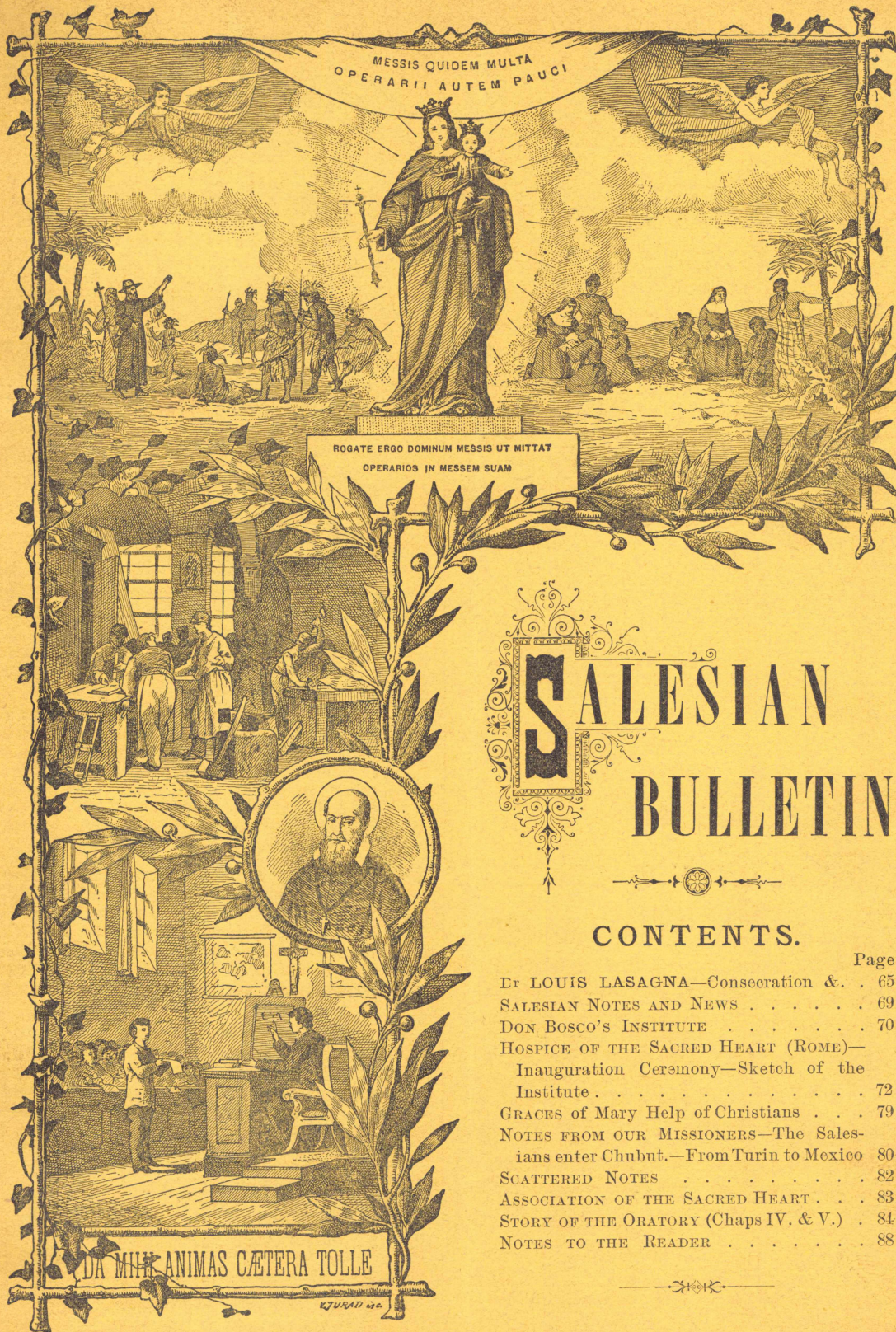


Correspondents are earnestly requested to repeat their Postal Address in every letter.



# SALESIAN BULLETIN

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# Salesian Society

Founded by Don Bosco.

This Order is composed of Priests and Lay Brothers, who have consecrated their lives to Foreign Missions, and the rescue and education of destitute boys all over the world. The Mother House is situated in Via Cottolengo, N° 32, Turin.

## Sisters of Our Lady, Help of Christians.

An Order of Nuns founded by Don Bosco, and dedicated to Foreign Missions and the care of destitute little girls. The Society is directed by the Superior Chapter of the Salesian Order.

## Co-operators or Third Order of Salesians.

This Association was also founded by Don Bosco and affiliated to the other two,—the men to the Salesian Order, the women to the Sisters of Mary Help of Christians.

Pius IX. not only approved the Institution but became one of its members, and accorded to it all indulgences granted to the most favoured Tertiaries, particularly those of St. Francis of Assisi.

All Catholics (over sixteen years of age), even Religious of other Orders, may become members of this Association, for its obligations are so few and so light that

nothing is thereby added to the pious practices of a good Christian.

### CONDITIONS OF MEMBERSHIP.

- (a) To be inscribed as a Member in the Register of the Association kept at the Salesian Oratory, Turin.
- (b) Recite daily a *Pater* and *Ave* in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; approach the Sacraments frequently, and lead the life of a good, upright Christian.
- (c) Members are expected to help destitute children according to their ability, and befriend the Salesian works, by alms, or in whatever way their charity may suggest.

(SEE COVER, page III.)

### SPIRITUAL ADVANTAGES.

1. — BY A DECREE, OF JULY 30TH, 1875, OUR HOLY FATHER, POPE PIUS IX., EXTENDED TO THE BENEFACTORS AND CO-OPERATORS OF THE SALESIAN CONGREGATION, ALL THE FAVOURS, SPIRITUAL GRACES, AND INDULGENCES, GRANTED TO THE SALESIAN RELIGIOUS THEMSELVES, SAVE THOSE THAT HAVE EXCLUSIVE RELATION TO THE COMMUNITY LIFE.
- \*
2. — **Benefactors and Co-operators** also share in the fruits of all the Masses, Novenas, Tridiums, Prayers, Spiritual Exercises, Sermons, Instructions, and works of charity whatsoever, that the Salesian Religious shall perform in the exercise of their sacred ministry all over the world.
- \*
3. — They enjoy a *special memento* in the Masses and Community Prayers offered up daily, in the Church of Mary Help of Christians, at Turin, for our benefactors and their families, especially for those who have in any way contributed to the moral or material advancement of the Salesian Congregation.
- \*
4. — Every year, on the day succeeding the Feast of St. Francis of Sales, all Salesian Priests celebrate Holy Mass in suffrage of the souls of their departed Brothers and Benefactors. All Ecclesiastics, who belong to the Association of Co-operators, should do the same; and Lay Associates are exhorted to receive Holy Communion and recite the Rosary with the same pious intention.
- \*
5. — Should any of the Associates fall seriously ill, notice should be given to the Superior, who will order special prayers for their recovery.—In the case of death, no time should be lost in notifying it, so that the suffrages prescribed by the Rules be immediately offered for the soul's eternal repose.



# THE SALESIAN BULLETIN

I have no greater joy than to hear  
that my children walk in truth...  
We ought therefore to help *brethren*  
and *pilgrims* that we may  
be co-operators to the truth.

(III St. JOHN, 4 and 8.)

Till I come, attend unto reading  
to exhorting and to instructing.

(I TIMOTHY, IV, 13.)

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

(St. DENYS.)

A tender love of our fellow-crea-  
tures is one of the great and  
excellent gifts that Divine Good-  
ness grants to man.

(St. FRANCIS DE SALES.)



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

(MATT. XVIII, 5.)

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 corrup-  
tion and infidelity, and thus  
prepare a new generation.

(LEO XIII.)

Nos. 5—6.

March & April, 1893.

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**Dr. LOUIS LASAGNA**

TITULAR BISHOP OF TRIPOLI.

**T**O the many signal favours already  
bestowed on our humble Society His  
Holiness Pope Leo XIII. has deigned to  
add a new proof of his sovereign benevo-  
lence by raising to the episcopal dignity  
another of the Salesian missionaries in  
the person of Father Louis Lasagna.

The solemn consecration of the new  
Bishop took place, on March 12, in the  
Church of the Sacred Heart of Jesus, at  
the Castro Pretorio, Rome. His Eminence  
Cardinal Lucido Maria Parocchi, Vicar

General of His Holiness and Protector  
of the Salesians, officiated as consecrating  
Prelate, the assistant Bishops being the  
Most Rev. Dr. Grossi, Archbishop of  
Nicolopolis, and the Right Rev. Dr. Ca-  
gliero, V. A. of Patagonia and first Bishop  
of the Salesian Society.

Monsignor Louis Lasagna was born in  
1850, in Montemagno, an obscure village  
of Monferrat in Piedmont. Some twelve  
years afterwards Don Bosco happened to  
pass through this place in one of his  
frequent country excursions at the head  
of his protégés. The novel spectacle, in  
this mountain fastness, of a multitude of  
boys marching with military compactness  
and regularity under the orders of a priest,  
naturally drew crowds of spectators to  
the doors and windows. Young Lasagna,  
yielding to the impulsiveness of his



character and lost in admiration, found himself trotting alongside of the youthful army when he was accosted by their singular leader. After a few simple inquiries to which the child gave a ready reply, Don Bosco—with his singular insight probably divining the future calling of the little mountaineer—invited him to the Oratory of Turin, where he soon became conspicuous for intelligence, industry and piety. In 1872 he graduated in Belles Lettres at the Royal University of Turin: the year following he was ordained priest. In recognition of his brilliant talents and extensive erudition, Don Bosco appointed him to a professor's chair in the Gymnasium of Lanzo, and afterwards in the Lyceum of Allassio, where he won the esteem and affection of his disciples, and the unlimited confidence of his superiors.

Divine Providence, however, was preparing a wider field of action for this ardent young clergyman, and when Don Bosco decided on sending his Missionaries to Uruguay, Don Lasagna was nominated Superior of the first expedition to that country.

In 1876, accordingly, with the ardour of an Apostle he set out for America and landed in Montevideo, where he immediately founded a Catholic College—the first in the Republic—which was not slow in giving very satisfactory results, for it already counts among its graduates the most conspicuous scholars of Uruguay in Law and Medicine and the various Arts and Sciences.

Another important enterprise in which he took an active part was the starting of a Catholic newspaper—*El Bien*—of which he was a zealous collaborator for years. His controversial and doctrinal articles, published against the positivistic and materialistic theories largely circulated in those parts, have since been collected and published in a separate volume by his admiring disciples.

At Montevideo he likewise formulated the rules for the Catholic Guilds and Associations, of which as many as fifteen sprung into existence in a few years. The Festive Oratories for the young were also duly established and rapidly multiplied by the energy and perseverance of the young missionary. And it is worthy of note that his Lordship the Bishop of Montevideo was so charmed with this feature of the apostolate of the disciples of Don Bosco, that he forwarded a pastoral to his clergy, warmly recommending the system practised by the Salesians and the opening of Festive Oratories wherever practicable in the Diocese.

Imbued with Don Bosco's spirit and that child-like confidence in Divine Providence which our good Father has left as a birthright to his sons, Don Lasagna founded the Hospice of Las Piedras for boys, the Institutes of *María Auxiliadora* at Villa Colon and Las Piedras for the education of girls; and numerous free schools for both sexes in different parts of the Republic, notably in Paysandú, where he likewise assumed the rectorship of the parish church at an epoch when such a charge was fraught with danger of life to any one who had the courage of exercising it.

His great activity seemed to multiply his time, and while he provided Missionaries to attend to the various Italian Settlements in the Republic and administer to their religious wants, he did not lose sight of the wandering Indians of the immense Paraguayan wilderness. Their encampments were regularly visited by himself or by his *confrères*, religious instruction was imparted "opportunistically and importunately," and by patience and perseverance many a savage freebooter has been induced to abandon the preying instincts of the wolf and peacefully enter the fold of the Good Shepherd.

