

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

MESSIS QUIDEM MULTA  
OPERARI AUTEM PAUCI

# Salesian Bulletin

FEBRUARY 15, 1899.

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DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO

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

### CONSTITUTION AND GOVERNMENT of the Association.

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

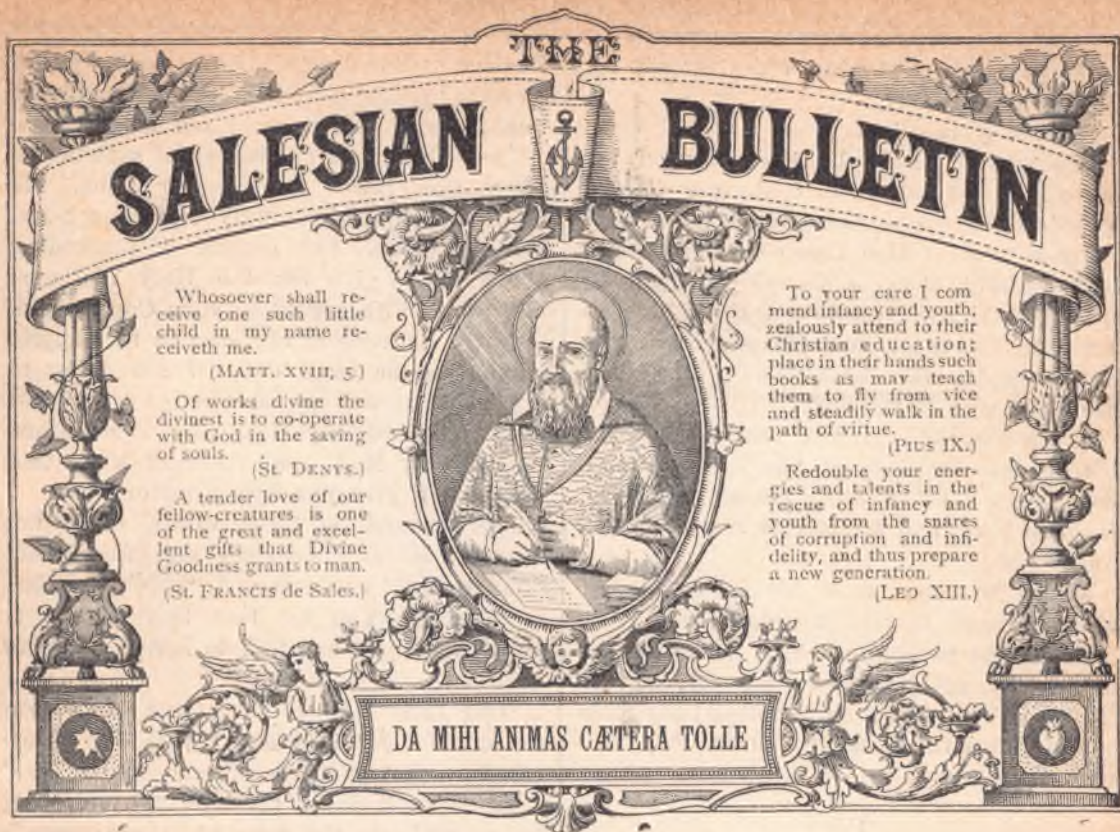
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

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

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

### RELIGIOUS PRACTICES.

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



Whoever 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 CAETERA TOLLE

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## THE POWERFUL INTERCESSION OF OUR BLESSED LADY.

### III.

#### THE INCREDULOUS DOCTOR.

**A** certain doctor of Turin, high in his profession, hearing of the many cures which had taken place in connection with the Church of our Lady Help of Christians in that same town, and which, although out of the common order, he had reason to consider authentic, one day in 1869, presented himself at the Church and asked for Don Bosco.

"I am told, Reverend Sir, that you cure all sorts of complaints," he said, when he was introduced into Don Bosco's presence.

"I? Nothing of the kind!"

"But I can mention the names of persons cured, and the nature of their maladies."

"Many people come here, asking for favours through the intercession of our Lady Help of Christians; and if, after a triduum or a novena, the cure they ask for is granted, it is she alone who has obtained it for them; I am simply nothing at all in the matter."

"Well, then, let our Lady cure me, and I will believe in these miracles of hers. I suffer from epileptic fits, and these have become so violent that for a year past I never dare to go out alone. Now, what am I to do?"

"The same that other people do: kneel down and pray with me; prepare to cleanse and strengthen your soul by confession and communion, if you wish our Blessed Lady to help you."

"Bid me do something else instead, for this I cannot do!"

"And why not?"

"Because it would be hypocrisy on my part; I do not believe in God, nor in the Virgin Mary, nor in miracles, nor in prayer!"

For a moment Don Bosco was silent from consternation, then, as though inspired, he spoke to his visitor words of so much earnestness and sweetness and penetrating power, that presently the doctor knelt down and made the sign of the cross.

"I am surprised to find that I remember how to make it," he said, "for it is now forty years since I left it off." He no longer refused to pray, and afterwards also made his confession.

When he arose from his knees he felt within himself that he was cured.

From that moment he had no return of his malady, and many a time returned to the Church to thank our Blessed Lady Help of Christians for healing him in body and soul.

#### IV.

#### THE RAILWAY CLERK'S WIFE.

**S**OME of these cures have been the germ of far-spreading and very important results in the spiritual order, as in the case of the one we will next relate.

In the town of San Pier d'Arena, a few years ago, religion had sunk almost to the lowest ebb; the church was well nigh deserted, and the one priest did not find full occupation for his time among all this population of 30,000 souls. Sectarian influence paralysed that of the priest, and destroyed all the germs of good among his people.

The wife of a railway clerk of this town fell dangerously ill. She was the mother of five children. The doctors having pronounced her case hopeless, the priest proposed to administer the last Sacraments. The woman demurred to this, but at length declared that she would make her confession to nobody but Don Bosco. Thankful at her willingness to make it at all, the parish priest immediately wrote to Don Bosco, who came without delay from Turin, a distance of over a hundred miles. He was at that very time meditating the foundation of a Salesian

Hospice at San Pier d'Arena, and waiting for some opening by which Divine Providence would enable him to carry out his wishes.

The sick woman showed great satisfaction when Don Bosco entered her room. He spoke to her encouragingly and then heard her confession. But instead of proceeding afterwards to give her the Holy Viaticum, he said: "With regard to your Communion, we shall be more at our ease in the church. I am here for some days: I am going to pray, and to set my children to pray for you; and I will say Mass for your intention. Come to my Mass some morning soon, and then I will give you holy Communion."

The husband, at these words, could not repress a murmur of surprise and indignation. "Impossible!" he exclaimed, "this is no time for jesting! You see that this woman is dying, and you can talk to her of going to Church!"

