

# The Association of Salesian Co-operators

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We wish to call the attention of the Readers of the *Salesian Bulletin* to the Association of Salesian Co-operators and ask them to make the same widely known amongst their friends and acquaintances.

It is a most practical, efficacious and advantageous way of carrying out the wishes and exhortations of His Holiness Leo XIII, and notably those contained in the Encyclical *Graves de communi* on Christian Democracy.

This Association was, from its very beginning, warmly recommended by Pius IX who claimed to be inscribed as first Co-operator, and enriched it with the spiritual favours of the most privileged tertiaries.

His Holiness Leo XIII, on his elevation to the pontifical throne, claimed, like his Predecessor, to head the list of the Salesian Co-operators. He moreover said to Don Bosco: *Each time you address the Co-operators tell them that I bless them from my heart; the scope of the Society is to prevent the loss and ruin of youth, and they must form but one heart and one soul in order to help to attain this end.*

Every good christian above sixteen years of age can become a Co-operator, enjoy the numerous spiritual favours, and share in the merit of the good works accomplished by the Salesian Congregation, the Daughters of Mary Help of Christians, and the Association of Co-operators throughout the whole world.

The membership does not entail any obligation of conscience whatsoever, hence not only all members of a family, but inmates of any institution or college, members of religious communities, confraternities etc. can join it by means of their Superiors.

Each and all may become active Co-operators by promoting with their good example and according to their means and capacity the practice of Religion and works of charity in their respective places.

Each and all may co-operate in the numerous and manifold works of charity and public beneficence carried on in other parts by the following means:

PRAYER — by praying for the object and intentions of the Association.

ALMSGIVING — by contributing according to their means to the support and development of the many institutions of the Society for the education of destitute youth; also to the support and extension of the Missions among heathens, and on behalf of the lepers.

PROPAGANDA — by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any person desirous of being enrolled may apply either to *the Very Rev. Michael Rua, Superior General, Salesian Oratory, Valdocco, Turin (Italy)*; or to *the Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.*; or to the Superior of any of the Salesian Houses.



THE  
**S**ALESIAN  
 BULLETIN

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

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.)

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.)

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.)

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**C**HRISTMAS GREETINGS

*In this month's issue the Salesian Bulletin is wont to convey to its readers the compliments and good wishes which our Superior General, DON RUA, following the approved custom of good christians, sends to all our Co-operators, Friends and Benefactors in the name of all the sons of Don Bosco spread throughout the world and of the children entrusted to them.*

*These good wishes are laid at the feet of the Infant Saviour in this month so welcome and so full of holy remembrances: for, if it is fitting that such sentiments should in all cases be laid at the Crib of the Divine Infant of Bethlehem, much more so when they take their rise from motives of charity and of gratitude.*

*And the Successor of our beloved Father and Founder Don Bosco, who, by means of the generous support of the Co-operators not only carries on but is ever extending so many works of beneficence, cannot but feel deeply grateful to all. His gratitude, moreover, is most efficacious as that which in its manifold expression and manifestations appeals to the inexhaustible charity which the Son of God brought down from heaven to earth.*

*And this is but just and proper: for all deeds of charity, all those namely that are done out of true love for God and one's neighbour, can only receive an adequate return and full recompense in Him Who is the fountain-head itself of all charity. Hence it is that whoever appeals to the beneficence of his fellow-men in aid of some good work, ought to have recourse to the Divine Goodness if he wishes to enhance and render efficacious those sentiments that naturally spring in every human heart. This is after all the true meaning of the good wishes that the grateful offer to their benefactors; this is the golden key which, by opening the eternal gates, causes the plentiful blessings of heaven and its choicest favours to fall upon those for whom they intercede.*

*Therefore the most heart-felt good wishes, dear Co-operators, come to you every year from our beloved Superior General, and they are placed at the feet of the God of Charity, who for our salvation was born 1902 years ago in the obscure cave at Bethlehem. From that hallowed place these good wishes, ennobled and enriched in the infinite ocean of Divine Goodness, are sent to you as a befitting return for your charity, and as the pledge of a priceless recompense.*

*Then do you, dear Co-operators, be pleased to accept them, and with the eye of faith gaze upon the child Jesus in his crib, who sends his little ministers to bring them to you*

*Certainly Our Lord could make use of the ministry of His angels to bear to you the thanks on behalf of those you have aided, and the favours obtained by their prayers; but no, that is not His ordinary manner of dealing with us; His ways are far different from those of the world.*

*Jesus, as in the beginning, so also in the progress of ages, wishing to remind the haughty world that He is wont to use the weakest instruments to confound the strong, makes ministers of his favours those poor orphans themselves whom you have benefitted or are to be benefitted by you. These you have always with you. Passing by the large homes and Institutes built and supported by christian charity, you hear the same entreaty repeated by a thousand lips, and wherever you turn your look you find these poor children who in their forlorn condition remind you of the words of Our Divine Lord: "Whatever you do for the least of these little ones, it shall be as done to Myself. At this thought the will is soon determined, and any noble soul hastens to render help.*

*Thus Our Lord keeping the orphans always at hand to give an opportunity for the exercise of charity, that virtue which has in itself all the treasures of divine grace, makes them also the dispensers of these same favours; and they making use of this right place them at your disposition. Well persuaded then of this truth, procure to yourself large numbers of these little ministers of the child Jesus. How many and what signal favours will come to you by their means.*

*Take then these little ones of Christ, make them your adopted children and you will certainly not repent for doing so. Even increase their number by renewed exertions, and assure to yourself an unfailling supply of graces and blessings by thus multiplying the little friends of the Infant Saviour of Bethlehem.*

# Work and Prayer.

**L**ABOUR is the great precept of God. At the gates of Eden God said to man: *In the sweat of thy face shalt thou eat bread* (1). This has been the law for all mankind, in every age and country. In the workshops, the streets and squares of cities, in the villages and fields, on the hills, in the valleys, these words may be read on every brow: *In the sweat of thy face thou shalt eat bread*. We hear it in the clang of machinery which in the factories, the railways and steamers displays such a marvellous power: we may read them on the monuments of past ages, in the manuscripts and volumes of libraries, on the canvas and marbles of Museums, we hear them from the professor's chair and on the benches of the schools, in the books and newspapers of the day.

The fulfilment of this great law is more evident to-day than in the early ages. We are destined to labour. Work is necessary to obtain temporal goods as well as those which are spiritual and eternal.

In Jesus Christ Himself we have an illustrious example. He Who during His public life could have done all with a single word, with one ray of His Grace, spent the nights in prayer and the whole day in preaching, healing the sick, converting sinners, doing good to all, never resting even on the cross. The Apostles had the gift of miracles, they were the living temples of the Holy Spirit, yet they gave themselves up to labour in toilsome journeys through so many countries, seeking unweariedly to extend the Kingdom of Christ.

The fruit produced is in proportion to the labour expended: "If you do what lies in you, God will not be wanting." (1) God says: you shall have the sun's rays of my light, the dew of my grave, the miracle of an abundant harvest, but only after you have worked for it. In fact we see that only by immense toil and labour have nations been converted. When we recall the splendid achievements of the Religious Orders, of those immense families of Saints, of those monasteries which were once bulwarks of the faith, sanctuaries of learning and knowledge, prodigies of culture, civilization and sanctity, we must not forget the activity of their founders and the labours of their valiant sons who, walking in their footsteps, covered the earth with institutions for the benefit of mankind. St. Thomas of Aquin died at the age of forty-seven, but he bequeathed to science seventeen folio volumes which are still the admiration of every great genius. St. Francis Xavier's journeys in preaching and baptizing extended over a larger portion of the globe than that traversed by Alexander and Cæsar together. The favourite maxim of Sixtus V., a Pope who was also a friar, was "To die in harness."—Activity then, zeal, labour and toil, such is the lesson of History, the teaching of the Saints, the law of God.

And what does the beloved memory of our own Don Bosco say? His precious life was one of unending toil. We seem still to hear the soul of our venerated Father repeating the fervent exhortation, "My children, let us work, let us work." One of the last words he uttered before his death, a word which

(1) Gen. III. 19.

(1) Corn. a Lapide

he repeated many times during the last hours of his life was this, "Work, work!" This was the refrain of his whole life.

The example of Don Bosco, his exhortations and his memory should be for us, dear Co-operators, a continual encouragement to persevere in our holy undertaking of unwearied labour, for the Kingdom of Jesus Christ is ever extending and there are innumerable souls to be saved.

The enemies of God and of His Church do not sleep. Oh! let not, therefore, the followers of Jesus Christ, the children of light and of truth, yield to slumber.



No one is dispensed from the great law of labour, and all must take their share according to their capacity.

One day Jesus, standing near a fig-tree, sentenced it to perpetual sterility, because He found no fruit on it. Another time He related the parable of the husband man who, visiting his vineyard, found a tree bearing only leaves, an exact portrait of those who waste their time in vain desires and words; he waited for one year, and then, seeing no fruit, he exclaimed "What is the use of this tree? Let it be uprooted, cut into pieces and cast into the fire."

Still more striking is the parable of the talents, in which, if the servant who did not trade with his talent was severely punished, we are given to *understand* how much greater would have been the punishment of those to whom more was given, if they had not laboured to increase that which they possessed. To each of the diligent servants he said, "Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy

Lord." And from the idler and the miser the talent is taken away; he is called a useless servant and condemned to a miserable end. This is a great lesson given us by Jesus Christ.

The Christian, then, should co-operate in good works as far as his means allow. From those who have much, God will expect much; from those who have less, less will be required; but from all He expects something in proportion to each one's ability. Our labour and charity must therefore correspond with the gifts we have received from God, if we desire the reward promised to the faithful servant. Then, after our death, we also shall hear that consoling invitation: *Good and faithful servant, enter into the joy of thy Lord* (1)



And the Association of Salesian Co-operators is one of the means,—a practical and a most efficacious one—of complying with this universal law.

