



SALESIAN-BULLETIN



TURIN
SALESIAN PRESS

Farlucci

Brevis Theologiae speculativae Cursus, Auctore FRANCISCO PAGLIA, Doctore in sacra Theologia atque in Oratorio Salesiano Professore. — Tomi quatuor. — Editio altera. — Augustae Taurinorum, ex officina salesiana, 1902 . . L. 8 —

Opus universum in quatuor dispescitur tomos, quatuor Theologicorum studiorum annis respondentes.

A) — Tomus primus appellatur *De Vera Religione*, et in quatuor subdividitur Tractatus: a) De Religione naturali; b) De Revelatione in genere; c) De Revelatione mosaica; d) De Revelatione christiana.

B) — Tomus secundus vocatur *De Locis theologicis*, et in quatuor etiam Tractatus describitur: a) De vera Ecclesia; b) De sacra Scriptura; c) De divina Traditione; d) De Ratione humana.

C) — Tomus tertius nuncupatur *De Deo*, ac tres continet Tractatus: a) De Deo uno; b) De Deo trino; c) De Deo creatore.

D) — Demum tomus quartus inscribitur *De Deo Redemptore*, et quatuor Tractatus complectitur: a) De divina Incarnatione; b) De Gratia Christi; c) De Vita aeterna; d) De Gloria Sanctorum.

ENCOMIA HUIC OPERI TRIBUTA.

Ex litteris Praecl. ac Rev. Ronci, Can. Theol. Coll., in utroque jure Doctoris et Theologiae fundamentalis in Taurinensi Seminario professoris — 2 dec. 1897. — «Bina aequi volumina, quae tua mihi benignitas obsequi gratia misit; dumque toto corde tibi gratias ago, quod bonam mei memoriam servare digneris, mihi gaudeo tibi gratulor de tuo hoc excellentissimo opere.

Materia copiosissima atque optima rerum selectio necnon mirabilis expositionis perspicuitas opus tuum adolescentibus studiosis vere opportunum efficiunt. Comperiens autem te quasi opem diligenter industriosam tuis in voluminibus collegisse ordinateque exposuisse quidquid hac de re generatim docerint tum antiquiores tum recentiores scriptores, facere non possum quin in te reversar illum « scribam doctum in Regno Coelorum, qui, ajente Christo (Matth. XIII, 52) *similis est homini patri-familias, qui profert de thesauro suo nova et vetera* ».

Ex litteris Emin. And. Ferraris Cardinalis atque Archiepiscopi Mediolanensis; 12 oct. 1901. — « Tertius quoque Tomus laudes sibi ciebit et quidem promeritas. Apparet enim *rem tibi poterit esse lectam*. Hinc ille *lucidus ordo*, qui hujusmodi operum dos est praecipua. Quantum vero ex fugaci lectione percipere possum, hoc tuum opus, ut dici solet, hodiernis respondit necessitatibus; in eo enim scite admodum refutantur errores recentiores, ique praesertim qui Cosmologiam atque Antropologiam spectant. Qua de re magna afficio laetitia ob utilitatem exinde adolescentibus studiosis derivandam.

Spero futurum ut et quartus Tomus citius sit proditurus, nec dubito meas tibi sincerasse anticipare gratulationes.

Gratias interim ago tibi propter hujus libri tui donum, quod habui acceptissimum, omnemque a Deo tibi adprecior electam benedictionem ».

Ex Civitate Dei, nempe Ciudad de Dios, Madrid, 5 feb. 1900. — *De Vera Religione* vel Tomo primo. — « Numquam non arduum fuit opus cum sermonis brevitate conciliare idearum perspicuitatem, eoque magis utramque conjungere cum formae pulchritudine.

Verum hujus libri Auctor haec omnia felici adeo nisu sibi invicem connectere valuit, ut Theologicis ejusdem Cursus simul et brevis et completus et gratae sit lectionis; quem felicem ad exitum cooperatae sunt etiam methodi excellentia atque expositionis ratio, quae artis didascalicae exigentias perfecte adquant ».

Ex eadem ephemeride, 5 dec. 1900. — *De Locis theologicis* vel Tomo secundo. — « Postquam in primo Tomo firmis in fundamentis eas statuerit veritates, quae respiciunt tum religionem in genere tum revelationem in specie, hoc altero in Tomo Auctor nobis exhibet secundam Theologiae fundamentalis partem, nimirum tractatum de *Locis Theologicis* proprie dictis.

Alter hic Tomus dignus est, ut ita dicamus, illius frater prioris, de quo nostrum iudicium jam protulimus alio in numero (5 feb. 1900), quodque haec renovandum censemus, iterum sapientis Auctoris meritum agnoscentes, qui tanta cum arte

condensare valuit in volumine parvae molis completum Theologiae fundamentalis tractatum tanta cum praecisione, tanta perspicuitate, tantaque correctione ac perfectione tum methodi tum doctrinae ».

Ex *Giornale Arcadico*, rivista di scienze, lettere ed arti; Romae octob. 1900. — « Qui novum hunc *Theologiae speculativae Cursum* sacrarum scientiarum studiosis exhibet, aliud jam paucis abhinc annis editum opus (nempe *La Ragione guida alla Fede*), quo bene meritis est de Fide et Scientia, de Ecclesia et Societate, cujus etiam *Compendium* Auctor ipse confecit ad usum scholae apologeticae pro adolescentibus Religionis christianae studiosis.

