

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



SALESIAN BULLETIN

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EXTRACTS FROM THE DIPLOMA OF THE ASSOCIATION OF SALESIAN CO-OPERATORS.

CONSTITUTION AND GOVERNMENT of the Association.

1. — All who have reached 16 years of age may become Co-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.
*
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective dioceses and parishes, on whom it shall depend without reserve in everything relating to our holy religion.
*
3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.
*
4. — The Directors of the several Houses of the Salesian Congregation are authorized to enrol new Members, whose names and addresses they shall immediately forward to the Superior General, so that they may be regularly enrolled in the Register of the Association.
*
5. — In districts wherein there is no Salesian House, when the number of the Co-operators amounts to at least ten, one of them should be selected as President—preferably an ecclesiastic—who will assume the title of Decurion, and take upon himself the correspondence with the Superior, or with the Director of any of the Salesian Houses.
*
6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.
*
7. — At least every three months, the Associate will receive a printed Report of the works that have been accomplished; the proposals that have come to hand, bearing on the purposes of the Association; and finally, the new enterprises to be undertaken for the glory of God and the good of our fellow-creatures. In the Annual Report this latter point will be treated more diffusely, so that Members may have a clear general idea of the Works to be accomplished in the ensuing year.

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

[The "Salesian Bulletin" has long since taken the place of the *printed Report* spoken of above.—*Ed.*]

8. — Every year, on the Feasts of St. Francis of Sales and of Our Lady Help of Christians (January, 29, and May, 24) the Decurions should organize assemblies of all the members in their respective districts, so that the whole Association may unite in spirit and prayer with their brethren of the Salesian Congregation, invoking for one another the continued protection of these our Glorious Patrons, and the grace of perseverance and zeal in the arduous undertaking that our charity and the love of God have imposed upon us in conformity with the spirit of our Congregation.

RELIGIOUS PRACTICES.

1. — There is no exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may in some points approach to the life of Professed Religious, we recommend to them the following; that is to say, modesty in their apparel; frugality in their meals; simplicity in their furniture; reserve in their speech; and exactness in the duties of their state: they should also be careful to have the repose and sanctification prescribed on all Feasts of Obligation exactly observed by those over whom their authority extends.
*
2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.
*
3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff. Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.
*
4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.
*
5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.

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. 36.

October 15, 1895.

Registered for
transmission abroad

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

SALESIAN NOTES AND NEWS.

ON the 31st of October, eighty Salesians will start from Turin for the following countries:—Mexico, Venezuela, Ecuador, Bolivia, Peru, Chili, Tierra del Fuego, The Argentine Republic, Uruguay, Brazil, Algiers, Tunis and Palestine. Those who have to go to America will be directed by the new Salesian Bishop Mgr. Costamagna, Vicar Apostolic of Mendez and Gualaquiza and by Mgr. Fagnano, Prefect Apostolic of Southern Patagonia and Tierra del Fuego.—Besides these, twenty sisters, Daughters of Our Lady Help of Christians, under the leadership of the Superior-General of their Congregation will set out for America.

Don Rua, who has to provide for the very great expense of maintaining the Salesian

Missions and for this large expedition, recommends them warmly to your charity for help and prayers.

WE have received news from our confrères at Montpellier, France, and cannot but congratulate them on the steps taken. Their House is placed under the protection of St. Anthony of Padua, and they are now building a church to be consecrated to that great saint as a memorial of the seventh centenary of his canonisation. A local paper, *L'Éclair*, gives an article on the subject, of which we will now make a few extracts.

"Of all the manifestations of Charity, there is none more touching than the work of the Bread of St. Anthony, whose scope it is to provide the hungry with bread" . . . Many know by experience the wonderful aid received from St. Anthony in finding lost things. Close to the Salesian House is the spot where this invocation of St. Anthony in such circumstances first arose. "Whilst St. Anthony was teaching Theology to the

Franciscan Friars at Montpellier, a novice left the order and took a book of commentaries on the Psalms along with him. St. Anthony used that book frequently to prepare his sermons from, and missing it, he was very much afflicted over its loss. He said a fervent prayer and by special permission of Providence, the novice was met by the devil as he was crossing the bridge of St. Juvenal. Seized with fear he hastened back to the monastery, restored the book to St. Anthony, and implored pardon of all and was again admitted into the Order."

AT Rosario de Santa Fé, Argentine Republic, a populous city inhabited chiefly by European emigrants, the Salesians opened a very modest House in 1890. In the opinion of his Lordship Bishop Lasagna who visited that House last May, it has a good prospect before it and will undoubtedly develop. We read in a local paper, the *Cristoforo Colombo*, the following: "On the 1st of January there took place the laying of the foundation-stone of a new industrial school under the direction of the Salesian Fathers, at Rosario de Santa Fé. The authorities of the province were all there. Señor Alcacer, D.M., represented the Governor, and in an eloquent discourse showed the necessity of an establishment like the one now being erected. He called the Salesians the Apostles of science and labour, from whom that province, essentially industrial and active, would receive an impulse in the way of Progress."

TOWARDS the end of last year, the Salesians of Mexico opened their new church to the public. The celebrant was the V. Rev. Father John Bandera, Superior of the Oratorians and delegated by the most Reverend Archbishop of Mexico. Father Bandera, by his virtues and prudence, has gained the esteem of all the inhabitants of Mexico. Moreover, he is a devoted friend to the Salesians there, and he presented them on this occasion with a generous offering and a very large and beautiful oil painting. Next day our confrères had the joy of receiving Jesus in their midst. It was on that day, in fact, that He took possession of the Tabernacle. A *Te Deum* and the Benediction of the Blessed Sacrament brought the festivities to a close.

LAST year, in the month of December, the Salesian Fathers opened a *Festive Oratory* in

Bogotá (Columbia), under the title of LEO XIII. It is frequented by about 500 lads of the city, who are attracted not so much by the countless pastimes and amusements as by the cordial reception given them by the sons of Don Bosco. A short time ago his Grace Mgr. Bernard Herrera Restrego, Archbishop of Bogotá, deigned to honour one of the feasts with his presence. At Mass he was greatly moved at the sight of so many young boys approaching the Altar-rails to receive the Bread of Angels. He greatly sympathises in Don Bosco's work, and before departing he left a liberal sum with the Superior to help in this great work.

THE POPE AND THE PREFECT APOSTOLIC OF SOUTHERN PATAGONIA AND TIERRA DEL FUEGO.

MONSIGNOR FAGNANO, Prefect Apostolic of Patagonia, having undertaken to establish a new mission in his Prefecture, has come over to Europe to collect a sufficient *personnel* and to gather also means to carry on the works he has begun. Before returning to America Mgr. Fagnano had an audience with the Holy Father, an account of which follows in the subjoined letter. Although he has been away from Europe for a great number of years and has returned to it only a couple of months ago, he is now on the point of starting again for America.

On the 31st of October he will sail, together with his companions and his Lordship Mgr. Costamagna, for his mission. We recommend them all to the charity and prayers of our Co-operators, and hope that God will enable him to carry out the great plans he has conceived for the salvation of souls.

Rome, September 26th, 1895.

DEAR REV. FATHER SUPERIOR,

Yesterday I was received in audience by the Holy Father to give him news of our mission of Patagonia, Tierra del Fuego and the Falkland Islands and he received me with great kindness.

