

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



# SALESIAN BULLETIN

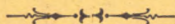
## CONTENTS.

	Page
DON BOSCO AND RELIGION IN EDUCATION	145
FATHER FRANCIS AGOSTA . . . . .	146
OUR MISSIONS — Patagonia: Through the Pampas and over the Cordilleras — Ecuador: In the Vicariate of Mendez and Gualaquiza . . . . .	148-151
ENCYCLICAL ON THE ROSARY . . . . .	154
STORY OF THE ORATORY (Chap. XVII.) . . . . .	157
NOTES TO THE READER . . . . .	160

SUPPLEMENT



# 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. PARROCHI, Card. Vic.

### The Papal Blessing.

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

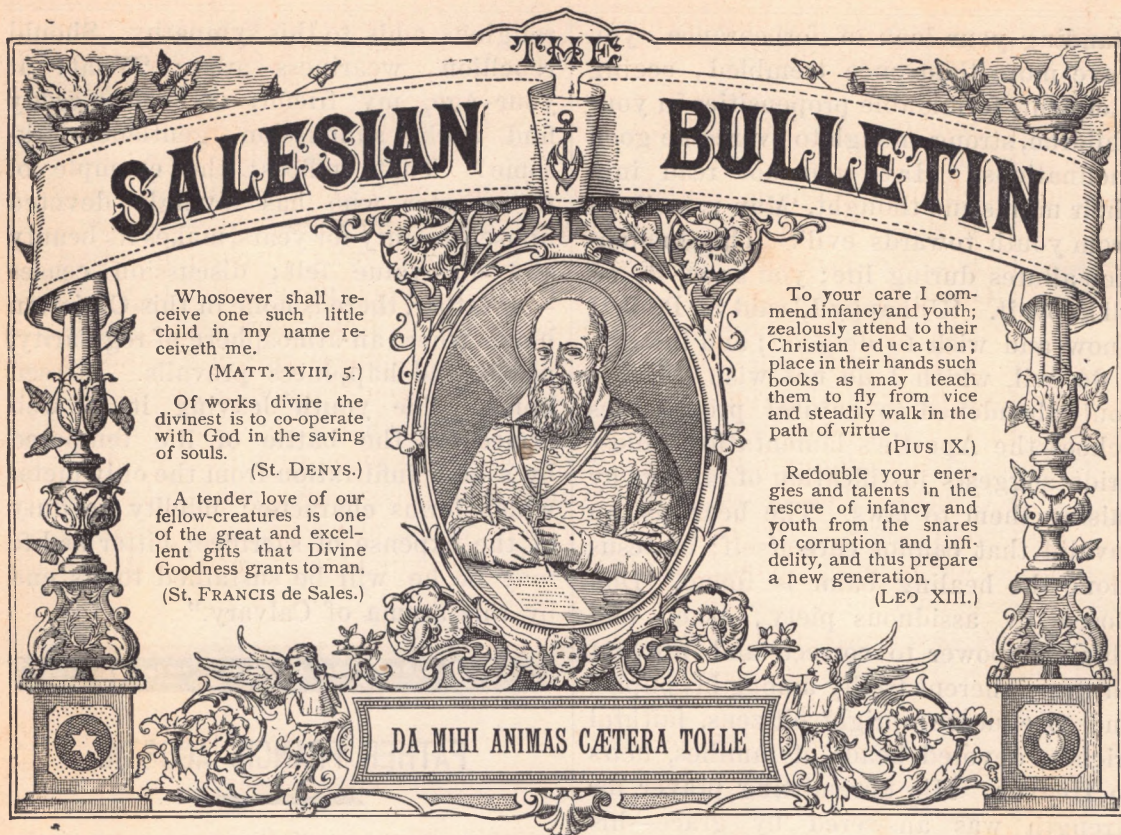
Given from the Vatican, June 30th, 1888.

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.





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. 48.

October 15, 1896.

Registered for transmission abroad

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

DON BOSCO

AND

RELIGION IN EDUCATION.

**O**UR readers are already aware that the plan of education adopted by Don Bosco is founded on Christian charity.

In fact, the carrying out of this particular system exacts a course of action in accordance with the words of St. Paul: "Charity is patient, is kind, suffers all things, hopes all things, and endures all things." It is a system that practically suits the young, who are naturally unsteady and forgetful of law and punishment, and who claim indulgence being

more amenable to love than fear. In this peculiar course of education, the sweet influence of religion is brought to bear on the tender mind of the child, and thus his natural inclinations are directed and fixed in the strict path of virtue. Don Bosco was well aware that without religion education is a myth; that knowledge is but an accessory, and of itself insufficient to make a man, since it does not directly touch the heart. He has written the secret of the success of his system in his rules: "Frequent Confession, frequent Communion, these are the pillars that should sustain the whole edifice of education."

A well-known writer, commenting on that simple and clear aphorism, says: "Oh, mothers, is it not true that, notwith-



standing your look of forbearance, you have more than once trembled, seeing incipient, formidable propensities in your children, strong enough to overcome good inclinations? Have you not read into their minds and thought, 'Man is inclined from youth towards evil'? This inclination allures during life; you know it, we all know it. 'Unhappy I,' said St. Paul, 'I know and wish to do good; and instead, I do evil, which I do not wish.' Every soul abandoned to natural propensities echoes the Apostle's lamentation, unless pride suggests justification of failings by raising them to laws. The heart is an invalid that cannot cure itself; in Jesus alone the healing balm is found. Don Bosco by assiduous piety, asked and obtained power to correct and prevent natural inherent frailty among his pupils, and to educate upright citizens, faithful friends, devoted heads of families, heirs to Heaven. His unremitting prayer for strength was answered by grace—his source of wise power, and of useful, permanent, indispensable deeds. You are witnesses of the eager, sincere spontaneity of the Salesian pupils in following pious practices. They pray devoutly, and anxiously ease their conscience at the confessor's feet. The naturally Christian mind of youth thus opens to grace and truth like a plant to sunshine and dew. Have you ever observed the reciprocal attraction between religious and children? Look at them together, in class or in the garden. Despite the contrast between the garb of the world and the cloister, despite the white head of one and the youthful head of the other, there is nothing similar in the two existences, except that they are vowed to daily labour, subjected to the same rule—one from choice, the other from necessity—both without liberty, fortune, or self-will, each with only one possession, his heart, but mutually sympathetic through imparting and receiving instruction. The authority of example in the

religious adds to this sympathy. Should rebellion, weariness arise: 'What! at your age, my friend; do you already find work, submission, gentleness irksome?' That suffices; the example of the master who has lovingly devoted himself to duty for years, makes its beauty and its value felt; discussion ceases—or rather, there is none in this Christian home where an atmosphere of regularity, peace, and happiness prevails. Blessed home! The youth leaving it is well armed for the battle of life tempered by a slow infiltration from the only metal which forms character: fidelity to duty at the expense of sacrifice; bitter as life may be he will be sustained to its end by this aroma of Calvary."



## FATHER FRANCIS AGOSTA.



WE deeply mourn the loss of another zealous Missionary of our Society in the person of Father Francis Agosta, who was drowned in the River Neuquen in Patagonia on the 8th of July last. The painful news reached us towards the end of August.

Father Francis Agosta was born at Morzasco in Italy on the 12th of October 1863 of well to-do parents. Showing early an inclination for the ecclesiastical state, he entered the Salesian Oratory in November 1879 to study for the sacred ministry, and two years later he received the clerical habit from Don Bosco's hands. In 1887, having successfully terminated his philosophical and theological studies he was ordained priest.

He ardently desired to consecrate his life to God on the foreign Missions, and his Superiors to satisfy his wishes chose him to be one of the expedition that set out from Turin, in 1889, for South America under Bishop Cagliari. The portion of the vineyard allotted to the young priest was Patagonia. He at once threw himself into his work with all the energy of his ardent nature and, during the seven years of Missionary life



spent in that far-off region, he laboured zealously and unceasingly to promote the welfare of the numerous Indian tribes and of the European colonists. The success that attended his efforts was wonderful. "Wherever, he was known," writes Father Vespignani, Superior of the Salesians in the Argentine Republic, "he was eagerly sought after as Parish-priest. Wherever he preached, the population sought to detain him among them. The inhabitants of Patagones, Viedma, Conesa, Bahia Blanca, Pringles, Pigüé, Alfalfa, and Roca, remember him with love and admiration."

His Missionary life was not only one of unceasing labour, but also one of sacrifice, and during that short period of time, he underwent trials and dangers that called forth all the noble qualities of a Catholic Missionary. For weeks together, when on his Missionary excursions, he had nothing to protect him from the scorching rays of the sun or the inclement weather by day, and, weary and worn out by fatigue, he often passed the cold damp nights on the bare ground with no other roof than the blue vault of heaven. His food consisted, for the most part, of the raw flesh of wild animals. In short, he had to live in many respects like the savage tribes amongst whom he laboured.

His many sterling virtues, particularly his ardent zeal and charity, his devotion to duty, his obedience and self-denial gained him the respect and love of his brother Missionaries and of the savages and the white inhabitants of those distant lands.

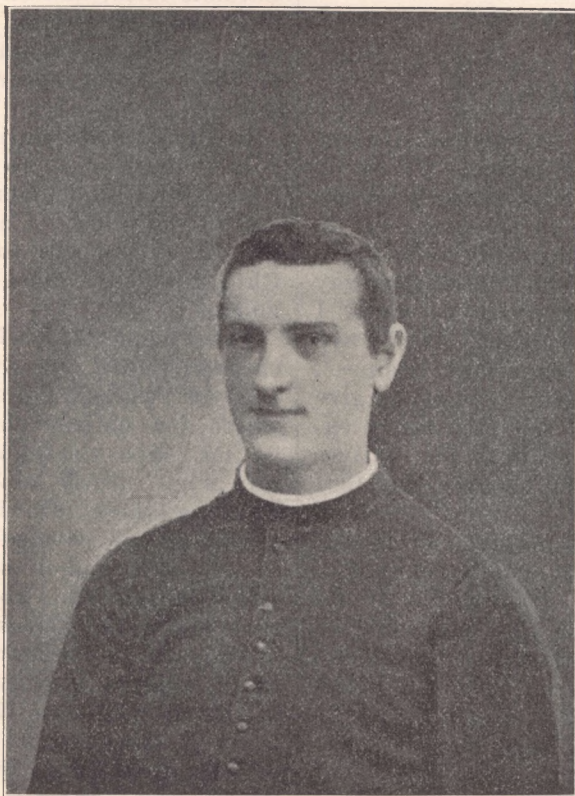
A few weeks ago, he was appointed Superior of the newly-founded Mission of Chosmalal in the Neuquen Territory, and

he set out, without delay, to undertake the direction of that important House. Whilst fording the broad and rapid River Neuquen, his horse slipped and fell, throwing him into the raging waters where he perished before assistance could arrive. When the sad news was known, it spread dismay throughout the whole territory. The Governor at once ordered that the river be dragged. One of the Fathers of the Mission writing to us four days later, says that so far the search had been unsuccessful, and concludes:—"May God restore to us the body

of our beloved Superior, so that in the midst of our sorrow we may have the consolation of giving him Christian burial and of praying at his tomb.... Father Agosta is, I believe, the first Salesian priest, that has met with his death in Patagonia. However, our grief is tempered by the thought that Patagonia has, doubtless, gained a special patron in heaven, who by his prayers and watchful guidance will benefit it for years to come."

