

MESSIS QUIDEM MULTA  
OPERARI AUTEM PAUCI

# Salesian Bulletin

NOVEMBER  
and  
DECEMBER, 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 an all Feasts of Obligation exactly observed by those over whom their authority extends.
2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.
3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff, Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.
4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.
5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.

THE

# SALESIAN BULLETIN

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 CÆTERA TOLLE

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## THE INFINITE BLESSING OF & DIVINE SAVIOUR.

**T**HE approach of the glorious season of Christmas reminds us most forcibly of the infinite, unspeakable blessing we enjoy in having a Divine Saviour, says the *Sacred Heart Review*. That we need a Saviour we believe every honest, candid heart will readily acknowledge. We know and feel that we are sinners. There is a silent monitor in the breast of every child of Adam which condemns us when we do wrong and commends us when we do right. Conscience is emphatically the voice of God in the human soul, and it speaks to all mankind. In every nation under heaven this voice prompts the people, however ignorant and degraded, to make some kind

of atonement to the Supreme Being, for sin. The voice of conscience may be stifled by a long course of sensual indulgence, but, all the same, the voice is there and, sooner or later, it will make itself heard. We, at least, in this Christian land, know and feel that we are sinners, and we are certainly in a condition to realize the infinite blessing of having a Saviour, and that Saviour divine, to make atonement for our sins, to forgive us and to free us from the sense of guilt and ill desert.

It is the true convert who realizes the blessing most fully. He may have been a great sinner. His conscience may accuse him of innumerable crimes of the most aggravated nature. But the grace of God has opened his mind and heart to receive the great truths of redemption. He is, indeed, overwhelmed with sorrow and remorse on account of his careless, wicked life; but the

assurance that he has a Saviour of infinite love and compassion, Who is ready to forgive the greatest sins to the humble penitent, fills him with devout thankfulness and joy unspeakable. As he reflects upon his past life and recalls his persistent waywardness and obstinacy, his thoughtless, reckless ingratitude and indulgence of all his passions and appetites, he is led to exclaim with profound wonder and gratitude: "Is it possible that God is willing to forgive such a miserable, wretched sinner as I am? Oh, infinite patience, long suffering and forbearance! Forever blessed and praised be the infinite, unspeakable goodness and mercy of Almighty God in giving me such a Saviour!"

It seems to him almost impossible that such a great sinner could be forgiven. Yet he is assured of it on the authority of God Himself, Who has declared that "though his sins be as scarlet they shall be made as white as snow, and if they be red as crimson they shall be white as wool."

This infinite blessing has been purchased for him by the great atonement of Jesus Christ, the God-man, Who gave His life for the redemption of mankind. It is this assurance that brings peace and comfort to his soul. Tell him that Jesus Christ was only a man—no matter how good and holy—Who came to set us an example of self-sacrifice for the good of others—that is not what he wants. It brings no comfort or satisfaction to his troubled soul. He wants a divine Saviour—a Being capable of making an infinite atonement for sin against an infinitely holy God—and it is this assurance alone—that he has such an infinite, all-forgiving, all-loving and compassionate Saviour—that can bring the healing balm to his sin-wounded soul, which he needs and desires.

But is it really true that we have such a Saviour? Can we rely upon the fact which we are about to commemorate—the miraculous birth of our Saviour Jesus Christ, Who was content to be born in a stable and cradled in a manger, to set us an example of humility and to die for the sins of the whole world? Yes, thank God, it is true beyond all possibility of reasonable doubt or successful contradiction. We can rely upon it with implicit confidence, for Jesus Christ and His religion, as embodied in the Catholic Church, are the great facts of history. You might as well undertake to blot out the sun from the sky as to discredit the great facts

and teachings of Christianity, for they are intimately associated with the whole history of the world for the last nineteen hundred years. The fact that there have been disturbances, agitations, scandals and rebellions in the Church in past ages does not at all militate against the position for which we are contending. The Church has always existed in uninterrupted succession. The line of saints has never failed. The testimony of the Church, as embodied in her traditional teaching, has been uniform, consistent and perfectly reliable. Oh, let us not be deluded by the popular skepticism of the age. Let us embrace our faith with greater fervour, with our whole hearts, and rely upon it with implicit confidence and love. Let us hail the coming anniversary of the advent of our Lord with joy and thanksgiving, not merely as a temporal holiday for feasting and revelry, but as a spiritual holyday bringing us glad tidings of great joy. Let us try to imbibe more of that divine spirit of charity which brought our Lord from heaven to earth to suffer and die for us, that thus we may be prepared to join in that triumphant song of the angels, "Glory to God in the highest and on earth peace to men of good will."

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### THE DYING CENTURY AND DEVOTION TO THE SACRED HEART.

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OUR century is drawing near its end, and men are busy casting up *its* accounts, as well as their own. So far as we can see, there remains a substantial balance in its favour. It has been, we know, in every century a favourite pastime, with some philosophers, to take a dark and gruesome view of their own times,—to paint the manners of their contemporaries in the blackest hues, to see a decadence in everything, in religious spirit and devotion especially, and to draw from this gradual falling away from the faith, the sure prognostication of the end of things. Our century has had its share of these croakers. Infidelity, they say, was never so vigorous as now. Arianism,—that sapper of all true Christianity,—has got hold of a large body of Christians, and has infected not merely the flock but the shepherds themselves. Pride of intellect has asserted itself by a

refusal to submit to revelation of any kind; religious orders have been banished or treated with contempt; Church property has been confiscated; the Holy Father is a prisoner in his own city; countries, like France, for instance, or Italy, erstwhile so Catholic, so devoted to the Holy See have now apparently

behind which the sun still shines warm and bright. Let us wait. This cloud will pass as others have done, and the day will break forth again in all its splendour. Not merely Church but its efficacious work in souls is founded on the rock; and for both alike God's sacred word is pledged to promises of triumph and immortality.

This century has its peculiar vices and errors that have, no doubt, wrought sad havoc in our ranks. It has been an age of material progress. But with the material progress has come the material cast of mind, the result of all this bending down to things of this earth in quest of the secrets they were to disclose for man's happiness.

That, perhaps, is the great evil of our century. 'Tis the age of stone. But here we see an apt illustration of the Almighty's tender care of his children, and of the gentle yet strong ways by which He confirms His infallible word and assures to His Church her triumph through the ages. The worship of the Sacred Heart is the great devotion of our century, and this devotion is, in its every peculiarity, opposed to the errors and vices of our times.

In the eyes of many men of our times their ancestors were by far too credulous and simple in their devotions. To-day men are more exacting. Pilgrimages are not in their line; beads are discarded; and all they know, or seem to care, about their Patron Saint is that they bear his name. These men are matter of fact. The objects of their devotion must be something tangible, something manly. Well, if we can fancy a devotion adapting itself to the silly weaknesses of such men, we would picture to ourselves the Good Master bending Himself low down to the wants of this poor people and giving them a devotion in which they should find no cause of complaint. And, certainly, the devotion to the Sacred Heart cannot fail to enlist the sympathy even of such men as these. First of all, nothing is more matter of fact than the existence of the God-man,



The Nativity of Our Lord.

turned their arms against religion, or have placed at their head men who are doing it for them. Such are the sights on which these gloomy theorists fed themselves, and we admit with some show of reason.