"Our Lady Help of Christians can obtain for us all that she wishes," said Don Bosco calmly. "Let us all together, pray to her." And he knelt down, the husband following his example (to the wonder of those present), and recited the *Pater, Ave, Gloria, and Salve Regina*.

"You must say these prayers very regularly until Christmas, without fail," he added (it was then the 6th of December, 1872), and he passed a medal round the neck of the sick woman, gave one also to her husband, and left the house.

Immediately this woman felt a change come over her; all pain was gone, and every trace of fever. She was completely cured.

A day or two afterwards she and her husband were at church, returning fervent thanks for the immense favour granted them. The wife received Holy Communion from the hands of Don Bosco, and the impression made on the husband by what he had witnessed resulted in his thorough conversion. He often repeated that the coming of this holy priest had not only been the means of restoring his wife to health, but also of restoring peace to his soul.

All the town was moved by the fact of this cure; it produced an awakening which resulted in numberless conversions. The church was soon full again, and before long three more clergy found plenty of employment



DON BOSCO

in helping the good parish priest, whose heart overflowed with joy.

Shortly afterwards the Salesian Hospice of St. Vincent de Paul was founded, and is flourishing in this town. A large church has since been built, also, in which several Salesian priests are labouring for the good of souls. The Church and Hospice are in the centre of three Masonic lodges—the standard of the King of kings raised in the midst of the army of revolt.



## NOTES FROM LONDON.

### ENLARGEMENT OF THE SALESIAN INSTITUTE AT BATTERSEA —THE SCHOOL CHILDREN'S TREAT.

**W**e publish the following interesting correspondence from the pen of one of our *confrères* attached to the Salesian Institute at Battersea, London:—

During the past year a new wing has been added to our Institute here. It contains lofty, well-ventilated dormitories,—each capable of accommodating about thirty-five boys,—a spacious refectory and school-room, etc. There is yet another wing needed to complete the original design of the Institute, and provide room for a still larger number of the boys who are being continually recommended to us. The workshops are going ahead, and in the tailoring and shoemaking departments there are quite a number of young apprentices. Printing, bookbinding and other trades will be taught as soon as means are forthcoming to build and furnish the workshops.

The annual treat for the five hundred children who attend the Salesian Parish Schools, took place on the 19th and 20th of January. Great credit is due to the teachers for the training and order shown by the pupils under their charge. After exercises in drill, singing, etc., the children went to the hall for the tea-party which was provided by Mrs. Henry Whiting. The scene inside was very pleasant. Cake, tea, bon-bons, etc. disappeared with perplexing rapidity though the lively chatter did not cease for a moment. Happy little faces, rosy with excitement, might be seen in all directions and everyone seemed at peace with himself and all the

world. In the evening of each day the boys performed a charming fairy play entitled "Puss in Boots." The theatre was tastefully decorated for the occasion with garlands of holly and evergreens, banners, numerous tiny coloured lamps, etc. The play was a great success, and the songs and choruses with which it abounded were exceedingly comic, and left nothing to be desired. It naturally caused the children to laugh most heartily, and evoked from them general and continued applause.

### FEAST OF ST. FRANCIS OF SALES.

On Sunday, January 29, we kept the feast of our holy patron St. Francis of Sales with all due solemnity. On the preceding evening two of the aspirants to the Salesian Congregation, Aloysius Sutherland and Richard Hosford, received the habit with all the usual ceremonies on such occasions. At 11 o'clock, on the morning of the feast, solemn High Mass was sung by the V. Rev. Father Rector, the Rev. Father Blackborow being deacon, and Brother John sub-deacon. Gounod's *Messe Solennelle* was chosen for the occasion and was rendered in a brilliant manner by the boys of the house under the able management of the Rev. Father Rabaigliati. The offertory piece was an "O Salutaris" which was very beautiful. The annual sermon in aid of the poor schools was preached by Father Hawarden, in the course of which he ably refuted many of the arguments put forward by the advocates of the Board School system. In the evening Solemn Vespers were sung by the Rev. E. Verwaerde after which the V. Rev. Father Rector ascended the pulpit and taking for his text "With zeal I have been zealous for the Lord God of Hosts" (III. Kings xix. 14) in eloquent language applied these words to the great Saint of the day. After dwelling at length on the Saint's life, he finished with some very practical conclusions. Benediction of the most Blessed Sacrament followed. The altar looked very beautiful with its numerous flowers, palms and twinkling tapers. The Rev. Father Marsh presided on both occasions at the organ in his usual masterly fashion, and needless to say rendered almost to perfection the fine compositions.

### THE REQUIEM MASS FOR DECEASED SALESIAN CO-OPERATORS —SALESIAN CONFERENCE.

On the following day the customary solemn Requiem Mass for the deceased Co-operators

was celebrated by Father Blackborow, Father Goy acting as deacon, and Brother Osmund as sub-deacon. The music of the Mass was Bishop Cagliero's and never has it perhaps been better rendered. Immediately after the singing of the Epistle the awe-inspiring *Dies Irae* was intoned, and as the beautifully pathetic strains of the *Recordare*, mingled with the clear, silvery voices of the youthful singers, swelled gently through the church—so plaintive, so deeply and touchingly suggestive—it awakened in us, with overwhelming intensity, sentiments of the deepest devotion. Then the *Quaerens Me* and the wailing note of the succeeding verse reminded us of Rachel in the Scripture mourning for her children and who would not be comforted because they were not. The Mass is very appropriate for a Requiem, and in parts is really grand.

A conference on Don Bosco and his Work was given by Father Blackborow in the school-room on the previous Sunday, and it was well attended.

During the past four months Brother Richard, assisted by Brother Francis, has been engaged in painting and decorating the walls of the church. These were finished for the Feast of St. Francis of Sales and reflect great credit upon the artist. He has now commenced to decorate the Lady Chapel, which will probably be finished for the Month of May. Some handsome frames which were made by the boys at the Mother House, have now been fixed to the Stations of the Cross; they have been greatly admired by all who have seen them. Funds are greatly needed for the carrying on and extension of our work at Battersea and we earnestly hope that some generous Co-operators will be moved to help us to build the wing and workshops which are so much needed.

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### YOUNG MEN THE HOPE OF THE CHURCH.

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**W**E reproduce the following article from our esteemed contemporary the *Sacred Heart Review*, convinced that it will be read with pleasure by our Co-operators:—

Watchman, what of the night, and what the signs of promise for the progress and future triumph of Holy Church?

It is well to pause sometimes in our career

and take account of our bearings. We flatter ourselves that we are making great progress. We boast of our increase, of the number of our bishops, our clergy, our churches and our educational and charitable institutions. But what of the future? What ground have we to hope for the increase and proper maintenance of the institutions of the Church?

