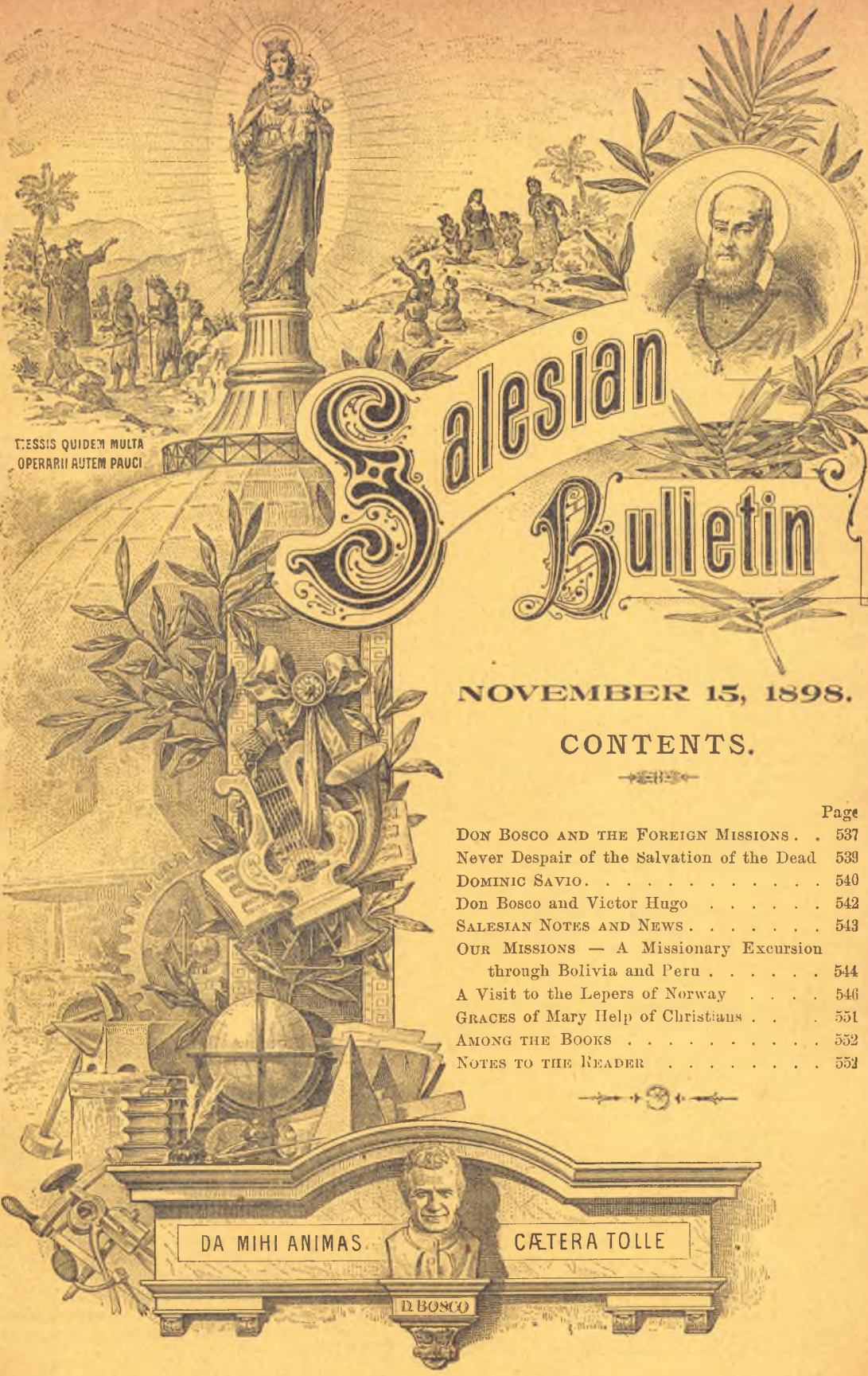


Correspondents are earnestly requested to repeat their Postal Address in every letter.



TÆSSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

NOVEMBER 15, 1898.

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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.

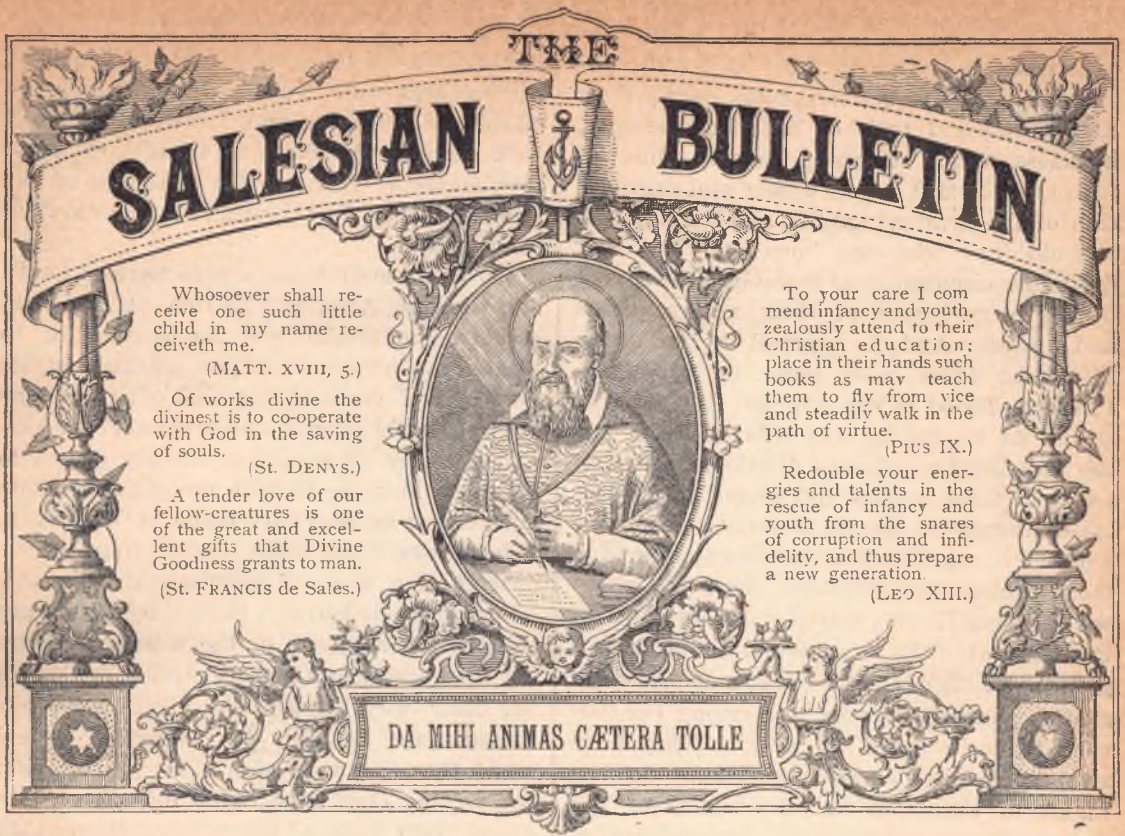
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[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.