But of most things if there is a dark side, there is a bright and cheery one as well; and of nothing is this truer than of the strength and vigour of Christ's religion in and on the world. It may seem to wane and grow dim, but it is merely the passing cloud,

who some two thousand years ago was born of woman, God that He was, lived, conversed with men, went about His native hills and across the plains of Judæa, doing good, proving at every step not only His divine mission, but that He was the Son of God. Nothing in history is more certain than this. Here, then, we have the object of our devotion quite a matter of fact. There is nothing dreamy nor fanciful about it. Christ is a living reality; and His works are at least as clearly attested as the Olynthiacs of Demosthenes or the triumphs of Cicero over Catiline. And what works! His mission was not merely to ward off a threatened invasion, but to rescue a doomed world; not to ferret out the secret windings of a conspiracy, but to conquer Satan and to close Hell under our feet.

Alas! we have none or little of the lively faith of our forefathers. Oh! for the days when the old monks buried themselves in the woods far away from the noisy centres, to dwell in solitude and ponder over these great mysteries of sorrow and love! That a God should come down and take on Himself our nature, live with us for thirty-three years, with all our infirmities thick upon Him, that He should bear with the ingratitude of the men on whom He lavished His favours, that He should die a cruel death for the very men who crucified Him, and give them at the very last a proof of generous forgiveness, truly these are mysteries to the consideration of which men devote but little time, and so with vanity the world is filled, for no man thinketh in his heart. All these considerations may find place in the devotion to the Sacred Heart, and is but one page of an endless volume in which are told the noble deeds and unselfishness of Christ our Lord and Master. Men now-a-days want truth and light. Well, let them pause and ask themselves if their sincerity is beyond question when they refuse even to examine into the claims of the Founder of Christianity. They call from the Lives of Nepos the story of an Aristides or an Epaminondas, or from Plutarch the name of some other giant of old, and they hold this great name high up before the eyes of the young student and challenge him to follow faithfully in the footsteps of these heroes.

But of Christ, the Saviour, the grandest of men, because the divinest, the purest, what study is made of His life? What admiration is expressed for His noble deeds, how are the young exhorted to read and study His

character and to follow in His footsteps?

At any rate He existed; He proved His divinity; and His whole life is filled with deeds of greatness unparalleled in ancient or modern history. He was God. This meets a second difficulty of many men. They want noble and manly devotions. Of course, it is mere ignorance to talk of manly Catholic devotions; for all devotions approved by the Church are worthy of any man. But in the Sacred Heart we have an object of devotion before which even ignorant prejudice must yield.

Our Saviour was a man. We can, therefore, without belittling ourselves, look up to Him, admire, love and imitate Him. He was God, too. Surely the proudest heart might feel new pride in the thought of being associated with such a Person, and of being able to call Him Companion and Friend. We might go on showing how this devotion adapts itself to all our little weaknesses.

Certain it is that all of us must one day be called to give an account, a rigorous account of our lives. This account embitters the close of most lives; but death without judgment would have no terrors for men. Well, judgment will and should lose a great deal of its awful uncertainty for those who have been devoted to the Sacred Heart.

He is to be their Judge. Well will it be for us if we have taken care beforehand to assure His favour.

And now that Leo XIII., ever grand and confident in his hopes of humanity, has sent forth the message that is to unite us all in June at the feet of the Sacred Heart, let all devout servants of the Sacred Heart exert themselves to make this consecration more than a mere formality.

There is always a strong religious feeling down in every man's heart; it is for us to know how to reach it. Let the promoters especially bestir themselves. They have around them on every side the prosperous merchant and business-man to set them an example of activity and self-help. Let them be up and doing. — *The Canadian Messenger of the S. Heart.*

WHAT a consolation to remember that we have in heaven a holy mother, whose love for us is unspeakably more tender than that of the most affectionate mother on earth; who knows our spiritual trials and necessities, and beyond all, whose power is so great that she is certain to obtain from her beloved Son Jesus whatsoever she asks for.



WE unite with our Superior-General, Don Rua, in wishing our friends and Co-operators "A Merry Christmas and a Happy New Year," together with all those joys and blessings the Infant Jesus is pleased to dispense to men during this holy Season.

IN order to receive a large number of English-speaking postulants for the Salesian Society, our House of Studies at Burwash (England) is being enlarged. It is hoped that the new edifice will be occupied in the beginning of the coming year.

AT Cape Valentyn, the most northerly point of Dawson Island (Magellan Straits), the Salesian Fathers have set to work to found a "Reduction" for the Fuegians, on the same plan as St. Raphael's Missionary Settlement. A few comfortable huts have already risen on the spot chosen, as also a Church in which Divine Service is celebrated.

FATHER MARENCO has been chosen by Don Rua to fill the important office of Procurator-General of the Salesian Society in succession to Father Cesare Cagliero, whose death we announce in another column. The newly-elected Procurator-General leaves Turin for Rome early in December, to take up his residence at the Salesian Institute of the Sacred Heart there.

SINCE a great dearth of ecclesiastical vocations makes itself felt now-a-days, the Salesian Co-operators are recommended to bestow a special care on those youths, or adults, who, by their good conduct and aptitude for a studious life, show signs of an ecclesiastical calling,—by assisting them with sound advice, and by endeavouring to facilitate their admission into collegiate institutions and Seminaries wherein they may be instructed

and directed in their vocation. If they are acquainted with any youths, or young men, desirous of embracing Don Bosco's Society and of going out on the Salesian Missions, they are kindly requested to place these acquaintances of theirs in communication with the V. Rev. Father BARBERIS, Master of Novices, Salesian Oratory, Turin, Italy.

"THE feast of the dedication of this church was observed with great solemnity on Sunday," says the London *Catholic Times* of October, 30. "Indeed, the Catholics of West Battersea have reason for congratulation when the fact is considered that comparatively but a few years ago they had to go some distance to hear Mass and to receive certain of the Sacraments, while to-day, thanks to the Salesian Fathers and the good people who co-operated with them, they possess a stately and commodious edifice with its splendid tower which can be seen for miles from either side of the Thames, and a community of priests whose noble work in this populous part of the metropolis is well known and appreciated. The Sanctuary, the high altar, and the side altars—those of the Sacred Heart, to which the church is dedicated, and the altar of Our Blessed Lady—were artistically decorated with exotics and native flowers and plants. The orchestra, under the direction of the Rev. Father Rabagliati, splendidly rendered Cherubini's fourth Mass. The Celebrant of the High Mass was the Very Rev. Father Macey (rector); Deacon, Rev. Brother John; Sub-Deacon, Rev. Father Goy. After the first Gospel the sermon was preached by the Rev. Father McCarthy, S. C., who took for his text the words "This is no other than the house of God, the gate of Heaven" (Genesis xxviii., 16-17).... In the evening solemn Vespers were sung and the sermon was preached by the Very Rev. Father Macey. Solemn Benediction followed. We understand the appeals, morning and evening, were generously responded to."

