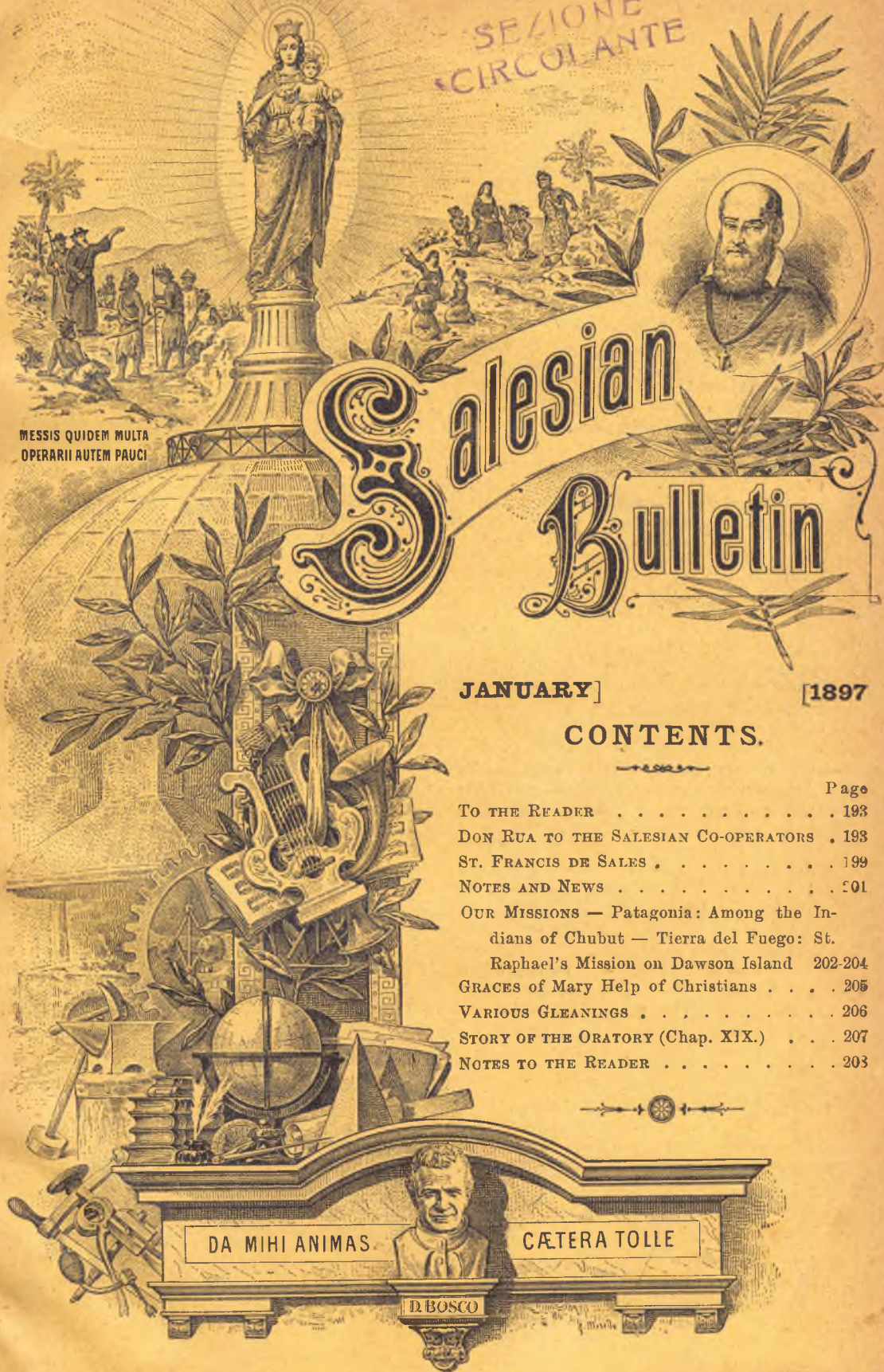


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CIRCOLANTE

...ponents are earnestly requested to repeat their



MESSIS QUIDEM MULTA
OPERARII AUTEM PAUCI

Salesian Bulletin

JANUARY [1897

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DA MIHI ANIMAS CÆTERA TOLLE



D. BOSCO

THE CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS.

ADVANTAGES OF MEMBERSHIP.

- 1.—During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.
- 2.—Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.
- 3.—Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:
 - (a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;
 - (b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;
 - (c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;
 - (d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.
- 4.—Participation in the holy Masses will commence on the day after the alms have come to hand, all the other spiritual advantages are enjoyed from the moment of inscription.
- 5.—The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.
- 6.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.
- 7.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 8.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 9.—The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.
- 10.—There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, 42, Via Porta S. Lorenzo, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

Approbation.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.
Given at Rome, etc., June 27, 1888.

✠ L. M. PARROCCI, Card. Vic.

The Papal Blessing.

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

Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

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

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

THE
SALESIAN BULLETIN

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

(MATT. XVIII, 5.)

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

(St. DENYS.)

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

(St. FRANCIS de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

Vol. II.—No. 51.

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Registered for transmission abroad

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

TO THE READER.

WITH the present issue, the English SALESIAN BULLETIN enters on its sixth year of existence. In making this announcement we feel called upon to heartily thank our good Readers and Co-operators for their patronage and generous support during the past. We note with pleasure that the number of English-speaking Co-operators and Benefactors steadily increases and we cannot but feel encouraged by the assurance we receive from them of their continued exertions on behalf of our Society. May Our Divine Saviour abundantly reward these dear Friends of Don Bosco's Works by granting them a succession of bright and peaceful days in this life, crowned by a happy eternity in the next.—We are sorry to say that, owing to a slight indisposition of the Editor, the present number will reach our Co-operators somewhat after date.

LETTER OF DON RUA

TO THE

SALESIAN CO-OPERATORS.

Dear Friends and Co-operators,

ARRIVED at the termination of the year, the thought presents itself to my mind that for many the 366 days just gone by are but a hollow remembrance, and perhaps even a source of pungent remorse. But, thank God, this certainly cannot be said of our Co-operators. For them, the year 1896 has not been a thing of naught, since the merit of the good they have done still remains. Their pious prayers, their many

works of charity and their generous zeal for the glory of God and the salvation of souls, are written in the Book of Life. For them, the bountiful Giver of every good has prepared a reward that *surpasseth all understanding*. Not to speak of the good each one has done in particular or as a member of other Pious Associations, a glance at the great good the humble Salesian Society has been enabled to accomplish, by the help of God and through the generous concourse of our Co-operators, will amply show that mine is no mere supposition. I propose, then, that we return together to dwell for a few moments upon the consoling results that have been the outcome of our united efforts in the cause of suffering humanity, in order to draw therefrom considerations for our edification and encouragement, and, at the same time, to animate us with a sense of gratitude and thankfulness towards Almighty God. I also intend to lay before you, as on former occasions, a few projects for the coming year, since we should never tire in the holy cause of seeking to promote the glory of God and the salvation of souls.