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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DON BOSCO AND THE FOREIGN MISSIONS.

THE DEPARTURE OF A HUNDRED AND THIRTY SALESIAN MISSIONARIES.

No one who takes an interest in the foreign missions can fail to recognise that in our own days the holy spirit which prompted the first messengers of peace to undertake the evangelisation of mankind, is as ardent and flourishing as ever. Missionary activity has been the distinctive characteristic of the Catholic Church in all ages, and has never for one instant abated since our Divine

Saviour enjoined on His apostles to preach the Gospel to every creature. It is, and has been, a peculiar feature of the religious orders; for if we stoop to closer observation, we shall find that all, or nearly all religious orders—even those instituted for purposes not strictly missionary, in the ordinary sense of the word,—have felt the sacred fire; and emulating the zeal of the Apostles have gone forth to awaken benighted nations to the light and knowledge of their Redemption, or to gain a martyr's crown in the attempt.

And Don Bosco, too, had this high and noble object in view, and claimed for his sons a place among the intrepid pioneers of the Catholic Faith, as all who are acquainted with the Salesian Society and have watched its wonderful growth and expansion, will have

observed. In the midst of his incessant cares and toiling, he finds a moment of respite from his self-imposed task of relieving the poor, homeless waifs swarming around him, to reflect on the still deeper misery and degradation of far-away savage life, and the numberless children who are born and live and die under circumstances scarcely to be envied by the brute beasts of their native plains and forests. And he yearned to do something for those poor souls, for whom the Precious Blood of our Divine Saviour was shed. At length, he was able to send out the first band of Salesian Missionaries—composed of three priests and seven clerics and lay-brothers,—to South America. God was with the young Apostles, and success attended their arduous undertakings. In a few years we find Don Bosco's disciples among the wild Patagonians of the Pampas and the brutalised savages of Tierra del Fuego, in Ecuador among the fierce Jivaros, and among the still more fierce Coroados of Brazil. They have also established several residences on the Llanos of Columbia for the benefit of the Indians there, and they are now endeavouring to win the sympathies of the savages of Paraguay, as the good Jesuits succeeded so well in doing in years gone by. In a word, the Salesian Society has spread itself over the vast continent of South America, where it is extending the sweet sway of the Cross, and zealously labouring for the moral and social improvement of both the white and dusky inhabitants of the several republics. In addition to the Salesian foundations made in South America which exceed a hundred and bid fair to outstrip in number, in a few years, those of Europe, several have recently been undertaken in Central America, Mexico, Northern Africa and Palestine, all of which countries offer a vast field to the labours of our missionaries. To keep in touch with this development, missionary expeditions had to be organised every year, and sometimes several in the course of a twelvemonth. In recent years these expeditions have assumed extraordinary proportions. On one or two occasions the number of missionaries who have set out together, has run into three places of figures; but this year's missionary departure has so far surpassed all other Salesian expeditions,

having reached the grand total of 130 priests, lay-brothers and Nuns of Mary Help of Christians. The solemn farewell ceremony took place in the Salesian Church of *Maria Ausiliatrice* at Turin in the afternoon of October 24th last, in the presence of a crowded congregation.

These noble souls have gone forth to South and Central America, Mexico, Africa, and Asia, to undertake new foundations or to lighten the labours of our pioneer missionaries now several years in the field of action, who are beginning to sink under the ever increasing pressure of a burden already grown to heavy to bear, or to take the place of those valiant heroes who have fallen in the breach. When these lines come under your notice, dear Reader, some of these missionaries will be still on their journey, traversing the dreary pampas of Patagonia or the wastes of Tierra del Fuego, scaling the lofty Andes, or threading their way through the virgin forests of Ecuador and Brazil. We, therefore, recommend them to your charitable prayers that our Divine Lord may watch over them, and guard them from all harm, bring them safely to their several destinations, and bless with abundant fruit their good will and future labours.

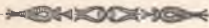
A source of surprise for many minds is how our poor Congregation, which, like the birds of the air, depends on Providence for its daily bread, could have undertaken and carried on such vast enterprises.—Traveling expenses, education, and general necessities of missionaries and Nuns; building expenses and furnishing outlays; devotional articles in great quantities for distribution amongst the neophytes; ecclesiastical vestments, sacred vessels, altars, and church furniture; the maintenance of tens of thousands of Indian children; clothing for whole tribes of savages; to supply them with food when they are starving, and provide them with many conveniences of civilised life,—certainly the annual outlay amounts to fabulous sums!

But Don Bosco's faith and teaching leave no room for doubt in the minds of his disciples. Our Saviour's word was a sure pledge of his solvency.—“For your Father knoweth that you have need of all these things. Seek ye first the kingdom of God, and His

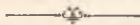
justice, and all these things shall be added unto you." *

In these clear, eloquent words was placed Don Bosco's trust, and our Blessed Lord has repeatedly shown that this simple, confiding trust in Him is most pleasing in His sight. He opened to the good priest the hearts of numerous Co-operators, appointing them, as it were, the Trustees and Executors of His Divine promise.

We sons of Don Bosco have inherited this confidence in Providence from our beloved Father and Founder, and we, too, rely on our Co-operators to settle all accounts for us. We know that we have only to make them aware of our needs in order to experience fresh traits of their generosity and self-sacrifice. And, truly, we stand in need of their help to meet the immense expenditure involved on us by the rapid development of our foreign missions. We wish that our Co-operators were still more numerous; and, perhaps, our friends may be able to help us by enlisting the sympathy of their relatives and acquaintances in our behalf, and inducing them not only to come to our aid in our present necessities, but also to permanently join our Association by becoming Salesian Co-operators. In this way, the work which has cost a life-time of self-sacrifice and heroic abnegation to Don Bosco its founder, would be enabled to continue most efficaciously its mission of regeneration and mercy as long as there is a poor heathen to be reclaimed or a stray sheep to be added to the fold of the Good Shepherd.



NEVER DESPAIR OF THE SALVATION OF THE DEAD.



THE following fact related in the "Bulletin of the Œuvre Expiatoire" is very consoling for those who feel anxious about and are even tempted to despair of the salvation of their departed friends:—

Deeply afflicted to see his father and brother forgetful of God, a good priest wished to

make a great sacrifice to obtain their conversion: he entered a fervent and apostolical order, entirely devoted to the salvation of souls. But later on he heard that before being converted, these two persons who were so dear to him, had embarked on a ship which had been wrecked, and they were believed to have perished. It is needless to say how he offered for them to the Lord his prayers, labours, and sufferings. A long time after, in the city where he was living, he was called to the hospital to try and convert a sick person who was dying, but who refused obstinately to be reconciled with God. Alas! in this dying man he recognised his brother; but he concealed his emotion and did not let himself be known for fear that the excitement might kill him whom he wished to save.