WE reproduce the following appreciation of the late Father Calcagno, the announcement of whose death appeared in the *Salesian Bulletin* for August last. It is taken from the *Diario Oficial* published at Sta. Tecla (San Salvador). "The Rev. Father Calcagno, whose apostolate has been so fruitful," says our esteemed contemporary, "has now gone to his reward. He was a distinguished

disciple of the immortal Don Bosco, and an indefatigable labourer in the Lord's vineyard. His soul has now taken its flight to the everlasting home, where the dominion of charity has no limits; and the earth, which he has so often taught the young children under his care to cultivate and thereby earn an honest livelihood, has received his mortal remains. His untimely death is mourned by all the inhabitants of San Salvador, for this country has lost in the person of Father Calcagno a prominent figure, a benevolent ecclesiastic who well understood how to cope with the needs of the times. Never more shall we hear from his lips, now sealed in death, those sweet accents we were wont to listen to with so much pleasure. We, however, adore the Divine decree whereby he has been taken from our midst. General Regalado, President of the Republic, desirous of showing in what esteem he held Father Calcagno, has ordered the illustrious deceased to be buried with public honours, and the expenses of the funeral to be defrayed out of the National Treasury."

THAT the Foreign Missions continue to have a special claim on the Salesian Society is attested by the fact that a large contingent of Salesians has recently left home and country and gone forth to preach the Gospel to the heathen. In a circular addressed to the "Salesian Co-operators and to all Men of Good Will," our venerable Superior-General, Don Rua, thus announces the good news:—"On the 31st of October, a band of sixty Salesian Missionary Fathers, lay-brothers, and Nuns of Mary Help of Christians left Turin for the Foreign Missions. Such an event cannot fail to forcibly appeal to all who have at heart the extension of our Divine Lord's kingdom here on earth, and to animate them with the desire to help on the colossal undertaking of Christianizing and civilizing barbarian peoples, who are still sitting "in darkness and the shadow of death," and whose condition the Missionary alone can ameliorate. This missionary "expedition" is less numerous, it is true, than other Salesian missionary "expeditions" of the last few years. However, it does not on that account fail to be of great importance, for it is destined to swell the ranks of our pioneer missionaries labouring in Brazil, Argentina, Venezuela, Mexico, Central America, and in the desolate wastes of Tierra del Fuego. Our Missions in Africa and Palestine will also be reinforced.

The thought of the great good our Fathers and the Nuns of Mary Help of Christians are doing in the Foreign Missions is most consoling. This good is in great part due to your kind prayers and generosity. Do not cease, therefore, dear Friends and Co-operators, to pray that their good work may increase, and do not hesitate to continue to assist with generous hand an undertaking of so much glory to God."

"ANOTHER motive, and a pressing one, too, urges me to beg your help (continues Don Rua). You have, no doubt, read in the *Salesian Bulletin* of the disaster which has overtaken many of our missions in Patagonia. During the recent inundations of the Rivers Colorado, Negro, Chubut, and S. Croce, the Salesian missions in their vicinity were flooded and suffered immense damage; in some cases, they were entirely destroyed. His Lordship Bishop Cagliero, Vicar-Apostolic of Patagonia, stands in urgent need of funds to restore or rebuild the damaged missions. You, dear Friends, can assist him in this hour of severe trial by your charitable alms, and so avert the possibility of his being obliged to give up several of the missions. I am well aware of your generosity, and I feel sure that the simple announcement of the needs of our Patagonian missions will suffice to awaken within your hearts the desire to lend a helping hand. A great calamity has also befallen our missions in Tierra del Fuego, which have been so severely tried in past years. Recently the stores of St. Raphael's Missionary Settlement, on Dawson Island (Magellan Straits), were totally destroyed by fire. Fierce storms, besides, have caused much damage to the transports that were conveying provisions to the Mission of La Candelaria. Moreover, the winter—which occurs in June, July, and August in those parts—was exceptionally severe this year, and great quantities of snow fell. In consequence thereof, the cattle belonging to the Settlement suffered greatly, several hundred perishing. As sheep-rearing forms almost the only resource of maintenance for the Mission and its 400 Fuegian men, women and children, it follows that this loss is a grave misfortune, and its effects will be felt at the Settlement for many months to come. Monsignor Fagnano, Prefect-Apostolic of Tierra del Fuego, finds it no light burden to provide for the distressed Indians. He, too, implores your aid in the present emergency."



"It is, however, consoling to relate (we are still quoting Don Rua's Circular) that amidst these disastrous events in Patagonia and Tierra del Fuego, there has been no loss of human life to deplore either among our missionaries or the inhabitants. Neither did our *confrères* or the Nuns of Mary Help of Christians suffer very much in health, notwithstanding the call for extraordinary abnegation, and, I might almost say, of heroic exertion on their part, in order to save their neighbours, and the children under their care, from a watery grave, and provide for them in their dire straits. Furthermore, with the exception of the two Missions at Rawson and Roca,—which have been totally destroyed, and from which the Salesians have withdrawn for the present,—our missionaries are actively engaged in repairing the ravages caused by fire and water; and, by word and assistance, are consoling the distressed population. They are restoring or rebuilding chapels and schools and hospitals and residences, being bent on increasing, even more than in the past, the means of furthering the spiritual and material welfare of both the Indian and white inhabitants. In view of the grave and pressing needs of our Mission I am convinced that your beneficent charity, which has at various times helped the Salesian Society out of serious difficulties, will not be denied us on the present occasion. In the Book of Tobias, Almighty God makes known to us through His Angel that almsgiving delivereth from eternal death and draweth down upon us His graces. All of us desire this; then let us devote our efforts and part of our substance to the furthering of good works, so as to deserve such good fortune."

THOSE of our Co-operators who are in a position to do so, might undertake to provide for the education of one or more of the young men who, in great numbers, daily apply to be received in our Houses to pursue their course of studies preparatory to the priesthood;—for we still struggle to maintain our Seminaries on the footing of free establishments, with portals open to the poorest of the poor when they manifest a true Apostolic vocation. Such a step cannot fail to bring happiness to you; besides, the prayers of him, whom your charity will have been instrumental in attaining the sublime office of the priesthood, will draw down upon you the choicest blessings; and the great good he can do as a minister of God will be ascribed in part to you by our heavenly Father.



