mayor, Signor Notta, proposed to have recourse to the Queen of Heaven, whose protection had been evinced on occasions of similar visitations. He gave orders for a solemn function at the Church of Our Lady of Consolation, and on the 3rd of August, with a specially appointed section of the Municipal Council, and an immense concourse of the Faithful, assisted at it. The Mayor wrote to the Ecclesiastical Authorities in the following terms:

"The Council of Delegates, giving voice to the wish of the people of this Capital, now that the appearance of Asiatic Cholera is feared amongst us, attended this morning a Mass, followed by solemn Benediction, in the Church of Our Lady of Consolation, for the purpose of begging Her protection."

And Mary the Comfortress did not disdain these prayers. The dreadful malady, contrary to every expectation, did less harm to Turin than to many other towns and cities of Europe; of Italy; and even of Piedmont.

Nevertheless, the cases mounted up from one, per day, to ten; to twenty:—even to sixty. From August 1st to November 1st, there were about two thousand five hundred cases in the city and suburbs. Fourteen hundred of these cases proved fatal. Near our Oratory, there were whole families, not

merely decimated, but absolutely exterminated. In three tenement-houses within a few yards of the Oratory, several families vanished in a wonderfully short time. In many other localities, the cholera made the same short work with households.

What, then, was the action of the Oratory, at such close quarters with the dire malady, and in a time when panic seized the most high-mettled natures? I will tell the tale briefly.

When first the news came that the evil was spreading in the city, Don Bosco showed himself to be the loving Father of his sons,—their tender shepherd. So as not to incur the guilt of "tempting Providence," he used every possible precaution that prudence and science could suggest. He had the whole place cleaned; arranged for some more rooms; lessened the number of beds in some of the dormitories; and fed the boys better;—all which measures involved considerable additional expense.*

* That worthy religious paper, the *Armonia*, knowing Don Bosco's straits, at this time, made, in his favour and that of his boys, a warm appeal to the charity of the faithful. The short but pithy article ran as follows:

"Help for the Oratory of St. Francis de Sales."

"All know with what zeal and charity Don Bosco devotes himself to the teaching and training of the children of the very poorest. These children are generally left to run wild, so far as education is concerned. No one can tell so well as the police magistrate, who has to punish infractions of the law, what are the results of this abandonment of the young. The greater number of culprits come from the homeless class. How many crimes does not the pious priest prevent.

"All know also that the good work placed under the patronage of St. Francis of Sales, is supported entirely by charitable contributions. No public Benevolent Funds afford it any subsidy whatever. It must be easy to imagine what expenses there are to meet, when a hundred boys have to be lodged and maintained. This year, owing to the dearness of provisions, the cost of living has considerably increased,—as all purses, great and small, have experienced! At the approach of the cholera, fresh expenses became necessary, in thorough cleansing: in taking beds out of crowded dormitories, and providing supplementary bedrooms; in making a provision of linen, etc. Although we are well aware that the good priest, as ever, trusts entirely in Divine Providence, yet we also know well that grave anxiety weighs upon him; (even the birds of the air and the beasts of the field have their anxious moments!). But he is ready for any sacrifice rather than abandon the boys who are so dear to him,—especially at a time when their need of him is greater than ever. We have no doubt that the charitable public,—to whom he declares is due whatever he has hitherto accomplished for the benefit of the young,—will come to the assistance of the devoted Don Bosco." This article appeared in the 95th issue of the *Armonia* for 1854.

Don Bosco did not rely only on material steps. He applied himself most earnestly to those far more efficacious measures, which are spiritual. There is trustworthy evidence that, from the earliest days of the danger, Don Bosco, prostrate before the altar, prayed in these words: "My God, strike the shepherd; but spare the tender flock." Turning to the Blessed Virgin, he would say: "Oh, Mary, —Mother, loving and powerful! Preserve my beloved children; and if the Lord demands a victim from amongst us, I am here, ready to die, when, and as, He pleases."

He was, indeed, the good shepherd who offered his life for his lambs.

On the 5th of August, Feast of Our Lady of Snow, (which fell that year on a Saturday,) he gathered all the inmates of the Institute about him, and delivered a little discourse;—which, by the aid of one person and another, I have been able practically to reconstruct.