Haud inferior sive mole sive excellentia praesens est opus, in quatuor tomos distinctum, privata jam comprobata editione ad tyronum salesianorum usum. Nunc autem, superato ejusmodi experimento, altera hac editione in publicam prodit lucem ad Seminariorum quoque aliorumque religiosorum collegiorum utilitatem.

Si quis vero contenderit, jam nimiam esse hujusmodi operum, compendiorum vel cursuum theologicorum copiam, nos e contra arbitramur, nondum esse satis didacticorum ejusmodi textuum, qui vere sint accommodati tum temporum nostrorum exigentibus scientiarumque incremento, tum communibus alumnorum commodo ac necessitati.

En scopum peculiarem, quem sibi Auctor proposuit, ut ipse in proemio declarat; nos autem autumatam, hunc revera finem fausto exitu consecutum esse. Neque ideo putandum est, Auctorem nostrum nihil aliud fecisse quam compendia summaria vel synoptica, ubi non contineantur nisi theologiae notiones elementariores, minusque arduae. Nequaquam, sed ejus tractatus sunt completi, nimirum sana doctrina pleni, necnon principiorum soliditate ac vi argumentorum commendandi; quibus adde hujusmodi idearum ordinem, sermonis perspicuitatem ac demonstrationis evidentiam, ut nihil amplius desiderandum relinquatur ex his, quae requiruntur sive ad textus intelligentiam sive ad dogmatum catholicorum persuasionem, eorum etiam quae sunt sublimiora magisque ab adversariis impetita.

Ex *Italia Reale*, 26 ottobre 1902. — Auctor haud intendit hunc textum conficere accomodatum Catholicis Universitatibus vel Seminaris Metropolitanis, ex quibus prodeunt Theologiae Doctores, bene vero Seminaris tantum dioecesanis ac Collegiis religiosis, ubi soli instituuntur cultus ministri et animarum pastores.

Complures autem ex professoribus, qui hunc textum in scholis suis adoptarunt, testati sunt, hoc opus idoneum esse ad alumnos cujuslibet Seminarii instituendos, omniumque captivi ac commodo aptatum, perspicuum, ordinatum studioque facile.

Non omnes textus praeserunt hujus soliditatem, breviter materiam et formam praesentis aetatis necessitatibus scientiarumque profanarum progressui respondentes.

Doctrinae excellentia, tutum in ea seligenda criterium, sermonis praecisio ac proprietates, stili facilitas, omnes uno verbo dotes, quae requiruntur ad veritatem discentibus declarandam ac persuadendam, hunc textum ostendunt antiquatis ac difficilioribus praefendum (1).

(1) Alia plura elogia legi possunt in editoris praefatione unicuique Tomo praemissa. Aliud quoque opus edidit Auctor noster paucis abhinc annis italica lingua exaratum, cui titulus est *La Ragione guida alla Fede*, (idest Ratio ducit ad Fidem), cuique magna encomia tributa fuerunt a pluribus variisque Theologiae aliarumque scientiarum professoribus necnon publicis ephemeridum scriptoribus. Insuper hujus operis *Compendium* redactum fuit ab eodem Auctore ad usum scholae apologeticae pro adolescentibus philosophiae aliarumque scientiarum studio additis, aut Lycei aliorumque hujusmodi institutorum alumnis.

Utrumque autem opus, sive majus, sive minus, venit apud omnes Bibliopolas salesianas, primum quidem libellis 8,50, alterum vero 2,00.



THE SALESIAN 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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Don Bosco's Anniversary.

THE return of Don Bosco's anniversary, whilst it brings to our lips more copious prayers of suffrage, it recalls more vividly to our mind his sweet countenance and the record of the labours which filled his whole life. It is not only a commemoration, a tribute of loving gratitude to his memory, but an exhortation and a model as well which is thus set before us to rouse and stimulate our zeal in doing good after his direction and example.

Passing events, moreover, show forth more and more clearly the part assigned

to him in the designs of Providence and throw light on some special side of his life-long action in opposing evil and doing good: they bring into relief the keen insight with which he perceived the dangers and needs of the new times, the practical wisdom, the unflagging energy and perseverance with which he set about to find and apply a remedy, displaying all the industry that an enlightened zeal could devise and suggest.

The completion of the fiftieth year of the publication of the Catholic Readings (*Lecture Cattolice*), referred to already in these columns, is an instance of it, as it points to a form of action to which

Don Bosco early in his career devoted his attention. He soon realized the power of the press either for good or for evil: and, since with the change of times it had become more than ever a vehicle of error, an instrument of corruption, chiefly among the people by means of cheap publications, he set himself to counteract its evil influence by issuing and spreading widely good and popular literature.



On the tenth anniversary of Don Bosco's death the representatives of the Catholic Press held a solemn commemoration in Turin.

While speaking on "Don Bosco and the Press," the illustrious journalist Marquis Philip Crispolti remarked:—

"To picture Don Bosco as surrounded by his children, or going in search of the means of their support, or begging from door to door for the funds to build churches and institutes, or as the founder of the order which was to carry on his work beyond the mountains and beyond the seas, is after all, to have but a partial view of him. You must see him also as a student and a writer, the originator of the most widespread popular press to be found in all Italy. Of this part of his ministry but little notice has been taken, whilst it has in fact, and more especially in our own times, a mighty influence for good.

"Don Bosco was a writer and a prolific one, for he has handed down almost fifty works. If the number alone would suffice to place him among the champions of the press, his merit is still greater when we consider that the writings are the outcome of deep thought and prolonged labours, for, burdened with almost an infinity of occupations, he was constrained to cut short his few and much needed hours of repose in order to supply by his writings a shield of defence to youth, to the family and to the schools."