I exposed to him the state of our House of Puntarenas, where we conduct at the same time a boarding school, orphanage, industrial school and a Festive Cratory for the boys and where the Sisters have the same arrangements for the girls. I also gave an account of the Mission of St. Raphael, Dawson Island, where four hundred

Indians are being gained over to civilisation and now live in houses. Its Church, schools, hospital and workshops have been already erected, and the whole now forms quite a little town.

At this point his Holiness asked me :

"In what do you employ these new Christians?"

"Holy Father," I replied, "we engage them in cutting down trees and forming roads through the forests, in tending sheep, cows, horses, etc., on the prairies and in agricultural labour."

"Is it very cold there during winter?"

"This year Holy Father we had about 6° Fahrenheit, but sometimes the thermometer rises as high as 68°, but it never stops there very long. The average seems to be from about 48° at 50°. This renders the ripening of cereal crops and the growth of fruit trees impossible."

"On what did the Indians live before you went there?"

"On wild fruit, your Holiness, fish which the sea throws on the shore, and especially on *tucutucu*, a kind of wild rabbit very similar to a rat."

"Poor people! What a blessing the Salesian Congregation is for them. How many Salesians are you in the whole Apostolic Prefecture?"

"We are thirty, counting priests, clerics and craft masters, and seventy Sisters, the Daughters of Our Lady Help of Christians who have the charge of the women and the girls. I have now come to Europe to fetch about thirty more, because we have to attend to a new mission commenced only last year and numbering some six hundred Indians."

"Is this new mission very far from Puntarenas?"

"Two hundred miles, Holy Father, and we go there in a steamer *Il Torino*. We hope before long to have there a good population, as the necessary buildings have been already begun."

"What immense good is done by your Congregation! It really satisfies the wants of the times! Do you hope that the Superior will be able to give you the *personnel* you want?"

"Oh! yes, Holy Father; Don Rua is fully convinced of the necessity of giving a sufficient staff to the new mission, and has already appointed thirty Salesians to go with me."

"This is a clear proof of God's blessing, because the development of Don Bosco's Congregation is yearly more and more visible."

"Holy Father, deign to bless all the Salesians and the Daughters of Mary Help of Christians, and most especially our missionaries. I beg, too, for a special blessing from your Holiness for the Confraternity of St. Aloysius in our House of St. Joseph and for the Salesian Co-operators of the Houses in Chili."

"Oh yes! yes, they do a good work in sustaining your works. I bless your Co-operators and their families, the Confraternity of St. Aloysius and all of you."

"Holy Father, my Superior, together with the members of the General Chapter, has charged me to present you with their filial homage, especially in these troublous days."

"I know your Superior and his attachment to the Holy See. I accept with pleasure his consoling homage and willingly grant him a special blessing."

And after speaking of other things, and mentioning the Catholic revival brought about by the Salesians in the part of Buenos-Ayres called *La Boca*—a matter which caused him great pleasure—"Pardon me, Holy Father," I then said; "I have with me a Salesian Priest, the Provincial of our Houses in Sicily, who desires to kiss the sacred feet of your Holiness"

"Let him come in then," he answered; and so saying he pulled the bell, and our confrère Prof. D. Joseph Bertello was introduced.—I presented him to the Holy Father.

"How many houses have your in Sicily?"

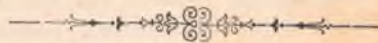
"Seven, Holy Father, with a novitiate of sixty clerics. I ask your blessing for them all."

"With great pleasure, I bless you, the Superiors of all the Houses, the boys and their families."

At that point I felt deeply touched and looked upon that Saint, our Pastor, as I would on a vision of Paradise, and I was obliged to make an effort to keep down the tears of consolation which bathed my eyes. Almost without my knowing how, I found myself at the feet of the Holy Father, and looking up I saw that he was blessing me. Bless me, also, beloved Superior, and recommend me to God.

Yours affectionately in Christ,

MGR. GIUSEPPE FAGNANO,
Prefect Apostolic.



ECHOES OF THE SALESIAN CONGRESS.

The holy Father who has special lights to discern men, has deigned to admit among his private Chamberlains the Reverend Fathers, James Carpanelli, D.D., and Charles Gallini, D.D. These two Bolognese priests devoted themselves to the utmost of their power, to bring about the success of the Congress. The former of the new Chamberlains received at Turin the Pontifical documents, in presence of his Grace the Archbishop of Turin, the Bishops of Capharnaum and Colonia (Armenia), and a select portion of the notabilities of the town. This happy circumstance has afforded us the opportunity of presenting, without delay, our sincerest congratulations to the newly created Prelate. As for Mgr. Gallini, whom we expected in vain at Turin, we hope that he will be pleased to find here the expression of our great satisfaction. We also rejoice because Bologna is honoured in the distinction which rewards the merits of two of her illustrious citizens.

NOTES FROM OUR MISSIONERS.

THE CAMARUJO IN PATAGONIA.

(Conclusion.)

Second Day—Libations—Prayers— This is All we can Give!—A Primitive Banquet—Orgies.

On the second day, at the rising of the sun, the *trutrucco* is blown and all rise to their feet. They place themselves in two long rows, the first composed of men the other of women and children, with the *Perimontán* and the two chosen ones or *pigihueu* at the head, and turning towards the East, from whence they believe themselves to have originated, according to their Asiatic traditions go through their libations and offer to the Good Spirit, what they have at that moment in their hands, viz.: maize, sugar, tea, etc. In the meantime, the *Perimontán* makes the following prayer which is always more or less the same and, as you can see, has a touch of Christianity about it.—

“There above, (pointing to the heavens) exists a God, Whom man must obey. It is He who commands respect, for He is Lord of the wind, rain, infirmities, pestilences, and the animal kingdom. If man is obedient, He will send the rain, and drive away *Gualicho*. But the man who drinks and beats his wife and takes no care of his children, God abandons and chastises.” As drunkenness, ill-treatment of one’s wife, and neglect of one’s children are very common vices among the Indians, the prophetess continues, with marked emphasis on each word:—“The Good Spirit will send the rain . . . but you must not get drunk, for God abhors the drunkard and him who beats his wife and abandons his children . . . *Gualicho* is nowhere to be found in this *Camarujo*, because Thou hast driven him far away! O Supreme Spirit, send us rain in order that our cattle may thrive and that we may be able to eat fat meat (*comer gordo*); make our pasturage to grow and our flocks to increase.” Then holding her hands on high she makes an offering of grass or flour, saying: “Great *Amo* (Master) this is for You”; and immediately scatters it on all sides. “The Christians have robbed us of all we possessed; we were once rich, but now are poor; accept this, it is all we can

give!” This same ceremony and prayer is repeated again in the evening at the setting of the sun, after which all retire to their *toldos* or tents.—Four stakes driven into the ground and covered with the skin of a cow or of a horse, serve them for a habitation; and this is the only shelter they have to shield them from the inclement weather.—The women now light the fire and prepare the *Mathé*, a kind of tea made from the aromatic herbs of Paraguay; whilst the men slaughter a cow or a horse whose blood is drank by a crowd of thirsty Indians, to whom this drink is a luxury; the meat is then thrown upon the fire, and, when roasted, eaten with great relish.—And this is all that their banquet consists in. Immediately after their repast, follow the orgies the final obligation of these superstitious assemblies; for the *Perimontán* knowing full well the desire or rather savage frenzy for the dances in her devotees, allows them to give full play to their savage instincts. It is then that, forgetful of the *Camarujo*, the rain, the Good Spirit and even *Gualicho*, they let loose their brutish passions and give themselves up to the dancing and drinking until they fall to the ground frightfully drunk.