THE SALESIAN WORKS IN 1896.

The sad events of the preceding year—the serious loss of *personnel*, the heavy debts that encumbered several Salesian Houses,—and the hard times through which we are passing, made us feel some apprehension as to the future of various undertakings we had on hand, but Divine Providence showed us once again that the Salesian Institution is Its creation. Our Institutes and Missions have not only managed to stand, but continue to give most consoling fruits. New foundations, it is true, are a proof of the vitality of the Salesian Society and of the activity and generosity of our Co-operators, but for me the most convincing proof is the continuation and development of the Houses and Missions already existing.

Death had considerably thinned our ranks, especially in Brazil and Uruguay, but the generous zeal of other Salesians helped us to almost fill them up again. In all ages of the Church the blood of martyrs has been a prolific seed from which innumerable

followers of Christ have sprung to console His Spouse in times of affliction. And so also the loss of several missionaries to the Salesian Society, has raised up numerous vocations and served to somewhat soften our grief.

Notwithstanding our financial straits the number of our children not only did not diminish, but greatly increased by several thousands; and our common Father has provided them, through our charitable benefactors, with their daily bread, and with books and other requisites for their intellectual and professional instruction.

It is a source of consolation for me, and fills me with fresh courage to carry on our work, to see the admirable spirit that animates you all, worthy Co-operators. The zeal I was able to admire in the Regional Directors of the Salesian Committees, who assembled in September last in Congress in the shadow of Don Bosco's tomb at Valsalice, has made a deep impression on my heart. That re-union was a delightful echo of the imposing Salesian Congress of Bologna, and would in itself be a sufficient assurance that the seed sown during those memorable assemblies has given consoling fruit. Besides, although we grieve to see that death has been at work amongst our Co-operators, it is consoling to know that others have been inscribed in this Pious Association and give promise of emulating the ardour and generosity of those whom God has called to their reward.

But your industrious charity has not been content with assisting our Institutes that exist already, it has also been instrumental in helping us to found others. Hence it is with pleasure that I announce to you that we were enabled to assume the direction of Colleges at Modena and Ferrara, and open others at Legnano and Frascati. Deeming it ungenerous on my part were I to delay any longer to give the city of Bologna a token of my gratitude for the cordial hospitality it afforded to the members of the First Salesian Congress, I sent a few confrères there in December to open a Festive Oratory. The beginning is, indeed, a very humble one, but this is a feature common to Don Bosco's Institutes, and for this very reason, I feel sure that God will bless our goodwill, and

the generous efforts of the Bolognese Co-operators.

Yielding to the continued solicitations of some of our friends, we have been induced to open a College at Cuorné, and another at Intra on the borders of Lago Maggiore, besides founding a Festive Oratory at Desenzano (Verona).

Thanks to the admirable activity of the Committee and Subcommittees of the Salesian Co-operators in Milan, the constructions of the new Institute to be dedicated to St. Ambrose in that city, is rapidly nearing completion. We hope to inaugurate the new building in spring during the centenary *fêtes* in honour of St. Ambrose, and then we shall be in a position to recover a large number of the poor and abandoned children of that metropolis, in whose favour numerous applications have already been made.

The Institute at Novara, the foundation-stone of which was laid last year, is also approaching completion, and in the course of the year we shall be able to take possession of it.

At Genzano near Rome, a House of Studies was blessed in June last. Already a large number of youths of great promise are to be found therein, preparing themselves by study and piety for the Salesian Apostolate. In the same month at Caserta, the corner-stone of another Institute was blessed by the Right Rev. Bishop of that city, and the works of construction still continue to progress favourably.

We were, moreover, filled with wonder and consolation to see terminated the Church, dedicated to Our Lady Help of Christians, in the city of Chieri. The want of a convenient place of worship for the little girls that frequent the Festive Oratory there, had been felt for several years, but only after overcoming innumerable difficulties and making immense sacrifices have the good Nuns of Mary Help of Christians been able to supply this want. On the 14th of March last, his Grace the Most Rev. David Riccardi, Archbishop of Turin, blessed the foundation-stone, and on December 8, I had the consolation of blessing the sacred edifice for public worship. Whilst offering my most grateful thanks to those kind benefactors who have so generously concurred

in the erection of this Church, I, at the same time, beg of them to do all in their power to help me to pay off the heavy liabilities I was also obliged to contract to bring this building to a happy consummation.

Amongst the works accomplished in France, our Orphanage at Marseilles merits a special notice. There, by degrees, a vast construction has been added which now completes the original plans and more than doubles the fabric of the Institute as it formely existed.

On the 8th of December—a memorable date in the history of the Salesian Society—a Festive Oratory was opened at Romans near Valence.

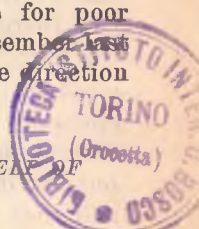
Adjoining the Oratory of St. Anthony of Padua in Montpellier, a beautiful Chapel has been erected through the munificent generosity of a conspicuous benefactor, and it will shortly be opened to the public.

During the year, Institutes were also founded at Rueil near Paris, at Hechtel (Belgium), and at Bejar (Spain). For some time past the Co-operators of Lisbon (Portugal), have been desirous of entrusting the Salesian Fathers with a Home for poor outcast children, but only in December last were we in a position to assume the direction of this charitable Institute.

THE SISTERS OF OUR LADY HELP OF
CHRISTIANS IN 1896.

Ever since Don Bosco, so sensitive to every kind of suffering, was moved by the many dangers that surround the poor homeless girls of our towns and villages to found the Institution of the Sisters of Mary Help of Christians, the two branches of the Salesian Family have, in consequence, worked side by side in the field of Christian charity. Hence, it naturally follows that, in reviewing the work done by the Salesian Fathers, we should also give a glance at what the Sisters of Our Lady Help of Christians have been able to accomplish.

During the year just ended, we find that the field of action of these good Sisters has been considerably enlarged; the new foundations they have effected being about twenty in all. The greater number of these are Festive Oratories wherein, it seems, Our Divine Lord has prepared for them an



abundant harvest. In connection with the Oratories, they have also opened workrooms, as is their custom, where domestic economy and needlework are taught. In this way, the poor friendless girls become attached to the good Nuns and to the Oratory, where they are prepared by work and a good religious education for the stations in life Divine Providence has marked out for them. Institutes of this kind have been founded at Alessandria, Intra, and other places in Italy.

The Nuns have also been entrusted with the direction of Girls' and Infants' Schools at Arignano, Crusinallo, Faliceto, Fezzano and Samacata. They also deemed themselves fortunate in being able to exercise their charity towards the sick by taking charge of the Hospitals at Buttigliera d'Asti and Toceno.

