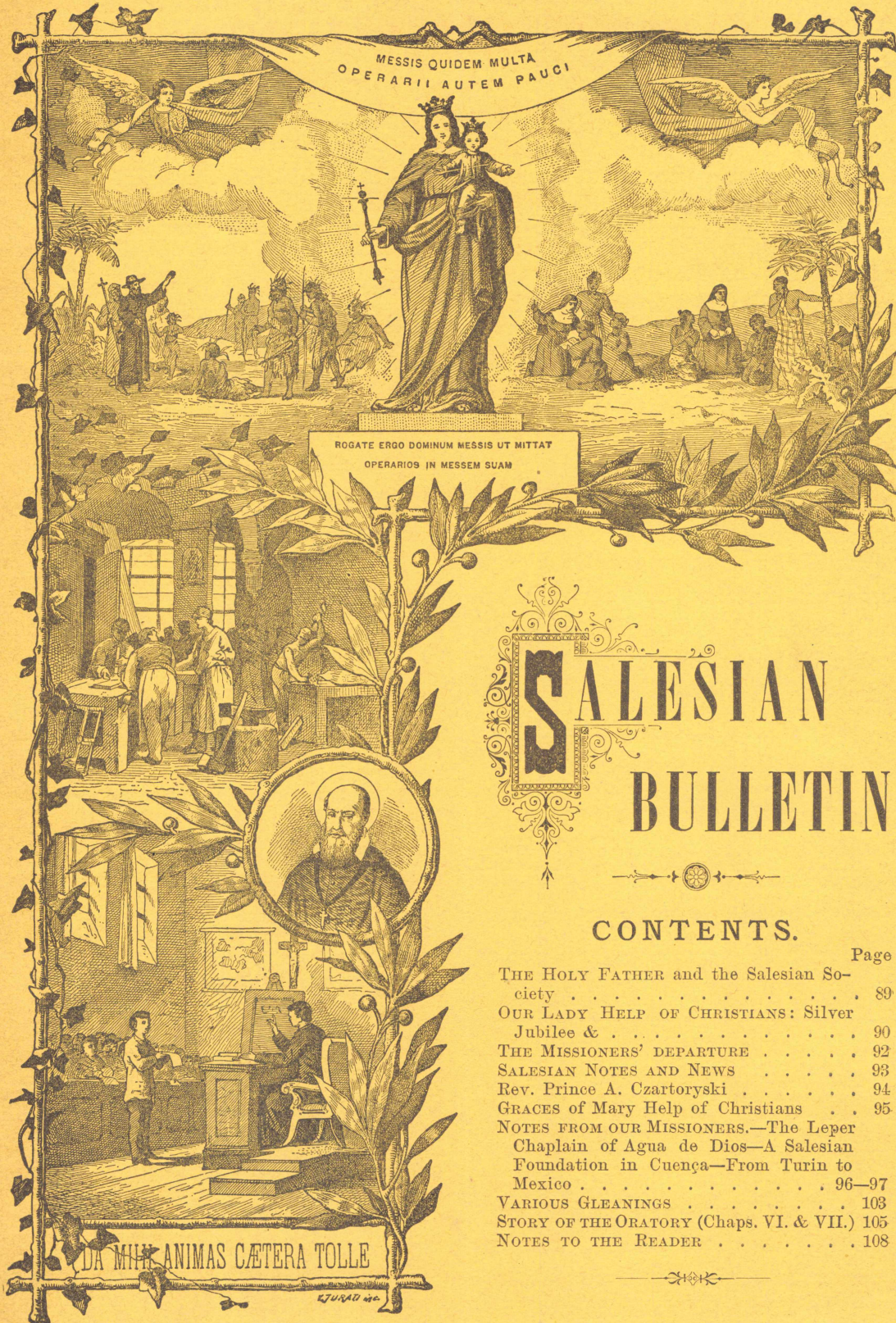


Correspondents are earnestly requested to repeat their Postal Address in every letter.

Nos. 7-8.

MAY & JUNE

1893.



# 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, Triduums, 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-creatures is one of the great and excellent gifts that Divine Goodness 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 corruption and infidelity, and thus prepare a new generation.

(LEO XIII.)

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## THE HOLY FATHER LEO XIII.

AND THE

## SALESIAN SOCIETY.

ON the day of the consecration of the second Bishop of our Society (the 12th of March last) the HOLY FATHER granted a special audience to a dozen of the Salesian Fathers, amongst whom were our Superior General Don Rua, and their Lordships, Mgrs. Cagliero and Lasagna. It had just struck twelve in the Vatican when they were admitted to the Sala del Trono.

The reception accorded them was one of the most cordial and most encouraging. HIS HOLINESS conversing at some length with Mgr. Cagliero on the Missions of

Patagonia, gave free expression to the sentiments of pleasure with which he noted the rapid progress of Catholicity in those far off regions. Then turning to Mgr. Lasagna the HOLY FATHER added that he expected from him the same happy results in the Missions of Uruguay, Paraguay and Brazil.—"You are young," he said, "and full of life and energy: for this We have raised you to the Episcopacy. In America great energy is necessary, and I hope that besides the good your personal industry will not fail to produce, your activity will likewise serve as an example to others to work efficiently in that part of the Vineyard of the Lord."

The HOLY FATHER also congratulated Don Rua on the extraordinary development of our humble Society, and made, moreover, particular inquiries about the



Salesian Co-operators and the boys that Divine Providence has entrusted to our care.

A drawing was then presented to HIS HOLINESS representing the Hospice of the Sacred Heart of Jesus, inaugurated a few days before as a commemorative monument of his EPISCOPAL JUBILEE. He examined it with pleasure, saying at the same time, *Bene, bene, the Cardinal Vicar has kept me informed about it: so it is now capable of admitting five hundred abandoned boys, and what an amount of good will be done thereby!*

Also to the other members of our Society who had the fortune of assisting at this special audience, HIS HOLINESS addressed precious words of guidance and encouragement.

On hearing that our confrères of Florence are about to commence the erection of a new church in a much neglected quarter of the City of Flowers, he bestowed the Papal Blessing on the project and all who will take a part in its advancement. Don Rua also obtained a special benediction for the foundation of a new House at Courcelles, near Paris, which will be opened this year as a monument of our Works in France commemorative of the GOLDEN JUBILEE of the SUPREME PONTIFF now gloriously reigning.

At the conclusion of the audience HIS HOLINESS bestowed a SPECIAL BENE-DICTION on our CO-OPERATORS; on the children of all our Homes and Colleges around the globe; on their parents and families; and on all those who have been especially recommended to our prayers. Needless to add that sentiments of devotion and gratitude were in strong evidence in the breasts of our fortunate confrères during those precious moments, and that they left that audience full of enthusiasm for, and ardent attachment to, the venerable Person of the Sovereign Pontiff, the immortal LEO XIII.

## OUR LADY HELP OF CHRISTIANS:

SILVER JUBILEE OF HER SANCTUARY  
IN TURIN.

LAST year with the solemn festival of the 24th of May were brought to a close the fêtes in connection with the Golden Jubilee of the Salesian Institute, founded by Don Bosco in the winter of 1841. Only twelve months have passed and a new occasion of festive rejoicing presents itself: the Silver Jubilee of the Church of Our Lady Help of Christians in Turin.

On the 27th of April, 1865, the cornerstone of this majestic edifice was laid; and only three years afterwards, on June 9, 1868, it was solemnly consecrated by the then Archbishop of Turin, Mgr. Alessandro de' Conti Riccardi de Netro of blessed memory. The fêtes then celebrated—extending over nine days—were imposing and splendid; and if they brought consolation and joy to all who had the fortune of taking a part in them, we may be sure that our venerable Father Don Bosco was not the last to prove these sweet effects.

Twenty-five years have passed. And in this lapse of time who will enumerate the acts of Divine worship that have been inspired beneath this majestic cupola! Who will compute for us the number of Holy Sacrifices celebrated, sermons preached, Sacraments administered, prayers offered, works of conversion and grace enacted within the sacred walls of this chosen Residence of the Living God? From this Shrine of Mary hundreds of Missionary Priests and Sisters have gone forth to the regeneration of the savage: here thousands of youths have been bred to the practice



of virtue, who afterwards, taking their place in society, courageously manifest, by word and example, the religious sentiments with which they have been imbued, in their school-days, and are to their neighbours a potent factor for good.