In 1887, whilst in Chichinal, I often found the Cacique Sayuhueque sleeping off the effects of similar excesses; and many times I had to wait for days and days together in order to speak with him. Although I frequently expostulated with him about leading such a degraded life and, at the same time, insisted upon his sending away three of his wives and living happily with one in conformity to the Christian and civil laws, my exhortations and reproofs were of no avail. Sayuhueque, notwithstanding that his two elder sons were converted and the younger ones baptised, remained obdurate, not wishing to give up his wives. But in this *Camarujo*, as we shall see, he received a just punishment, and at the hands of the prophetess herself.

Third Day—The Last Assembly— A Fantastic Dance—Sayuhueque the Chief Deposed—The New Chief.

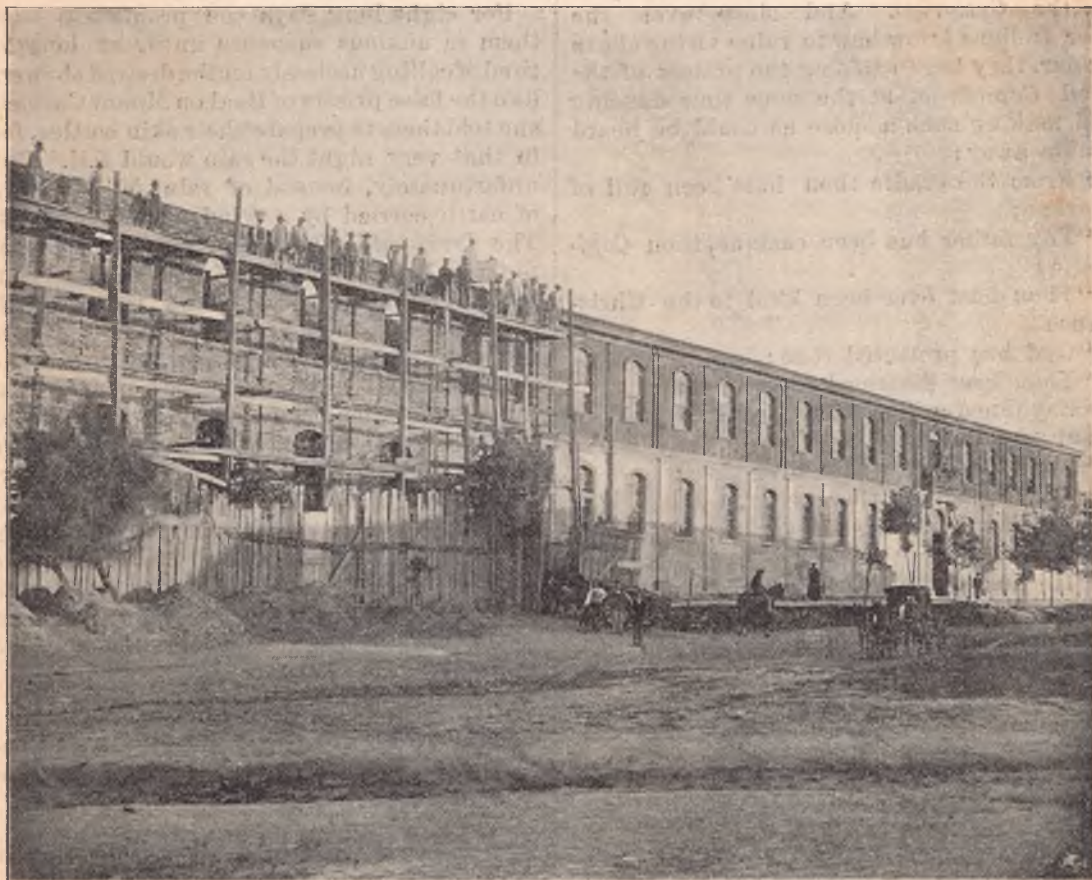
The greater part of the Indians, having slept off, more or less, the effects of their drunkenness during the night, meet once more on the immense plain at break of day; this time without shoes or stockings, and with dirty faces and filthy garments.

At the sound of the *trutrucco*, tambourines and rattles, the men jump into the saddle and immediately form a large ring, inside of which the women form a smaller one, the children, in their turn, forming a much smaller one near the centre; then begins the *parín* or dance. The Indians on horseback, four abreast, gallop around this large circle giving vent to savage cries and shouts, and sprinkle with water the women and children who are walking around one after the other, mumbling strange incantations and

Republic who, during the conquest of Patagonia, robbed me of them all. The tempest has destroyed my *toldos*, the sun scorched the earth, and Sayuhueque weighed down by old age is now poor and an exile far far away!" In saying these words he wept bitterly; but they were accompanied by gestures expressive of anger and revenge.

The *Perimontán*, then, in reply, and to the utter astonishment of the whole assembly said:

"My eyes have seen Sayuhueque in the days of his glory:



A NEW WING OF THE SALESIAN INSTITUTE IN CONCEPCION (See page 439).

singing the praises of some cacique. — A European who assists at this spectacle soon becomes deafened and giddy. When the dance was finished, Sayuhueque the old king of the Pampas and the most powerful Cacique of Patagonia, filled with something of his former youthful ardour, addressed the Indians in the following manner: "I possessed immense plains, and God sent the parched weather; I owned many horses, and God sent the soldiers of the Argentine

"God has called me to judge him.

"Thou, Sayuhueque, hast injured thy neighbour,

"Thou hast robbed him of his horses,

"And contrary to every law thou hast kept four wives.

"I have seen thee, and God has chastised thee.

"Remember that God loveth not the drunkard.

"Thou shalt always be poor, for thou art still a drunkard.

"Thou shalt be cacique no longer."

It is impossible to describe the fear and terror of poor Sayuhueque at hearing his sentence from the *Perimontán*. He trembled from head to foot, wept, and crestfallen sought refuge among those few of his followers who still remained faithful to him.

All happened to the contrary for the young chief of the tribe of Yancuche who had been instructed and baptised by myself in 1886 with all his family, and had previously given up polygamy, and who, now, like a good Christian abstained from taking part in the *Camarujo*. And since even the poor Indians know how to value virtue above valour, they began to sing the praises of the good *Capitanejo*, at the same time dancing and making such a noise as could be heard a mile away:

"From the cradle thou hast been full of courage;

"Thy father has been cacique, thou *Capitanejo*;

"Thou hast ever been kind to the Christians:

"God has protected thee:

"Thou hast disarmed Sayuhueque;

"Sayuhueque has been forced to yield to a superior force.

"For God kept watch over thee;

"God has given thee fields,

"He has made the shower to moisten thy fields;

"He has kept the pestilence far from thy flocks;

"Thou hast caused the tiger to lose his way:

"Thou hast led the lion by the mane to thy spouse;

"Thou shalt be Cacique!

"God has spoken."

End of the Camarujo—The Emissary Bulls—What of the Rain?—How it was Previously Prophesied—The Rain at Last.

A word concerning the conclusion of this superstitious feast, which is not less interesting. About two hundred Indians on horseback, amidst the cries of the rest, give battle to two bulls, one white, the other black. The horsemen form a circle around them and oblige the two animals to run in this limited space which is gradually contracted, until the poor beasts find themselves edged in on all sides and unable either to

escape or retaliate. Then these Indians, instinctively following their Asiatic customs and the ancient traditions of the Sacred Scriptures, cut the animals' ears, and opening the circle allow them to escape into the desert like the emissary goats of old. It is forbidden to touch or hunt these bulls, for they carry *Gualicho* with all evils and infirmities. This is the termination of the *Camarujo*, if we except the *borrachera* or orgies that the men and women now continue for several days.