We must leave the consideration of his career as a writer to his biographer speaking here only of the *Catholic Readings* (*Lecture Cattolice*) of which as he was the founder so he remained throughout its support and life.



To realise the greatness of his undertaking we must consider the object he had in view as well as the circumstances in which he was placed. King Charles Albert had removed all the disabilities against the sects. It seemed that by this act he merely intended to allow them free exercise of their religion without any detriment to the Catholic Faith. But the heretics and the enemies of the Church had no such intention, and as soon as they had obtained their liberty and the freedom of the press, they at once began to propagate deceitful errors among the Catholic population by every means in their power, but especially through the agency of books and dangerous pamphlets. Their tracts were chiefly on religious subjects, small and just convenient for spreading among country districts, penetrating into families, or passing from hand to hand, thus perverting the mind, corrupting the heart, instilling in the soul the venom of heresy, alienating the people from the practice of religion, lessening the respect for authority and sapping the very foundations of christian life.

If the press may wield such great influence for good, in the hands of the emissaries of Satan it is the organ of social destruction. Whilst it was safeguarded and kept within its proper limits by those in authority it responded to its noble end but since that time, and especially in the last half century, through the ill-fortune of the times it was let loose and rapidly degenerated into an aggressive licence.

To stave off the pernicious force of

this evil seemed to be as impossible as to extinguish the flames of hell. It was a difficult and perilous task to attempt to stem the torrent, and Don Bosco who was not content with deploring the havoc as others were, undertook to oppose it, thus entering the fight almost singlehanded. In that enterprise which throws such honour and lustre around the name of the intrepid founder of the *Catholic Readings*, it is not out of place to run over the trials and dangers of its establishment.



Always devoted and compliant to his Archbishop Don Bosco arranged a plan of publication and submitted it to Mgr. Louis Franconi, although he was still in exile at Lyons. The illustrious prelate not only approved of it but highly praised the providential design. Accordingly, having composed some pamphlets, before publishing them Don Bosco presented them to the archiepiscopal curia of Turin for the customary revision. But singular to relate no one was willing to act as a revisor and attach the proper signature. They alleged in excuse that it was a serious matter at that time to engage in contest with the sects and their votaries, who, to overcome their enemies, had made it a rule to use fair means or foul. In proof of this they cited the assassination of Count Rossi, of Mgr. Palma, of the abbot Ximenes, Editor of the *Labaro* of Rome, and the fate of other defenders of the truth who met their death at that time.

And they were not altogether wrong in harbouring these fears, for what happened a short time after to the Editor of the *Armonia*, Fr. James Margotti, who was assaulted in Turin itself, showed them what the sectaries had in store for



Don Bosco.

a catholic writer. Nevertheless, after some deliberation Don Bosco prevailed on Canon Joseph Zappata to comply with his request, and undertake to revise the manuscripts; but he hardly read a half when in great fear he recalled Don Bosco, and, handing back his papers, said: "Take back your work, you challenge and attack the enemy

quite openly. I could not sign them, for by that act I should enter into the lists against the foe; the attacks on the abbot Ximenes and Mgr. Palma are too recent, and I do not wish to put my life in constant peril."

What was to be done. In agreement with the Vicar General Don Bosco again laid the matter before the Archbishop, who from his place of exile had not ceased to render him all possible aid. Hearing of the difficulty the zealous prelate sent to Don Bosco a letter for Mgr. Moreno, Bishop of Ivrea. In this the Archbishop asked his suffragan to take the intended publications under his patronage, to assist Don Bosco in the revision, giving it the weight of his authority; and Mgr. Moreno willingly complied. He delegated his Vicar General to revise the writings to be published, allowing him at the same time to conceal his proper signature. Having obtained this support Don Bosco completed his programme and gained many associates for his work.



Undaunted by difficulties, Don Bosco pursued his task. His pamphlets spread among the people effecting a great deal of good. Their usefulness was soon recognized and they were received with an increasing favour.

The most weighty and coveted testimonial was undoubtedly the approval and commendation of the Holy See.

Pius IX commissioned his Cardinal Vicar to introduce them into the Pontifical States, which he did in a circular dated May 22nd, 1858. After dwelling on the havoc caused by the evil press and referring to the monthly publication of the *Catholic Readings*, he continues: "His Holiness, always anxious for the common

welfare, and fully aware of the good achieved by these *Catholic Readings* in the places where they are in circulation, has approved and commended the good plan of introducing them also into the Pontifical States, and for this end he has authorized me to invite the Archbishops and Bishops of the said States to aid and sustain so noble an enterprise, spreading it as much as possible throughout all the towns and villages within their spiritual jurisdiction."

He would not be far wrong, said Leo XIII, who were to ascribe chiefly to the bad press the flood of evils by which we are afflicted and the deplorable state to which peoples are reduced.

It is also in our power and one of our objects, dear Co-operators, to promote morality and the good of Religion by means of the press; we can do it, by never giving any support to irreligious, immoral publications, by watching that none such ever penetrate into our families and schools, by aiding the diffusion of good and sound literature making it more widely known and circulating it among friends and acquaintances.

If the good were to display the same energy in the support and diffusion of sound literature as is displayed in the spreading of the bad, what results could be looked forward to for Society and the triumph of Religion.



We regret to announce the death of H. E. Card. **Lucido Maria Parocchi**, *Protector of the Salesian Institutions*.