The sick man told him in a feeble voice his sad story, and how he had escaped death in the shipwreck where his father had perished; but he did not wish to receive any sacrament. With his soul torn with grief, the religious returned to his convent, and he had scarcely entered the door when the superior said to him: "Go at once to such a city, where one of our Fathers who was preaching a mission has fallen sick." The child of obedience bowed his head as a sign of his consent, returned to his cell, fell on his knees on the priedieu, kissed his crucifix and wept for a moment, offering up his tears and his submission for the eternal salvation of his unfortunate brother. Having arrived at the city where he was going to preach, he had only entered the door of the presbytery when some one said to him: "A young man wants you in the confessional." "Ah! reverend Father," cried the parish priest, "this is unreasonable; take a little time to rest yourself, the penitent can wait or return some other time." "No," replied he, "men are never patient, do not oblige me to keep the first person waiting who asked to go to confession to me. Besides, you know he will not be long, and an absolution given is like balm to the heart of a missionary."

When he had entered the holy tribunal of penance, the young man who had a modest air, with a distinguished bearing and an angelic countenance, said to him: "Father, I am not going to confession: our Lord has

* Matth. VI., 32-33.

sent me to reveal to you that He is pleased with the sacrifice you have made in coming here, whilst your brother was dying in the hospital. He has counted the tears that you shed in your room while pressing the crucifix to your lips, before you set out for this city, and He has rewarded your obedience by disposing your dying brother to receive, in a proper manner, the last sacraments. The soul of your brother is in Purgatory. As to your father, he is lying in the depths of the sea; but whilst struggling against the waves, he had time to make acts of contrition and love, and God granted him pardon in consideration of your having embraced the religious state, and all the sacrifices you have made since. His soul is at present in heaven, where God has prepared a place for you....” Oh what a delightful surprise for the religious! How his heart was full of joy! What sweet tears flowed from his eyes! He wished to ask some questions, but already the mysterious young man had disappeared: no one knew him, and no one ever saw him again.

The happy missionary remained convinced that it was the angel guardian of his father or of his brother.

DOMINIC SAVIO.

DURING the recent festivities held in Castelnuovo d’Asti to honour the memory of Don Bosco, the boys of the Salesian Oratory (Turin) paid a visit to the tomb of Dominic Savio, a former pupil of the Oratory, who died at the early age of 15 in the odour of sanctity, and was buried at Mornese about two miles distant from Castelnuovo. The Salesian band played a few pieces of devotional music, and the boys deposed a wreath on the grave of the holy youth. We hope one day to give a sketch of Savio’s innocent life; but for the present we limit ourselves to the few incidents given below, which appear in Lady Martin’s admirable trans-

lation of the “Life of Don Bosco” by Villefranche. They have been taken from the “Life of Dominic Savio” written by Don Bosco himself:

On the definition of the dogma of the Immaculate Conception, Dominic wished to perpetuate its memory, and selected several comrades who were disposed to join him, to form an association under the august title just conferred on the Queen of Heaven. He drew up a rule for the association, which the director approved. The following were the conditions: “The vows are not compulsory, nor obligatory under any sin whatever; no additional practice can be introduced without permission of the superior. An active work of charity will be assigned to each member: at the weekly meetings, such as to brush and clean out the church, to teach catechism to ignorant children, to succour the afflicted, etc. The fundamental end of the association will be to propagate devotion towards the Blessed Sacrament and the Mother of God.”

“Dominic was one of the most zealous members, and was quite a learned doctor in the conferences held by the youthful members. Many of his friends followed his steps, but as they still survive it is better not to mention names: I shall only speak of John Massaglia, Camillus Gavio, and Joseph Bongiovanni, because they have been called to their eternal home, Gavio was only two months with us; even that short period sufficed to leave an ineffaceable remembrance of his sanctity.” He was gifted with superior talent for painting and sculpture; indeed, so remarkable that the Turin Municipality decided to enable him to continue his artistic studies at the expense of the State. After his arrival at the Oratory he did not join in recreation but spent the time watching the others. Dominic observed his sadness, perhaps caused by delicate health or separation from home, and asked:—

“Well new-comer, are you not playing?”

“No; but seeing you play amuses me.”

“How old are you?”

“Fifteen years.”

“You seem sad; are you suffering?”

“Yes, I have had an illness which brought me to death’s door, and I am not yet recovered.”

“Doubtless you wish to be cured?”

"No; not unless it is God's will."

These words overjoyed Dominic, who continued: "He who seeks before all things the will of God is on the road to sanctity. You wish to be a saint?"

"Ardently."

"So much the better; the number of my friends increases.

From to-day you will share in our good works and devout practises."

"Willingly; but what is to be done?"

"I will tell you. Our first care is to avoid sin as an enemy that destroys the grace of God and peace of mind; to fulfil our duties as perfectly as possible and to cultivate contentment. Our maxim to be practised is; *Servite Domino in laetitia*: To serve the Lord with joy."

This conversation was balm to Gavio's soul. He became the friend and imitator of Dominic's virtues; but his illness reappeared at the end of six months; the efforts of the physicians, united to the most devoted care, could not check its progress.

Dominic Savio's virtue reached to such a height that he seemed favoured with supernatural communications with God. Don Bosco mentions examples:—

"The devotion of this young apostle to the Chair of St. Peter was wonderful. He wished to converse with the Sovereign Pontiff, asserting at different times that he wanted

to see him before dying to make an important communication, I questioned him. He replied:—

"I should wish to tell the Pope that in the midst of his tribulations he ought to think particularly about England, where God prepares a great triumph for His Church."

"What proof have you?"

"Listen, but do not tell any one, nor laugh. One morning during my thanksgiving after Communion, I was surprised by a strong distraction, and thought I saw a vast plain crowded with people plunged in a thick fog. They walked as if uncertain where to place their feet. A voice said: "This is England." I was going to ask questions when Pius IX. appeared, as represented in his portraits, magnificently vested, carrying a brilliant torch. As he advanced the fog completely dispersed, and clear daylight surrounded the immense throng. The voice again said: "The torch



DOMINIC SAVIO.

is the Catholic religion which shall illuminate England?"

When in Rome in 1858 Don Bosco related this to the Sovereign Pontiff, who listened with interest and declared that he was not surprised. His Holiness had just then established the Catholic Hierarchy in England, and every day heard of some new conversion in that noble country.