Twenty-five years ago, as we have said, our good Father Don Bosco celebrated the dedication of this Sanctuary with the most splendid ceremonies and imposing manifestations of his deep devotion to the Great Mother of God; and now his humble sons and admirers, rivalling with their beloved Father in their devotion to the Blessed Virgin, have neglected nothing that might give solemnity and eclat to the *fêtes* in honour of the Silver Jubilee of Our Lady Help of Christians' venerated Shrine.

The special devotions held morning and evening during the month of May, were constantly attended by large congregations, which, during the Novena, increased daily as the grand Solemnity approached, till not a span of standing room remained within the vast edifice. The devotion to Our Lady, her power of intercession, her willingness

to assist us, her claim to the title of Help of Christians, her influence with her Divine Son, and many other Catholic tenets relating to the Mother of God, were eloquently expounded and ably advocated by the Revv. Fathers Rinetti and Carmagnola, who preached every day—the former in the

morning, the latter in the evening—during the month. And the great numbers that crowded to the tribunal of Penance showed that the word of God had touched the hearts of the multitude and was not slow in producing the most consoling fruits.

The special favours, temporal and spiritual, of which relations were given in the sacristy of the Church in those days, are simply beyond calculation!

On Sunday, the 21st, Pontifical High Mass was celebrated by his Lordship Mgr. Cagliero; on the following day the Right Rev. Mgr. Bertagna, titular Bishop of Capharnaum,

pontificated. On Tuesday, the 23rd, the Annual Conference of the Salesian Co-operators took place. Mgr. Cagliero presided; and his vivid description of Salesian life and suffering among the savages of South America was listened to with bated breath.

Nothing we can imagine is more solemnly grand than the imposing spectacle of faith



### ¶ MARY, HELP OF CHRISTIANS, PRAY FOR US.

Indulgence of 300 days each time. (*Brief of Pius IX., May 9, 1876.*)



and devotion which the 24th of May of each succeeding year calls forth in the Sanctuary of Mary Help of Christians in Turin. To form an idea of it one must have assisted at some of those great pilgrimages which have the privilege of moving all hearts and drawing the Christian world in their trail.

In the dead of night between the 23rd and 24th, groups of pilgrims began to arrive on the large square before the church; and as their numbers increased they formed themselves into one monster congregation in the open air before the sanctuary, and recited in chorus their petitions and thanksgivings to the Virgin during the small hours of the morning! This was but a fitting prelude to the day that followed: a day of the most fervent piety and absorbing devotion that it has ever been our privilege to witness. What wonder then if hearts so enraptured in the ecstasy of faith have obtained from Heaven signal graces and favours in reply to their fervent petitions and simple unsophisticated belief.

Among others we had the pleasure of welcoming to the solemnity many Salesian Co-operators not only from the various provinces of Italy, but also from France, Spain, Portugal, England, Switzerland, Poland, and even from the New World.

At 10.30 Pontifical High Mass was celebrated by his Grace the Archbishop of Turin, assisted by their Lordships, Mgr. Cagliero and Mgr. Leto.

The music was from the classic composition of Maestro Gaetano Cappocci, and the effect was grand, enchanting, splendid beyond verbal expression. The principal choir, composed of some three hundred voices, occupied the organ-loft. A second choir, numbering upwards of a hundred between soprani and contralti, took up position in the cupola, placed in communication with the choir below by means of electric bells. The arrangement was a happy one but the effect surpassed all expectation. The electric bells removed the disadvantage of distance; and the faultless precision of the passages between the two choirs was as much to be admired as the unerring intonation and rich melodious tones of the soloists. In a word, the execution was such as could not fail to

please alike the pious pilgrim who had come to pray and the most fastidious cultivator of this Art Divine.

In the evening Solemn Vespers were sung, after which Mgr. Cagliero's charming composition, "*Sancta Maria, Succurre Miseris*," was rendered with all the dazzling splendour of its rich, celestial harmony. An eloquent panegyric was then delivered by the Salesian Father, Don Carmagnola; and the grand solemnity was brought to a close with Benediction of the Blessed Sacrament, imparted by his Grace Archbishop Riccardi.

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## TURIN

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### THE MISSIONERS' ADIEU:

#### DEPARTURE FOR BRAZIL.

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On the evening of Easter Sunday, April 2, we saw renewed once more the solemn and impressive "Departure Ceremony" in the Sanctuary of Our Lady Help of Christians. On this occasion thirty-five Missionaries, with his Lordship Mgr. Lasagna at their head, were gathered around the altar of Mary to bid "farewell" to their brother Religious, to kindred and country, and set out on their noble mission of regeneration and love, going forth among ravenous wolves to gather stray sheep into the Fold of the Good Shepherd, or die in the glorious attempt!

That morning Mgr. Lasagna pontificated at Solemn High Mass in the Church of Our Lady. He also assisted at the "farewell" banquet given at the Oratory in honour of the young Missioners; and with felicitous expression and sentiment he replied to a cordial toast proposed by his Grace the Archbishop.

At 4 p.m. he was in the pulpit, and for an hour, at least, the large audience hung on his eloquent lips. The subject was interesting and not easily exhausted; for he spoke of the poor Indians that roam over the vast wastes and wilds of Paraguay and



Brazil, describing their manners and customs, their ornaments, their dress—a negative description for the most of them,—their short-comings, and their redeeming points. The audience was also much impressed by the picture given of the poor emigrants who leave Europe to settle down in the woods of Brazil without a priest and without a religion!

Our venerable Archbishop officiated at the touching ceremony, and after the usual hymns and prayers were recited, addressed the Missioners with words of such high encomium that his hearers were filled with enthusiasm and veneration for the heroic courage and devotedness of men who willingly sacrifice everything that makes life dear for the love of their Divine Master and His holy Spouse, the Catholic Church.

His Grace then embraced those new Apostles, blessing each in particular and recommending himself to their prayers. With ineffable tenderness they also received a farewell salute from Don Rua and the other superiors present. As they passed down the church they were pressed on every side by the people asking a blessing, a prayer, or a little souvenir. At the principal door of the church carriages were waiting to take them to the railway station; and as they drove off the air was rent by enthusiastic acclamations simultaneously swelling from upwards of three thousand breasts.

\* \*

The telegraph has since announced to Don Rua that our dear Missioners have safely landed in Montevideo. For this with grateful hearts we thank the Lord, awaiting further particulars which we will not fail to publish.

## SALESIAN NOTES AND NEWS.

ACCORDING to present arrangements the new Salesian CHURCH OF THE SACRED HEART, London, will be consecrated in the beginning of October next.

THE SALESIANS who took possession of their first House in Mexico in the beginning of December last, finding the premises quite inadequate to the requirements of the sit-

uation, have already commenced the erection of an Institute capable of admitting several hundred boys.

THE HOLY FATHER in an audience recently accorded to Don Rua, gave and sent a special Apostolic Benediction to all the Salesian Co-operators.

FROM JERONA, Spain, the Rector of the *Granja Salesiana* writes:—"The attendance at our day-schools has increased to such a degree that the teachers are often embarrassed to find a seat for their pupils. The Festive Oratory is also well attended and flourishing. . . . What a pinching need we would be meeting, and what an exquisite charity, if we could receive a greater number of children in our Home! The demands for admittance of poor, wayward boys are daily increasing; but the House is over-crowded as it is, and, consequently, they cannot be received. It is true that we have already commenced the erection of a new edifice; but the work progresses slowly as the funds are very low—so low, indeed, that it is often a difficult problem to pay the workmen at the end of the week."—Will some generous heart, reading these lines, take the hint this poor Director intends to convey?

ON the last days of April the *alumni* of the Seminary of Foreign Missions (Salesian House of Studies) at Valsalice, held a grand *Accademia* in honour of St. Thomas Aquinas, at which his Grace the Archbishop of Turin and the Right Rev. Dr. Richelmy, Bishop of Ivrea, presided. A spicy and well-selected programme, musical, literary and scientific, was got through by our stripling Missioners-in-the-bud with such creditable success and rhetorical effect, that not only were they heartily applauded by the select audience, but received likewise words of high encomium from their Lordships.