Don Bosco seeing the marvellous fruits with which the Lord was pleased to bless Don Lasagna's labours, placed under his



charge, in 1881, the Mission to Brazil. He immediately set out and traversed the whole country down to the Amazon, visiting the principal towns and provinces on the eastern coast for a distance of upwards of 2,500 miles. The chief result of this journey was the foundation of Salesian Houses in Nietheroy [or Niteroy] near Rio de Janeiro, in San Paulo City and in the town of Lorena.

To these foundations others have been added for destitute girls under the care of the Sisters of Our Lady Auxiliatrix; while steps have also been taken towards the opening of special missions for the conversion and civilization of the savages inhabiting Paraguay, Matto Grosso, and the State of San Paulo.

And now the indefatigable apostle returns to Europe to plead the cause of the poor savage and carry back to the field of his exertions new missionaries

and means whereby to continue and extend his heroic work of regeneration. Little did he dream while engrossed in his absorbing calculations of "ways and means," that through the sovereign bounty

of His Holiness POPE LEO XIII. he was about to be numbered among the august Prelates of Holy Church and, returning to America invested with episcopal dignity, should be the bearer of the Holy Father's mandates not only to the children of the desert, but also to the rulers of peoples and nations!

*Ad multos annos, Monsignore! ...* May God's blessing attend your labours and render your zeal prolific of great and good results

for our Holy Mother the Church, to the glory of God and the salvation of souls.

#### THE CONSECRATION CEREMONY.

The magnificent Church of the Sacred Heart was gracefully festooned for the



**RIGHT REV. BISHOP LASAGNA:**

SUPERIOR OF THE SALESIAN MISSIONS IN URAGUAY,  
PARAGUAY, AND BRAZIL.



occasion, and its stately spaces were thronged long before the hour announced for the sacred ceremony. Besides the orphans of the Salesian Hospice and a largely representative congregation of the Roman society, there were present the Pilgrims of Paraguay, Uruguay and Brazil, who were in Rome for the Jubilee of the Holy Father. Specially reserved seats were prepared for a deputation from Montemagno, the birthplace of Monsignor Lasagna. The Salesian Houses of the neighbouring provinces of Latium, Tuscany and The Marches were represented by a number of their pupils; and our Superior General and many members of the Salesian Chapter were also present. A numerous contingent of ecclesiastical dignitaries, secular and regular, occupied the sanctuary and took part in the sacred functions, which were performed throughout according to the *Pontificale* for such occasions in all the splendour of its majestic solemnity.

His Eminence Cardinal Parocchi arrived at 8 a.m., and proceeded at once to the sanctuary, where he was clothed with his full pontifical vestments, the Bishop-elect, the assistant Bishops, and the other Prelates being already in their respective places. Then the senior assistant Bishop—the Archbishop of Nicopolis—addressing the Cardinal with the usual formula in the name of our Holy Mother the Catholic Church, asked him “to raise this priest here present to the episcopal charge.” His Eminence inquired if he had an Apostolic commission, and being informed in the affirmative, he ordered it to be read. The Apostolic Brief was accordingly read, and then the Bishop-elect took the episcopal oath, and made his solemn profession of faith in answer to the questions put to him by the consecrating Prelate.

At this stage of the sacred ceremonies the Bishop-elect, accompanied by the assistant Bishops, retired to his own altar where his episcopal vestments were put on, after which he approached the altar where the consecrating Prelate was standing. The Cardinal then took the book of the Gospels and placed it open upon the shoulders of the Bishop-elect, signifying that he is ever to remain subject to the law of the Gospel; after which his Eminence and the assistant Bishops solemnly imposed hands upon him, saying at the same time, “Receive the Holy Ghost.” While the *Veni Creator Spiritus* was being sung by the people, his Eminence anointed

the head of the Bishop-elect with holy chrism. Next his hands were anointed and bound together with a linen napkin. As the ceremonies proceeded and the prescribed prayers were recited his Eminence successively presented him with the pastoral staff, a ring, and a book of the Gospels. In the meantime High Mass was being celebrated, and after the *Credo*, Monsignor Lasagna received the mitre and gloves, which completed the insignia of episcopal dignity and authority. The new Bishop then advanced in full pontificals to the highest step of the altar, and gave his solemn benediction. During the *Te Deum* he advanced through the church from the altar to the doors and back again, blessing the people as he went and returned.

In the evening a cordial entertainment in honour of Monsignor Lasagna was given at the Hospice of the Sacred Heart. His Lordship was surrounded by a large representation of Ecclesiastical dignitaries, Salesian Co-operators, and Roman aristocracy. The great hall and the interior court of the Hospice, tastefully decorated for the occasion, harmonized effectively with the gala proceedings. Addresses and compliments in various languages, in prose and poetry, were very creditably recited by the youthful *academicians* of the Salesian Houses and by members of the various deputations. The recitations were gracefully interspersed by a select programme of music, vocal and instrumental, sustained by the Orphans of the Sacred Heart, who were awarded most enthusiastic applause for their sure and faultless intonation, and the unerring precision with which each succeeding piece was rendered. Bishop Lasagna, in a short address, thanked all present for the cordial reception they had prepared for him, and disclaiming all personal merit, he took occasion to dwell considerably on the benefits he received from Don Bosco and the Congregation to which he glories to belong. At the Bishop's invitation the proceedings very appropriately terminated with hearty and often renewed *evvivas* for Pope Leo XIII., who has given to our Society this new motive for rejoicing.

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THE NATIONAL EXHIBITION of Ecuador, held in Quito in 1892, awarded to the Salesian laboratories of that city a gold medal, two silver, and three bronze ones. We may add that the same laboratories are well represented at the World's Fair of Chicago.



## SALESIAN NOTES AND NEWS.

THE CHURCH OF THE SACRED HEART at West Battersea, is growing rapidly under the hands of the work-men. If nothing happens to check its progress, we hope to see it consecrated and opened to public worship before the end of the summer.

THE SALESIAN MISSIONARIES and Sisters of Mary Help of Christians, who set out from Turin, on the 6th of December last, for South America, have happily arrived at their several destinations, and are now zealously working in the new vineyard to which their Divine Master has called them.

The party bound for Brazil under the guidance of Don Peretto, were fortunate in having an exceptionally fine voyage and good friends in all on board. There were two Franciscan (Capuchin) Fathers, a young Jesuit, and a Seminarist from Rio Janeiro. After touching at Port St. Vincent, Pernambuco (where the Franciscan Friars descended) and Bahia, the good ship proceeded to Rio Janeiro. Here the Missionaries were received by the Rector of the Salesian House of Nictheroy, Father Rota, who had arranged everything for their journey to the College. At Nictheroy, surrounded by *confrères* and the boys of the institute, they passed New-Year's day in fervent thanksgiving for their happy arrival and the many favours they had received at the hands of Providence. On the 3rd of January they arrived at Lorena, where they were received with the most cordial demonstrations of joy and welcome by their brother Salesians with the children of St. Joachim's College and the entire population of the town. The Missionaries proceeded directly to the parish church and began the *Te Deum*, which was taken up by the multitude within the sacred edifice and in the adjoining streets, till the place resounded with the cadenced notes of a whole community singing the solemn "Hymn of Thanks" to God.

DON BEAUVOIR with his party of Fuegians, and the Missioners and Nuns, who sailed from Bordeaux as announced in our last issue, arrived early in January at Punta Arenas (Terra del Fuego) all enjoying perfect

health and spirits. And though no grand demonstration with bands and banners was organised to receive them, they were profoundly touched by the manifestations of joy which lighted up the habitually sombre faces of the poor Fuegians of St. Raphael, as they came running to the shore, and clapped their hands and danced and capered around the new-comers.

THE SISTERS OF MARY HELP OF CHRISTIANS, who were destined for Chili, passed through the Straits of Magellan and along the western shores of the New World to Valparaiso. They were accompanied by the Very Rev. Michael Prado, D.D., a zealous Salesian Co-operator of Santiago, who had come all the way to Italy with the sole object of persuading Don Rua to send a few of Don Bosco's Nuns to Chili to take care of poor and abandoned girls in that Republic. They arrived at the capital on the 16th of January. Many thousand persons were in waiting, who greeted them with loud *evvivas* for Don Bosco, and for Don Bosco's Nuns. Also Don Prado was heartily acclaimed for his success in bringing about an arrangement from which all expect great and good results for the poor girls of this Catholic republic. The Sisters, covered with confusion at being made the objects of such a large and popular demonstration, turned their steps to the church where a special service was performed in thanksgiving for the event of the day.

And now in the vicinity of the *Asilo de la Patria* recently opened by the Salesian Fathers for orphans and abandoned boys, rises also in Santiago the Institute of the Sisters of Our Lady Help of Christians, for girls bereft of their parents or otherwise in need of a refuge and a home.

THE MISSIONARIES who sailed from St. Nazaire (France) for the northern republics, formed themselves into two caravans on their arriving at Sabanilla. One party under the guidance of Father Rabagliati directed their march towards Columbia and arrived at Bogota on the 12th of January, infusing by their presence new hope and confidence in the few *confrères* already there, and heralding a brighter future to the inhabitants of this much neglected region, and especially, to the poor lepers of Agua de Dios.

The other caravan was bound for the Republic of Ecuador and was headed by



Don Savio. Towards the end of January they arrived at Quito—their destination—but their entry into the metropolis of the Republic was not a triumphal march, for they had left their Superior, the paternal Don Savio, on his death-bed in the frozen heights of the Chimborazo. Humanly speaking the loss of this veteran pioneer of the Faith (which we announced in our last number) is indeed a great blow to the new Mission of Mendez and Gualaquiza. But viewed through the glasses of Faith, how different it becomes to our gaze! The early Christians sought the tombs of the martyrs, and praying there, acquired new strength and courage to resist the assaults of their enemies and proclaim the doctrine of the Cross. It is our Divine Master who teaches that *unless the grain of wheat falling into the earth die, itself remaineth alone. But if it die, it bringeth forth much fruit.* Let us implore of Him “that giveth the increase” that this *grain* of the Salesian Society falling into the earth may be prolific of fruit to the poor savage Jivaros, so that they may soon be admitted to the light of the Gospel, and learn through Don Savio’s example to endure all things, even death itself, for the love of Jesus who suffered and died for love of us.

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## DON BOSCO'S INSTITUTE.

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### A VISIT TO THE SALESIAN ORATORY OF TURIN.

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We are gradually becoming submerged in our correspondence as the SALESIAN BULLETIN finds its way into English-speaking society circles. Persons who have scarcely heard of us before, are becoming interested in Don Bosco’s Works, and, consequently, make a thousand kind inquiries about our Society, its object, and its constitution. No inquiry, however, is so often repeated as this: “What is meant by Salesian Houses and Oratories?” We have already been asked by different correspondents whether the Salesian Oratory might not be set down as a college, or a home, a refuge, a prison (with modern improvements!), a work-house, a factory, a forge, a nursery, or a foundry!

It affords us the greatest pleasure to satisfy our kind correspondents, not only by replying to them, but also by inviting them to pay us a visit and see for themselves what Don Bosco’s Oratories are like, and in what category they should be properly placed.

The following description of a “Visit to the Oratory” is from the pen of an eye-witness and affords a very good description of the Salesian Institute in its present state. It was originally published in the *Gazette de Liège* some five years ago, but the Editor has taken the liberty of correcting some of the figures so as to bring it down to the present date in all its details:—

I must confess that I was not free from certain prejudices as I crossed the threshold of the principal Salesian establishment in Turin. I had imagined, I scarcely know why—perhaps because I had often heard that Don Bosco was very saintly—that I should see a calm religious monastery—a sort of Christian oasis in which the happy inmates, carefully guarded from the scorching winds of the outer-world, would be badly prepared for after struggles in life.