Nevertheless, we earnestly recommend him to your prayers, dear Co-operators, — since this is one of the holiest offices we have towards our dead—so that, if he may have some imperfections to atone for, he may the more quickly be admitted to enjoy the Beatific Vision in Heaven. R. I. P.

Were there anything better or fairer on earth than gentleness, Jesus Christ would have taught it us; and yet he has given us only two lessons to learn of him—meekness and humility of heart.—*St. Francis de Sales.*



**Father Francis Agosta.**

(Drowned in the River Neuquen, Patagonia, July 8, 1896.)





## PATAGONIA.

### THROUGH THE PAMPAS AND OVER THE CORDILLERAS.

Victoria, Chili.

VERY REV. FATHER,

**I**T is about a year and a half since I last wrote to you. Please do not attribute this to any indolence or bad will on my part, but to my being continually bound down to my work. In addition, I am so far away that I do not know anybody to whom I can entrust my correspondence. As I have now come to Chili on important business, I take advantage of the opportunity to give you a short account of the Missionary excursions that I have made to the natives and settlers in Patagonia, between May 1894 and October 1895.

After the fruitful mission given at Chubut in Patagonia at the end of 1893, referred to in the *Annals of the Propagation of the Faith*, and another no less profitable in Chubut and Chili, mentioned in the *Bulletin* of February, 1895, I undertook new enterprises. On the frontiers of Chili in the Patagonian Pampas, I have met with the most gratifying results.

#### Four Hundred and Thirty-Seven new Christians.

The last time, if I mistake not, I counted that I had baptised two hundred and sixty-three people, of whom two hundred and forty-five were natives, confirmed three hundred, gave Holy Communion to more than three hundred, besides hearing Confessions, and solemnising fifteen marriages. I can now give higher and more consoling numbers still:—two hundred and fifty-five Baptisms administered to natives, one hundred and eighty-two to civilised people, four hundred Confirmations, four thousand seven hundred Confessions and four thousand two hundred Communions. The Confessions

and Communions were, for the most part, received on the borders of Chili; the Confirmations and the Baptisms were administered in Patagonia.

#### A Journey of more than Three Thousand Miles.

I visited the greater part of the Indian tribes, belonging to the Araucanian, Patagonian, and Tehuelchan races. These two last inhabit the central parts of Patagonia. I preached the Divine Word to them, animating those who were not baptised to embrace the Catholic faith, and encouraging the others to become Christians, to gain their living, not by theft and rapine, but by the sweat of their brow, according to the divine precept.

In this manner, during the last two years, I have been able to traverse the whole Vicariate of Monsignor Cagliero, from one end to the other. I calculate that during the three journeys that I have made to Chili, I have travelled about three thousand miles.

The Pampas which I crossed are immense, extending from the Andes to the Atlantic, over arid plains, and across hill and valley, where the natives chiefly dwell. The soil is dry, like the climate; there is little rain, but nearly always wind. Notwithstanding these drawbacks, the land is almost always covered with pasturage and small woods, and in some places it is really worth cultivating. In course of time I think that cities and towns will rise here as in other parts of Patagonia; at present, three small villages already exist on the banks of River Chubut; their inhabitants are fairly prosperous, too, owing to the system of irrigation which was introduced about thirty years ago.

#### Good Heart and Lively Faith in a Native Woman.

During this long mission, it has been once more granted to me to experience how kindly disposed the natives of the Pampas are towards the Missionary, and how docile they are in listening to his words.

One very severe night in winter, whilst I was travelling in the very heart of the Pampas with my companion, a catechist, we came across a *tolderia* (a small cluster of Indian huts). At our arrival the dogs began barking, and the Indians rushed out of their *toldos* to see who we were. I saluted them in their own tongue, and being recognis-



ed, I was cordially welcomed by them. Whilst we were exchanging salutations, a good woman left the crowd, and hurried off to her hut. She was thinking of getting ready a shelter for us from the icy wind, and from the rain that was threatening.

In less time than I can tell it, she returned with skins and stakes, and with the help of another companion in five minutes she erected a hut, which, considering our miserable state, was as delightful as a king's palace. This hut was our dwelling-place during the time of our Mission in that *tolderia*.

The charitable woman also prepared food for us, not only for that evening when we had so much need of it, but also during the whole time of our sojourn there. As we felt the cold very much, she invited us to sit around a blazing camp-fire she had prepared; in the meantime she repeated with evident joy, all that she had learnt about God, the human soul and eternity, and she spoke to us with so much faith and enthusiasm, that we were greatly astonished.

Nor did she content herself with setting forth the extent of her religious instruction only, but, as far as she could, she became an apostle among her people. Moreover, she knew how to persuade even the most indifferent to come to Catechism; but when one persistently refused to listen to her, the poor woman used to come back in great affliction, and beg me with tears in her eyes to go to such and such a cabin, saying that my words were sure to have effect for they were the words of God.

May God bless this good woman and raise up amongst the natives and the settlers, many imitators of her charity, faith, and ardent zeal for the salvation of souls.

#### Amongst the Tehuelches—The Good Amuycar.

One Sunday in Lent we met with a tribe of the Tehuelches Indians, about a hundred leagues to the south of the *tolderia* near the River Mayo, on the borders of a pleasant lake. I afterwards learned that there was but one Christian in the whole tribe, who as soon as she knew of my arrival amongst them, went to the Cacique and begged him to receive me with the greatest possible pomp. The Indians dressed in festal attire, hoisted a flag on the *toldo* of the Cacique, and drew up in line along the path I had to go. At my arrival they began to

sing with their hoarse voices a kind of refrain which was certainly a very astonishing, if not a pleasing performance. But as it was the expression of simple, honest, grateful hearts, I cannot describe my great joy at seeing the ground so well prepared to receive the seed of the word of God.

When the song was finished, an old woman, whose name was Amuycar came up to me. She had been baptised about a year before, and, as she was the only Christian in the tribe, she offered me her hand with a certain confidence, as though I was an old friend. I responded to the greeting, and soon all the others imitated her example, beginning with the Cacique.

Then Amuycar, to show me that she had not forgotten the Religion that I had taught her, took the crucifix that was hanging from my neck, kissed it devoutly, and said in a loud voice:—"I know Who this is: He is the son of God, Who died on the Cross to save us from hell." And continuing in the presence of all, she repeated to me, the Mysteries of the Unity and Trinity of God, the truths concerning the immortality of the soul, Heaven and Hell, and kept on making the Sign of the Cross as if to confirm all that she said. The rest were in utter amazement, that she should still remember so well, and after so long a time, things imparted but once to her by the Missionary.

#### Dinner with the Cacique.

When the ceremonies for our reception were over, and the beautiful profession of faith of the old woman Amuycar had taken place, the Cacique gave orders for a *toldo* to be got ready at once for us, and invited us to dine with him. We willingly consented. The rough trunk of a tree did duty as table and a large stone served for a seat. The repast was of a new kind; it consisted of the stomach of an ostrich roasted over the fire. Our fingers had to serve as forks; our only article in the way of dinner service was a rusty knife, which rendered important service when wanted. During this primitive banquet we managed to observe more or less faithfully, the rules of savage etiquette.

I need not say that I availed myself of those moments to speak to the Cacique, of God and his soul. I concerted with him the plan of the Mission, which was of immense advantage to souls, as it brought to all the incomparable benefit of Baptism, and to myself indescribable consolation.



### Good Wishes at the birth of a Child.

Towards midnight of that fortunate day, an improvised band, and the barking of dogs disturbed us in the midst of a profound sleep. What on earth had happened! Something, indeed, which deserved to be celebrated. It was the birth of the Cacique's first son, he who would succeed him in the command of the tribe. For this reason the Indians gathered round the *toldo* of their chief, and chanted to music the following good wishes:—"Happy the father, fortunate the mother of such a son! May the Great Spirit protect him! May the Spirit of Evil be ever far away from him! May he grow up healthy and strong, may he become courageous, so that, one day, he may protect our nation and defend it from the attacks of our enemies!"

### Some Character Traits and customs of the Tehuelches.

The Tehuelchan Indians, although they are less warlike than the Araucanians, and at the rumour of war run away and hide themselves, when pressed, know how to fight and defend themselves courageously.

Their character is a very good one, and they are naturally inclined to works of charity. They lead a nomadic life, and procure their food by chasing the guanaco and the ostrich. They are clad in a kind of a texture made by themselves. The men, like those of other tribes, are given to drunkenness; the women, on the other hand, are thrifty, modest and always occupied in the *toldo*. It was a custom amongst them, before they were reduced to subjection by the Argentine Government, to put to death any woman who was found to be unfaithful to her husband.

### At Nahuel-huapi Lake.

When it was time to leave these good Tehuelches, I directed my steps to Lake Nahuel-huapi. It is the largest sheet of water in Patagonia, and can be called without fear of mistake, the king of Patagonian lakes. But, in order to reach it, one has to travel two hundred weary leagues, through extensive valleys and across lofty mountains. Here the eye is charmed by the snow which also freezes one's limbs, or by thick woods, in the windings of which one loses the way, unless accompanied by an expert guide, or

by rich pasture land which forms a powerful temptation to the animals to stop there and thus delay one's progress. At times one meets with beautiful banks sown by nature herself with red strawberries which invite one to get off one's horse for the tempting fruit.

On the banks of Lake Nahuel-huapi, which in our language means *Tiger Island*, the Jesuit Fathers, in the year 1700, founded a flourishing Mission. Unfortunately, it only lasted a short time, as it was destroyed in the year 1714 by the native barbarians. They set the House of the good Fathers stationed there, on fire, and made a horrible butchery of them all. Now, a few families of Indians live there, and some whites, who come principally from the Argentine Republic and from Chili.

### The Sacrifice to the Great Spirit.

One day when I was visiting a number of these natives, I surprised them in the act of preparing a sacrifice to the Great Spirit, whom they call *Gue che*. This sacrifice is known under the name of the *Camaricuyo* or *Camarujo*. \*

They kill a lamb, and collect all the blood in a bowl for the aspersions. After this, they extract the heart and hang it up on one of three spears stuck in the ground, as a symbol of power, and dance round it. Then they separate the bones of the lamb from the flesh, and whilst the latter is being cooked in a pot, the former are buried with great respect. Nor is the *pulcu* wanting; this would be a grave infraction of the ceremonial. The *pulcu* is a kind of wine made with wild fruits and sweetened with honey: it is very intoxicating, and hence very suitable for the orgies and drunkenness that follow the sacrifice.

Men and women, clad in their best attire, sit round the three spears, whilst the pythoness or priestess, beating a kind of drum hanging from her shoulders, chants the following prayer:—

"Thou, Great Spirit, Who art the only Omnipotent, Who hast made the world and dost govern it, have pity on us.

"Do Thou console us in our afflictions.

"From Thee every good comes to us.

\* Our readers will remember the fuller description of this sacrifice, which Mgr. Cagliero gave, in a previous issue of the *Bulletin*. If this were glanced through again, the short account given by Fr. Milanesio would be better understood. Ed.