The hope of the Church, as has often been remarked, is in the young and rising generation. Upon them will depend the support and carrying forward of its important work which really is but in its infancy. The grand end of the Church is the conversion and salvation of the world. Of course, God's Church can never fail, but it may be retarded in its progress and fail of accomplishing the largest measure of success by the apathy, the indifference and inconsistent lives of Catholics. Our Catholic ancestors were for the most part trained and grounded in the faith in the countries from which they came, especially in Ireland, where the faith survived the most cruel, persistent and unrelenting hostility and persecution for three hundred years. But in this free country the principal danger to the Church arises from two causes: 1. The overshadowing influence of Protestantism; 2. The want of thorough Catholic training and discipline.

We may be said to live in a Protestant atmosphere, and we must be more than human not to be more or less influenced by it. This is particularly true with our young people. Culture, refinement, the attractions of the "best society" are with Protestants. Our young people are very ambitious, especially our talented young men. Belonging to a class hitherto proscribed, the temptation to compromise, to conceal or to keep their religion in the background is very great. To resist it requires a degree of moral courage, conscientious rectitude and integrity of principle which, unfortunately, experience proves is too seldom found among our aspiring young men. The temptation to form alliance with non-Catholics, even with all the evils of a mixed marriage staring them in the face, is to many irresistible. Of course, we do not wish to be exclusive. We are in a promiscuous society and we must make the best of it. But it is a great mistake for a young Catholic to suppose that he can gain the respect and confidence of intelligent and respectable non-Catholics by being willing to compromise his principles or show a want of firm and consistent attachment to his religion.

But the great danger to our young men lies in the want of a thorough Catholic education and training. This is the result partly of the fact that a large proportion of our Catholic children have been and are still being educated in our secular public schools from which all religious instruction is excluded, and where the influences, if not

and impress the youthful minds as to lay the lasting foundation of a good Christian life. This, of course, can not be done by any mere routine, perfunctory discharge of this important duty by the teacher, making it simply a regular part of the day's work and insisting upon a lesson in the Catechism two or three times a week with about the same



### THE HOLY FAMILY

(From a painting by a Salesian Father).

Protestant, are certainly not Catholic and not tending to a high-toned, Christian morality. The tendency undoubtedly is to indifference to all religion and consequently to a low tone of morals. Experience abundantly proves that it is next to impossible to make up by Sunday-school and other occasional instruction for the daily instruction and constant, silent, all-pervading influence of the Catholic school-room.

Even with all the moral and religious influences of our Catholic schools and colleges it is no easy task so thoroughly to indoctrinate

intention and feeling as are bestowed upon a lesson in mathematics or languages. The young men should be made to feel their responsibility. They should be inspired with a noble ambition and a lofty purpose to be useful in their generation, and to this end to be well grounded in their religion, so as successfully to meet objections, and be the means of furthering the interests of Holy Church.

"I write unto you young men," says the apostle St. John, "because you are strong, and the word of God abideth in you, and



you have overcome the wicked one." Our young men should be taught to be strong, not alone physically, but intellectually, morally and spiritually. The truth of God should be so ground into the very texture of their intellectual and moral constitution that it will abide there against the temptations of the

tant colleges instead of to their own? It is a fact—and we do not hesitate to say—it is as surprising as it is scandalous, that there are hundreds of Catholic young men at this moment in Protestant colleges, in some of which the teaching and influence are decidedly agnostic.



THE GUARDIAN ANGEL

(From a painting by a Salesian Father).

world and all the evil influences by which they may be surrounded and they will thus be clothed with the armour of God to resist and overcome all the fascinations and seductions of the wicked one.

Now, in view of the vast importance of this subject and the manifold difficulties with which under the most favourable circumstances we have to contend, what shall we think of the loyalty, the Christian prudence and discretion of those parents who take all the fearful risks of sending their sons to Protes-

tant colleges instead of to their own? What are those young men—or their parents—thinking about? They will hardly contend that they are seeking *first* the kingdom of God and his justice. They are not putting themselves in the way of increasing their knowledge of or attachment to their Catholic principles.

As an instance of the influence of one institution, we know of a young lawyer who ought to be a Catholic, of brilliant talents and rare promise, who imbibed agnostic principles of philosophy from his professor,

and who, in arguing on the subject, seems to consider it sufficient for his purpose to quote the professor's authority.

We know of another young man of good and respectable family who lost faith and morality and "went to the dogs," having been perverted by the malign influences of a Protestant college. Hundreds of our youth have received and are now receiving the same bias with every prospect of a like result.

It is not for the want of Catholic colleges where an equal and even better education can be obtained with all the graces of the highest culture and encouragement to the love and practice of their religion. What a terrible mistake do parents and young men make in patronizing Protestant colleges because, forsooth, they think it will further their temporal interests. Such may well be reminded of that solemn question of the divine Master: "What shall it profit a man if he gain the whole world and suffereth loss of his soul, or what shall a man give in exchange for his soul?"

### THE DOMINION OF CHARITY.

IT is not an easy task to speak worthily of Don Bosco: the work of Don Bosco is the work of his sons, and this work is simply immense. Born of poor parents, he sincerely loved the poor; and this love became more intense as he grew up. To ameliorate the condition of the masses became the passion of his heart and he succeeded beyond all human hope.—A hundred years ago men were electrified by the cry of "God and the People;" *fraternity* and *equality* were proclaimed all over the globe; but all this terminated in the tyranny of successive revolutions. Fifty years ago the people were again extolled; demagogues wanted to crown the "sovereign multitude" and make it for ever happy; but this happiness has become misery and anxiety. Don Bosco perceived in what true love for the people consisted, because he understood concerning the love of God. He wished to ameliorate the masses and, with better fortune than Archimedes, he found a resting point for the lever with which he determined to raise the moral world. This fulcrum or resting-point was Jesus Christ. Inflamed with the love of Our Divine Saviour, for His sake he loved His people. He turned his attention to poor children; and tenderly he clasped them to Jesus Christ, educated, helped and saved them; he turned his eyes towards hardened men, and with the Divine

charity he conquered and protected them; he sought the destitute, the infirm, and took them to his heart, and nursed and succoured them. He loved his native land, but his heart was not confined within its boundaries: he turned to other countries and everywhere was felt the ardour of his charity. Hence it is that we like to speak to the people of the works of Don Bosco. Hence it is that all should admire them, help them, and rejoice in them.—*Gleaned from a discourse by the late Archbishop of Turin.*

### WORDS OF DON BOSCO ON THE PREVENTIVE SYSTEM.

As far as possible avoid punishing; when absolutely necessary, try to gain love before inspiring fear; the suppression of a token of kindness is disapproval which incites emulation, revives courage, and never degrades. To children punishment is what is meant as punishment; with some pupils a cold glance is more effective than a blow. Praise when merited, blame when deserved, are recompense and punishment. Except in rare instances, correction should be privately given with patience and prudence; so that, with the aid of reason and religion, the culprit may fully understand his fault. Some pupils do not feel spite, nor nurse revenge for punishment; but the masters who observe the boys closely, know what bitter resentment is felt, above all, for punishment wounding self-love; they forget chastisement from their parents, but never that inflicted by the professors; and many instances are known of brutal revenge in old age for some justifiable chastisement incurred in school. On the contrary, the master who discreetly and kindly admonishes, awakens gratitude; is no longer a master, but a friend wishing to improve and preserve his pupil from punishment and dishonour. To strike, to place in a painful position, etc., should be absolutely forbidden, both because disapproved by law, and that it irritates and lowers the children's character. The master should clearly teach the rules, as well as rewards and penalties instituted as safeguards, so that the child cannot excuse himself under the plea of "I did not know." During the many years in which I endeavoured to practise this system, I do not remember to have used formal punishment; and with God's grace I have always obtained, and from apparently hopeless children, not alone what duty exacted, but what my wish simply expressed.