"You have heard," he said, "that the cholera has made its appearance here; and there have been some deaths already. Many in this city are thrown into consternation by it; and I am aware that some of you live now in considerable anxiety. I should like to suggest some precautions to you. If you follow them, I hope that you will all escape the terrible disease.

"First of all, let me tell you that this pestilence is nothing new. Holy Scripture speaks of it. Ecclesiasticus (chap. XXXVIII, v. 3) says, 'In many meats there will be sickness, and greediness will turn to cholera.' *In multis escis erit infirmitas, et aviditas appropinquabit usque ad CHOLERAM.* But God, who here points to the root of this evil, suggests also a preservative. 'Take sparingly' He seemed to say, 'of the viands that are placed before you.' A little wine is enough for those who are carefully reared. The Lord gives the remedy that is best of all, when, in another place, he says: 'Put sin far from you. Set a watch upon your actions. Cleanse your heart from all stain.'

"These, then, my dear children, are the means I would prescribe to enable you to pass scatheless through the epidemic. They are almost the same as those prescribed by the doctors: *sobriety, moderation, calmness, and courage.* But who can be calm and courageous, when he is in mortal sin? He lives under God's ban. He knows that, if he dies, he will go to hell. How can he be at peace?

"I recommend you, besides, to place yourselves, body and soul, in the hands of the

Blessed Virgin. Is cholera produced by infectious air, or by contagion, or similar natural causes? If so, we have need of a good medicine as a preservative. And what preservative can be better than the Queen of Heaven,—called by the Church, the 'Health of the sick', *Salus Infirmorum?* or is this deadly disease rather a scourge in the Hands of God,—made angry by the sins of the world? In that case, we need an eloquent advocate, and a loving Mother, whose powerful prayer and whose maternal tenderness, will appease His wrath; take the scourge out of His Hand; and obtain for us mercy and pardon. Just such an advocate is Mary: just such a Mother! *Advocata nostra; Mater Misericordiae; vita, dulcedo et spes nostra.*

"In 1835, the same malady visited Turin; but the Holy Virgin drove it away very soon. In memory of this favour, the city erected a fine granite column with a statue of the Blessed Virgin in white marble on the top. You may see it in the *Piazzetta del Santuario della Consolata.* Who can tell that Mary will not again defend us, this year,—keeping far from us this cruel sickness; or, at any rate, preventing its taking a firm hold upon Turin?

"To-day is the Feast of Our Lady of Snow, and to-morrow begins the Novena for the beautiful festival by which the Church honours her peaceful and holy death; and recalls her triumph, glory, and potency in Heaven. I advise each of you to make a good confession to-morrow, and a fervent Communion, so that I may offer you, one and all, to Our Blessed Lady, begging her to look down upon, and protect you as her children. Will you do this?"

They all answered; "Yes, we will!" At this point, Don Bosco stopped for a moment, and then began again, in a tone it is impossible to describe: "If you will all place yourselves in a state of grace," he said, "and if you will avoid mortal sin, I will promise that none of you will be touched by the cholera. But, if any one of you remains in enmity with God, or,—still worse!—dares gravely to offend Him anew, I can no longer guarantee you the immunity either of the offender, or of anybody else in the house."

No pen can describe the effect that these solemn words had upon the boys. Some of them, that night; some, the following morning, (and also many belonging to the Sunday School,) approached the holy Sacraments.

From that day forth the conduct of Don Bosco's boys was as edifying as it possibly

could be. Prayer; the frequenting of the Sacraments; industry; obedience; charity; and the fear of God, were practised to the highest degree of perfection. Above all, they had the greatest dread of sin. If any feared, by word or action, to have offended God, however slightly, he ran off at once to confide the matter to Don Bosco, and to ask him what he ought to do, or what penance he should perform. Specially, in the evening, after prayers, they would all gather round him, to lay their difficulties before him, or to tell him the little faults of their day; and sometimes the patient priest would stand there for an hour, and more,—hearing what this one and that one, had to say; giving courage, comfort, or consolation; and sending them off to their rest in peace and contentment. This evening scene was a sight that moved some persons to tears. It gave a touching proof of the spotlessness that all the boys desired to maintain in God's sight.

The boys, also, who attended the "Festive" Oratory began to lead most edifying lives. On Sundays, they came punctually to Mass; approached the Sacraments often; and, during the week, gave the best possible example to all who saw them, or were engaged with them in business.