Through Thee the earth brings forth its produce, and the fruits ripen.

“Who can ever equal Thy power?”

“Our children are Thine.

“If we possess herds, cows or horses, it is through Thy Will.

“Through Thy Will, the soil produces wheat, potatoes, onions, garlic and *pignoni*.

“When the country is parched with drought, the pasturage withers; and then the animals become thin and die. But Thou, Who art good and hast bowels of mercy, dost hear our groans, receivest our supplications, and dost send us rain.

“In our dreams Thou speakest to us and dost reveal the truth.

“And if our enemies advance against us, Thou dost bless these lances, and dost infuse courage into us to fight and to win the victory.”

The audience listened with attention; they would sometimes take up the last words of a verse, and make the country around re-echo with their sonorous voices. Every now and then a woman would get up, and, dipping her finger in the blood of the lamb, sprinkle the lances and the ground thereabouts, whilst a boy went amongst the bystanders, offering to each a cup of *pulcu*.

#### Docility of the Indians to the Voice of the Missionary.

The Missionary, who knows with what excesses of drunkenness and dissoluteness these ceremonies are brought to a close, cannot keep silence altogether and let these infamous proceedings go on; especially when there are introduced to take part therein, certain so-called civilised persons, who are a great deal worse than the Pagans themselves. The Indians, moreover, are as a rule docile, and willingly listen to the voice of God's messengers. I approached them without delay; my presence immediately put a stop to the festivities. Seizing the opportunity, I said that I was a Missionary and Priest of that true God, Whom they wished to honour by that superstitious rite, and that I had come from a far-off country, to teach them to know the true God, to love Him and to serve Him in the way that He wished to be served. If they followed this way they would afterwards go to enjoy Him for ever in Paradise. And, therefore, they ought to abandon their superstitious worship at once, and retire to their huts.

At my words, with one accord, they got up and slowly withdrew to a large hut,

begging me to accompany them, and instruct them in the Catholic Faith. I did so, and, on that occasion, kept them for more than an hour, teaching them the divine truths of our holy religion.

I remained some time with these Indians and seeing them so well disposed, I prepared them to receive Holy Baptism. On the last day that I stayed amongst them, they all assisted in the most edifying manner at Holy Mass, and I was moved even to tears whilst distributing Holy Communion for the first time to a great number of them. They wept for consolation when receiving Our Blessed Lord.

Before my departure, I also administered to them the Sacrament of Confirmation. May the Holy Ghost preserve them always in His grace and give them strength to overcome their spiritual enemies.

I could tell you many other edifying facts about my Missionary life during the past two years; but I see that this correspondence has already become far too long. Later on I will take up the subject again.

In the meantime, Very Rev. Father, bless me and pray for me always to God and to Mary Help of Christians. Believe me,

Your affectionate son in Xto,

DOMINIC MILANESIO.

## ECUADOR.

### IN THE VICARIATE OF MENDEZ AND GUALAQUISA.

VERY REV. AND DEAR FATHER,



ALTHOUGH somewhat late, for the Revolution has much disturbed our postal arrangements, I am able at last to send you some news. First, we gave a Mission at Easter-tide, to the large parish of Gualaquiza and to the scattered populations of Cuchipamba, Chigiinda, Conception and Granadilla; secondly there was the solemn Feast of Our Lady Help of Christians; thirdly we have had a grand distribution of prizes and an exhibition of the work executed by the boys of our College and Mission.

#### Missionary Journey.

I may mention that even in the year of grace 1895 we had the happiness of being



able to carry out the Holy Week services in our Chapel at Gualaquiza. A large number of the faithful and many of the savages were present at them.

Early on Easter Tuesday morning, I saddled my horse, and, taking with me a small portable altar, provisions and a few necessities, I set out accompanied by a certain Lawrence Facardo. At six in the evening we reached Cuchipamba, where a benevolent friend of ours, Señor Victor Quintanilla received me with the greatest kindness. Before retiring to repose I heard a few Confessions. In the morning I heard some more Confessions, celebrated Holy Mass, and distributed the Bread of Angels to those present.

Setting out again, I reached Rosario about eleven o'clock, and then went on to an *Hacienda* in Concepcion, situated near a rapid torrent and at a long distance from other habitations. There are two ways of reaching it: one which takes five hours and can be partly done on horseback; the other takes only two, but is only fit for deer or crows. Everybody endeavoured to dissuade me from attempting this route. After no end of trouble, I at length induced a certain Jesús Manuel Britto to act as guide. Provided with thick boots, light clothing and long sticks we began the journey.

#### Dangers and Delusions.

For half an hour or so we toiled up an ascent when the path abruptly terminated on the brink of a precipice. Beneath us roared a rapid and impetuous torrent. What was to be done? Cutting down some branches of the *becuco* (a kind of wood-vine) we used them as cords, and by this means passed from rock to rock, trembling like leaves and half-closing our eyes so as not to see the danger. Towards three o'clock in the afternoon, we arrived at Concepcion, more dead than alive, but with our hearts full of gratitude towards God, Who had delivered us from so many dangers.

But all in vain! The *Hacienda* had been abandoned before Easter; all the doors were open, and the whole place was empty. To return by the way we had come was impossible; to go on would have meant three or four hours very difficult climbing before reaching houses or people; and to remain in Concepcion was not to be thought of.

#### Incidents by the Way.

In such circumstances it was necessary to take courage, to hope and to pray. After

resting a little, we began the steep and fatiguing ascent. We reached the summit, God knows in what state, and we then saw what a distance there still was between the houses and ourselves. I begged my companion to go forward, and procure assistance for me as I could with difficulty proceed further, in my exhausted state. He set out, and whilst I was following him very slowly, I met some Indians who gave me a little brandy, which I mixed with water, and drank eagerly. Shortly afterwards a man sent by my guide reached me with some refreshment. When I was somewhat better, I set out again, and as night was coming on, I had to feel the way with my stick so as not to fall down a precipice.

After proceeding for half an hour like this, I heard groans and indistinct words in the distance. At once, I directed my steps towards the spot whence the voices came; but the darkness greatly impeded my progress thither. Then, these words fell on my ear:—"Good God, Virgin Most Holy, Help of Christians, come to my help that my mother-in-law may not die without the holy Sacraments! Oh! that Father Francis were here!" Then I thought no more of my fatigue, in the hope of being useful to a soul, and making myself known to the persons who wanted me, I soon arrived at the sick woman's house. I heard her confession, and endeavoured to excite her to resignation. Setting out again for Rosario, I reached the town, and found the people ready and disposed for confession. I stayed here till the following morning, and then passed on to Granadilla, Chigüinda, Cuchipamba, St. Joseph and Aguacate. I stayed a few days at each of these places in order to give the inhabitants an opportunity of making their Easter duties. At length I returned with my guide to Gualaquiza.

#### The Feast of Mary Help of Christians at Gualaquiza.

The day after our return found us at the beginning of the Month of Mary Help of Christians. As in the Sanctuary at Turin, we had a sermon every day beginning with the 23rd of April, and we made a solemn Novena and Triduum. Through the kindness of Mr. William Vega, our friend and benefactor, we had some musicians from Sigsig, who helped to render the Feast of the Ascension, and the academic meeting held in honour of Mary, Help of Christians, much more solemn.



But that which made the greatest impression on all here, was the Feast of Our Blessed Lady. At the Community Mass there was a general Communion and four first Communions. At the High Mass there were present the Governor of the new Province, Mr. Antony Moscosio, his secretary, the Judges and many others. After the Mass there was a solemn procession in honour of Mary. Behind the cross and the Acolytes walked the Governor with the flag of the Republic carried before him. One of our confrères bore the Papal banner. The statue of the Madonna Help of Christians, placed on a modest but devotional throne, was carried by ladies and little girls. Twenty-five soldiers formed Our Lady's escort, and at every fifty steps they fired a salute. After the soldiers came the members of the Congregation, the greater part Indians. At intervals the band played, and the Litany and hymns in honour of the Blessed Virgin were sung. How beautiful a sight it was to see Our Lady Help of Christians passing triumphantly along the future roads of the new province of Gualaquiza. How our good Father, Don Bosco, must have rejoiced in Heaven! When the procession was over, the Governor reviewed the soldiers, whilst the National Anthem was played.

**The Solemnity of the 24th of May  
proclaimed a Civil Feast for  
the Province.**

Afterwards it was formally appointed in full assembly that Our Blessed Lady, Help of Christians, should be chosen as the Patroness of the new Province of Gualaquiza, and, consequently, the 24th of May is henceforth to be regarded as a civil feast also. The following is the official act:—

“In the city of Mary Help of Christians of Gualaquiza, on May 24th, 1895, under the presidency of the Governor of the Province Mr. Antony Moscoso, the Rev. Salesian Fathers, Francis Mattana, Superior of the Mission and College, and Joachim Spinelli, and the Civil Authorities of the entire province, met together to deliberate on the civil and religious title under which this city should be placed. It was unanimously resolved:—That the new capital (Gualaquiza) should be henceforth placed under the Patronage of the Most Holy Virgin, known and honoured under the title of Mary Help of Christians, whose Feast is to be celebrated on the 24th of May in each year. With this object in view, this day was

declared to be the Feast of the Province, in thanksgiving to the Mother of God, Patroness of this city, and in memory of the official foundation of this date. This act must, by consequence, be brought before the Supreme Governor for his approval and published by edict on the first feast-day.”

**Progress of the Mission.**

At the end of the scholastic year, we held the customary Feast, when the distribution of prizes to the boys and the exhibition of their work took place. The feast was dedicated to His Holiness Leo XIII., under whose auspices our Mission was begun. There took part in it, the Governor, the Judges, and Messrs. Vega, Vasquez and Davila.

The Governor, who takes a deep interest our work, was much pleased with what he saw. He congratulated us on the progress made in the schools and workshops, and he intends to send an account of it to the Supreme Governor of the Republic. If the times were better I am sure that the latter would send us material help, but with all these wars and revolutions it would be vain to hope. We place our whole confidence in Divine Providence, and in the patronage of Mary Help of Christians.

When you receive my letter, Monsignor Costamagna will be already on his way with a numerous band of Salesians and Sisters of Mary Help of Christians. We are looking forward to them, but if they do not bring with them tools for the workshops, sacred vestments, clothing for the Indians and pecuniary assistance, we shall find ourselves in serious difficulties at their arrival.

**Hopes for the Future.**

The Mission promises a splendid future, but we must go very slowly for want of means. After the fire that destroyed our House a year ago, we managed to replace the old building and to add a new wing, so that besides the former pupils, we have been enabled to furnish accommodation for several new boarders. Applications, moreover, are being continually made to us.

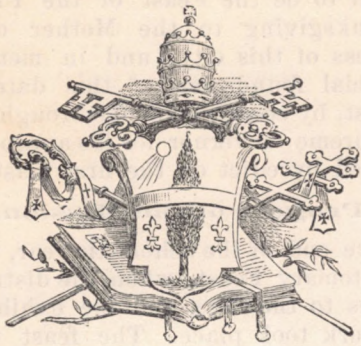
The Jivaros give great hopes of attaining to Christian civilisation; but through lack of material means, we do not know where to place their children. Help us, then, dear Father, to realise our fondest hopes.

