



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 little 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, Valdocco, 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-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).

No. 1.

June & July, 1892.

Registered for transmission abroad.

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

TO THE MEMBERS OF
The Association of Salesian Co-operators,
AND TO ALL OUR BENEFACTORS.

WITH the first number of the ENGLISH SALESIAN BULLETIN it is our duty and privilege to present to our friends and Co-OPERATORS our most heart-felt thanks for their great zeal and generous efforts on behalf of our **Announcement Copy**. For though we cannot call our 'Sample Bulletin' "a great success," we are happy to be able to say that it has fallen into friendly hands, disposed to do it the honours *a priori* on account of its lineage.

We still await, it is true, the lists of "new names and addresses" from not a

few of our Co-operators. But the fault, we are inclined to think, is all our own. We should have given more practical hints in our Announcement Copy. For instance: (1) We might have pointed out more explicitly, that it is by no means a necessary condition to accompany a 'list of names' or an application for our BULLETIN with a sum of money;—if material alms are forthcoming, they will come in God's good time. (2) We should have warned our Co-operators against adopting the system of simply giving the paper to a friend and afterwards letting him "shift for himself." In nine such cases out of ten, he reads it, he likes it, and he thinks no more about it.—If you really wish to enlist his sympathies in favour of our poor children, you must ask him, after he has read the Bulletin, to allow you to send his name

to be enrolled in the Register of the Association: "Knock and it shall be opened unto thee."

Many, on the other hand, have luminously proved their devotedness to the name and memory of DON BOSCO and to the glorious cause of our poor, abandoned children. They interpreted our wishes where no law was laid down, and whatever we suggested, they surpassed by their generosity.

To these, then, and to all, we return our heartiest thanks, begging them at the same time, to continue their generous efforts for the propagation of our Bulletin and, through it, of our Association. In return, we assure them of a part in the first lisping prayers of our poor, savage neophytes, and the grateful devotion of almost four-hundred-thousand children, who, in season and out of season, lift up their voice to the "God of the Fatherless," imploring His blessings on all their Benefactors, and constantly reminding Him of His promises to those who exert themselves, in any way whatsoever, to help and comfort the needy and afflicted: "For inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me" (St. Matt. xxv. 40).



LONDON

A NEW SALESIAN CHURCH.

THE month of June of the year 1892, will ever form a memorable epoch in the history of the Salesian Fathers in England. For in this beautiful month, consecrated to the Sacred Heart, they have laid the foundations of a New Church in honour of this Divine Heart, in the poor and populous mission of West Battersea in the city of London.

Many of our readers will doubtless

remember that, in the last year of his life, Don Bosco undertook, out of his Christian zeal and charity, to furnish from the Salesian Congregation a supply of priests for the administration of the church and mission of Battersea. The undertaking grew and prospered under the special protection of the Sacred Heart of Jesus, to Whom the mission is consecrated; and in a wonderful manner and degree the efforts of our priests have been crowned with success. For, if we look back to the winter of 1887, when they first took up their residence there, we find the Mission almost destitute of means, with no boys' school, and, for the clergy, no appointed place of habitation at all. The little Iron Structure which for upwards of eighteen years had served as a church, was tottering to its fall; and though the Fathers lost no time in introducing some important repairs, the state of decay was so advanced, that nothing short of a complete renewal could save it from its doom. Contenting themselves, therefore, with rendering the old building safe from toppling on their heads for the time being, they turned their attention to other equally pressing wants of this poor mission.

In those few years they have been enabled to construct a roomy and substantially built edifice for the schools, to purchase a block of houses upon the spot, which serve as a residence for themselves, and enable them, at the same time, to admit a certain number of orphan boys, many of whom are receiving a classical education, and give fair promise of ecclesiastical vocations.

But if the Salesian Fathers of West Battersea have been busy in their new mission, Time has not been idle, and, week by week, day by day, its influence might be seen on the little iron church, now approaching by rapid stages to a state of complete delapidation. At last, we understand it was condemned by the City Council, and has had to be removed.

The day has therefore come when the Catholic inhabitants of West Battersea find themselves without even that makeshift of a church; and—a circumstance which certainly does not better the condition of things—almost totally without the means of contributing to the erection of a new one, belonging as they do, for the greater part, to the poorer working-classes. On the other hand, the erection of a new church has ceased to be a mere problematic speculation—it has become an emphatic necessity. The enterprise is worthy of the Christian's noblest energies, for, all who take a part in it, concur in building a Tabernacle for the habitation of the Most High, and in placing within easy reach of the poor sons of toil, the sweetest—perhaps the only—consolation they may know on this side the grave: the possibility of prostrating themselves before the Blessed Sacrament, and imbibing from the Precious Wounds of Jesus the priceless treasures of His Holy Redemption.

To the Salesians and their foundations the same difficulties are perpetually renewing themselves. The enterprise is good, and must therefore be achieved; but the means—where are the means to come from?—In two things, at least, Don Bosco seemed to know no limits: his love of souls, and his faith in Providence. This faith, or love, or both combined, were continually urging him on to new labours and new sacrifices. But for the economy of all his difficulties one means he had, and one alone, to which he invariably had recourse: that means, it is needless to say, was co-operation. And following Don Bosco's example, his sons now appeal to all lovers of the Sacred Heart of Jesus, begging them in the charity of that Divine Heart, to co-operate, according to their ability, in defraying the heavy expenses that must be incurred by the West Battersea Salesian Fathers in this most urgent and, for them, gigantic undertaking. With confidence in the

generous assistance of our worthy Co-operators and of all charitable persons, into whose hands this little paper may fall, we look forward to the consecration, on no far distant day, of the New Salesian Church of the Sacred Heart—the first Salesian church in England, and, let us hope, the nucleus from which Don Bosco's Institution is destined to spread all over the kingdom. In the grateful, fervent prayers of hundreds of thousands of poor children, and in the increasing, overflowing love of the Sacred Heart of our dear Saviour, may all our Co-operators and Benefactors find ample recompense for whatever sacrifices they may be induced to make towards the good work now recommended to their Christian zeal and charity.

Contributions in aid of the above will be gratefully received by:

DON MICHAEL RUA,

Oratorio Salesiano, Turin, Italy:
or by

The Rev. Father MACEY,

64, Orbel Street, Battersea,
S. W. London.

OUR LADY

HELP OF CHRISTIANS.

La tua benignità non pur soccorre
A chi dimanda, ma molte fiate
Liberamente al dimandar precorre!
—DANTE.

*Not only thy benignity gives succour
To him who asketh it, but oftentimes
Forerunneth of its own accord the asking.*

—Longfellow's translation.