For the sake of brevity, I pass over various other foundations made in Italy, France and Spain, during the past year. Before terminating this part of my letter, I am glad to say that the Sisters have opened Academies at Ouro Preto and Pontenova in Brazil. It was whilst on their way to inaugurate those two Institutes that Monsignor Lasagna and the four Nuns lost their lives in the railway accident in the preceding year. Our Co-operators will be also glad to learn that the Sisters have considerably increased the number of their Institutes in the Missions, and that they still continue to do an incalculable amount of good amongst the poor, brutalized Indians of their own sex in the wilds of Patagonia and Tierra del Fuego, and in the forests of Brazil. They are, moreover, of great assistance to the Salesians by performing amongst the half-naked Indian women and children, divers charitable offices that would sorely tax the delicacy, if not the dignity of the Missionary Fathers.

PROGRESS OF OUR MISSIONS DURING 1896.

Our Holy Father, LEO XIII., in his Encyclical Letter *Præclara*, after warmly recommending the Missions, concludes by saying that *it is his ardent desire to see the Most Holy Name of Jesus known and proclaimed in all parts of the world.* Our beloved Father Don Bosco, ever since his sacerdotal ordination, had the same desire, and was often

heard to say: *Da mihi animas: Give me souls.* It was this yearning to save souls that caused him to deem the Old World too limited for his Work, and impelled him to send his sons to South America.

Animated by the Holy Father's words and stimulated by Don Bosco's example, I have always had at heart the progress of our Missions. And to ensure this, I have sent out from time to time bands of missionaries, and whenever your charitable alms and contributions have furnished me with the means I have also come to their aid materially. My attentions, moreover, have been especially directed towards the Missions under the care of Monsignor Fagnano, who is often in straitened circumstances owing to the many calls upon him, for he is obliged to provide food, clothing and even the habitations, for the numerous savages attached to the Mission of St. Raphael and the Candelara Settlement in Tierra del Fuego.

His Lordship Monsignor Costamagna, in a lengthy correspondence, gives us some interesting details concerning his journey to Bolivia, and the foundation of two Houses at La Paz and Sucre, in that Republic—foundations which are already giving most abundant and consoling fruit, being attended by no less than 1400 children.

It is likewise a source of consolation for us to see that his Lordship Monsignor Cagliero, Vicar-Apostolic of Patagonia, has been enabled to extend his field of action in behalf of the poor benighted children of the Pampas. At General Acha, in the very centre of Patagonia, three Salesian Fathers recently founded a new missionary residence, with the view of bringing the grace of redemption within reach of the many tribes of Indians that roam about that immense region.

Notwithstanding many and great sacrifices we have at length been enabled to fulfil in part the wishes of our deeply lamented Bishop Lasagna, by sending a contingent of Salesians to Paraguay, to found an Institute at Assuncion, the capital of that Republic.

In the course of last year his Grace the Archbishop of Bogota (Columbia), came to Turin with the object of obtaining another Salesian priest to minister to the lepers at

Agua de Dios, and several missionaries for the evangelization of the savages inhabiting the *Llanos* of St. Martin, where two of our confrères, Fathers Ferraris and Briata, have already established a Missionary station. We could not resist the eloquent pleading of his Grace in behalf of the poor lepers and savages, and seconding his desire, we sent a band of missionaries to Columbia in December last; by this time they have doubtless reached their destination. May God bless their labours and render them fruitful!

A small number of sons of Don Bosco set out in November for the Cape of Good Hope, to found an Institute of Arts and Trades in Cape Town; and others are about to set out for San Francisco in the United States invited there by his Grace Archbishop Riordan, to minister to the numerous Italian immigrants of that Archdiocese.

After having spoken of the progress that has attended our Missions in South America, it is only just that I should make known to you the trials our humble Society has been subjected to; since, as members of the same family, we equally share one another's joys and sorrows. About the beginning of the latter half of the year just gone by, the sad news of the death of one of our brave missionaries, Father Agosta, which overtook him whilst crossing the River Neuquen in Patagonia, was a great blow for us, and cast a gloom over our humble Society. Not very long after, I was greatly distressed when hearing of the cruel dangers through which the confrères of our Institutes in Ecuador had to pass during the late Revolution in that Republic. What a bitter blow for me, when I heard that they had been persecuted and exiled in consequence of base calumnies. One of them, Father Milano, fell a victim to the hardships and privations endured on the road to exile, and died at Guayaquil.

In last year's Report amongst the undertakings proposed for accomplishment, was that of an Institute for the poor children that abound at Nazareth, the city our Divine Saviour sanctified with his presence and labours. This proposal, I am sure, met with the approval of our good Co-operators, and they will now be glad to hear that this

undertaking has already become a realised fact. A small house was rented in the course of the year, and at present about thirty poor lads are recovered there. I have already had occasion to experience the charitable sympathy of several kind benefactors in this work; and, I may add that, as soon as our good Co-operators place it in our power to do so, we shall erect a large Institute of Arts and Trades on the plot of ground we have lately acquired for that purpose.

During my short sojourn in Alexandria (Egypt) in 1895, I was urgently solicited by the Apostolic-Delegate, Monsignor Corbelli, and several esteemed benefactors of the Salesian Society, to establish an Industrial School in that city. This want was so greatly felt that I could not but hearken to the pressing solicitations, and pledged myself to those gentlemen to undertake the foundation as soon as it lay in our power to do so. A few months later an extensive plot of land in a healthy quarter of the city was purchased, and, without delay, an architect, a kind benefactor of Don Bosco's sons, drew up the plans of the new Institute, and generously made us a gift of them. The building has lately been commenced and we soon hope to see it brought to a happy consummation. One of our confrères is already on the spot to direct and hasten the works of construction, and, in the meantime, also attends, as far as it lies in his power, to the welfare of some of the poor outcast children of that important city. Do not imagine, worthy Co-operators, that these undertakings are the outcome of an indiscreet zeal, or that we have proceeded without due consideration or in too much haste. It is my firm opinion that by these engagements, the Salesians enter fully into the views of his Holiness Pope LEO XIII., who, during the last three years especially, has occupied himself so much and laboured so hard for the re-union of the Eastern Churches. The cost of the construction and necessary fittings of these Institutes, will naturally be no light matter, but we rely on Divine Providence to help us to defray these heavy expenses through the charity of our good Co-operators.

Last October, in the city of Tunis (Algiers), a parish was entrusted to the sons of Don

Bosco ; since then an Oratory has been opened adjoining the Church for the Moorish children, and it already counts a very large attendance.

PROJECTS FOR THE YEAR 1897.

From the rapid sketch I have given you, kind Friends and Co-operators, of the many works we have been able to accomplish, together in the course of the year just ended, you can easily understand in what direction our efforts should be turned during the present year. However, I deem it convenient to bring under your notice two or three things in particular. First of all, the absolute necessity of a new Church in Florence. I may add, that yielding to the solicitations of his Eminence Cardinal Bausa, Archbishop of Florence, we have undertaken to supply this want, and the excavations have already been made on a plot of land adjoining the Salesian Institute in that city.