## BRAZIL.

### A JOURNEY ON THE RIVER SAN LORENZO.

**F**ROM a correspondence addressed to Don Rua by Father Solari, a Salesian Missionary, attached to the Theresa Cristina Colony among the Coroado Indians, we cull the following interesting particulars which show how our Lady Help of Christians watches over her children in the forests of Brazil:—

On the 13th of June, last year, news reached the Theresa Cristina Colony that our Superior, Father Malan, had embarked at Cuyaba and was on his way to the Colony with a reinforcement of Catechists and Nuns for the Mission. Mindful of the many inconveniences we experienced the year before, when navigating the San Lorenzo, on account of fuel for working the steamer not being ready at several stages along the river, we decided that one of us should go down in a canoe and ensure the necessary preparations. I was chosen for this errand; and on the 16th of the same month, I took with me four Indians of the Mission and we started on our somewhat perilous journey down the river, after recommending ourselves to God. With the approach of night, we found it necessary to make for the shore. After landing and seeing that our canoe was securely fastened for the night, we lit a fire for the twofold purpose of cooking a fish we had caught and of keeping at a respectful distance the wild beasts which might be prowling in the neighbourhood. Supper being over, we recited night prayers together, and then lay down on the sandy beach for the night. We were soon fast asleep, notwithstanding the hardness and inconvenience of our couch; for the day's work had been fatiguing, and we were very tired indeed. Next morning we arose refreshed and, having breakfasted, continued our journey. In the course of the day, we came across an Indian Village which ran down to the water's edge, and here we gave orders

for fuel to be prepared for the steamer that would be passing shortly. We were still paddling on down the river when darkness overtook us, and so we once more steered for the shore and did as on the previous night. It was in this spot that we were to experience the powerful protection of our Lady Help of Christians. Having eaten for supper a microscopic piece of fish—the only food we had by us,—which served to increase rather than diminish our appetite, we said our prayers, and stretched ourselves as before on the sand to rest. In a few minutes my dusky companions were sound asleep, and only their heavy breathing and the rippling of the waters close by broke the stillness of the night. As for me, although worn out with fatigue, sleep refused to come to my wearied senses. A strange and indefinable feeling took possession of me. I began to fear some impending danger, but what, I could not for the life of me explain or conceive. As the minutes dragged slowly by, my uneasiness only increased. At length, my restlessness attained to such a pitch, that I got up, and went to the canoe in search of a weapon so as to be prepared for the danger that overshadowed me. In the bottom of the canoe was a revolver; I took it up, but on examination it turned out to be unloaded. I stood gazing abstractly at the empty chambers for a few seconds, until the ludicrous position in which I was dawning upon me and caused me no little mirth. I began to be ashamed of my fears, so, throwing down the useless weapon, I returned to my couch and tried to sleep. In vain. That unintelligible feeling still held possession of me, try as I would to shake it off. At last, I came to a determination: Jesus and Mary should be my protectors. I got up and went once more to the canoe; this time for my crucifix. Holding it in my hands I knelt on the beach and recited three "Hail Mariés" in honour of our Lady Help of Christians; I then lay down and fell into a tranquil sleep. The following morning, on awaking, one of the first things I saw were the fresh footprints of a jaguar on the spot where we had passed the night. Here then was the explanation of my presentiment of the previous evening. I stared at them in mute astonishment for some time, hardly able to realise the danger we had escaped. In my sleep, I had lain with one of my arms extended, the crucifix held tightly in my hand, and I found that the jaguar had placed a paw on the foot of the cross. I also found that one of the Indians who was still sleeping, had had a

portion of his long hair buried in the sand under the feet of the ferocious beast. That morning, the sun seemed to us to shine brighter and all nature to have acquired additional charm and beauty, as we knelt on the sandy beach, and offered up our humble prayer of thanksgiving, our hearts meanwhile overflowing with gratitude towards Almighty God and His Blessed Mother for having so graciously watched over us.

formerly existed. Here we landed, and set to work to prepare a quantity of fuel, in accordance with the instructions we had received; and before evening set in, we had collected a sufficient supply which was piled together in a convenient place. It was the 29th of June, feast of the Blessed Apostles Peter and Paul. Our work was done; and leaving my faithful Indians, who were reclining on the green sward under a shady tree,



The Superior and Indians of the Teresa Cristina Colony.

After our unpleasant experience, we came to the conclusion that during the rest of our journey we had better pass the night in the canoe, and not on shore. When darkness, therefore, set in, one of us remained awake to guide our little craft, as it was carried along by the current, while the others slept huddled together at the bottom of the canoe. But the favour I have just related was not the only attestation our Blessed Lady gave us of her valid protection. I was the recipient of still another grace almost as remarkable as the above. A few days later, we reached the next stage in our journey, a spot where the Indian Colony "Isabella" had

taking a rest after the fatigues of the day, I proceeded a little distance into the forest to a quiet spot, where I began to recite my office. I had been thus engaged for some minutes, when, raising my eyes from my breviary, I found myself face to face with a jaguar. The fierce creature stood glaring at me with its cruel eyes, not more than twenty feet away. I stood spell-bound at this sudden meeting. No way of escape presented itself to me, and every moment I expected to feel the beast's sharp claws. All of a sudden there came to me, like a sweet balm, the remembrance of our Lady's protection in a former peril, and instinctively I raised my

hand to my forehead, made the sign of the cross, whilst my trembling lips uttered the ejaculation, *Mary Help of Christians, pray for me*. I had hardly pronounced these words, when the jaguar turned and slunk off among the trees. I did not remain in that place until the beast disappeared, but promptly hastened towards the spot where I had left my companions, stopping only once in my flight to look back in the direction the tiger had taken to see it steadily pursuing its way as though nothing had happened. Blessed and praised for evermore be the powerful Queen of heaven who on two occasions has so manifestly saved me from a horrible death!



## VENEZUELA.

### IN THE LAZARETTO AT VALENCIA.

*We give some further correspondence from Father Bergeretti about the dreadful small-pox epidemic which ravaged the town of Valencia:—*

Valencia, August 29, 1838.