We earnestly recommend to the prayers of the Co-operators the soul of this distinguished Benefactor.





COLOMBIA.

Importance, object and foundation of the Lepers' Bank.

(Letter of Fr. E. Rabagliati).

Bogota. March 1902.

VERY REV. AND DEAR FATHER,

I know Your Reverence desires to receive frequent accounts of our poor lepers in Colombia, but, owing to the war, the Salesians, and the Sisters of Mary Help of Christians who are shut up in these abodes of misery and suffering will certainly have been unable to write to you as they would wish, and if sometimes they have written, their letters will probably have fallen into the hands of guerilla bands, or will have been intercepted.

We ourselves, in the Capital, often pass many months without being able to communicate with our confreres, and we have always to seek some new method by which the alms collected here may reach them safely and keep the poor lepers from dying of hunger. Till now, as far as I know, not one of the many large sums, sent during the last two years and a half, has gone astray; all the money has happily reached its destination.

The greatest novelty at present is the *Lepers' Bank* which was founded in Bogota in the month of December 1901, the first of the new century. It was an excellent invention, the fruit of a heavenly inspiration. In the early days of December I was studying what new means could be devised for collecting alms for our dear lepers, when suddenly an idea struck me which at first seemed extra-

vagant: to found a *Lepers' Bank*. I tried to banish it many times as *importunate* and *inopportune*; but it was useless; the thought of the mind was soon changed into a desire of the heart. Then I set to work to prepare the necessary materials; I printed two thousand *shares* in the form of an artistic diploma, some with the portrait of our Fr. Michael Unia, of revered memory, the others with that of Fr. Leopold Medina who was the real founder of the Salesian work in the Lazarettos of the Columbian lepers and who died quite young here in Bogota, last September, a martyr to charity, for he caught his terrible malady whilst assisting during many months the soldiers struck down by typhus in the hospital which he had founded. Then I got ready large posters to put up at the street corners, as is usual in such cases. Having thus prepared the way, one day, towards the end of December, by means of the newspapers, and the posters I published the notice of the foundation of the Bank. At the same time I sent, *ratione amicitiae*, several hundreds of the *shares* of this strange Bank to the clergy, the friends of the Salesians and to such persons known to be charitable. The time was well chosen and *New year's gifts* poured in. I believe that, with very few exceptions, all responded to the appeal on behalf of the unfortunate lepers; one sent a hundred crowns, others two hundred, five hundred and even a thousand as their contribution to the Bank shares. The work being thus made public, those who had no diploma came to fetch one and the applications increased so much that it was necessary to open two branches in the centre of the city, to facilitate the banking operations. We are already at the end of March and the enthusiasm shows no sign of abatement. No day passes in which I do not receive fresh requests for shares.

But, what then is the organization of this Bank? A Bank should have a large Capital, pay interest and have a definite object... I will tell you, the organization of this Bank is simplicity itself. In the *diploma-share*, on one side is the portrait of Fr. Unia and of

Fr. Medina; in the centre, in large letters: *Bank of the Lepers*; on the left:—*Capital: the millions of Divine Providence*; on the right:—*Interest: a hundred for one*. Lower down:—*the Bank is placed under the care of Divine Providence, it was founded in the first year of the twentieth century*. Object:—*to house, clothe and feed all the lepers in Colombia*. It has branches in all the principal cities of the Republic. Lower down still there is an imitation of the usual banking formula:—*Mr..... has deposited in this Bank of the Lepers the sum of..... in favour of the poor lepers this..... day of the year..... imploring the choicest blessings of Heaven*.—*The Treasurer of Divine Providence: Father Evasius Rabagliati, Salesian*.—At the foot under the portraits are several texts of Holy Scripture, relating to the divine precept of almsgiving.

People were pleased with the novelty, as I have said, and there are to-day several hundred shareholders with a capital reaching already one hundred and fifty thousand pesos (in paper currency of course). All this has been done in Bogota, in the short space of three months, to my own surprise and that of many others. What will it be when this Bank has become truly national and has shareholders in all the cities of the Republic?

But one thing follows another as the proverb says; and so it was in this case. Here it is the custom, as in so many parts of Europe and America, on certain days of the year to make presents to relations, friends, etc.: The shares of the *Lepers' Bank* would make splendid gifts. On the approach of the feast day of father or mother, a boy or girl would come to me, saying: "Give me a share of the *Lepers' Bank* for so much in favour of my mother, or my father;" and the present was ready, and certainly the best that could be offered to a Catholic father or mother. The same is done by many for friends and benefactors.

The dead must not be forgotten in so grand a work and already I have had more than one pleasant surprise. "To-day is the anniversary of my daughter's death," says a mother to me, "instead of the expense of a grand service in which there might be some vanity, I think it better to take one of the *Bank* shares in the name of the deceased for the repose of her soul." Of this kind of surprise I have had many, and doubtless shall have more, for this invention which does not give food for vanity, satisfies the heart; and here kind-hearted people are numerous. This explains how, in so short a

time, we have been able to collect the above sum, which for us, in present circumstances, after thirty-one months of revolution, is truly phenomenal; the more so that the shares have as yet no circulation beyond this city of Bogota, which has at the same time to maintain a hundred other works of charity, to keep thousands of poor who swarm in from all parts, dying of hunger.