The foundations in Nazareth and Alexandria are, besides, of such importance of themselves, as to almost entirely absorb our attention. I, moreover, particularly commend to your bountiful charity, dear Friends and Co-operators, those Salesian Institutes which are in financial straits on account of indispensable alterations and enlargements, for, as you are well aware, they have no fixed revenues, but depend entirely for their maintenance on your charity.

I am perfectly aware of the generous sacrifices you make in order to advance Don Bosco's many Works, and were I to put forward other proposals, it would seem that I abuse of your generosity and patience. Still I feel called upon to propose another important project, which is sure to be blessed with a prosperous issue. This work to which I particularly desire to call your attention is the *Association of Mary Help of Christians for encouraging and maturing vocations to the priesthood*.

It saddens the man of faith to think that more than two thirds of the human race are at the present day buried in the darkness of error and gross superstition, and entirely ignorant that Our Divine Saviour suffered and died for their redemption. And how much more bitter is the thought that multitudes of souls are daily passing into

perdition in Christian countries, within the sound of the true Gospel and within reach of the Sacraments!

This sad spectacle has frequently caused us to break forth in those words of Our Divine Lord: *The harvest is great, but the labourers are few*, and continually animates us with the desire to keep pace with the increasing spiritual wants of mankind, by augmenting the number of good and zealous priests, even at the cost of great sacrifices. Many Bishops, populations, and our Missionaries themselves are daily repeating to us the cry of St. Francis Xavier, Apostle of the Indies: *Send us labourers to help us*.

Our beloved Father Don Bosco, who in his great zeal neglected nothing that might contribute to the glory of God and the salvation of souls, was intimately convinced with St. Vincent de Paul that one cannot do better than contribute to the making of a priest, and plainly showed this by guiding a numerous band of young boys on the road to the sanctuary. He, moreover, conceived a plan, which—to quote Cardinal Alimonda's expression—*was all his own*, and which he contrived to carry into effect. This was none other than the *Association of Mary Help of Christians*, the object of which is to smooth the way to the ecclesiastical or religious state for those young men, who, already advanced in years, have not been able to follow their vocation owing to conscription, domestic troubles, or the want of means. This Association was approved of by brief of Pius IX. on May 9, 1876, and copiously enriched with Indulgences.

God Who is rich in mercy and Who rules all things in time and eternity, has doubtless chosen the present opportunity for the development of this work, and will assuredly bless it and its promoters with special favours through the hands of Mary Help of Christians. How intensely we feel the bitterness of our situation, when through want of means, we are unable to comply with the requests made by young men who desire to consecrate their lives to God! This could be avoided, if many good persons would enrol themselves as *Subscribers, Collectors* or *Benefactors* of this Association, in conformity with the programme drawn up by Don Bosco himself.

It will be the care and duty of the Editor of the *Salesian Bulletin*, to treat of this subject in detail, in subsequent articles, and point out to you the way to proceed in subscribing and collecting offerings destined for the maintenance and education of this class of young men, who are the hope both of holy Mother Church and civil society. I content myself with proposing this work which Don Bosco had so much at heart. The sons of Don Bosco have consecrated their faculties and their lives to this end, but unaided our efforts are useless; hence, dear Readers and Co-operators, God has chosen you to furnish us with the material means to carry out our work. I am sure that what little I have said will not be in vain, but like to the seed in the Gospel that fell on good ground, will bear abundant fruit.

I terminate my letter with a prayer to the Sacred Heart of Jesus to render still closer and more abiding the union that already exists between the members of the Salesian Society and their Co-operators,—a union of mind and heart in whose sweet harmony we have passed so many happy hours together.

I feel called upon to assure you, dear Friends and Co-operators, of a special remembrance in the devotional exercises of our Community and particularly in the prayers our children in all parts of the world daily offer up to the bountiful Giver of all good, in order that He may shower down upon you, your families and friends through His Blessed Mother, His choicest blessings, protect you from all dangers in this life, and copiously reward you in the life to come.

With sentiments of the most profound esteem and liveliest gratitude, believe me,

Worthy Friends and Co-operators,

Your humble and very grateful servant in Xto.,

MICHAEL RUA.

Turin, January 1, 1897.

ST. FRANCIS OF SALES.



WHEN Moses descended Mount Sinai after speaking with God face to face, his countenance shone and sent forth rays of light, which he endeavoured to conceal from the people of Israel by covering his face with a veil.

In a similar manner the saints try to hide under the veil of humility their many virtues and gifts. Hence with all we know of their lives, we know very little. But there are some virtues that cannot be veiled, that transpire in their intercourse with their neighbour, that are exercised in this very intercourse; there are others still, whose powerful rays pierce the veil and shine forth clear and bright.

We have a striking instance of this in St. Francis de Sales. St. Jane de Chantal says: "With a foresight that was part of his humility, he endeavoured to keep his virtues hidden from the public gaze so that no one might deem him a saint." And yet, with all his care, he was unable to conceal from the world many of his virtues; and to-day he is the beloved saint of the people.

It may not be out of place to say a few words concerning one or two of his principal virtues, a consideration of which will assuredly serve to draw us to love God still more, for the virtues that adorned the Patron of the Association of Salesian Co-operators, ought always to be present to the members, whose sole desire should be to imitate him in every thing.

First of all, then, St. Francis was animated by a great zeal for the salvation of souls. To give us an idea of the nature and intensity of this particular virtue, St. Jane of Chantal says: "I am of opinion that his zeal surpasses even his gentleness." We can well believe this when we consider that in all he did, St. Francis had in view to glorify God by the salvation of souls. It was this zeal that prompted him to despise honours and riches and consecrate himself to God, it was this zeal that induced him to labour for many years amongst the Chablais, suffer their jeers and insults, and oftimes expose his life to danger.

The words: *Give me souls and take the rest*, were continually on his lips, and the sight of so many men living in sin caused him to say that he would deem it his greatest happiness to die for their conversion.



Another of his favourite virtues was love for his neighbour. Passis his servant says: "I believe that the world has never known anyone who loved his neighbour with such perfect love as Monsignor de Sales."

It was his continual study to be of service to his neighbour and to succour him in his spiritual and temporal wants. Sufferings, fatigues, dangers, were as nothing when it was a question of doing some little service for his fellow-creatures. "It pleased God"—these are his own words—"to give me a heart that desires nothing but to love my neighbour."

Young and old, rich and poor, learned and ignorant, all, in fact, with whom he came in contact he treated with the same kindness and gentleness. He was the friend and father of them all. If any of these had a particular attraction for him, they were the poorest of the poor, the most wretched and the ignorant. "These creatures," he said on one occasion to a friend who expostulated with him, "stand in need of some one to help them. Little services done them are great in their eyes; and, besides, it is no little service to comfort a poor soul redeemed by the blood of Jesus Christ!" And in one of his works he tells us that a tender love for our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

But the most strikingly characteristic virtue of St. Francis de Sales which above all others renders him so dear to the people, is his admirable gentleness.