I was very courteously received, and presently I found a guide at my disposal in the person of a young French clergyman, who did “the honours of the institute” in a very interesting and pleasant manner.

From my first entrance into the workshops I discovered that my preconceptions were entirely unfounded, for I found myself, in fact, in a practically and intelligently organised industrial school. Certainly there was nothing here to remind one of those *enchanted models*, which are so often but model incantations on the public purse. The indispensable monumental façade was no where to be seen. No uniform, no brass buttons, not even gold-banded caps, nothing that recalls the idea of a military barracks. Observing more closely I saw some trousers were too large, others too short, to be originally cut for their present owners. But every garment was perfectly decent.

As for the workrooms it was easy to see that the money of the contributors had not been lavishly spent on brick and mortar, but the whole concern had the stamp of well administered manufactories, which had gradually developed and where business was flourishing. There you find shoemakers, tailors, joiners, sculptors, book-binders, blacksmiths, barbers, bakers and, finally, printing in all its branches, comprising type casting, setting, stereotyping and fancy ornamental work. The institute also owns,



at Mathi, a large paper-mill, which produces sufficient paper to supply several typographical establishments. Three gas motors, of ten horse-power each, drive the printing presses and the several machines. All is perfectly fitted up. Gas chafing-dishes are placed wherever fire is needed: the bakery has a mechanical kneading trough, and the heat emanating from the vast oven is received into hot-air pipes and, in winter, utilised to heat the church. I greatly regret that the short time at my disposal did not allow of my examining all in detail. While visiting these vast and numerous workshops, I could not refrain from manifesting to my courteous *cicerone*, my surprise at finding myself in a real manufactory instead of a merely pious refuge. He laughed heartily and replied: "The ambition of our institute is not to form devotees, but simply good, steadfast Christians, and artisans well skilled in their trade and contented with their lot. We seek, certainly, above all, the salvation of the souls of these young people, but at the same time we pursue a social aim."

I begged him, and also one of his compatriots who had joined us, to give me some details of the means employed to attain the marvellous results I witnessed. I learned from these gentlemen that the principal basis of Don Bosco's work was absence of restraint. For instance, the rules counsel monthly frequentation of the Sacraments, but the pupils are free to follow this advice or not. Nothing is easier than to *escape* from the institute if one does not wish to remain, yet desertions are of very rare occurrence. Discipline, which to me seemed almost impossible in the midst of abounding elements of insubordination, is admirably maintained without any means of punishment, solely by religious influence and moral authority.

The working boys number about four hundred and fifty. They are admitted at the age of eleven years and a-half, and have usually mastered their trade at seventeen. They then quit the institute to engage as artisans, continuing, as a general rule, in the best relations with their old masters. A certain number remain until the period of conscription, or till they think of getting married. Others, still, become members of the Society and remain all their lives.

There is a pension (for boarders who can pay it) set down at fifteen francs a month, and diminishing in proportion as the work furnished becomes productive. Nevertheless, not even a fourth part of the boys pay this nominal quota; the others are orphans, abandoned by their relations or received at their request. To my question—"If young boys condemned to pass some time in a reformatory, were likewise admitted here?"

—I received a negative reply, for this were contrary to the principle of freedom which governs the institute.

Each youth receives four sous on Sundays; but on leaving the establishment a third of his salary is given him as savings. Thus, under the most practical form, the cherished dream of our modern economists is realised—the participation by the labourer in the profits.

The maximum duration of work is nine hours a day. Besides their professional instruction the artisans receive daily lessons in Christian doctrine, drawing, commerce, French, and a good preparatory course of Italian. Technical instruction is generally given by former pupils, called *Capi d'Arte* (literally: Masters of Art). Each workshop is superintended by a clergyman, but he takes no part in the technical instruction.

I was almost forgetting to mention that in the same institute, attached to the industrial-school, there is also a boarding-school of about five hundred pupils, where a complete course of classical studies is pursued. It is a sort of preparatory divinity school, as about a fourth of these boys enter the Salesian Congregation, or are ordained in the seminaries.\* The pension is the same as for the artisans, and like them too, three-fourths of the "boarders" pay nothing. The whole institute comprises upwards of a thousand persons. That such a large establishment necessitates a vast expenditure goes without saying, but the question involuntarily presents itself: how can it manage to defray its expenses? No doubt but charity provides its share, and, besides, the organisation is so intelligent, and the administration so careful, that it is to some extent self-supporting. The workshops have, generally speaking, a large supply of business on hand, the typographical department especially, I was informed, is regularly provided with orders for fifteen months in advance.

I have visited industrial establishments of several species in almost every country, and I declare I never met artisans who impressed me more favourably than these. They work with the eagerness of their age and race, coupled to a graceful sedateness and considerable skill. You see at a glance that their hearts are in their work. I particularly noticed in the blacksmith's shop a youth who wielded the sledge-hammer with such graceful play that I regretted not being an artist: I should not have wished for a better

\* It seems to us that our distinguished visitor of the *Gazette de Liège* has taken too narrow a view of the curriculum of our Gymnasium. The Government programme is accepted and taught in all its details, so that our pupils are prepared for the University just as well as for the Seminary.—ED. S.B.



model of a youthful Vulcan. I took a special interest in the printing department. Heaven forefend that I should try to pick a quarrel with the printers of certain journals, but I could not help thinking that on some points their juvenile contemporaries in Turin could give them some lessons.

Their tasks over, what soul-stirring recreation this multitude of youths enjoy! What lively matches at ball, what animated contests in racing! The good Fathers, tucking up their soutanes, join in the sports as if they were elder brothers. All goes on with the greatest freedom, and contrasts are conspicuous by their absence. These children of the people would not be out of place in any college. From time to time one or another steals away from the noisy play to say a short prayer in the church, opening on the courtyard, and it is truly touching to see the fervour of this act of spontaneous piety.

It is impossible not to be struck with the good manners the Salesian Fathers have contrived to impart to these children, for the most part picked out of the sweepings of society. They have also succeeded in eradicating the inborn Italian propensity of asking for gratuities. Here is a characteristic detail to the point. Having made some purchases at the library, managed with a seriousness and zeal quite amusing by three lads of about fifteen years of age, I had much trouble to make them accept a few pence, which they wished positively to return to me.

I can give no idea of the respectful, cordial, and confident relations that exist between the boys and their masters—it is something truly paternal. They appear, however, very proud of their excellent Fathers. Having asked the little boy who admitted me (for no solemn usher there I found) if the Superior spoke French, he replied with the slightest touch of vanity: "I should think so—*parla tutte le lingue* (he speaks all languages)."

On seeing these young people so happy and so well prepared to become useful members of the great human family, I asked myself how many among them, without this admirable institution, would have become the prey of vice and crime, and augmented the already crowded ranks of revolutionaries who find fault with their share of fortune's gifts, and clamour for a new distribution.

The stupid and surfeited world feels nothing but indifference, contempt, and injustice for the humble Religious who devote body and soul to this sublime work of regeneration; while its gold and applause are showered on authors who corrupt the intellect and heart by probing into the mire of human

passions and, then, cynically parading the turpitudes of the people in their foul pamphlets. My thoughts go back to the monks who, thirteen centuries ago, preserved mankind, at a time when all trace of culture seemed overwhelmed in the clotted waves of barbarian invasions. The abbeys of Gaul and Germany civilised our forefathers by prayer and work, as Don Bosco has done for the unreclaimed of our large modern cities. Yes! *Ora et Labora* has ever been the motto of Christian faith and charity, and under its friendly shade the poor outcasts of society will always find a fond and provident mother in the Catholic Church, and a home in her inspired Institutions.

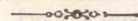


## ROME

### THE HOSPICE OF THE SACRED HEART

DEDICATED TO

THE HOLY FATHER LEO XIII.

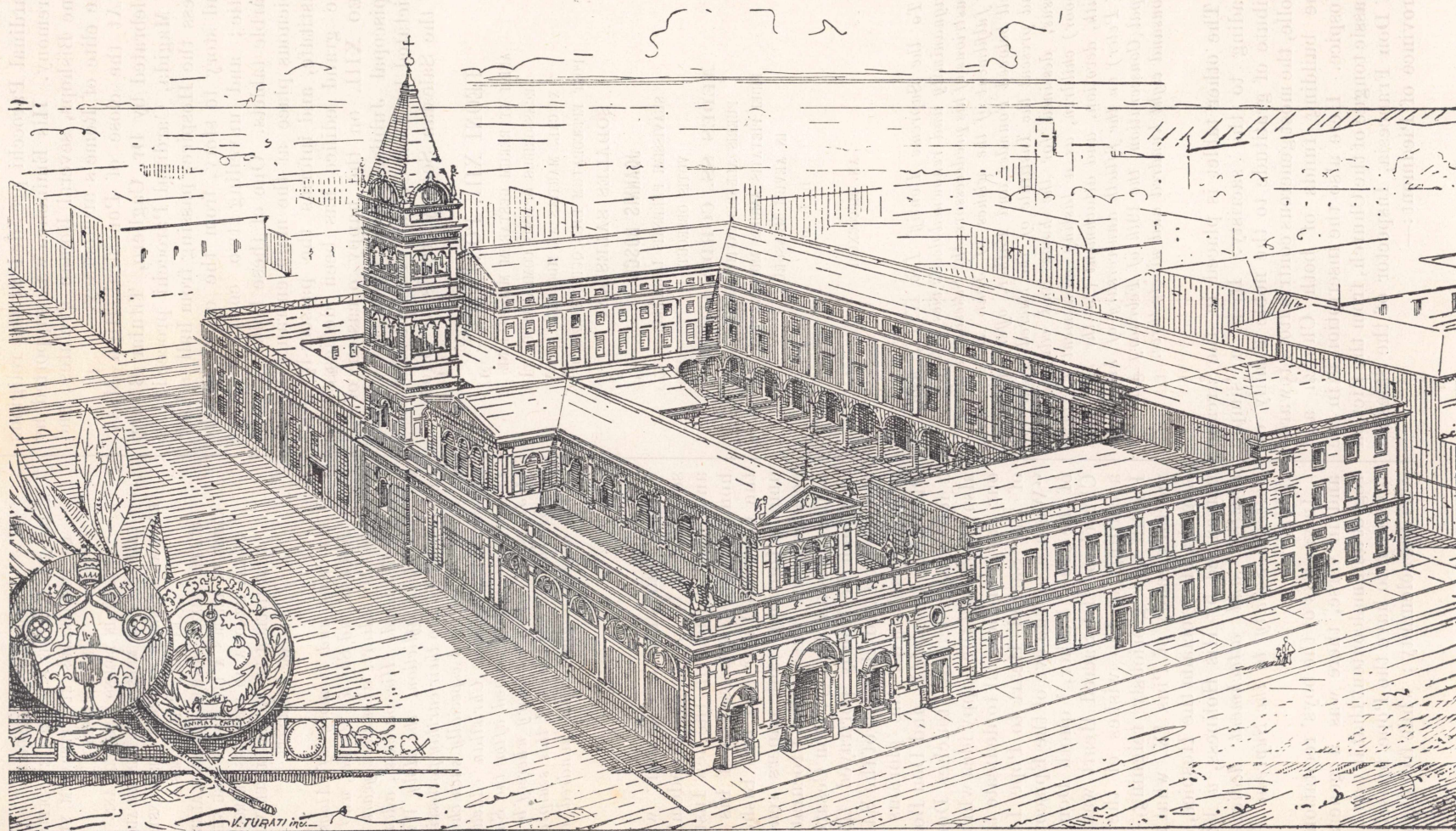


THE FÊTES in connection with the inauguration of the new Salesian Hospice of the Sacred Heart in Rome, dedicated to POPE LEO XIII, were celebrated with extraordinary pomp and éclat on the 7th, 8th, and 9th of March. Our *Confrères* of the Eternal City had prepared for the occasion a vast programme, extending over the three-days' festivity, which was admirably carried out in all its details. The splendour of the sacred functions, the presence of numerous distinguished Prelates, and the extraordinary concourse of the Faithful, all combined in placing this demonstration of love to the Holy Father among the most imposing and at the same time most cordial, of the Jubilee Celebrations. For this and for every blessing thanks and praise be given to the Sacred Heart of Jesus.