ON occasion of the Feast of Our Lady Help of Christians the *Unità Cattolica*, commencing with the above words of Italy's immortal poet, published a very interesting article entitled "*The Auxiliatrix of Don Bosco*." After alluding to the humble beginning of the Salesian

Institution, and dwelling with fond complacency on the extraordinary gifts of its pious Founder, the *Unità Cattolica* goes on to say:—

"In the works of Augustus Nicolas we read; 'To honour Mary is to profess Christianity in one of its essential points, viz, the act of the Incarnation'.—Don Bosco honoured Mary and zealously advocated her devotion. From amidst those vast edifices, where the most ingenious charity prepares the right remedy for the evils which pervade society and afflict the Church, by bringing up hundreds and hundreds of poor children in the love of labour and of prayer,—from the midst of those vast edifices, we repeat, rises majestically above the magnificent cupola which surmounts the monumental temple, the image of the Madonna, the Inspirer of this extraordinary Man, the beloved of his heart, the dream of his life, comfort in his afflictions, and help in his necessities.

"It is here we must seek for the fount and origin of the prodigies at which the world has assisted for half a century, and still assists with astonished eyes. The name and glory of Our Lady Help of Christians has become inseparable from the name and glory of Don Bosco. He was the promoter, the champion, the hero of Her devotion; and the voice of the people, more expressive in its language than may appear at first sight, did not

err in calling *Mary Auxiliatrix* 'Don Bosco's Madonna'.

"And to-day Catholic Turin, following the example of its pastor, Archbishop Riccardi, comes forth in the pride of its numbers to increase the splendour of the crowning fêtes of the Golden Jubilee of the Salesian Institution,—fêtes which, commencing with last year's imposing

solemnities of the 24th, 25th, and 26th of May, reached their culminating point in the solemn Octave of the Immaculate Conception, and are now being brought to a close with the magnificent festival prepared by the Salesian Fathers, in honour of Her to whom they are indebted for everything, being the Inspirer and powerful Protectress of all Don Bosco's works."

During the entire month preceding the grand Solemnity, special devotions were held morning

and evening in the Sanctuary of Valdocco; Benediction of the Blessed Sacrament was imparted twice a day; and the Rev. John Baptist Samorì, a Salesian Father, preached at both services. For the extraordinary concourse of the faithful, the religious demeanour of all, and the great numbers who frequented the Holy Sacraments, the solemn Novena looked like a continued feast.

On Sunday, May the 22nd, Don Rua ushered in the grand solemnity, which lasted five days, by celebrating Solemn High Mass, at which the Right Rev. Dr. Basilio Leto, Bishop of Samaria, pontifically assisted.

On the following day, Monday the 23rd, the usual annual Conference of the Salesian



"DON BOSCO'S AUXILIATRIX."

Co-operators took place; and the densely crowded temple gave ample proof of the lively interest our Co-operators take in the works to which they have given their names, and for whose furtherance they exert themselves with such unremitting zeal and generous charity.

THE CROWNING FÊTE.

This year also, on the 24th of May, Valdocco has been the scene of a most imposing spectacle of faith and ineffable manifestation of religion and ardent piety. From earliest dawn to the shades of evening, multitudes of the faithful crowded from town and country far and near, to invoke the Help of Christians and adore her Divine Son; to chant her praises and seek her protection, to thank her for favours received and lay new petitions at her feet. The numerous confessionals were blocked up by crowds of penitents from 4 o'clock in the morning till high noonday; and thousands after thousands approached the altar rails and received the Most Blessed Sacrament. Nothing could be more edifying, more affectingly touching, than the pious fervour and absorbing devotion that reigned all the day, notwithstanding the visible undulation of the vast multitude, occasioned by the continual arrival of fresh pilgrims and the successive renewal of the members of that monster congregation.

Pontifical High Mass was celebrated by His Grace, the Archbishop of Turin, assisted by the Right Rev. Dr. Manacorda, the Very Revv. Canons of the Cathedral and a large number of the clergy. The sanctuary was also occupied by a numerous representation of the Turinese Catholic Young Men's Society, wearing the badge of their Union and forming a "garde d'honneur" around the altar.

The choir—upwards of three hundred voices—was composed almost exclusively of the students of the Oratory, under the direction of Maestro Dogliani assisted by Sir Remondy. The little artists, with sure and faultless intonation, with faithful interpretation and marvellous precision, rendered Cherubini's *Missa Solemnis* in all the dazzling splendour of its classic purity and the countless labyrinths of its rich, celestial harmony.

In the evening, Archbishop Riccardi pontifically assisted at Vespers, and at the eloquent sermon delivered by Dr. Manacorda, Bishop of Fossano; after which His Grace

imparted Benediction of the Most Blessed Sacrament.

An immense multitude of the faithful in the temple and out of it, in the various court-yards of the Oratory, and even in the adjoining street, prostrated themselves before Jesus in the Blessed Sacrament, Who from the altar of Mary, confirmed with His triune benediction the filial devotion of so many hearts, thus crowning with His love the Solemnity celebrated in honour of His august Mother, the Queen of Heaven and powerful Help of Christians.

NOTES FROM OUR MISSIONERS.

A Salesian amongst the Lepers.

ALMOST a year has elapsed since the day on which Father Michael Unia, one of Don Bosco's Missioners in South America,—after exchanging affectionate and touching adieus with his brothers and friends of the Salesian House in Sta. Fé de Bogotá,—mounted on his mule and commenced to journey over the rough and rocky country that stretches away to the eastern Cordilleras. After three days' riding over hill and dell, he arrived at a little village called Agua de Dios. This proved the goal of his journey, for here he dismounted and took up his abode.

Father Unia is a man in the prime of life, an Italian by birth, and only three years on the South American Missions, being one of the 'expedition' of 1889. What he found in Agua de Dios, and why he went there, may be learned from the following correspondence, addressed to the Very Rev. Superior General of the Salesians:—

SANTA FÉ DE BOGOTÁ.

August 18th, 1891.

VERY REV. FATHER RUA,

THE LORD has deigned to shower His heavenly favours upon me! For I attribute to a most signal grace of God, an inspiration I have had to dedicate myself to the spiritual care of a numerous band of poor lepers, who

are confined to themselves amongst the mountains of this Republic to prevent their infesting others with their dreadful malady. No less than six-hundred of these poor stricken ones lie festering in the Lazaretto of Agua de Dios, a place about three days' march from Sta. Fé de Bogotá.