Meanwhile, the cholera cases, in Turin and its suburbs, becoming more and more frequent, special hospitals were organised; and, in them, the patients were received and treated, who could not provide for themselves, and had no facilities for home-care.

Two of these improvised hospitals were established in the Borgo San Donato, which was the part of the Borgo Dora parish. But while the Municipality of Turin easily established these cholera hospitals, it was with the greatest difficulty that paid attendants could be provided for them, or for the sick in private houses. The bravest were appalled by the disease, and refused to risk their lives for money. It was at this time that a noble and generous resolution flashed into Don Bosco's mind.

Having been himself for many days and nights, in attendance upon the cholera patients, in company with several of the priests who used to come to our Oratory, and having seen with his own eyes the dire necessity in which were many of the sick, Don Bosco called together his boys, and addressed them tenderly. He described to them the miserable state of the cholera patients,—many of whom succumbed for want of prompt succour. He pointed out that, to dedicate oneself to their

service would be a true act of charity; and that Christ promised, in the Gospel, to look upon acts done to the sick as done to Himself. In all epidemics, he said, there had always been generous Christian souls who had faced death by the side of the plague-stricken,—ministering to them, in body and spirit. He told them that the Mayor had asked for infirmarians and helpers; that he, Don Bosco, and several others, had already responded to the appeal; and he wished that some of the children would join him in this work of mercy. These words were not in vain. The Oratory boys took them up heartily, and proved themselves worthy sons of such a father. Fourteen at once offered themselves for the work, and gave in their names to be handed on to the Sanitary Commission; and, a few days later, thirty more followed their example.

Now, it must be remembered that the terror of the cholera reigned absolutely, at the time. Even doctors fled the city. Youth is naturally timid in such crises. Under these circumstances it is impossible not to admire the enthusiasm with which Don Bosco's children threw themselves into the work. Not only did they take it up cheerfully; some of them even went to their task with tears of joy.

To prepare them for their work, their good Father gave them rules, to the end that their labours should be for the corporal and spiritual advantage of the cholera patients. The dread malady had generally two phases, or periods;—to wit, the seizure, (which, in the absence of immediate treatment, was generally fatal;) and the reaction, (during which the returning circulation of the blood often brought about the end.) Whoever took charge of a cholera case was bound to aim at mitigating the violence of the seizure; and at hastening and regulating the reaction of the blood. These ends could best be obtained by means of gentle friction, and hot fomentations with flannel bandages on the extremities, when cramps and cold were present. Don Bosco taught the young infirmarians so excellently, that they went out as well qualified to help as so many improvised doctors. He added some wise counsels as to the affairs of the soul, so that, as far as the matter rested with them, none of the sick should die without the consolations of religion.

When they were sufficiently prepared, a time-table was drawn up; and the infirmarians were sent hither and thither. Some were told off to the cholera hospitals; others, to pri-

vate houses;—some to serve one family, and some, other families. A few were ordered to go about exploring,—to see if there were not cases of which nothing was yet known. Some held themselves in readiness at home, to go out in response to the first summons.

As soon as it was known that the Oratory boys were prepared to nurse the cholera patients, the calls upon them became so many that all thought of a time-table had to be abandoned. Relations, neighbours, acquaintances, and the Municipality, all rushed down upon Don Bosco in such a manner that it might be said that the boys were forever running about. There were days when they had but time to eat a mouthful of bread;—and this, even, in great haste, and in the infected house itself! At night, too, there was a perpetual coming and going; and some sleepless nights were passed by the infirmarians,—either on guard at home, or by some sick-bed. But, under all circumstances, the boys were cheerful and happy.

At first, before undertaking a case, each sick-nurse took a mouthful of vinegar; a doze of camphor, or other disinfectant; and, when he came home, he washed, and put on something to take away any danger from his presence; but, soon, these operations were needed so often that they had to be given up from sheer want of time. It came about, at last, that no one thought of any but the sick, and care for self was relegated to Providence.

Nor was it only personal service that the Oratory gave in those terrible times. Although so poor, the Institute had to help many of the sick, who were destitute. An infirmarian often found himself in attendance upon a sick man who had no sheets; no blanket; no shirt! The boy, seeing the dearth of all necessaries, would come home, tell everything to "Mamma Margaret;" and his story would touch her so keenly that she would go to her cupboards, and find something or other for her boy to take back with him. To one, she would give a sheet; to another, a towel; or a shirt; or a quilt; and so on. After a few days, no one at the Oratory had more than the clothes he wore, and a change of bed-linen!