#### THE INAUGURATION CEREMONY.

On the Feast of the Angelic Doctor St. Thomas, March 7, took place the solemn inauguration of the new Salesian Oratory.





SALESIAN HOSPICE OF THE SACRED HEART--DEDICATED TO THE SUPREME PONTIFF LEO XIII.



Cardinal Parocchi presided at the religious ceremony. His Eminence was supported by nine Bishops, several Roman Prelates, and the elite of Rome's aristocracy.

At the close of Pontifical High Mass, celebrated by Dr. Cagliero, Titular Bishop of Magida, Cardinal Parocchi proceeded to bless the Hospice, passing from hall to hall, and story to story, from the cellar to the attic; and unveiling two commemorative marble tablets. One of these holds a conspicuous place at the main entrance to the Institute, and informs the passers-by that the grand edifice has been dedicated to LEO XIII. on the happy occasion of his Episcopal Jubilee. The Latin inscription (dictated by Don Cerruti, Prefect of Studies of the Salesian Society) reads as follows:

LEONI XIII. PONT. MAX.  
ANIMI ET RERUM GESTARUM MAGNITUDE  
DECESSORIBUS OPTIMIS COMPARANDO  
XI CAL. MARTIAS AN. MDCCCXCHI  
POST EPISCOPATUM EJUS QUINQUAGESIMO  
SODALES SALESIANI  
JOANNIS BOSCO  
SUAVISSIMI PARENTIS LEGIFERI  
VOTIS OBSECUTI  
AEDES SS. CORDIS JESU  
PUERIS ALENDIS INSTITUENDIS  
FIDEI PIETATIS AMORIS MONUMENTUM  
IN AEVUM MANSURUM  
D. D. D.  
AN. MDCCCXCHI

*To the Supreme Pontiff Leo XIII., who for magnanimity and renowned deeds vies with the most illustrious of his predecessors, the Salesian Religious, in fulfilment of the wishes of John Bosco, their well beloved Founder and Father, offer, dedicate, and present the Institute of the Sacred Heart of Jesus, destined for the home and education of (poor) children, as a lasting monument of their faith, devotion, and attachment (to the Successor of Peter) on the fiftieth anniversary of his Episcopal Consecration, the 19th of February A.D. one thousand eight hundred and ninety-three.*

The other tablet is placed in the arcade leading to the sacristy. It is a simple tribute of gratitude to the noble Family de Colle, the most generous contributors towards the building funds of both Church and Hospice. Here also the inscription is in the classic tongue of the Church, from the diction of Don Francesia, Inspector of the Salesian Province of Piedmont:—

HONORI ET MEMORIAE  
ALOJSII COLLE COMITIS F. FLORITI ET SOPHIAE BUCHET  
QUI CUM PIETATIS ET LITTERARUM STUDIO  
INCLARESCERET  
QUIEVIT IN DOMINO SEXDECIM ANN. N.  
PARENTES DUM MOESTI DEI MENTEM ADORANT  
REI SUAE HAEREDES PAUPERES CHR. CONSTITUERUNT  
ET PUEROS IN PRIMIS  
QUI CHRISTIANIS MORIBUS IMBUENDI ALERENTUR  
ROMAE IN AEDIBUS A DIV. CORDE JESU NUNCUPATIS  
UT REI MEMORIA AD POSTEROS PROROGETUR  
HUNC TITULUM INSCULPENDUM CURAVIMUS  
AN. MDCCCXCHI

*To the name and memory of Aloysius, son of Count F. Colle and Sophia Buchet, who conspicuous for piety and culture, at sixteen years of age reposed in the Lord. His parents, adoring, in the midst of their affliction, the Holy Will of God, constituted heirs to their earthly possessions the poor in Jesus Christ, and especially such children as are recovered to receive a Christian education in the Institute at Rome, named after the Sacred Heart of Jesus. That the memory whereof be transmitted to posterity we have placed this sculptured tribute A.D. one thousand eight hundred and ninety-three.*

The inauguration ceremony was further solemnized by a grand Academia, literary and musical, held in the new Institute, and honoured by the presence of his Eminence the Cardinal-Vicar and five Bishops. First among the important papers read on this occasion was one by the Procurator General of the Salesian Society, Don Cesare Cagliero, in which he briefly portrayed the story of the Church and Hospice of the Sacred Heart in connection with the glorious names of Pius IX., Leo XIII., and Don Bosco. With a few comprehensive touches Don Cagliero also illustrated the happy idea which resolved our Superior General to dedicate the Hospice of the Sacred Heart to Pope Leo XIII.—“We are on the eve of the Episcopal Jubilee of the Holy Father,” quoth Don Rua, “the Church of the Sacred Heart was dedicated, according to the wishes of the Sovereign Pontiff now gloriously reigning, to the immortal memory of Pius IX, what more befitting than to proclaim the Hospice, so warmly patronized by His Holiness, a Monument of devotion and attachment dedicated by the Salesian Society to the Supreme Pontiff Leo XIII?”

In various of the boys' recitations, in prose and in verse, there was a general note of regret and malcontent that it was not possible for them to have the Pope himself to preside over the solemnity; while free expression was



given to the hope that he might one day be able to honour them with a visit. Cardinal Parocchi in the course of an able address, alluding to this sentiment, said: "You have expressed a desire that the Holy Father should come in person to visit the Hospice, this, for the present, is practically impossible. God alone knows when your wish may be complied with—Heaven grant that it may be soon! What I can assert is that if the Pope comes not here personally, he is often here in spirit; he loves you, my dear children, and he loves the Salesian Congregation. As his representative, I have come on purpose to bring you his Apostolic Benediction, which he most heartily imparts to you."

#### SKETCH OF THE SALESIAN INSTITUTE AT ROME.

The idea of erecting in Rome a temple to the Sacred Heart of Jesus dates back to 1871, when all the Bishops of Italy resolved to have their Dioceses consecrated to, and placed under the protection of, this Most Adorable Heart. Amongst others the zealous Father Maresca warmly supported the project in the columns of his excellent periodical, the *Italian Messenger of the Sacred Heart*.

Now, in those days the Esquiline Heights began to be re peopled, and edifice after edifice sprung into existence as if by enchantment. But the inhabitants of this region, now quite a multitude, found great difficulty in attending to their religious duties for want of a church in their neighbourhood. It was this consideration that determined Pius IX., of holy memory, to decree that the projected Church of the Sacred Heart should be erected at the *Castro Pretorio*, on the Esquiline, so as to meet the urgent needs of that population.

But death, intervening, snatched from the love and admiration of mankind the great and gentle Pius while his project was still a project. Succeeding to the Pontifical Throne Pope Leo XIII., now gloriously reigning, he was not slow in discovering the importance of this undertaking, and among his first acts from the Chair of St. Peter is a decision to set about the work without delay. Nay, more, with a happy inspiration that reveals his magnanimous character, he wished that the church about to be erected, should invest the character of a monument to his glorious predecessor, the immortal Pius IX. The execution of this noble design was forthwith

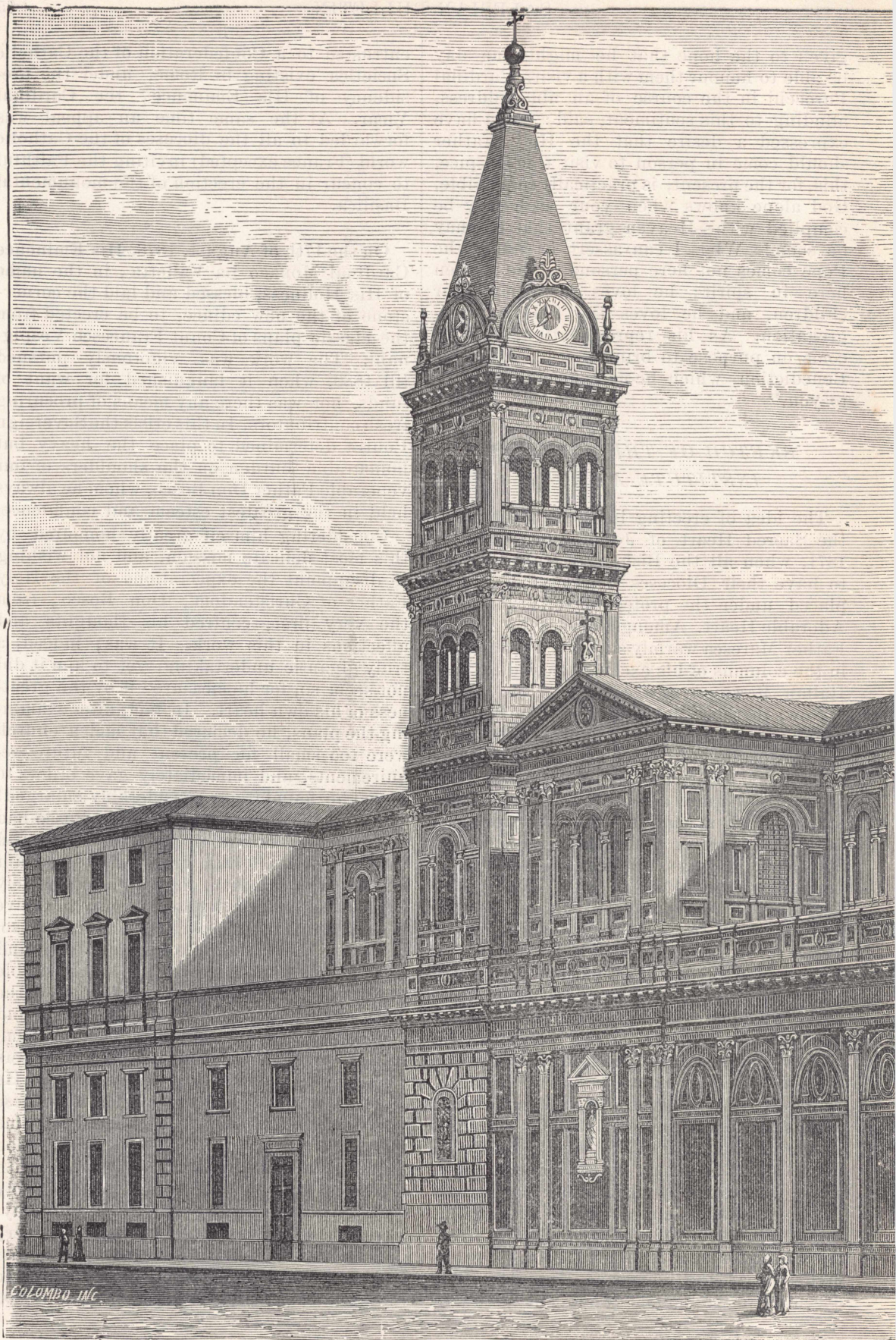
entrusted to a Confederation of the Catholic Societies existing in Rome, under the presidency of His Eminence, the Cardinal Vicar. At the same time an appeal was forwarded to all the dioceses of the Catholic world (France excepted) inviting the Faithful to concur in the erection of the monumental Basilica.