Unhappy wretches! Not only are they banished from their homes, and scrupulously repudiated by friends and relations, and almost forgotten by the rest of their kind, but, worse than all, they have no priest, and, therefore, no religious comfort to throw a heavenly ray on the long, dark years of torment, or let a single drop of consolation fall on the torn and desponding heart.

Turning over and over in my mind the sad condition of those poor wretches, the thought struck me...—What if I were to go amongst them?...—At first, I must confess, the idea thus suddenly presenting itself, caused a sensation of vague terror to pervade my every sense. But calm and reflection soon followed, and I resolved to think the matter seriously over. It soon became the chief food of my reflections, and grew so easy of accomplishment, that I no longer saw any difficulty in realizing it, if my Rector, Don Rabagliati, would only let me go.

The arrival of the new missionaries from Turin gave me fresh courage—it would be easy to do without me now—so I waited on the Rector and broached the matter to him. On hearing such a proposal from me, Don Rabagliati seemed horrified.—If the question were about myself, he answered, I should go without a moment's hesitation, but expose a brother to evident peril of impending death, this I never will do.

—But the question is not of exposing me; you simply condescend to my desire, in other words, you permit me to follow the interior impulse of my own heart.

—Before arriving at such a decision, think well on what you are about.

—For months I have thought of nothing else! was my reply.

Nevertheless he put me off for a few weeks. But my tranquillity was gone, and the Rector enjoyed very little peace, for, day by day, I managed to have the lepers of Agua de Dios ringing in his ears. At last he said to me: "Well, if you want to go amongst those unfortunate creatures, I dare say I should not hinder you, so you have my permission to go and remain there, if our Superior, Don Rua, does not reply to the contrary".

As soon as the news of my going to the lepers spread through the town, I was canonically elected Chaplain of Agua de Dios—a new proof that God calls me there! Many friends and well-wishers kindly took the trouble of calling to inform me that I was mad. Many tried to dissuade me, but they soon found out that they had got a real thick-headed numskull to deal with.

Before setting out, Rev. dear Father, I send you these few lines, begging you to confirm my decision, which I firmly believe to be a divine inspiration. Have no fears about my life; I will rashly neglect no means that my friends' or my own experience may suggest for the preservation of my health. But if it be the will of God that I should be stricken with this fatal infection, He whose voice I obey will give me force to support it with patience, while the thought of having brought some relief to those unhappy creatures will be my consolation. They also have souls that were redeemed by the Most Precious Blood, souls, nevertheless, the most miserable on earth, for not only are they writhing in most excruciating pain, but, for the past, they have been as completely strangers to the comforts of our Holy Religion, as if their lot were cast amongst the poor savages of Tierra del Fuego.

I shall set out in a few days, and for the beginning of September I hope to celebrate Mass in the midst of the lepers of Agua de Dios. As soon as I arrive there, I will send you news of my surroundings and of my new friends. There also I shall attend your reply which, I hope, will be affirmative.

In the meantime, bless and pray for your humble, but

Most affectionate son in J. and M.

MICHAEL UNIA.

In the warmer States of South America several varieties of leprosy are to be met with, and in some districts the disease is very prevalent. This foul disorder is held to be contagious and infectious, and is so loathsome in its manifestations that its victims are regarded as an embodiment of the vile thing itself, and literally become objects of horror. Its fatal impurities are also transmitted from father to son, but under favourable circumstances,

it is said to die out in the fifth generation. On the slightest appearance of the dread infection, the doomed victim is sent to the Leper Village, thence he never more returns. These places are generally founded by the local governments, regulated by special laws, and kept under a rigorous inspection. The social ties are much the same as in other communities. They marry among themselves, but their children—even when apparently free from all symptoms of the dire pestilence—are obliged to pass their lives in "the village." Not a few arrive at manhood before any outward manifestation of their hereditary malady betrays its presence; and some return to their mother earth; even in advanced age, without proving the vicious ravages of this defiling plague.

Father Unia will tell us something more particular about lepers and leprosy, if we take the trouble of reading his second letter.—

AGUA DE DIOS.

August 28th, 1891.

VERY REV. FATHER RUA,

WHO knows what impression the strange and unexpected contents of my letter of the 18th inst. may have made on you?—Don Unia gone to the Lepers...! Well, I am

already two days amongst them, and I feel quite happy.

The scenery, to begin with, is simply enchanting. Agua de Dios, surrounded by picturesque hills and mountains, and thick

underwood and verdant prairies, makes up a fairy scene that charms the eye on every side. There are also extensive valleys, whose natural richness shows their great fertility, if they were only cultivated. But, alas! nobody wants to come near this place; the horror in which poor lepers are held, keeps all at a distance.—Only try to speak about them to the Americans—even to those of Bogotá which is but at a short distance from so many miserable stricken ones,—*Ave Maria!* how they quake and shudder!—they cannot even bear to listen to you. Whoever comes out here becomes an object of public terror, so that



DON UNIA AND HIS LITTLE SECRETARY.

I believe my return to Bogotá would not be the easiest thing in the world. Add to this consideration the fancy morsel of three days on a mule's back over rocks and along precipices, with a burning sun overhead, without speaking of the forty quarantines they would make me perform before allowing me to re-enter the gates,—and, then, if you think that I should like to try it often, you must believe that I am very fond of "a constitutional."

My journey out here was marked by no disagreeable incident. These poor creatures were all activity for my reception. Under

the scorching rays of a midday tropical sun, those who were not confined to their beds came in crowds, on horse and foot, to meet me on my track at a goodly distance from the village. Then, as we drew nearer, about a hundred little boys in Sunday clothes and shining faces, came forward with numerous little banners flapping above their heads. These were followed by a band of white-robed little girls, bearing palms and flowers, and chanting hymns of praise to God. It was a sight so simple and so touching, that it drew tears from my eyes.

But the bright scene soon changed, and a most heart-rending spectacle was in wait for me when I visited those lying in the Lazaret. God help them! There are more than fifty of them that scarcely present a lineament of the human form. Those who are completely smitten by this awful malady, are covered with filthy, repulsive ulcers from head to foot: they might be called breathing carcasses in a state of long-protracted putrefaction.—One is without hands, another without arms, another has no feet: here is one without a nose, without ears... his flesh is dropping off in pieces...! And in this awful condition they tell me that they drag on their miserable existence over half a score of years. Unhappy beings!

Reflections and Resolutions.

At the first sight of these horrors, my heart sunk within me, and I moved amongst them like one stunned and stupefied. But wherever I turned the poor creatures seemed to brighten up,—an undefinable something in their looks, not usually seen on the face of one who suffers excruciating pain, the smile, though ghastly, and the sparkling eyes, joined to the friendly motion of some ulcered stump,—all went to show their joy at my arrival. I soon began to participate in their feelings, so I conquered my weakness, and had a special greeting for each. This crowned their joy. As best they could, by words and signs, they gave me ample tokens of their deep gratitude.