They may co-operate by lending personal help in promoting the practice of religion, in carrying on and furthering the various undertakings chiefly when directed to the preservation, rescue and christian education of youth, thus becoming valuable helpers to their parish-priests. They may co-operate by giving material support and contributing to sustain and carry on the many works of beneficence where thousands are sheltered, maintained and trained to be good christians, upright and useful citizens.

There is, besides, another mode of co-operation which is within the reach even of the poorest and lowliest. All cannot co-operate in every way, but all can pray; and this form of co-operation sustains all the others. On this subject we

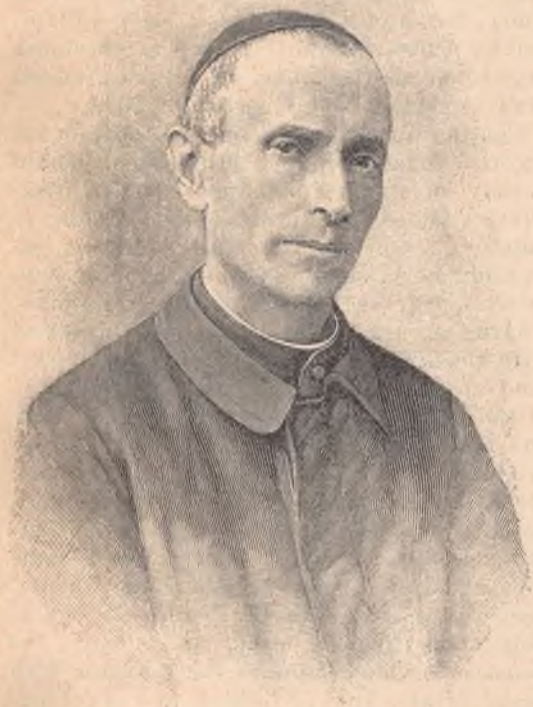
(1) Matt. XXV. 21.

may well quote a beautiful exhortation given at a Salesian Conference in Don Bosco's name, by one of his most fervent disciples, the lamented Fr. Bonetti.

"Pray, yes, pray dear Salesian Co-operators," said the above named preacher, "pray that God may bless our Houses; pray that He may render efficacious our words in public and private,

times the opposition of those in authority weighs him down; sometimes the fear of scandal wounds and distresses him, leaving him no rest night or day. We then stand in need of an increase of grace from God and of His help both interior and exterior. This favour He grants more willingly to the prayers of others than to our own, because He wishes to give to one the reward of labour and to the other the reward of fraternal charity. Pray then earnestly. We, like the soldiers of Josue, will fight in the valley to gain for you and for the people of God the Promised Land; but you like Moses on the Mountain lift up your hand to Heaven and implore help for us; your prayers will obtain us the victory. Pray for the Missionaries whose trials are the hardest. But do not rest satisfied with praying for us; pray also for yourselves, for those dear to you, that you may remain steadfast in the faith and persevere in the grace of God. Pray that God may give you a strong and resolute will to do good whilst you have time and take from your hearts the delusion that you have still many years to live, so that you may endeavour not to waste the present moment in the hope, usually vain, of many years to come.

How many through this fatal mistake find themselves at the point of death with their hands empty! Let it not be thus with you. Pray, then; this is the first means to become a good Co-operator."



Don Rua.

in the hearts of the little and the great, of the young and the old; beg the Author of all good that He would give us a special light in matters of doubt and uncertainty, strength and comfort in the contradictions and bitterness of life. I can assure you, dear friends, that many a time a poor priest, a missionary, a master, a teacher feels the heavy burden of his office. Sometimes the beginning of a difficult work discourages him; some-





## MATTO GROSSO (Brazil).

(Correspondence of Fr. A. Mulan).

(Continued).

### Wonders of the virgin forests—A page from Affonso Celso—Extraordinary fertility—Eternal Spring—Democracy of plants.

Would that I possessed the lively imagination of Bernardin de St. Pierre so as to describe the wonderful surrounding of that heart shaped territory discovered so opportunely in our expedition. Would that I were able, dear Father, to depict the marvellous panorama which from the summit of that rock, (the future centre of our Mission), is spread out before the traveller enraptured with the prospect of that immense horizon and of the virgin forests. Being incapable of doing this I will instead transcribe some pages of Affonso Celso, giving an admirable and artistic description of the virgin forests of his noble country, once a territory of Santa Cruz, now part of the Republic of Brazil. The same thoughts filled my mind, the profound depths of the forests which surround our colony produced upon me the same and even more powerful impressions.

"In the virgin forests of Brazil," writes Celso, "which occupy a tract equal to a large dominion, we enjoy one of the most sublime spectacles in creation: nature is seen in the greatest freedom as an ocean of wonderful vegetation in which each spot represents a world of precious and marvellous things. Here a mysterious silence and there a distant murmur, a blending of harmonious sounds raising the mind to God and at the same time infusing a secret apprehension. From

the verdant sea pungent and balsamic perfumes are wafted through the surrounding air causing a pleasurable sensation as if one had found in them a cure for all evils and comfort in sorrow. In this dense wood the eye, at first, distinguishes nothing clearly, only a tangle of greenery from which arise towers, walls, barricades, pyramids, leafy pillars, trunks massed together, creepers entwined, vegetation above, below, on all sides, forests after forests, a boundless sea of foliage.

"Continuing our journey one passes from one surprise to another, beholding the splendid variety of colour, of forms, slender or gigantic, fantastic or grotesque, charming or imposing. One sees nodding plumes, expanding fans, shady bowers, hanging candelabra, waving banners, floating garlands, curving arches, masts of vessels furnished with ropes and sails ascending to the sky. And above all these the *jeguitibas*, monarchs of the forests, raise their lofty heads. Here and there may be seen the more precious products of the forests, such as rosewood, satinwood and other giants of various kinds, perhaps a thousand years old, spreading their branches on all sides, under whose shade thousands of persons could take shelter. Here we may admire the *jacarandá*, called holy wood from its beauty and utility; the *Camaonbá*, which supplies the labourer with food, drink, light, clothing and dwelling-house; there in the distance are to be seen various kinds of palm, slender, straight and tall, their summits apparently reaching the clouds; here the *cepos*, a rope-like creeper and other climbing plants which either hang from the lofty branches, or join them together by aerial bridges; others are twisted like a corkscrew, or float in the air like ribbons, or hang in festoons, or climb the trees to an incredible height and there spread out and blossom.

"Elsewhere you may see orchids of many forms and brilliant colours, of which the symmetrical designs seem to have been traced on satin or velvet by a capricious artist. Those slender stalks, those dense thickets, those delicate or hardy plants, all most beautiful being covered with flowers form, as it



were, immense bouquets. The leaves are most varied in design and tint, some purple, others flame-coloured, some smooth and delicate, others large and grotesque or covered with thorns and prickles. Thousands of other flowers, lowly or splendid, shining like stars, or jewels, blue, green, yellow, violet, etc., adorn the sombre back-ground of this interminable labyrinth.

"The Brazilian forests are remarkable for their valuable products. They yield timber for building superior in quality to any that can be obtained from other countries. Medicinal and textile plants abound. Here in an eternal spring the trees never lose their luxuriant verdure: they bear fruits all the year round and the new buds appear whilst the branches are still laden with the previous crop, so that the agriculturist can scarcely keep pace with this wonderful fertility. If a forest is burned or cut down, in a few years it is replaced by another of more vigorous growth. There is not an inch of unproductive soil, all open spaces being covered with creeping plants. Land which has gone out of cultivation is at once over-run by a rampant vegetation which in a brief space resembles a magnificent emerald carpet enamelled with a thousand flowers. The fertility of the soil is astounding, for here nature is never exhausted. She draws fresh nourishment from this same unceasing vegetation by means of the decomposition of fading plants and dead leaves. The least favoured spots resemble a neglected garden.

"There is no sameness in the Brazilian flora; each kind of wood has its own special characteristics distinguishing it from the others: slender or ponderous, brittle or tough, but always beautiful to look at. An illustrious traveller has remarked that in the Brazilian forests the branches are so closely entwined that one could walk over the tops of the trees; they represent a free democracy in the great vegetable family, a democracy whose existence consists in a perpetual struggle to obtain freedom, air and light. No single family monopolizes a zone to the exclusion of others; the different species grow together, fraternize and mingle in a wonderful net-work. This indissoluble alliance and fraternity produces variety in unity and manifestations of beauty under divers forms.

"The Brazilian forests are inhabited by an immense multitude of mammalia, of bees, ants, cicadas hummingbirds, lizards, parrots, monkeys, fire-flies, myriads of butterflies of

every colour. Brazil is a magnificent country... Along the shady banks of the rivulets you find a delicious coolness; mighty rivers flow in all directions, but however deep these may be they are not navigable, on account of the dense growth of water-weeds which cover them.... The sun's rays gild the tops of the trees, but they cannot pierce the curtain of foliage which produces a twilight resembling the dim light of cathedrals or marine grottoes. Only on those places which are bare of trees does one get a glimpse of the azure of the firmament and even then it is usually a melancholy and feeble light. The whole effect is sublime and resembles a mystical reflection of the supernatural. The senses are rapt in ecstasy and artistic taste revels in the numerous masterpieces of agriculture, sculpture, painting, music and above all of exquisite poetry which are found in the Brazilian forest."

This quotation, though somewhat long, cannot fail to interest the readers of the *Bulletin*, and now we will resume our journey.