## ECUADOR.

### IN THE VICARIATE-APOSTOLIC OF MENDEZ AND GUALAQUIZA.

*The following extracts are taken from a letter addressed to Don Rua by Father Mattana, Superior of the Salesian Mission among the Jivaro Indians of Gualaquiza:—*

VERY REV. AND DEAR FATHER RUA,



FEW days ago I came to Cuenca to make the final arrangements for the re-opening of our House of the Sacred Heart of Mary. Meanwhile, the Feast of our Lady Help of Christians came round, and nothing was left undone to render the solemnity as brilliant and impressive as possible. Every day of the Novena there was a special service in one of the Parish Churches, and the presence of the Apostolic Administrator of the Diocese, Monsignor Palacios, at these functions, added greatly to their importance. The services were always well-attended and many people approached the Sacraments.

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It is interesting to observe the complete change a few short years suffice to bring about. In times past the missionary used to set out from Cuenca for the neighbourhood of Gualaquiza, where the Salesian Mission now stands, to evangelize the bellicose Jivaros, who were continually on the war-path and very refractory to all civilising influences. A week ago, strangely enough, a small contingent of Salesian missionaries left Gualaquiza for Cuenca to attend to the education and spiritual welfare of the children of that town!

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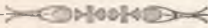
During my stay in Cuenca I have been particularly struck with the great sympathy that is everywhere extended to the sons of Don Bosco and their work. The principal ladies of the town, moreover, have formed among themselves an association for the purpose of assisting our Missions, which goes by the name of "The Protective Society of the Salesian Missions of Mendez and Gual-

aquiza." These benevolent ladies insisted on my drawing up a rule for their observance that they might be better able to work unitedly in promoting the end they have in view. They also arranged for my delivering a Conference on behalf of our Missions, in the principal Church. Certainly the aim of this newly-founded Society is a noble one and worthy of every praise; whilst the great zeal which animates each one of the members makes me confident that this institution will be a prominent factor in bringing about the conversion of the savage Jivaro Indians of the Vicariate of Mendez and Gualaquiza.

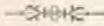
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I intend to return to Gualaquiza as soon as the negotiations relative to the re-opening of our Institute have been settled. I am yearning to be once more among the daring and warlike Jivaros in their forest home: this is the mystical vineyard entrusted to me by the Lord.

The conversion of these poor savages is the one desire of my heart, and the privations and sacrifices it may cost to accomplish this end become light and easy to bear.



## COLUMBIA.



### IN BEHALF OF THE LEPERS.

(Continuation.)



By steep and narrow paths we travelled all that day, and towards evening we reached the spot where we intended to pass the night. We were quite worn out with fatigue, and our hands and faces were bleeding profusely, thanks to the branches of the trees and the thorns which treated us without compassion. Twenty times, at least, we dismounted from our mules during the journey, preferring to travel on foot certain patches of the way rather than incur the danger of riding over one or other of the many precipices which lay along our route. At times we were several thousand feet above sea-level, picking our way very carefully over narrow ledges which jutted out from the almost perpendicular sides of the mountains. It made our heads reel to gaze below from our precipitous height. Fortunately, the trees and thick foliage formed a natural screen which hid the view below

from our sight most part of the way; otherwise no one of our little party would have dared to traverse that narrow pathway of not more than three feet wide, at such a giddy height. But towards evening, as I said above, we reached the spot where we intended to pass the night. The name of this place was Murillo, and a few words suffice to give a description of it. Picture to yourself a large shed, closed on one side by a fence made of cane sticks reaching to the roof, the other three sides open to the wind and rain, and the heat and cold, and you have a fair idea of what Murillo is like. The only furniture of this primitive structure were three stones placed together to do service as a kitchen-range. Our cook and two attendants had preceded us on foot, carrying with them a saucepan, a few kitchen utensils, and enough provisions for a meal for all the party. (In these parts you must know that it is much easier to travel on foot than on horseback). When we reached Murillo we found dinner and supper ready. We seated ourselves where and how we could; some of us on the saddles, others on the ground; there were no chairs, neither was there a table; our dinner-service was also very limited: two wooden bowls, and two spoons likewise of wood, that was all. Yet despite these inconveniences we succeeded in getting through with our meal in a manner that was creditable to ourselves. Supper over, we arranged the material of a tent we had with us, before the open sides of the shed, and then went to bed, or rather, we lay down to rest, as we had no beds, unless you may be tempted to call a bed the "shake-down" that fell to my lot,—and in this matter my companions were no better off than myself—consisting of the lids of two empty wooden boxes with my saddle for a pillow. Still we slept well under the circumstances, seeing that we were tired after our day's march. We were up betimes the following morning. Mass, however, could not be said that day, because of the strong wind that was blowing and that threatened Murillo every moment with destruction. We, therefore, resumed our journey without delay, after partaking of a light breakfast.

It was the fourth day that we had left Pamplona. The gentleman of our party familiar with the locality assured us that we would find the site we were looking for that very day; and so we did. At noon we dismounted, tied our mules to some trees, and made our way forward on foot to an elev-

ation from which we could command a view of the surrounding country. This point being gained, we took a look beyond, and found ourselves overlooking an extensive plain,—just such a place as we desired. We proceeded to make a reconnaissance at once. The temperature was measured, and the result obtained was a medium of 30° Centigrade, a temperature that would suit the lepers admirably. The waters of several fountains were analysed, and pronounced excellent.

could see, scattered about on the hill-side on the opposite shore, the huts of the Indians. The land round about seemed to be pretty well cultivated, judging from the abundance of Indian-corn, yuca, plane, cocoa-trees, etc., to be seen. Our interpreter blew his horn to attract the attention of the Indians; but although he blew loud and long, and we waited a considerable time, there was no answering note, neither did one of the Indians make an appearance. "They must have gone



**Superiors and Pupils of the Institute of the Blessed Trinity, Seville.**

On a certain portion of the soil being examined it was found to yield a clayey-earth suitable for making bricks and tiles. Another discovery was a spring of sulphurous water, a useful element, so the doctor said, to have in or near a leper asylum. As for timber there is enough to build a town ten times the size of London. Well satisfied with the issue of our survey, we next decided to go down to the River Margua close by to visit the Indian village; but before doing so, we left a record of our expedition to these parts by making an incision in the form of a cross on the trunk of one of the trees, and by engraving the words, "The Don Bosco Lazzaretto, May 1899," on another. This done, we moved forward to the River, whence we

on a fishing expedition to a favourite spot of theirs several leagues down the river, as this is now the season," said our guide; "or they have taken fright on hearing the shots fired by our party a short time ago, and hidden themselves in the forest for fear of a treacherous attack from us." Several shots had been fired in the course of the day in that neighbourhood by members of our party, and I could not help thinking that this was the real cause of the Indians' non-appearance; especially so, as we did not catch a glimpse of even a woman or a child at the village. We had with us a plentiful assortment of little presents for distribution among our dusky brethren, but seeing that they kept away from us and that we were unable to

reach the village, because we had no canoe wherewith to cross the river, we had no other alternative but to return to where we had left our mules and make our way back to Pamplona. It was disappointing, to say the least of it, to be obliged to return without having been able to visit the Indian Village. However we would be in the neighbourhood again very soon, and then we hoped to be more successful. I learnt from one of our party that the Indians in those regions belong to two distinct races. The members of the one, are called Pedrazas; the members of the other, Tunegos. Of the Pedrazas there is only one tribe, numbering about 500 people; whilst the Tunegos comprise several thousand people divided into various tribes which inhabit that mountainous district. The former are a peaceful and industrious people, and are not afraid to show themselves in the towns and do a day's work or more, taking in exchange salt, clothes, agricultural instruments, etc. They have an aversion for money, and will not take it in recompense for their services. The missionary would have little difficulty in getting them to accept Christianity. The Tunegos, on the contrary, are a ferocious set; they abhor work; are suspicious of every white man, and cruel towards those who fall into their hands. It will be a more difficult matter to evangelize them, but I am sure that the kindness and sacrifice of the missionary will eventually conquer.