"I believe," said Mother de Chantal,

"that it is impossible to express in words the exquisite sweetness which God has infused into the soul of Francis, and which beams in his countenance and accompanies his words."

This charming trait acted like a magnet and attracted crowds to his side during his life-time, and ever since, it has increased in efficacy drawing both saint and sinner irresistibly towards him. A pious person who had spent a few moments in the company of St. Francis, thus writes: "It seems to me that he is the very type of gentleness. I could never weary in his presence."

But someone might be tempted to ask how St. Francis de Sales managed to carry this particular virtue to such perfection. The answer has been given us by the Saint himself. "In order to steep my soul in mildness and sweetness towards my neighbour," he used to say, "I always look at him as if he were in the Sacred Heart of Jesus."

Oh! the Sacred Heart of Jesus! Here we have the fount of all virtue, the treasure-trove of the saints, and, if we will, our treasure-trove also. We desire to love Our Divine Lord, to

be all for him; then let us nestle in His Sacred Heart, make for ourselves a home therein and study intently Its tender beatings. Let us try to make It the starting-point and terminus of our every thought, word, and deed, and be assured, dear Co-operators, that we shall daily more and more resemble our sweet Patron, St. Francis de Sales, whose sole desire was to love God.



ST. FRANCIS OF SALES.

(From a Statue carved in the Salesian Institute at Barcelona).



NOTES AND NEWS

THE SUPERIOR GENERAL of the Salesian Society wishes to tender his most grateful thanks through the SALESIAN BULLETIN to all who have sent contributions in anonymous letters in behalf of the Salesian Works. He feels great pleasure in assuring these unknown benefactors of a special part in the daily prayers of Don Bosco's orphans, while he invokes upon them the choicest of Heavenly gifts and graces.

NEXT month a small band of sons of Don Bosco will set out for San Francisco in the United States, called there by his Grace Archbishop Riordan, to minister to the numerous Italian immigrants of that important Archdiocese.

THE number of Salesian Institutes and Missions founded in the course of last year reaches the grand total of forty-three. Several new Houses were founded in Italy, France, Belgium, Spain, Portugal, Palestine, Egypt, Tunis, Capetown, Columbia, Bolivia, Paraguay, Patagonia, etc.

UNDER the direction of one of the foremen, the little artisans of the Salesian Institute of Arts and Trades in Puebla, Mexico, have constructed a new machine for ruling paper, which, according to the judgment of several engineers, can compete with the best in the market. It will be one of the curiosities of the coming Exhibition to be held in Mexico.

AN important Salesian Conference was held in Rio de Janeiro, Brazil, on the 14th of October last, to honour the memory of the late Bishop Lasagna, who was esteemed and beloved in that Republic by all classes. There was an extraordinary gathering of Salesian Co-operators, amongst whom was a large number of distinguished ecclesiastics and civil notabilities. In the absence of the Archbishop of Rio de Janeiro, who was prevented from attending through the precarious state of his health, Monsignor

Amorin presided. Worthy of special note is the brilliant discourse on *Don Bosco and the Wants of the Nineteenth Century* by Señor Luis Raimondo da Silva Britto. The reunion was brought to a close by Benediction of the Most Blessed Sacrament imparted by Monsignor Amorin.

FOR some time past the wretched condition of the children, who have lost their parents during the hideous and atrocious Armenian massacres, has filled Father Belloni, Superior of the Salesian Institute of the Holy Family at Bethlehem, with a desire to relieve them. Nearly every day he is apprised of some fresh incident of these poor creatures wandering helplessly about, and dying of hunger, or falling into the hands of the Turks to be sold for *half-a-franc!* He has therefore opened the doors of the already crowded Orphanage to these poor children, and recovered as many as he possibly could. He has lately issued an appeal to the Catholics of the whole world to come to his aid in enlarging the Orphanage and thus enable him to recover a still larger number and give them the benefit of a good Christian education.

ON the 20th of December last, the Salesian Oratory in Milan was honoured by a visit from his Eminence Cardinal Ferrari, Archbishop of that city. After exhorting the lads recovered there to conveniently prepare themselves for the coming of the Infant Jesus, he addressed the Members of the Salesian Committee who had assembled there. He spoke to them in touching terms of the miserable condition of the poor and outcast children that fill the streets of our large cities, and animated them to zealously continue in advancing the construction of the Salesian Institute, which would supply a want that made itself greatly felt in the metropolis of Milan. He congratulated them for what they had already done, and said he looked forward with pleasure to the great good to be done by an Institution whose useful and salutary character is being so widely felt.



PATAGONIA.

AMONG THE INDIANS OF CHUBUT.

VERY REV. AND DEAR DON RUA,



YOU have frequently recommended us to write to you from the field of our labours, assuring us that the letters of the Missionaries, besides rendering still closer the ties of fraternal love which unite us, are also a powerful factor in ecclesiastical education, a source of a mutual edification, and an argument of glory to God and of consolation to our holy Mother the Church.

It is a source of pleasure for me to comply with your wishes, having at present a short time at my disposal; and my recent journey across Central Patagonia will form the argument of my letter. However, I must state beforehand that I did not venture into that vast wilderness alone, but seizing the opportunity offered me by the Governor, Mr. E. Tello, a good Catholic and a dear friend of ours, who desired to traverse his immense territory with a political end in view, I accompanied him with a religious purpose. Thus the cross followed in the wake of the sword to the stronghold of barbarism, to carry there the sweet fruits of Christian and Catholic civilisation. I repeat *Catholic* civilisation, for Protestantism although established over thirty in these regions, has done absolutely nothing in behalf of the Indians.

Departure from Rawson—Dark Rumours.

On the 2nd of November, after receiving Bishop Cagliero's blessing, we left Rawson, the capital of this territory, for Gaiman, the centre of the Welsh Colony where we were to make our first halt. We were accompanied by a select number of the citizens of the capital, who acted as our body guard.

Now-a-days it seems that politics forms the general topic of conversation at table, and the Governor, conforming himself to the usage, unfolded his plan of campaign that same evening at the banquet given in his honour by the inhabitants of Gaiman. It was a simple scheme, but judicious and easy of execution, and elicited general applause. The following day being Sunday, I celebrated Holy Mass in the Government Schools in the presence of a large assembly, including many Methodists, and I found the Gospel of the day—The tribute to God and to Caesar—very well adapted for an *exposé* of the object I had in view in undertaking this journey.

On the morrow after making several purchases of necessaries for the journey, amongst which was a wagon, we proceeded on our journey accompanied by our body-guard. Towards evening we met with a certain Alexander Stenti, who had lately crossed the Cordilleras. He warned us to be on our guard as dark rumours were going the round of the neighbourhood that the tribe of Sacmata was on the war-path, instigated thereto by the artifices of a medicine man. This was certainly not very pleasant news, but we had already suspected something of the kind.

Through the Valley of Gaiman.