WE specially recommend to the prayers of our readers the Rev. Father Unia who is dangerously ill at the Leper Hospital of Agua de Dios, where he has been for the last two years attending to the plague-stricken creatures of this Leper Village.

AT present there are upwards of 400 boys boarded and educated at the *Talleres Sale-*



sianos (Salesian Technical Schools) founded in 1884 in Sarrià, near Barcelona. Besides the "Talleres" there are five other Salesian Houses in Spain, all enjoying the greatest popularity, and producing abundant and consoling fruits.



## THE REV. PRINCE A. CZARTORYSKI.

On the 27th of April last a solemn *Requiem* was celebrated in the Church of Our Lady Help of Christians, Turin, for the repose of the soul of Don Augustus Czartoryski, a Polish prince of the Salesian Society, who died in our House at Alassio on the 8th of that month. The celebrant was the Very Rev. Father Rua, Superior General, surrounded and assisted by several of the Turinese clergy. Besides the students of the Oratory and a large representation of the surrounding aristocratic families, there were present a numerous contingent of Poles, amongst whom the aunt of the deceased, Princess Marcellina Czartoryska.

When the full history of this young life will be written it cannot fail to be interesting and edifying in the highest degree: but for the present we must limit ourselves to a very brief sketch:—

For years the young Prince Augustus was filled with admiration of Don Bosco and his Work; and after repeated petitions and prayers he was admitted to the membership of our humble Society in 1887, receiving also, on November 24 of the same year, the ecclesiastical habit in the Church of Mary Help of Christians from the hands of Don Bosco himself. After completing his course of theological studies, on the 3rd of April, 1892, he was elevated to the sublime dignity of the priesthood, to which from his earliest youth he had shown manifest signs of a Divine calling. Only those who had the privilege of assisting at his First Mass can form an adequate idea of the heavenly bliss that inundated his enraptured soul on that happy occasion, when he resolved never to allow a day pass by without procuring for himself the supreme consolation, and for God

the great glory, of offering the Holy Sacrifice. And, in fact, though very weakly in health, he never omitted celebrating, except a couple of times when travelling rendered it impossible, and the last two days of his life.

Don Czartoryski was an angel from God sent amongst us to edify us with his surprising virtues! Nurtured as he was in the affluence and splendour of a princely court, we saw him generously renounce all things for the poverty of the Gospel, and accept with pleasure the discomforts and trials of a Religious calling. Though grown up among retainers waiting on his every nod, there was food for our admiration in his cheerful submission to whomsoever claimed to be his superior for the time being; and his obedience was marked with scrupulous exactness even in matters of the slightest importance. Even during his long illness we were edified by his great patience and perfect resignation to the will of God. And since his studies first, and afterwards his infirmity did not admit of his taking a part in the active calling of Don Bosco's disciples, he was always in union with God, always praying for his brothers of the open field, that their assiduity might make up for what his failing health prevented him from doing.

May his genial spirit that on earth was always ready to assist and pray for us, continue in its heavenly home to invoke upon our Society the most copious benedictions of the Lord.—R.I.P.

When the Princess Marcellina Czartoryska came out of the Church of Our Lady Help of Christians after the solemn functions alluded to, a pleasant surprise was awaiting her. Introduced into one of the halls of the Institute, H.R.H. found herself in the midst of some hundred and twenty Polish boys, who from that far-off country have come to enlist themselves under the banner of Don Bosco in the Salesian Society. They naïvely declared their happiness at finding themselves under the mantle of Mary Help of Christians and the direction of the Salesians; and then expressed their acknowledgment to the Czartoryski family to which after God, they are indebted for the grace of their vocation. In fact the burden of their conversation was that when at home in their native Poland they had heard about Prince Augustus and his having abandoned riches and name to become a Salesian; and thus the desire was enkindled in their breast to



follow his example, bravely surmounting every obstacle that opposed itself to their generous resolution.

The Princess, deeply moved at this simple tribute to her family, very warmly expressed her thanks to her young compatriots. "If Don Augustus," she remarked, "has, by his example, attracted you to the Salesian Society, he will also help you from heaven to become good Priests and return to your native land to work for the salvation of souls."—H.R.H. desired also to see those who had nursed the Prince during his long illness, and to all she spoke in terms of the tenderest gratitude.



## 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.]

**Faith and Prayer:**—THERESA LOMBARDI of Saluzzo declared that her little girl, being dangerously ill, was given up by the doctors, when, having read in a book about the extraordinary favours attributed to Our Lady Help of Christians, with lively faith she began a Novena of prayers to this good Mother.... On the first day of the novena her sick girl was perfectly cured.

\*\*

**Evviva Maria!**—I suffered great tribulation from continued fits of nervous debility, and nothing I tried brought me the slightest relief. Despairing of all earthly remedies I had recourse to Our Lady Help of Christians; and after praying to her and promising to have my cure published in her honour if she healed me, I was entirely liberated from my terrible attacks, and ever since enjoy perfect health. I beg to have

this published in fulfilment of my vow and as a token of my eternal gratitude to Mary for this most signal favour.

—ROSINA CHIADÒ of Nole.

\*\*

**Hope when Hope is sped!**—Some years ago I was studying classics for the priesthood, but insurmountable difficulties opposed my repeated attempts to gain admittance to the Seminary. When all hope seemed fled and the necessity of my abandoning my vocation became apparent even to myself, I had the happy inspiration to recur to her who is styled the *Help of Christians*, commencing in her honour a Novena. Five days later I was, contrary to all expectation, admitted to the Seminary of St. Carlo in Ferrara, where I am now continuing my interrupted studies.... Blessed for ever be the most merciful Virgin who never rejects the prayer of them that invoke with confidence her powerful intercession!

—ELISEO LONGATI, *Seminary of Ferrara.*

\*\*

**Our Lady's Image:**—For some eighteen months I was cursed with the terrible tribulation of chronic dyspepsia. All this time I was in the hands of the doctors—first at Florence, then at my native town, and afterwards at Parma—but their treatment proved useless for my case. Despairing of every human remedy my thoughts turned to Mary. Reverentially I placed her image on my breast and began to invoke her under the sweet title of *Help of Christians*. During three days I thought I could *feel* my malady dissolving, and on the third day I was in the enjoyment of perfect health!

—REV. CALLISTO PASINI, *Parma.*

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:—

Laurence Molino, *S. Damiano d'Asti*; Francis Franceschetti, *Vicenza*; Paul Ferraro, *Montemagno*; Caroline Migliardi, *Turin*; Margaret Calliano, *Cornegliano*; Angela Torelli, *Racconigi*; Sr. Ernesta Farina (Convent of Mary Help of Christians), *Moron (Argentine Republic)*; The Sisters G. A. L., *Pinerolo*; Theresa Sayno, *Milan*; S. M. A., *Arenzano*; Laura Socal Vivian, *Asolo*; John Bagliani, *Castagnole Lanze*; Josephine Paganini, *Bellinzona*; Olympia Barli, *Turin*; Rev. Antony Francia, *Casorzo Monferrat*; Joseph Colletti, *Perarolo (Belluno)*; Mary Zanolli, *Poschiato Ponte San Giovanni (Switzerland)*; Ermelinda Morano, *Casale Monferrat*; Antoinette Brunier, *Turin*; Baptist Del-



fino, *Bernezzo di Cuneo*; Fortunata Traffa, *Quadro*; Cottino Favotti, *Orbassano*; Martha Varalda; Bernard Negro, *Vigone*; Catherine Stravi, *Carbonaro (Canton Ticino)*; Alexander Manacorda, *Clemence Parodi, Sanremo*; Mary Battist, *Caramagna*; Theresa Mentegazzi, *Santià*; Joseph Roncarolo, *Vinzaglio*; Rose Stragiotto, *Castelrosso*; Angela Strumia, *Cavallermaggiore*; Catherine Tavella, *Vigone*; Mary Racca, *Volvera*; Louisa Fabre, *Turin*; Magdalene Scalenghi, *Trofarello*; Mary Castello, *Montanaro*; William Lazzerio; Theresa Asson; Celestine Colombatto; Catherine Ferrero, *Turin*; Paul Bardese, *Bra*; Louisa Barberis, *Turin*; Louisa Pautasso, *Carignano Torinese*; Joseph Callino, *Gazigiana*; Dominic Marchis; Bartholomew Sibona; Augustine Preda, *Vignale*; Justina Cigna, *Turin*; Mary Ann Loitero, *Genoa*; Angelica Nespoli-Bonzanni, *Gambetto*.