Don Bosco relates, too, other ecstasies of young Dominic: "When his companions spoke of Heaven he became unconcious and fainted in their arms. He afterwards was so humiliated and confused that he did not join in recreations but walked alone. 'I am assailed with distractions; I forget where I am, and I do not like to be laughed at.'

"He ran one day into my room (continues Don Bosco) saying, 'Come, Father, come quickly to do a good work.'

"Where?"

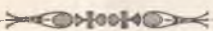
"Quick! quick, Father!"

"I hesitated, but he was so moved and impatient that I consented to follow; I had, besides, already had experience of similar requests. He went rapidly through several streets without stopping or speaking; I followed. At last he entered a house, ascended to the third story, rang the bell, saying, 'Here, Father,' and went away.

"A woman who opened the door eagerly exclaimed: 'Quick, Father, or you may be too late; my poor husband has neglected religion for years, but now he repents and wishes to receive the Sacraments.' I reconciled the invalid with the Church, and gave him absolution. Scarcely was this done when the *curé* for whom the dying man had sent arrived, only to see him expire.

"I wished to know how Dominic knew of this case. Instead of telling me he cried and looked so sad that I forbore from pressing my question."

After Dominic's death many extraordinary favours were obtained through his intercession. About ten are related in his life, written by Don Bosco.



DON BOSCO AND VICTOR HUGO.

OUR attention has been called to the following paragraph which appears in our esteemed contemporary, the *Catholic Times*, of October 14th.:-

In the *Salesian Bulletin* an account is given of a visit paid to Don Bosco by Victor Hugo. The poet, it is stated, represented himself as an atheist, but on leaving said that he would reflect on the

words of Don Bosco who had been arguing on the immortality of the soul. Hugo paid a second visit and said he was a Christian and would die with a Catholic priest at his bedside—an intention he was prevented from carrying out. We never heard—and a reader of Hugo's works would certainly find it hard to believe—that he was at any time an atheist.

The article to which this paragraph alludes was translated from the Italian and published in the *Salesian Bulletin* for July-August of the present year. The account of that remarkable visit was related by Don Bosco himself to several of his priests, one of whom wrote it down. However, on comparing the English translation with the Italian account (both of which are now before us), we find that the word *Incredulo*, which occurs twice in the latter, has been somewhat superabundantly rendered into English by the word *Atheist*,—*Unbeliever* or *Freethinker* would have been a more exact translation. The translator was no doubt influenced by the fact that the term *Incredulo* is applied to a person who does not believe in the existence of God, as well as to one who professes to disbelieve in divine revelation.

We beg to thank our contemporary for calling our attention to the matter, and for thus giving us an opportunity of correcting an involuntary mistake.



WHEN one earnestly wishes to obtain a grace from God through the intercession of the Blessed Virgin, or some other saint, it is usual to say: "If this favour be granted, I will make such and such an offering, or give such an alms." Far preferable and more efficacious would it prove to give beforehand what we intend to offer in thanksgiving; for thus, by our confidence, we oblige, as it were, Almighty God, our Blessed Lady, and the saints to listen favourably and to grant our petitions. We also fulfil the precept of Christ: "Give, and it shall be given unto you." Our Divine Lord does not say, "Promise to give, and you shall receive;" but, "Give first, and then you shall receive."

—DON BOSCO.



At 3 o'clock in the afternoon of Sunday, October 23, there took place in the Church of our Lady Help of Christians at Turin, the solemn Baptism of the Coroado Indians who came to Turin in June last with Father Balzola, Superior of the Teresa Cristina Mission (Brazil), to take part in the Exhibition of Catholic Missions. Two other young men—the one a Protestant and the other a Jew—were also baptised at the same time. Our venerable Superior-General, Don Rua, administered the Sacrament to them. The novel spectacle attracted an immense throng which literally filled every available space in the sacred edifice.

On the following day Monday October 24, in the evening, another interesting and consoling scene had place in the same Church, namely, the "departure" ceremony of a numerous band of Salesian Missionaries and Nuns. This expedition, which numbered 130 persons in all, was headed by Bishop Cagliari, Vicar Apostolic of Patagonia, and Bishop Costamagna, Vicar Apostolic of Mendez and Gualaquiza, who had come to Europe with the express purpose of enlisting the services of numerous labourers in behalf of the foreign Missions. An eloquent sermon was delivered by Bishop Costamagna, after which solemn Benediction was imparted by Monsignor Richelmy, the Archbishop of Turin. His Grace, afterwards, from the altar-steps, addressed a touching adieu to the generous and privileged apostles, who were setting out for foreign lands to bring to the knowledge of savage and degraded peoples the glad tidings of Redemption. When the service was over, the missionaries passed down the Church, but some time elapsed before they reached the door, for they were pressed on every side by the devout people asking a blessing, a prayer, or a souvenir. At the principal door, carriages were waiting to take them to the railway-station; and as they drove off the immense crowd cheered enthusiastically.

Just outside Viedma (Patagonia), the flourishing condition of some 15 acres of land where the vine, a variety of fruit-trees and vegetables are cultivated by the inmates of the Salesian Institute close by, attracts considerable attention. The cultivation of that land is particularly favourable to the advantage of industry in those regions, and likewise a source of income to our central Mission at Viedma, which has to support more than 200 inmates.

THE Salesian Institute of Arts and Trades at Viedma can boast of six large workshops for carpenters, tailors, saddlers, shoemakers, smiths, and tinsmiths; and the fifty artisans there (there being also a large number of students), under the direction of the Salesian foremen who teach them the several trades, have already given proof of their proficiency not only in the execution of ordinary work, but also in that of a superior kind. This large and spacious Institute (which is the central House of the Mission), and the variety and superior workmanship of the manufactures that issue from the several workshops, form the admiration of visitors to those far-off regions.

SOME time ago the Salesian Fathers purchased a site adjoining their Institute in La Plata (Argentine Republic), with the object of erecting thereon a Church to the Sacred Heart of Jesus. In August last, the foundation stone of the new Church was laid by Bishop Cagliari, Vicar Apostolic of Patagonia, assisted by Bishop Costamagna, Vicar Apostolic of Mendez and Gualaquiza, and V. Rev. Fr. Vespignani, Provincial of the Salesians in the Argentine Republic. There were present at the ceremony a large representative of the clergy and civil authorities, and all the Catholics of the town.

IN connexion with this Church, the first reunion of the Salesian Co-operators of La Plata was held on August 11, in order to consider the best means of furthering the undertaking. After a lively discussion it was unanimously agreed upon to form a Committee for the purpose of collecting funds for the erection of the new Church. The Committee was accordingly organised; and, thanks to its great activity, the completion of the sacred edifice is financially assured.