One young infirmarian came to her saying that his patient, who had been just struck down with the deadly seizure, lay in a wretched place,—without bedding,—and asking her for some rags to cover him. The charitable soul went in search of something at once, but could only find a table-cloth. "Take it,"

said the kind mother, "this is the only bit of linen I have left. Go, and do the best you can with it, for your poor sick man."

The Oratory boys did such good work in nursing cholera patients that the best of the newspapers of the time, calling attention to the self-sacrifice and devotion of the Catholic Clergy during the epidemic, made special mention of our infirmarians. Here is an extract:

"In publishing our chronicle of the zeal and devotion of the clergy during the cholera, we have hardly done more than give a list of those who dedicated themselves entirely to this work; and, amongst these, we may mention the Dominican Fathers, and the Oblates of Our Lady of Consolation. But, if the mild form of the disease did not give the Turinese clergy the fullest opportunity of displaying its heroism, yet the way in which it fulfilled its mission was earnest sufficient of the zeal that would have been forthcoming, had Providence tried us more severely.

"We can recount how the clergy used its influence to dispel the prejudices of the vulgar against doctors and medicines. The priests must have been touched to find that the poorest classes, when a prey to the terrible malady, would shut the door in the doctor's face, yet would welcome, with outstretched arms, the priest who came to them with spiritual and corporal comfort. And a word from him was enough to make them admit the doctor, and swallow his medicines,—though they loathed the drugs more than the disease itself,

". . . . We wish to signalize the Cholera Hospital of Borgo San Donato, which was placed under the care of Don Galvagno, the Chaplain of the *Fucino*, and Don Bosco, Founder and Rector of the Oratory. For several weeks their Reverences never lay down in bed, except with their clothes on; and then, their rest, (such as it was,) would be broken into by three, or four, sick calls. Don Bosco was able to present a list of fourteen of his boys to the Sanitary Commission. They volunteered for the service of cholera cases, in hospitals, and in private homes. These boys were well prepared for their duties; ready to suggest pious sentiments to the patients; prompt with words of comfort; and expert infirmarians. They are animated with the spirit of Don Bosco, who is more a father to them than a superior; and they approached the cholera patients so bravely that they inspired the sick with confidence

and courage,—and this not only by words, but in act; handling the patients without making the least sign of fear or disgust. Thus, as soon as they would enter into an infected house, they would turn to those inmates who showed terror, advising them to go away if they were afraid, and undertaking to do all that the patient required, (unless the sick person happened to belong to the female sex,—in which case they would ask some of the relations to remain, if not near the sick-bed, at least not very far off.) When death supervened, if the patient were not a woman, the young infirmarian would perform all the last offices.

“Besides the first fourteen, thirty other pupils of the good priest sent in their names, and were similarly instructed with regard to corporal and spiritual services. They were ready, too, to go to the help of their companions, if need arose.

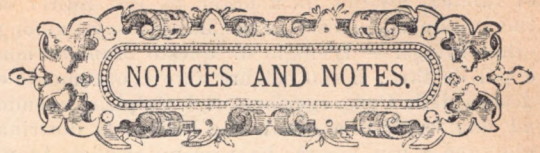
“We have especially wished to dwell on the services of this valuable Institute, because these services were, in a sense, a debt paid [back by the inmates of the Institute to their pious benefactors, whose alms have been its sustenance. We are certain that the charitable public will rejoice to know how well placed those alms have been; and our words ought to stimulate the benevolent to further generosity. Those who are ready to sacrifice life in the service of their brethren, should never be left in a state of indigence.”

The extract is taken from the *Armonia* of the 16th of September, 1854.

(To be continued)

DEPARTURE OF FIFTY MISSIONARIES.

IN the opening pages of our present issue appears the second and concluding article on the Silver Jubilee of the Salesian Missions giving a *resumé* of the work Don Bosco's Society has accomplished in South America in the course of twenty-five years. In order that the Salesian Society may receive fresh impulse, and extend its sphere of action in that immense country, a band of fifty Salesian priests and lay-brothers, and nuns of Mary Help of Christians, left on the 30th of October for several of the South American republics. The farewell ceremony took place that same day in the Church of our Lady Help of Christians in Turin. It was the 35th repetition of that touching ceremony during the last 25 years. His Eminence the Cardinal Archbishop of Turin, officiated on that occasion, assisted by Don Rua, and other members of the Superior Chapter of the Salesian Congregation.