Bless all the confrères of this Mission, the white pupils and the Jivaros, but especially

Your obedient son in J. & M.,

FRANCIS MATTANA.





APOSTOLIC LETTER  
OF  
HIS HOLINESS POPE LEO XIII.  
ON  
THE ROSARY.

— — — — —  
AUTHORISED TRANSLATION.  
— — — — —

*To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries enjoying peace and communion with the Apostolic See.*

LEO XIII., POPE.

VENERABLE BRETHREN, HEALTH AND THE APOSTOLIC BLESSING.

**W**E have already had the opportunity on several occasions during Our Pontificate of bearing public testimony to that confidence and devotion towards the Blessed Virgin which We imbibed in Our tenderest years, and have endeavoured to cherish and develop all Our life long. For, having fallen upon times of calamity for Christendom and perils for the nations, We have realised how prudent it is to warmly recommend this means of safe-guarding happiness and peace which God has most mercifully granted to Mankind in His august Mother, and which hath ever been celebrated in the annals of the Church. The manifold zeal of Christian people has responded to Our desires and exhortations, most particularly in exciting a devotion to the Rosary; and a plentiful harvest of excellent fruits has not been wanting. Still We can never be satisfied with celebrating the Divine Mother, who is in truth worthy of all praise, and in urging love and affection towards her who is also the Mother of Mankind, who is full of mercy, full of grace. Yea, Our soul, wearied with the cares of the Apostolate, the nearer it feels the time of Our departure to be at hand, with the more earnest confidence looks up to her from whom, as from a blessed

dawn, arose the Day of happiness and joy that was never to set. It is pleasant to Us to remember, Venerable Brethren, that We have in other letters issued from time to time extolled the devotion of the Rosary; for it is in many ways most pleasing to her in whose honour it is employed, and most advantageous to those who properly use it. But it is equally pleasant to be able now to insist upon and confirm the same fact. Herein we have an excellent opportunity to paternally exhort men's minds and hearts to an increase of religion, and to stimulate within them the hope of eternal reward.

NECESSITY OF PRAYERS.

The form of prayer We refer to has obtained the special name of "Rosary," as though it represented by its arrangements the sweetness of roses and the charm of a garland. This is most fitting for a method of venerating the Virgin, who is rightly styled the "Mystical Rose" of Paradise, and who, as Queen of the Universe, shines therein with a crown of stars. So that by its very name it appears to foreshadow and be an augury of the joys and garlands of Heaven offered by her to those who are devoted to her. This appears clearly if we consider the nature of the Rosary of Our Lady. There is no duty which Christ and His Apostles more emphatically urged by both precept and example than that of prayer and supplication to Almighty God. The Fathers and Doctors in subsequent times have taught that this is a matter of such grave necessity, that if men neglect it they hope in vain for eternal salvation. Every one who prays finds the door open to impetration, both from the very nature of prayer and from the promises of Christ. And we all know that prayer derives its chief efficacy from two principal circumstances: perseverance, and the union of many for one end. The former is signified in those invitations of Christ so full of goodness: "Ask, seek, knock."\* Just as a kind father who desires to indulge the wishes of his children, but who also requires to be continually asked by them and as it were wearied by their prayers, in order to attach their hearts more closely to himself. The second condition Our Lord has borne witness to more than once: "If two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in heaven. For where there are two or three gathered together in My name, there am I in the midst of them."† Hence that pregnant saying of Tertullian: "Let us gather into an assembly and congregation that we may, as it were, make up a band and solicit God: such violence is pleasing to God."‡ and the memorable words of Aquinas: "It is impossible that the prayers of many should not be

\* Matt. VII., 7.

† Matt. XVIII., 19, 20.

‡ Apol. c. XXXIX.



heard, if one prayer is made up as it were out of many supplications."\* Both of these qualities are conspicuous in the Rosary. For, to be brief, by repeating the same prayers we strenuously implore from Our Heavenly Father the Kingdom of His grace and glory; we again and again beseech the Virgin Mother to aid us sinners by her prayers, both during our whole life and especially at that last moment which is the stepping-stone to eternity. The formula of the Rosary, too, is excellently adapted to prayer in common, so that it has been styled, not without reason, "the Psalter of Mary." And that old custom of our forefathers ought to be preserved or else restored, according to which Christian families, whether in town or country, were religiously wont at close of day, when their labours were at an end, to assemble before a figure of Our Lady and alternately recite the Rosary. She, delighted at this faithful and unanimous homage, was ever near them like a loving mother surrounded by her children, distributing to them the blessings of domestic peace, the foretaste of the peace of heaven. Considering this efficacy of public prayer, We, among other decrees which We have from time to time issued concerning the Rosary, have spoken thus: "It is Our desire that in the principal church of each diocese it should be recited every day, and in parish churches on every feast-day."† Let this be constantly and devoutly carried out. We also see with joy the custom extended on other solemn occasions of public devotion and in pilgrimages to venerated shrines, the growing frequency of which is to be commended. This association of prayer and praise to Mary is both delightful and salutary for souls. We ourselves have most strongly experienced this—and Our heart rejoices to recall it—when at certain times in Our Pontificate We have been present in the Vatican basilica, surrounded by great crowds of all classes who united with Us in mind, voice, and hope, earnestly invoked by the mysteries and prayers of the Rosary, her who is the most powerful patroness of the Catholic name.

#### CHRIST THE ONE MEDIATOR.

And who could think or say that the confidence so strongly felt in the patronage and protection of the Blessed Virgin is excessive? Undoubtedly the name and attributes of the absolute Mediator belong to no other than to Christ, for being one person, and yet both man and God, He restored the human race to the favour of the Heavenly Father: "One Mediator of God and men, the man Christ Jesus, who gave Himself a redemption for all."‡ And yet, as the Angelic Doctor teaches, "there is no reason why certain others should not be called in a certain way mediators between God and man, that is to say, in so far as they

co-operate by predisposing and ministering in the union of man with God."\* Such are the angels and saints, the prophets and priests of both Testaments; but especially has the Blessed Virgin a claim to the glory of this title. For no single individual can even be imagined who has ever contributed or ever will contribute so much towards reconciling man with God. She offered to mankind, hastening to eternal ruin, a Saviour, at that moment when she received the announcement of the mystery of peace brought to this earth by the Angel, with that admirable act of consent "in the name of the whole human race."† She it is of whom is born Jesus; She is therefore truly His mother, and for this reason a worthy and acceptable "Mediatrice to the Mediator." As the various mysteries present themselves one after the other in the formula of the Rosary for the meditation and contemplation of men's minds, they also elucidate what we owe to Mary for our reconciliation and salvation. No one can fail to be sweetly affected when considering her who appeared in the house of Elizabeth as the minister of the divine gifts, and who presented her Son to the Shepherds, to the Kings, and to Simeon. Moreover, one must remember that the Blood of Christ shed for our sake and those members in which He offers to His Father the wounds He received, "the price of our liberty," are no other than the flesh and blood of the Virgin, since "the flesh of Jesus is the flesh of Mary, and however much it was exalted in the glory of His resurrection, nevertheless the nature of His flesh derived from Mary remained and still remains the same."‡

#### DIVINE FAITH AND THE ROSARY.

Yet another excellent fruit follows from the Rosary, exceedingly opportune to the character of our times. This We have referred to elsewhere. It is that, whilst the virtue of Divine Faith is daily exposed to so many dangers and attacks, the Christian may here derive nourishment and strength for his faith. Holy Writ calls Christ "the Author and finisher of faith,"\*—the "Author," because He taught men many things which they had to believe, especially about Himself, in whom "dwelleth all the fulness of the Godhead,"\*\* and also because He mercifully gives the power of believing by the grace and, as it were, the unction of the Holy Ghost; the "Finisher," because in Heaven, where He will change the habit of faith into the splendour of glory, He openly discloses to them those things which they have seen in this mortal life as through a veil. Now Christ stands forth clearly in the Rosary. We behold in meditation His life, whether His hidden life in joy, or His public life in excessive toil and sufferings unto death, or His glorious life from His triumphant

\* In Evang. Matt. c. XVIII.

† Apostolic Letter "Salutis Ille," 24th Dec., 1883.

‡ 1 Tim., II., 5, 6.

\* Summa, p. III., q. XXVI., art. 1, 2.

† Ib. p. III., q. XXX., art. 1.

‡ De Assumpt. B. V. M., c. V., Opera S. Aug.

\* Heb. VII., 2.

\*\* Colos. II., 9.



resurrection to His eternal enthronement at the right hand of the Father. And since Faith, to be full and sufficient, must display itself—for with the heart we believe unto justice, but with the mouth confession is made unto salvation—so have we also in the Rosary an excellent means unto this, for by those vocal prayers with which it is intermingled we are enabled to express and profess our faith in God, our most watchful Father; in the future life, the forgiveness of sins; in the mysteries of the august Trinity, the Incarnation of the Word, the Divine Maternity, and others. All know the value and merit of faith. For faith is just like a most precious germ, producing now the blossoms of all virtue by which we are pleasing to God, and hereafter to bring forth fruits that will last for ever; “for to know Thee is perfect justice, and to know Thy justice and Thy power is the root of immortality.”\* It is here the place to add a remark respecting the duties of those virtues which faith rightly postulates. Among them is the virtue of penance, and one part of this is abstinence, which for more reasons than one is necessary and salutary. It is true the Church is growing more indulgent towards her children in this matter, but they must understand they are bound to take all care to make up for this maternal indulgence by other good works. We rejoice for this reason also to propose particularly the use of the Rosary, which is capable of producing worthy fruits of penance, especially by the remembrance of the suffering of Christ and His Mother.

To those, therefore, who are striving after supreme happiness this means of the Rosary has been most providentially offered, and it is one unsurpassed for facility and convenience.

For any person even moderately instructed in his religion can make use of it with fruit, and the time it occupies cannot delay any man's business. Sacred history abounds with striking and evident examples. It is well known that there have been many persons occupied in most weighty functions or absorbed in laborious cares who have never omitted for a single day this pious practice. Combined with this advantage is that inward sentiment of devotion which attracts minds to the Rosary, so that they love it as the intimate companion and faithful protector of life; and in their last agony they embrace and hold fast to it as the dear pledge of the unfading Crown of glory. Such a pledge is greatly enhanced by the benefits of sacred indulgences if properly employed; for the devotion of the Rosary has been richly endowed with such indulgences by both Our Predecessors and Ourselves. These favours will certainly prove most efficacious to both the dying and the departed, being bestowed as it were by the hands of the merciful Virgin, in order that they may the sooner enjoy the eternal peace and light they have desired.

\* Wisdom, XV., 3.

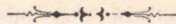
PRAYER FOR THE REUNION OF  
CHRISTENDOM.