Dear suffering souls, I read your thoughts—I will remain with you. I have come to share your pains and sorrows, to encourage you to bear with patience your dire misfortune, to bring you the consolations of Heaven. Oh! I hope and trust I never shall abandon you.

And what am I going to do in this Lazaretto, now that I am here?—First of all,

you must know that, between infected and non-infected, the lepers of Agua de Dios muster upwards of twelve hundred souls. I am the only priest among them. Hence I shall have to look after all these souls, celebrate holy Mass, administer the Sacraments, and console the poor tortured creatures by visiting them several times a day. There is also a large number of children to be instructed in the Christian Doctrine, but for this I intend to solicit the aid of some well-instructed gentlemen who are also confined to this village, for by myself, I should not be able to get through with all.—Taking everything into account, I think work will not be wanting, so my life will be a happy one even in the Lazaretto of Agua de Dios.

But, what if I too should be smitten and become a leper? God forbid! But if in the long run, my body must submit to such a disease, God's will be done! If the day must come when, to my great grief, I can no longer offer up the Holy Sacrifice, I shall still be able to confess and console those creatures even though I be covered with ulcers.

In the meantime I am happy among my lepers. I suffer a little, it is true, from the effects of a climate excessively hot—the thermometer (centigrade) periodically signs from 30° to 35°,—but I shall soon become used to it. In my new occupation, I hope, with the help of God, to acquit myself always worthy of your teachings, and a true son of Don Bosco's. For this I pray and solicit the prayers of my suffering friends, whose orisons, I trust, are most pleasing to God.

The habitation they have assigned to me is set apart from the other houses, and consists of a shed divided into two little chambers, and covered with palm leaves, through which the rain passes beautifully, but with the burning heat that one suffers, a little water will do no harm. A fine little boy has also been appointed to attend to my few wants. He brings me something to eat twice a day, just as the crow used to do by the old hermit. Bread here is always stale, for instead of making it in the village, it is carried from Bogotá. The water—in open contradiction with the name of the village—seem to come from *the other place*: it is fetched at more than two miles' distance and brought here on the back of donkeys, so that, in this hot weather, it is really pleasant to drink! They are about adding a little kitchen to my *establishment*, and when it is finished my little secretary will

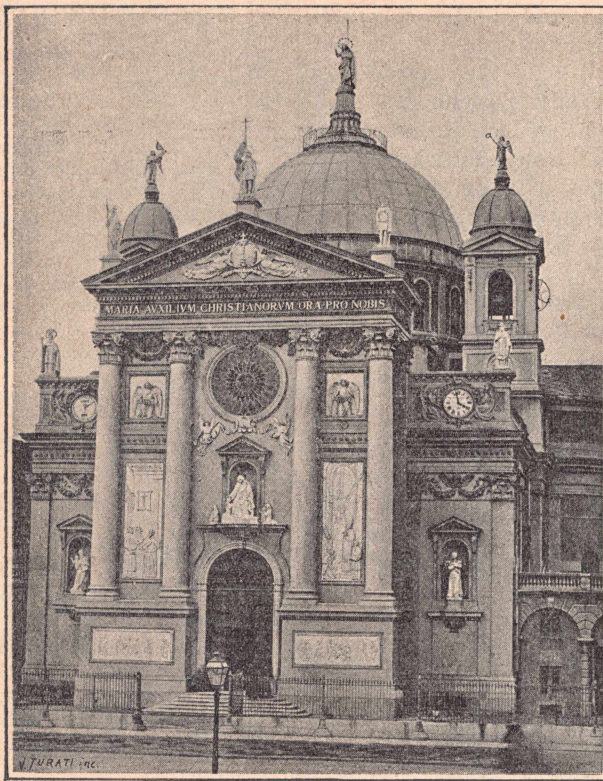
remain with me in quality of "cook and butler".

If you have no objection, I should like to call my dwelling the *Salesian Family* among the Lepers of Agua de Dios.

Dear Rev. Father, in concluding, I again place my entire confidence in your goodness of heart, hoping that you will confirm the resolution I have taken, and rejoice to

SCRAPS AND CLIPPINGS.

The sodality of the *Children of Mary*, Cape Town, has hit upon a happy idea. They have prepared a small box with all the accessories for Holy Communion,—the various cloths, candles, crucifix, etc.,—so that an invalid, expecting to receive Holy Communion at



CHURCH OF MARY HELP OF CHRISTIANS.

think that these unhappy creatures are now provided with the necessary comforts of religion.

Wishing, at the same time, to give expression to the sentiments of my entire submission to your orders, I remain now, as for the past, in all humility,

Your dutiful son in Jesus Christ,

MICHAEL UNIA.

home and not having everything handy, may simply notify the fact to one of the members in charge, and when the priest comes he will find there a nicely decorated little altar. It is a beautiful little work of devotion, original we believe with this sodality, and one which probably will recommend itself for extension here and imitation elsewhere.

—*The South African Catholic Magazine.*

By a special Brief, Our Holy Father has granted, on the usual conditions, a Plenary Indulgence to all the Faithful (also applicable to the souls in Purgatory) as often as they visit any Carmelite church or public chapel from the Vespers preceding the Feast of Our Lady of Mount Carmel until sunset on the following day, that is, from the afternoon of the 15th till sunset on July the 16th of each year.

A few weeks ago the Salesian Fathers of West Battersea, London, have commenced the erection of a New Church in their poor mission. They have no funds and no income: they confide in the goodness of the Sacred Heart of Jesus, to Whom the mission is consecrated. We warmly recommend this noble work of the sons of Don Bosco to the charity of the faithful. Any contribution of money or of furniture will be thankfully acknowledged by Father Macey, Superior of the Salesians of West Battersea,—64, Orbel Street, London. S.W. Offerings for the same purpose may also be sent to the Superior General Don Rua, Turin.

The Bishop of Magida and Vicar Apostolic of Patagonia, Mgr. Giovanni Cagliero, is coming to Italy, where he is expected about the beginning of September, to treat with the Superiors at Turin on several important matters regarding the Salesian Missions in South America.

A New Salesian House has been opened in Santiago, capital of Chili, on the 6th of January last. At the opening ceremony the President of the Republic attended, accompanied by two Ministers and two Deputies from the Chamber. The Right Rev. Bishop of Ancud also graced the fête by his presence; and Mgr. Cagliero—"Don Bosco's Bishop"—came all the way from Patagonia to take a part in the proceedings. In another number we will give some particulars of this impressive feast.