But . . . what of the rain?

For eight long days the prophetess kept them in anxious suspense until, at length, tired of calling uselessly for the desired shower, like the false priests of Baal on Mount Carmel, she told them to prepare their skin bottles, for in that very night the rain would fall. But unfortunately, instead of rain fell showers of earth carried by a wind called *tormenta*. The *Perimontán*, however, not in the least put out by this change of affairs, gave them to understand that it would not rain till they returned to their far-off toldos. It was not until six months later—when in all the Stations and Salesian Houses of the Patagonian Mission, special prayers were offered to God, Ruler of the elements, to implore the much desired rain through the intercession of Mary Help of Christians—that the rain fell in a copious shower, refreshing the arid soil, and bringing new life to the starving flocks; thus giving the Indians to understand once again that superstition must retire before the beneficent influence of Religion.

No more Re-unions—Christian Education and Instruction among the Indians—Conclusion.

In order to avoid the repetition of these reunions that only serve to scandalise a great number of Indians converted to Christianity, and in order to restrain the disorder and immorality in the neighbouring colonies, on my return from Europe I had recourse to the Civil Authorities. By their aid I succeeded in putting a stop to these superstitious assemblies in a country where a Catholic Government exists, and where Religion and Civilization have already made great strides.

We have now every reason to hope that the *Camarujo* will not be repeated, for during the fifteen years that Patagonia has been erected into a Vicariate Apostolic the Indians,

who are scattered along the banks of the rivers and the borders of the lakes, and upon the slopes of the Cordilleras, have been visited and instructed by our Missionaries; their children educated in our Colleges, and the Gospel preached in the Chapels, Churches, and huts erected for divine worship.

And if good Christians, and especially our kind Co-operators will assist us with their prayers and be as generous, as on former occasions, with their material and moral aid, we are confident of being able to

CHILI

THE SALESIAN INSTITUTE IN CONCEPCION.

We take the following from "El Pais"—one of the leading papers of Chili.—

"A few days ago we had the pleasure of visiting the Salesian Institute of this city; and thanks to the kindness of one of the Fathers, we were able to go over the whole



THE [CARPENTERS' WORKSHOP OF THE SALESIAN INSTITUTE IN CONCEPCION.

regenerate to the Faith, before long, the whole of Patagonia; when there will be but one *faith*, one *invocation*, one *worship*, and but one *sacrifice* to the only true and living God, Creator of Heaven and Earth.

✠ GIOVANNI, Bishop of Magida

V. A. of Patagonia.

establishment and admire the magnificent site whereon it is built and the important progress made in the comparatively short space of time the sons of Don Bosco are with us.

"One could scarcely imagine that a work, counting but a few years of existence and depending solely on Christian charity, could have attained such a development and important standing as the Salesian Institution of Concepcion.

"When the Salesians came here in 1887, they took possession of a modest house (*asilo*),

where only a very limited number of boys could be received, whilst the means to carry on this grand work were almost entirely wanting, so that what these good Fathers intended to realise, seemed an impossibility, although we could not look upon it as the mere illusion of a heated imagination.

"Yet we had our misgivings . . . We have, however, seen these important undertakings brought to a happy consummation, thus demonstrating once more that courage and perseverance overcome all difficulties.

"During this time the Salesian Institute has been enlarged and the workshops enriched with machinery and modern improvements . . .

"At present they are completing the construction of a wing on the north part of the edifice.

"We were conducted into the well-ventilated and spacious dormitories, where the young lads are provided with every adjunct and convenience that go to form a healthy sleeping apartment.

"We saw also the large saloons that serve as studies and class-rooms for the students; the hygienic baths, with *current* waters, which in a few days will be terminated; and all this on a plan of construction that may well be envied even by the best establishments of the Republic.

"And to think that all this is the work of a few zealous priests, who have consecrated their lives to alleviate suffering humanity!

"Concepcion ought indeed to feel proud of having within her walls a society that goes under the modest but glorious title of *Salesian Congregation!*

"Three hundred young lads are to be found in this Institute, and well prepared, both by education and labour, to become useful members of the great human family, and who, left to themselves amidst the corruptions of the age, would grow up, perhaps, only to dishonour society.

"Not having time to enter upon a long description of this work, we limit ourselves for the present by tendering our most sincere congratulations to the Salesian Fathers of this city for the great undertakings they have been able to realise; and we congratulate, at the same time, those who have aided in the Salesian Work; for their satisfaction at the success that has attended their charity, must, indeed, be great."

FAVOURS AND GRACES

OBTAINED BY INVOKING

MARY HELP OF CHRISTIANS.

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

The Medal of Mary Help of Christians.—In these days, the Most Blessed Virgin Mary has once more proved her power by means of a rare grace which I am now going to relate briefly for the sake of general edification. Peter Barria, a man of about thirty years of age, was attacked with a violent inflammation of the lungs. All hope seemed to be lost, as for three days he lay in a raging fever, without regaining consciousness even for a moment. I was sent for to administer to the dying man the last consolations of our holy religion; but I could do nothing, and the terrible thought that he might die without being reconciled to God, made me shudder. The danger was at its height, and the death-rattle in the throat gave signs of approaching dissolution. However, I did not permit myself to fall into despair. I placed a medal of Mary Help of Christians under his pillow and had prayers offered up for him. O how good Mary is! About ten minutes afterwards, he woke as though out of a deep sleep, looked round, recognised me and then asked for the Sacraments. In perfect consciousness and with sentiments of deep contrition, he made his confession. Two hours after this, he received the Most Holy Viaticum, Extreme Unction and the Papal blessing. He remained in this state for about twenty-four hours, and about three o'clock in the afternoon of the Feast of Corpus Christi, died in the full possession of his mental faculties. His peaceful and holy death was a source of astonishment to all who knew his condition beforehand. Thus the power of the Most Blessed Virgin, especially at the hour of death, again shines forth.

Puntarenas, June 15th 1895.

REV. MAGGIORINO BORGATELLO,
Salesian Missionary.

* * *

A Mother Consoled.—I called in a doctor to visit one of my daughters who was suffering from the chest. The doctor came, and after a careful examination, said

that if there was no improvement within a few days, it would be necessary to proceed to an operation. I was greatly afflicted at hearing these words, for on more than one occasion I had seen members of my family succumb under that cruel disease the cancer. In my distress I turned to Mary Most Holy, Help of Christians. I began a Novena to her on that same day, and promised to have the grace published, if I could but see my daughter cured without having to submit to an operation. Oh wonderful grace! The fourth day of the Novena had hardly begun when I saw the disease almost at once disappear, and after another day or so, my dear daughter was entirely cured. May infinite thanks be given to Mary Most Holy, Help of Christians.

BARONESSA DI S. MARTA.

Rio Grande del Sud—Brazil.

* *

"Ipsam rogas, non desperas."

—One of my cousins ardently desired to enter Religion to which she felt herself called by Our Lord. She met, however, with very great difficulties, especially on the part of her parents; hence this desire of hers, as soon as I knew of it, I had greatly at heart, and I recommended her unceasingly to Mary Help of Christians. She deigned most graciously to hear me, and my cousin is now where from her very childhood she had longed to be. Let us all render to our Divine Benefactress our most ardent thanks.

I. I.

Pigna, Sept. 15th, 1895.