These considerations, Venerable Brethren, move us incessantly to extol and recommend to Catholic peoples this excellent and most salutary form of devotion. Yet another very urgent reason, of which we have often spoken both in Letters and Allocutions, encourages us to do this. For that earnest desire, which We have learnt from the Divine Heart of Jesus, of fostering the work of reconciliation among those who are separated from Us daily urges Us more pressingly to action; and we are convinced that this most excellent Reunion cannot be better prepared and strengthened than by the power of prayer. The example of Christ is before us, for in order that His disciples might be one in faith and charity, He poured forth prayer and supplication to His Father. And concerning the efficacious prayer of His most holy Mother for the same end, there is a striking testimony in the Acts of the Apostles. Therein is described the first assembly of the Disciples, expecting with earnest hope and prayer the promised fulness of the Holy Spirit. And the presence of Mary united with them in prayer is specially indicated: “All these were persevering with one mind in prayer with Mary the Mother of Jesus.”\* Wherefore as the nascent Church rightly joined itself in prayer with her as the patroness and most excellent custodian of Unity, so in these times is it most opportune to do the same all over the Catholic World, particularly during the whole month of October, which we have long ago decreed to be dedicated and consecrated, by the solemn devotion of the Rosary, to the Divine Mother, in order to implore her for the afflicted Church. Let then the zeal for this prayer everywhere be re-kindled, particularly for the end of holy Unity. Nothing will be more agreeable and acceptable to Mary; for, as she is most closely united with Christ, she especially wishes and desires that they who have received the same Baptism with Him may be united with Him and with one another in the same faith and perfect charity. So may the sublime mysteries of this same faith by means of the Rosary devotion be more deeply impressed in men's minds, with the happy result that “we may imitate what they contain and obtain what they promise.”

Meanwhile, as a pledge of the Divine Favours and Our affection, We most lovingly impart to You, your Clergy and people, the Apostolic Benediction.

Given at St. Peter's in Rome, September 20th, 1896, in the 19th year of Our Pontificate.

LEO P.P. XIII.



Great virtues are not always within our reach; but we can practise small ones every hour and every minute.—*St. Francis de Sales.*

\* Acts, I., 14.



## THE STORY OF THE ORATORY

OR

## DON BOSCO'S OPENING APOSTOLATE.

## CHAPTER XVII.

**A branch Oratory indispensable—  
In search of a strategic position—  
—A thunder-bolt—A good omen—  
The Opening—A mother's gift.**

The more Don Bosco and his faithful friend, Father Borel, devoted themselves to secular and religious instruction in the Oratory of St. Francis de Sales, so much the more did the number of the boys who attended it increase.

On feast-days they were there in such crowds that only a part of them could be assembled in the Chapel; moreover, during the time the sacred functions were going on, about two hundred or more had to remain outside in the play-ground. This place, also, although not at all small, had, nevertheless, become insufficient to play games in freely.

One day in the month of August, after the functions in the evening, Don Bosco took Father Borel aside, and said to him: "For some Sundays past, and to-day above all, you must have noticed the immense number of boys at the Oratory: they are no fewer than eight hundred. In Church there is not even standing-room, and the boys are so crowded together as to make one really pity them. And as we go on, it gets worse. To lessen our numbers by sending some away would not be right, because it would be like abandoning them and exposing them to the danger of perdition. What is to be done, then, Father?"

"I have seen all this," answered he, "and I am convinced that this place, which in the beginning seemed large enough, has now become too small. We must migrate again, as the cranes and swallows do every year."

"It seems to me," said Don Bosco, "that we can remedy matters in a different way. From the questions that I have put, I have found out that a good third of the boys come here from the western part of the city, some walking a mile, others two. Now, if we were to open a second Oratory in that quarter, do you not think that we should gain our end equally by remaining here

as well?"—At Don Bosco's words the good priest began to think a little; he, then, exclaimed joyfully: "*an excellent idea, an excellent idea.*"

"By this means we shall gain a double advantage," continued Don Bosco "we shall diminish the number of the boys at this Oratory, and thus be enabled to devote more attention to those who remain; and we shall be able to draw many others to the new Institution, who do not come to this one, because it is too far away." Thus the agreement between the two friends was perfected.

On the next day Don Bosco presented himself to Mgr. Frasoni, and laid before him the plan for a second Oratory, asking the assistance of his wise counsels. The worthy Archbishop praised and approved the noble design, and suggested that the new Institute should be planted in the very heart of the city.

Comforted by the words of his venerated Pastor, Don Bosco went one day to the part of the city near the *Porta Nuova*, in search of a suitable site. After balancing the reasons which made this or that one more preferable, he at length decided upon a place in the *Viale Vittorio Emanuele* close to the River Po.

The locality thereabouts, is now covered with magnificent palaces, intersected by spacious roads and pleasant gardens; but at that time it was nothing but a vast wilderness, with a few cottages scattered here and there, inhabited for the most part by washer-women.

On Feast days, swarms of young lads were to be found there, playing and amusing themselves, instead of going to Catechism and assisting at the services in the parish Church, and thus grew up ignorant of religion, but skilled in wickedness of every kind. Thus it was a place very well suited for the scope that Don Bosco had in view, and like an experienced general he chose it as the strategic position whereon to pitch his camp.

There was a small house close by, with a miserable shed and a courtyard. On inquiry he found that the owner was a woman named Vaglianti. He therefore went to see her, and after explaining the object of his visit, begged her to let the place to him. The good lady was disposed to make a contract with him, but they could not come to terms about the annual rent. After a long dispute, in the course of which there



was great danger of negotiations being broken off, a singular event removed every difficulty. The sky became overclouded, and, almost without warning, a flash of lightning was seen so vivid as to throw the pious lady into a state of extreme fright; turning to Don Bosco, she said to him:—"Pray God to preserve me from the lightning and I will let you have the house for the sum you offer me."

"Thank you," said Don Bosco, "and I pray Our Lord to bless you now and always." After a few moments the lightning ceased, and the contract was agreed to for four hundred and fifty francs. In this way the lightning came as a blessing to Don Bosco, and like a benevolent mediator.

The inmates were given notice to quit, and soon bricklayers were sent to prepare a Chapel. Don Bosco gathered the boys round him, one Sunday, and announced to them that he was going to open a second Oratory very soon.

This is the beautiful simile that he made use of in telling them the good news:—"My dear children," said he, "when bees become too numerous for a hive, some of them leave it, form a new family and fly away to live somewhere else. As you see, there are so many of us here that we do not know where to turn. In recreation, from time to time, someone is lifted up right off his feet, thrown down, and goes away with his nose bleeding. In Chapel we are packed together like anchovies. To make room by pushing with our backs or shoulders against the walls, would not be well, as the place might come down on our heads. What are we to do then? We must imitate the bees, form another family and go somewhere else to open another Oratory."

These words were hailed by the boys with a shout of joy. When their youthful enthusiasm had calmed down a little, the good Priest went on to say:—"Now, I suppose you are all curious to know where the new Oratory is to be opened, and which of you are going to it; you want to know when it is to be opened, whether now or later on; and the name that is to be given to it, as well. Keep quiet, then, and I will tell you in a few words.—The Oratory will be planted near the *Porta Nuova*, a short distance from the iron bridge on the River Po. Hence those amongst you who live in those parts will have to attend it, both because it is near for them and because their example will draw other boys of the neighbourhood.

When is it to be opened? The men are at present working at the Chapel, and I hope that on the 8th of next December, the Feast of the Immaculate Conception of Mary, we shall be able to bless it. Thus, just in the same way as the first, we shall open our second Oratory on a day consecrated to the great Mother of God, placing it under her powerful protection.—And what name shall we give it? We will call it the Oratory of St. Aloysius, and that for two reasons:—the first is that we may give to our boys a model of innocence and of every virtue to imitate, and this is exactly what St. Aloysius is, as he is proposed to us by the Church herself; the second is to show our gratitude to our venerated Archbishop, Mgr. Aloysius Frasoni, who loves us so much, and is so good to us and protects us. Will this do? Are you pleased at it?" A resounding chorus of *yes* was the answer, followed by repeated *vivas* for St. Aloysius, the Oratory of *Porta Nuova*, and Don Bosco.

This news was carried by the boys to their homes, to the schools and workshops and soon went the round of the neighbourhood. So that from time to time bands of children went to visit the site of the new Oratory, and seeing that it was well adapted to their beloved games, they were filled with joy, and eagerly looked forward to the 8th of December. In this way the Institution was well known in those parts, some weeks before its inauguration.

When the time fixed on for the opening drew near, permission to bless the Chapel of the new Oratory was asked of Monsignor Frasoni, with many other favours that would be needed by the boys. The zealous and benevolent Archbishop granted them at once, and without restriction of any kind.

On the Sunday beforehand, Don Bosco gave notice that on the following Feast the inauguration of the new Oratory would take place. He invited the boys of the southern part of the city to be at the place already well-known to them, early in the morning; there would be thus opportunity to go to Confession. Afterwards the Chapel would be blessed, Holy Mass would be celebrated and Holy Communion distributed to all who were prepared to receive it.—"Come, dear children and participate in this feast," said he, "because it is a question of honouring worthily the Immaculate and August Queen of Heaven, our dearest Mother. We must beg her to deign to turn her sweet



eyes upon the new Oratory, to take it under her mantle, to protect it, to defend it, and to make it prosper for the good of many boys. Those who live in these parts will do the same in the Oratory of St. Francis de Sales. Thus on that memorable day we shall be like two families which, although separated in body, will be united in spirit. We shall join in celebrating in the two opposite parts of Turin, the praises of the Mother of God."

When they got out of Church, a crowd of boys gathered round Don Bosco and Father Borel, and some promised to bring to the new Oratory their parents, others their neighbours and others, again, their companions. The two priests were happy and foresaw that, through the goodness of God, their labours would not be lost.

On the vigil of the Feast, the Chapel to be dedicated to St. Aloysius was lit up. A picture of the Saint, candlesticks, candles, an Altar-cloth, alb, cope, veil, a bench, prie-dieu, a small press for vestments and a table for the sacristy were provided by the charity of several benefactors who then formed the so called Co-operators of Don Bosco. The few articles still wanting for the sacred functions were brought from the Oratory of St. Francis de Sales or borrowed from the nearest parish.

The 8th of December, 1847, came at length. Morning broke with a perfect whirlwind of snow. It was the third anniversary of the day on which Don Bosco blessed the first Chapel of the Oratory in honour of St. Francis de Sales, when he was at the *Refugio* of the Marchioness Barolo. He had given the Oratory the name of that sweet saint, and it had spread in a wonderful manner. As a certain proof that the second Oratory, like the first, would be of immense advantage to the young, and would have the same success, God disposed that it should begin under the same circumstances. It was commenced on a day sacred to the Immaculate Virgin, the watchful Protectress and powerful Helper in good works. Thus the white flakes of snow that fell from Heaven were a joyful omen. It seemed as though Our Lord wished to indicate by this that the children of the Oratory should, in time, be multiplied like the snow-flakes, whose whiteness was, moreover, a symbol of that innocence which ought to adorn, especially, the souls of the young. The Saint, too, who was taken as their patron and model, was a certain pledge of great good. That these

were not illusions, the event proved later on.