(Continued on page 108.)



## NOTES FROM OUR MISSIONERS

### THE LEPER CHAPLAIN OF AGUA DE DIOS, COLUMBIA.

WE have received a correspondence from the Leper Hospital of Agua de Dios in Columbia, from which with much regret we learn of the serious illness of Father Unia, who (our readers will remember) elected, some two years ago, to bury himself in that asylum of anguish and dedicate his life to the care of the poor, afflicted lepers. It seems that he is about to fall a victim to his heroic charity, and that his crown is already prepared for him in Heaven. Other members of our Society have gone to join their generous Brother; to assist him in his duties, and—if it must be so—to continue his work among the poor stricken ones of the Lazzaretto of Agua de Dios. Most warmly we recommend him to the prayers of our readers, that it may please God to leave him for many years yet to work for the alleviation of these poor creatures whose afflictions are so great that every loss is for them a most grievous one.



## REPUBLIC OF ECUADOR.

### A SALESIAN FOUNDATION IN CUENCA.

*From an American contemporary—El Republicano of Quito—we receive an extract announcing the arrival of our Missioners in Cuenca, which we reprint with much pleasure as it metes out a well-deserved measure of praise*

*to an excellent clergyman, the Very Rev. Dr. Matovelle. Here it is:—*

..... "In the capital of Asuay there was much need of this most useful Institute; for the foundation of which, in these last years, some of the most influential men of this part of the Republic have gallantly struggled.

Among those who have most strenuously exerted themselves to obtain Don Bosco's worthy disciples, so that they might sow the prolific seeds of Labour ennobled by Religion in this virgin territory, none was more untiring than the Rev. Dr. Giulio Matovelle: a clergyman justly renowned in all the nation for the splendour of his talents, the ardour of his Catholic sentiments, and the great activity of his propagandism in favour of true social progress.

"A few days ago before leaving Quito—where he reaped enviable distinctions (as usual) in the recent Congress—he entered into a truly patriotic stipulation with the Head of the State upon the following basis: The President promised to do all that lay in his power to obtain Salesians for Cuenca: the Priest, on his part, assuming the responsibility of receiving them and procuring lodgings, pledging himself to help them in all their necessities, and work with them towards the definite foundation and erection of a new Charitable Institute, co-operate, in a word, towards the realization of the plans of the Municipal Council and the principal families of Cuenca.

"Six Salesians have already set out for this charming and fortunate city, as our readers are already aware; and the telegraph announces that they have been received in triumph, the entire population giving cordial manifestations of that manly pleasure with which a people loving its march ahead, opens its arms to those who bring it a greater ray of light and fresh hopes of future well-being.

"We have been communicated the telegram that the Rev. Don Matovelle sent to the President on this occasion. It runs thus:

*Your Excellency, —Yesterday the Revv. Salesians safely arrived in this city. May the Lord recompense Your Excellency for the signal blessing you have procured for Cuenca by sending us these worthy Religious!— G. Matovelle.*

"So the greatest difficulty is thus overcome. The Salesians are already in Asuay. This country will henceforth have its laboratories directed by this noble Religious Society;



and, moreover, the savages of Gualaquiza will soon have Missioners and Catechists.

"We are informed that the new technical institute, now being erected in Cuenca, will be called after the illustrious Religious Fr. Vincenzo Solano, resplendent ornament of Asuay and of his country."

## FROM TURIN TO MEXICO.

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

(Continued.)

On board the "Antonio Lopez," Nov. 11, 1892.

We are on the waves of the Atlantic. Our good ship dances like an Alpine bear in the streets of Turin though the sea is tranquil and the sky is clear. Why, then, do we dance? I daresay it comes from the build of the vessel—long and narrow. However, with a little extra care I can manage to write.

I hope, dear Father, you have received the few lines I posted at Malaga, where we arrived on the morning of the 7th. We went ashore there, visited the Cathedral and afterwards called at the Bishop's Palace. His Lordship was not at home, but his secretary received us very courteously, and on hearing that we were Salesians from Turin, lavished on us the most cordial attentions. He readily engaged us in familiar conversation, the burden of which was that the Salesians should come and establish themselves at Malaga. After showing us everything of interest in the Palace, he gave us a guide to accompany us to an academy of French Sisters of Charity, where the Bishop had gone to preach. There we had the pleasure of paying our homage to his Lordship, who hastened to make kind inquiries about Don Rua and Monsignor Cagliero; then with every mark of affection he blessed us, and we hurried back to our ship carrying with us many pleasant impressions of our visit to Malaga. His Lordship, you will remember, is the former Titular Bishop of Milo, the author of the elegant and scholarly little volume—*Don Bosco y su Obra*—which introduced the Salesians to the Spanish public.

The *Antonio Lopez* steamed out of harbour at 4 o'clock on the evening of the 7th, passing through the Straits of Gibraltar during the night and casting anchor again, at 7 on the following morning, before the white-walled city of Cadiz. Here we saw the *Santa Maria* and the *Pinta*, two of the Galleys that Spain has recently constructed on the model of those with which Columbus discovered America. They were flying the colours of the United States, by which they have been purchased to add to the World's Columbian Exposition at Chicago.

From Cadiz to Utrera the distance is insignificant. There a Salesian College exists—a dozen of confrères, among others my well-beloved Don Oberti,\*—and the *Antonio Lopez* sails not till after to-morrow.—"Shall we go to Utrera?" I ask Don Piperni. He renounces to the journey in favour of Don Visintainer. In a twinkling we are ashore, and after three hours of railway we arrive at Utrera. What a splendid College, what a beautiful Church, but, above all, what a brotherly welcome was awaiting us! Don Oberti took us to visit the Marquis of Ulloa and also the Marquis of San Marziale, and to each I made it my duty to present Don Rua's and Monsignor Cagliero's best respects.

When our limited time was expired Don Oberti accompanied us on board, thus procuring for the rest of our company the pleasure of making his acquaintance. But soon the final adieus were given, our ship getting under way shortly after midday of the 10th inst.

We are now on the broad Atlantic in the calm enjoyment of beautiful weather: all trace of land has receded from our gaze, and sky above and water beneath is all our eyes may feast upon.

So far we have been able, all three, to celebrate holy Mass daily, getting up at 4.30 each morning; and in the *Memento* we always remember you, well-beloved Father, likewise our Superiors and Co-operators. During one of the Masses we make also our community meditation.

(November 15).—The 11th, 12th, and 13th were days of anxiety for the little world on board the *Antonio Lopez*. The weather

\* Don Oberti is the Rector of the Salesian House of Utrera.—Ed.S.B.





TURIN: SALESIAN ORATORY AND CHURCH









OF OUR LADY HELP OF CHRISTIANS.

(Before the decorations of 1891.)



was foul, the sea raging, and the usual effects followed in all our company with the exception of the gallant Don Piperni, who became our nurse and kept up our drooping spirits by his cheerful attendance and well-timed drollery.

On the night between the 12th and 13th the helm became disordered by the snapping of one of the cables of the rudder, and while repairs were being made the vessel was brought to a standstill, producing an indescribable panic in many of the passengers. With throbbing hearts we sang the *Ave Maris Stella*, "Hail Queen of Heaven," and Monsignor Cagliero's *Il Marinaio* ("The Sailor"), interspersing the latter, in our fervour, with certain inedited notes of our own. The calm has returned, however, and we are enabled to celebrate again after an interruption of three days.

We are sailing under the Tropic of Cancer, and the heat would be oppressive were it not for frequent downpours of rain. To-day the sky is cloudy and the wind against us, nevertheless the sea continues in its tranquil repose.

We have not sighted a single vessel on our line since we left Europe: even the finny inhabitants of the deep seem to avoid us. Did I say before that our ship is excessively crowded with passengers almost exclusively Spanish? Besides our own party, there is but one Italian on board. By Sunday the 20th we hope to arrive at Porto Rico where many of our fellow voyagers will bid us good-bye.