However, nothing daunted, we continue our journey through the Valley of Gaiman, a deep ravine almost destitute of vegetation, and silent and lonesome, that runs between two long rows of steep volcanic mountains. At times we catch a glimpse of some squirrels and marmots which immediately scamper off at the sight of us and hide themselves between the boulders that lay plentifully about; the eagle can also be seen soaring overhead or standing erect on a mountain-cliff guarding its nest; but these are the only signs of life to be met with in that lonely vale. The unbroken monotony of the road would have been a severe trial to me, had it not been for my distinguished companion the Governor, who, with his delightful and instructive conversation, made the hours pass pleasantly and almost unperceived. The Governor, is one of the most striking personages of this country. He has filled the offices of Judge and Deputy, been Governor of the Federal State of Jupuy, his birthplace, three time in succession, and before his election to the

governorship of the Chubut Territory, he ranked among the Senators of the Republic. He is a fervent Catholic, and has always shown himself a staunch upholder of the faith in the Senate, where he has won a name for himself by his eloquent and passionate oratory.

Before the end of the week we emerged from that deep gorge; and the three following days were employed in traversing two sandy deserts, the one twenty-seven miles across, the other fifty-four. Being obliged to encamp for the night on the larger one, I was startled from my sleep by the unwelcome roaring of the puma, who is at home in this territory.

It was a real consolation for me to be able to celebrate Holy Mass every morning during our journey. How sweet, moreover, the thought that God was being honoured and praised in these inhospitable and pagan regions, and that they were being sanctified by his real presence!

A Narrow Pass—The Valley de las Plumas.

On leaving the desert, we were confronted by two chains of perpendicular mountains, between which opened a narrow pass, but so narrow, that our wagon could hardly pass through. But as we proceeded the rift widened and widened, until we found ourselves in one of a succession of verdant and fertile valleys, which lie engulfed in the bosom of these mountains. It was quite a relief from the monotony of the past few days.

The valley we now enter upon is called *Las Plumas*, and derives its name from the fact that, in 1882, the soldiers of the Republic, after a skirmish with the Indians in which the latter were beaten, discovered several tons of ostrich feathers hidden hereabouts a short time before by the enemy. This valley is nearly oval in shape, but not very spacious; it abounds in rich pastures, and very pretty flowers grow there in profusion. Seeing that both ourselves and our animals were worn out after our hard march, we decided to encamp and rest for a day or two in this place. The silence and loneliness of our surroundings were particularly conducive to prayer, and in my devotional exercises I was more than usually fervent.

Meeting with Friends.

In the vicinity of our encampment we came across a trader, Mr. Chorley by name,

who was on his way to the Cordilleras, and three travellers who had left their home among those mountains some time previously for Rawson. The latter informed us that the Indians were growing daily more insolent and hostile. They said that only a few days ago, some traders had been attacked, wounded and robbed by the Indians, and that both the young and old men of the tribe were making active preparations to attack the whites. But as the Authorities residing with the Indians in their official communications of which one of the party was bearer, did not mention a word concerning an insurrection amongst the Indians, we regarded the report of the travellers as foundless. Mr. Chorley, who had left Rawson a day or two before us and knew of our proximate expedition across the Pampas, on meeting with the three travellers and hearing the startling news, thought it prudent to await our coming and join our caravan for better safety.

Bidding the travellers adieu two days later, we resumed our journey. The valley *de las Plumas* is separated from the valley *de los Martires*, through which our road lay, by the River Chubut, whose waters abound with fish of many species and whose banks are lined with the weeping-willow. Our large caravan had no little difficulty in crossing this river, for the waters were swollen by the recent melting of the snow on the mountains, and the only means of transport was an old, worn punt of a very primitive construction. However, after several hours' hard work we were all safely landed on the opposite side. The valley *de los Martires* or the Martyrs' Vale takes its name from the following tragic fact that occurred there a little over twelve years ago.

A Tragedy in the Wilderness.

Early in the month of March 1884, four Welshmen, John Hughes, John Parry, Richard Davies and John Evans, were exploring this valley for coal and copper mines, when they were suddenly assailed by a party of armed Indians of the tribe of Foyel. Evans seeing one of his companions fall pierced by a lance and seeing the uselessness of contending against such a large number of enemies, put spurs to his horse and saved himself by flight. A party of colonists passing that way a week later, were horrified at the sight of the remains of one of the travellers, whose body was horribly mutilat-

ed, the heart having been torn from the breast, and the arms and legs cut off and scorched. At a short distance they also found the bodies of the other two Welshmen, who, it seems, had been tortured to death.

It appears that the motive that induced the Indians to perpetrate this massacre was because they believed the Welshmen were Government spies; for, two years before, a regiment of soldiers had been sent out to subjugate the Indians who reside in the vicinity of the Rio Negro. I spoke at length with Mr. Evans, and learnt many other particulars, which I prefer to leave untold.

BERNARD VACCHINA,
Salesian Missioner.


(To be continued).



TIERRA DEL FUEGO.

ST. RAPHAEL'S MISSION ON DAWSON ISLAND.

Father Antonino Grosso, one of Don Bosco's Missionaries attached to the Mission of St. Raphael on Dawson Island, send our Superior-General a long letter from which we gather the following particulars:—

N the 6th of August we began the Novena in honour of the Assumption of Our Blessed Lady, in which the Indians of the Mission participated with great fervour and devotion. It was especially consoling for us, to see that the Communions of the Indians alone reached seventy-five on the feast of the Assumption. This feast was kept with great solemnity here, and during the sacred functions, the band composed entirely of Fuegians boys, who show no lack of musical talent, played several devotional pieces with great effect.

After Mass, the Sacrament of Baptism was administered to ten Fuegians already in their thirties. They presented themselves decently dressed and with their hair cut, but above all, with a most lively faith and desirous of participating in the immense blessings of our holy Religion

But we had special reason to rejoice and to be thankful to God on that day, for He brought twenty-three Indians to us. Listen, dear Father, how it happened. Eleven

months ago two of our Fuegians: Octavio Bagnasco and Leo Rodriguez, set out in quest of other Indians and conduct them to the Mission; but during all this time we heard nothing of them. We began to despair of their return, and it pained us to think that they had perhaps met their death at the hands of some enemy,—not at all unlikely here in Tierra del Fuego, for a war of extermination has been declared against these poor Indians by certain white men. But such a fate did not overtake them; and although they were hunted and shot at several times, Mary Help of Christians protected them and led them back in safety.

The day preceding the Novena, an Indian came running to me in great excitement, and told me that he had seen a fire on the opposite shore across the sea. The news roused my curiosity and taking with me a telescope, I hastened up the hill close by to make sure that the Indian had not been deceived. Examining the opposite shore closely, I could distinctly discern four fires, each one at a regular distance from the other. Turning to the Fuegian who had accompanied me, I told him that Octavio was returning, but at present stood in need of help;—for you must know, dear Father, that it is a custom among the Fuegians, in times of adversity, to light four fires in order to attract the attention of passers-by. I returned home at once, and apprised the Superior of what I had seen. He immediately ordered our boat, which was broken, to be repaired, and as soon as his orders had been attended to, he set out for the large island of Tierra del Fuego. He returned the same evening, but alone. He had reached the opposite shore and seen Octavio who had his wife and other Indians with him, but was unable to bring them back, as his boat was too small.