The bad weather did not prevent the boys from going to the Oratory in great numbers. In the morning about six o'clock, several were already there for confession, and at about eight o'clock the Chapel was full. As Don Bosco's engagements in Valdocco precluded his being personally present, the function was performed by Father Borel, who blessed the little Church and celebrated Holy Mass, at the end of which he gave, from the Altar, a short and touching discourse, which was, in substance, as follows:—

"I cannot refrain, my dear children, from manifesting the great joy that floods my heart at this happy moment." When he had said these words, the good priest stopped for an instant, because his emotion prevented him from speaking; he was weeping for consolation. Afterwards, he resumed his sermon and went on to say:—"The bad weather and the cold have not discouraged you. Devotion to the Madonna and love for your new Oratory have warmed your hearts and brought you here numerous and devout. Some of you have been to Holy Communion, and all have heard Holy Mass with special recollection. I am very glad at this, and my heart, at the same time, is filled with great hope. Yes, I trust that you will continue to come here regularly and willingly. I hope that by your example and good advice you will attract here many of your companions. I hope that this Oratory of St. Aloysius will be a faithful copy of that of St. Francis de Sales, and that both will gain many souls to God. Oh! May the Immaculate Virgin, on whose Feast we have begun this work, aid us, protect us, and defend us." And having thus opened the way, and keeping to the event of the Feast, he exhorted the boys to flee from sin, and to practise above all things the virtue of purity. He set before them St. Aloysius as their model, and related to them many edifying particulars of his life.

When the discourse was finished, they said some prayers together and then went out of Church in order and silence.

I think it useless to delay here to speak of the progress of this Institution. Suffice it to say that the rules of the Oratory of St. Francis de Sales were introduced, and everything was carried on with the same method.

Since Don Bosco was not able to personally direct the new Oratory, he consulted Father Borel, and they decided to entrust it to



various zealous priests, sending with them as helpers, every Feast-day, morning and evening, some of the elder and cleverer boys from Valdocco. Often he himself, or Father Borel, went.

From the beginning Father Hyacinth Carpano was nominated its Director. After him came Father Peter Ponte, who had for his successor Father Felix Rossi, a man of great zeal, but with precarious health.

The last mentioned priest died when quite young, in his office, and then there followed an interval of some years, in which there was no fixed Director. During this time, as Don Bosco already had clerics at his disposal, he used to send them every Feast-day. Every week he tried to find or engage this or that priest in the city to go there to hear confessions, to say Holy Mass and to preach in the morning; sometimes he would procure another for the sermon and sacred functions in the evening.

After some time Don Bosco begged Father Leonard Murialdo to accept the direction of this Oratory. He held it, with great fruit to the boys, until he had to assume the government of the College of young Artisans, another very useful Institution in Turin. Then Father Theodore Scolari became its Director; he laboured there for some years with admirable zeal. Finally, Don Bosco had priests from his own Institution, who were charged with the Oratory, sometimes one, sometimes another, according to circumstances. This Oratory still exists, and is connected with the Hospice and Church of St. John the Evangelist, which are erected on the property itself.

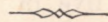
Now, we must speak of the persecution against the Oratory of St. Aloysius, which we will treat of in another chapter.

(To be continued.)

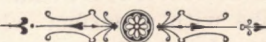


JUST as a little child trusts itself to its nurse, and if she puts it on her right arm is content, or on her left arm does not trouble itself, so long as it is cared for and has its food, so let us say, "God is my Father." Whether He places me on His right side—that is to say, gives me ease and comfort, or on His left side, which typifies the cross, it does not matter; He will sustain and fortify me; in Him is my trust.—*St. Vincent de Paul.*

## THE BENEFIT OF ASSISTING DAILY AT MASS.



"Make every effort," says St. Francis de Sales, "to assist daily at the Mass in order that with the priest you may offer up the Holy Sacrifice of your Redeemer, to God his Father, for yourselves, and for the whole Church." Temporal blessings are frequently poured upon those who obey this injunction of the saint. It is related in the life of St. John the Almoner, of some tradesmen, who lived in the same town, that one of them, who had a large family, and daily heard Mass, lived most comfortably, while the other, who had no one to support but his wife, could scarcely live, though he worked day and night, not allowing himself time to go to Church service, even on Sundays. Wondering at this, he once asked his more devout fellow tradesman how it happened. "I'll show you," replied the other, so he led him to Mass next morning. "Here it is," said he, "that I lay up treasures for the next life, and procure a sufficiency for this, for you know our Lord said, 'Seek first the kingdom of God, and his justice, and all things else shall be added unto you.'"—*The Sacred Heart Review.*



### 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.

## The Salesian Bulletin

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, 1896



# SUPPLEMENT

TO THE

# SALESIAN BULLETIN

---

THE RELIGIOUS FESTIVITIES

IN HONOUR OF

BLESSED THADDEUS M'CARTHY

---



THE religious festivities in honour of Blessed Thaddeus M'Carthy were most solemnly celebrated at Ivrea in Italy on the 12th, 13th, and 14th of September last. So important an event naturally attracted a good deal of attention and stirred the spiritual enthusiasm of many. In fact, thousands of enthusiastic admirers of the Irish saint showed the quickest apprehension of the religious significance and interest of those impressive functions, and flocked to Ivrea from several parts of Italy not only, but also from across the seas. A grander and a holier manifestation of love and devotion towards one of Ireland's Saints, has, perhaps, never been witnessed in a foreign country. It was a scene which left in the hearts of all who took part therein, memories that time will take long to efface, and which words cannot adequately describe.

The deep interest these celebrations awakened was emphasised by the presence thereat of their Lordships, Dr. T. A. O'Callaghan, O.P., Bishop of Cork, Dr. W. Fitzgerald, Bishop of Ross, Dr. R. Browne, Bishop of Cloyne, Dr. F. Bourne, Co-adjutor-Bishop of Southwark, besides several Archbishops and Bishops from various parts of Italy, and a numerous representative of Clergy from both Ireland and England. The distinguished Irish and English visitors arrived in Turin on Friday, 11th of September.



celebrated Mass in the Salesian Church of Mary Help of Christians, and afterwards paid a visit to the Archbishop who gave them a cordial welcome. The same evening, in company with his Grace and three other Italian Bishops, they set out for Ivrea. On arriving there an enthusiastic reception was accorded them by an immense concourse of people who thronged the square outside the station. They were at once conducted to the carriages in waiting, and,



HIS GRACE DR. RICCARDI

ARCHBISHOP OF TURIN.

preceded by the civic band, driven through the town to the Cathedral. The city was *en fête*. Triumphal arches, gay and pretty streamers spanned the streets, decorations lent beauty to every house, whilst from the belfry of the beautiful Cathedral pealed forth joyous notes of welcome. The people thronged the streets so much as to impede all progress; it seemed as if the entire population of the town had turned out to welcome the visitors. A noticeable characteristic of the gathering was its orderly and respectful demeanour. Pursuing their way the carriages at length drew up before the Cathedral, and the visitors



were received by Dr. Richelmy, Bishop of Ivrea, Don Rua, Superior-General of the Salesians, and the Canons of the Cathedral Chapter. Entering the Duomo, they passed up the nave to the High Altar, and after a few minutes' prayer before the Blessed Sacrament,



THE CATHEDRAL OF IVREA.

Dr. Riccardi, Archbishop of Turin, ascended the pulpit, and, in an eloquent discourse, welcomed the successors of Blessed Thaddeus, referring to the glorious line of saints and martyrs which Ireland has given to the Church. At the conclusion of the discourse the Irish and English visitors went to the shrine of



the Blessed Thaddeus to venerate his relics. Immediately afterwards they proceeded to the Episcopal Palace, where they were accorded a grand reception; the Mayor, the civil Authorities and the notabilities of the town taking part therein.

The sacred functions began on Saturday morning, September 12th. A few minutes before ten o'clock, the Archbishops and Bishops in mitre and cope, with the clergy in cotta, emerged from the Episcopal Palace and proceeded in processional order to the Cathedral. The Cathedral Square was thronged with people; many knelt, the others being unable, devoutly bowed, to receive the Bishops' blessing as the procession passed by. As the episcopal cortège entered the Church, the beautiful organ pealed forth its rich notes. A few minutes later when the Bishops and clergy had taken their respective places on the sanctuary, his Lordship, Dr. Manacorda, Bishop of Fossano, vested and began the Pontifical High Mass. The music of the Mass, Gounod's *Messe Solennelle du Sacré-Cœur* was rendered by the boys' choir of the Salesian Oratory, Turin, united with that of the Seminary, Ivrea. The interpretation of this great masterpiece, which responded admirably to the religious solemnity of the occasion, was very fine. The Bishop of Saluzzo delivered the panegyric of the saint, in a sermon of wonderful feeling and power. After Mass a banquet was given in the Bishop's Palace, in which quite a numerous assembly took part.

In the evening Pontifical Vespers was celebrated, followed by Benediction of the Most Blessed Sacrament. The music, by the admirably-trained voices of the united choirs of the Salesian Oratory and the Seminary, was rendered with magnificent effect. After dark the whole town was tastefully illuminated, bands played, and a grand display of fireworks on the River Dora, which passes through Ivrea, gave expression to the enthusiasm and exultant joy that filled the hearts of all.

On the following day, Sunday, early dawn saw crowds of fervent people thronging the Cathedral to attend the early Masses. Line after line of communicants knelt at the altar-rails to receive the Bread of Angels in thanksgiving for the grace bestowed on their city. The Shrine of Blessed Thaddeus, tastefully decorated with beautiful flowers, and resplendent with hundreds of lights, was the object of great veneration. It seemed that this numerous throng of pious men and women, was endeavouring to recompense the saint for the long years of obscurity that have surrounded his name. At seven o'clock his Lordship Dr. Browne, Bishop of Cloyne, celebrated Mass at the altar of the Shrine. Here especially the number of communicants was enormous. The pious recipients doubtless deemed it a great honour to receive their Lord from



the altar whereon reposed the relics of Blessed Thaddeus, and to be communicated by an Irish Bishop, successor of the pilgrim saint.

A particularly interesting feature during these festivities, took place that morning. An Irish member of the Salesian Society



**THE RIGHT REV. DR. RICHELMY**  
Bishop of Ivrea.

of the same name as the saint was ordained Deacon by Dr. Bourne, Co-adjutor Bishop of Southwark in the Chapel of the Irish Salesian College.

The Pontifical High Mass had been announced for ten o'clock. Long before that hour every available place in the vast Cathedral



was occupied, in fact, so large was the congregation that it overflowed from the Church into the piazza and the side approaches. At ten o'clock the Bishops and clergy took their places on the sanctuary. Besides their Graces the Archbishops of Vercelli and Turin, who occupied thrones on the Gospel side, were their Lordships, Dr. W. Fitzgerald (Ross), Dr. R. Browne (Cloyne), Dr. F. Bourne (Southwark), Dr. A. Richelmy (Ivrea), Dr. Manacorda (Fossano), Dr. G. Bertagna (Capharnaum), Dr. E. Rosaz (Susa), Dr. A. Duc (Aoste), Dr. D. Cumino (Biella), Dr. J. Re (Alba), Dr. M. Vicario (Saluzzo). There were also present V. Rev. M. Rua, Superior-General of the Salesian Society, the Canons of the Cathedral Chapter, and more than two hundred ecclesiastics, including Canon Keller, V.G., P.P. (Youghal), Canon Fleming, P.P. (Cork), V. Rev. Fr. Hickie, Provincial of the Dominicans, Rev. M. O'Callaghan, C. M. (Cork), Rev. J. Ryan, Vice-President, Thurles, Rev. P. Hurley, P.P. (Cork), Rev. James Sisk, Adm. (Fermoy), Rev. F. Roche (Cork), Rev. T. Fleming (Cork), Rev. Fr. Hill Tait (Cork), Rev. C. Redahan (Turin), Rev. J. Bonavia (London), Rev. M. M'Carthy (London), and Rev. C. Coote (London).