V. REV. AND DEAR FATHER RUA,

**I** have still to relate the same sad tale of suffering and death. After five long, weary months, there is no sign of abatement in the violence of the small-pox, but rather it seems to gather strength day by day, spreading desolation and despair among the inhabitants of the fair city of Valencia.

As this lazaretto is not large enough to receive all the cases of small-pox, another capable of accommodating five hundred sick people, has been hastily put up just outside the town at the base of Mount Guacamaya, not more than a mile from here. This establishment was opened on the 17th inst. with some little show of solemnity by the National Delegate, there being present the Members of the Municipality, etc. On the morrow it contained already a hundred small-pox patients. It is made of mud and straw and covered with sheets of zinc. It was only three weeks building, a circumstance which doubtless accounts for the roof being a very poor protection in rainy weather, obliging the patients to keep their umbrellas by them. However, the salubrity of the climate and

the excellent position of the edifice compensate somewhat for this defect.

Since I have to attend now to both lazarettoes, the Municipality of Valencia presented me with a horse, which saves me a good deal of time and trouble in going from one place to the other to administer the Sacraments.

The scenes of horror happening daily and even hourly in this town are most numerous. I should never have done were I to relate all I have witnessed.—Although these scenes are so frequent, the heart refuses to become hardened and indifferent to them. Each new scene is a fresh pang and only serves to spread a deeper sadness over the by-stander.—To-day a poor woman weeping bitterly came to me, carrying the dead body of a child about five years of age. It was her only daughter who had expired in her arms in consequence of the fatal malady. The afflicted mother asked to be allowed to bury the body in the cemetery of the lazaretto, and, having obtained permission, would allow no one to touch her burden, but with her own hands placed it in the grave prepared to receive it, and then alone filled up the grave with earth. Only a few minutes before, an order came to the hospital to fetch the body of a woman who had died two days' ago, at a house some distance away. Two men set out for the address given them. The first thing they had to do was to break down the front door which was locked and barred. When they entered the room where the body was said to be, they were nearly frightened out of their wits by hearing a deep groan. Regaining a little courage, they lighted a lantern (the room was quite dark), and took a look round. What a painful surprise for them to find the poor woman, not dead as they had been told, but dying from hunger! Not having other means of conveyance, they placed her carefully in the coffin they had brought with them, and by this means carried her to the lazaretto. Seeing that her death was at hand, and fearing that she might expire before reaching one of the wards, I heard her Confession, administered Extreme Unction and Holy Communion to her at the door of the lazaretto. A few minutes later, she died the death of the just, and went to receive her reward in heaven.

With the new hospital, we have now sufficient room for the accommodation of all or nearly all those stricken with small-pox, and everything is being done to remove them to 59

the two lazarettos. For this purpose, four great vans bearing the red cross, are continually going to and from the lazarettos; they return generally well filled. Yesterday evening one contained nine sick people and the body of a woman who had died on the way.—To-day there was brought to the lazaretto a poor fellow half-eaten by worms. He is a sickening sight to look upon. The wretched man had the greatest repugnance to enter the lazaretto, and each time the servants of the hospital called at his house, he used to go and hide in the woods close by. It was only when the disease had gone too far and he was unable to move, that they succeeded in bringing him here.

I continue to visit the sick at their homes. This part of my duty I find less fatiguing since I became possessed of the municipal pony. A card is fixed to the doors of the houses to call my attention to the fact that some member or members of the household are down with the malady. During my last excursion, which I have just finished, I heard eighteen Confessions and administered Extreme Unction to fifteen people.—In the first house I visited, I found a woman in her last agony, and by her side the dead body of a child about five years old.—Whilst administering the last Sacraments to the dying woman, I was told to hurry to the bedside of another poor creature. I made all haste, but when I arrived I saw that death had taken place some hours before, and nobody seemed to know.—A little further on I entered another house. Lying on the floor was an old man in his last agony:—he had fallen from the bed. Bending over him was a little girl who had been trying in vain to assist him into bed again. Fearing that he might die in my arms whilst placing him in bed, I first of all administered him the last Sacraments.—In the fourth dwelling I visited, I found all the members of the family suffering from the dreadful malady.—I also called on our dear friend, the parish priest of San Biagio who has had a severe attack of the prevailing epidemic. Thank God, I found him on the road to recovery. I warmly recommend him to your prayers.

Whilst on my "rounds," I generally stop a few minutes at our Colleges to exchange a few words with my *confrères*. They all enjoy good health and are busily occupied in various kinds of spiritual and physical labour. Father Voghera often accompanies me on my way back to the lazaretto, and

gives me proof of his ability in riding one of the many asses which have been left us. When the beast begins its antics, Father Voghera is obliged to go through some acrobatic evolutions and is not unfrequently sprawling in the road. But he is never any the worse for these experiences, on the contrary he seems to enjoy them. We have a good laugh over them, and they serve to distract our minds from the wretched scenes that are taking place around us.

A short time ago the wife of the principal printer and publisher of this town died, and as the bereaved husband wishes now to return to Columbia, his native country, he offered to sell me his printing establishment at a fair price. In view of the Institute of Arts and Trades we intend to open, (for such a step has become urgent, so as to rescue from the streets the poor orphans whose parents have been carried off by the prevailing fatal disease) I resolved to acquire this place, although I had not the means to do so. It contains three printing machines (two large ones and a small one); two paper-cutting machines; an apparatus for making seals of almost any size in india-rubber; a hundred and forty varieties of type, a good stock of benches, cases, composing-sticks, paper, ink and other materials. It is the principal printing establishment of Valencia, and was originally fitted out at a cost of 40,000 francs. The owner has let me have it for only 14,000 francs, and allows me two years in which to pay the amount. I have taken it over in the hope that in the meantime some good and generous souls will come forward and assist me to liquidate the debt I have contracted. I would beg of you, dear Father, to recommend this work to our Co-operators, for I am convinced, that a word from you will suffice to enkindle in many generous hearts the desire to co-operate in such a salutary and urgent work. It is a question of saving from a life of poverty and sin, hundreds of little children, who have been left orphans with no one to take care of them, in consequence of the terrible scourge which afflicts us. The Orphanage of Arts and Trades has become absolutely necessary: we cannot do without it. Divine Providence which has placed it in our way to begin this work, will, I hope, raise up for us a host of kind friends who will help us to carry it on.

Meanwhile, the condition of the people is growing day by day more and more wretched. The Municipality and Board of Trade are doing all in their power to bring about a

better state of things, but without much apparent success. We are obliged to beg for the bread necessary for the inmates of the hospital. We place several baskets in the square outside, and the passers-by charitably provide us with what we require. Even medicines we are often obliged to beg. And in the midst of so much misery there are people who make a speculation out of the bodies of those who fall victims to small-pox! The thought is revolting.

May Almighty God be moved to compassion by the sufferings of the poor Valencians, and quickly liberate them from this awful scourge!