The foundation of this *Bank* has also a special object; the erection of *lazzarettos* in all the provinces of this Republic. At present there are three *lazzarettos* in Colombia; that of *Agua de Dios* in Cundinamarca, with eleven hundred sick; that of *Contratacion*, with about eight hundred; that of *Caño del Loro* in the little island in the Caribbean sea, with sixty. Thus in the *lazzarettos* there are scarcely 2,000 lepers; but the number of these poor creatures is 30,000 according to figures more or less official and therefore reliable. This was the number given also last year at the Medical Congress in the Capital of Chili.

Where do the remaining 28,000 live? Scattered through the cities, villages and country places, mixing with those in health; the rich living on their own means, the poor begging alms in the streets, in the market-place, at the Church doors, etc. Generally, the by-laws do not allow them to enter the Churches, or to appear in public in the day-time; so most of them live in the country, far from the centres of population, without education, without Mass, Sacraments or priests to comfort them. In most cases death finds them abandoned by almost all, the last period of their malady being so terrible that very few can bear the sight of it; and thus they go into eternity without any of the helps of religion so necessary at that time.

Hence, the project of erecting *lazzarettos* in each province, in proportion to the number of lepers so as to house them all, to teach and console them, supplying their necessities and preparing them for their passage to eternity. This is the principal object of the *Lepers' Bank*: to collect funds for the erection of ten or twelve *lazzarettos* as may be necessary, firstly, to save these poor sick from hell, and secondly, to preserve those in health from the contagion of leprosy. This will be a long and difficult undertaking requiring large sums of money, nor do I think myself capable of completing a work so extensive and arduous; but the sons of Don Bosco will do it with time and patience. I am content to lay the foundations, and when

it is necessary the Lord will send him who is to finish the work.

The alms so far received, including the commencement of the Bank, amount to the large sum of 890.000 *pesos*, about two million francs (paper money). Of this sum, more than half has already been used in feeding and clothing the lepers in the lazzarettos; the rest is destined for the same purpose, and what remains over, together with the future contributions, will be used to build or at least to begin the first provincial lazzaretto at Santander, the chief centre of leprosy in Colombia. The plans have already been made and approved by the Government and the Central Medical Council, according to the model which I saw in Norway during my visit in 1898. The builders are ready, land is not wanting; we are waiting only for the announcement of the termination of the war and the restoration of public order to begin the work, confiding in the Divine assistance and the blessing of Don Bosco, so great a lover of the suffering poor; and also in the help of those good people who have given me so many proofs of their generosity, to begin a work so necessary for the safety of this Republic, which alone contains more lepers than all the Republics of South and North America together.

In conclusion, allow me to ask if it would not be possible to found some branches of this Bank of the Columbian Lepers also in Europe; for instance, in Turin, Milan, Paris, London, Barcelona, etc., etc.? I am sure that good and generous souls would not be wanting, who for the sake of so high and certain a rate of interest as a *hundred for one* from a Bank that cannot fail and of a work so beautiful and beneficent as that of assisting the most miserable creatures on earth, the poor lepers, I am sure, I repeat that shareholders for our Bank would not be wanting. In this case, I beg the Superiors of all our Salesian Houses in Europe, America, Africa and Asia to be my representatives and to receive the alms and forward them to me at Bogota with the Christian, surname and address of the new benefactors, so that they may be inserted in the *album* of the friends of the Columbian Lepers and that I may send them the share-diploma. If any one wishes to send me his subscription direct, it should be addressed to the undersigned, Bogota (Colombia) as *Treasurer of the Bank of the Lepers*, and I can guarantee this will be the Capital best invested and most productive, because it concerns interest as true

and certain as are the promises written in the Gospel.

I say nothing of the revolution to-day, wishing to bring my letter to a close and also not to distract the attention of my readers from the main point, the Bank of the Lepers in Colombia, its necessity, its principal object the advantage of becoming a shareholder etc. Dearest Father, give a special blessing to this new Salesian undertaking, and help us by your prayers to bring it to a happy termination.

Bless me also, your ever devoted son in
Corde Jesu


FR. EVASIUS RABAGLIATI.

PATAGONIA (Rio Negro)

Pastoral Visit of His Lordship, Mgr. Cagliero, Vicar Apostolic of Patagonia

Roca (Rio Negro).

VERY REV. D. RUA,

 I write with great pleasure, because the news I have to send will give great consolation to you, our beloved Superior, to our brethren and to the boys, as well as to our good Salesian Co-operators.

I refer to the Mission and Pastoral Visitation which our venerated Bishop Mgr. Cagliero has just concluded amongst the small stations of Colorado and others on the banks of the Rio Negro.

Bournichón—Buena Parada— A free choice.

For many years I have had the pleasure of accompanying him in his apostolic journeys and I can assert, without fear of contradiction, that no dangers or difficulties ever hinder his evangelical undertakings, or damp the fire of charity which burns in his heart.

In this pastoral visit he gathered the first fruits of his zeal in the two flourishing settlements of *Bournichón* and *Buena Parada* on Rio Colorado. I will not attempt to describe, dear Father, the solemn reception given by the authorities and the people to the good Bishop, as my pen would fail me. I can only say that it was truly a triumphal entry and

that his Lordship amidst the joyous shouts of the people was conducted to the humble dwelling which these good Christians had prepared and adorned to the best of their power.

The Mission lasted eight days, days of happiness and heavenly blessings. A hundred infants and a good many children from twelve to fourteen years were baptized. The inhabitants of two neighbouring villages were also instructed in the truths of the faith, and both old and young received the Sacrament of Confirmation. The Bishop had the consolation of giving their First Communion to many dear little angels, who with edifying piety received the Bread of Eternal Life. The adults also were able to hear Mass every day, to listen to the word of God, receive the holy Sacraments and thus gain the Indulgence of the Jubilee. Several Marriages between the principal families were blessed, sanctifying the conjugal bond by the grace of the Sacrament.