The Pontifical Mass was sung by his Lordship, Dr. T. O'Callaghan, successor of Blessed Thaddeus in the see of Cork. The Introito, Gradual, Offertory and Postcommunion were exquisitely rendered by the combined choirs of the Salesian Oratory and Seminary, in the ever solemn and beautiful Gregorian chant. Seldom have we heard under more favourable circumstances, that sweet choral harmony, which the Church has reserved for herself, and which, when properly executed, produces such an enchanting influence on the soul of the listener. The Kyrie, Gloria, Credo, Sanctus and Agnus Dei from the Mass of St. Cecilia by Gounod, were rendered with exquisite grace and finish. After Mass the Archbishop of Turin delivered to the vast congregation an eloquent address, in which he vividly pictured the life of Blessed Thaddeus, and exhorted his hearers to imitate the pilgrim saint's patience in suffering, and his admirable spirit of humility.

The guests afterwards repaired to the Bishop's Palace, where a banquet had been prepared. Covers were laid for more than 150 persons. Dr. Richelmy, Bishop of Ivrea, in proposing "Our Guests from o'er the sea" enlarged with generous ardour upon the claims which Erin's son's had to be amongst them. He referred in felicitous terms to the close connection that has existed from days of old between Ireland and Ivrea, and the present renewal of historic associations. He thanked the Irish guests for coming to the shrine of their saint, and hoped that it would cement more and more the union between Ireland and Ivrea. He then spoke



in terms of high praise of the Postulator of the cause of Blessed Thaddeus, Monsignor Antonini (who was present at the banquet), for the despatch with which he had secured the beatification, since it is owing to his zealous energy that they are at length able



THE MOST REV. DR. T. O'CALLAGHAN  
Bishop of Cork.

to salute Thaddeus with the title of Blessed. Dr. O'Callaghan, Bishop of Cork, in response to the toast and brilliant speech of Dr. Richelmy, speaking in Italian, said that it was with feelings of deep gratitude that he returned thanks on his own behalf and on behalf of the other Irish visitors, to Dr. Richelmy, his



clergy and the good people of Ivrea for the cordial welcome accorded them. They had come over from Ireland with the deepest sense of their close union with the Italian people, a union rendered thus close through the one, true faith they profess, and which holds so many hearts together. He concluded by thanking Monsignor Antonini and all who had taken part in the cause of Beatification.

Other speakers arose; toast followed toast; many themes were touched upon. The resident clergy were all desirous to show their appreciation, and to tender their tribute to their guests. The band of the Salesian Institute supplied the music, and played during dinner on the grounds of the Palace.

At three o'clock Solemn Pontifical Vespers was celebrated, at which the Bishop of Cloyne officiated, surrounded by the other Prelates and the numerous clergy. The Church was again crowded to excess. The singular charm and delicate finish of the music rendered by the choir was by no means inferior to that of the morning. There was subsequently an imposing procession with the relics of Blessed Thaddeus around the city. All the sodalities and Guilds of Ivrea and the neighbouring parishes, with their beautifully embroidered banners, took part therein. The cross-bearer and acolytes lead the way followed by the several confraternities, then came the clergy in cotta and beretta. The relics of the saint borne by the priests of the Seminary came next, followed by the Archbishops and Bishops in full pontificals, with their respective chaplains. During the procession hymns were tastefully sung, whilst the band of the Salesian Institute played devotional music at intervals. The procession was more than a mile long and lasted for about two hours. The streets through which it passed were literally crowded by devout spectators. The whole ceremony was touching and devotional in the extreme, and will not soon be forgotten by those who witnessed it.

On arriving in the Cathedral, the Blessed Sacrament was exposed on the High Altar, which glowed with thousands of lighted tapers, and the "Te Deum" solemnly sung by the immense multitude that thronged the Cathedral and piazza. Benediction having been given from the High Altar, the Bishop of Ross, taking the Sacred Host, proceeded to the main entrance of the Cathedral, and imparted Benediction from the top of the steps to the kneeling multitude in the piazza. It was a spectacle of faith that moved many to tears.

The day's proceedings terminated with an open air entertainment, in honour of Blessed Thaddeus, given in the grounds of the Irish College, which was founded by the Salesian Fathers in 1892, on the occasion of the fourth centenary of the saints



death, and near the spot where he died. The Archbishops, Bishops, and clergy honoured the entertainment with their presence, and an immense concourse of people also attended.



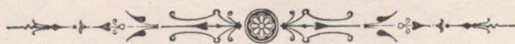
THE RIGHT REV. FRANCIS BOURNE  
Coadjutor-Bishop of Southwark.

An attractive programme, literary and musical, was gone through. The musical part was rendered by the choir of the Salesian Oratory, Turin, and the boys and clerics of the College. The band in attendance, also from the Salesian Oratory, and under

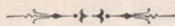


the direction of Maestro Dogliani, delighted the audience with its melodies and was heartily applauded. After dark the College and grounds were very beautifully illuminated with coloured lamps. The whole city was again bright and resplendent as on the previous evening, and the air rang with the joyous strains of the two bands. The Cathedral and several public buildings were most artistically illuminated, whilst the names of Thaddeus and Ireland formed by coloured lamps and surrounded by luminous devices, were conspicuous everywhere.

The following day saw a repetition of the religious festivities on quite as grand a scale as on the previous day. The solemn Triduum was brought to a close on Monday evening, when the whole town was illuminated. On Tuesday the distinguished visitors left Ivrea for their respective destinations taking with them many sweet memories of their visit.



## BLESSED THADDEUS M'CARTHY.



IN glancing over the annals of Christian countries one is struck with the fact that Ireland is about the only country in which Christianity was sown, nurtured and brought to a charming maturity without the shedding of blood. St. Patrick, on the mountain, prayed for this, and fully has his prayer been answered. But he obtained more than his petition; for since the time of its Apostle, not a century has gone by in which Ireland has not enriched the calendar with the names of many saints. Nor were the labours of these chosen ones of God confined to their own land. The histories of foreign countries still relate the joy experienced by the inhabitants when for the first time they heard the words of Faith from the lips of an Irish pilgrim monk. Now again, in a fair city beyond the Alps, the population is rejoicing at the raising to the Honours of the Altar of an Irish pilgrim Bishop, who has also been chosen patron of their city. Persecuted and betrayed like his Divine Saviour by those who ought to have been his friends, abandoned and scorned by all, he sought refuge and peace at the feet of the Successor of Peter, and died in a foreign land far from his see and his flock.







Among the long list of Irish clans so sadly famed in history, that of the M'Carthy's stands foremost. For fidelity to their religion, love of country and strength of character, they were ever renowned. Their Province was Munster, as Blarney Castle, Kilcrea Abbey, many monasteries and churches, monuments to the memory of good King Cormac, still attest. Of this line, in the year 1455, was born a child who was to experience all the pleasures of the priesthood, the bitter crosses of a bishop and the griefs of an exile. Little did the father and mother think as they held their boy over the baptismal font and heard the name of Thaddeus pronounced over him, that he was to be like his Lord a 'Man of Sorrows.' But so had Providence decreed.

After the example of his royal ancestor Cormac, disciple of St. Malachy, he was early placed by his pious parents within the protecting walls of one of the monasteries which then filled the land, and of which now nought remains but the moss-covered ruins. Here he advanced *pari passu* in piety and learning, and strove in every manner to prepare himself for the high vocation to which he felt himself called. The narrative of the quiet days spent in study and prayer, of those many acts of heroic virtue, in fine, of his edifying life in the monastery, have been lost to us through bigotry and fanaticism. It would seem also that this was designed by the hand of God, who wished Thaddeus to resemble more and more Our Divine Saviour, Whom he so faithfully followed.

But Thaddeus was not long destined to walk and meditate in the quiet cloisters of the monastery. Out in the drear cold world God had prepared heavy trials for His servant.

In 1479, having completed his 24th year he was raised to the priesthood by Bishop Purcell of Ross. Now came the fruits of those seeds of virtue he had sown in retirement. But alas! even this part of his life is hidden from us. Yet we may well venture to guess what a model priest he must have been, one, in fact, according to God's own heart.

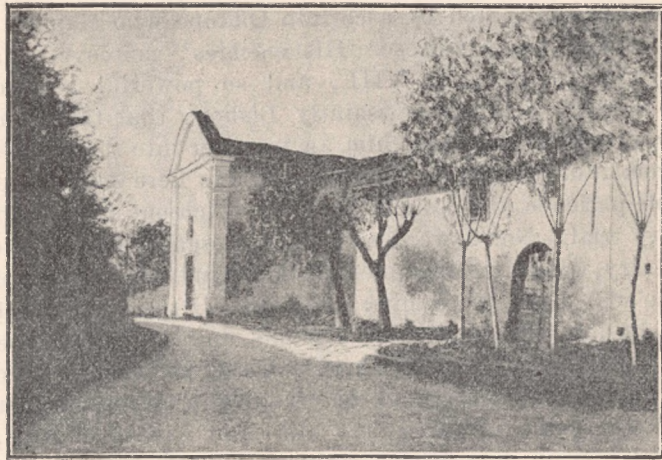
It is only with the year 1482, when Thaddeus was raised to the Episcopate, that anything positive is known of the particulars of his life. The famous war of the Roses, which devastated England about this time, robbing her of the flower of her nobility and laying low thousands and thousands of sturdy men, affected likewise the history of Ireland by bringing desolation to many a door. At this period, as we know, a certain imposter claiming to be the Earl of Warwick landed in Ireland, and won over to his cause a great part of the Irish people. The Bishops, however, among whom was his Lordship of Clogher, remained firm in their allegiance. Thaddeus was the intimate friend of the Bishop of