Your affectionate Son in J. C.,

F. ANDREW BERGERETTI.

About the same time that this letter reached Don Rua, our venerable Superior-General also received a few copies of the daily paper, published at Valencia, *Las Noticias*, in one of which a prominent place has been given to a letter from Father Bergeretti. This letter is a reply to an article which appeared in the above paper the day before, and which is a slanderous attack on the clergy of Valencia. Father Bergeretti's letter is as follows:—

*To the Editor of "Las Noticias,"*

To-day I noticed in your esteemed paper an article which is most unjust towards the venerable clergy of this town. In this article, in which the undersigned comes in for a share of undeserved praise, a calumny has been hurled against my brethren in the sacred ministry. I, therefore, consider myself in duty bound to protest against the article in question.

I am in a position to inform you that, contrary to what you assert, the Parish Priests of Valencia have not only given out from the pulpit that they are ready to assist the small-pox patients, at any time, but have also administered the last Sacraments to a large number. And, besides, they have likewise made their parishioners aware of the grave obligation they are under to acquaint their pastor, without delay, of relatives who are dangerously ill of any disease whatever, so that he may administer the Sacraments to them. The soldiers of this world are ready to shed their blood in defence of their country; and the ministers of Jesus Christ, are ever disposed, through much higher motives, to shed their blood and sacrifice their very lives for the souls confided to their care.

In the article, moreover, I am referred to as the only priest who has offered to assist the people afflicted with small-pox. This is untrue. Not only have all the priests of the town proffered their help from the pulpit, but not one of them has yet refused to assist the poor creatures.

Perhaps the readers of *Las Noticias* may find the following statistics interesting. Of about 1000 small-pox patients admitted to the lazaretto, more than 500 made their Confession, 253 received Extreme Unction and the 236 who died, received the last Sacraments.


I now devote some of my time to the small-pox patients in the town. In this way I hope to lighten the burden of the Parish clergy. They will thus be less disturbed and able to give more attention to their many other duties. And the faithful, whom the intelligence that their pastor constantly assisted people stricken with small-pox would easily cause to stay away from the Church, will likewise have less reason to shrink from attending the religious services.

I take this opportunity to publicly express my admiration of the life of self-sacrifice being led by the Sisters of Charity of St. Joseph of Tharbes in the hospital, and I offer them through your columns my heartfelt thanks for their assistance in preparing the dying in their last journey. Believe me, etc.

F. ANDREW BERGERETTI.

Valencia, October 5, 1898.

MY DEAR FATHER RUA,

FTER seven months, during which small-pox has worked such havoc among the inhabitants of Valencia, the epidemic seems at length to be losing much of its violence. Whereas the patients admitted to the hospital, until a few days' ago, were on an average of about 30 every day, now they do not ascend to more than from 5 to 10 daily. However, we cannot as yet consider the terrible scourge as having spent itself altogether. The number of people who have died from small-pox during these seven months in Valencia alone is said to be about 2,000; the endeavours of the authorities to localize the epidemic and prevent propagation having been without any practical results.

I am most grateful to those of our good European Co-operators, who took an interest in these poor people, and suggested me remedies and various ways of treating small-

pox patients. I would beg of you, dear Father, to convey to them my most grateful thanks. Among other remedies, the water cure of the world-famed Father Kneipp was recommended to me as the most efficacious. I was, however, unable to introduce it into the lazarettos, not because I did not believe in its virtue, but on account of the great aversion the people have for water when they are fever-stricken. Besides, when the

So far, we who are attending to the sick have been visibly protected by our Lady Help of Christians. We manage to keep in good health, although in continual contact with these poor stricken creatures. Little by little I am becoming accustomed to the piteous cries and moans which incessantly resound within these walls by day and night, and with which the suffering patients ask pardon of God, or beg the assistance of the good



The Superiors and Alumni of the Salesian College, Valencia.

small-pox patients arrive at the lazaretto, they are for the most part more dead than alive, and the first thing to be done is to administer to them the last Sacraments. It is quite a common occurrence for these poor creatures to receive the Sacraments at the door of the lazaretto, and even outside in the van, in which they have been brought thither, for fear they might die whilst being carried into the wards. And, then, the lazarettos lack all the apparatus indispensable for this purpose. However, I have recommended it through the press, so that those sick people who are in a position to adopt the remedy at their homes may do so.

Nuns or that of God's minister. As I pass through the wards, all who are able make some effort to sit up in their beds and ask me for my blessing. Oh! yes, I bless you with all my heart, my beloved children, and I hope and pray that God may shower down upon you his choicest blessings and give you strength to bear your affliction with resignation; should it be His holy will to call you from this life, may it be to enter at once His blessed kingdom.

Despite the distressing scenes amidst which I am living, there are moments when this saddened heart of mine is overflowing with ineffable joy. One of the greatest consolations



I experience in this house of woe is to see that even those among the patients who have not practised religion for years and years, repent of their folly, and receive the last Sacraments with the best of dispositions.

Last Tuesday was the feast-day of the Superioress of the good Nuns attached to the lazaretto. I thought we ought keep it with some show of solemnity, as this would help to keep up our spirits. High Mass was sung in the chapel of the hospital in the morning, and in the evening Benediction of the Blessed Sacrament was given. There were present the Nuns, the servants, and a large number of the convalescent, whilst those who were prevented from attending joined in the prayers and singing from their beds.

A few days ago our College was re-opened. It is a great sacrifice for me to be separated from my *confrères* and our pupils. But this cannot be helped as my presence is still required at the lazaretto, and to live at the College, under the circumstances, would be to expose my brethren to the danger of contagion. I am, however, in constant communication with them by means of the telephone, and sometimes I meet them when they are out for a walk.

As I informed you in my last letter, I have taken over the principal printing establishment here which is to be converted into an Institute of Arts and Trades for the purpose of withdrawing from the streets the abandoned little children with whom Valencia is at present teeming. But this printing establishment is still to be paid for, and I do not as yet see my way out of the difficulty, as we are passing through hard times, and commerce is at a deadlock. Oh, that some kind benefactor would come forward and undertake to pay off the 14,000 francs! I could then begin at once to rescue a large number of poor children. Years ago, when labouring in Ceylon, I set to work to build churches on several occasions, without possessing any funds whatever at the time; and with the aid of Divine Providence, I always succeeded in bringing them to completion. And now that I have placed the present matter in hand under the special protection of our Lady Help of Christians, may I not hope that this good mother will raise up some kind heart to enable me to save numerous souls from the clutches of a much more dreaded enemy than the small-pox?

I conclude, dear Father, so that this letter may start by to day's mail. I shall write

again as soon as ever the epidemic has ceased. In the meantime, pray, dear Father and get others to pray for the hour of deliverance from the heavy afflictions which hang over this unfortunate people.

Begging your blessing, I remain,

Your most obedient Son in Christ,  
F. ANDREW BERGERETTI.



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

**Thanksgiving.**—Enclosed please find a dollar bill which I promised as a thank-offering, if I succeeded in obtaining through our Lady Help of Christians a favour I had at heart. I am pleased to say my prayer was heard.