A MISSIONARY EXCURSION THROUGH BOLIVIA AND PERU.

His Lordship Bishop Costamagna, Vicar Apostolic of Mendez and Gualaquiza, who came to Turin in the beginning of August, and who has since returned to his field of labour



with a numerous band of missionaries, just before setting out for Europe undertook a missionary excursion through Bolivia and Peru. At nearly all the towns and villages through which he passed, he administered the Sacrament of Confirmation to an extraordinary number of people. It very often happened that night set in before Monsignore finished confirming all those who were presented to him; and on three or four occasions he was occupied in that part of his ministry all night long, so great was the concourse of the faithful. At the town of Oruro in

Bolivia, he confirmed as many as 1,200 persons; and, again, quite as large a number at Caracollo, Sicastica and Ayo-Ayo, small towns above the regions of the clouds, seeing that they are situated at something between 12,000 and 13,000 feet above sea level.

In the course of his journey, his Lordship observed many of the curious customs prevailing among the Indian inhabitants of those two Republics. The two singular illustrations which appear on this page and the following, were sent by Monsignore and refer to the costume worn by the Aimara Indians in a peculiar dance of theirs.

“These two rough drawings (says Bishop Costamagna) are illustrative of what I said on a former occasion concerning a dance or

procession of the Aimara Indians of La Paz Province. I have it on good authority that this spectacular dance was organised, at the time of the Spanish Invasion, by the Aimaras, who then for the first time set eyes on those useful, but to them strange, animals the horse and the cow. The event they naturally thought worthy of being commemorated.

“From recent study and investigation it appears that the Aimaras are of Chaldean descent,—their forefathers, who were probably descendants of Cus, the son of Cham, being members of a Chaldean tribe which founded

several towns in Ethiopia along the Red Sea. From thence they migrated to India where they founded Malacca, which in the Aimara tongue signifies *Molar tooth*; and, afterwards, they peopled the Philippines and other islands in Oceania, arriving finally at Callao (South America). In the Valley of Lutin close by, they erected the grand temple Pachakama (*Pachakama* from *pacha*, Universe; and *kama*, God, Spirit, = God of the Universe). The ruins of this grand edifice are still to be seen, and they cannot fail to excite the wonder and admiration of the beholder, as he gazes for the first time on these remains of ancient splendour and magnificence.

Bishop Costamagna at length reached La Paz, and his arrival was the signal for general rejoicings among the people. He found that the Salesian Institute there had progressed wonderfully since its foundation some two years ago, and that time had only served to increase the devotion and good-will of the people towards the Salesians. The ecclesiastical and civil authorities and the people united with the Salesians and their *alumni* in tendering his Lordship a grand reception, which was everything that could be desired. The four days Monsignore stayed at La Paz were days of special rejoicing, and he could not make his appearance in the streets of



"The Aimara language has a great deal of affinity with Sanscrit, of which it is undoubtedly a dialect, possessing even now a very large number of Sanscrit words. Whilst Sanscrit has eight cases of declension, Aimara has seven. A peculiar feature of this latter language is its being almost entirely guttural and aspirate. For some centuries past, however, it has been dying out, but in La Paz Province it is still in vigour. Strangely enough it has nothing in common with Quichua, another Indian language, which is widely spoken all over Bolivia."

the town without being received with enthusiastic cheers. His meeting with the local Bishop, who resides in the Obrajes district of the town, was most touching. The aged Prelate of La Paz, who is broken down in health, received Bishop Costamagna with more than paternal benevolence.

Leaving La Paz on a Sunday, his Lordship set out for Lima the capital of Peru, stopping on his way at Puno and Arequipa.

"When I had left La Paz behind (he continues), I observed that the Indians who inhabit the elevated table plain (some 12,400 feet above

the sea) that stretches from La Paz to the Lake of Titicaca, were hard at work notwithstanding it was Sunday. Some were ploughing with a primitive kind of plough, whilst other were loading innumerable asses, (with which this tableland abounds), with merchandise, or leading them to their destination. Poor unfortunate Indians!

Miserable indeed is their condition. They have been baptised it is true, but they hardly ever see a priest, so that without the presence and earnest preaching of God's minister, is it to be wondered at that their moral temperature is rather low? Besides, they are treated no better than slaves by their white brethren. For instance, when a person wishes to make a purchase of land, he pays in proportion to its extension and the number of Indians to be found thereon. The Indians are then allotted a small portion in usufruct by the owner who enjoys possession of all the rest. It is clear that such treatment only serves to irritate the poor Indian, and incite him against his despoiler. The Saving Truths of our holy Religion which could offer him consolation and help him to bear up under his oppression, are almost, if not entirely, unknown to him owing to the absence of God's minister; and so his life drags along; and with the lapse of years, it becomes more and more brutalised, so that it resembles the life of a brute beast more than anything else."

Whilst crossing the Lake of Titicaca, Monsignor Costamagna had a very rough voyage, but he arrived safely at Puno in Peru where he was most kindly received by Monsignor Puirredon Vescovo. He remained over night at Puno, and on the following morning took the train as far as Concerro (13,800 feet above sea level), whence he set out on horseback for Arequipa, arriving there about sunset. He spent a week in that town to the great satisfaction of the people, to whom he had already greatly endeared himself. The Salesian College established there a year previously has, in the course of that time, done a great deal of good, and has, the Bishop believes, a splendid future before it.

Lima, his ultimate destination, was finally reached, and at the railway station he was welcomed by the principal ecclesiastical and civil authorities.

Outside, the State carriage, which the President of the Republic had kindly placed at his disposal, was waiting for him, and he was driven in it to the Salesian College.

Here also Monsignor Costamagna received a hearty reception and was continually besieged by visitors.

He remained some weeks in the capital in order to preach a mission and attend to other important duties of his ministry. When he had terminated he returned to Buenos Aires, whence he had set out, and sailed for Europe.

A VISIT TO THE LEPERS OF NORWAY.

The following letter addressed to the Editor, is from the pen of the V. Rev. Father Rabagliati, Provincial of the Salesians in Columbia, who is already known to our Readers for his valuable services in behalf of the lepers of Columbia. It gives some interesting particulars of a journey he undertook to Norway, at the express wish of the Columbian Government, in order to gather all the information possible relative to the plan on which the Norwegian lazarettos are built and the mode of treatment the lepers enjoy, with a view to introducing the same system, if advantageous and practicable, into Columbia. Father Rabagliati arrived in Turin from America in the beginning of August, and on the 14th of that month he set out for Norway accompanied by Sig. Fornara, a distinguished Italian Doctor, who is widely known for several important discoveries in connection with the disease of leprosy. What has been said so far may serve as an introduction to Father Rabagliati's letter:—

Bergen (Norway), August 22.