On our arrival in Pamplona, a week after we had left, his Lordship the Bishop, whose guest I was, wished to be at once acquainted with the issue of our expedition. Our report gave him much pleasure; he seemed, moreover, especially delighted to hear that the site chosen for the lazaretto was in the vicinity of the Indian tribes. "For years and years, I have been praying to God," he said "to send me some missionaries who would undertake the conversion of those children of mine. I have written several times to Don Rua asking him to let me have a few Salesians for this very work; only a few months ago I renewed my request, but he has invariably replied that this for the time being was impossible, owing to the scarcity of *personnel*. I have always had the idea that the sons of Don Bosco would be the ones chosen for the evangelization of those tribes, which are still sitting in darkness and the shadow of death. I now begin to believe that the prayer of so many years is about to be heard." God grant this! And I already saw, in my imagination, the Salesians

attached to the Leper Village that will rise by the River Margua, engaged also in reclaiming the poor Indian tribes in the neighbourhood from their savage habits, and bringing them under the sweet sway of the cross.

That same evening there was a meeting of the influential gentleman of the town at the Bishop's Palace. A report of the expedition was made, and it elicited great satisfaction. Afterwards a Central Committee was appointed, with the Bishop of Pamplona as President, to consider and adopt the best means available for the speedy construction of the Lazaretto.

On the morrow I left for Cucuta, which enjoys the reputation of being the largest, busiest, and richest town of the province. I found the Committee, which I had formed there some four years ago, well organized, and most actively engaged in forwarding the work of the lazarettos. The funds it had so far collected, among the people of that town alone, amounted to 52,000 dollars; and it was decided to place this sum at the disposal of the Central Committee at Pamplona if required. I also held a conference with my friends of Cucuta, at the conclusion of which I made my way back to Pamplona, and thence, after a very short stay, I went on to Bucaramanga to give an account of the successful mission to the Governor. At his request, a printed report is to be issued for the benefit of those who take an interest in the leper problem of Columbia.

I remained in Bucaramanga two days— all the time I could spare—just enough to enable me to re-organize the local Committee, which had broken up owing to the death or absence of the majority of its members. At a meeting of the gentlemen of the town held for this purpose, a young man, who called himself a representative of the press, stood up and asked me what had become of the funds collected in the past in the Santander province for the lazarettos, and if there was any truth in an article published at Caracas (Venezuela) and reproduced in one of the papers of Cucuta, that I had appropriated two million dollars from the building-fund of the lazarettos and sent this sum to Ecuador to assist the counter-revolution against Alfaro. I understood at once the young man's intentions. He wanted to bring about a scandal; prevent, perhaps, the end for which the meeting had been convened; and raise a cry against the intriguing (!) clergy. The insidious utterance, however, astounded me for the moment, but regaining something of my self-possession, I denied the assertion, and

simply remarked that the prison was made to contain such a malefactor as he hinted at my being, and that if he were convinced of his allegation he knew his duty. I would not trust myself to say more, for my blood boiled within me at the wicked aspersion, and calmness was needed in such an emergency. But as my interlocutor insisted and wanted further explanation, it was given him in abundance, perhaps too abundantly, and with warmth by the Governor and other gentlemen present. In a few minutes the reporter gave in, by beating an ignominious retreat.

Two days later I was in San Gil, another large town of the province; and from there I travelled to Socorro, in both of which places the project of the lazarettos encountered great sympathy. It was here at Socorro, however, that I received disquieting news concerning our *confrères* and the Nuns of Mary Help of Christians attached to the Leper Village of Contratacion. In the evening a telegram was handed to me; it came from Contratacion, and read thus: *Come at once, Father Garbari and Nuns very ill.* I consulted immediately several doctors; had medicines and cordials prepared; and I am now awaiting the morrow to set out for Contratacion. As soon as I arrive there, I shall not fail to write to you to let you know the state of health of those mentioned in the telegram.

I commend them to your prayers, in the meantime. I also beg a prayer for

Your affectionate Son in Xt.

EVASIUS RABAGLIATI.

We take the following article from a recent number of our esteemed contemporary the *London Weekly Register*, in which paper it appeared under the title: "Leprosy in Europe and South America."

**T**HERE are, in the *Salesian Bulletin* (the organ of Don Bosco's Educational, Social, and Missionary Society), many curious facts about leprosy. The Republic of Columbia has thirty thousand lepers to a population of only four millions. A Salesian priest and a clerical student have lately gone to the help of eight hundred lepers secluded at the "Lazar Village" of Contratacion. There are sixty inmates of the Lazaretto called Caño del Loro, and one thousand and seventy at Agua de Dios, near Bogotá. The rest of those suffering from the disease are dispersed throughout the Republic. The Governor of

Santander told one of the Salesians that there were thirty thousand lepers in his province alone; but the *Bulletin* prefers to spread the number over the whole "Columbian nation," though Santander is the district most severely scourged. (This estimate of 30,000 is the *minimum* for the whole country.) It is alleged that China, with its population of over two hundred millions, has but one hundred thousand lepers, so that Columbia, with its population of four millions, has a bad pre-eminence in the leper-rate per thousand.

The Salesian priest who accompanied Don Garbari (the new Leper Chaplain) to Contratacion, had tried to prepare his clerical brother for the sights that awaited them. He described the maimed and ulcerated crowd as "more like breathing carcasses than anything else," and he told him that "from babes in arms to decrepid old men" the lepers were alike in loathsomeness. But imagination was powerless to picture the horrible reality. The first group of his future parishioners who came out to welcome Don Garbari made him "start, tremble, and finally burst into tears." Every student at Fontibon College envied that one who was sent with the "Leper Chaplain", and all have petitioned to be sent to Contratacion as soon as they can be useful there. Is this due to "the brilliant courage of inexperience," or to "the noble generosity of youth," or to something far finer than either—to wit, Christian charity? I believe in Christian charity as the motive, *certainly*, with perhaps a dash of the other qualities as well.