On the 17th of August, 1878, His Eminence Cardinal Monaco La Valletta, in the name of His Holiness, blessed and laid the cornerstone of the new edifice, to be erected from the classic plans of Count Francesco Vespignani. The work was vigorously pursued till 1880, when it languished for want of funds, nor was there any means of procuring fresh contributors. In this crisis the Sovereign Pontiff determined to place the heavy but honourable burden on the shoulders of our venerable Father Don Bosco, whom he always held in the greatest esteem and confidence.

Considering himself greatly honoured by this most delicate mission, and not wishing to disappoint the expectations of the Holy Father of Christendom, Don Bosco, from the very first, centred his thoughts and affections in this work. It was, indeed, a truly gigantic undertaking, yet to him it did not seem so, for he measured it by the greatness of his own heart. In fact, after examining the plans, he declared that such a church were too small for present and future requirements, and immediately gave orders to have the foundations considerably enlarged!

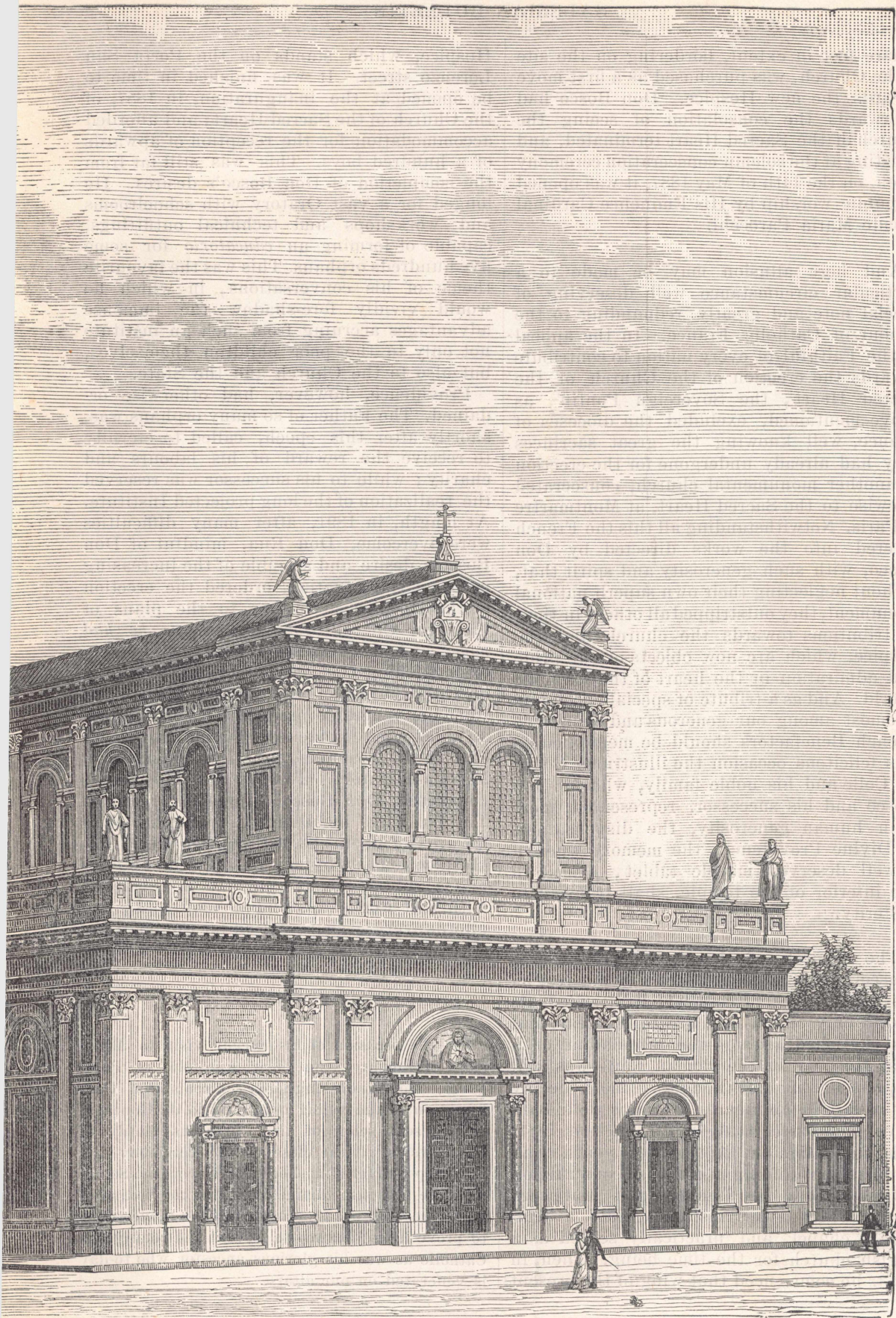
We might well think that Don Bosco had now what in colloquial parlance is termed "enough to do." But the worry attendant on the new Church, far from completely engrossing his activity, served only to revive in him another of his long cherished solicitudes. Ever since he began to visit and know a little of the Eternal City, his charitable heart was deeply touched in favour of the poor children, principally strangers and from every nation, who, abandoned to themselves, might be seen in great numbers squatting in every street and square. He resolved in his heart to provide for these poor waifs. And now he considered the time had come to put his hand to the erection of a vast hospice, capable of coping with the needs of the situation. All his holy industries were accordingly called into play. His appeals for help were extended to every quarter of the globe. A lottery on a vast scale was also established, and, thanks to its products, a plot of upwards of 18,000





CHURCH OF THE SACRED HEART OF JESUS: ERECTED





BY DON BOSCO AT THE CASTRO PRETORIO IN ROME.



square feet in extent, bordering on the site of the Church, was purchased as a first move towards the new Hospice. Don Bosco had afterwards the consolation of seeing the Church of the Sacred Heart terminated, and assisting at the solemn consecration ceremony when, on the 14th of May 1887, it was opened to public worship by His Eminence Cardinal Lucido Maria Parocchi.

And here allusion may be made to a particular circumstance well deserving of special note and greatly redounding to the honour of Catholic France. In the appeal to the Faithful of every nation to contribute towards the erection of the Church of the Sacred Heart, the Sovereign Pontiff, as above mentioned, excluded the dioceses of France, well knowing the great sacrifices they had already undergone for the erection of another monumental church, consecrated likewise to the Sacred Heart, at Montmartre in Paris. Notwithstanding all this the French entered into the works directed by Don Bosco, with such generosity and spirit that, without neglecting their own superb national Monument, they outstripped all others in their contributions towards the church and the hospice, which are now objects of our pride and admiration in the heart of the Catholic World. And as a tribute of special encomium foremost among our generous and charitable French Benefactors should be mentioned on this felicitous occasion the illustrious Count de Colle and his noble family, who for Don Bosco and his successor, represented, more than human generosity, the dispensations of Divine Providence, the memory whereof a well deserved marble tablet, placed in the interior of the temple, shall transmit to posterity.

The Church of the Sacred Heart was consecrated, but Don Bosco did not rest on his laurels—the success which attended his efforts only added new fire to his zeal, and his cherished dream—the foundation of a vast Hospice for the Roman waif—was still uppermost to his thoughts, most deeply impressed in his heart. Perhaps we should have mentioned that, as far back as 1881, this indefatigable Apostle of youth had purchased a building in course of construction between Porta San Lorenzo and Marghera street, which was transformed into a temporary chapel, and practically served as a parish church for the time being. Then, in 1883, he commenced that wing of the present

Hospice, which stands on the Porta San Lorenzo street. It was finished in time to be opened at the inauguration, in 1887, of the Church of the Sacred Heart; and afforded accommodation for the reception of upwards of a hundred boys. This was still far from the completion of Don Bosco's desires. He longed for a vast Oratory with schoolrooms and workshops and technical outfittings, capable of forming an *educatorio* for some five hundreds orphans. This was the favourite theme of his conversations, in which he would vividly fore-shadow the immense advantages accruing from such an institute not only to the poor children themselves, but also to the Church and the State.

Providence, however, had otherwise ordained. The Father of so many orphans was, shortly after this epoch, called to eternity to receive the reward of his labours and charity; while to his successor was reserved the realization of the long projected Institute. At length, in 1891, after many difficulties were overcome, Don Rua, mindful of Don Bosco's desire and sensible of the increasing needs of the situation, ordered the erection of the Hospice according to the plans of Engineer Cucco. *Gold and Silver he had none*—he had not even succeeded in completely extinguishing the heavy liabilities hanging on the Church of the Sacred Heart—but from his venerable predecessor he inherited an unbounded confidence in Divine Providence and in the generous, practical assistance of his Co-operators. To-day the Hospice is completed, Don Bosco's project is realized. The buildings including the church, cover an area of about 23,000 square feet. The Hospice consists of four above-ground stories and a subterraneous one; it is furnished with vast workshops and schoolrooms, and affords every accommodation for the boarding and education of at least five hundred boys.



On the occasion of his recent visit to Milan (15th of January), the Vicar Apostolic of Patagonia, Monsignor Cagliero, administered Confirmation to the young Prince Carlo de Gonzaga, the present scion of the illustrious family of St. Aloysius. At the close of the ceremony His Lordship delivered a short address on the Sacrament he had just administered, in the course of which he took occasion to exhort the noble youth to prove himself always a fervent and courageous Catholic as was his glorious ancestor who to-day is venerated on our altars.



## FAVOURS AND GRACES

OBTAINED BY INVOKING

## MARY HELP OF CHRISTIANS.

[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:**—I had fallen into very critical circumstances, and every human means I tried to extricate me proved in vain. It was then that I implored Mary Help of Christians to come to my aid, promising that if I obtained the desired grace I should have it published in the *Salesian Bulletin*. My prayer has been most graciously heard, in thanksgiving whereof I hasten to fulfil my promise. *Viva Maria!*

GRASSI ANTONIO.

Falmenta (Novara).

\*\*

**Misericordias Mariae in aeternum cantabo.** Oppressed by sickness I had recourse to Don Bosco's successor, asking to have prayers offered for me in the Sanctuary of Our Lady Help of Christians. No sooner did I receive the assurance of his compliance with my request than my illness ceased as if by miracle! In thanksgiving I send a small alms.

REV. JOSEPH BOCCINI.

Verona.

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**Our Lady Help of Christians** has restored me to my family by healing me of a fatal malady. I have also received, through her potent intercession, other graces most ardently desired by myself and family; we promise, therefore, eternal gratitude to our Celestial Benefactress.

F. V.

ex-Garibaldian.

\*\*

**From Death's Door:**—About the end of August last I was called in great haste by a boy, who begged me with tears in his eyes to go with him immediately and give a last blessing to his dying sister.

The house was a long way off, and as the sick girl had already received the last Rights of the Church and there was no priest but myself at the Presbytery, I did not deem it prudent to absent myself for a couple of hours. So I gave the boy a medal of "Don Bosco's Madonna," desiring him to take it to his sister and tell her that the Virgin herself would come to comfort her.—My words were prophetic . . . . After a few days the girl that was dying was restored to perfect health!

REV. J. GILLIO, Vice Rector.

Neasca, 26 February 1893.