#### At Registro do Araguaya—Congratulations—On the borders of Goyaz—A great explorer.

Having rejoined our companions we struck our tents and left *Barreiro de Cima*. During our march the burning heat of the sun gave us a real vapour-bath; streaming with perspiration, the dust raised by our cavalcade formed a thick crust over our faces. We passed through a place called *Agua Comendadas* and in the afternoon of the 19th of September we arrived at the telegraph station, *Borreiro de Baiseo*. The official in charge, brother of one of our pupils at St. Gonçalo's Institute, made us welcome. This station, belonging to the telegraph line of Rio San Paulo-Cuyaba, was erected in 1890 and is beautifully situated on the banks of the river *Barreirn*, nearly a mile from the mouth of the *Paredão*. Here are six *ranchos*, occupied by six civilized families, of which one is Italian whose chief, a man of about sixty, lives here happy and well contented with the wonderful fertility of the soil, which returns a hundred fold for all crops sown.

These places and likewise the two *Barreiros*, *Garcas*, *Bonito*, *Clayo*, *Cayapò* and *Araguaya* are the favourite centres for Indian depredations: they have lately committed various crimes and murders trusting to escape punishment because the government, deceived by the apparent tranquillity of these savages, had recalled the military garrisons of Re-

gistro and Branco, hitherto sufficient to keep these tribes in subjection. Wishing to see for ourselves these various places we frequently left the beaten track to explore the surrounding country. Thus after dining with our friend, Mr. Da Costa Perreira, Fr. Balzola, Gabet, our host and I embarked in a boat about six yards long made out of the trunk of a tree. Our object was to visit the small streams falling into the Barreira from *O Passa Vinte* as far as the famous river *Das Garcas*. The French traveller Castelnau and the ex-President of Matto Grosso, Count Magalhaes, believe this to be the branch of the river on which in 1680 the Jesuit Missionaries of Belem, the capital of Pará below the Equator, embarked for the Republic of Paraguay, the centre of their successful missions. They made this tremendous journey entirely by water, with the exception of about fifteen leagues, the distance separating the Paredão from the Hygnyra, a navigable branch of the river S. Lorenzo. I noticed a spot very suitable for an auxiliary settlement, where immense fields of grain might be cultivated for the sustenance of the Indians, thus decreasing materially the expense of buying food, as we intended, in the State of Goyaz where it is comparatively cheaper than at Cuyaba.

On the 21st of September we set out for *Registro do Araguaya* the last stage in our long journey. We had to cross many rivulets and torrents, and at ten o'clock at night we knocked at the door of *Jugaço*, a farm belonging to a rich merchant of Coxipò, who supplies our Institutes. The next day we did not say Mass, having with us only just what was necessary to celebrate in the more populous centres. Towards dusk we reached the beautiful village of *Registro*, where Mr. Callisto received us. This village is on the left bank of the river Araguaya: it contains forty houses well placed and divided into four streets with a fine avenue in the middle and crowned by a beautiful Chapel of Our Lady of Dolours. The people live in complete neglect of all religious exercises, for, without speaking of priests, there is not even one lay person who takes the trouble to teach them the Commandments of God. However these poor people are not wanting in good will and of this I had proof during the two days spent with them. In the morning more than thirty persons came to the first mass; I invited them to a short service in the evening and more than two hundred came to hear my sermon. I spoke to them of the true

Christian life, of the Commandments of God and of the Church, I asked them to stay and recite the Rosary with us, and invited them again to return the next day for a similar service. This invitation sufficed to bring all the inhabitants of Registro the following evening to fill the little Chapel. These good and simple people were delighted to hear that we intended to make a foundation at *Barreiro do Cima*, about one hundred miles from Registro. Those especially, who, to avoid the incursions of the Indians had resolved to emigrate to Goyaz, were full of joy.

From this station I telegraphed to Fr. Albera who, according to my calculations should have been at San Paulo, but he replied from Rio de Janeiro, where he had been already for some days. I received also several other telegrams congratulating the Salesian Mission on the success of our undertaking. Amongst others I may mention that of Dr. Candido Mariano, the chief engineer of the telegraph line from Cuyaba to Corumbà a great admirer of all who in any way labour for the evangelization of the Indians. Here are his beautiful and encouraging words;—"May your praiseworthy efforts be crowned with complete success, so that one day the Brazilian nation may bless you for the services rendered to the family, the fatherland and to humanity by the Mission to which you have dedicated your lives."

We stopped on the borders of the State of Goyaz, the fourth part of Brazil in extent, 470,000 square miles. It occupies the centre of this great country and is bounded by the States of Pará, Maranhao, Piahy, Bahia, Minas Geraes and Matto Grosso by which it is separated from the important Araguaya, an affluent of that king of rivers, the Amazon. The Araguaya, the river of the Indians of Cayarabàs, is a majestic stream 1750 miles in length, of which 750 flow through Matto Grosso. As a tiny rivulet it issues from the mountains of Coyapò and bears different names until its union with the large river Rosso which receives on its right bank at least twelve affluents, each from a hundred to two hundred and fifty miles in length, and on the left bank others of the same length and greater volume of water. At forty miles from the mouth of the *Caixa*, it divides into two large branches forming the spacious island of St. Anna bathing its shores for 300 miles, then nearly two miles wide and diversified by numerous cataracts, it goes on until it joins the equally large river *Tocantino*, flowing side by side and thus greatly

augmented, it falls into the Amazon river at 1° 40' and 26' of latitude. The first explorers were the monk Custodio in 1625 who ascended the river as far as Belem, and later on the famous Jesuit orator Antony Vierrà with Captain Ignatius Rego Barreto who reached the cataracts on the 23rd of December 1635. At least fourteen great expeditions were despatched by the Government and by traders to explore the environs of Matto Grosso and Goyaz, but the greater number were fruitless on account of the innumerable obstacles caused chiefly by the rainy season, when the rivers overflow their banks on all sides and are no longer navigable from the impetuosity of the current. Five only of these expeditions had satisfactory results reaching the gold and diamond mines discovered by Sergeant Pascheco do Conto in 1731. The most illustrious amongst the explorers of these regions was undoubtedly the energetic Count Magalhaës who, gifted with an indomitable will, arranged for the transport by land of three small steamers, the *Araguaya*, the *Colombo* and the *Mineyro* over a distance 375 miles of the worst roads. This was the commencement of steam navigation between Leopodina and Januaria a distance of more than 625 miles. Unfortunately this era of progress soon came to an end, as it depended entirely upon the enterprise and activity of Magalhaës who was too soon snatched away from the affection and admiration of his compatriots. But the example of his industry and the works he completed will keep alive his memory in every Brazilian heart.

(To be continued).

## NORTH BRAZIL.

### An Agricultural Colony at Sergipe.

Bahia, April 1902

VERY REV. AND DEAR DON RUA.

I am somewhat behind hand in giving you the news which you are anxiously awaiting about the new foundation at Sergipe. There have been several reasons for this delay, and not the last among them was the state of prostration caused by the journey. We set out, Fr. Pasquale and I, on the second of March from Bahia, and arrived at Aracaju after a journey of

six days. We preferred to travel by land rather than by sea, although longer and more difficult, in order to acquire a better knowledge of the interior of the country, to visit some Co-operators and to make new acquaintances: and our Lord has deigned to make us in many instances the instrument of his grace.

### On the road.—Aracaju and its origin—St. Joseph's Colony.

The journey was pleasant, fruitful and not lacking variety. It was pleasant since we had all along fine, favourable weather and were received everywhere with marks of respect, and with the cordial hospitality which is the characteristic of the Brazilian people. At Timbo we were the guests of Fr. Felix Ferreira da Carvalho, at Itabaianinha of Major Ernest Campos, brother of the President. At Buquim we received hospitality in the house of Captain Leonidas Carvalho Fontes, and at San Cristoforo by the Parish priest, Fr. Florence da Silva. At Aracaju we were welcomed and entertained with goodness truly paternal by the President Olimpio Campos in the Government palace.

We had the consolation of celebrating Mass every day. At Timbo and at Buquim, in spite of the early hour, half past two and half past three, a goodly number of people assisted.

At Itabaianinha, where we put up whilst waiting for horses and guides, we spent the greater part of the morning in the confessional, as it was the first Friday of the month, at the request of the zealous vicar, Father Jonatas Joseph Gonçalves and of the many clients of the Sacred Heart, thus preparing them for a general Communion at the 11 o'clock Mass.

There was, moreover, no lack of variety. He who has never ridden with others on horseback through new regions, admiring the beauties which nature displays with endless variety at every turn, now climbing hills now descending into deep valleys, traversing immense plateaus, crossing forests and rivers, cannot form an idea of what we experienced. How delightful it was at break of day or at sunset to hear the chirping of thousands of birds that fluttered over our heads and sometimes at our feet, so tame are they, since they have not learned to fear the hunter. There were *lavadeiros*, canaries, *periquitos* (small parrots), etc. and others with bright colours and most varied plumage. In order to add still greater variety

to our journey, we not unfrequently had other encounters of a nature not quite so agreeable. For instance, as we were leaving Cachoeira, which is on the borders of Sergipe, we came across a young *Giboja* about three yards in length which crossed the road in front of us with a waving, majestic deportment, and we were obliged to pull up our horses in order to make way for it. At the thought that these serpents can crush a calf to pieces within their coils, and swallow it like jelly, well.... I need not deny it, I felt my skin creep.

The State of Sergipe, almost triangular in form, is the smallest in territory, but is the most densely populated of the United States of Brazil. The cultivation of the tobacco and cotton plants is the chief resource of the country; mandioca, rice, the sugar cane and many of the cereals grow in abundance. There is valuable timber such as the *zucupira*, the *pan ferro*, the cedar, the *peroba* and the *genipapeiro*. The climate at the shore and on the banks of the rivers, which always overflow in the rainy season, is damp and unhealthy, but in the centre and principally on the plateaus and hills it is dry and the heat is not excessive, ranging between 69° and 90° Fahr.