A committee of gentlemen was formed for the erection of a Church and a Salesian House adjoining it. For this purpose some of the best and most fertile land was offered to the Bishop and a portion of the building-material was provided for by a considerable sum of money. This was done by the good inhabitants of *Bournichón*, who by a commendable act of generosity offered to His Lordship the choice of the best land in the country for the erection of the Chapel and House of the Mission, taking upon themselves the completion of the buildings.

The day of our departure arrived, and the authorities and inhabitants, having exhausted their demonstrations of love and gratitude accompanied us to the station and there they charged the railway officials to treat the Bishop with the greatest consideration and respect; all of which was punctually and gladly conceded.

Choele-Choel—Missions— The prisoners.

Six hours of rapid journey across immense plains brought us to the station of *Choele-Choel*, where our Missionary, Father D. Anselmo, was awaiting us. For many years he has laboured with abundant fruit

in this portion of the Lord's Vineyard. The station is about ten miles from the village, where we arrived by the mail-car.

It was three o'clock in the morning... and we drove quickly along the valley of the Rio Negro whilst the moon with her pale rays illumined the winding road and showed us the most enchanting views on the banks of the river. On the left hand over-hanging the Rio Negro was a hill adorned with the thick Patagonian hedges of *piquillines*, *chañares*, *algarrobillos*, *jarillas*, etc.; on the right hand the waters of the majestic river flowing past the large and romantic island which bears the name of *Choele-Choel*, and which divided amongst the settlers will soon become an agricultural emporium for the Argentine trade. The morning dew and fresh breeze, the delicate perfume of the vegetation, the break of day, and the sweet warbling of the birds filled our souls with peaceful happiness and invited us to celebrate the glories of the Creator. We arrived at *Choele-Choel* when the sun was already high in the heavens.

We found the House of the Mission in excellent condition remarkable for order and cleanliness. The humble Chapel was well cared for, the altar adorned with flowers and lights and the vestments all manifested the spirit of piety reigning in this little sanctuary dedicated to the Sacred Heart of Jesus. Hardly had the bell given notice of the Bishop's arrival and the beginning of the service when the Chapel was filled to overflowing with the faithful, especially the boys and girls all anxious to see our beloved Pastor and to receive his blessing.

The inhabitants of *Choele-Choel* are some of the best on the Rio Negro, and therefore we were not surprised at the abundant fruits which, with God's help, were gathered during the few days of the pastoral visit. The attendance at the Church services could not have been larger, and the frequentation of the Sacraments fully answered our expectations. Beautiful and touching was the First Communion of the children and the number of those to be confirmed was large and consoling. The Bishop's zeal extended itself also to those detained in the neighbouring prisons. He went to visit them, consoling them and exhorting them to fulfil their duties as Christians. He arranged that

one of the Missionaries should devote himself for three days to the work of instructing them in the truths of the faith so that they might be well prepared to approach the holy Sacraments.

They corresponded enthusiastically to so great a grace, and mutually encouraged one another to obtain the inestimable treasures of the grace of God and peace of soul. One should have seen the pleasure they took in adorning the room and altar, where the Bishop was to say Holy Mass!..... But more touching still was the scene when they surrounded this good Prelate to make their



Senator A. M. Duarte de Azevedo.

confessions. He received his strayed, but repentant sheep as a loving Shepherd. How great was their consolation, joined with the resolution to lead in future a more Christian life!

Several of the Indians, who were pagans, were baptised and had the happiness of receiving the other Sacraments. More than forty of the prisoners were confirmed.

The sermon preached by the Bishop on this occasion (the prison authorities being present) filled their souls with the sweetest consolations, lighting up in their hearts the fire of charity, to render them steadfast until death in their resolutions to lead a better life.

Before leaving he caused a distribution to

be made of little books, rosaries and pictures which they received as precious souvenirs.

Short Mission at Roca—Departure for Neuquen.

The Same day (Nov. 27th) Mgr. Cagliari accompanied by his Missionaries took leave of the authorities and of the good people of *Choele-Choel* and started for *Roca*, where he was expected for his pastoral visitation.

Here unfortunately stormy winds and bad weather lessened the fruit of our labours; nevertheless, we were able to prepare the boys and girls for their first Communion. Many also received the Sacrament of Confirmation.

At the same time the Spiritual Exercises were given in our Institute of St. Michael and in that of the Sisters of Our Lady Help of Christians, to the great spiritual profit of many poor orphan boys and girls. His Lordship soon took leave of his beloved children at *Roca* and began (Dec. 2nd) the long and painful journey to *Chos-Malal*, our first missionary station in the territory of Neuquen.

From there he hopes to go on from one Mission to another as far as *Junin* and *San Martin de los Andes*, visiting the more populous places on the way; this will involve a journey of more than 400 leagues, which will be made partly in a *brake*, partly on foot and partly on horseback, as the country is mountainous and the roads are bad.

I must now conclude this account, dear Father, as the hurry of travelling will not allow me to continue.

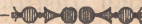
Recommending myself to your prayers, I remain with profound respect

Your affectionate Son in J. C.

Ft. JOHN BERALDI.

I bless with all my heart the benefactors of the sons of Don Bosco, and I will pray that God may give them the grace of imitating such a father, and of co-operating with him in the work of giving to the young a good christian education.