For want of space we are obliged to hold over a very interesting correspondence from one of our Fathers in Palestine, where the sons of Don Bosco have recently established themselves, to carry on the battle of the Cross against the manifold profanations of this Holy Land.

FAVOURS AND GRACES

OBTAINED BY INVOKING

MARY HELP OF CHRISTIANS.

[Every mail brings us numerous relations of extraordinary favours, temporal and spiritual, piously attributed to the intercession of our Blessed Lady, under the title of "Mary Help of Christians." The accuracy of the facts put forth are generally indorsed by an Ecclesiastic, and further confirmed by an "ex-voto" alms and a prayer to have them published in the SALESIAN BULLETIN. We are sorry that the space at our disposal does not allow us to correspond to this desire in a way satisfactory to our correspondents and ourselves. But, so numerous have such relations become of late, that the entire BULLETIN, if placed at their disposal in its present mould, would not be sufficient to give a summary account of the facts relating to the favours received. We are, therefore, 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.]

From Death's Door. — Lady Julietta Leoncini has received a most signal grace by invoking Mary Help of Christians in a moment of extreme peril. I was called to administer the comforts of our holy religion when death was expected at every moment.... I must indorse the statement that this recovery should be attributed to the intercession of Mary.

—AMBROGIO DAFFRA, Canon.

Tortona, June 5, 1892.

(With the above statement of the Very Rev. Canon Daffra, we have received, in the hand of the lady herself, a full relation of this extraordinary favour; and interpreting her desire, we have placed it in the archives of the Temple of Mary.—ED.)

* * *

Faith rewarded. — After a severe attack of influenza, my sister suffered for months from a bad cough, which left her no rest by night or by day. The illness increased, and discharges of blood from the lungs became frequent. In this extreme we all turned to Mary Help of Christians with a novena of prayers. From the very first

day the emission of blood ceased. My dying sister began to feel better, and at the end of the novena she had perfectly recovered her health.

—SALVATORE RAINERI

Salesian Co-operator.

Bordighera, May 11, 1892.

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Thanksgiving. — I send an alms to the Temple of Mary Help of Christians, in thanksgiving to God and to the Blessed Virgin for a signal favour I have just received.

GIUSEPPE BRIGATTI, P.P.

Alzate (Novara), May 22, 1892.

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* *

Restored to Health. — Mrs. Antonietta Portinaro has had an attack of cardiac syncope, to which she would certainly have succumbed, if it were not for the succour of Mary Help of Christians—commonly called here “The Madonna of Don Bosco”—to whom she fervently commended herself in the hour of her need... After hearing the Doctor’s declaration on the hopeless gravity of the case in question, the undersigned recognises a most special grace in this recovery.

DOMENICO CORDERO, C.C.

Cornegliano d’Alba, May 27, 1892.

We have also received relations of special favours from the following, who desire to render public thanksgiving to their Celestial Benefactress, Mary Help of Christians:—

Maria Cimussa, of *Caramagna*; Maria Salvetti, *Caluso*; Stephen Bausola, *Turin*; J. B. Gallo, *Benevengna*; Theresa Peretti, *Usario*; Rev. J. B. Stavarengo; Celestina Rosetto, *Cumiana*; J. Migliavacca, *Castelnuovo Calcea*; Martin Signatti, *Strambino*; Angela Torchio, *Chieri*; Catherine Rosso, *Monticelli Atba*; J. Degaspari; Margaret Rosso, *Bra*; Josephine Carugo, *Chiuro*; Rose Calzoni, *Franchino*; Charlotte Arbellino, *Asti*; D. Lancina, *Torino*; D. Ferro, *Montanaro*; Gerra Gambarogno, *Canton Ticino (Switzerland)*; Alexandra Sartirana; Caroline Aichino; Stephen Malino, *Calarengo*; Secondina Sella, *Crusi Mosso di Biella*; Joseph Rosatto, *Orbassano*; Joseph Grandi, *Rufia*; Maria Viaggio, *Caresano*; Amato Gallo; Francis Gariglio; Philomena Tricca, *Abosso Riva di Chieri*; Angela Bonansea, *Luserna*; Catharine Montersino, *Carmagnola*; Dominica Gianoglio; Catharine Lachia, *S. Martino Canavese*; Francis Devalle, *Cavallerleone di S. Secondo*; Maria Dominici, *Carignano*; Maria F. Rebuffo, *Cuneo*; Rev. Henry Bona, P.P., *Savigliano Mica*; Lina Rosella; Dominica Rossi, *Saluzzo*; Seraphina Giacolina, *Fobello*; Margaret Staccione, *Turin*; Clotilda Vuillemin, *St.-Vincent Valle d’Aosta*;

Maria Rossi, *Dusasso*; Maria Gallina, *Agnella Belbo*; Felicità Martinolo-Tesio, *Turin*; Alexander Arborio-Mella; Theresa Piovano, *Cambino*; Theresa Pios, *Turin*; Josephine N.; Peter Scagliatti, *Verolengo*; Caroline Maspoli, *Turin*; Theresa Allinei, *Costigliole*; Madeline Stura; Maria Torti, *Turin*; Catherine Tesio, *Turin*; Victor Contino, *Romano Canavese*; Maria Rubatti; Frances Catania; Louisa Barra; Victoria Grandis, *Orbassano*; Jane Enrico, *Romano Stoffa*; Joseph Morra, *Chieri*; Peter Dente, *Caramagna*; Margaret Arnaudo, *Marone*; Rev. J. A. Mondino, *Mon dori*; Pascal Castellano, *Casale Monferrato*; Louisa Re, *Confienza*.

DON BOSCO'S SUCCESSOR, DON RUA.

(From the *Gazette de Liège*—21 June 1888.)

Michael Rua was born at Turin in 1837, in that quarter of Valdocco which the Institutions of the Ven. Cottolengo and the Marquis of Barolo had rendered famous before Don Bosco’s gigantic enterprises rose to couple to the memory of the Turinese martyrs (Valdocco means “the valley of the slain”) the marvellous deeds of Our Lady Help of Christians.

His parents were simple labourers, rich in three things: an unsullied name, contentment with their lot, and an inexhaustible mine of deep Christian piety. At the municipal school, little Michael soon revealed his intelligence and practical piety even when a mere child.

The school he frequented, St. Barbara, was then directed—as, indeed, were all the schools of the town at that time—by the Christian Brothers, who here as elsewhere, with enlightened zeal, were profusing the treasures of their devotedness to the children of the people. It was here that Divine Providence threw him into Don Bosco’s way, who, then quite a young priest, was commencing his apostolic epopee for the social regeneration of youth, which now claims the whole world for the scene of its action.