(November 21).— Yesterday evening at 7 o'clock—the eve of the Feast of the Presentation of the Blessed Virgin—we cast anchor in the harbour of Porto Rico, the large West Indian island of coffee fame. This morning at 9 we resumed our voyage *en route* for Havanna. Not a cloud, not a speck, in the sky, yet, at very brief intervals, drenching showers are continually falling: we are in the season of the tropic rains, and in the right place to enjoy them. For the last three nights we have slept on deck without bed or bedding, the heat in our cabins being unbearable. We were unfortunately allotted the department in the immediate vicinity of the steam-engine, so *we may roast* but we cannot think of changing, for the vessel is crowded and, moreover, I

dare say we are expected to put up with some inconvenience in consideration of the reduction of passage which has been accorded us. So our motto is *Patience and on for ever!*

Quitting Porto Rico, on the 24th inst., we sighted the isles of St. Thomas and Culebra, then coasting to the north of San Domingo (where the Salesians are awaited), and traversing the Sea of Bahama, we arrived safely in the magnificent port of Havanna at 10 on the following morning.

Here we must change ships, occasioning a delay of three days, after which we shall start for Vera Cruz. This will be the most perilous part of our voyage, lying as it does through the coral rocks of the Gulf of Mexico and in the season too when cyclones are most prevalent in these waters. Bless us, dear Father, and pray for us. So far we enjoy excellent health, notwithstanding our sleeping in the open air without the comforts of disrobing or toilet.

These lines, I hope, will arrive about Christmas, so we all join in wishing you the choicest blessings of this Holy Season and a New Year replete with every happiness.

Your affectionate Son in J. C.

ANGELO PICCONO.

## PART II.

Havanna, 26th Nov. 1892.

Ere yesterday (the 24th inst.) we landed here, and went directly to pay a visit to the Bishop; but on arriving we were told that his Lordship was on retreat in the Seminary with his priests. Thither we proceeded but were not allowed to penetrate to his Lordship's apartment.

Quitting the Seminary we went to see the fine church of the Jesuit Fathers, and before leaving we asked leave to pay our respects to the Superior. We were admitted without ceremony, and on learning that his visitors were disciples of Don Bosco, the rev. gentleman gave us a very hearty reception. He also acted as our *cicerone* in visiting their splendid College, with its magnificent museum—a priceless treasure to the student of Natural History. His affability gained our confidence, and hearing that we were disappointed at not being able to pay our homage to the Bishop, he gave us a card of introduction, with which returning to the Seminary we were admitted without further difficulty.



\* \* \* \* \*

The introductory salutations over, his Lordship's first words were: "How is this? You are all going to Mexico and nobody remains here! Am I to be still left awaiting the Salesians? Write to your Superior and tell him that in this city of upwards of two hundred thousand souls, abandoned children enormously abound and nobody thinks about the matter. The Society of St. Vincent de Paul, it is true, has opened two Institutes, one in the town, the other at a very short distance from here, but it cannot provide for self-abandoned boys. For girls there are several Communities of Sisters: for boys belonging to the upper and middle classes of society we have the excellent Colleges of the Jesuits and the de La Salle Fathers, but for the education of the poorer classes we have nobody. Hence the Salesians must come at once."

His Lordship entertained us for some time on various matters, gave us the faculty of hearing the confessions of our fellow-passengers as far as Vera Cruz and, when we rose to leave, blessed us and our undertakings with paternal affection. Then, adding benevolence to courtesy, he ordered a Seminarist to accompany us to the Cathedral, where we were shown one by one the splendid vestments and rich ornaments it possesses, amongst which are some beautiful reliquaries in silver filigree, and a Gothic shrine or tabernacle eight feet high, artistically wrought in solid silver, in which the most Blessed Sacrament is borne in procession on the Feast of Corpus Christi, the shrine being placed on a carriage specially prepared for the purpose.

Here also we were shown an urn wherein it is commonly believed the ashes of Christopher Columbus are preserved. It is placed in the wall on the Gospel side of the sanctuary, covered by a milk-white marble on which are three verses in Spanish, and surmounted by a bust of the immortal Genoese. Monsignor Coccia, it is true, maintains that these are the mortal remains, not of the great Navigator, but of Diego his illustrious son. Be this as it may, I could not refrain from kissing with deep emotion the memorial tablet which shields that cold and senseless clay.

\* \* \* \* \*

The city of Havanna, of which we have taken a hasty survey, presents no very remarkable features. The streets are narrow and winding; mud abounds and so does

muck, which goes a long way to explaining the presence of the *Black Vomit*, one of the most terrible epidemic visitations of the place, that makes havoc even among the Religious, especially if European. The new part of the city, however, looks better; perhaps I should say that it is well planned and hygienic.

A farewell visit to the Blessed Sacrament, and we return to our ship for the night. I had retired for a few minutes to my cabin, when I was startled by the voice of Don Osella calling out at the head of the ladder: "Come up! come up, and you'll see something!"

Hastening on deck, I sought with my eyes the object of so much interest to my companions. Alongside was an old boat bringing a supply of coal for the steamer, and manned by some fifty Chinese. Many of them were dressed in their national costume; of course all wore the famous pigtail; as miserable-looking, ill-conditioned and filthy a crew as ever the eye of pity gazed upon! They squatted around in broken circles, each holding in his hand a little measure of rice which was rapidly disappearing under the well plied action of the "chopsticks."

I went among them and tried to converse with them, asking if they were Christians, but none of them gave any sign of understanding what I said. I offered them medals, but they all refused to accept them: they spoke Chinese among themselves and laughed freely at my interference with them. My heart bled as I turned away from the poor wretches. I heard afterwards that they were all heathens. But what wonder since nobody thinks of converting them? Alas! the Chinese may come and dwell amongst us, and afterwards return to their native country more heathen than ever. Here they are employed in large batches as they work diligently and content themselves with very small wages: thus our modern avaricious speculation has found a substitute for the black slave of other days!

\* \* \* \* \*

To-day (26th) we have transported our luggage from the *Antonio Lopez* to the *Ciudad Condal*, a smaller vessel where, I fear, we shall not be able to celebrate Holy Mass as we were allowed to do on the other—thanks to that excellent Chaplain, to whom, to-day, we have bid an affectionate adieu and expressed our deep obligations.



To-morrow, the 27th inst., at 2 p.m., we sail for Vera Cruz, where if the wind be favourable, we hope to arrive on the 30th. Our health and harmony continue to be excellent. We often speak of the dear *Alma Mater*, the Oratory, of our good Superiors and our beloved Don Rua; nevertheless the time now passes slowly that divides us from our poor, dear urchins of Mexico.



Brazilian Savage of the Botocudo tribe wearing the "Lip Ornament".

(November 27).—On the Bishop's invitation Don Piperni and I have visited this morning the institute which has been offered to the Salesians in Havanna. It consists of six departments and a small court-yard. There are at present on the premises a printing machine, a laboratory of bookbinders, and a bookseller's shop, all worked by twelve little orphans. The place might serve as a branch establishment and agency to the other house offered us in Guanacatóa, where forty-two poor boys have already found a home. This town boasts a healthier climate than Havanna, from which it is only about ten miles distant.

On board the "Cuidad Condal," Nov. 29.

As I write we are anchored before Progreso, a city of the Mexican State of Yucatan. The town is hidden from our view, as we have cast anchor a long way from

the shore. Indian canoes swarm around our vessel regardless of the sharks which abound in these waters. We are obliged to remain here in forced idleness till evening, when we shall proceed without further delay for Vera Cruz.

I return to my *note book* after an hour's interruption occasioned by a visit as agreeable as it was unexpected. The Rev. Perez Capetillo—who is preparing a House for the Salesians in Mérida, Yucatan—has come on board to welcome our arrival, and sends his best respects to Don Rua.

(December 1).—This morning, at 7 o'clock, we are due at Vera Cruz. So far all is well. We must now change our soutane for secular raiment and hold ourselves in readiness for landing. To-morrow's train, D.V., will bring us to Mexico's capital.

Vera Cruz at last!—Thank God, we are now on the soil of Mexico!