Augustine Cardinal RICHELMY,
Archbishop of Turin.





ON the 5th of January our Superior General, Don Rua, was granted a special audience by His Holiness, Leo XIII. On that occasion also some few boys, representing the tens of thousands throughout the world were admitted to present the Peter's pence which had been collected among them as a homage to the Holy Father for his Pontifical Jubilee.

A fuller account will be given in the next issue of this audience which will be cherished as one of the most precious tokens of affectionate regard and paternal solicitude of the aged Pontiff towards Don Bosco and his institutions.



THE *Egyptian Gazette* of November 24th says: On Saturday last, Mr. E. B. Gould, H. B. M.'s Consul General, accompanied by Rear Admiral Blomfield, paid a visit to the schools and workshops of the Salesian Fathers at Bab Sidra. Both gentlemen were apparently greatly interested in the good work being carried on there by the Salesians. They took especial interest in the different workshops, and spoke of the great need of similar institutions in other parts of Egypt. During their inspection of the institute the Salesian Band played several marches, which elicited from Mr. Gould warm praise. On leaving, the visitors expressed satisfaction with what they had seen and offered best wishes for the success of such a benevolent institution, with the promise of paying another visit in the near future.



ON the 19th of December the annual concert and distribution of prizes was held at the Salesian Institute, Cape Town, and extensive accounts of it appeared in the

leading papers, the *Cape Argus*, the *Cape Times*, and the *South African News*. The meeting was attended by a good number of ladies and gentlemen, benefactors and friends of the Institute, among whom Dr. Muir C.M.G. Superintendent General of Education, E. Powell Esq. Editor of the *Cape Argus*, Mr. T. I. O'Reilly C.M.G., Dr. F. C. Kolbe, Mr. I. C. O'Reilly, Rev. I. I. O'Reilly, Signor Bruno-Grimaldi Italian Consul, Dr. Welch, Mr. O. Nannucci, Mr. I. B. Callanan, Mr. Ino Gabriel, Mr. Steele, Dr. Saporiti, Mrs Boyd, Mrs. Dean, etc., whilst others such as Major General Brabant, the Austrian Consul, and the Hon. T. I. Anderson M. P. sent letters apologizing for unavoidable absence and expressing best wishes for success.

The proceedings, remarks the *Cape Argus*, had a peculiar interest inasmuch as many of the prizes took a real, practical form for practical work accomplished—type-writing, printing, book-binding, carpentry, etc. all of which are taught at the Institute, thus offering the pupil the double advantage of a real training of the hand contemporaneous with the education of the mind.

A programme of music and recitation was carried through by the boys, assisted by friends of the Institute: Miss K. Carrol, Miss Crowley and Mr. J. B. Callanan. About the salient points—the report and addresses—we quote the following from the *Cape Times*, Saturday December 20th.



DR. T. Muir, C.M.G., Superintendent-General of Education, occupied the chair, and opened the proceedings by calling upon Mr. E. Powell to address the assemblage.

Mr. Powell said it was not the first time he had had the pleasure of being at the

Salesian Institute. He had the most vivid recollection of a previous visit when the band was specially called out for him. It was a very curious experience for him, and he felt for the time being like a prince or a governor. He wanted to speak a few words more especially to the boys. Some of them when they grew bigger might perhaps like to go into an office, and think it a fine, easy way of getting a living. He had experience of both office work and the printing trade, in which the Salesians were his rivals. If they wished to find employment, get good wages, and get on in the world, they were getting that training from the good fathers. A great many people wanted employment without any qualifications. A case that came before him of late was a gentleman who told him that he had received a jolly good education, and had lost his money, and he considered that Mr. Powell should do something for him. There would always be an opening in South Africa for boys trained by the Salesians. (*Applause*).



THE Superior (Fr. Tozzi) then read the report, in the course of which it stated that the house accommodated forty-five boys. They opened the year with thirty-three boarders, and they ended it with forty-five. They had had the house full for two months. They had ever increasing applications, and although it augured well for the future, they did not see how they could manage with more pupils. The fourfold qualifications of the prizes claimed the four points in which they formed and trained their boys, viz., moral conduct, study, work, and music—each one answering one of the fundamental qualities of a good education. Neither physical, intellectual, moral or æsthetic education had escaped their attention, though some might not have reached the standard to be wished. They gave prizes for good conduct. The idea of God and the gentle guide of reason were the two means through which their venerable founder, Don Bosco, wanted to educate the boys. The boys had answered well to their expectation, and they had especially in the last two quarters tried to keep not only to the rules, but to meet their expressed wishes. The time given to study was comparatively limited as the principal object of the institute was the giving of an industrial training to the boys, and notwithstanding that, they had made a marked improvement in their essays and

spelling. They thanked Mr. Riley for his activity and self-denial in giving the boys increased lectures. Their trades had notably improved, as evidenced by the increased patronage from the city. They had done excellent work in the joinery and cabinet works. Yet to keep all hands engaged they had at times to accept work to be done outside the premises, which was a disadvantage to the training of all boys. There had also been a marked improvement in the musical department, and they had ordered new instruments, and looked forward to a uniform for the band. They had paid attention to the Bank Holidays, and had given picnics and excursions during the year to brighten the boys in their work. With regard to finance, the institute was now able to pay itself, but the old debts kept them from looking boldly forward. Larger accommodation and additional staff would enable them to keep three times the present number of boys. That would mean a greater increase in income against a proportionately diminished expenditure. Concluding, the Superior said that the good done was only a drop, if they considered the hundreds of children, even in this town, who should be better trained to grow worthy of this great colony and the Mother Country.