Hopes arose in Columbia, a year ago, that a cure for leprosy had been discovered. Lepers flocked into all the Lazarettos—hundreds into Agua de Dios alone! But the vaunted *seroterapia* yielded poor results, or none; and the discouraged lepers wandered back to their old haunts. The feeling now in the little Republic is the same as that of the great expert, Dr. Hansen, namely, that leprosy is incurable in the individual already attacked. To save the spread of the disease, however, is an object all may strive for hopefully. Success would ensure that the disease would die out with its present victims. A Salesian priest, Don Rabagliati, with the permission of his Superior, and at the express wish of the Columbian Government, went to Norway to see the Lazarettos there, and to examine into Norwegian methods of treating leprosy. The Salesian was accompanied by Dr. Fornaro, who has acquired fame for his researches and discoveries regarding the malady. They

were cordially received at Bergen by Dr. Hansen—known as the discoverer of the bacillus of leprosy, whose recent experiments have revealed its mode of existence, phases, and sundry conditions favourable to its communication to fresh subjects. A little while back Norway had far the largest number of lepers of any European country; but Dr. Hansen rejoiced to tell the travellers that “it does not contain more than six hundred lepers at the present day, although fifty years ago there were from four to five thousand.” In Columbia it is the rapid progress of disease, not of cure, that arrests attention. A century ago there were but one hundred Columbian lepers; and now there are three hundred for every unit that there was then! Dr. Hansen is not of opinion that leprosy is hereditary; but he is certain that it is contagious. He said to his visitors: “Thirty-five years ago I gave myself up to the study of this disease. There were then no less than four thousand lepers in Norway. I hope that the number will be reduced to zero a few years hence.” He has induced his Government to lay out millions of francs for the lepers’ welfare and for providing them with necessaries in their enforced isolation in the Lazarettos. The efforts of Norwegian doctors are mainly directed towards this isolation of affected persons. If any are rich enough to turn a home into a sort of hospital, they are at liberty to do so; only, however, under the most stringent regulations. The leper must never leave his house; and no one may handle his clothes, chairs, books, or anything that he uses. Cleanliness, and a few general hygienic rules, prevent healthy attendants, according to Dr. Hansen, from catching the disease. Strange to say, the Norwegian leper settlements are all near towns. Thus the sick may be better attended, the doctor thinks; but he agrees that *an island* is a still better site for a Lazaretto, unless absolute isolation can be maintained near a centre of population.

No doubt the sons of the Vikings, in their many roamings, first caught the fell disease in those far lands where it is endemic; but it must not be forgotten that leprosy was prevalent all over Europe in the Middle Ages. Don Rabagliati states that “Doctors have come across quite a number of mild cases” lately, “especially in Italy.” He has authority for saying that “all the large islands—Sicily, Sardinia, Comacchio—have their cases,” and that there are lepers “in the neighbourhood of San Remo.” If neglected, he thinks

that “this may become quite a serious matter.” The disease has likewise been introduced along the Adriatic coast. Visitors to Nice must know only too well the maimed beggars who have leave to sit by the roadside and ask for alms on the great holidays. These miserable creatures are not “white, like snow,” to use the traditional description of lepers, but they are, nevertheless, true examples of the malady, and are recognised as such by the French authorities.

To return to Columbia. Don Rabagliati writes: “Is there any danger of our *confrères* becoming lepers? I cannot deny that there is. . . . [But they] are ready to give their lives in the service of these poor sufferers. Theirs would indeed then be an enviable lot; for, like Father Damien, they would die martyrs to Charity”; and the *Bulletins* show that there are a great many Salesians ready to take up the heroic work, should the present “Leper Chaplains” perish.

Agua de Dios was Don Unia’s Leper Station. His letters are seven or eight years old, but they are good reading to-day. His pity for suffering and his high-hearted disregard for his own comfort, make an odd contrast—and a pleasant one—in his pages. The more wretched the lot of the lepers, the more was the Salesian’s heart set upon sharing it. The thought of the Lazaretto, before he had settled there, robbed him of rest “and, indeed, my Rector enjoyed very little peace either; for, day by day,” he writes, “I managed to have the lepers ringing in his ears.” When he was, what he calls, “canonically elected Leper Chaplain,” he recounts that “all well-wishers kindly took the trouble of calling to inform me that I was mad.” Ten days after arrival at the Lazaretto, he reports himself “quite happy,” although, whoever goes to Agua de Dios, “becomes an object of public terror.” The authorities “won’t lightly let him out, now that he is once fairly in.” “Add to this,” he says, “the fancy morsel of three days on mule-back, crossing rocks, and skirting precipices, with a burning sun overhead; and after all that, forty quarantines before I can enter the town gates again; and then, if you still think I want to do it often, you must be persuaded that I’m very fond of ‘a constitutional.’” Besides, he was so “happy,” he had no wish to be gadding about! His home was a shed. roofed with palm leaves, “that let in the rain beautifully;” but, with a temperature of from 86 deg. to 95 deg. Fahr., “a little water does us no harm.” The drinking-water “comes

from two miles away, and is carried on the back of a donkey; therefore it arrives, in hot weather, in a state that makes it a really nice beverage." So they go on—these boyish, merry-hearted letters. All Don Unia's personal discomforts are turned into jokes. But his "dear lepers" are his "mission" and "a consolation which his Superior cannot find the heart to rob him of"—for there was a question of his being sent on other duty far from Agua de Dios.

A Piedmontese layman sent home some account of the chaplain's devotion to his lepers, and the letter was published in a Turin paper. Touching the question of infection, the writer says;—"I took the liberty of remarking to Don Unia that it was his duty to use all possible precautions. . . He replied: 'Leprosy, you must know, renders the poor sufferers extremely sensitive. Were I to show repugnance in my intercourse with them, they would hate instead of loving me. Two days ago, a poor creature clung to me, and died in my arms. Supposing I had tried to shake him off, he might have cursed me—and I should then live in perpetual remorse for being the cause of his un-Christian death. If we want to help the lepers we must love, not loathe, them.'

When there was fear that Don Unia was about to be removed, hundreds of the sad dwellers in the leper settlement petitioned the Salesian Superior in Turin, in the most moving terms, that their cheery chaplain might be left to them, and that they might not be condemned to die without "the benefit of clergy." So Don Unia remained at Agua de Dios until he was struck down by a complication of disorders. Then, the doctor of the settlement ordered him away to recruit his health. As soon as he could, he returned to his post, where he stayed until he became alarmingly ill again, when he was sent to die under his father's roof, near Cuneo, in Piedmont, not of leprosy, but of a number of complaints brought on by the general unwholesomeness of the leper colony. It was, however, in the mother house of his Order, at Turin, that the heroic priest breathed his last.

The account of the state of the lepers, wherever they exist, is heartrending. It is not a little alarming to know that there is in Europe enough of the evil leaven wherewith in a little while to leaven the whole continent.