For, if Don Bosco penetrated the dungeons to rehabilitate before man and God the unfortunate votaries and precocious victims of vice, his ardent charity did not neglect the all-important work of preservation. He visited the schools of the city, and to his unspeakable joy he found ample opportunity for exercising his mission, by instilling into the budding intelligence of these little children

the love and practice of the Christian virtues. His catechisms and his little sermons, the charming traits with which they were bestudded, and the candour and simplicity of Don Bosco's address,—in a word, all his little battery of heavenly arts, had a marvellous effect on the childrens' innocent hearts. Amongst the foremost of the little ones that took their stand under the banner of charity unfurled by this charming priest, was Michael Rua, then pupil of the 2nd class. He no sooner saw Don Bosco than he chose him for his confessor and revered him as a father.

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In 1841, as we have narrated elsewhere, Don Bosco commenced to assemble the little urchins of the town on Sundays and holidays—a crowd of as turbulent and undisciplined little fellows as might be found in any angle of the earth. The wonderful exertions of the young priest were sufficient to occupy and keep in good order some hundreds of his restless and instinctively mischievous darlings. But for the religious exercises and instruction of his band, lieutenants and assistants were not to be dispensed with. Our little Michael was not yet twelve years old when Don Bosco raised him to the exalted dignity of directing a Catechism Class—a dignity which, considering the circumstances, was not assuredly a sinecure. But young Rua, it seems, like little Toby, enjoyed the rare privilege of passing his childhood without paying tribute to any of those little foibles or shortcomings, whose best excuse stands in the tender age of the offender. Prudence, amiability, piety, and industry were the characteristics of his boyhood; and from their practice he never shrunk whenever a fitting occasion presented itself.

Don Bosco was not slow in discerning qualities so precious and so rare in a child; and between the master and the disciple, it is needless to say, there sprung up such a sacred link of reciprocal affection, that death itself could not dissolve it. Nor did the good Christian Brothers fail to observe the child's singular aptitude and animated, tender piety; and taking them as a token of a Divine vocation, they urged him to correspond to it by consecrating himself to God in the Institution of the Venerable de la Salle. As if this invitation were but a touchstone in the designs of Divine Providence, Don Bosco precisely at the same time (by one of those

singular "chances" that have a better name in Christian language) asked the boy if he did not feel a desire to become a priest. Such a proposal coming to him from the lips of his Spiritual Director, removed all doubts and difficulties from his mind: his choice was already made, and in the summer of 1850 he commenced to study Latin. In three years he passed through the five courses of Classics, maintaining his place in the foremost ranks on every subject. In 1852 he vested the ecclesiastical habit. From that day forth Don Bosco's house became his home; and his constant study was to execute his patron's slightest wish and anticipate his desires.

With him many other boys received the soutane at the hands of Don Bosco, and commenced their "apprenticeship" in the sorrows and joys of an apostle's hard calling: young Rua was the foremost in good example, in perseverance, and in studying with sollicitude the ways and means of doing, in God's good time, what he saw his venerable Master daily doing with such patient charity, for poor and abandoned boys.

Though his occupations at the Oratory soon became multifarious and absorbing, they did not prevent his making a brilliant course of philosophical and theological studies at the Grand Seminary of Turin, which he frequented in class-time. At the Oratory of St. Aloysius—the second opened by Don Bosco in Turin, and precisely where the new Salesian Church of St. John the Evangelist stands to-day,—young Rua (not yet ordained) was at the same time catechist, preacher, superintendent of the games in the recreation grounds, and so forth.

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Don Bosco, seeing the capacity and singular address of his pupil, not only left him the greatest liberty of action, but was always heaping new burdens on his shoulders. The rapid growth of the work of the Oratories and the large number of rescued children rendered a resident teacher absolutely necessary. Don Bosco's choice was soon made: he dubbed Don Rua *Professor* and the post of resident teacher was accordingly filled. Besides continuing his course of Theology at the Grand Seminary, the young Professor must now teach Italian, Christian Doctrine, History, Arithmetic, etc., at the Oratory.

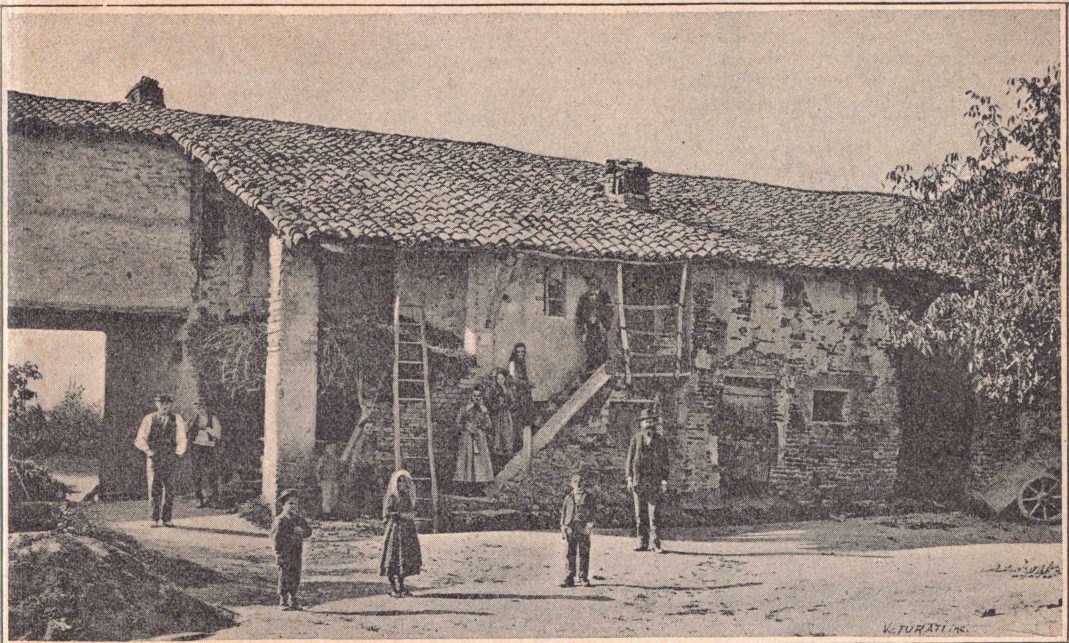
Some time before this, in obedience to his patron's wish, he had commenced a superior course of Greek under the guidance of an eminent Hellenist, the celebrated Abbé

Amedeus Peyron. But with his new occupations, Don Rua found it no longer possible to attend to the lessons of Abbé Peyron; and Greek with all its attractions was sent to *its own calends*..... for a time, at least, despite the loud protestations of the illustrious professor. This sacrifice, however, was destined to have its reward.