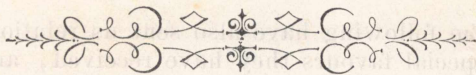
The following have also sent us relations of special favours they have received, and desire to render public thanksgiving to their Heavenly Benefactress, Mary Help of Christians:—

Rev. Francis Bellia, *St. Raphael*; Rev. Charles Tavella, *Staghiglione*; Rev. Francis Lucarda, Chaplain, *Costoza*; Blanche Pino, *Port Maurice*; John Bogliacino, *S. Stefano Belbo*; Rev. Claude Stefani, *Poggio Berni*; Rev. Santi Savoia, *Gargagnano*; Rev. Aloysius Tavola P.P., *Sormano (Milan)*; Rev. Peter Poltroneri, *Sommo (Pavia)*; Rev. Antony Pozzi, *Fossalunga*; Louisa Rubinato-Bernardi, *Colfosco*; Rev. Paul Mantelli, Rev. Evasius Mo, *S. Stefano Belbo*; Francis Allavena, Maestro, *Pigna*; Rev. John Baptist Pastorino, *Ranzi Pietra*; Rev. Maurice Suffia, *Igliano (Mazzano)*; Ch. Sironi, *Borgo S. Martino*; Ferdinand Costa, *Turin*; Carolina Galetto, *Cavour*; Philomena Marchello, *Fogizzo*; Rev. Laurence Auerenda, Rector, *Creppo (Port Maurice)*; John Eula, *Racconigi*; Margaret Morano, *Buttiglieria d'Asti*; Nicola Bisio, *Fascarolo*; Mary Christina Canonica, *Front Canavese*; Bartholemew Gastaldi, *Pinerolo*; German Martignoni, *Porto Valtravaglio (Lago Maggiore)*; Blanche Mario, *Rocca Grimalda*; Albert Garroni, *Quiliano (Savona)*; Rev. Constantine Remaggio, P.P., *Posterla*; Catherine Dompé-Costamagna, *Bene-Vagienna*; Mary Piancastelli, *Ponte Nonno*; Ch. Joseph Krainz, *Capodistria*; Rev. Joseph Masetto, *Sandrigio*; Victorina Butteri, *Viguzzolo (Tortona)*; Catherine Nava, *Catania*; Teresa Rossi, *Genoa*; Philomena Carnevale, *Tortona*; Rev. Vincent Mirabile, *Casteltermini*; Gesuina Selva, *Pescarenico*; Joseph Tizzoni, *Cureggio*; Rev. Peter Perazzi, *Orora*; Br. John Moscon, *Follina*; Canon John Tacchi, *Arona*; Scalvino Georgi Zorzara, *Bagolino (Brescia)*; Rev. Michael Amonte, *Manerba sul Lago (Brescia)*; Rev. Constantine Manico, P.P., *Caselle Lurani*; Felicity Rogoni V. Calvi, *Mede Lomellina*; Mary Campana, *Chiapponcelli*; Marietta Brianese, *Soave*; Bernardine Mossotti, *Cologno*; Teresa Cariga, *Cagliari*; Bernardino Trentin, *Fese (Bassano Veneto)*; William Rubatto, *Moncalieri*; Felix Quaglino, *Cambiano*; Magdalene Riccardi, *S. Vittorino d'Alba*; Mary Grosso, *Trinità*; Cesira Ved. Cinioli, *Macerata*; John Baptist Mascarino, *Melazzo*; Rev. Stephen Blengia, *Vicoforte Molino*



Dr. Natale Krehich, *Zara (Dalmazia)*; G. B. Tommasi, *Mogoro (Cagliari)*; Rev. Joseph Carpi, *Casalbaramolo (Parma)*; Michael Callierotti, *Pre-dazzo (Tirolo)*; Silvia Piazza, *Malo (Vicenza)*; Superioress of Ladies of the Sacred Heart, *Turin*. Joseph Glaria, *Cellarengo*; Joseph Lanfranco, *Cellarengo*; Louisa Patrucco, *Pontestura*; Sophia Careggio, *Castellosso*; Christina Lupano, *Moncalvo*; Hyacinthus Cerruti, *Cellarengo*; Hippolyte Bosco, *Rivata Scivia*; John Baptist Giraudo; Carolina Campagno; Angelica Aloatti; Philomena Calasso, *Tricada Cheri*; Margaret Mollo, *Baldissero*; Paul Bello; Mary Recchio, *Carmagnola*; Bernard Cavagliato; Charles Citto, *S. Sebastiano*; Joseph Strada; Teresa Turture, *Monticelli d'Alba*; Jacob Giordano, *Racconigi*; Carolina Migliardi, *Nizza Monferrato*; Dominic Garglio.

(Continued on page 88.)



## NOTES FROM OUR MISSIONERS.

### THE SALESIANS ENTER CHUBUT.

*We take the following interesting extracts from a letter recently addressed to our Superior General from Don Costamagna, Provincial of the Salesian Houses in the Argentine Republic:*

At last, after nine years watching and waiting, our Missionaries have succeeded in effecting an entrance into Chubut, whence they can carry to the whole of Central Patagonia the treasures of our Holy Religion, and more effectively combat the erroneous teachings of a large number of Protestant sects that are hovering over the place.

Most gladly they have gone forth on their arduous mission, prepared to suffer all things for love of Jesus. They journey by water in a sailing vessel, and if the weather be fine they will probably arrive in ten days. Father Bernard Vacchina is at the head of the little caravan; he is accompanied by the catechist Raymond Dias and Brother Marini.

We hope that this new enterprise will come to a happy issue, as many circumstances have combined to render the undertaking possible in the month of Mary, which is celebrated here from the 7th of September to the 8th of December. Before their setting out we held a little function in the Sanctuary of the Madonna in Almagro, imploring her special protection for the journey and her patronage of this new Mission. Kindly participate this good news to Monsignor Cagliero, for I am sure he will be delighted

to hear it. In the meantime, dear Father, do not forget the wants of our missions. Father Vacchina, on leaving here, strongly emphasized the necessity of my obtaining another priest (preferably one who speaks English) to help him in Chubut.

Report says that an extraordinary number of Missionaries will sail for America this time, but.... how many of those heroes will land on our shore? Oh, dear Father Rua, if you could but see the great want of Missionaries compared to the scarcity of our staff! I really wish that you would get a pair of wings and come out here for a day just to see with your own eyes that we are obliged to struggle against overwhelming odds. The Houses, nevertheless, are growing in number and in every House the work is increasing beyond measure.

\* \* \* \* \*

Do you want to know how many churches we are now constructing in the Argentine Province? Do not be alarmed—they are only six! One at Rosario near Santa Fé, where, in January next, the new House of Mary Help of Christians will be opened; another at San Nicolas for the Italian colonists; still another in the town of Morón; a fourth in Bernal; a fifth in Almagro for some 600 boys of the Festive Oratory; and a sixth also in Almagro, where we are adding two wings to the Church of Mary Help of Christians.

It is certainly not for the pleasure of building that we have undertaken this immense burden, but through sheer necessity. Here in Almagro, for instance, besides the parish, we have the care of 1,500 children, without a site to gather them by themselves for a little instruction. How often have I heard them repeat in their childish prattle as they came crowding around me: "Father, in the parish church there is no longer any room for us! where shall we go?...." It was for this great question always ringing in our ears, that we resolved to convert the kitchen-garden into a site for a new Oratory, where instead of cabbage-heads, shall henceforth be cultivated hundreds and hundreds of Don Bosco's favourite urchins, all destined, let us hope, to add to his crown of glory in Heaven.

With so many undertakings in hand it is easy to imagine how our debts gigantically increase. But under this enormous incubus we are not going to lose courage, on the contrary, we shall struggle along confiding



in Divine Providence and in your goodness, trusting that you will not abandon us to our own poor resources in this most critical conjuncture.



## FROM TURIN TO MEXICO.

LEAVES FROM A MISSIONER'S DIARY  
ADDRESSED TO THE VERY REV. MICHAEL RUA.

On board the "Antonio Lopez," Nov. 6, 1902.

As you are already aware we bade adieu to Turin at half-past eleven on the night of the 19th of October. The following morning, at 8:30, we arrived at the station of Grenoble, where we found a Salesian Co-operator, M. Raineri, awaiting us with two carriages, being apprised of our arrival by a telegram from Don Roussin. We drove to St. Laurence's, where the three of us that are priests celebrated Mass and our two companions received Communion. The courteous parish priest afterwards conducted us to visit the Crypt, and here to our joy we saw a fine painting of Our Lady Help of Christians, which, we were told, was blessed by our beloved Father Don Bosco. Quitting St. Laurence's we proceeded with M. Raineri to his home. Needless to say that a cordial welcome and princely hospitality were awaiting us. M<sup>me</sup> Raineri's hospitality is surpassed only by her charity: before parting she placed in my hands a generous offering for our Mission. Words fail to express her goodness and kindness to us!

At 10:20 we returned to the railway station accompanied always by our worthy host, to whom we feel called upon to renew our most heart-felt thanks. Starting *en route* for Valence we rapidly traversed France and, on the 21st inst., arrived at Port-Bou on the Spanish frontier.

We were not subjected to the torture of disinfection as we had not touched on Marseilles; but the Customs' agents made up for any want on that score by creating for us just as much trouble as their ingenuity could devise. To avoid loss of time and further annoyance, we were obliged to send our luggage back to the Salesian House at Marseilles, whence our good *confrères* will have the kindness to forward it to us.

On the 21st, towards midnight, we arrived at the Salesian House of Gerona, where we were received and treated with a thousand fraternal attentions. Next morning we were welcomed by our brothers at the station of

Barcelona, who immediately conducted us to their House at Sarrià. We thought we should sail on the 25th of October, but the vessel for which we had taken our passage, was crowded with soldiers bound for the island of Cuba, so we and many other would-be passengers were left ashore. By this *contretemps* we were obliged to wait till the 15th of November, but the delay was recompensed by the delicious hospitality we enjoyed for twelve days at the *Talleres Salesianos*. And here again if I had a hundred tongues I should never be able to adequately express the innumerable delicate regards of which we were made the objects in this stay among our *confrères*.

On the eve of our departure there was a musical and literary *séance* in our honour. The delicacy of sentiment and thought which suggested this compliment was well portrayed in the various addresses. As for the music, one would say that we were back again at the Oratory of Turin—it was simply perfect. The flower of the evening was a touching prayer—all heart, all devotion—addressed to Our Lady of Guadalupe, the Patroness of Mexico. I tried to say a few words expressive of our gratefulness, but I was so impressed that I could scarcely speak.

Dear brothers, novices, and children of the Houses of Barcelona and Sarrià, we shall ever treasure in our memory the happy days we passed in your company, and the many proofs of benevolence you have given us: and from your ranks we promise ourselves large reinforcements for our Mission.

I must not pass over a visit we paid to the Chopitea family: faithful to their noble traditions they placed in my hands an offering for the Mexican Mission. May the Lord copiously reward them for their charity!

\* \* \* \* \*

Yesterday (Nov. 5), with deep regret we took leave of the House of Sarrià. Don Rinaldi, Don Hermida, Don Gili, and other *confrères* accompanied us to the quay, where took place an affectionate interchange of adieux, after which we went on board the *Antonio Lopez* of the Spanish Transatlantic Company. She heaved anchor at 2 p.m. directing her prow towards Malaga, whence I hope to post *these notes*.

We had the good fortune of finding on board a chapel and likewise a chaplain, who received us very courteously, and adjusted everything so that all the priests might daily offer the Holy Sacrifice, which we have already done this (Sunday) morning. It is scarcely necessary to add that in our *memento* we recalled with filial affection our well-beloved Father Don Rua and all our dear Superiors.

We recommend ourselves also to your prayers. Up to the present we all enjoy



good health and have received nothing but the kindest treatment at the hands of all whom we have encountered.

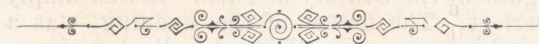
Don Raphael Piperni is true to his name; he is, in fact, the good Angel to all, and we hope we know how to be duly grateful and beholden to him.

We all unite in renewing the expression of our filial attachment to you; we ask your blessing, and beg you to accompany us with your prayers to Mexico and everywhere and always.

On deck, at this moment, I hear them shouting "Pálos!" but it is only the promontory, not the historic Port of that name, from which Columbus sailed to the discovery of America.

DON ANGELO PICCONO,  
Salesian Missioner.

(To be continued.)