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

Anne Fasio, Castelrosso; Joseph Astegiano, Monticolo Alba; Rev. Joseph Rangoni; Charles Gambarotta, Novi; Louisa Bassetti-Antognini, Turin; Joseph Grassi, Orbassano; Clare Aimo, Cuneo; Mary Davico Cambiano; Rose Tonengo, Chivasso; John Demarchi, Buriasso; Felicity Ferrero, Bianzè; Alexander Cena, Chivasso; Joseph Robbiano, Tronzano (Vercelli); Louisa Bossetti, Turin; Margaret Berton; Frances Gamberutti, Vigone; Edvige Borletti, Turin; John Gallo, Carmagnola; Frances Massero, Alice Castello; Theresa Grella, Villanova d'Asti; Giacchino Maggiore, Cigliano; Joseph Zampotti, Lovaro (Sondrio); Charles Aghemo, Vinovo; Peter Vassia, Strambino (Turin); Genoveffa Testa, Corneghiano d'Alba; Theresa Borghese, Chiusa di S. Michele; Michael Ghigo, Entraque; Barbara Amberti, Turin; Virginia Geninati, Giaveno; Sir Henry Belli, Turin; John Borgese, Chiusa di S. Michele; Rosalia Burello.

(Continued on page 448.)



THE POPE AND THE ROSARY.

The following is the authorised translation of the Rosary Encyclical addressed:—

To our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries having peace and Communion with the Apostolic See,

POPE LEO XIII.

VENERABLE BRETHREN, HEALTH AND THE APOSTOLIC BLESSING.

It is meet that our praises of the Virgin Mother of God, the mighty and most clement protectress of Christendom, should become daily more fervent, and that we should invoke her with ever increasing confidence. For the motives of our confidence and of our praise are strengthened by the varied and copious benefits which day by day are diffused far and wide, and with greater abundance, to the general good of mankind. The gratitude of devoted hearts is not wanting on the part of Catholics in return for these great favours.

GROWTH OF DEVOTION TO OUR LADY AT THE PRESENT DAY.

In these days, so unfavourable to religion, there is evidence, more than at any other time, of the growth and development of love and devotion to the Most Blessed Virgin. As clear testimony to this are to be cited the general restoration and multiplication of Confraternities under her patronage; the erection of splendid Sanctuaries under her august name; the pilgrimages, in such large numbers and with such great devotion, undertaken to her more venerable shrines; Congresses which meet to discuss the means of increasing her glory, and other movements of a like nature and of most happy augury for the future.

But the most striking, and to Us the most gratifying of all these various forms of piety towards her, is the widespread diffusion in the public mind and customs of the ROSARY, that most excellent form of prayer. This, we repeat, is most gratifying to Us, for, as We have devoted no inconsiderable portion of Our energies to

propagating the devotion of the Rosary, so We can clearly see how graciously the Queen of Heaven has listened to and heeded Our prayers. Moreover We are confident that she will continue to hear us and to soothe the anxieties and troubles which the future has in store. But above all do We anticipate from the efficacy of the Rosary still more abundant help in extending the Kingdom of Christ.

*THE ROSARY AND THE GREAT QUESTION
OF THE REUNION OF CHRISTENDOM.*

We have more than once given expression to counsels, which We more urgently insist upon at the present day, tending to the Reunion of dissenting peoples to the Church; and at the same time have declared that this happy event must be especially sought by prayer and supplication to the Divine Majesty. We bore testimony to this not long ago when We recommended during the solemn festival of Pentecost special prayers to be offered to the Holy Ghost for this intention; and this recommendation of Ours was everywhere obeyed with great readiness. But, considering the difficulty of what we ask and the need of perseverance in every virtue, it is opportune to remember the exhortation of the Apostle: "Be instant in prayer"*; all the more so because the good beginning we have made seems to supply a very gratifying motive for such insistence in prayer.

Wherefore, Venerable Brethren, during the coming October nothing will be of more practical utility nor more pleasing to Us than that during the whole month you and your flocks should join with Us in instant prayer to the most loving Virgin Mary under the form of the Rosary and according to the prescribed conditions.

*REASONS FOR CONFIDENCE IN OUR
BLESSED LADY.*

There are very strong reasons why we should commit Our projects and desires with all confidence to her patronage.

The Mystery of Christ's wondrous love for us is clearly demonstrated from this, that when dying He bequeathed His Mother to the disciple John, in that memorable testament: "Behold thy Son." Now, according to the constant tradition of the Church, Christ indicated in John the personality of the human race, and especially of those who should be joined with Him in faith. St. Anselm of Canterbury speaks in this sense: "What can be imagined more meet than that thou, O Virgin, shouldst be the Mother of those of whom Christ has deigned to be both the Father and the Brother?"† And so she undertook the duties of this unique and toilsome office, and carried them out with generosity, beginning in the Upper Room. Even then she marvellously cherished the first fruits of Christendom by the holiness of her example, the authority of her counsels, the sweetness of her consolation,

and the efficacy of her holy prayers; being thus in very truth the Mother of the Church, the Mistress and Queen of the Apostles, to whom also she communicated those of the divine oracles which "She kept in her heart." But, when she was assumed to her Son, to that height of heavenly glory which was the fitting meed of her dignity and her conspicuous merits, it is almost beyond words to tell how great glory and power were added to her. For thence, according to God's plan, she began to watch over the Church, to assist and cherish us as a Mother, so that, as she had co-operated in the Mystery of man's redemption, she might also co-operate for all future time in the distribution of the grace derived therefrom, almost unlimited power being thereby allowed to her. Hence it is that the hearts of Christians are justly and naturally drawn towards Mary: they communicate with her their plans and undertakings, their sorrows and their joys; and like children commend to her care and kindness themselves and all that belongs to them.

Hence it is that among all nations and in every rite there are most justly conferred upon her titles of highest honour, which grow with the growth of the ages: among other titles, she is styled "Our Lady, Our Mediator,"* "the Restorer of the whole World,"** "the one who obtains for us the gifts of God."‡ And,—since Faith is the foundation and source of those Divine gifts whereby Man is elevated above the order of Nature to things eternal,—her secret influence towards obtaining and cultivating this Faith unto Salvation is rightly extolled, since she "gave birth to the Author of Faith," and was saluted as "blessed" because of her Faith. "No one, most holy One, is filled with the knowledge of God, except through thee; no one is saved, except through thee, O Mother of God; no one obtainet a favour from the divine mercy except through thee."†

*HER INFLUENCE IN THE SPREAD
OF CHRISTIANITY.*

Nor will it be too much to assert, that it was specially through her guidance and assistance that the wisdom and principles of the Gospel, in spite of terrible difficulties and obstructions, were so rapidly diffused throughout all nations, introducing everywhere a new order of justice and peace. And this idea inspired the mind and lips of St. Cyril of Alexandria, who addressed Our Lady in these words: "Through thee the Apostles preached salvation to the nations . . . through thee the holy cross is extolled and venerated all over the world . . . through thee the devils are put to flight and man is called back to heaven; through thee all creatures, enfettered in the errors of idolatry, have been converted to a knowledge of the truth; through thee believers have attained to holy baptism, and churches have been erected in every

* Col. iv. 2.

† Or. xviii., olim. xivii.

* St. Bernard, Serm. II. in Adv. Domini, n. 5.

** St. Tharadius, Or. in present. Delip.

‡ Greek Office, Dec. 8, Θεοτοκίον post oden ix.