For the day came when Don Bosco was called upon to pay his tribute to the common misfortune of those who charitably dedicate themselves (in Italy) to the education of

It therefore became necessary for the young professor to renew acquaintance with his favourite Greek in the few spare moments that his heavy occupations allowed him. In less than two months the candidate presented himself; and the academic examination where almost all the wranglers fell, proved a triumph for the young priest of Valdocco.

(To be continued.)



THE CABIN IN WHICH DON BOSCO WAS BORN.

From a photograph by a boy of the Oratory, Mr. Deasti. (V. page 14)

children. Some gentlemen from the Royal University, being sent to explore this "promised land" of Valdocco, reported with virtuous indignation and a sort of panic, that Don Bosco's children were permitted to know as much as, and more than, the children fostered in the public schools; and this, moreover, for the fault of Professors without patents! Fortunately, however, the law is armed against such abuses in these times of generous liberty; so Don Rua was promptly called upon to have his science moulded in the mint of the University workshop, in other words, to become "patented."

CHURCH OF THE SACRED HEART WEST BATTERSEA.

AN IMPRESSIVE CEREMONY.

Divine service was held for the last time in the Church of the Sacred Heart, West Battersea, on the 6th of June, and the workmen are now busily engaged in taking it to pieces. The dilapidated state of the building has compelled the clergy to remove it, and to begin without delay the erection of a permanent and much larger church. On Whit Sunday a large and devout congregation filled the church at all the services, and were very much impressed by the beauty of the decorations

and the impressive character of the services. The high altar was most beautifully adorned with a mass of crimson flowers and clusters of tapers, the whole reflecting the greatest credit on the Father sacristan. At the early Masses the greater part of the congregation received Holy Communion, and never, perhaps, has such a number of communicants been seen at the altar rails since the opening of the church. There was solemn High Mass at 11 o'clock at which Father Rabagliati was celebrant, Father Macey, Deacon, Father Bonavia, Sub-Deacon. An eloquent sermon was preached on the Gospel of the day by the Rev. Chas. Macey. In the evening there were special devotions in honour of the Sacred Heart, followed by a procession of the Blessed Sacrament. Thirty little girls dressed in white, and the same number of little boys in cassock and cotta, walked in the procession and edified everyone by their devout demeanour. A touching discourse suitable for the occasion was preached by Father Macey. The beautiful festival was brought to a close with Benediction of the Blessed Sacrament.

The mission of West Battersea was opened in October, 1875. The land was purchased and the iron church built by the Countess de Stackpool. A priest had charge of the mission until 1883, when circumstances obliged the Bishop to hand it over to the care of the clergy of the neighbouring mission of Mount Carmel. It was served by them until 1887, when the present Bishop, Dr. Butt, entrusted the Salesian Fathers with its administration. Much has been accomplished by these devoted Fathers since they took up their residence in Battersea. They have been enabled to build large and spacious schools, where 500 children receive an education, and have purchased four houses adjoining the church to serve as a residence for themselves and for a certain number of orphan boys whom they are training up according to the method of their holy founder, Don Bosco. The origin of the Salesian Oratories is too well known, as also the life of the late Don Bosco, to need recapitulating here; suffice to say that the gentle sweetness of their founder pervades the Order in Battersea and has touched many hearts and added many converts to the Church. During the building of the new church the services on Sundays will be held in the two lower school-rooms, which will be thrown into one, and will thus make a large school-chapel. Masses on Sundays will be at 8, 9, 10, and 11. During the week services will be held in a chapel that has been fitted up in a building attached to the house. The Masses will be at 7-30 and 8-30. The Salesian Fathers have commenced this great work, as they do nearly all their undertakings, confiding in Providence to furnish them with the necessary funds. The sum they have in hand is but a mere trifle, but their confidence in the Sacred Heart is boundless, and they are sure that during this month of June God will inspire many lovers of the Sacred Heart to come to their assistance. We warmly recommend their noble work to the charity of the faithful. Any contribution of money or of furniture for the new church may be sent to the Superior of the Salesian Fathers, 64, Orbel-street, Battersea, London.

—The Catholic Times.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER I.

A Dream or a Vision?

In a poor cabin of a hill-side hamlet named Becchi, near the village of Murialdo, under the town and parish of Castelnuovo d'Asti in the Archdiocese of Turin, Don Bosco was born on the evening of the 16th of August, 1815. At the Baptismal Font he received the names of John Melchior, but only by the former was he ever afterwards called. His father, who was a small farmer of smallest means, died when little John was only two years old. Margaret, the widowed mother on whose shoulders the heavy burden of supporting her children fell, was an excellent, self sacrificing creature, as rich in Christian piety as she was destitute of the goods of this world. With singular docility our future Don Bosco corresponded to the teachings and affectionate solicitude of his good mother; so that, though the youngest, he was to his brothers an example of piety and obedience.

A second Joseph chosen by Heaven for the guidance of a people of holier aspirations than were the ancient Egyptians, the child Bosco, not yet ten years old, had a singular dream, which seemed to fore-shadow his mission. Relating it afterwards to the family circle and neighbours, he delivered himself more or less in the following terms:—

"I thought I found myself in the meadow near our house, in the midst of a great multitude of children recreating themselves. Looking on I observed that a great many of them were working mischief and blaspheming liberally. I lost all patience, and in my indignation and desire to correct them, I doubled up my hands and began to thrash around me. At that moment a white-robed Personage with a shining face, stood amongst us, and turning towards me, said: *Not with blows, but with charity and gentleness you must draw these friends of yours to the path of virtue*; and he ordered me to preach a sermon on the depravity of vice and the beauty of religion. I tried to excuse myself saying that I did not know how, and then I could not help bursting into tears; but he encouraged me, saying that I had only to begin and he would help me.

"As I was about to obey there appeared a Lady of majestic deportment; and at the same time, in place of the crowd of children I saw a multitude of beasts of every kind.