## SCATTERED NOTES

### HEROIC FAITH AND ITS REWARD.

A certain Dominic Cusano presented himself one day to the priest in charge in the sacristy of the Church of Mary Help of Christians, in Turin. He was a poor man, looking very dejected and almost on the brink of despair, but as he told his tale of woe and marked the sympathy with which the young priest listened to him, his faith revived and tears stole into his hard fierce eyes. His story was a short but singular one:—An unemployed labourer who for weeks had been in search of work without finding any; with no home and no friends who could help him. Day after day, to stifle the cravings of hunger, his few effects were sold or passed into the pawnbroker's hands, till nothing remained except the few rags that partially covered his limbs, and a valuable gold watch, to which for some special reason he clung like a drowning man, and which not even his extreme misery could induce him to sell. With this treasure in his pocket he braved hunger and thirst, and for several nights his only shelter was under a tree in one or another of the public gardens of the city.—When he had related so much he produced the watch, and presenting it to the priest, thus continued: "Kindly accept for the Sanctuary this offering from a poor unemployed labourer. The Madonna will surely repay

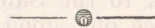
me for this act which is for me an immense sacrifice. I place myself entirely in the hands of the Great Mother of God—she will look after me . . . ."

A few days afterwards he returned to the sacristy of Mary Help of Christians, his face beaming with joy and happiness. He had come to thank his heavenly Benefactress for her goodness to him. Not in vain had he bargained with the Madonna, for on quitting her sanctuary an honest and unlooked for employment was awaiting him, whereby all his wants were promptly and abundantly provided for! And now at the Shrine of Our Lady there kneels no client more regularly and more devotedly than the poor labourer, who in the hour of his extreme trial made an heroic sacrifice and confidently abandoned himself to the protection of her who is justly styled the Help of Christians.



### NO DRUNKARD NEED APPLY.

DOES HE DRINK? This is said to be a question asked by President Cleveland from all applicants for office. It is a very pertinent question and one that lays bare much of character and habits of life. It is but another emphasizing of the fact that men who are charged with the interests of others should never be in danger of being incapable of managing themselves. The railroads are realizing this, and on many systems the pledge is a requisite to appointment or promotion. Where human life and property are so much at stake, no men of intemperate habits should be tolerated for an instant. Better service, longer life, greater energy come from men of temperate habits. Virtue is its own reward, and the total abstainer can feel that a premium is now placed on the very virtue which but a short time ago was almost laughed out of court. Total abstinence is not all the virtues, but it goes a long way towards them, and it certainly is an avenue to many as well as a preventive to many vices.— *School & Home Magazine.*



An eminent English scientist, Dr. Norman Kerr, and several medical experts have for some fifteen years been endeavouring to form a statistics as to the number of deaths an annually occurring from the use of intoxicat-



ing drink. According to their deductions the latest estimate of deaths of adults annually caused by intemperance is: In Great Britain, 120,000; in France, 142,000, and in the United States, 80,000. These figures too eloquently speak for themselves, proclaiming to the world that the demon of drink mows more victims and makes more orphans than all the epidemics of Europe thrown together.

### A GOOD EXAMPLE

AT VINCES, in the Republic of Ecuador, an institute for boys after the model of Don Bosco's "Festive Oratories" has been established some time since by the zeal of the parish priest of the place, the Rev. Antony Metalli. This excellent clergyman has formed a regular staff of laymen who zealously co-operate with him in the working of his praiseworthy undertaking. Besides a thorough instruction in our holy Religion and regular attendance to the duties it imposes, the children are taught plain chant and vocal music, and are provided with various games and innocent amusements whereby they are enabled to pass Sundays and holidays far away from the perils of the street and the corrupting influence of worldly spectacles and social scandals. Father Metalli has also succeeded in forming an amateur Dramatic Company, whose well-selected recitations, while they have the merit of instructing and edifying, serve also to attract large numbers of children to the Oratory. We wish the most brilliant success to this excellent work, and most cordially we recommend it for imitation to all those who have at heart the moral instruction of our Catholic children and the social amelioration of the rising generation.

### THE CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS.

In connection with the Church of the Sacred Heart of Jesus at Rome, of which we publish a relation on another page, we reprint the tenets of the ASSOCIATION OF THE SACRED HEART for the benefit of those whose notice it may have escaped in the preceding number of our Magazine.

#### ADVANTAGES OF MEMBERSHIP.

1.—During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it

was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.

2.—Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3.—Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;

(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4.—Participation in the holy Masses will commence on the day after the alms have come to hand, all the other spiritual advantages are enjoyed from the moment of inscription.

5.—The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention in every circumstance according to his particular wants or desires.

6.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.



- 7.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 8.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 9.—The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.
- 10.—There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

#### Approbation.

Pium Opus adprobamus, eidemque largissimam fideliū opem ominamur.

Ex Aed. Vic., die 27 Junii 1888.

✠ L. M. PAROCCHI, Card. Vic.

*We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.*

Given at Rome, etc.

#### The Papal Blessing.

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

Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

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

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

indefatigable in his researches till honest employment and a christian master were found. Almost every day he visited them in their workshops; and then a word of encouragement to one, a simple inquiry interesting another, a sign of benevolence or a little gift to a third, was sunshine to their hearts, and he left them beaming with joy and looking forward with pleasure to his return on the morrow. The employers also were well pleased with the frequent visits of this charming Priest, and were always ready to receive boys so paternally assisted and, through the influence of religion, rendered day by day more faithful and assiduous in their duties. A touching, if somewhat ludicrous, illustration of these friendly relations will be found in the following anecdote.

One of Don Bosco's protégés was a shop-boy in a cloth-merchant's in Garibaldi street. As the good priest was one day passing by the glass-panelled door of this shop, the boy saw him, and yielding to the first impulse of his heart, rushed into the street to speak to him, forgetting in his impetuosity the presence of the transparent panel. At the crackling noise of a quantity of shattered glass Don Bosco turned round, the passers-by formed a circling crowd of curious spectators, the proprietor was soon on the scene of disaster giving free vent to his feelings in loud and indignant exclamations, and the poor boy, crimson for shame and mortification, stood close by Don Bosco.—"What have you done, my child?" asked the latter. "I saw you passing," was the simple reply, "and in my eagerness to wish you 'good day,' I forgot all about the door." "Oh, if that is all, I'll pay for it."—"No, no," then put in the proprietor, who had learned the cause of the mishap, "it never shall be said that I caused this boy to suffer for his good-heartedness, nor Don Bosco for his charity. Let us hope that another time Charlie will not have the pretension to pass through a shut door like a fairy." Don Bosco thanked the merchant for his generous sentiments, addressed a few appropriate words to his young friend, and the incident was thus terminated.

In the meantime Don Bosco steadily continued the study of moral Theology, and having completed the course of the Institute of St. Francis, he became the spiritual director as well as the temporal guide of his young friends. Thus almost three years passed in the Church of St. Francis of Assisi, at the end of which time Don Bosco

## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

#### CHAPTER IV.—Continued.

Sunday over Don Bosco's solicitude was not at an end. During the week a great part of his time was given to the service of his poor boys. If any of them were out of work or under a disreputable master, he was



received a new appointment, and with him the Oratory was transplanted to new surroundings.

#### CHAPTER V.

#### The first Migration—Hasty blows and free advertisements—The new Chapel.

At the close of the scholastic year 1843-44, Don Chaffasso, President of the Athenæum of St Francis, participated to Don Bosco the desire of the ecclesiastical authorities that he should prepare himself to leave the

"Whichever you deem best."

"Do you not feel a preference for any of these?"

"My preference is to dedicate myself to the education of youth. You can dispose of me, however, just as you wish: I shall recognise God's holy Will in your decision."

"At present what is it that fills your heart, what thoughts are passing in your mind?"

"At this moment it seems to me that I am surrounded by a multitude of children crying to me for assistance."



Upwards of two hundred of the boys presented themselves at the Oratory..... and waited patiently for hours for their turn at the Sacred Tribunal.

Institute, as many parish priests were desirous of obtaining his services.—"To what do you feel yourself specially called?" asked Don Chaffasso.

"To whatever it is your pleasure to indicate me," Don Bosco replied.

"There are three appointments: Curate at Buttigliera d'Asti, Professor of moral theology here in the Institute, and Rector of the Ospidaletto near the Rifugio.\* Which do you prefer?"

\* The Refugio, or Refuge as its name implies, is a Home for penitents, with a department for rescued girls, in danger of loss of faith or morals. Attached to this Institute is the Hospital of St. Philomena, also for little girls. The whole was founded by the noble and charitable Marchioness Julia Falletti de Barolo.

"Well," concluded Don Chaffasso, "go for a few weeks vacation; when you return I shall tell you your destination."

The vacation over, Don Bosco returned to the Athenæum, where he passed a couple of weeks without hearing any more about his change of residence. At last Don Chaffasso called him to himself and: "Why," he demanded, "do you not ask me about your destination?"

"Because I wish to recognise the will of God in your deliberation, and I have much at heart that nothing of mine be thrown into the balance."

"Well, then, gather your chattles, and go to the Refuge. There you will be Rector of the little Hospital of St. Philomena, and at



the same time you can help Theologian Borel in the direction of the Magdalene Institute: God will not fail hereafter to give you the means and show you what you should do for poor boys."

At first sight it would seem that this decision was altogether on the wrong side of Don Bosco's inclinations, and entirely contrary to the existence of the Oratory. For the direction of an hospital, and preaching and hearing confessions in an institute of upwards of four hundred girls, such as the Refuge was, might well be considered occupation sufficient to absorb all his attention from his poor boys. The sequel, however, proved otherwise.

Theologian Borel, alluded to above, was then Chaplain or Spiritual Director of the Refuge, a veritable saint, worthy of the highest admiration for his many virtues and vast culture. Don Bosco often said that he regarded as a signal grace of God the privilege of having known and treated with such a man. He entered cordially into Don Bosco's plans for the reclamation of abandoned youths, and the two priests soon became intimate friends.

Having established his residence at the Refuge, Don Bosco's anxiety for his poor boys was painfully augmented by the fact that he could get no site wherein to continue the Oratory. Determined, however, as he was, not to abandon his poor boys, he resolved to receive them in his own room, till Providence should open to him a more suitable site. Accordingly, on the second Sunday of October 1844, he announced to his protégés, assembled for the last time in St. Francis of Assisi's, that henceforth the Oratory would be held at the Refugio in Valdocco, but only in the evening, as he was obliged to attend to other duties in the morning.

On the following Sunday, an unwonted spectacle presented itself to the inhabitants of the Valdocco quarter of Turin. A multitude of children, of different ages and social conditions, came dashing along its streets like a stampede of wild animals, in search of Don Bosco and the new Oratory.

"Where is Don Bosco? Where is the Oratory? Don Bosco! Don Bosco!" was chorused in a hundred keys by the motley crowd as they pressed forward, excited by the novelty of the surroundings and the desire of feasting their eyes for the first time on the new Oratory, which their youthful fancy had painted in a thousand glowing shapes and forms. The populace of

Valdocco had not yet heard of Don Bosco nor of his Oratory, so at the first appearance of the noisy multitude they were almost panic struck. Their second impulse, however, was to resent this juvenile invasion, and rushing out of the houses they began to threaten and abuse them. Words soon grew to blows, which were returned as freely as they were given, and the affray was putting on a rather serious aspect when Don Bosco came running on the scene.

In a moment peace was restored and Don Bosco's name was again resounding all over the place, accompanied this time by hearty *errivas*. At this turn of events the inhabitants were lost in wonder and admiration, and began asking one another who this strange Priest was who seemed to be the friend and guiding-star of every ragged boy in Turin. "Where is the Oratory? We are coming to the Oratory," shouted the youngsters as they gathered around their chief. To these Don Bosco evasively replied that the real Oratory was not yet finished, but for the time being they might come to his own habitation, which being rather spacious, would do for the present; and so saying, he led the way. The poor boys soon found out that the new recreation grounds were not "all that fancy painted them;" but Don Bosco's presence and charming tact was sufficient recompense for a great many things, and they declared themselves very well satisfied with their changed surroundings. Here a little Catechism was taught, a short sermon preached and a couple of hymns sung in honour of the Virgin: everything, in short, as had been practised for the past at St. Francis of Assisi's.