† St. Germanus of Constantinople, Or. II in Dormit. B. M. V.

nation.”* Nay, according to the encomium of the same doctor,** she hath wielded with might “the sceptre of orthodox faith,”—so great and so unremitting has been her care that the Catholic Faith should remain firm and unimpaired among the nations and should grow in faithfulness. There are very numerous and well-known facts which prove this, and which sometimes have been manifested in a marvellous manner. At times and in places where unhappily faith has either become languid or been threatened by the deadly pestilence of error, the ever ready goodness of the Virgin mighty in help hath been manifested. Under her inspiration and assistance, men have arisen, eminent for sanctity and apostolic zeal, to repulse the attempts of the wicked, and to bring back and inflame men’s minds to the sanctity of the Christian life.

A conspicuous example of this was Dominic Gusman, who laboured successfully in both these directions, relying on the power of Mary’s Rosary. Nor can anyone doubt that a very large share of the merits of the venerable Fathers and Doctors of the Church, whose services have been so illustrious in defending and elucidating Catholic Truth, is to be attributed to the Mother of God. They themselves confess with gratitude that from her, “the seat of Divine Wisdom,” abundance of excellent counsel has flowed into their minds as they wrote, and that consequently by her, and not by themselves has the wickedness of error been overcome. Finally both Sovereigns and Popes, the custodians and defenders of the Faith, the former in waging sacred wars, the latter by solemn decrees, have called upon the name of the Divine Mother and have never found it wanting in power or favour.

Hence the really magnificent salutations addressed to Mary by the Church and Fathers. “Hail, mouth of the Apostles ever eloquent, sure foundation of Faith, immovable bulwark of the Church.‡ Hail, thou by whom we are enrolled among the citizens of the one holy Catholic and Apostolic Church.† Hail, fountain of origin divine, whence the streams of divine Wisdom, flowing in pure and limpid waves of orthodoxy, scatter the ranks of error.* Rejoice, O thou who alone hath destroyed all heresies throughout the world.”**

*THIS ENCOURAGES TO HOPE FOR HER HELP
IN THE WORK OF REUNION.*

The great part which has been and is still played by the glorious Virgin in the progress, the battles and the triumphs of the Catholic Faith, sheds lustre upon the Divine plan concerning her, and ought to encourage all the just to entertain great hopes of obtaining what all now desire. We must trust in Mary, we must pray to Mary. For how

much could she not hasten by her power the accomplishment of this new and long desired glory of Religion, that the profession of a Common Faith should unite in concord the minds of Christian nations, and the kinship of perfect charity bind together their wills! Could she be unwilling to obtain that those peoples,—whose perfect union her Only Son so earnestly prayed for to His eternal Father, and whom by means of one baptism He hath called to one and the same “heritage of salvation,” won at so great a price,—should ail walk united in soul “in His admirable light?” What love and forethought would she not expend in order to console the Church, the Spouse of Christ, for her daily toil in this cause, and to bring about the blessing of unity in the Christian family, which is the glorious fruit of her maternity! The happy omens of the speedy accomplishment of this event appear to be confirmed by the confident opinion which is gaining ground in pious souls that Mary will be the blessed bond, by whose firm yet gentle power a nation of brothers may be found of all those throughout the world who love Christ, obeying His Vicar on Earth, the Roman Pontiff, as their Common Father.

And here the mind naturally reverts, across the history of the Church, to the examples of ancient unity, and dwells with pleasure on the memory of the great Council of Ephesus. The perfect agreement in Faith and the communion in things spiritual which then united East and West, was there confirmed in stability and gloriously manifested. For, the dogma “that the Blessed Virgin is the Mother of God” having been defined by the Fathers, the news thereof, spreading from that devout and jubilant city, filled the whole of Christendom with a common joy.

As, then, there are so many reasons why Our confidence in this powerful and most loving Virgin for obtaining what We desire should be confirmed and augmented, so should Our zeal in urging Catholics to pray to her be proportionally stimulated. Let them reflect how right and proper this is, and how useful to themselves; how pleasing and gratifying it must necessarily be to the Blessed Virgin herself. For being sharers in the Unity of Faith, they thereby manifest their own high appreciation of this blessing, and their desire to preserve it most religiously. And they can in no better way evince their brotherly love towards their separated brethren than by strenuously endeavouring to assist them to recover this, the greatest of all blessings.

MARY, THE PATRONESS OF UNION.

This Christian fraternal affection, which has ever flourished during the Church’s history, has always derived its chief power from the Mother of God, the chief patroness of peace and unity. St. Germanus of Constantinople addressed her in these words: “Be mindful of Christians, who are thy servants; recommend the prayers of all; encourage the hopes of all; confirm thou the Faith, unite the Churches

* Hom. contra Nestorium.

** Ibid.

‡ From the Greek hymn Ἀνατίστος.

† St. John Damascene, Or. in Annunc. Dei Genitricis, n. 9.

* St. Germanus of Constantinople, Or. in Deip. Praesent, n. 14.

** Office of the Blessed Virgin Mary.

all in one.”* And even to the present day the Greeks employ the following prayer to her: “O most pure one, to whom it is permitted to approach thy Son with no fear of rejection, do thou beseech Him, most holy one, to grant peace to the world, and to inspire the same mind into all the Churches; and we will all extol thee.”†

There is moreover, a very special reason why Mary should listen more favourably to our united prayers for the separated nations, namely, their very special devotion towards her, particularly among the Orientals. Much of the propagation and growth of the devotion towards her is owing to the latter. Among them have been celebrated champions and defenders of her prerogatives, influential by their authority and their writings; men illustrious by their zeal and eloquence have sung her praises; “Empresses dear to God”** have imitated the example of this most Pure Virgin, and honoured her with their munificence; shrines and temples of regal splendour have been erected in her honour.

It is pleasing to add yet one more fact bearing on the same subject and redounding to the glory of the Mother of God. Everybody is aware that a large number of highly venerated images of her were under various circumstances brought from the East into the West, and more particularly into Italy and the City of Rome. These images our forefathers received with the deepest reverence and surrounded with a splendid cult, whilst their descendants vie with them in their devotion. In this fact the mind is glad to recognise an inspiration and a grace of our most loving Mother. For it appears to indicate that these images which still exist amongst us are the witnesses of the days when the entire Christian family was united all over the world; they are the dear pledges of a common inheritance. By looking upon them our minds, as though by the inspiration of the Blessed Virgin herself, are incited to a pious remembrance of those whom the Catholic Church most lovingly calls back to the peace and joy of ancient times in her embrace.

*THE BEST FORM OF PRAYER TO MARY
IS THE ROSARY.*

Thus a mighty help towards Christian Unity is offered to us by God in Mary. And although we may not be able to merit this by any one form of prayer, still We believe that it may best and most faithfully be accomplished by the devotion of the Rosary. We have elsewhere pointed out that one of its principal advantages is that it affords the Christian a prompt and easy method of nourishing his Faith and protecting it from ignorance and error. This is shewn by the very history of the Rosary. Now it is evident how closely the Faith, which is thus exercised both in vocal prayer and still more in meditating

upon the mysteries, is connected with Mary. For as often as we duly recite the Rosary to her, we review in memory the wonderful work of our redemption in such a manner as to contemplate before us that series of events whereby she became both Mother of God and our mother also. The greatness of both these dignities, the fruit of both these offices, appear in a vivid light, whenever we piously contemplate Mary as associated with her Son, in the joyful, sorrowful, and glorious mysteries. The result is that the soul is inflamed with gratitude towards her, and rising above all temporal things, courageously endeavours to prove herself worthy of so great a mother and her benefits. And since she the best of all mothers must of necessity be moved with joy and with pity towards men by this faithful and frequent remembrance of these mysteries, We have therefore said that the devotion of the Rosary is extremely well suited for pleading with her the cause of our separated brethren. This properly belongs to the duties of her spiritual maternity. For Mary did not give, and could not give, birth to those who are of Christ except in one faith and one love: for “Christ is not divided.”* We must all live together the life of Christ, so that in one and the same body “we may bring forth fruit to God.”† For all those, therefore, whom past calamities have torn away from this Unity, it is necessary that the same Mother, who has been favoured by God with the perpetual fruitfulness of a holy offspring, should again bring them forth to Christ. This certainly she earnestly desires to do; and if we offer her the tribute of our prayers, she will obtain from us in abundance the help of “the Spirit that quickeneth.” May good Christians not refuse to second the wishes of this loving Mother and, careful to secure their own salvation, may they hearken to her invitation: “My little children, of whom I am in labour again, until Christ be formed in you.”**