I then offered to go over in our brig *Maria Ausiliatrice*, and conduct them all across, to which my Superior heartily consented. We immediately made the necessary preparations and started without delay. There was hardly a breath of wind when we departed, but at midnight a strong breeze sprang up and the waters became so rough that our little vessel was helplessly tossed about.

We coasted almost the entire shore of Tierra del Fuego on the Chilian side, but without seeing anyone. At five o'clock in the afternoon of the following day, as we were returning, one of the sailors espied through a telescope, an Indian hurriedly walking up and down on the distant shore.

We were now in Useless Bay, and the captain at once gave orders to approach the land. As we drew nearer, we could discern many Indians. Uniting my voice with the voices of the sailors, we cried out: "Octavio! Octavio!" But no one on shore seemed to understand. I approached the Captain and told him to cast anchor as I intended to land there. He did so, but the brig continued to go ahead, for the anchor found nothing to grapple, and we were in danger of striking against the rocks and shoals. I, however, descended with three sailors in a boat, and made for land.

When we landed we saw the Indians at some distance making preparations to defend themselves, and ready to strike us with their spears if we approached them, no doubt fearing that we were enemies. I cried out in the Fuegian tongue to one of them: "Octavio! don't you know me? I am your friend; tell your companions that they have nothing to fear." Octavio on recognising my voice, came forward to welcome me, and gave expression to his pleasure of this meeting in many ways. He and his companions at once offered to accompany me back to the Mission. I made them presents of coloured handkerchiefs, *galetta*, and other things, and then set about arranging for their departure, as the brig now lay at anchor, at some distance. We had a little trouble in getting them all on board, being obliged to make several journeys to and from the ship, as they were twenty-three in all, but thanks to Our Blessed Lady, we had a rapid trip back to the Settlement, arriving there at two o'clock next morning.

The Indians attached to this Mission at present reach the number of *four hundred*; and they all enjoy excellent health. The boys who have been confided to my care, number fifty-seven, and are very good and obedient children. They are now used to the routine of college life, and know how to read and write. About twenty-five have already received an ordinary education. It is a source of consolation for me to see that every Sunday those who can, approach the Holy Communion. At present I am preparing ten of them for their first Communion. How they look forward to that happy moment! May Our Divine Lord have them always in his keeping, and make them the Apostles of their own land.



{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.]

Evviva Maria!—I enclose an offering in thanksgiving for several graces I obtained through the intercession of Mary Help of Christians. Will you be so kind as to make this known to the readers of the *Salesian Bulletin*!

L., Lauvrión.

* *

A Novena.—MRS. AGATHA ROSSI-FRANZERO of Turin, had been afflicted for over a month with a sore throat which had swollen so much that she was afraid it would finally render breathing impossible. She began a novena of prayers in honour of Our Lady Help of Christians, and on the third day felt much better. She is now perfectly cured from her malady and renders thanks to Our Blessed Lady.

* *

Thanksgiving.—I am happy to say that I received a special temporal favour through the intercession of Mary Help of Christians, and, in accordance with a promise I made, I desire to render public thanks to our Blessed Lady through the *Salesian Bulletin*.

MISS KATE KIERNAN, Cloghan (Ireland).

* *

Our Lady's Medal.—CELESTINA ROSETTI, a Salesian Co-operator, hearing that a lady friend of hers was given up by the doctor, and had already received the last Sacraments, she sent her a Medal of Our Lady Help of Christians and begged her to place it around her neck. Wonderful to

relate! The dying woman began to grow better from that day, and now completely cured, unites with the above mentioned lady in thanking the Blessed Virgin.

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

Carolina Ferrato, Sanfront; Angela Regge, Borgo d'Ale; Margaret Barattini-Bononcini, Ranocchio (Modena); Francis Crivelli, Crema; Anthony Guadagnini, Primiero; Prof. E. Pierini, Perugia; B. M., Turin; Louis Canalis, Carmagnola; Mary Maschio, Alassio; T. C., Como; George Boetti, S. Grato di Villanova; Camillus Callegari, Novi Ligure; Cristina Gallo, Turin; V. Rev. Peter Giannini, Pistoia; Mary Raffael, S. Pier d'Arena; Mary C. Andreis, Saluzzo; R. Ciaci, Ostra; Ida Bellat, Borgo (Trentino); Christina F. Galvagno, Cortemiglia; Margaret Ciglianti, Turin; Mary Parotto, Avigliana; Celestina Burla, Rubiana Lomellina; Philomena Rossi, Turin; John Cerrato, Vigone; Teresa Salomone, Benevagienna; The Rev. C. Marzo, Brozolo; Mary Favero, Turin; Mary Brunino; Peter Dolso, Chiusa Pesio; Joanna Ferrero, Tonco; Peter Celanza, Turin; Anetta Pensa, Savigliano; Mary Ghirardi; Louisa Fresia Drovetti, Altesano; Sebastian Castaldi, Afrasota; Mary Beria, Nole Canavese.



THE UNKNOWN SOUL.

I have read that there once ascended to heaven a little unknown soul, which was permitted to enter immediately without having undergone any fatigue or shed a tear, or suffered a misfortune, or done anything extraordinary. God assigned to it a very glorious place, and a murmur of astonishment passed through the assembly of the saints. All looked towards the Guardian Angel who had borne up the little soul. The angel bowed down before God, and obtained His permission to speak to the heavenly Court; and, in a voice more gentle than the beating of a butterfly's wing, he uttered these words which all heaven heard:

This soul has always taken *uncomplainingly* its share of sunshine, of darkness, and of toil, and has never knowingly harboured anything in which there was offence against God. **LOUIS VEUILLOT.**

WELL DONE IS HALF DONE.

It is a proverb that strikes home to everyone of us, as applying to every action of our lives, and since all our days are composed of small duties it is of the greatest importance for us to take it to heart. When some duty is required of us, being the call of God, we either rise up to do it well or else shrink away, leaving it undone! We can apply this proverb, not only to unimportant actions, but in a general way to arts, sciences, and even to a man's whole life. Everyone who has plodded wearily through the first dry rudiments of any branch of knowledge, will know that if one's whole mind has been set to it from the first, the path becomes gradually smoother, and the difficulties seem to vanish of themselves, and we take a delight in the pleasure with which we advance. That which we find to be true in the case of sciences, can be very well illustrated in the life of every man. "As the twig is bent, so the tree will grow." Having learnt from our earlier years to be strong with ourselves in little things, we do not shrink even from the harder duties of later life; and with every well-spent day our passions become weaker because—the first step that cost an effort was well taken.—*The Child of Mary's Own Journal.*

THE ANGELUS BELL.