Aracaju is the principal city and may be said to be a Capital in miniature. It has points of resemblance to the city of Venice. On one side is the sea and on the other vast stretches of sand which extend to the very gates of the city. It enjoys a most enviable tranquillity and it sprung in existence almost on a sudden. The history of its foundation is not devoid of interest. Till the year 1855 the capital of Sergipe was St. Cristoforo; a small town situated on the slopes of two hills and at about two leagues from the sea, enjoying a delightful climate, abounding in water and not without a display of wealth in the buildings, among which also some churches and convents. By a single act of stern will on the part of one man the Capital was changed. The president Dr. Ignatius Joachim Barbosa obtained by a law of the 17th of March of that year that the assembly of deputies should hold its sittings at a small place about five leagues from St. Cristoforo near the sea. All movement in the ancient capital soon came to a dead-lock, and the new one arose retaining its former name viz. Aracaju which, as they say, comes from the fact that the place abounded in *cajus* (a fruit-tree similar to peaches) among which an altar (*ara*) had been erected.

The spot is more strategic in time of war and of more commercial value in time of peace, owing to its being situated at the mouth of the River Cotinguipa, which is navigable for twenty-two miles from its mouth and could harbour the transatlantic liners, were it not for the shifting sandbanks on the sea coast. The steamers of different Brazilian Companies make the port full of life.

The town is small, but gives a pleasing aspect with its well laid streets and coloured houses one storey high, offering a fine view to those who approach it from the sea. The public square is large and beautiful; there stand out conspicuous the Presidency, the Parliament Houses, the Municipal buildings and the Government schools. The church rises up in the middle and deservedly holds the place of honour in the city, for religious sentiment is strong in the people of Sergipe. The new hospital which stands at the top of a hill also attracts attention and seemed to invite us to pay it a visit. This we did and were well rewarded by the bird's-eye view of the city which stood at our feet, and we had besides the pleasure of performing an act of charity towards those poor sick people.

There are several factories and the principal one is the cotton factory, the property of Colonel Augustus Cæsar Ferraj, an excellent Salesian Co-operator. The principal roads are always well frequented chiefly on market days. What an increase of life and bustle may be looked forward to, when the means of communication and transport between the capital and the interior are well established. At present there are no railways, no tramways, no omnibuses, no public or even private carriages at Sergipe. People go about on foot or on horseback, or in ox waggons, according to each one's taste. The stillness of the town otherwise is uninterrupted night and day, except by the voice of an officer drilling his men or by the notes of a military band. The inhabitants are extremely courteous and simple in their manners.

After a day's rest we went in company with the President and several other gentlemen on horseback, in order to inspect certain estates which seemed most favourable for founding an Agricultural School. The choice fell on an extensive plot of land situated about half way between the old and the new Capital, belonging to the President himself. It is in a beautiful position, as the river Pitanga bathes it for about two miles on one side and the river Poxim on the other. The

estate which comprises hills and plains, is for the most part fertile, and lends itself to plantation of orchards, vineyards, sugar cane as well as for pasture and gardening, still leaving a good margin covered with woods. The President is quite willing to give up for this work what premises he has there, the wire enclosure, the orchard, and a great part of the cattle.

We named the house after St. Joseph in order to place it under the protection of that powerful Custodian of the Divine Artisan, Jesus, because it was founded during the month consecrated to him and also out of gratitude to the very Reverend and greatly beloved Fr. Joseph Lazzeri who has worked so much and continues to work for the houses of north Brazil. It was opened on the 19th of March, when the writer of this letter said the first Mass in the temporary chapel, and if one cannot yet speak of crowds in that *Thebaïdes* (such was and will continue to be the name of the property), there were persons who, by their position in life, and by their devotion to the new work, well made up for it on that occasion. They were the President, the Prefect of the Capital, Dr. Manuel de Carvalho Nobre, the chief of police Dr. Manuel Teixeira and Colonel Terence Sampaio, besides several other ladies and gentlemen from the two Capitals.

As a small token of our gratitude we offered, that very day, to Mr. Olimpio Campos, founder of this the first Salesian House at Sergipe, an oleograph of Don Bosco. Almighty God allowed that this modest but happy feast should be somewhat marred, since the President on his return to Aracaju fell sick; happily the illness was not serious and a few days afterwards we saw him again full of life and activity, making the final arrangements in connection with the foundation. On Easter Sunday at 5 p.m. the Salesian conference, which had been announced before hand, took place; it was presided over by the President, the very Reverend Canon Manuel Raymond Mello V. F. (a former acquaintance of mine of San Paulo) and honoured by the presence of the military authorities. A choir of ladies and the military band enhanced its solemnity and attracted an immense number of people. The voice of the undersigned, who gave the conference, was husky, but it easily found its way to the hearts of all: the subject—The Salesian Agricultural School of St. Joseph—was in itself most appealing and besides the audience was so well disposed. A holy emulation already reigned amongst them. One

gentleman gave a large quantity of cloth: a group of ladies undertook to provide twenty boys with food, clothing, etc. As a renewal of the moving scenes of the shepherds at the crib, there were not wanting kind persons who came and offered us eggs and fruits, etc. Both rich and poor showed their sympathy with the work of Don Bosco, raised by God for the good of both rich and poor alike. On the fourth of April I set out again for Bahia, greatly moved by the marks of kindness received, and with the hope of seeing this tender plant grow, flourish and give forth abundant fruit. I embraced our dear confrère Valle, who had meanwhile joined us in the *Thebaïdes*, and Fr. Louis Pasquale who wished to accompany me as far as San Cristoforo. On the following morning by the uncertain light of the moon we crossed the river Vasa-Carrir in a canoe, arriving shortly after dawn at Portoda-Varsea. That same evening we reached Estancia a charming little town with a seaport about two leagues distant. I received hospitality at the hands of the very Reverend Canon Vittorino Correa da Silva Pontes, who refused to allow me to depart before dining with him and then provided me with an excellent canoe with three oarsmen. By rowing and sailing we arrived at Cachoeira da Abadia, on the river Porto Real, a river which has but scanty fresh water.

On arriving after midnight, I was welcomed by Colonel Horatio Nimes and in the morning, before setting out again for Bahia, I was able to celebrate Holy Mass. By a happy coincidence it happened to be the first Friday of the month. The first and last Mass at Sergipe were celebrated on the first Friday of March and April as though to begin and finish my little mission under the protection of the Sacred Heart of Jesus. May the Divine Heart of Jesus grant the prayers of his suppliants and bless the Salesian work at Sergipe! May Our Blessed Lord inspire Don Rua and the other Superiors with lively interest for this work now just begun, and our confrères in Europe with an earnest desire of hastening to our aid.

How many times have I been requested by Co-operators to ask you to send more members in order to open a boarding school, or at least a day school, in the Capital as well as nuns of Mary Help of Christians to take charge of girls both rich and poor, and take over the direction of the hospital, promising on their part their support. And they have every reason to do so; for in the whole State of Sergipe there is not a single nun.

The only religious there are the two Salesians! Late at night I reached the house of the Rev. Fr. F. Ferreira at Timbo. There I was pleased to meet again Mgr. A. E. Machiedo, and Mgr. Z. Lopez dos Santos, most zealous Co-operators, both convalescent and greatly improved in health, thanks to the good air of that place and the cares of the Chaplain of Esplanada near Timbo.

The following day was spent in the train, and at dusk I arrived at the bay do Salvador the Bahia or bay *par excellence* of Brazil which

rivals that of Rio Janeiro in size and beauty. The train was speeding along its coast for a full half hour; and at seven o'clock, welcomed with the sound of music, I was again in the midst of my dear confrères and boys of the Institute do Salvador.

Bless, dear Father, the Confrères Benefactors and pupils of Sergipe, Bahia and also Pernambuco and give a special blessing to your most affectionate and obedient son

(Fr.) L. GIORDANO.

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## The Irish Pilgrims

### at the Oratory of St. Francis of Sales.

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One of the most enjoyable and memorable days to be recorded in the annals of the Salesian Oratory in Turin was the Vigil of All Saints. A few days previously it was known that the Irish Pilgrimage to Rome in connection with the Pontifical Jubilee of His Holiness Pope Leo XIII were to call at this city on their homeward journey. A distinguished member of the Pilgrimage, a Parish Priest from the Diocese of Achoury who has a brother in the Salesian Society, preceded them from Rome and announced the joyful news at the Oratory.

The Successor of Don Bosco, the Very Rev. Don Rua, could not suffer the countrymen of Blessed Thaddeus MacCarthy, for whom he has a special veneration, to pass through Turin without inviting them to the Oratory and doing all he was able in order to emphasise the event. Accordingly, a message to this effect was despatched to Genoa to the organiser and director of the Pilgrimage, the Very Rev. Father Ring.

The Superiors and pupils of the Institute were immediately in activity and spared no pains in preparing to receive their beloved Irish friends and benefactors. On the arrival of the 1.30 p.m. train from Genoa the Pilgrims were met at the Porta Nuova Station by two Irish members of the Salesian Society who, on behalf of Don Rua and the entire Community, welcomed them to Turin and once more repeated the former invitation to the Oratory, which was willingly accepted notwithstanding the fatigue of the journey, and the limited time at their disposal.

Father Ring fixed the hour of departure for the Oratory at 3.30 p.m. and from that time until four o'clock the tramcars of the *Linea dei Viali* were crowded with Irish Pilgrims.

On reaching the Oratory they were accorded a most cordial and enthusiastic reception by Don Rua and the Superiors and pupils of the Institute, who were all assembled in the spacious courtyard. The whole place was *en fête*. The surrounding buildings were tastefully decorated with flags and banners by the little children, and everything and everybody seemed to express joy and welcome for their illustrious visitors. The band was in attendance and, under the able direction of Cavaliere Dogliani, delighted the audience with a choice selection of melodies, among which was an Irish air entitled the *Last Rose of Summer*.