Several of Our Predecessors, appreciating this efficacy of the Rosary, took particular pains to procure its diffusion among the Nations of the East; especially Eugenius IV. in his Constitution *Advesperascente*, in the year 1439, as also Innocent XII. and Clement XI., by whose authority very extensive privileges were for this purpose granted to the Order of Friars Preachers.

Thanks to the zealous efforts of the members of that Order, fruits were not wanting; and to this there is abundant and clear testimony, though the lapse of time and unfavourable circumstances have subsequently impeded this progress to a considerable extent. But at the present time the zeal for the propagation of the Rosary, which We have already referred to, has likewise spread to many minds in the same countries. And whilst this fact is a response to Our efforts, it also

* Or. Hist. in Dormit. Deiparae.

† Men. 5 May, Θεοτοκίον post Od. ix de S. Irene, V.M.

** St. Cyril of Alexandria, De Fide ad Pulcheriam et Sozores regias.

* Col. I. 13.

† Rom. vii. 4.

** Gal. iv. 19.

inspires the hope that it will prove beneficial to the accomplishment of our desires.

Closely connected with this hope is a gratifying event, affecting both East and West, and thoroughly in harmony with these Our desires. We refer to the project, Venerable Brethren, first set forth in the splendid Eucharistic Congress of Jerusalem, of erecting a Church in honour of Our Lady Queen of the Rosary at Patras in Achaia, not far from the spot when in ancient days Christianity dawned under her auspices. As We have learned with joy from the Committee appointed, with Our approval, to carry out this project, already several of you have, on being invited, readily forwarded contributions towards it, and even promised to continue to do so until the completion of the work. It is therefore certain that We may now proceed to undertake the work on a scale commensurate with its importance, and we have already granted permission for the solemn laying of the foundation stone at no distant date. This Church will stand in the name of Christendom as a monument of everlasting gratitude to Our Patroness and Heavenly Mother, who there will be constantly invoked, according to both the Latin and Greek rites, to crown her ancient favours with favours ever new.

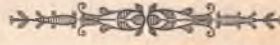
*CONCLUDING EXHORTATION TO PRACTISE
THE DEVOTION OF THE ROSARY FOR THIS END.*

And now, Venerable Brethren, We return to the point whence we started. Let all Pastors and their flocks, especially during the coming month, fly with full confidence to the patronage of the mighty Virgin. Let them, with one heart, unwearingly address to her in public and in private their praises, their prayers, their petitions, and call upon the Mother of God and Our Mother: "Shew thyself a Mother to us!" May she in her motherly love preserve her whole family safe from all danger, lead them to true and real prosperity, and above all establish them in blessed unity. May she look down with kindness upon Catholics of every race, and as they are bound together in the bonds of charity, may she make them more ready and more constant in upholding the honour of religion, upon which the highest welfare of States depends. May she look down with especial kindness upon the separated peoples, so great and illustrious, souls so noble and so devoted to Christian duty; may she inspire, cherish, and bring to happy completion in them the desires of salvation. For the dissidents in the East, may the warm devotion they profess towards her, and the many noble deeds of their forefathers in her honour, plead powerfully. For those in the West, may the memory of her powerful patronage plead, whereby for so many ages she has encouraged and rewarded the remarkable piety of all classes towards her. For both of these, and for all others throughout the world, may the united prayer of Catholic nations, and Our voice also, plead, repeating to the last breath: "Shew thyself a Mother to us!"

And now, as an augury of God's grace and a testimony of Our own affection, to each one of you, and to your clergy and people, We lovingly impart the Apostolic Benediction.

Given at St. Peter's in Rome, this 5th day of September, 1895, in the eighteenth year of our Pontificate.

POPE LEO XIII.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER IX.

Afflictions and tears—A ray of light—Father Peter Merla—The shed at Valdocco—Agreement concluded—Commotion and Enthusiasm—The prayer and [thanks—Last farewell to the field.

By their devout pilgrimage in the morning to the Madonna di Campagna, the boys of the Oratory had placed their lot in the hands of Mary; at the same time Don Bosco had sought and made others seek, another site. Before the day closed, however, their hopes, and above all the heart of Don Bosco had to submit to another trial.

About two o'clock in the afternoon they had almost all met together in the field. Knowing that this was the last time granted to them to make use of it, they seemed to feel an exquisite delight in running all over it from end to end, trampling it down at their own sweet will. They did not count them, but certainly many of the roots of the grass must have been destroyed that evening so as to put in no small danger the valuable patrimony of the brothers Defilippi.

At the appointed time there was Catechism, singing and a sermon, just as on other occasions. After that, the boys resumed their beloved games and amusements; but an unaccustomed event was not wanting to check their merry looks and to bridle their mania for amusements. He who before had ever been the life and soul of the recreation, and like another St. Philip Neri, had made himself little with little ones, singing, playing and running about with them, our dear Don Bosco himself was standing alone in a corner of the field, sad and thoughtful. This was,

perhaps, the first time that the children saw him standing alone in that manner. Upon his lips no longer hovered that sweet smile which used to cheer them so much; his very countenance breathed an air of sadness and anxiety; his eyes were bathed in tears. He walked about and prayed. Some of them, seeing him in this state, went near him in order to keep him company; but he said: *Go away, my children, and leave me alone.*

And what was the cause of all this sadness? Poor Don Bosco was, at that moment, suffering under the heavy weight of an affliction which no pen has power to describe. He was like a farmer, who gazes at the lowering sky, and the hail-storm which threatens his fields and is about to snatch from him his dearest hopes; he was like a loving shepherd who see himself forced to abandon his little lambs as a prey to rapacious wolves; he was like a father, or better still, like an affectionate mother, who is compelled by violence to tear herself away, perhaps for ever, from her beloved children. He kept turning these thoughts over in his mind:—Those who helped me have all turned their backs on me, and left me all alone to care for these four hundred and more boys; I have exhausted my strength, my health has at length given way, and to crown all, in two hours from now, the time expires and I shall no longer be able to make use of this field; I must have another place for my boys to meet together in, I must tell them of it for next Sunday, and this place, in spite of every search is not to be found, and this Oratory of mine must come to an end this very evening. Is, then, all my hard work to be thrown to the winds? Have I then toiled so much in vain? Must I then, perforce, send away and say good-bye to all these boys who love me? Must I, then, leave them to become their own masters again, to see them roaming about the streets and the squares, plunging themselves in vice, on their way to the prisons and destroying both soul and body? But this cannot be the will of God! At these considerations, his agony became so intense, that poor Don Bosco could bear it no longer; he burst into sobs and tears.

Some one might here ask:—But did the hope, nay, the certainty of the future Oratory abandon him on this occasion?