In apparel strange as if we were "smuggled deserters," perplexed as a bee in a bottle, we were on the point of quitting the *Cuidad Condal* when a young gentleman, of figure tall and graceful, with jet black moustaches and manly bearing, jumped on deck and asked to be presented to *los Padres Salesianos*. We replied to that name and the stranger immediately embraced and kissed us, informing us at the same time that his own name was ANGEL LASCURAIN,—no less a personage than the founder of that same Institute in Mexico which we have traversed the ocean to take possession of. What a prepossessing gentleman! His attentions to us are at the same time cordial and exquisite. The fine large boat which he placed at our disposal admitted of our taking all our effects with us at once; and without a moment's trouble or delay he brought us clear of the Customs' officers, to whom—thanks to the zeal of the Rev. Father Diaz—we were not obliged to pay one farthing. He then sent a cablegram announcing our arrival to Don Rua; he was our guide to the church where we went to celebrate Holy Mass; afterwards to his brother-in-law's—Señor E. Melgár, C. E.—a charming gentleman at whose munificent table we made our first acquaintance with the Mexican kitchen under very favourable circumstances.

We sleep here to night. Next morning, at six, in the company of Señor Lascurain (who has already presented us with tickets for 1st class carriages!) we start for the town



of Mexico, where we hope to arrive at 7 in the evening of the same day.

Now that I have a moment of time I must retrace my steps a little to pick up a few scattered notes.—Our voyage from Cuba to Vera Cruz, though effected in the most dangerous period of the year, has proved the pleasantest of trips. We never enjoyed a more tranquil sea, a brighter sky, a more soothing zephyr. Certainly we owe and attribute this special favour to the prayers of our dear Father, Don Rua, of our confrères and our good Co-operators. Our praises and our thanks to God.

Vera Cruz presents a charming aspect to the eye of the stranger. It has beautiful buildings and fine large thoroughfares. But, notwithstanding all this, it is commonly infested with the black vomit and yellow fever.

To-day is a national holiday here, proclaimed to commemorate the re-election of the President of the Republic, D. Porfirio Diaz. It is also the date fixed on by the new Governor of the State of Vera Cruz to officially enter upon the duties of his office.



Nomadic Indian of Rio Grande "dressed in ear-rings."

So the ships in the harbour are all aflutter with flags and festal bunting; and from every house-top the Mexican colours—white,

red, and green, with an eagle in the midst—are unfurled to the breeze.

To us Europeans it is rather surprising to see numerous flocks of large birds continually plodding through the streets without the least fear of man's approach. These are the well-known Turkey Vultures (called by the Mexicans *zopilotes*) that serve here as scavengers by feasting on and consuming the filth and offal of the places they frequent.

But the object above all others that attracts our admiring gaze is the volcanic peak of Orizaba, whose great height of 17,374 feet renders it visible at an extraordinary distance from the part of the sea as it majestically towers in its spotless canopy of perpetual snow far above the surrounding landscape of Mexico's already elevated table-land.

Señor Lascurain has admitted us to his confidence. From him we learn that the Archbishop of Mexico is anxious to welcome us; that many Co-operators will receive us at the railway station and accompany us to our Institute; that among these will be some ladies of the most influential families of the Republic!

Now that the real tug of war begins, how forcibly do I feel my nothingness! But I have great confidence in the good companions you have given me, also in your prayers and, above all, in the protection of Our Lady Help of Christians.

DON ANGELO PICCONO.

Salesian Missioner.

(To be continued.)

## VARIOUS GLEANINGS

### THE BEAUTY OF CHARITY: A MIRACLE.

When the famous Father James Cochin was studying to become a priest, his father allowed him fifty francs a month for pocket money. The greater part of this sum the young man gave away in charity, and the end of the month usually found him with an empty purse.

One day, as James was out walking, he met a poor woman who told him that her children had nothing to eat and that her husband was sick and out of work. The young man listened to



her story, but, though he pitied her he had nothing to give. However the woman begged him to search his pockets, as it might be that God would work a miracle, and put some money there.

To prove that he had nothing, James was about to turn his pockets inside out, when he felt something hard in one of them, and to his great surprise he drew out two gold coins. These he gave to the woman, who, smiling through her tears, exclaimed "Did I not tell you so, a miracle!"

James was greatly puzzled at this. Where had the money come from? He was sure he had none of his own for he had given his last coin to a poor man some days before. He thought it over and finally concluded that it was certainly a miracle.

In the evening, when he returned to the college, his roommate met him with a frown, saying, "A pretty trick you played on me, I had to stay indoors all day, because you took my coat, and I could not find yours."

"Your coat!" exclaimed James.

"Yes, my coat; and to prove it you will find my money in the right hand pocket."

The money was gone, so there was nothing for James to do but to tell the whole story. Of course his schoolmates teased him about it, but his father was so pleased, when he heard of his son's charity, that he not only sent James the two coins to give back to his roommate, but doubled his monthly allowance.

Years after, when James was a priest, he built a hospital for the poor, which you can see to-day if you go to Paris. He probably never worked any miracles, but he spent his life in helping the poor.—*The Sacred Heart Review*.

#### A PROTESTANT TRIBUTE TO CATHOLIC CHARITIES.

In supporting the policy of a State subvention annually granted to the Catholic Institute near Baltimore (St. Mary's Industrial School) for the reclamation and training of outcast and vicious boys, the *Baltimore American*, a Protestant paper, takes occasion to speak in praiseworthy terms of the spirit of thrift, order and economy that mark the conduct of the institution, and its excellent results in the training of the waifs of society into industrious citizens. After drawing a very favourable contrast between the working of this excellent Catholic Institute and the city House of Refuge (a similar institution managed on Protestant principles) the *American* continues:—

"The reason for the successful management of the Roman Catholic reform school is easily discoverable. Where the managers of the House of Refuge have to employ a superintendent and other officers, at fair salaries, the St. Mary's Industrial School is officered by men who, as members of a celibate order [the Catholic Priesthood], have

renounced all pursuits of wealth or material advantages, and who receive only the merest pittance—not more than sufficient to cover the bare expenses of their meagre and self-denying mode of life. The House of Refuge can command only that faithful discharge of duty which honourable men give in return for a fair compensation; the St. Mary's Industrial School is served by a religious zeal which devotes all its thought and energy to the work without a thought of material advantage or reward. Under such circumstances it is impossible for the House of Refuge to carry on its work as economically as the St. Mary's Industrial School.

"The case is only an illustration, taken near at hand, of how the Roman Catholic Church gains force and efficacy by its policy of gathering up and utilizing energies that Protestant churches generally allow to run to waste. In its revulsion from the principles of Romanism it may be questioned whether Protestantism does not discard much that is of high moral value, and whose adaptability to human needs has been shown by centuries of experience. Looked at from a standpoint of social economy, the separation of persons from the active life of the world to devote themselves to barren austerities and mortifications may seem to be a contemptible superstition; but in those religious orders which devote themselves to works of mercy or charity may be found some of the highest and most exalted types of human character.

"Women who, under Protestantism, might have grown up to a vapid, inane old-maidhood, their energies dissipated in trivialities, find in the active religious orders of Roman Catholicism not only a refuge and protection, but opportunity for the noblest usefulness, giving dignity and elevation to their characters. The white coif of the Sisters of Charity ever commands gentleness and respect. There are men of natural purity of feeling and gifted with great moral enthusiasm, who are unfitted for the selfish struggles of business and politics, who would find a congenial sphere of life and labour in the ranks of a religious Brotherhood... There is a fine quality of zeal which will give up all things and sever all ties in order to devote itself to religious works, and the Roman Catholic Church displays a wisdom worthy of imitation in its careful provision for developing and utilizing such tendencies."

#### A PROTESTANT VIEW OF CONFESSION.

The *Christian At Work*, a Protestant publication imbued with the principles of that particular phase of heresy commonly known under the name of Anglicanism, wrote in one of its recent issues:—

"There is no question that the confessional as a means for relief to a sin-burdened soul has its advantage. It must be a great relief to one bearing the burden of some peculiar sin to be able to go into a closet and there through a small



screen window, whisper into the ear of the faithful priest the story of the sin and ask what he shall do. To be sure, there is the feeling in our Protestantism 'Go and tell Jesus.' But even here perplexity and doubt sweep over the soul as the questions arise—What must I do? What reparation must I make? The tempter assails me irresistibly at times; what shall I, what can I do? The agonized cry often comes up from the troubled soul that seeks relief, but in vain. We thus throw out the subject for the consideration of those having interest in the matter. Of course many would say 'Go and tell your minister.' But often the minister is the very last one to whom one would confide the distressing secret. So far as the Roman confessional is concerned it is inseparable from the dogma of priestly absolution with which it is connected. But it would undoubtedly be a great source of comfort at times if some sin-burdened one could find some judicious friend who could serve him in this critical time of spiritual depression and conflict."