REV. DEAR FATHER,



RUE to the promise I made you just before I left Turin for Norway, I now pen you a few particulars regarding the issue of my visit to this country.

You will, I am sure, be pleased to hear that I experienced from the very outset the beneficial effects of the blessing our venerable Superior-General imparted to me when taking my leave of him. Here is an incident.

*AT THE RAILWAY-STATION—
A THEFT—"ALL'S WELL THAT ENDS
WELL."*

On reaching the railway-station, I made my way with Dr. Fornara to the booking-office for the purpose of procuring our tickets. There I found a great number of people gathered with a like object in view. As I mingled with the crowd, I kept a sharp look-out and thrust a hand deep down into my pocket where my purse was, for I have a great aversion to the light-fingered gentry who make a crowded spot one of their favourite haunts. At length my turn came at the booking-office, and it was only then that I took my hand out of my pocket to pay our fare as far as Modane in Italian paper money, which I extracted from my portfolio. Whilst waiting for the tickets, my pocket all at once seemed to me to have grown lighter. Instinctively I plunged my hand therein to find that my purse containing some £50 had mysteriously vanished. The rapidity with which the theft had occurred disconcerted me for a moment or two, but quickly regaining my self-possession, I cast a swift glance around and caught sight of a man just disappearing down a dark corridor, at the other end of the station, in something of a hurry. It was about 1:15 p. m. at the time. Without giving a thought to the tickets, or my portfolio which was laying on the counter, I quitted the booking-office and hastened after the individual who had roused my suspicions. It took me very little time to catch up with him, but as soon as I did, I seized hold of him and demanded my purse. The sudden seizure and abrupt demand dismayed the

man, whose only answer was to utter something unintelligible and to strive frantically to free himself from my hold; but his efforts were unsuccessful. Now thoroughly convinced that I was on the right track, I tightened my grip, and repeated in a loud voice my former demand. Thereupon the knave gave me a frightened look, and said in an undertone: "Take your purse; but I beg of you don't cry out or let anyone know it was I who took it." And in so saying, he handed me my purse, the contents of which I found untouched. Overjoyed at having recovered my lost property, I let the man go; and as I retraced my steps towards the booking-office, which I had so abruptly quitted to the astonishment of the bystanders, the other hurriedly slunk away, and was shortly followed by two men. May be they were detectives, or, more probably, they were gentlemen of his craft. That was the last I saw of him. What eventually became of him I do not know, but what I do know is that when I made my appearance at the booking-office again, I was severely taken to task for my unaccountable absence by the functionary behind the grille, as he handed me my portfolio and the tickets. Of course I let him go on without making any remonstrance, as the poor fellow was ignorant of what had happened, and there was no time to give an explanation.

"Undoubtedly, the fortunate issue of my little adventure is to be ascribed to my Superior's blessing," I said within myself, and afterwards repeated to my companion when we were comfortably ensconced in the railway compartment. "From this I argue that all will go well with us during our journey," I added. And I was not mistaken.

THE OBJECT OF THE JOURNEY.

It is not my intention to speak of my rapid journey from Turin to Paris, of the more rapid one from Paris to London, or of the still more rapid one from London to Newcastle. Neither is it my intention to give you a description of the pleasing aspect of the country in England, which industrious cultivation and care have made a veritable garden; nor of my two days' voyage across the North Sea, during which the water was

as tranquil as a lake and the weather splendid;—for were I to enter into details, I am afraid that I should only weary you and the readers of the *Salesian Bulletin*. I, therefore, pass on to more important and more interesting matters. The chief aim, or more properly, the only aim I had in view in undertaking this journey, was to pay the poor lepers of Norway a visit, and obtain an exact idea of the basis on which the lazarettos there are formed and maintained, in order to introduce every possible improvement that came under my notice into the present and future lazarettos of Columbia. I had no other object in view in making this long journey, much less that of enjoying a pleasant trip, for I have travelled a great deal and seen a great many things during the twenty-three years of my missionary life.

DOUBTS AND FEARS.

I am intimately convinced that it is owing to the blessing of our venerable Superior-General, Father Rua, that I obtained all the particulars I desired and more besides. I declare to you that I had some misgivings as to the issue of my venture, for, as you are aware, there is not a single Salesian Co-operator in the city of Bergen. Moreover, I had no acquaintance whatever with anyone who could recommend me to the authorities or the medical faculty there;—the only Salesian Co-operator to be found in all Norway is his Lordship Bishop Fallize, the Vicar-Apostolic, who resides in Christiania the capital. I might have provided for this emergency by obtaining a letter of recommendation from either the Italian or Columbian Government, but, alas! I thought of this, like many other things, when too late. Besides, I did not know a single word of Norwegian, a fact which only served to increase my fears. However, on landing at Bergen, I inquired for a hotel, bringing my supply of English and French into requisition for that purpose, with the result that I was conducted to one forthwith. I found that the hotel-proprietor spoke French tolerably well. Things, then, were not quite so bad as I had imagined.

Anxious to know whether a Catholic Church existed in the town, I asked mine

host;—I had repeatedly asked this question before reaching Bergen, but no one seemed to know. "Sir," came the answer, "I do not know exactly, but I think there is one. I will send some one to make inquiries at once, and should the place be found, I will see that you are accompanied there."

A PROVIDENTIAL MEETING—A PLEASANT TÊTE-A-TÊTE.

A few minutes later, I was ringing the bell of a modest little dwelling adjoining a building which one could not fail to recognise, even from its outward appearance, as a Catholic place of worship. In answer to my ring the door was promptly opened, and I beheld before me a tall ecclesiastic, with a long flowing beard. The cross he wore on his breast told me at once that I was in the presence of a Bishop. Taken aback by this unexpected meeting, I stood there for a few moments unable to speak. I was called to myself by the voice of the stranger asking me in Norwegian who I might be and what I had come for; at least, I think that was the signification of his words, although I understood nothing of what he said. Instead of giving him a polite answer, which was out of the question, I in turn addressed him in Italian: "Are you, perhaps, Monsignor Fallize, Vicar-Apostolic of Norway?" I asked. "Yes," he answered me also in Italian, "I am that person." I gave utterance to a fervent *Deo Gratias* as I knelt before him and kissed his ring. Greatly surprised, he made me enter, and speaking to me in very correct Italian, he asked me my name, whence I had come, and in what way he could help me. When I told him, in a very few words, who I was and who my companion was, and the object of our journey to that city, his kindly face beamed with pleasure and he at once made us feel at home. He entertained us for a long while, but the time glided swiftly by unheeded in his pleasant company. He besieged me with a thousand interesting questions, and in the course of our conversation, he spoke of the Holy Father, and chatted pleasantly about Rome, where he spent several years in his youth when prosecuting his ecclesiastical studies. He de-