STELLA SEEBOLD, *New Orleans (U. S. A.)*.

\* \*

**In honour of our Lady Help of Christians.**—A short time ago I asked for two temporal favours through the intercession of our Blessed Lady; one I have already received, I hope soon to receive the other. I enclose an offering and request you to have two Masses of thanksgiving said in honour of our Lady Help of Christians.

ELIZABETH SMITH,

*Grange Crescent, Sunderland (England)*.

\* \*

**Thanksgiving.**—I am sending you an offering of five shillings, and beg a prayer of thanksgiving to our Lady Help of Christians for favour received.

REV. SISTER MARY MICHAEL,

*Convent of Mercy, Old Swan, Liverpool.*

\* \* \*

**Maria Advocata Nostra.**—I feel called upon to offer my most grateful thanks to our Lady Help of Christians for the successful issue of a lawsuit in which I was involved. I had placed myself under our Lady's protection.

E. REBON, *Marseille (France).*

\* \* \*

**Consolatrix Afflictorum.**—For a long time I was a prey to great spiritual afflictions. I suffered in a thousand ways from scruples and was on the verge of despair. In my anguish I had recourse to our Lady's intercession. She did not delay to come to my assistance, for very soon a great peace and calm came over me. The offering I am sending you is a small token of my gratitude to the Queen of heaven.

M. M., *Holland.*

\* \* \*

**Health of the Weak.**—I would be very grateful to you, if you would be so good as to publish in the *Salesian Bulletin*, a favour obtained through our Lady's intercession. A few days ago I requested prayers on behalf of a sick person in great danger; at the same time I began a novena. From that day he began to improve, and although he is not yet entirely recovered, he has been able to resume his former occupations. Lately I also obtained another favour through our Lady, namely, the recovery of a little child seriously ill.

A GRATEFUL CHILD OF MARY.

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

Louisa Canestrini, Rovereto (Tirol); Philomene Capobianco; G. R., Vicenza; Louisa Santero, Asti; Rev. Sr. Pauline Cardini, Diana d'Alba; Anthony Beboso, Carsi (Genoa); Angela Bernardin-De Carli, Sequals; Felicity Lazzari, Pieve Delmona; Anne Grassi, Bra; Charles Delzopp, Soazza (Switzerland); Louisa Cacciavillani, Montorso; Joseph Vecchiati, Fiesso Umbertino (Rovigo); Philomene Scarsciotti, Sarnano; Mary Ansaldi, Vocemola; A Child of Mary, Leonessa (Aquila); Joanna Bellingegni, Bagnacavallo; Rev. Anthony Pallini, Arzengio; Louis Manias, Ales; Charles Bolini, Solbiate Olona (Milan); Annette Bartesaghi, Cascina Amata (Milan); Charles Croce,

Turin; Caroline Pozzi-Bellingardi, Busto Arsizio; Camilla Bolmida, Monesiglio; Rev. L. Sibona, Castellinaldo (Cuneo); F. C. C. A., Victoria (Buenos Ayres); Louisa Ferrari, Pavia; John Luciani, Sarzana; Francis Federico, Valguarnera; Rose Cassulani, Gradella (Lombardy); Erminia Salvi, Genoa; John Cotal, Patti; Mary A. Cella; S. Stefano d'Areto (Genoa); Mary Guarnieri, Naples; John Petretto, San Pantaleo (Cagliari); Louisa Marianni; Gaudenzio Peroglio, Novara; Catherine Tacchini, Cazzano S. Andrea (Bergamo); V. Rev. Michael Isonni, Cividate Camun (Brescia); Vincent Rosso, Terranova (Sicily); V. Rev. Thomas Guidinetti, V. F., Sempione (Switzerland); Louis Saletta, Buttigliera d'Asti; John Bernardi, San Martino Vallata; Rev. P. Stephen Chiabai, Verzegnis (Tolmezzo); Rosaria Martinez, Pietraperzia; C. S., Genoa; Peter Carta, Catania; Anna Giaquinta, Casola; Violante Rossi, Acqui; L. Parascosso, Alassio; Rosine Volpini, Alessandria (Italy); Francis and Mary Masara, Alice Castello; Achilles Melandri, Bagnacavallo (Ravenna); Francis Ungaro, Ali (Messina); Bartholomew Data, Balangero (Turin); Josephine Selva, Barzio (Como); Constance Silva, Bedonia (Parma); Louis Zaghio; Bareo di Providomini (Udine); Rev. Joseph Bongioanni, Benegorra; Eusebius Bussi, Bianze; Mary Barassi, Bissaga (Como); Rev. G. Pettenati, Borgo S. Donnino; Charles Ojoli, Borgomanero (Novara); Francis Moccagatta, Boscomarengo; Margaret Pagliassotti, Bosconero (Piedmont); Mary Manfredini, Breguzzo (Tirol); Charles Besati, Briona (Novara); Angela Rosa, Busca (Cuneo); Catherine Beltramo, Busca (Cuneo).



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

#### CHAPTER XXVII.

**A Useful Work in the Oratories**  
**—Return of Pius IX. from Exile**  
**—The Pope's Gift—An Appreciative Article—A Precious Document.**



HAVING spoken in previous chapters of the three "Festive" Oratories opened and directed by Don Bosco, it seems opportune to add a few words about a very useful work which was carried on in them from their foundation,

with excellent results for the religious and moral well-being of the boys. I allude to the Catechism class, which was held in preparation for Easter on the week-days of Lent, and which some thousand boys attended. As many of the boys of the town could not attend the ordinary catechism classes held in their respective parish Churches, because at the appointed hour they were either at school or at work, Don Bosco decided to open a class between mid-day and two o'clock. He arranged the matter in such a way that the boys, and especially the working-boys, would have time to take their meals, attend the class, and then be in time at school or at their place of business, without giving cause of complaint to their masters. The method of gathering the boys together was somewhat amusing. A little after mid-day, a lad began to make the tour of the principal streets in the neighbourhood of the Oratories, ringing a bell, the sound of which, penetrating into the houses, reminded parents and children of their duty, and was a stimulus for the parents to send the children to the Catechism, and for the children to promptly answer the call. It was a pleasing sight to see the children flock out from all sides and join the little bell-ringer. In half-an-hour or so, he returned to the Oratory accompanied by a veritable army. In a few minutes, the lads had taken their places,—they were arranged in classes according to their age and knowledge—and were listening with all attention to their catechists. For more than thirty years Don Bosco presided in person at the classes at the Valdocco Oratory, entrusting to other priests,—in the beginning to secular, and afterwards to Salesian priests—the care of the other Oratories. On the first three days of Holy Week, at the same hour, either Don Bosco or Father Borel, instead of holding the Catechism class, preached a short sermon in order to prepare the boys for their Easter Confession and Communion. For the greater convenience of hearing the Confessions of all, it was arranged that some of the boys should make their Communion on the Tuesday, and the remainder on the Wednesday of Holy Week. Each class was accompanied by its Catechist who set a good example by making his Easter Communion with the rest. To their praise be it said, these good catechists did not lose an opportunity, or spare an effort to help those under their charge to fulfil their sacred duty with the proper dispositions. As the greater number of the teachers belonged to the Hospice of St. Francis de Sales, dinner time