ONE bright summer morning in Germany, two merry little brothers were enjoying themselves to their hearts' content, by the side of the sparkling, flashing, hurrying waters of the mill race. As they bounded by its edge, Fritz the younger, an urchin of five, stopped to gather forget-me-nots; and in so doing lost his balance, and fell into the swift flowing stream. In sprang brave Hans, his senior by three years, to save him, but equally borne along by the rapid current, he could only grasp him when he had become insensible.

As Hans was unable to reach the bank with his burden, the children were speedily carried forward to certain destruction in the toils of the huge steadily revolving water-wheel. They were already in the foaming, eddying waters at its rim. No human eye perceived their danger. Hans however in his distress cried: "Oh, Hail Mary, help!"

And hark! the Angelus bell begun sweetly to ring. The great mill wheel instantly stands still. Out steps the mealy miller on the bridge, bare-headed, hands reverently folded to say his prayers. His attention being instantly attracted to the children in the water at his feet, down kneels this burly miller on the planks, and stretching forth his brawny arms, he bears them aloft from a watery grave. Our Lady of Mercy has saved her little ones!—*The Poor Souls' Friend.*



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XIX.

Sad consequences of Liberty misconceived—Attempts at Don Bosco's life—Primitive life at the Oratory.

WE now enter on the year 1848, which gave rise to many striking events. King Charles Albert, after granting many civil reforms and emancipating the Jews and Waldenses, formulated, on the 14th of March of that same year, the so-called *Constitution* or *Statute*, whereby all people were declared equal in the face of the law, and amongst other things he proclaimed the Liberty of the Press. So far so good; but many persons made the Statute serve their own interests, interpreting it as giving them the right to do good or evil at their pleasure, and thus purposely confounded liberty with license. This was especially the case in those things that concerned our holy religion. Many foolishly reasoned that one religion is as good as another, and all are pleasing to God; just as if white and black, light and darkness, truth and error were the same thing. But worse still: the Protestants and other sectarians, shamefully abusing of the liberties granted them, did not delay to show their spite by slandering the Catholic Church. Base calumnies were invented and published against the Bishops, Priests, and Religious; in fact nothing was spared by them in their endeavour to discredit and debase the Church and her ministers in the eyes of the people. The natural consequences of these base charges was that in a short time the greater portion of the populace became so perverted in their ideas, and so hostile to their faith and its ministers that it was no longer safe for a priest to traverse alone even the streets of Turin.

Two daily papers of Turin: *L'Opinione* and *La Gazzetta del Popolo*, whose columns were continually polluted with lurid and infamous articles against the clergy, especially contributed to poison the minds of the multitude. But no one contributed to swell the torrent of popular dislike so much as a certain Abbé Vincent Gioberti, a man of

genius, it is true, but proud, ambitious, and unscrupulous. This man dishonoured his sacred calling, and joining with several men of bad character in a political intrigue which was eventually discovered, he was exiled from Turin. During the years of his exile, he prostituted his talents, and sold his pen to the enemies of the Church, publishing in that very critical period a work entitled *Il Gesuita Moderno*—a virulent book, full of malicious insinuations, and slanders against the venerable Society of Jesus.

In this vile publication, Gioberti did not even spare the Ladies of the Sacred Heart. He knew so well how to introduce therein malignant interpretations of their beneficial exertions in behalf of the young ladies entrusted to their charge, as to put to shame even writers of the foulest romances and novels.

It is obvious that the object of Gioberti and his colleagues was to turn the tide of public opinion against Religious communities in general, and the above Institutions in particular; and they succeeded but too well in their wicked intent. The multitude, fickle, as a rule, and desirous of innovation, soon took up the hue and cry against the good religious; but they did not content themselves with this alone. Their passions had been excited and a period of persecution followed. On the evening of the 2nd of March, 1848, a band of ruffians broke into the two Houses of the Jesuit Fathers in Turin, and after smashing or pocketing whatever came in their way, they laid violent hands on the good religious and cast them out amidst insults and imprecations. A few days later a similar outrage was repeated at the Institute of the Ladies of the Sacred Heart.

The animosities of vice which had full, free sway in Turin, were also exercised against the Oratory of St. Francis de Sales, for Don Bosco being a priest, had consequently many enemies, and several times his life was in jeopardy. I could here relate many incidents on this point, but not wishing to anticipate chronological order, I limit myself to the following one.

In the rear of the Church of St. Francis de Sales, stood a low wall separating the playground from the fields of Valdocco which stretched away down to the banks of the River Dora. One Sunday afternoon in Spring, when Don Bosco was in the Chapel, surrounded by the children he was catechising,

some miscreant jumped over the wall and fired a pistol-shot at him through the open window. The bullet passed under the good priest's arm, tearing his cassock, and flattened itself against the wall. The boys were frightened and panic-stricken at this sacrilegious attempt at their beloved Superior's life, but Don Bosco stood unmoved, and smilingly said to them: "If the Blessed Virgin had not thrown him out of time, he would have hit me: but he is no musician!" Then looking at his cassock, "Ah!" he added "I am truly sorry, as you are my only cassock!"

We shall have occasion to see in the course of this narrative more than one wicked attempt against Don Bosco's life, especially when he began to publish his "Catholic Readings"—short monthly treatises—and confute therein the errors of the Waldenses. We shall also clearly see that if this friend and Father of the orphan was not killed, we owe it entirely to God, Who always watched over his servant, protecting and defending him more than once in a truly providential manner.

Meanwhile, seeing the many dangers to faith and morals that surrounded the poor boys who attended the Oratory, Don Bosco contemplated enlarging the boarding-school and thus increase the number of inmates. For this purpose he desired to acquire the entire house of Pinardi, but as that gentleman required sixty-thousand francs for it, a really exorbitant price, Don Bosco began to look elsewhere for a site. Hearing that the house of a certain Mr. Moretta, close by, had been put up for sale, he called upon that gentleman and bought the property with the intention of enlarging the building and transferring the Oratory there. But when the time came to make the necessary additions to the house, it was found on close examination that the walls, owing to bad materials employed and still worse plan of construction, were not in a condition to bear an extra weight, so Don Bosco's project for the time being had to be abandoned. However, not very long after, he managed to find a purchaser for that same house, and even reaped a notable advantage by the sale. With the proceeds, Don Bosco bought a plot of land, where, after changing hands several times, now rise the Oratory workshops and Church of Mary Help of Christians. Just before his death, he again obtained possession of that property for the Nuns of Mary Help of Christians who use it as an Institute and Festive Oratory for little girls.

Don Bosco seeing that it would be useless for the present, to hope to acquire Pinardi's house, thought of a plan whereby he might enlarge the Oratory. Besides the Oratory, Pinardi had several lodgers, and on the expiration of their tenancy, Don Bosco succeeded in renting the rooms on paying a larger sum than usual. In this way he was able to augment the number of boarders to thirty.

(To be continued.)

NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, or German) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

The Very Rev. MICHAEL RUA.
Salesian Oratory, — Turin, Italy.

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