A MAN is only as rich as he is contented.

## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXX.

#### Acquisition of Pinardi's House — A Visible Intervention of Divine Providence — Master of the Si- tuation.

**D**ON Bosco, as we have stated already, rented the whole of Pinardi's dwelling, and although it entailed heavy expense on the good priest to continue Pinardi's sole tenant, the outcome of such a course was of incalculable moral benefit to the Oratory. Still something more was required to assure the Oratory on a firm basis. Some of the old tenants who had been obliged to remove elsewhere so as to give place to Don Bosco, importuned Pinardi to let them return, offering him double the price of the rent Don Bosco was paying; but the honest landlord could not be induced to consent. He was mightily pleased that his house was being used for such a beneficent work as the Oratory, and on more than one occasion he had shown himself disposed to sell the place to Don Bosco. Whether he believed that he possessed a veritable treasure, or whether he stood in need of money I do not know; the fact is, however, that he asked nothing less than 80,000 francs, whereas the building could hardly have been worth more than 28,000. Don Bosco invariably replied that he could not think of paying such an exorbitant sum; he did not even venture to come to terms, as he thought this impossible under the circumstances. However, early in the year of 1851, God clearly showed that it was His holy will that Pinardi's house and grounds should serve as a permanent site for the Oratory. This is how it came about.

One Sunday afternoon in February, 1851, as Don Bosco was standing at the Church-shed door, he was accosted by Pinardi. "Oh! Don Bosco, when do you intend to purchase my house?" abruptly asked that good man in a jocular tone of voice.

"Why, as soon as ever Signor Pinardi is willing to sell it me for what it is worth," replied Don Bosco.

"That I am quite ready to do."

"What is your price, then?"

"Eighty thousand francs."

"We had better drop the matter at once, as this is impossible."

"Well, what will you offer?"

"I do not feel inclined to make any offer."

"Why not?"

"Because what you ask is an exorbitant sum; and my offer may give offence."

"No, no! I assure you it will not; so make your offer."

"Very well. The other day I had the place estimated by a builder—a friend of yours and mine—who declared that the property, in its present condition, is worth between 26,000 and 28,000 francs. I am willing to offer you 30,000 francs."

Although Don Bosco named his price, he felt that, with the difference of 50,000 francs, it was contrary to all reasonable expectation to hope to come to an agreement. His astonishment may, therefore, be imagined on his receiving the following reply from Pinardi: "You will add 500 francs pin-money for my wife, and pay cash?"

"Yes," immediately assented Don Bosco.

"And when are you going to settle this account?"

"Whenever you please."

"Then let us choose to-morrow fortnight. Whoever retracts pays 100,000 francs forfeit."

Don Bosco agreed, and thus the bargain was concluded. But a difficulty—a very serious difficulty—remained: how was he to get together 30,000 francs in such a short space of time? He and his mother had long ago disposed of what little property they possessed at Becchi on behalf of the children under their care, and now they had nothing to fall back on; they found it an up-hill struggle to keep the Oratory going as it was. But God, who had blessed Don Bosco's work from its very beginning, showed, by a visible intervention of His Divine Providence on this occasion, that it was pleasing in His sight.

Pinardi had hardly gone, when there entered the Oratory Don Caffasso, one of Don Bosco's best friends and a generous benefactor of his work. It was quite an unusual event for him to come to the Oratory on Sundays; the duties attached to the rectorship of St. Francis d'Assisi's Church, which office he filled, keeping him fully occupied on those days. On this particular occasion he went at once in search of Don Bosco, and having found him, said: "I am here to give

you news which, I am sure, will please you. A benevolent lady [Countess Casazza-Riccardi] has entrusted me with 10,000 francs which I am to hand over to you to be used, as you think best, for the greater glory of God."—"Deo gratias!" exclaimed Don Bosco, "this is certainly providential."—And he then related to his visitor, how only a few minutes ago, he (Don Bosco) had consented to purchase Pinardi's house, and how he had already begun to rack his brains, as to where he should find the large sum required for that purpose. The two priests could not fail to see the Hand of God in the affair, and they were very hopeful in consequence.

The following day a Rosminian Father arrived in Turin with the object of investing a trust-fund of 20,000 francs. Being well-acquainted with Don Bosco, he thought of going to consult him about the matter. And to Don Bosco he accordingly went. "God has certainly sent you to me," declared that good priest on being apprised of his friend's visit; and having informed him of the agreement made on the previous day, he begged his visitor to entrust the sum of money to him, promising in return a fair yearly interest. The Rosminian Father, who had been commissioned to invest this money in charity as well as to get a fair interest, acquiesced. Thus in less than 24 hours after the contract had been made, Don Bosco was in possession of 30,000 francs. Only 500 francs more with costs were required, and this expense was undertaken by Signor Giuseppe Cotta, in whose bank the transfer of Pinardi's property to Don Bosco was made on the 19th of February, 1851.

This fresh proof of God's loving care for Don Bosco's work, made the Founder of the Salesian Society confident that it was pleasing to God, and convinced him that its future prosperity was assured with so almighty and bountiful a Protector. And I believe that in this unlimited confidence, in this rooted conviction which held possession of Don Bosco, and which, as time went on, only became still more deeply rooted, is to be found one of the chief causes of his indefatigable activity. Many there are who have often been tempted to accuse him of rashness, but the success which has invariably attended his undertakings, has compelled them instead to call him a *providential* man. And with reason.

Another acquisition of great moral importance was made a short time after. This was the purchase of a public-house called *La*



*Giardiniera*, which stood close to the Oratory and separated from it by only a low wall. This place was the resort of all the bad characters of the neighbourhood, and such was the uproar they created that the sacred functions in the chapel-shed had sometimes to be suspended. In order to efface the bad impression the disturbance at the public-house might have on his boys, Don Bosco would often remind them of the words of the Gospel: "The world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy."

It being absolutely necessary for the peace and tranquillity of the Oratory to do away with the disreputable inn, Don Bosco set himself to discover the best means of doing this, as soon as he had settled matters with Pinardi. He offered to buy the place, but his offer was declined by the landlady, who told him she had no intention whatever of parting with her property. He next proposed to rent the whole building, but here again the landlady declined, because mine host of the inn who had fitted it out at his own expense, declared that he would claim heavy damages of her on the plea that the furniture on which he had spent a large sum, would be useless to him if he were obliged to remove. Nothing daunted Don Bosco followed the only course open to him, that of inducing mine host to let him buy up the furniture and fittings of the public-house. This he succeeded in doing; but he had to pay preposterous prices for every article of furniture he purchased. He then had no difficulty in obtaining lease of the place for a certain period, and as soon as it came into his hands, he let it to respectable people.

In this way was destroyed a second stronghold of the Devil, and the Oratory remained master of the situation. To-day, in those very places where Almighty God was so often sinned against, there stand two Churches,—the one dedicated to St. Francis de Sales, the other to our Lady Help of Christians,—wherein humble worshippers praise and glorify their Creator.