Most of the Pilgrims were introduced to the venerable Successor of Don Bosco, who had a kind word and an amiable smile for each. It was a touching spectacle to behold such an assembly of persons of every rank and condition separated as to nationality and diversity of language and customs, yet all united in the same faith and religion, all having the same sublime aspirations and sentiments, all bound together by the same bonds of Divine charity, so that without the medium of human speech they perfectly understood each other. This characteristic belongs exclusively to the Catholic Church and the real children and saints of God. The Pilgrims, however, were delighted to be able to exchange a few words in English with four or five members of the Community, especially as they were mostly all from the old country.

Towards half past four o'clock all repaired to the Church, the Pilgrims entering by the front and the pupils of the Institute by a side door. Scarcely had they taken their places when a hymn was intoned, and the pure sweet voices of the little children seemed to pierce the clouds. Subsequently, a *Tantum*

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*Ergo* composed by Maestro Dogliani was exquisitely rendered by a choir of fifty boys of the Oratory, the author himself presiding at the organ. Solemn Benediction of the Blessed Sacrament was imparted by the Right Rev. Monsignor Murphy, Vicar General of Kildare, assisted by two members of the community as deacon and subdeacon. After Benediction Monsignor Murphy recited the Divine Praises in English which were devoutly repeated by the Pilgrims, and listened to with amazement by the little Italian children.

Hardly had the sacred ministers retired to the vestry when an Irish Salesian priest, Rev. Father O'Grady, came forward to welcome the illustrious guests on behalf of Don Rua and all the Fathers and pupils of the Institute. He produced some extraordinary facts and figures to show the development of the little mustard seed sown by Don Bosco in that very spot some fifty years ago. Then he went on to relate in graphic words the history of the majestic temple of Mary Help of Christians wherein they were assembled: a monument erected by Don Bosco with thank-offerings for graces received, a monument every stone of which represents a favour of Mary. Before leaving the Church a most eloquent and touching discourse was delivered by Father Ring, that *magnum et mirabile specimen sacerdotii Hiberniae*. In graceful terms he returned thanks, in his own name and that of all his fellow Pilgrims, for the warm and cordial reception given them; and in words which will long be remembered at the Oratory he referred to the great works of Don Bosco for the education of youth and the good of society. He concluded by offering up prayers for Don Rua and the multitude of children confided to his care.

The Pilgrims were subsequently shown round to inspect the workshops of the various trades taught in the Institute, where they were able to see upwards of four hundred young artisans at work. Needless to say they excited admiration in the minds of all. The large printing establishment, in which works of every description are printed in more than thirteen languages, was found most interesting. Here also the *Salesian Bulletin* is printed in eight languages and forwarded to the extremities of the earth.

The next item was a visit to the Room in which Don Bosco passed the last years of his eventful career, wherein he spent days and nights of weary watching and unspeakable solicitude. In this Room everything used by, or in any way connected with him is still religiously preserved: the humble couch whereon he breathed his last, the confessional chair where he healed so many wounded hearts and relieved so many sufferers, the altar at which he offered the Holy Sacrifice of the Mass in his latter days, and

all the other interesting and valuable relics he left behind.

The Pilgrims returned once more to the courtyard, where the band continued to perform the most select pieces of its well-stocked repertoire. Father Ring could not leave without calling for cheers for Don Rua, the worthy Successor of Don Bosco, and for the members of the Institute, while hundreds of voices were ready to return the courtesy to the venerable Director of the Pilgrimage and his illustrious companions. At six o'clock the guests took their leave of the Oratory and its inmates and returned to their respective Hotels, where they were to dine at half past six.

This was indeed a day of mutual edification never to be forgotten. A scene was witnessed which left in the hearts of all memories which time will take long to efface and that words cannot adequately describe. On the one hand the Superiors and pupils of the Oratory observed and admired the profound devotion and the strong and vivid faith of the people of Ireland, that faith which neither persecutions nor all the inventions of the power of darkness have been able to weaken since the time of St. Patrick, the great Apostle of Ireland. The Pilgrims, in their turn, could not but admire the great institution of Don Bosco for poor abandoned youth and the good of society in general.

On the following morning, Feast of All Saints, early dawn saw a number of distinguished ecclesiastics, among others Monsignor Murphy, wending their way towards the Sanctuary of Mary Help of Christians to offer up the sacred mysteries to God for their fellow Pilgrims, themselves, and for their cherished flocks at home in Ireland. Many devout ladies and gentlemen also came to assist at holy Mass and partake of Holy Communion. Most of them preferred to forego the night's rest rather than lose the opportunity of saying and hearing Mass on the beautiful feast of All Saints, although they were already dispensed from the obligation by the early hour of their departure.

They left by special train for Paris at 4.45 a.m. Here, as throughout the entire journey, one cannot but admire the unselfishness of the Pilgrims; neither the early hour of their departure nor all the discomforts of travelling in a strange country could evoke from them a murmur, a word of complaint. They everywhere and always manifested the spirit of true pilgrims.

While congratulating Father Ring on the success of the Pilgrimage, we offer most grateful thanks to him and all his distinguished companions for their visit to the Oratory, and we hope they have all returned safely to the Emerald Isle, full of pleasant recollections of the Eternal City and of the many interesting places they visited on the way.

# Salesian



ON Rosary Sunday it was fifty years since, in a small chapel adjoining the hut where Don Bosco was born, Don Rua received the ecclesiastical habit from the hands of Fr. J. B. Bertagna, now Archbishop of Claudiopolis.

It is an event simple and common enough; still it may be considered as a date not insignificant in our annals and one which the affection of children and the admiration of friends may easily be pardoned for not letting go by altogether unnoticed. Simple and common as it is, we are perhaps not mistaken in saying that the Angel of Charity has on this occasion noted it as the commencement of a career full of good works, of an unbroken series of days—aye, we were almost going to say of nights also—devoted to unceasing toil for the benefit of his neighbour, of labours stamped with the most exquisite gentleness.

On that day, Don Bosco there present, perhaps not without a special light, marked him out as the chosen one whom God had destined to gather one day his large inheritance—the one who was to carry on and extend wider and wider the gigantic work he was then undertaking.

Writing as we do for the members of the Salesian family—for such we consider our dear Co-operators—we need offer no apology for dwelling on an item of a somewhat domestic and intimate character.



Don Michael Rua, writes the *Osservatore Cattolico* of Milan, is the true copy of Don Bosco, whose first disciple he was, and whom he also succeeded in the government of the Salesian Society. When the soul of the great Apostle of Turin passed peacefully

to its rest on January 31st 1888, in the lowly room under the shadow of the temple of Our Lady Help of Christians, Don Rua was called to take his place as father and guide. Those were indeed days of sadness and anxiety, during which the Salesian barque, bereaved of its long-trying helmsman, sailed under a threatening sky, ploughing stormy waves. But this period proved short. The clouds which had overcast the sky cleared away leaving the serene calm of heaven, illumined by the sun's bright rays.

Over the tomb on the hill of Valsalice, where the father had been laid to rest, the weeping willows had stretched their drooping branches. There at that revered tomb the Salesian Congregation, which some men of little faith already saw breaking up and dispersing, found its centre of unity, and a fountain of new strength and energy to continue their founder's noble undertakings. Don Rua, as soon as his new office had commenced, showed that he had inherited the spirit of sanctity and sacrifice, and, like a new Eliseus, by his example and the winning influence of his words soon made it evident that the star, shining forth in the deep azure of the coat-of-arms of the Society, was by no means to grow dim, or stay its course, but to continue to denote an ever onward progress of Don Bosco's work.

From the very outset houses of education, Institutes, and Festive Oratories have been multiplied in a most extraordinary manner, affording shelter and training to thousands of youths who would otherwise grow up in the streets, and in the corruption of the slums of the great cities. Don Bosco's voice—that voice so full of charm that could move souls at pleasure and by which even Victor Hugo had been touched—was now silent; still apostolic men were not wanting. The

Congregation, so small in its beginnings, gradually increased its ranks: many young men hastened to offer their hearts and minds. Numerous expeditions of missionaries again set off to America, and far off amid the rigorous climes of Tierra del Fuego and Patagonia Mgr. Cagliero and Mgr. Fagnano renewed the wonders of St. Francis Xavier.

Fr. Unia cheerfully gave up his life after having spent it in tending the poor lepers. Fr. Calcagno was exiled from Ecuador out of hatred for the religion of love taught by him and his companions. The savages of Matto Grosso and Paraguay have found unwearied labourers to bring them under the gentle influence of religion which refines their crude habits and gives them the advantages of civilization. The charitable spirit of Don Bosco, who once in a rapture of zeal had written on his standard *Da mihi animas, caetera tolle*, has been preserved by the meek and gentle Don Rua who in his turn contrived to spread and infuse it in every part of the Salesian Congregation. And in truth the spirit of charity continues to invigorate and to bring to greater perfection the monumental work commenced by the son of Mamma Margaret, and which had so lowly a beginning on the green meadows of Valdocco at Turin.

What a march forward has been witnessed since the death of Don Bosco! What progress, what development, what a widened circle of sympathies! This is certainly due first and foremost to the operation of God, but there is in it also something of the unflagging action of Don Michael Rua."



ACCORDINGLY, on the Saturday preceding Rosary Sunday, the Very Rev. Don Rua betook himself to Castelnuovo d'Asti, where he was received with every mark of respect by the local Authorities and welcomed by the local band and that of the Oratory of Turin which had gone there for the occasion. On the following day the sacred functions were held in the small chapel referred to, to the intense satisfaction of the country folk of Don Bosco's native place.