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.



#### CHAPTER VI.

**Notice to Quit—The Benefits of Transplantation—New Troubles—The Secretary's hand and the Hand of God.**

In this Chapel annexed to the Little Hospital the Oratory flourished exceedingly well. On Sundays and festivals the boys came in crowds to hear Mass and also approach the Sacraments, the frequency of which Don Bosco always recommended as the chief remedy against vice and corruption. In the evening Benediction of the Blessed Sacrament was added to the other religious functions; and during the time of recreation some of the elder and well-conducted boys helped Don Bosco and Theologian Borel in preserving good order and contributing to the enjoyment of all.

It was also at this epoch, *i.e.* in 1845, that Don Bosco commenced the Night Schools, which on account of their great utility were shortly afterwards adopted in other towns, and are to-day zealously cultivated and extended all over the nation. The factories being closed and the day's toiling over, many of the poor boys of the Oratory used to crowd evening after evening

to the priests' habitation in Valdocco, and Don Bosco and Theologian Borel, changing their private rooms into temporary schools, initiated these young people in the mysteries of Reading, Writing and Arithmetic.

In this even routine seven months had passed. The number of boys frequenting the Oratory had grown considerably: they had become attached to their surroundings and hoped to enjoy them for some time to come. This time, however, they were deluded in their hopes. The date fixed upon for opening the Little Hospital was drawing near, and the Marchioness Barolo, though admiring Don Bosco's charitable work, became alarmed at the thought of the disturbance it might occasion to her own darling institute, and gave him notice to quit. The limit fixed for the removal of the Oratory was the 10th of August, 1845. It was useless to point out that the *locale* destined for Don Bosco's boys had nothing to do with the interior of the new Institute; that everything should be carried on in the quietest manner;—the noble lady was mistress of the situation and had to be obeyed.

Thus poor Don Bosco was again perplexed, but not dismayed. Full of confidence in Divine Providence, he petitioned the Municipal Council of Turin, and being supported in his demand by Archbishop Franzoni, obtained under certain restrictions, the use of St. Martin's Church, near the City Mills. As the children, on one Sunday in July, were congregated to hear Mass for the last time in their first Chapel of St. Francis of Sales, Don Bosco (all preliminaries concerning the occupation of the new premises being settled) announced the unwelcome tidings that it was necessary to break up their tents and seek new quarters. The news produced a movement of malcontent and disapproval, but the able Rector's noble words of encouragement soon calmed down those turbulent spirits, and he wound up by inviting all his hearers to return after midday to help him in transporting the divers articles of furniture to the new church. All were most punctual in arriving; and when Don Bosco gave the word of order an indescribable scene took place. Benches, kneeling-stools, chairs, and pictures were seized and carried off by the youngsters; here is one with a big bundle of candlesticks, there another triumphantly bearing the cross; and thus in long files like wild geese emigrating they went to pitch their tents in the place alluded to above. Such a bizarre, and at the same



time, exhilarating procession drew crowds of spectators on the route of the children; and "What is the meaning of all this?—Where do these youngsters come from?" were questions asked and answered in quick succession all along the march. This, also, admirably served to make the Oratory better known in those parts, and to attract many other boys of the city to it.

When they had fairly arrived and taken possession of St. Martin's, Don Bosco, with that racy humour all his own, addressed himself to the immense multitude of children in something like the following terms:—

"Cabbages, my dearly beloved Children, do not arrive at full maturity and development unless transplanted. This we may also affirm about our Oratory. Up to the present it has been transferred from place to place, but in the various sites wherein it has been planted, it has always flourished with increasing vigour. The time you passed at the Rifugio was not without its fruit; and, as at St Francis of Assisi's, you continued to receive spiritual guidance, you had your catechism and sermons, your recreation and games. At the Little Hospital we had commenced a real Oratory; there we had a Church for ourselves and a quiet and convenient locality; it seemed, therefore, that we had found in it a lasting abode and true peace; but Divine Providence has ordained that we should abandon that place too, and come to transplant ourselves here. Shall we remain here long? We know not. But come what may, we hope that, like transplanted cabbages, our Oratory will increase in the number of boys attached to their duty; and in God's good time we shall have not only the Sunday and night schools, but day-schools also. Therefore no repining over the past. Let us place all our anxieties and troubles in the hands of the Lord, and He will take care of us. Even now He blesses, assists, and maintains us; He will also provide the opportune place for promoting His honour and glory, and the good of our souls.

"In the meantime let us remember that Divine favours are connected among themselves like the links of a chain. Let us be careful not to break this chain: let us avail ourselves of the first graces bestowed upon us, and then from Him we shall receive others and still others. Correspond also, on your part, to the noble aims of the Oratory; frequent it and profit by its instruction; and thus with the help of God, you will walk

higher and higher in the path of virtue, become good Catholics and upright citizens, and, one day, arrive at that blessed kingdom, where the infinite mercy of Our Saviour Jesus Christ will give to each the reward he has merited."

Though Don Bosco and Theologian Borel did all in their power to animate their pupils and attach them to their new surroundings, it must be confessed that they were not always successful; and the site of St. Martin's remained far from popular among many of the young urchins. In that church (for a certain reason for which the parish clergy were responsible) they were debarred from hearing Mass, approaching the Sacraments or performing any religious functions whatsoever; so that on Sunday and holiday mornings they were obliged to go to one or another of the city churches, where they performed their religious duties with greater trouble and sacrifice but less profit than heretofore. The recreation grounds, moreover, were inadequate and miserable beyond all expression. They consisted of the little square before the church, along which lay the public street, so that the games of the children were being continually interrupted by passengers, vehicles, animals of every description, in a word, by the come-and-go traffic of a public thoroughfare. But even such a place was better than nothing, so they tried to make the most of it for the time being, awaiting the further dispensations of Providence.

In the meantime a new peril was brewing against the existence of the Oratory. Indeed, from this point may be dated the trials, annoyances and petty persecutions moved against Don Bosco and his Work by benighted man: another proof that the Oratory was the work of God, for all foundations blessed by Him bear the seal of trial and most surely advance in their heavenward path by following the way of the Cross.

St. Martin's, it will be remembered, was in the vicinity of the City Mills; now the good people of this aristocratic establishment—the millers, porters, scavengers, and so forth—considering it a nuisance to have some hundreds of ragged boys playing, singing and enjoying themselves in *their* neighbourhood, put their mealy heads together and resolved "to do away with it." Accordingly a petition was drawn up by these savants and presented to the Municipality, representing the Oratory in colours of the blackest hue. It was observed that



the boys obeyed Don Bosco's every beck and nod, and were therefore dangerous instruments in the hands of a priest by whom disturbances or even a revolution might be organized at a moment's notice. It was further alleged that the children were continually hacking and ruining the walls of the church, and that if they were allowed to carry on their evening meetings there, they would ultimately bring about the destruction of the whole neighbourhood (!) It was therefore urged as an imperious necessity that the agreement conferring the use of the church be reversed, and the reunion of such children—under whatever name—be henceforth prohibited.

The Syndic, or Mayor, deputed an officer to take cognizance of the damages; but contrary to what had been alleged, church, walls, pavement, everything, were found precisely in the condition in which they were before Don Bosco's urchins had made their appearance upon the scene. A single scratch on one of the walls, evidently the work of a youngster with a nail, was all that the eagle eye of the Law could detect. Yet this miserable flaw afforded to Don Bosco's detractors the assiduously-sought-for pretext to raise the hue and cry and invoke the interference of the municipal authorities, as if the earth was about to open and swallow up the city and all its belongings!

Seeing that the petition had not produced the desired effect, a clerk at the mills addressed on his own responsibility a letter to the city Mayor, wherein he gave echo to all the former complaints distorting them by perverse ingenuity into full-blown and intolerable outrages, and declaring that the families engaged at the mills were disturbed alike in their duties and their domestic tranquillity. He had also the effrontery to assert that the Oratory was a cove of immorality.