NOTICE.—As our magazine will in future be edited by the Salesians in London, all communications for the Editorial Department should be addressed to the Editor, 64 Orbel St., Battersea, London, S. W.

Rosary Links. By WILFRID LESCHER, O. P. (R. & F. Washbourne, 18, Paternoster Row, London.) Price 1s.

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The scholarly work of Vigoroux and Bacuez which has been through several editions in French, has now been translated into Italian and published by the Salesian Fathers, and can be had at the Salesian Oratory, Turin. This *Manuale Biblico* is too well known to need any recommendation from us. The late Monsignor Carini, the learned Prefect of the Vatican Library, and Pre

sident of the Roman Society for the Promotion of Biblical Studies, in a letter to the Editor of the Italian translation of the Manual, says, among other things:—"L'elogio di questo *Manuale* non è più da fare; il suo celebre autore, ornamento e decoro della Congregazione di S. Sulpizio, unendo ad una vastissima erudizione biblica la dottrina più sana e più sicura, ha reso un servizio inapprezzabile a tutto il clero cattolico, al laicato istruito, ed a quanti s'interessano dello studio de' Libri Santi senza preconcetti e senza rancori. Non vi è scoperta recente nel campo dell'egittologia, dell'assiriologia, delle antichità greche e romane che abbia relazione alla Bibbia, e non trovisi consegnata nel *Manuale* del Vigoroux. Non vi è sistema di alcun esegeta di grido, sia cattolico, sia eterodosso, sia razionalista, di cui il dotto Sulpiziano non tenga conto. . . . Stimo opera utilissima quella che ha intrapreso la benemerita Tipografia Salesiana; curarne, cioè, una versione ed edizione italiana. Ad esso non potrà mancare il favore del R.^{mo} Clero, nè vi sarà biblioteca di Seminario, che non se la procuri. Così verrà secondato nel modo più serio ed efficace l'impulso dato dal S. Padre agli studi biblici colla sua mirabile Enciclica *Providentissimus Deus*. E così i figli di D. Bosco, di sempre cara e venerata memoria, avranno mostrato una volta di più, che il loro apostolato si estende anche nel territorio della scienza, sull'esempio del padre loro.

ANOTHER excellent work edited and published by the Salesian Fathers is, *I Tesori di Cornelio A' Lapide* by BARBIER in 8 vols. All the more important passages of Holy Scripture, the Fathers, and other sources,—the cream so to speak,—of A' Lapide's colossal work, are to be found in these volumes, classed under various subjects. Each subject is divided into several parts, and each part is amply developed. The work is a veritable mine of Catholic teaching, and should have a place in the preacher's library. It has, moreover, been carefully edited, and printed in clear type on good paper. Each volume contains about 600 pages. The price of the 8 vols. is 18s., and they can be had at the "Libreria Salesiana," Turin, Italy.

WE are glad to see that the splendid discourse entitled, *Education and the Future of Religion*, recently preached by the learned Bishop Spalding of Peoria in the Church of the Gesù, Rome, for the benefit of a free night-school, has been published in pamphlet form. It is issued by the Ave Maria Press, Notre Dame, Indiana, U. S. A.

THE Catholic Truth Society (69, Southwark Bridge Road, London, S. E.) has sent forth another batch of cheap and interesting pamphlets. We cordially recommend them to our readers:—

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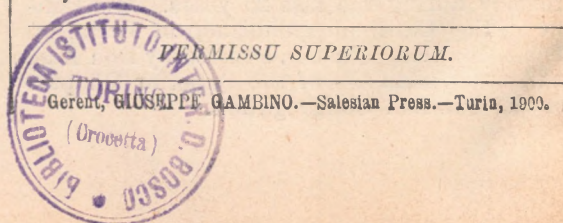
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Its Colleges and Industrial Schools are established in almost every country of Europe, in Algeria, Palestine, Mexico, and all over the vast Continent of South America.

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

In connection with the Salesian Congregation is the

ASSOCIATION OF SALESIAN CO-OPERATORS,

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

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The conditions of Membership are very simple:

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- (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.

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