If the disturbance created in the streets of Valdocco, by the eruption of the noisy boys alluded to above, was productive of no other good, it served at least as a free advertisement of Don Bosco's work for ragged children. During the week the Valdocco populace freely discussed the matter in all its bearings, with the result that, on the following Sunday, crowds of the neighbouring boys followed in the train of the youngsters from St. Francis of Assisi's and asked to be admitted to the Oratory. Don Bosco's cordial welcome was extended to all, till the rooms, corridors, and even the stairs were crowded with children. The diverse articles of furniture admirably served as playthings, and the house seemed literally turned upside down by the young urchins. Tongs, poker, cans, pitchers, basins, chairs, books and



every article that could be laid hands on, were freely shuffled about, while Don Bosco looked on enjoying the scene, with now and then a recommendation not to hurt themselves and not to break all his furniture.

This for the recreation might serve after a fashion, but for the religious functions the difficulty was not so easily overcome. It was necessary to have a site wherein all the boys might assemble, at least during the short sermon that formed part of the programme of the little Oratory. But no room at Don Bosco's disposal was capable of containing more than a third of his juvenile audience; the others if they heard the word of God at all, must have listened to it under singularly adverse circumstances. Notwithstanding these difficulties, on the morning of All Saints' Day, upwards of two hundred of the boys presented themselves at the Oratory for Confession. There were only two confessors, but the poor boys waited patiently for hours on the stair case for their turn at the Sacred Tribunal. Theologian Borel was charmed with all he saw and became one of Don Bosco's most enthusiastic supporters. On this occasion he declared that it was impossible to go on with such a marvellous work without a site more adapted to the requirements of the children, especially for the religious functions.

It was then that Don Bosco resolved to wait upon the Archbishop of Turin, the Most Rev. Dr. Fransoni, and lay before him the needs of his humble institution and the fruits it had already produced. Speaking of the boys who frequented the Oratory, amongst other things, Don Bosco said: "Most of these children are strangers who pass only a part of the year at Turin. They are, generally speaking, dressed in rags, and do not even know to what parish they belong. Many of them speak strange dialects and are, in consequence, easily perplexed, not being always able to understand, or to make themselves understood. There are others also, who, being almost full-grown boys, are ashamed to associate themselves with children for the elementary instruction in the Christian Doctrine which they still require. Even those among them who are natives of Turin, having been neglected by their parents, or allured by the baneful influence of bad companions, seldom or never used to make their appearance in the parish Churches."

The Archbishop was not slow to comprehend the social and moral importance of

such an institution. He cordially thanked Don Bosco for his zeal in favour of the poor and abandoned, blessed him and his Work, gave him the most ample faculties for everything relating to the Oratory, and graciously promised his assistance in everything that lay in his power. "From what you have related," concluded His Grace, "I too plainly see the necessity of a more ample and befitting *locale*. Present yourself to the Marchioness de Barolo; perhaps she may be able to provide a suitable one on the premises of the Refuge itself.

Acting on this hint, Don Bosco waited on the Marchioness; and since the "Little Hospital" was not to be opened till August of the following year, he obtained her permission to convert two of its vast halls or dormitories into a temporary chapel for his ragged boys. This was the site selected by Divine Providence for the first Church or Chapel of the Oratory bearing the title of St. Francis of Sales, under whose patronage Don Bosco placed the Society founded by him, in order to thoroughly establish that his disciples in all their relations with poor wayward boys should be guided and governed by the gentleness and patience for which this great Saint was distinguished.

The inauguration of the new Chapel took place on the 8th of December, 1844,—Feast of the Immaculate Mother of God, to whose special protection Don Bosco committed himself, his poor children, and all his undertakings. The boys who assisted at the modest function are now old men, but how vividly they remember every circumstance connected with that 8th of December! The streets of the city were overlaid with a thick coat of snow, which continued to fall in great flakes. Many of the ill-clad little fellows who came from a considerable distance through the storm, arrived half-frozen. But their eyes sparkled with pleasure and gratitude as they entered the new chapel and saw in the midst of it an immense brasier of burning cinders, placed there by Don Bosco's ever careful solicitude for the comfort of all. When the established hour arrived, Don Bosco proceeded to bless the Chapel, after which he offered the Holy Sacrifice and distributed Communion to the majority of the boys. With mingled feelings of awe and surprise the poor children gazed on him as he performed these sacred functions. They had always seen him cheerful and happy, and now, when they all felt so proud of their new Church, Don Bosco's tears were



copiously flowing! Children have no pent-up feelings: they laugh when they are happy, but they do not weep for joy. Hence, for them, the good priest's tears were a mystery, for they flowed from the gladness of his heart. He saw that the basis of the Oratory was thus becoming more stable day by day, and with increasing hope he looked forward to the Christian education of myriads of poor children rescued from the ever encroaching waves of immorality and ungodliness.

(To be continued).



## FAVOURS AND GRACES.

(Continued from page 80.)

Dominica Dellaferrea, *Isola Bella*; Rose Ferraris; Eugene Laenfer; Rev. Bernard Labbe; Margaret Molinatti, *Saluggia*; Ursula Gambino; Philip Appendino, *Cavalerleone*; Mary Mezza; Antonia Manza; Aloysius Demartinoli; Catherine Lubatti, *Villanova*; Benedicta Bonzanini, *Bianzè*; Catherine Rossi, *Monticelli d'Alba*; Mary Giraudo; Andrew Avelle, *Cavour*; Angelica Strumia; Magdalen Bono, *Garzigliana*; Joseph Gentile; Louisa Davicino, *Cavour*; Clotilda Cavallone; Lawrence Mo, *Sommariva di Perno*; Rosaline Vecchio; Erimilia da Capuzzo, *Castagnole*; John Mignatto, *Cellarengo*; Carolina Galeto, *Cavour*; Dominica Grella, *Osassio*; Dominic Longo; John Ardoino, *Cellarengo*; Rev. Aloysius Tavola, *Belinzago*; John Baptist Gazzia, *Celpecchio*; John Raimondo, *Cumiana*; Louisa Scala, *Saluggia*; Stephen Gino, *Cellarengo*; Matthew Quarona, *Cellarengo*; Bernard Girimondo; Rev. Sebastian Birollo, *Sciolze*; Rose Lombardi, *Pinerolo*; Martha Villa, *Stramolino*; Secondo Acosato; Falconieri; Francis Molino, *Cellarengo*; Mary Viglietto, *Rivera*; Rose Sofietti, *Col S. Giovanni*; Magdalen Buro; Dominic Ragna, *Fossano*; Antony Cogo; Carolina Mongini, *Zuccherò di Valsesia*; Antony Cumino; Catherine Ghigo, *Fossano*; D. Farina; Rose Causone, *Valfrè*; Aloysius Lassati; Mary Torreani, *Mercenasco Villate*; Emilia Scassa, *Isola d'Asti*; John Alfero, *Monchiero*; Victor Contino; Magdalen Becchio; Teresa Fontana; Libera Balocco; John Francis Vaudagna; Alexander Manacorda, *Penango*; John Bogetto; Jacob Bogetto; Teresa Alasia, *Caramagna*; Clotilda Calandri; Louisa Ormegeiri; Rev. John Belingeri, *Tortona*; F. M., *Turin*; John Baptist Odaglia, *Mondovì Breo*; Marianne Devaglia, *Cavalerleone*; Joseph Ponza; Angelica Nicola; Mary Dellarossa; Annette Israele, *Turin*; George Sale; Irene Montabone, *Susa*; Philip Perlo, *Caramagna*; Catherine Notari; Magdalen Sorba; Augustine Alvio, *Bra*; Catherine Martinengo, *Cellarengo*; Mary Costamagna; Joseph Pescina, *Benevaglia da Biella*; Rev. Antony Bonetti, *Missioner*; Mary Ossasio Perietti, *Caramagna*; Rose Cucchi; Paul Fasio, *Castelrosso*; Margaret Monticone; Paul Zangetti, *Alpignano*; Anne Capra, *Castelrosso*; Pantaleone Serena; Mary Colinuto; Teresa Beccaris; Brothers

Lunati, *Alessandria*; Alexander Cena; Louisa Biovio; Louisa Turco, *Revigliasco d'Asti*; Lucy Berardi; Felicity Capello, *Turin*; Felicity Rofredo, *Alice Belcolle*; Clara Stella, *Venice*; Clementina Scappini, *Mezzana Bigli (Pavia)*; Rev. Joseph Brunetti, *Bagnolo Piemonte*; G. S., *Mirabello*; A. C., *Turin*; Catherine Fiore, *Bianzè*; Amelia Croce, *Albenga*; Vincent Gallea; Francis Delferro, *Dueville Vicenza*; Magdalen Quatrocchi; Vincent Ghiachetti, *Vinovo*; Josephine Baldi, *Castiglione d'Asti*; Stephen Molino; Ignatius Glaria; Francis Cerruti; Michael Gambetta; Eliza Terman; Joseph Cerruti, *Cellarengo*; N. N., *Borgomanero*; Lucy Balestro; John Tacchi, *Arona*; Mary Graziani, *Cotignola*; Rachel Manfredi, *Zubiena*; Rev. Achilles P. Tarditi, *Turin*; Adv. Arbacino, *Voghera*; Sr. Louisa Vaschetti, *Morón*; Ch. Joseph Foletto, *Vicenza*; Magdalen Mangarini, *Racconigi*; Christopher Briscioli, *Capo di Ponte*; Aloysius Lacci, *Gorla Minore*; Angelica Coppa, *Cereseto Monf.*; Aloysius De Fabris, *Villa Lame*.

## NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, or Spanish) 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,  
Oratorio Salesiano,—Turin, Italy

**International Postal Orders** to be made payable at the P. O. Turin. — **Cheques** on the National, or other Banks, Turin. — **Letters** containing money or objects of value should be registered.

Contributions and alms in favour of the New Church of the Sacred Heart, West Battersea, may also be addressed to the Superior: The Rev. Charles Macey,

64, Orbel Street, London, S. W.

Father Macey is also authorised to inscribe new members in the Association of Salesian Co-operators.

## The Salesian Bulletin

EDITORIAL OFFICE—PUBLISHING OFFICE:  
Oratorio Salesiano, TURIN, ITALY.

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

Gerente, GIUSEPPE GAMPINO.—Salesian Press.—Turin, 1893.



# 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 enroll 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 Associates 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.  
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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 GLORIOUS PIUS IX. ENCOURAGES THE SALESIAN MISSIONERS.

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“The Argentine Republic is a fine country. But you will go farther... perhaps evangelise the Patagonian Savages, who in bygone days devoured their Missionaries. Courage and confidence, my sons. You are vessels full of good seed. Sow it with self-sacrifice and energy, the harvest will be plentiful, and console the last years of my stormy Pontificate.”

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## OUR HOLY FATHER POPE LEO XIII. AND DON BOSCO.

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“My glorious Predecessor, Pius IX., has been your friend, I wish to be so, too: he was inscribed among the number of your **CO-OPERATORS**, I claim the honour of being the first on the list.”

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## His Eminence Cardinal MANNING on Foreign Missions.

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“It is quite true, that we have need of men and means at home; and it is **BECAUSE WE HAVE NEED OF MEN AND MEANS AT HOME**, and of more men and of more means by a great deal than we yet possess, that I am convinced that **WE OUGHT TO SEND BOTH MEN AND MEANS ABROAD.**”

[ST JOSEPH'S ADVOCATE]