clared himself "a constant reader of the Italian edition of the *Salesian Bulletin*, and an admirer of the truly marvellous and providential Work of Don Bosco." When asked how it was that he happened to be in Bergen at the time, he replied: "I came here some four days ago to see about providing a hospital for the Catholic portion of the population, so as to avoid the inconveniences resulting from their being taken, when sick, to the Protestant hospitals. And, thank God, matters are progressing very favourably. The site on which the hospital is to rise adjoins the Church, and forms part of our property. I am sure it will not be long before I see the building completed, for I find both Catholics and Protestants so generous and ready to help me. A few years ago no Catholic hospital existed in Norway and now this makes the tenth that is being erected." His Lordship's allusion to the generosity of our separated brethren on behalf of their Catholic neighbours pleased me, and induced me to ask him whether they co-operated to a great extent in furthering Catholic works. "To such an extent as to occasion me no little surprise and edification. It is when I appeal to them in favour of the hospitals that they never refuse to give me something, the poor as well as the rich." I then learnt that of the 2,000,000 inhabitants to be found in Norway, only a few thousands are Catholics; that there are 14 Missions scattered over the kingdom with 20 priests attached thereto, and that the liberty the Catholics enjoy is absolute; "Considerably more so than in a certain Catholic country I know," said Monsignore, with a peculiar emphasis, and a significant smile. He told me that there is a very decided tendency among the Protestants of Norway towards the Catholic Church; a circumstance that greatly consoled him and moved him to thank Almighty God, and the Holy Father who had confided such a promising mission to him.

*BRIGHT HOPES FOR NORWAY'S
FUTURE.*

"Bergen," he went on to say, "is as yet the poorest of all the Missions, having been founded only recently. Of the 70,000 people,

there are no more than 250 Catholics, and these nearly all converts; but I look forward to this number increasing tenfold in a very short time, through the zeal of the two good priests who serve this Mission. My hopes are heightened by the fact that the Protestants of Norway are not at all unfavourably disposed towards us; in fact, they discourage any writing or language hostile to our holy Religion. I am acquainted with recent works of Protestant theology, which might be safely introduced into Catholic schools; nay more, there are some Protestant ministers, who never undertake to print works on religious subjects without first submitting them to me for revision, and obtaining my approval. Surely, the good faith in which a great many of these our separated brethren are living, will draw down upon them Almighty God's mercy. That deep-rooted prejudice of Protestants against the Catholic doctrines of Purgatory, Confession, the veneration of the Saints and devotion to our Lady, is dying out here; and as a rule, these teachings are now admitted without difficulty among the people. As you see the fields are white for the harvest, and what we have to do is to pray the Lord of the Vineyard to send many and good workmen to reap it. Oh!" he suddenly broke off, "it was certainly an inspiration from on high that moved the Father of the Faithful to write his recent encyclicals inviting our separated brethren into the fold of Peter!"

*THE FEAST OF THE ASSUMPTION
OF OUR LADY.*

Seeing that our visit had lasted a considerable while, and not wishing to trespass too much on his Lordship's goodness, we took leave of him, promising to visit him frequently during our stay in Bergen. "Most assuredly you must come and visit me often," he said with great affability; "and I assure you it will be a pleasure for me and the parish-priest to receive you at any time, and help, as far as it lies in our power, a son of Don Bosco. By the by, to-morrow we celebrate the beautiful feast of the Assumption of our Lady with more than usual solemnity, in order to obtain through her intercession a grace I

have greatly at heart. If you would sing the solemn high Mass at ten o'clock you would do us a great favour, and I could then assist pontifically. Afterwards, if you have no objection, you might do a little penance with us by accepting of our frugal dinner." I could not decline so kind an invitation; and on the morrow I sang Mass in the beautiful parish Church, dedicated to St. Paul the Apostle of the Gentiles, during which I enjoyed the sweet music executed by three choirs composed entirely of ladies. Expressing surprise later on as to how such a splendid choir could have been formed among so few Catholics, I received this [explanation from his Lordship the Bishop: "They are not all Catholic ladies whom you heard singing this morning; a good number are Protestant. Here in Norway, the people have a great passion for music, and our Protestant neighbours willingly consent to sing the praises of God even in the Catholic Churches. Not very long since, in Christiania the capital, I remember a Hebrew lady who had a share in the musical part of the religious functions in one of our Churches. God rewarded her for that act, for from that time her conversion began; she soon afterwards entered the Church, and at the present moment is a fervent Catholic."

I also noticed that the parish Church which is a large building, was attended by a numerous congregation during my Mass, a fact which astonished me not a little seeing that the number of Catholics, as I was told, does not exceed 250. Besides, many of them had already fulfilled their duties by assisting at the Low Masses celebrated earlier in the morning. This secret was also disclosed to me. Many of those present were Protestants who were drawn thither by curiosity or sympathy; and the music at such services is a great attraction for them.

Together with Dr. Fornara, I visited Bishop Fallize on several occasions, and he always treated us with the same benevolence and affability. Perhaps we were a little selfish in taking up so much of his Lordship's time, but really his interesting and instructive conversation about his own land, was too great an attraction to resist. For my part, I am deeply grateful to him for the pleasant hours passed in his company.

*DR. HANSEN AND HIS CELEBRATED
DISCOVERY.*

But my object in coming to Bergen was to gather all the information possible with regard to the state of the leper hospitals and their inmates; and to do so with anything like success, I must make the acquaintance of Dr. Hansen of world-wide fame, for having had the good fortune to discover the bacilli of leprosy; thereby disclosing a new horizon to the lovers of medical science, and raising the hopes of thousands and thousands of unfortunate lepers all over the world. Before Dr. Hansen's important discovery, leprosy was looked upon as incurable; now such is no longer the case. The doctors in general, are of opinion that a remedy will soon be found, and the reason of this is obvious. Formerly, the dreaded enemy was unknown, and it is not possible to destroy an invisible foe. But now it has come to light; and recent experiment has revealed the mode of its existence and attacks, the phases of its development, and the conditions under which it communicates itself; herein lies the hopes of eventually finding some means to destroy it entirely, or at least to mitigate its dreadful effects.

The discovery of this bacillus has gained for Dr. Hansen great renown among the scientists of to-day. At the Medical Congress held at Berlin, in October of last year, solely for the purpose of discussing the disease of leprosy, he awakened the deepest interest by reason of his discoveries, and excited the admiration of his 120 colleagues. Even the German Emperor William wished to see him and congratulate him in person for his important discoveries. In a word, if any good has resulted from that Congress whereat the most eminent and learned doctors from all parts of the world assembled, it is owing in a special manner to Dr. Hansen. And it was with a man who holds a place of such high renown in the scientific world that I had to deal. I tell you frankly that I was afraid that owing to his occupations he would not or could not receive me; or that he would condescend to grant me a medical visit at the most. I soon found out that I had again been giving play to my imagination.