At the sight of this change I was almost stupified, when the lady said to me: *Behold the field of your action, here is where you must work. Be humble and be strong, and what you now see happening to these beasts, you must do for my children.* Then a new spectacle presented itself to my eyes: the beasts were all changed into lambs, which bleating and skipping, playfully chased one another around the white-robed person and the majestic lady. Seeing what was going on around me, I felt almost beside myself for joy, and in my excitement I started from my sleep." *

Whether this were a simple dream or an admirable vision, is not for us to decide; but the fact is, that from that day forth young Bosco ardently desired to become a priest for the instruction and salvation of children. But the opposition of his step-brother Antony (Don Bosco's father was a widower) and the extreme poverty of his family, were great obstacles to his studying.—"I should like to know," Antony used to say, "for what reason upon earth John should be allowed to do the gentleman in the cool shade and on the benches of the school, while I am destined to drudge and sweat under the rays of the sun."—For the sake of harmony the poor child was obliged to give up his school and take a part in the labours of the field. But nothing could induce him to abandon his studies and the hope of becoming a priest. Hence wherever he went, or whatever he did, he carried with him an inseparable companion, a book, on whose pages his eyes were eagerly bent whenever his brothers took a few minutes' respite from their toiling.

The Story of the Oratory must not be confounded with the Life of Don Bosco. The biography of this extraordinary man is being sketched by another and a nobler pen; and soon we hope to see the veil drawn away from facts, over which discretion bids us to observe, for the present, a respectful silence. Hence, though this opening chapter is dedicated to the early years of our future apostle, it is not necessary for us to dwell on the cruel oppression and moral restraint inflicted on our little hero in those long years of his trial. It suffices to say that the bonds were broken at last, and the young peasant was enabled to quit his herds and rural labours, and peaceably pursue his studies.

* The above dream has been literally rendered from the words of an old lady—Mrs. Lucia Turco—of Castelnovo d'Asti, who recently (on the 31st of January, 1891) made a formal declaration before the Very Rev. Michael Rua and the Rev. John Bonetti, that, when she was a little girl, she had heard it from the child Bosco's own lips.

(Author's Note).

CHAPTER II.

Monks and Soldiers—Harrowing Sights and haunting Visions.

In the Seminary of Chieri on the eve of Trinity Sunday, in the year 1841, John Bosco, having completed the usual course of theological studies, received Holy Orders from the hands of Mgr. Louis Franzoni, Archbishop of Turin. He was then twenty-six years of age.

To the young priest three livings were almost simultaneously offered; but before accepting any of them, he betook himself to Turin to consult a compatriot of his, the Abbé Joseph Caffasso,—a distinguished Ecclesiastic and Doctor of Divinity,—to whom, for several years back, he was in the habit of recurring for counsel and guidance in all matters of importance or difficulty. This good priest was then at the head of the Ecclesiastical College or Athenæum annexed to the church of St. Francis of Assisi. After hearing from Don Bosco's own lips the purport of his visit, the proposals of good stipends, and the anxious insisting of friends and relations, Don Caffasso told him plainly that he must renounce to every benefice for the time being, and remain in the Athenæum to study pulpit eloquence and Moral Theology. Don Bosco readily consented, and on the 3rd of November 1841, he entered the above-named institute.

Whoever has visited Turin will probably remember having seen the gray, monastic building that flanks the church of St. Francis of Assisi. This old pile, which has outlived the vicissitudes of centuries, formerly belonged to the Franciscan Fathers. But when Napoleon the First extended his sway over Piedmont, the monks were obliged to abandon their quiet retreat to the soldiers and horses of the conqueror.

At that time there lived in Turin a pearl of a priest, second to none for piety and zeal,—an arc of science, with a happy blending of courage and tact, the good loved him, and the other sort could not help admiring. Keenly alive to the unsettled state of affairs in Italy, and the difficulties which beset the clergy in those times, he saw the vital importance of a regular course of practical training for young priests fresh from the Seminary, before their entering on the duties of their calling. Accordingly, in 1808, Father Louis Guala—for it is of him we speak—arranged a meeting-room in his own dwelling, and commenced a series of lectures on Moral Theology.

Things continued in this way till the fall of Napoleon's power in Italy, and the consequent withdrawal of the French troops. Thus the old Franciscan ex-Monastery became vacant;

and Father Guala lost no time in securing it from king Carlo Felice, as a site for his conferences and the establishing of a regular ecclesiastical boarding, to which clergymen only were to be admitted. A simple code of rules was drawn up by this excellent priest, and approved of by Archbishop Chiavorotti. Meditation, spiritual lectures, two conferences daily, lessons on preaching, every facility for reading, studying, and consulting excellent authors, such was the *regime* of the rev. boarders of the Athenæum of St. Francis of Assisi.

(To be continued.)

OBITUARY.

Cardinal AUGUSTO THEODOLI.

With deep regret we record the death of Cardinal Augusto Theodoli, which took place in Rome on the 27th of June last. His Eminence was born in the 'Eternal City' in 1819, and was created and proclaimed Cardinal in 1886. For several years he has been a zealous Salesian Co-operator and a great friend of Don Bosco's Institution. May he rest in peace!

Sister CLEMENTINA BOSCO.

With much regret we record the death of Sister Clementina Bosco, who departed this life at Chieri on the 8th of May last. She was Don Bosco's niece, and the youngest of four sisters, who had consecrated themselves to God in the Order of Mary Help of Christians, founded by their venerable uncle. Sister Clementina was not yet twenty years when called away to enjoy the reward of an immaculate life. A curious circumstance worthy of special note, has rendered this untimely loss less painful to her aged mother and family.—

About two months before her demise, the nun of Mary Help of Christians obtained permission to spend a few days 'at home' with her parents. One morning after rising, she comes to her mother, and "What must be the meaning of what I have dreamt?" she says. "I saw Mary and Rosina dressed in the whitest of satin and wearing crowns of roses that seemed to be gathered in heaven. They said to me: 'Come, sister, come away with us to the enjoyment of a bliss that imagination cannot describe.'—Mother, what must it mean?" The mother, in reality, did not like the purport of the dream, nor the uncalled-for excitement of the dreamer; but, of course, she made light of the matter, and drew her daughter's

attention to something else. Sister Mary died some three years ago. Shortly afterwards, Sister Rosina went out to toil on the South American Missions; and only a month after the singular dream above related, the news of her death reached her friends in Italy, and—the rest has been already told.

The funeral *cortège* which accompanied the mortal remains of Sister Clementina to their last resting place, was very impressive. Upwards of a thousand little girls, brought up by her teachings and zeal in the love and fear of God, moved in the solemn procession; and their tears and the exquisite floral wreaths and crosses deposited on the coffin, spoke eloquently of their love and devotion towards their young Mistress.—R. I. P.

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,
(Italy) Oratorio Salesiano,—Valdocco, Turin.

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, Valdocco, TURIN

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 GAMBINO.—Salesian Press.—Turin, 1892.

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.

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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.

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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.

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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]