Clogher, and on that account was persecuted by the followers of Warwick who had overrun the fair Province of Munster. This ascendancy of one party over another rendered the position of the Bishops anything but enviable, and was the cause of much sorrow and suffering. If the Pastors did not accommodate their mode of thinking to that of their enemies, if they placed the interests of the souls entrusted to them before that of political fanaticism, they were either imprisoned or sent into exile. But matters did not end here; hardly had they been removed from their Diocese, when the false news of their death was spread, and another proposed to Rome in their stead. In this way a diocese had sometimes two or even more Pastors. Such a trial awaited Thaddeus. He was permitted for about six years to rule his flock in peace, when he was confronted by a certain Oddone who claimed to be Bishop of the same diocese. His enemies, moreover, falsely accused him to Innocent VIII., and so powerful seemed the charges brought against the saintly Bishop, that the Pope by bull in July, 1488, declared him an intruder into the see of Ross, and excommunicated him. His biographers here marvel at the admirable patience and resignation with which our saint supported the heavy trial. Not a word of complaint against his enemies, on the contrary, after the example of his Divine Master, he prayed for those who had injured him. Leaving all things in the hands of God, he left the shores of Ireland and betook himself to Rome. There at the feet of Christ's Vicar, he pleaded his cause. When Innocent saw matters in their true light, he became an ardent friend of the saint, declared him the true Bishop of Ross, and reinstated him in his former rights. And two years later, the double See of Cork and Cloyne becoming vacant by the resignation of Bishop Roche, Thaddeus was appointed to that important Bishopric by Innocent, who was far from thinking that this would be yet another thorn for the saint. In fact, Thaddeus was never to take possession of his see. Faction and avarice again kept him an exile from home. The nobility and gentry had appropriated for themselves the ecclesiastical tithes of the See of Cork and Cloyne and opposed his entrance. The two years of exile that followed he passed in a foreign land in prayer and fasting; and disguised in a pilgrim's garb to escape recognition, he visited in pilgrimage the sanctuaries of northern Italy. The Pope, at length, becoming aware of the war waged against Thaddeus, dispatched a letter severely reprimanding his persecutors, and thus prepared the way for the return of the Pastor to his flock. But too late. Weary and worn out by travel and trial he once more turned his steps towards his beloved country. Consumed with an eager zeal for the welfare of his abandoned flock he hastened to gain the pass of St. Bernard over the Alps



before the inclement weather would render it impassable. But when passing through Ivrea a city near the Alps, exhausted and overcome by fatigue and long fasting, he begged a night's shelter at the *Ospedale de' viginti uno*, a Hospice so called because the charitable founders had provided it with twenty-one beds. He had reached his last resting-place on this earth. He was rapidly nearing his true home. The kindness of the good monks, who directed that House, towards their unknown guest was unbounded. Perceiving that his life was fast ebbing, they patiently watched by his bed-side. On the night of October 24th, 1492, his soul left its prison and took flight to its Creator. He had no sooner breathed his last, than a supernatural light illuminated his body, revealing



The Hospice where Blessed Thaddeus died.

to the bystanders what manner of man the pilgrim was. This phenomenon excited the curiosity of the religious, who examined the deceased's wallet, and therein discovered the pectoral cross and other episcopal insignia.

The Bishop of Ivrea, who was at once acquainted with what had happened, ordered the saint's body to be carried in procession to the Cathedral and placed under the High Altar, where the relics have ever since been kept with the greatest care. Many miracles have given testimony of the sanctity of the Irish pilgrim Bishop, and his memory has ever been kept green by the good people of that city. He has always been called 'Blessed' Thaddeus by them. But only in the early part of the present year, by decree of the Sacred Congregation of Rites, was this title recognised by the Church, and his Office and Mass fixed for the Dioceses of Ivrea, Cork, Cloyne, and Ross.





IRELAND AND IVREA

**I**ND of my sires! oh! how my spirit thrills  
On looking through thy history's shining scroll;  
And in my breast a loving hope distils  
And stirs a thousand feelings in my soul.  
Ireland my home! of old, in days gone by,  
Thy glories were resplendent: e'en before  
The Gospel, from Ulidia's mountains high,  
Lit up the land to sweet Mononia's shore.  
And Tara's halls were filled with gayest throng  
Of stately chief, and bard, and Red Branch knight;  
And sweet-toned harp accompanied the song  
That cheered the heart and made the scene more bright.  
How wise thy laws in these grand days of old!  
Thy kings and people, bravest of the brave,  
Brought many a trophy, made of pearl and gold,  
From distant countries far beyond the wave.  
Yet o'er this glory hung the darksome pall  
That only Faith could banish from the sight.  
Oh! who will answer to the holy call  
To bring this nation to the peaceful light?  
In distant Piedmont, far from Erin's Isle  
Where mountains high and stern protect the land,  
There in that stately, venerable pile,  
Ivrea's Cathedral, stands a holy band.  
St. Patrick there receives the bishop's power  
To rule the Irish nation; thence he starts  
To distant Ireland: and his parting dower,  
The earnest blessings of Italian hearts.  
Erin, dear land, thy soil was well prepared  
To take the seed St. Patrick came to cast;  
Religion's noble tree itself has reared,  
And bravely stood cold persecution's blast.  
Its branches o'er the world have spread in time,  
Protecting countless children in their shade;  
And Ireland's Saints in ev'ry land and clime  
Are loved by men of ev'ry class and grade.



Dear Ireland, on Ivrea turn your gaze;  
Long erstwhile, great St. Patrick there has trod;  
And glorious Malachy, inspired to raise  
The dead to life, hath shown the power of God.

For there within that old Cathedral pile,  
Enhancing still the bliss of heav'nly calm,  
A stately line of Levites throngs the aisle,  
Accompanied by burst of song and psalm.

And Bishops in their robes and mitres gold  
Add splendour yet, and majesty amain,  
While holy Priests and Deacons, coped and stoled,  
Re-echo far and wide the glad refrain.

Blessed Thaddeus! sing the skies,  
For him the thousand tapers brightly shine,  
For him the sweetly-scented perfumes rise,  
A scion of M'Carthy's noble line.

To thee, dear land, his hast'ning steps were bent;  
Sweet Cork, his distant home, he strove to gain;

A Saint by Heaven to Ivrea sent  
Ivrea's Patron long he will remain.

Direct once more thy vision to the scene.  
Observe Don Bosco's sons are also there;  
Thy saint they love, they keep his mem'ry green,  
And Irish pilgrims will receive their care.

Blessed Thaddeus, throned in Heaven's light  
Don Bosco's name, Ivrea, and Ireland blend;

And let them in sweet harmony unite  
For future eons, time without an end.

Rev. M. M'Carthy.





**THE SACRED HEART REVIEW,**  
A Catholic Family Paper.

One of the brightest and most readable of our Catholic Magazines.

Recommended by the Ecclesiastical Authorities of New England and elsewhere; and by all commended for its clear, correct, moderate and dispassionate statement and discussion of the Catholic attitude on the burning religious and moral questions of the day.

It should have free access to every home and to all Educational Establishments, as it is very ably edited and full of interesting reading, while it excludes all Cheap Gossip, all Sensational Items, all Objectional Advertisements.

Published every Saturday, under the auspices of the Clergy of the Archdiocese of Boston, by the Rev. John O'BRIEN.

Business department: 258, Washington Street, Boston, U.S.A.

Yearly Subscription, Two Dollars.

**The Illustrated Catholic Missions.**

*Illustrated Catholic Missions* is an excellent monthly publication, full of interesting, edifying, and instructive reading and missionary enterprise: is well printed and beautifully illustrated.

Published at: 19, Henrietta Street, Covent Garden, London.

Annual subscription, Post Free . . . . 3s.

**THE HARVEST,**

An Organ of Catholic Works.

Printed in connection with the *Salford Protection and Rescue Society*.

Is a well-conducted and highly interesting illustrated monthly.

The cause of destitute Catholic children is very efficiently pleaded in its columns, and there is no dearth of bright and entertaining reading.

The *Harvest* costs only 1s. 6d. a year, post free. Every Catholic family in Great Britain should subscribe for it.

Subscriptions to be sent to the Editor of *The Harvest*, Bishop's House, Salford.

**THE HOLYWELL RECORD,**

An Illustrated Monthly Journal.

Devoted to the care of the conversion of England through the Miracles and Cures wrought by the intercession of St. Winefride, Virgin and Martyr.

Address: EDITOR, 28, Richmond Terrace, Blackburn.

Annual subscription, Post Free . . . 1s. 6d.

**THE AVE MARIA.**

The AVE MARIA is a Catholic Family Magazine whose object is to honour the Blessed Virgin, and to make her better known and better loved, thus commending itself to all who venerate the Mother of God and wish to see devotion to her extended. It is encouraged by eminent prelates all over the World.

The AVE MARIA embraces the two great essentials of a popular periodical, viz: Rational Amusements and Sound Instruction. Its staff of contributors includes the best Catholic writers.

Edited and Published by the Rev. Daniel E. Hudson, C.S.C., Notre Dame, Ind., U.S.A.

Annual subscription, Post Free:

United States . . . . . Two Dollars.

Foreign . . . . . Three Dollars.

**THE POOR SOULS' FRIEND**

and St. Joseph's Monitor.

A monthly Magazine, devoted, as its name implies, to the Interests of the Holy Souls in Purgatory. It pleads most eloquently the cause of the "Dear Ones Departed," and it is impossible to read its pages without becoming interested in this most pathetic of Catholic devotions.

Address: Office of the *Poor Soul's Friend*, Chudleigh, Devon. Subscription 1s. 6d. per annum.

**The South African Catholic Magazine**

An excellent monthly publication of Catholic stories and general literature, with the rosy brilliancy of the South looking out from every page. The Editor runs a "Children's Corner" which, we venture to say, is without a rival in contemporary journalism.

Subscriptions 10s. per annum, throughout South Africa. Business communications to be sent to Mr. J. C. O'Reilly, Hofmeyer Chambers, Cape Town, S. Africa.

**The Child of Mary's Own Journal**

and St. Agnes' Magazine

Is the title of an excellent and very interesting monthly Journal and Review exclusively devoted to the interests of the Children of Mary and the clients of the Virgin-Martyr St. Agnes. This Magazine is edited by the Rev. Dom Gilbert Higgins of the Regular Canons of St. John Lateran, 12, Womersley Road, Stroud Green, London, N.

Subscription 1s. 6d. per annum, post free.



THIS MAGAZINE IS NOT FOR SALE: IT IS GIVEN AWAY TO THE  
SALESIAN CO-OPERATORS.

---

## WHAT IS THE SALESIAN SOCIETY?

---

The Salesian Society of Turin is a Congregation of Priests and Lay Brothers founded by Don Bosco for the care and education of destitute children in all parts of the world, and the propagation of the Gospel among heathen nations.

Its Colleges and Industrial Schools are established in almost every country of Europe, in Algeria, Palestine, Mexico, and all over the vast Continent of South America.

Its Missionary Priests are to be found preaching the Gospel in all those countries, especially in Patagonia, Tierra del Fuego, and the unreclaimed portions of the American Republics.

The whole Institution depends for its support upon the Alms of the Charitable.

In connection with the Salesian Congregation is the

### ASSOCIATION OF SALESIAN CO-OPERATORS,

a canonically-erected Society, also founded by Don Bosco to help in maintaining and furthering the Salesian Institutes and Missions.

It is copiously enriched with spiritual favours and Indulgences, including all the graces and privileges granted by the Holy See to the Franciscan Tertiaries. Members, moreover, participate: (1) In the merits of the Missionaries in all their good works, labours, and sufferings; (2) In the fruits of the Masses offered for Co-operators; (3) In prayers for Benefactors—living and dead—which are daily recited by hundreds of thousands of children in all the Houses of the Salesian Congregation—for “The lips of many shall bless him that is liberal of his bread” (Ecc. xxxi, 28).

The conditions of Membership are very simple:

- (a) To profess the Catholic Religion, and be, at least, 16 years of age.
- (b) Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.
- (c) Recite daily a Patér and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.

Persons desiring to become Members of our Association are respectfully solicited to send their name and address to the Very Rev. M. Rua, Salesian Oratory, Turin, Italy, who will attend to their request with great pleasure.

---

## SALESIAN SCHOOL,

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.

---

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School (which is distinct from the Orphanage) is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Special advantages are offered for the study of Modern Languages, which are taught by native Professors. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, 64, Orbel Street, Battersea, London, S. W.