(CONCLUSION IN OUR NEXT).



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

Thanksgiving. — Enclosed please find P. O. for five shillings which I send in thanksgiving for favour received through the intercession of our Lady Help of Christians.

M. A. K. (*Ireland*).

* *

A. B. writing from the United States, says: "About two months ago, my brother, who was engaged to be married, broke his promise of marriage. This affair made me miserable; but having confidence in our Lady Help of Christians and St. Anthony, I prayed to them to bring my brother to a sense of his duty, and promised to have a Mass celebrated in our Lady's honour if my prayers were heard. I am overjoyed to say that my brother has since redeemed his promise. Grateful to my heavenly intercessors, I enclose an offering, and beg you to celebrate a Mass in thanksgiving. Please publish this in the *Salesian Bulletin*."

* *

A Novena. — A relative of mine purchased a business, which did not come up to his expectations and occasioned him notable money losses. I had recourse to our Blessed Lady, and promised her if matters mended to have the favour published. I had a Novena of Masses celebrated in her honour at once, with the result that my prayer was heard.

BERNARDA SOTO, *Huejuquilla (Mexico)*.

Consolatrix Afflictorum, ora pro nobis. — A year ago I was sorely afflicted by one of my daughters becoming insane, and with my heart overflowing with grief I turned to our Lady Help of Christians for comfort. I had hardly invoked her help when my daughter regained full use of her reason, and with it her wonted cheerfulness. It is with a light and joyful heart I offer our Lady a hymn of praise and thanksgiving.

JOSEPHA M. SARO, *Caracas (Venezuela)*.

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:—

Catherine Cortassa, Carmagnola-Borgo S. Bernardo; Severina Chiello, Isola Bella (Turin); Lucy Rivera, Sampierdarena; Ernest Gay, Vaia (Lomellina), Countess Beretta, Udine; A. G. B. Matilda Franceschini Chisello, Pianovo; The Rev. Antony Notellini, Casanova Valtidone; Mary Natta; Laura Olivero, Valpesio (Cuneo); Esther Bertazzi, Bellinzona (Switzerland); Alexander Sibilla; Catherine Rossi, Chivasso; Mrs. N. N.; Mrs. G. D.; Angela Locatelli, Berne (Switzerland); Mrs. N. N., Campodolcino (Sondrio); Barbara Scasamelli, Vercelli; Louis Rollone, Rosignano; Edward Bensi, Caramagna; Jerome Marchisio, Casale Monferrato; Nina Braga, Torricella (Canton Ticino); Joseph Bernasconi, Mezzolombardo (Tiro); Angela Pedò, Crescentino; Louis Rusconi, Polonghera (Cuneo); Mary Chiattono-Bernocco, Serina (Bergamo); Joseph Giupponi, Pola (Istria); F. F. C. Venezia; Mary Feretti, Bignasco (Switzerland); Angelo Bailo, Sant'Alberto; L. M. and G. M., Trino; Louis Bovio, Genoa; Elizabeth Aschieri, Pallanza; James and Dominica della Rossa, Cologne; Bernardino Mazzotti, Torino-Valsalice; Joseph Todeschini, Champorcher; Battista Brunn, Castel San Pietro; Mary Uglio, Cuneo; Francis Garino, Nibbiola; G. L. Catania; Salvatore Ragusa; Noviglio (Cascina Guastalla), Louis Bassanini, Mondovì Carasone; N. N. Murazzano; Josephine Bruno, Casalino (Novara); C. F. Ossona di Casorezzo; The Rev. Paul Nardi, Baguery; The Rev. Peter Canali, Garbagna; Cosimo Nicolini, Monticello d'Alba; Anna Vignolo, Ostana; Mary Dho, Bosa; Rev. Francis Cadoni, Saltrio, Angela Broggi, Jerzo d'Isola; Rev. Ercole Janni, Parma-Trecasali; Zoe Conti; Magdalene Gramaglia and Rose Marsiglia, Livorno Vercellese.



Meditations on Christian Dogma.

By the Rev. JAMES BELLORD, Chaplain to the Forces. (Catholic Truth Society, 60 Southwark Bridge Road, London. S. E.). Two vols., crown 8vo, price 7s. 6d.

We are grateful to Father Bellord for having so kindly sent us the two handsome volumes of the above work; and we beg to offer our congratulations to the Rev. author for the eminent service he has rendered to English-speaking Catholics by these meditations. They have evoked the highest praise in many quarters, and been received most favourably by the press everywhere; and truly they are worthy of every encomium. "In these meditations," says Father Bellord, in the Preface, "an attempt is made to present in a form adapted to the present day, a popular and devotional summary of the immense treasures contained in Catholic Theology." They are based on *La Théologie Affective, ou St. Thomas en méditation* by Louis Bail, a Doctor of the Sorbonne, who flourished in the seventeenth century, but Father Bellord makes no pretence of following Bail closely, for many of the meditations contained in the work before us are quite new or gathered from other sources. In a word, we have here theology, devoid of its technicalities, treated with a breadth of view, a depth of thought, and a sweetness of sentiment that cannot fail to forcibly appeal to the pious reader. This work should not only be in the hands of every priest and ecclesiastical student, but also in the hands of all people of intelligence who desire meditations on a solid theological basis.

A City of Confusion: The Case of Dr. Briggs. By the Rev. HENRY GANSS. (The Ave Maria Press, Notre Dame, Ind., U. S. A.) Price 15 cents net.

The expulsion of Dr. Briggs, an American divine, from the Presbyterian ministry for upholding heretical doctrines, and his subsequent reception into the Episcopalian body, in which he is now preparing to receive priestly orders, has made a great stir and given rise to many conflicting questions. So much for the origin of Father Ganss' little volume. In it he shows that "Presbyterianism and Episcopalianism were really interchangeable [creeds] at the birth of the English Reformation; that Protestantism and Episcopalianism were not only convertible terms, but that the ordination to which Dr. Briggs will submit was seldom exacted." The testimony Fr. Ganss avails himself of to prove this is *exclusively Protestant*; and his choice of witnesses is most happy. The little volume, besides being timely and interesting, carries conviction with it.

Our Lady and the Eucharist. By the COMPILER of "Father Faber's Maybook." (R. Washbourne, 18 Paternoster Row, London). Price 1s.

A dainty little volume containing selections from Father Faber's writings, and arranged by the Compiler of the well-known work, "Father Faber's May book." Any praise or recommendation from us of Father Faber's writings, which reveal such sweet and tender love for Jesus and Mary, would be superfluous. The attractive little volume is admirably suited for a gift.

Exchanges and Periodicals Received.

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

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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