On Monday a visit was paid to the tomb of the pious youth Dominic Savio, Don Rua's companion and pupil. This lad of exemplary life was one of the first and best pupils of Don Bosco who also wrote an edifying biographical memoir of him. His venerated remains are laid not far from Castelnuovo,

in a hamlet called Mondonio. The good Parish Priest headed a large number of visitors to the tomb where suffrages were offered up. On their return to the parish Church Don Rua spoke to the people dwelling on touching personal records of the saintly youth.

By 12 o'clock the visitors had returned to Castelnuovo, and a large crowd had already assembled in the principal square before Don Bosco's Monument. The band gave forth selections and from the steps of the monument Fr. Trione addressed the people, in sentiments and expressions well suited to surroundings and to a subject in themselves so suggestive.

The rest of the day was spent at the Institute, where in the evening a commemorative entertainment was given in honour of Don Rua.

We are but voicing a common earnest wish in praying that our Venerated Superior General may be spared for many and many years to be in our midst the living copy of Don Bosco.



YEAR after year, says a communication from Battersea, becomes wider and wider the circle of those who look forward to the fourth of November, the feast of St. Charles, as a day full of pleasing recollections and as an opportunity for expressing to the Very Rev. Charles B. Macey, Provincial and Superior of this House of Battersea, either the happiness of living under his immediate direction or the lively and grateful memory preserved of kindly deeds experienced at his hand.

To harbour grateful sentiments, and to know how to express them at the right time, is no small part of a good education and at the School of Don Bosco it does receive its due of attention and cultivation.

This part of their duty was discharged by the pupils and members of the Community on the eve of the feast in a musical and literary entertainment in Fr. Macey's honour, where prose and poetry rivalled in voicing the sentiments that animated one and all. In this noble rivalry also those of Farnboro and Burwash claimed their lawful share, besides being represented by their respective Superiors, the Very Rev. Fathers Marsh and Campana. In the few words of acknowledgement, Fr. Provincial deftly turned the attention from his own person by telling the boys that this tribute was agreeable and

accepted inasmuch as, by it and in his person, he understood them to convey a grateful recognition to all those who day after day are toiling with the sole end of seeing them growing up well-educated and staunch Catholics.

The day itself of the feast, needless to say, was in every respect a bright and joyful one, made brighter also, by a weather which, for being in the month of November and in London, might be styled glorious. There was a solemn high Mass and benediction in the morning and the day was closed by a musical and dramatic performance. Once more the Feast of our Superior's Patron was over but not without leaving behind a streak of light—a pleasant souvenir that will long linger in our memory.



**A** Cape Town newspaper of October 6th says:

"Yesterday witnessed a meeting of the benefactors and well-wishers of the Salesian Institute in Buitenkant-street. The chair was taken by His Lordship, Dr. Rooney, who was supported by the Hon. A. Wilmot, M. L. C., and Mr. T. J. Anderson, M. L. A. There were also present the Rev. Dr. McCarthy, the Rev. F. Leeson, Messrs. Wynne, M. L. A., Voskule (Mayor of Wynberg), Mr. and Mrs. John Murray, Mr. and Mrs. W. J. O'Callaghan, Mrs. Cossidy, Mr. Gordon and about fifty others.

"The object of the gathering was to afford an opportunity of thanking those who have helped the work, to report progress and to appeal for further assistance to enable the Institute to extend its power of doing good. This was set forth in an able address by the Rev. E. Tozzi, and was answered on the part of the benefactors by Mr. O. Nannucci, who sketched the good already done by the Institute, and its great possibilities if more accommodation could be had. Dr. Rooney addressed those present and urged them to do their utmost to support the work and help it in a practical manner to develop.

"Messrs. J. B. Callanan and S. Regan, together with Miss Crowley and Mrs. Maguire, supplied vocal items, whilst the Institute's band did justice to classical selections.

"The National Anthem brought to a close a very pleasant evening, and one that should be productive of much good."

On this occasion moreover the classes which had been held for the benefit of immigrants

were brought to a close with a distribution of prizes. The results of this first experiment may be considered very satisfactory.

Most of the guests then visited the various parts of the Institute and showed themselves well pleased with what they saw. The chapel also has been recently enriched with artistic stencil decorations due to the skilful and disinterested labours of a friend of the Institute, Mr. C. Dean.

We feel it a duty and gladly seize this occasion, to acknowledge in these columns the great obligation the Institute has towards His Lordship Mgr. Leonard to whom it owes, so much from its foundation. These sentiments of gratitude we wish to extend to Mgr. Rooney for his unfailing benevolence, and to all the distinguished Co operators and Benefactors for the practical sympathy and kindly interest shown towards it chiefly in times of difficulties.



### Miss Emma Nannucci, R. I. P.

Miss Emma Nannucci died at Cape Town October 30th. The long sickness showed forth more and more her christian fortitude and profound piety. The members of the Salesian Institute have offered copious suffrages for the repose of her soul, and would like to express here again to her relatives, and especially to their benefactor Mr. Oreste Nannucci, their sentiments of deep sympathy.

*Our Co-operators are also kindly requested to pray for the repose of the souls of the following lately deceased:—*

Mr. Edward Gormon, Boston (America).  
Ellen Fitzgerald, Co. Clare, (Ireland).  
James Halpin, Co. Clare, (Ireland).

**R. I. P.**



# RACES AND FAVOURS OBTAINED through the intercession of MARY HELP of CHRISTIANS

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts as the expression, more or less, of the others. All manuscripts, however, are carefully deposited in the archives of the Sanctuary.—ED.]

**Turin (ITALY).**—For some years past I had suffered great pain and inconvenience from one of my legs, and occasionally it would break out into dangerous sores, entirely preventing me from getting about.

Medical aid had frequently been called, but to little use, and I had finally to take to an almost sedentary life as the slightest movement caused extreme pain and made the leg worse.

Speaking one day to a doctor I asked him if I might not hope in course of time for some relief and improvement, for a total cure seemed out of the question; but the doctor replied that not only would it never improve but would become chronic.

When the month of May came I consecrated it to Our Lady in a special manner; and now in spite of the doctor and of the supposed incurable disease, without any previous formal demand, and against all human hope I began to feel such improvement in the leg that it certainly seemed to be beyond the ordinary course of things. The signs of the malady are still visible, but I have not since had the least trouble in fulfilling my ordinary occupations.

Praise and thanks to our good Mother for such an extraordinary recovery.

June, 1902.

C.

**Schio (ITALY).**—A pious woman advanced

in years, having reached the age of eighty three had one of her legs fractured. Turning with confidence to Mary Help of Christians she began a novena to obtain her cure. Now she wishes to have the favour published and to render thanks for her complete recovery.

Fr. O.



**Rivoli (ITALY).**—I was pursuing the last year of my studies when I was threatened to be called away from them by a calamity at home. My father had been ill for some time, but a new complication brought him to death's door. At the same time another son was called away for his military service, leaving no one at home able to sustain the family. There seemed no alternative, but with the advice of my director I began a novena to Mary Help of Christians who soon smoothed the difficulties. She restored my father to health, enabling me to stay at college.

G. L.



**Hereford (ENGLAND).**—Having successfully undergone a very dangerous operation the undersigned would be glad to have a Mass of thanksgiving said for her recovery, and the favour published in the *Bulletin*, according to a promise she made when entering the hospital.

Oct. 26th, 1902.

E. B.



**Herne (WESTPHALIA).**—In February last, as I was working in the coal-mines, about six tons of coal fell, and I am convinced that I owe it to Mary Help of Christians whom

I had invoked if I escaped unhurt. I can only call it a miracle that I was not hit by any of the pieces flying all around me, to the great astonishment also of others who were working with me.

On another occasion I was also similarly preserved from what seemed like certain death.

Yet another time Our Lady Help of Christians has given me special proof of her goodness and protection. My wife fell ill some three weeks ago. For some reasons medical aid could not be procured. We then turned to the Mother of the afflicted, confident that our prayers could not be refused, and we promised to send an offering and have the favour published in the *Salesian Bulletin* if my wife was restored to health.

Now full of grateful feelings we fulfil our promise.

Sept. 8th, 1902.

I. and P. S.



**Alexandria** (EGYPT).—I would ask you to give through the *Salesian Bulletin* public expression to my gratitude towards Mary Help of Christians for several graces obtained through her intercession. I enclose a modest offering for a mass in her honour.

M. V.



**Montpellier** (FRANCE).—Thanks to Mary Help of Christians for the cure of my daughter obtained when the doctors had given her case up as hopeless, and after my promise of an offering for your orphans and of publication of the favour in the *Salesian Bulletin*. I send the promised offering of thirty francs and would ask you to offer a Mass of thanksgiving, and recommend to your prayers the cure of another sick person.



**Athlone** (IRELAND).—I wish to give public thanks to Mary Help of Christians, through the medium of the *Salesian Bulletin*, for signal favours received through her intercession, and to ask her to continue to extend her protection to my husband, children and self.

September 30th, 1902.

A. Client of Mary Help of Christians.



**Cork** (IRELAND).—Enclosed please find postal order, value 2/6, for the Sanctuary of Mary Help of Christians in thanksgiving for a temporal favour received through the intercession of Our Lady.

October 4th, 1902.

D.



**Kerry** (IRELAND).—I enclose postal orders for £ 1. 2. 6. Please offer a Novena of Masses for the relief of the holy Souls in honour of the Sacred Heart, Blessed Claude Colombiere, and our Lady Help of Christians in thanksgiving for favours received through their powerful aid, and to fulfil a promise made to spread devotion to Blessed Claude Colombiere and Our Lady Help of Christians.

October 18th, 1902.

S. M. C.

**Port of Spain** (TRINIDAD).—Kindly accept the enclosed contribution as a thanksgiving offering to Mary Help of Christians for favours received.

October 9th, 1902.