The Mayor, though aware of foul play, had the weakness to inhibit the meetings at St. Martin's, obliging Don Bosco to discontinue immediately all connection with the premises.

Here we may note *en passant* that this cowardly letter was the last ever written by the unfortunate clerk. No sooner had he penned that precious document than his right hand was seized with such a violent tremor that he was obliged to give up his office and, three years afterwards, sink into the tomb. His orphan son, destitute and abandoned, was recovered by Don Bosco in

the Home he had by this time founded in Valdocco.

In those early stages of his Work many circumstances converged to prove that Don Bosco's efforts in favour of destitute children were not only acceptable to the Lord, but blessed by Him in a most especial manner. Nay, more, even a cursory examination of facts would go far to show that the solemn words addressed to Abram were re-echoed in favour of the Oratory: "I will bless them that bless thee, and curse him that curseth thee." Numerous, indeed, are the families in Turin and elsewhere that, on their own testimony, date their prosperity from some act of charity or kindness towards the struggling Oratory. While, on the other hand, they who for malice or ill-will had become its aggressors were often made the objects of most dire visitations, as we shall see further on.

#### CHAPTER VII.

##### **At St. Peter's—A letter and its consequences—An Oratory nomadic.**

For some years the life of the Oratory might be compared to the nomadic habits of the ancient Patriarchs: like them, from time to time, it moved its tents from one place to another. It is said that whenever Don Bosco was called upon to make allusion to this fact, he was sure to draw the sequel from Holy Scripture, and encourage his boys to hope that sooner or later the Lord would be pleased to give also to them a Promised Land, where they might establish a fixed abode.

Being obliged to abandon St. Martin's, as narrated in the preceding chapter, Don Bosco solicited the Municipality to permit his reunions in the courtyard and Church, or Cenotaph, of the Holy Cross, commonly called St. Peter's Churchyard. His Grace, Archbishop Franzoni, supported the demand; and as the Mayor and most of the Aldermen were persuaded of the slanderous nature of the complaints moved against Don Bosco by the people at the City Mills, his arguments were favourably heard and his petition granted. Accordingly from St. Martin's, where it had existed only two months, the Oratory was transplanted to the large and commodious grounds of St. Peter's ancient Churchyard. The extensive porticos, the spacious courtyard, the fine church well adapted for the sacred functions, were all objects of the children's most enthusiastic admiration, and rendered them almost beside themselves for joy.



But, alas! this nectared cup was scarcely tasted when it was changed into bile and bitterness by the appearance of a new and formidable adversary on the site of the ancient necropolis. This was no ghostly vision of the long-past dead awaked from its deep repose; but a real living shrew in flesh and blood—the Curate's ancient house-keeper. No sooner did she hear the children's gladsome voices, their songs and clamorous pastimes, than she rushed upon the scene—her headgear awry, her arms akimbo—and began to regale the multitude with that eloquence genteel of which an enraged female is the most perfect mistress. Whenever she paused for breath a girl beside her took up the note in screaming hysterics; a dog kept barking all the time; the alarmed poultry began to cackle; and one would say that we were on the eve of, at least, an European war.

(To be continued).

## FAVOURS AND GRACES.

(Continued from page 95.)

Rev. Aloysius Frizza, *Corteno (Brescia)*; Josephine Moschini, *Biella*; N. A., *Novara*; Joseph Gerbando, *Cunco*; Francis Liberti, *Turin*; A. M. I., *Rome*; Bartolo Scotton, *Bassano*; Catherine Cova, *Brisighella*; Victoria dei Malfer, *Ora (Tirolo)*; Margaret Calliano, *Cornegliano*; Constans Pagena, *Castions*; John Moscon, *Miane*; Rev. Francis Bona P.P., *Carallo (Brescia)*; Louis Combi, *Moggio*; Josephine Locatelli, *Moggio*; The Sisters Cigna, *Turin*; Clotilda Marchisio, *Ptova*; Mary Dalan; Anne Mary Bisacca, *Rivarolo Canavese*; Clement Viazzi Adv., *Alessandria*; Zefirus Invernizzi, *Moggio*; V. Rev. Antony Mistro, *Frivignano*; Antony Fruggier, *Multa*; Mary Pierani, *Gerbido*; Rev. Stephen Barloni P.P., *Polavena*; Laurence Grande, *Rubiana*; Dominic Bugnone; Davino Boves; Peter Careggio, *Chivasso*; James Miana, *Ivrea*; Rosalia Bertola, *Turin*; Rev. Peter Mattaglia, *Castagneto*; Baptist Giublema, *Tricerro*; Josephine Guerra; Cesar Scanavino, *Castelnuovo d'Asti*; John N., *Cisterna*; Theresa Mastallone, *Costigliole*; Frederick Prandi, *Turin*; Srs. Claustrali (Ursulines), *Sorrento*; Antony da Siella (Guardian), *Pontedecimo*; Melania Scaletta; Seraphine Coppa-Mattei, *Monticello d'Alba*; Aloysius Beffa, *Turin*; Dominic Piano, *Vernario*; Josephine Rastello, *Costigliole (Saluzzo)*; Rev. Peter Pedrotto; John Bertone; Rev. Felix Ganga; Joseph Palma, *Chivasso*; Joseph Pessuti; Quentina Giachetti, *Lessona*; Victoria Girotti, *Nice (France)*; Pauline Vansetti, *Alpignano*; Antony Guria; Rosina Aimo Botto, *Druent*; Marietta Marone, *Lamparo*; Sr. Catherine Pagliasotti, *Bronte*; V. Rev. Canon Peter Dompè, *Bene Vagienna*; Sabina Tos, *Azeglio*; Angelica Torelli, *Raconigi*; Ch. Thomas Mazzoglio, *Fogliazzo*; Ermelinda Capuzzo, *Castagnole Monferrat*; Dominica Floretta, *Cloz*; Magdalen E., *Bellinzona*; Candida Rocca, *Montebupo Fiorentino*; Stephan Soldini; Onorina Soldini, *Bellinzona*; Sr. Seraphine Facelli (Prioress of the Carmelite Nuns), *Mondovì Piazza*; Dr. Daniel Amerio, *Borgo San Siro (Garlasco)*; Barbara Ferrazzi, *San Gervasio Bresciano*; N. M., *Trino Vercellese*; Rev. Pascal Ronchi, *Omegna*; Rev. Michael Buoci (Pius IX College), *Rome*; Christina Bocca Ravelli, *S. Giuliano Nuovo*; Dominica Pederzini, *Nave (Brescia)*; Rose Pagliero, *Settimo Torinese*; Augustine Mangiarda, *Alpignano*; Angelica Martini, *Quero (Belluno)*; Catherine Gemin, *Quero (Belluno)*;

Dominic Feira, *Ponti Canavese*; Michael Baccane; Dominic Pepato, *Turin*; Mary Racea; Agatha Bussi, *Turin*; Magdalene Luccocastello, *Alpignano*; Francis Moriondo, *Turin*; Eliza Armando, *Nice (France)*; Antony Mary Calvi; Lucy Sergnotti, *Turin*; Clementine Peretti; Milietta Orso, *Vercelli*; Emilia Cesar Boggio; Anne Garetto, *Moncalieri*; Rev. Michael Reviglio, *Reaglio (Turin)*; John Massa, *Vercelli*; Adelaide Fumasoli, *Iesserete (Switzerland)*; Felicity Craveri, *Cirasca*; John Caroline Marrone-Pollo, *Biella*; Rev. Antony Bruno, *Mondovì*.

From the Cordilleras between Chili and South Patagonia, as referred by our Missioners:—John Tilleria; Grizzel Riquelmi; Clarence Reyes; Darila Ortiz; Ramon Meureira; Mary Beltran; Zoila Barros; Dolores Osez; Peter Nolasco Alarcon; John Paul Villar; Felix Jaque; Alexius Castillo; Pascal Lifuente; Luke Becerra; Emanuel Jaque.

## 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.



# 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.  
\*
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.

“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.”

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

“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.”

## His Eminence Cardinal MANNING on Foreign Missions.

“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]