(To be continued).

A HEART indifferent to all things is like a ball of wax in the hands of God, to receive all the impressions of his eternal good pleasure, a heart with no choice, disposed for all things, placing its affections, not in things which God wills, but in the will of God which decrees them. — *St. Francis de Sales.*



## THE VERY REV. CESARE CAGLIERO.



THE Salesian Society has lately lost one of its most distinguished and most active members in the person of Don Cesare Cagliero, Procurator-General of Don Bosco's Congregation, who passed away on the 1st of November, Feast of All Saints. Born in October, 1854, at Castelnuovo d'Asti, native town of the Founder of the Salesian Society, Don Cagliero had only just completed his forty-fifth year when he died. At an early age, young Cagliero,—who, by-the-by, was a cousin of Bishop Cagliero, the Apostle of Patagonia—was placed at the Salesian Oratory in Turin, and being gifted with more than ordinary talents and having a special aptitude for study, he distinguished himself among his fellow-students. He became so attached to Don Bosco, that on terminating his course of rhetoric, he resolved to remain with the holy priest and dedicate the remainder of his life to the work in which Don Bosco was engaged. After a solid course of theology and philosophy, he was ordained priest in 1877. Two years later he graduated at the University of Turin as Doctor of Literature, and the following year as Doctor of Philosophy. In 1881, Don Bosco appointed him Professor of Literature and Philosophy in the Salesian *Liceo* at Alasio. When, a few years later the Salesian Society came into possession of the College for the sons of noblemen at Valsalice, Don Cagliero was transferred thither as Prefect of Studies, and later on he filled the office of Rector of that same establishment. But offices of still greater responsibility were in store for the young priest. From Valsalice he was sent to Rome as Provincial of the Salesian Roman Province, and in 1887, he was chosen Procurator-General of the Salesian Society by Don Bosco, who held his young disciple in great esteem. Thus a wide sphere was opened to Don Cagliero for the exercise of those brilliant talents with which God had endowed him. And during the twelve years he occupied that important position, he not only won the esteem and confidence of the Members of the Sacred College and those connected with Roman Diplomacy, by his enlightened zeal and rare abilities, but also the affection of his wide circle of friends.

He was also held in much esteem by the Holy Father himself, who on several occasions spoke in terms of high encomium of our Procurator-General; and when the news of the latter's dangerous illness reached the Pope, he sent the

dying priest the apostolic benediction and a special message of comfort. Don Cagliero died on the 1st of November after a very short illness. His death is mourned not only by the members of the Salesian Society, but also by a large concourse of people by whom the humble disciple of Don Bosco was greatly beloved.

It is said of the just that their works follow them. To Don Cagliero may be applied the words of our Divine Lord: "You have not chosen me, but I have chosen you, and placed you, that you may go, bring forth fruit and that your fruit may remain." Some of the good which he did in the Church is destined to go on and last forever. May his soul rest in peace.

## THE RIGHT REV. BISHOP BUTT.



It is with sincere regret that we announce the death of Bishop Butt, which sad event took place at Arundel on All Saints' Day. His Lordship was a dear friend and admirer of Don Bosco and his Work. It was Bishop Butt who introduced the Salesians into England, and entrusted them with the Mission of the Sacred Heart at West Battersea, London. To our confrères in London he has ever been a kind father, and by his death they have been deprived of one of their dearest friends.

We are indebted to the *New Era* for the following particulars concerning the deceased Prelate. "The Right Rev. John Butt, D.D., was born at Richmond on April 20, 1826 (the day of Bishop Milner's death), and was the son of a convert. He was ordained priest in 1849 by Cardinal Wiseman, the Vicar-Apostolic of the London district, and acted for a time as the Cardinal's secretary. He lived for a time with the Oratorians at the old Oratory in King William-street, Strand, and from there he went to SS. Anselm and Cecilia's Sardinia-street, as assistant-priest. After serving subsequently at Chatham and Gravesend, he was appointed to the charge of the mission at St. Leonards. In 1854 he volunteered to serve as a Catholic chaplain in the Crimean War, and was sent to the front at Balaclava. His health broke down under the terrible strain of the campaign, and he had a serious illness. It was during this illness that he was carried on his bed to the bedside of the dying chaplain, Father Sheehan, to whom he administered the last Sacraments. From the Crimea, Father Butt returned to St. Leonards, and from there he was transferred to Arundel, of which mission he had charge for twenty-seven years. Soon after his transference to Arundel he was appointed a Canon of Southwark. In January, 1885, he was consecrated Coadjutor-Bishop to the late Bishop Coffin, whom he succeeded in the see of Southwark six months afterwards. Bishop Butt resigned his see in 1897, and was made Titular Bishop of Sebastopolis in Armenia. The last two years of his life have been

spent in retirement in his old parish of Arundel, of which Father MacCall now has the charge. A retiring man by nature, he did in a quiet and unobtrusive way a great work in the Diocese of Southwark, and his single-hearted devotion gave him influence which many men with more "public" gifts fail to obtain. . . . He passes to his rest leaving behind him a fragrant memory of a sincere and faithful piety and a life devoted to the service of God and man." *R. I. P.*

### Exchanges and Periodicals Received.

<i>Sacred Heart Review</i> (Boston).	<i>The Southern Cross</i> (Adelaide).
<i>Catholic Missions.</i>	<i>Ohio Waisenfreund</i> (Columbus).
<i>South African Catholic Magazine.</i>	<i>The West Australian Record</i> (Perth).
<i>The Ave Maria</i> (Notre Dame).	<i>Dominica Guardian.</i>
<i>The Harvest.</i>	<i>English Messenger of the S. Heart.</i>
<i>The Catholic News</i> (Preston).	<i>The Salve Regina</i> (New Orleans).
<i>Kamloops Wawa.</i>	<i>De La Salle</i> (New York).
<i>Missionary Record of the Oblates of Mary</i> (Kilburn).	<i>Franciscan Tertiary</i> (Dublin).
<i>Annals of Our Lady of the S. Heart</i> (Glastonbury).	<i>Niagara Rainbow</i> (Canada).
<i>Annals of Our Lady of the S. Heart</i> (Watertown).	<i>The Flight</i> (Baltimore).
<i>Catholic Watchman</i> (Madras).	<i>Church Progress</i> (St. Louis, Mo.).
<i>New Zealand Tablet.</i>	<i>Catholic Standard and Times</i> (Philadelphia, Pa.).
<i>Poor Souls' Friend and St. Joseph's Advocate.</i>	<i>Candian Messenger of the S. Heart</i> (Montreal).
<i>The Rosary</i> (Woodchester).	<i>Annals of St. Joseph</i> (W. De Pere, Wis.).
<i>The Indian Advocate</i> (U.S.A.)	

### NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory,—Turin, Italy.

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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.

PERMISSU SUPERIORUM.

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1899.

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