was generally anticipated during Lent; the meal was hastily finished and recreation sacrificed, in order that they might be ready for their classes. They were to be admired for the great zeal that animated them, particularly those whom duty called to the Oratories of St. Aloysius and of the Guardian Angel. This meant a journey of three or four miles on foot, frequently in wintry weather, and always after a frugal and hasty meal. And it is also to be noticed that some of the catechists were also teachers in the day-schools; so that besides this work of charity, they had their ordinary classes to attend to. This life of abnegation was entered on and led by all most willingly and cheerfully, and we may look upon that period as the heroic age of the Oratory, an age which has not yet passed away but continues even at the present day in many of the Salesian Houses and Missions, particularly those of the Pampas, Patagonia and Tierra del Fuego.

An event happened in April, 1850, which filled the Catholic world with joy,—I refer to the return of Pius IX. to Rome from exile,

On July 2, of the previous year, the French had taken the capital of Christendom from the followers of Mazzini, and General Oudinot, commander of the victorious army, sent at once the keys of the city to the Pope. Some time was allowed to pass, so as to re-establish the order and tranquillity which the rebel forces had done much to destroy, and then the Pontiff decided to return to his beloved people who were impatiently awaiting his arrival. Meanwhile, he had left Gaeta and proceeded to Portici and Naples; and thence he set out for Rome on April 4. After a journey of eight days, which was one long succession of triumphs, the Holy Father finally set foot in the Eternal City on the 12th of the same month, being accorded such a splendid and cordial reception as perhaps never had any sovereign or Pope met with. Not Rome only, but all the Catholic world rejoiced. The boys of the Oratory who had received so many marks of affection from Pius IX., were so overjoyed when they heard the glad tidings from Don Bosco, that they shed tears of joy.

About this time the angelic Pio Nono gave the sons of Don Bosco a new reason for rejoicing. My readers will doubtless remember that when the Pope received their offering of thirty-three francs whilst he was in exile, he placed it on one side, in order, as he said, to put it to a particular use. During his



PIO IX. PONTIFICI MAXIMO  
QUI NOCTURNUM IN HONOREM JOHANNIS APOSTOLI DANCELUM  
CONVULSIT OPERE FOUIT  
ET EX NOMINE SVA ANNUIT ADPELLARI  
SALESIANI SOCIETATIS PROMOVE PII COOPERATORE  
QUI SVA AUCTORITATE SUI PRIMARIO AVERBACAVIT  
IN OBSERVATIONE GRATIAE ANIMI SUI MONIVM  
ERGA ITANTVM PARENTEM ET BENEFACTOREM  
VENERABVNDI HOC MONVMENTVM  
SETARE VOLVERVNT  
AN. MDCCCLXXII

The Statue erected to the memory of Pius IX. in the Salesian Church of St. John, Turin.

sojourn in Gaeta, the Holy Father had often spoken of the said offering and delighted to show it to those who went to pay him homage. Well, one day, he called Cardinal Antonelli to him, and handing him the modest offering with several francs besides, he said: "Send for as many rosaries as this money will buy." His order was carried out, and sixty dozen rosaries were brought to him. The Holy Father at once blessed them, and consigning them to the Cardinal, said: "See that these rosaries are sent to the boys of Don Bosco's Oratory. I wish to give those dear children a token of my affection." In compliance with the Holy Father's wishes, his Eminence forwarded the present to the Apostolic Nuncio at Turin, accompanied by the following letter:

ILLUSTRISSIMO

E REVERENDISSIMO SIGNORE,

I have not forgotten the promise contained in my communication of May 14, of last year, and I now send you through the Papal Consul General at Genoa, two packets containing rosaries blessed by His Holiness, to be distributed to the good working-boys of Don Bosco.

I would have carried out the Holy Father's wishes before now, but for exceedingly great pressure of business.

Be so kind as to see that the gift reaches its destination. With sentiments of the most profound esteem, I remain, etc.

G. CARD. ANTONELLI.

If we consider the dignity of the donor and the multitude of important affairs which occupied the time of Pius IX. in those days, we shall not be slow to realize the full value of this gracious act towards the poor boys of the Oratory. Therefore, when Don Bosco informed them that the amiable Pontiff had not only often thought of them, but before leaving his exile had sent each one of them a present, their young hearts bounded with joy; and the short time that elapsed before receiving the gifts, seemed like years. As the condescension of the Holy Father so far formed an act of unique importance in the annals of the Oratory, it occurred to Don Bosco to celebrate the event with becoming solemnity.

Accordingly, on Sunday afternoon, July 21, the boys of the three Oratories assembled in the Chapel of St. Francis de Sales. The edifice was literally packed, and a large number of the boys were obliged to remain

outside. The Rev. Father Barrera of the Congregation of Christian Doctrine, an orator of great repute, delivered a very beautiful discourse on the occasion. His dignified yet facile manner of speaking, and the tender expressions with which he mentioned the Holy Father, attracted the attention of the boys and moved them deeply. Among other things he said: "Do you know, my dear children, why Pius IX. has sent you this present? The answer is not far to seek. Pius IX. is all tenderness for the young; before he became Pope, he occupied himself, in many ways, with the instruction and education of the young, in the midst of whom he delighted to be whenever he could find an opportunity. He has sent each one of you a rosary, because even when he was in the world, he was always distinguished for his great devotion towards our Lady. I myself have seen him on many occasions, both in public and private, manifest his singular devotion towards the Mother of God."

The sermon was followed by Benediction of the Blessed Sacrament, and afterwards the boys passed one by one before the altar, and each received a rosary from the hands of the Very Rev. Canon Joseph Ortalda, who made the distribution, assisted by the Rev. Dr. Simonino and the Rev. Father Barrera. With the boys were several priests and the catechists attached to the three Oratories, and all esteemed themselves fortunate to possess a present sent them by the Holy Father.

(To be continued).



THE grand and glorious undertaking of sending out priests to alleviate the sad condition of the unfortunate emigrants and infidels, outweighs what good the Salesian Society accomplishes in our own country. Now to come to the help of our unhappy brethren by means of a strong and powerful organisation, like that of the Salesian Society, is a really humanitarian enterprise that should greatly console us in these days of grievous social troubles. By assisting, then, the Salesian Society in its mission according to our means, we not only come to the aid of our unfortunate brethren in Europe, but also those in America, and we thus contribute to solve the great problem of emigration, which to-day occupies all minds.—  
CARDINAL PAROCCHI.



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PERMISSU SUPERIORUM.

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*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*

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