My own opinion is that, as God intended to grant to the Oratory a singular grace by giving it at last a permanent and secure abode, He willed that its Founder should

experience on that evening all the weight of abandonment, and that he should become, as it were, dejected, in order that the next favour might be more welcome, and as a reward for his trials; seeing that it is the rule of Divine Providence to keep the most signal graces for the greater sacrifices. But in this state of oppression Don Bosco did not at all lose his confidence in God, and we can say of him what St. Paul wrote of the great Patriarch Abraham:—*Contra spem in spem credidit, ut fieret pater multarum gentium secundum quod dictum est ei:*—“Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him” (Rom. IV, 18). Some of the boys, who were not far from him at the time, saw him raise his eyes full of tears to Heaven, and heard him exclaim:—*Oh, my God, my God, why dost thou not make known to me the place in which thou wilt me to gather together these children? Either make it known to me or tell me what I must do.* This was a prayer of sorrow, certainly, but also one of hope; and the God of goodness, the Father of orphans, was not long in receiving those piteous tears, and hearing favourably those loving words.

Don Bosco had scarcely ended these words, and dried his tears, when there came into the field a certain Pancratius Soave, who was such a stammerer that in order to extract the words from his mouth a pair of tongs would be necessary. The good man went up to Don Bosco, and asked him as well as he could:

—“Is it true that you are looking for a site to build a *laboratory* on?”

—“Not to build a *laboratory*,” said Don Bosco, “but an *Oratory*.”

—“I dont know,” answered Pancratius, “whether an *Oratory* is the same thing as a *laboratory*; but a site there is: come and see it. It belongs to Joseph Pinardi, a good man. Come, and you will make a bargain.”

This unexpected proposal came as a ray of light darting out of the midst of thick clouds. At that moment there came up a faithful friend of Don Bosco, a certain Fr. Peter Merla, founder of the pious Work called the *Famiglia di S. Pietro*.^{*} Its object

^{*} This Institution is still flourishing and bears consoling fruit. Every year many girls leave it, well fit for family life and society, good Christians, exemplary citizens, and able to gain their bread for themselves honourably by the work of their hands.

is to provide for poor and abandoned girls, who, for different reasons, are almost unable to find anyone willing to give them bread and work. This good Father had been Don Bosco's companion in the Seminary, and was well aware of the great good he was doing in a part of the ministry not unlike that which was dearest to his own heart. This worthy priest, whenever he had a few moments to spare on feast-days, came with pleasure to help him, willingly offering himself to assist, to give Catechism, to preach and other similar kind offices.

—"What's the matter?" he said to his friend, after glancing at him, I have never seen you looking so dismal before. Some misfortune has happened to you perhaps?"

—"Misfortune, no, but I am greatly embarrassed. To-day is the last that I am allowed to remain in this field; it is now evening; I must tell my boys where to assemble next Sunday, and I do not know it myself. This man tells me that there is a place near here, perhaps suitable, and he wants me to go and see it. You have come, then, just in the nick of time. Remain with the boys at play for a moment; I am just going to see it, and then come back."

—"I am here entirely at your service," said Father Peter at once, "Be at ease on that point; go and see to matters at your convenience."

And Don Bosco accompanied Pancratius.

When he reached the place, he found a hut with a single storey, with stairs and a balcony of worm-eaten wood, surrounded by kitchen gardens, meadows and fields. Don Bosco wanted to go upstairs, but Pinardi and Pancratius said:—"No, the site for you is here at the back," and they conducted him there. It was a long shed, slanting down to the ground, and we should say with rather

a steep slant, too, so that on one side, it was little more than three feet high. Don Bosco had to keep his eyes about him, so as not to break his head. For pavement it had the bare ground, and when it rained heavily, one could have gone in a boat there. At the best it would have done for a wood-shed. In those days, however, it was the meeting-place of rats, and also served as a home for screech owls and bats.

—"It is too low, it is no good to me," said Don Bosco, after looking at it.

—"I will put it to rights," said Pinardi, politely; "I will dig it out and put stairs in. I will lay down another floor, everything just as you want; I would like your *laboratory* to be established here."

—"It is not a *laboratory*, my dear friend, but an *Oratory*, that is to say, a little Church for boys to assemble in."

—"So much the better, and I am still more willing. I am a singer, too, and I will come and help you. I will bring two chairs, one for myself and the other for my wife. And then I have a lamp at home, and will place it here for an ornament: that is fine; an *Oratory!*"

The good man seemed beside himself with delight at having a Church in his house, and the wish which he then conceived of making a contract could only equal Don Bosco's. It was a providential event.

—"Thank you," said Don Bosco, "for your good will, and for the offering which you make me. If you can lower the floor not less than a foot, I accept it, but how much do you want for it?"

—"Three hundred francs; some would give more, you know, but I would rather have you because you want to use this place for a religious end and the public good."

—"I will give you three hundred and twenty, provided that you let me have also this strip of land for recreation, and promise me that I shall be able with certainty to bring my boys here next Sunday."

—"Agreed:—it's a bargain; come then, next Sunday; everything will be ready."

Don Bosco asked for nothing more, and full of delight returned to the boys, gathered them round him, and in a loud voice began to speak to them.

—"Rejoice, my children, rejoice; we have found the Oratory; we shall have a Church, a sacristy, rooms for schools, and a place to run about and play in. Sunday, next Sunday we shall certainly go there. It is there, in Pinardi's house;" and thus speaking,

The Institution itself takes special care to place in good situations those who leave it, and who have borne there a good character. Now-a-days when receiving subjects, although preference is given to those who come from Houses of detention, nevertheless those too who have only been or are in danger, are accepted. Not a few of them end by remaining there all their lives, or even consecrate themselves to Our Lord, in the same Institution, entering amongst the so-called *Addolorate*. It is directed by the Vincentian Sisters of the Venerable Cottolengo. Ever mindful that their Founders were intimate friends, these two Institutions continue to help each other in turn,—the inmates working for the boys and the Missionaries of Don Bosco, and the Salesian Priests often helping by the works of sacred ministry, to their advantage.

he pointed to the place which was so near that it could be seen from the field. When this news was heard, it was no longer possible to make them stand still quietly, as some of the survivors have testified to me. We broke up, and, in short, some ran about, others danced, here one cut all sorts of capers, there another threw his cap in the air, some shouted with all their might; it seemed as though the end of the world had come. The people who were in the neighbourhood ran up in utter amazement to ask what was the matter. Father Merla laughed; Don Bosco wept, out of sheer consolation. It was a stirring moment, one of indescribable enthusiasm; a scene truly worthy of being handed down to posterity. Thus by God's goodness and the intercession of Mary Immaculate, we passed as it were by enchantment from the depths of sadness to the sweets of joy.

After this outburst of joy, Don Bosco imposed silence. He then addressed to them some suitable words on the happy result of their pilgrimage, and invited them to kneel down and recite the holy Rosary in thanksgiving.

This was their prayer of gratitude towards their Heavenly Benefactress and Mother, who on the very day itself, had thus lovingly granted their prayer.

Rising from their knees, they bade their last farewell to the field. They had loved it up to then by necessity, but in the certainty of obtaining a better and more permanent resting-place, they abandoned it without regret. The sun had already sunk behind the Alps, when the boys, after saluting and cheering Don Bosco, began to return to their homes, to relate there the story of that eventful evening.

(To be continued).

FAVOURS AND GRACES.

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PRINTED AND PUBLISHED AT THE
SALESIAN ORATORY TURIN, ITALY.

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

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1895.

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