T. B. K., M. D.

*To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a novena consisting of three Paters, Aves, and Glorias to Jesus in the Most Holy Sacrament, with a Salve Regina, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.*



The Salesian Institute, 59, *Buitenkant Street, Cape Town*, has issued a **Catalogue of Prayer Books in English and in Dutch, Bibles, Manuals of Devotion and Literature, and Catholic Directory of the Western District**. It may be had free on application.



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

#### CHAPTER XLVI.

(Continued)

But he did not stop there: if the Oratory was not converted into barracks or into a hospital, it nevertheless became a *rendez-vous* for the French soldiers stationed at Turin, and especially for the invalids. One of our older companions who was fairly well acquainted with the French idiom was soon on friendly terms with some of them; he spoke to them of Don Bosco and took them to visit him. Don Bosco received them with great kindness, conversed with them in a friendly way, invited them to come to the Oratory as often as they liked, nay, he even told them to bring as many of their comrades as they pleased.

"You may come here," he said, "to write to your parents, and you will find paper, pens, ink and stamps; your may come to read the French books in which our library abounds, and should anyone wish to learn Italian or arithmetic, I shall give him a teacher." "Furthermore," he added, "as we are now in Easter time and not all of you may have had the occasion of fulfilling the precept of Holy Church, I wish you to know that in our chapel you will find confessors who know your language and are always willing to do what they can for the good of your soul."

This welcome and these kind words filled the soldiers with enthusiasm; on returning to their quarters they related to their comrades what had taken place and thus many others also had a great desire to go to the Oratory. So much so that a few days afterwards, one would have seen a crowd of soldiers who, when off duty, used to wend their way to Valdocco and come to chat with Don Bosco and with us. More than one

hundred of them approached the Sacraments and with a truly edifying demeanour, showing that they belonged to good and religious families. Don Bosco was well pleased with them, and from time to time he invited some of them to dine with him. It was a pleasing sight to see the red costumes standing out, in contrast against the black soutanes; clerics, priests, and soldiers chatting together, the former trying to speak French and the latter lisping the Italian language.

After a while there were so many of them who had become personally acquainted with Don Bosco, that he seldom went through the town without being accompanied or stopped on his way by some of these French soldiers. On one occasion he was to go to Collegno, a village some four miles distant from Turin, in order to visit a sick person. When on the road, he fell in with about a dozen of these *Turcos*, as they were called, some of whom were convalescent, others only wounded in the arm or on the hand. As they were going for a walk, they asked Don Bosco to allow them to go with him part of the way; to which he readily consented. As they chatted away first of one thing then of another under the shade of the ancient elm-trees which line both side of the road, the journey seemed so short, that the party found themselves at Collegno almost without noticing it.

On arriving there the *Turcos* wished to turn back, but Don Bosco said to them: "Since you, as invalids, are off duty, wait for me a little while; I will be as quick as I can, and then we shall return together to Turin." They accordingly waited for him. But, contrary to expectation, Don Bosco was unable to get away as soon as he had intended, and when he left the sick man's house, it was already twelve o'clock. On coming to his fellow travellers he said to them: "I hope you will excuse me for having kept you waiting so long: as you see it is now midday, you must surely be hungry, and invalids require nourishment; it would not do for us to go home with empty stomachs: so come along with me, and we shall have, if not a sumptuous banquet, at least some refreshments." So saying he took them to an inn, paid a modest dinner, partook of it in their company, and made them spend an enjoyable day.



It would be impossible to describe the pleasure it gave those soldiers. On their return to town they related what had taken place to their officers who were so filled with admiration that, on the following day, they came to the Oratory to thank Don Bosco with words of the liveliest gratitude and with true French politeness.

For these and other reasons the French soldiers residing at the time amongst us, became so much attached to the Oratory, that on being ordered to depart from Turin they came to see Don Bosco and their masters once more and showed themselves most grateful and deeply moved. Some of them continued, when away, to keep up correspondence with Don Bosco and with some of us, especially with Don Rua, their former teacher of arithmetic.

After the decisive battle of Solferino, which was fought on the 24th of June, the war had ended with the cession of Lombardy to Piedmont; but it left many a fatherless child, and the Oratory also soon felt its effects. Almost every day we saw new companions arrive and the beds were pushed closer and closer together to make room for the new comers. But so many more to keep added to the expenses and increased the debts, so that Don Bosco was soon in great straits. He was fully confident in Providence, but it was necessary, at the same time, to have recourse to such means as prudence might suggest. He therefore sent through the hands of Count Louis Cibrario a petition to king Victor Emmanuel asking for a subsidy for his boys, and on the 31st of August he received a letter from the same Count containing the following: "I had the honour of informing His Majesty of the unfavourable situation of the institute founded by you for the rescue of abandoned youths on account of the absence of benefactors and the greater expense incurred in providing shelter for boys whose number has become larger because of the summons for military service of many fathers of family. His Majesty wishing to come once more to your aid has graciously deigned in accordance with my request, to grant you a subsidy of 250 francs from the Mauritian treasury."

A few months later the Minister of the Interior granted him another subsidy of 200

francs which the secretary Capriolo announced in the following terms:

"With a view of assisting the administration for the Home of poor and abandoned youths in this city, this Ministry has determined to grant to its founder and director, Don John Bosco, a subsidy of 200 francs and has given orders for the payment of the said sum."

These grants were certainly not sufficient for the needs; but considering the great expenses of the war they were by no means to be despised. They showed at least that the King and his Government recognised the usefulness of Don Bosco's Work, and they were an encouragement to private citizens to add their contributions.

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#### CHAPTER XLVII.

**Brief of Pius IX.—Thorns and bitterness.—Protestation.—Persecution begins.—Kindness and ill-will.—Excitement amongst the boys.—Speech of Don Bosco.—Anxiety of Fr. Alasonatti.—The Official Scarf and the search warrant.—Insult repaired.—Personal investigations.—The lawyer and the basket.—Searching the room.—Examination of correspondence.—Incidents.—Bills.—Pontifical Brief.—The Bolandists.—Confession.—The end.—Timely encouragements.—Condolences—Innocence recognized.**

To Don Bosco and to us all the year 1860 brought both joys and sorrows. To begin with the first; on the 9th of November 1859, Don Bosco wrote, in his own and our name, a respectful letter to Pope Pius IX in which he offered his condolences for what had already been done and was still being done to the injury of religion and of the Holy See, and at the same time explained the efforts made in Turin to stem the torrent of evils threatening to inundate the country. The illustrious Pontiff accepted graciously this testimony of filial submission and inviolable fidelity, and with singular benevolence replied to Don Bosco by a Brief dated January 7th, 1860, a lasting monument of the goodwill of Pius IX. towards us. Having received the precious document in Latin,

Don Bosco translated it into Italian and then, assembling his boys, he read it to them in order that they might share in his consolation. As this Brief mentions both the Oratories and the youths who frequent them, I have thought it my duty to publish it in this place, copied from the April number of the *Letture Cattoliche* of this same year.

*To Our beloved Son  
John Bosco, Priest,*

TURIN.

PIUS PP. IX.

Beloved Son, Health and Apostolical  
Benediction.

In the letter you wrote to Us on the 9th of last November We have received fresh proofs of your singular faith, piety and reverence towards Us and towards Our exalted office.

We can well understand, Beloved Son, what must be your heartfelt sorrow and that of the Clergy in witnessing the great disorders and the disturbance of public affairs in Italy, and the rebellion in several provinces of Our Temporal Dominion.

This rebellion, as is well known, has been planned and instigated by outsiders, and, by all kinds of means, has been fostered and maintained.

At this time, a publication, full of hypocrisy, is being circulated amongst the people in order to deceive the ignorant and to undermine the common consent of Christendom in upholding the Temporal Power of the Apostolic See.

In Italy the faith itself is in peril. Pernicious books and newspapers are circulated both in towns and villages; Protestants also, not only in Piedmont but also in Tuscany and the adjacent provinces, are pouring out the venom of their heretical teaching through the establishment of public or private schools, to which they draw poor and ignorant children by means of prizes and rewards.

In this cruel warfare stirred up by Satan, in the lowliness of Our heart, We thank God, Who, by His grace, strengthens the Bishops of Italy in guarding, each in his own flock, the deposit of faith.

In this sad time Our heart is greatly

consoled by the perfect union amongst our Clergy labouring for the salvation of souls and by their constancy in bearing all adversities for the cause of God of His Church.

We cannot express in words the consolation we have received from that part of your letter by which We see that the present calamities have increased your devotedness. Beloved Son, and that of other ecclesiastics.

Therefore, united in mind and zealous efforts, by preaching the Word of God and by the diffusion of good books and pamphlets, labour with all your strength in opposing the evil designs of the enemies of the Church.

Nothing is more excellent than this work and there is no better means of increasing and inflaming the piety of the faithful.

The fruits of your singular solicitude, in drawing a multitude of youths to your Oratories on feast days, and daily to your schools at the appointed times, are seen in their increased knowledge of Christian Doctrine and their devout frequentation of the Sacraments.

Your zeal in the care of poor boys produces daily the most happy results and increases the number of those who, later on, may become useful ministers of the Church.

Continue, Beloved Son, the work you have undertaken for the glory of God and the good of the Church. If some great trial befall you, have patience; and bear with magnanimity the difficulties of this present time.

Our hope is in God, Who, by the protection of the Queen of Heaven and Mistress of the World, the Immaculate Virgin Mary, Mother of God, will deliver us from these so great evils and will console His afflicted Church by giving her the victory over His enemies.

We do not doubt that for this end and to obtain God's speedy help and succour you will continue, Beloved Son, with your pupils and Community of the Institute, so dear to Us and to you, your supplications and prayers with ever-increasing fervour.

We earnestly pray the same God to keep you and yours in peace and to stretch forth His own right arm for your defence.

We desire you to receive as a pledge of this heavenly assistance the Apostolical Benediction, which, with all the affection and love of Our paternal heart, We impart to

you, Beloved Son, to your pupils and Community, and likewise to all those who contribute to your good works, or take part in them

Given at Rome near St. Peter's, January 7th, 1860.  
In the fourteenth year of Our Pontificate.

### PIUS PP. IX.

Amongst our own and Don Bosco's thorns and trials we must reckon the suspicions of several Members of the Government that a nest of conspirators against the State existed in our midst. Sharp thorns also were the secret enemies and vile calumniators who, to ingratiate themselves with the Ministers and pave the way to lucrative employment, whispered in their ears that Don Bosco was in secret, compromising correspondence with the Jesuits, the Archbishop Mgr. Fransoni, Cardinal Antonelli, Pius IX and even with Austria, in order to excite discontent amongst the people and provoke a disturbance of public order. They went so far as to insinuate that there was, in the Oratory, a room full of guns with which, at the appointed time, to arm our youths against the Government: but, evidently, the slanderers had taken the bread room for a store of arms. Thorns, likewise, were the inquisitorial examination of Don Bosco's person and dwelling, the visitation of the schools, the cunning questions and moral tortures by which the scholars were pressed to acknowledge that which did not exist. Thorns, also, were the threats of imprisonment against him who provided our daily bread and secured for us an honourable future: the threatened closing of our Institute and dispersion of its members, casting adrift or sending us back to our poor families, thus putting an end to our education.

Finally, most piercing thorns were the dangers that, like a hurricane, threatened to sweep away the whole work of the Oratory, which, during nineteen years, had cost Don Bosco and his Co-operators such solicitude, so much toil and labour. It is true that in past times the Oratory had been subjected to many annoyances, as we have seen in the first part of this history; but these were caused by private individuals, the Authorities, even the King Charles Albert himself, coming to our aid. But in 1860 things had changed, for it was the representatives of the Government and those in power who were arrayed against us.

That our fears were not vain was clearly demonstrated in those days by the closing of several houses of education, the imprisonment of distinguished members both of the secular and regular Clergy, and the *domicilio coatto* in Turin, to which Cardinal Corsi, Archbishop of Pisa, was condemned in the month of May of this same year (1).

These then were most piercing thorns; still I must protest that nothing is here said in disparagement of the public Authorities. Don Bosco and his children know how to distinguish between lawful Authority and the men by whom it was exercised; it may be abused by these, but this is no reason for despising the Authority itself and does not justify revolt against a regularly constituted government. St. Peter, the first Pope, in the interests of good order, commands all to obey their own Masters, even though they be wicked: "*Servi, subditi estote in omni timore dominis, non tantum bonis et modestis; sed etiam discolis*" (2). Besides we know that very often, it is not the rulers themselves but their subordinates, who, through ignorance or pretended zeal, treat the people tyrannically. At one time, those in office, to acquire a reputation for courage, impartiality in religious matters, or in the hope of gaining promotion, may distort facts and carry out regulations by illegal methods against innocent peaceful citizens, whom a lying press and perverted public opinion stigmatize as enemies of the state. Such things have happened in all times and under all kinds of governments: in the Holy Scriptures we find the great Assuerus, King of Persia, lamenting a like disaster, when writing to the Governors of the 127 Provinces of his Empire, he says: "Many have abused the goodness of princes and they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise" (3). We may suppose that something like this happened regarding what I have now to relate. If it were not so, others will explain at a future time. With this preamble, I continue my story.

It was the 26th of May, the vigil of the great Feast of Pentecost. After his frugal dinner, towards two o'clock, Don Bosco was going

(1) *Domicilio coatto* is enforced exile, of longer or shorter duration, in a specified part of the kingdom, at the pleasure of the Government.

(2) I Petr. II, 18.

(3) Esther XVI.

upstairs to his room when he was stopped by a poor mother, who accompanied by her son, brought a letter from the Home Office, requesting Don Bosco to receive the boy at the Oratory. Whilst he was reading the letter, before giving an answer, three men, well-dressed, came up and one, interrupting him, said:

"We wish to speak to Don Bosco."

"Have patience one moment," he replied, and I will be at your service as soon as I have settled about this boy."

"We cannot wait," was the curt reply.

"What then do you require of me, as you are in such a hurry?"

"We must speak to you in private."

"Very well, come to the Prefect's room close by."

"Not in the Prefect's, but in your own room."

"I cannot go there now."

"But you must go: there is no choice."

"Who then are you and what do you want with me?"

"We have to make a domiciliary visit."

Then Don Bosco understood clearly what he had, at first, suspected; so he enquired:

"Have you a warrant?"

"No, but I am the lawyer Grasso, a Government official, a delegate, and these two are the lawyers Tua and Grasselli, and we represent the fiscal authority."

"By whose authority do you make this domiciliary visit?"

"Public authorities need no authorization."

"Excuse me, gentlemen; I take you to be honest men, but I may be mistaken. Until you show me a written document, defining your powers, I am not bound to admit you to my own room, or any other place in this house."

"Do you then wish us to employ force?"

"You will certainly not use force in my house. The laws guarantee inviolability of domicile to peaceful citizens, and if you use any violence I will prosecute you as house-breakers."

Whilst this conversation was taking place between Don Bosco and these men, eighteen policemen took possession of the courtyard and the stair-case, and a division of the same were posted outside the Oratory, preventing the entrance of outsiders and turning out the pockets of those leaving the house. Apparently the magistrates had mistaken a home of poor orphans for an Austrian fortress to be taken by assault. In order, probably, to intimidate Don Bosco, the delegate called up

several policemen, and then repeated in a loud and harsh voice:

"Will you now take us to your room?"

"I cannot and will not take you there until you show me who sends you, by what authority and for what reason. And beware of using any violence, for I will then ring the alarm-bell, I will call my youths and the neighbours to my assistance and, regarding you as aggressors and house-breakers, I will force you to retire with loss."

On hearing these words from Don Bosco one of the police drew near to arrest him, but the delegate, taking a more reasonable view, stopped him, saying: "As far as possible let this matter be settled quietly"—and turning to one of his colleagues, "Go," he said, "and fetch the Decree which we left in the Magistrate's Office."

During this interval Don Bosco finished his conversation with the boy and his mother, who were bewildered at this unlooked-for discussion and ignorant of its meaning. Don Bosco himself could not reconcile the Minister's recommendation of this boy with the inquisitorial order and threats of arrest on the part of the Government. Was the former a trap to ensnare him? Or was the decree issued by an inferior official and unknown to the Minister of the Interior? In any case, Don Bosco had no hesitation in admitting the poor boy at once amongst his pupils. He was even glad that Divine Providence should thus have given him an opportunity of returning good for evil to those, who instead of being grateful to him for decreasing the number of criminals and giving to society well-educated and honest citizens, repaid him by hostile acts, treating him as a conspirator and a disturber of public order.

Two o'clock having struck, the boys of the Oratory had returned to their respective class-rooms or workshops; but there were others, who, having gone out, were not slow to perceive that something serious was in progress. They recognized this from the number of police stationed here and there, as if to intercept a robber or murderer. Hence a rumour spread that Don Bosco was to be taken to prison; in fact, the carriage was at the door. This report caused the greatest alarm and consternation throughout the house; the boys, furiously excited, would no longer remain in their class-rooms and workshops; some shouting and others in tears were begging to be allowed to protect their dear Father or go with him to prison. For some moments the scene was so touching

that even now the recollection of it brings tears to my eyes. The masters and teachers had great difficulty in quieting the boys and persuading them that Don Bosco was not in any danger; had there been any, they would have been warned and prepared to defend him.

Nevertheless, a few of the elder boys were allowed to go out, some of whom, approached Don Bosco, saying in a whisper; "Allow us to get rid of this rabble."

"No," he answered, "I forbid you even by word or gesture to offend any one. Have no fear, I will arrange everything; return now to your duties and tell your companions to remain quiet."

Had it not been for these prudent and peaceful words, a regrettable collision would doubtless have occurred; for, so great was the excitement amongst us, that, to defend Don Bosco, we would willingly have been torn to pieces.

Meanwhile, our dear Prefect, Fr. Vittorio Alasonatti, Don Bosco's right hand, was in the greatest anxiety. He feared the imprisonment of Don Bosco not less than we did and for this reason: in the number of letters Don Bosco received every day, there might be some allusion to politics hostile to the Government and disapproving of the annexation of the Romagna. Such a letter, though not written by him, would be a sufficient pretext for using violence in the present circumstances. "Alas" he said, "what will become of me in this house without Don Bosco? It would be far better if were arrested."

Speaking thus the good priest burst into tears and resolved to go to prison himself instead of Don Bosco.

At last the messenger returned with the Decree, and the delegate, putting on his official scarf, and surrounded by five members of the police, read the following in an awe-inspiring voice: "In the name of the law I order the domiciliary visitation of the house belonging to the priest, Don Bosco." Having said this he allowed Don Bosco to read the famous decree, in which the same domiciliary visits were ordered in the case of Canon Ortalda, of the priest Don Cafasso, and of Count Cays. The two first were visited a few days later, the third not until February 1862. Was it perhaps to keep these orders secret that the delegate had left the decree at the Magistrate's office?

The part which concerned Don Bosco was as follows: "By order of the Ministry of the Interior a diligent search shall be made in

the house of the priest, Don Bosco, and a careful investigation of every corner of the establishment. He is suspected of carrying on a compromising correspondence with the Jesuits, the Archbishop Fransoni and the Pontifical Court. Should anything illegal be discovered the person in question must be promptly arrested."

Having read these words, Don Bosco replied: "Such being the case I give you leave to exercise your authority, being constrained there to by force; let us go to my room."

*(To be continued).*

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

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This Magazine is sent 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.

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To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor of the Salesian Bulletin Salesian Oratory, Turin, Italy*; or to the *Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*

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