DR. Muir said that he was struck by the note in the report where the Superior said that they viewed education from four different points, viz., physical, moral, intellectual, and æsthetic. That was the grand ideal they had got to look to, and he hoped it would long continue to be the ideal of this country in the matter of education. They were far too apt to look upon education as a mere matter of books, and books alone. If they had only that ideal they should turn it to one side, for people were not likely to prosper in after life through it. The Superior said that it was their desire to make physical education the mainstay of the Institute, and he (Dr. Muir) thought that not merely physical training for the body, but manual training, should form a part of every boy's education. The difference between the ordinary public school and that institution was the word which applied to the latter, viz., "industry." There must always be, in a proper system of education, a class of schools for a particular class of boys and girls, who had nothing but work to look forward to in after life. The boys received in that institute often had neither father nor mother, and it was greatly

to the credit of the Roman Catholic Church that she saw her duty in that respect, to provide for the future education of boys of that type. Up to a comparatively recent date in this country they had no such school, and when the Education Act was passed nobody dreamt of such a school as that. Probably it was because the population was of such a class as not to require much education. But now, with the growth of large towns, the teaching of all industries was necessary. Through careless and thriftless parents, boys of that class always were to be found in crowded towns, and the Church stepped forward and made provision for them. He thought it was as much the business of the State as that of the Church, and if the State did not do so, it was neglecting one of its duties. (*Hear, hear*). After the question had been raised in 1883, a scheme was drawn up, whereby it was possible to assist an institute like that, and through the many years that institution had been in existence, he had watched its career with the greatest interest. In fact, he should not have been there that day but that he had come to the conclusion that it was a most deserving institution. It was filling a gap in our education system, and it was supervised by earnest and devoted men, who deserved every assistance, and he hoped that in a short time funds would be forthcoming to enable the Superior to proceed with the addition to the building. The Superior had said that below a certain number of boys there was a difficulty, and above that there was a certain amount of profit, and he (Dr. Muir) hoped that they would get the necessary assistance. As far as he (Dr. Muir) was personally concerned, they could depend on any assistance that the Education Department could give. He would take the opportunity of saying a few words with regard to the general education system of the Roman Church. The system of education in this country was labelled with the unfortunate word, "undenominational." The Parliament, when they drew up the Education Act, knew perfectly well what they were doing when they used the word "undenominational." He (Dr. Muir) was committed to that, and it was his business to administer it in the fairest way possible. The Roman Catholic Church did not fit in well to a system like that, and they were entitled to have their own views on the matter of education. There was the loop-hole, and an intentional loop-hole, by the people who drew up the Education Act, in view of the possibility of schools

being managed by churches. During the past ten years he had had considerable experience of Roman Catholic schools all over the Colony. He had had his difficulties with some individual managers, but they were never insuperable. They always could see eye to eye a way out of the difficulty, and they were ultimately able to work in harmony. Some of the schools were not under his control; but those that were, were distinguished all over the Colony for good, sound, devoted work. They differed, as teachers would differ, but their schools were characterised by soundness, devotion and steady work. He wished success to the Roman Catholic schools, and indeed to any school that would work as earnest as they did. It was not for him to say on the matter of education whether the view of the State of the Church was better. It gave him great pleasure to be at the Institute that day, and he hoped to be present when they opened a larger institution. (*Applause*).

The meeting afterwards concluded with the singing of the National Anthem.



THE SHIELD, an organ of Catholic social work, is the title of a new monthly printed and published for the Southwark Rescue Society by the Salesian Press, Battersea.

It is intended to take the place of the Magazine which under the title of "Boys and Girls" has appeared quarterly for the last six years. It will primarily and mainly be the official organ of the Rescue Committee, the greater portion being devoted to a record of the doings and intentions of the Rescue Society. At the same time, space will also be found for articles, reports, etc., upon the many other forms of Catholic Social Work which are in existence in the diocese, such as the Catholic Boys' Brigade, the League of the Cross, the Catholic Needlework Guild, the Society of Saint Vincent de Paul, etc. By this means it is hoped that the Rescue Society and the other kindred Societies will be mutually benefitted.

All efforts directed to the rescue and education of youth cannot fail to enlist the sympathy and interest of the Salesian Co-operators. And the *Salesian Bulletin* gladly hails the appearance of the "Shield" and expresses the hope that it may be successful in furthering the sacred cause which it has undertaken to plead.



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.—E D.]

Saluzzo (ITALY).—On the feast of the Purification of Our Lady in February last, I was taken ill with a very serious sickness. Within a few days my condition was most precarious; the doctors in attendance soon gave up all hope alleging that if by some strange turn I should recover it would leave me almost an idiot. I had received the last sacraments and the papal blessing, and the prayers for the dying had already been recited.

At this point my sister obtained public and private prayers to Our Lady Help of Christians, begging her with all confidence to obtain my recovery. Her request was granted. I soon grew well and strong to the amazement of all who referred to me as the one risen from the dead. As soon as possible I will render personal thanks at the Sanctuary of Mary Help of Christians, while I now send you an alms for a Mass in thanksgiving.

July, 1902.

B. Y.

Verona (ITALY).—The scientific knowledge and experience of three of the best doctors in Verona had been put to the test regarding a most serious illness which threatened my life. Their effort proved fruitless and I was thought to be very near the end. A friend of mine, a Salesian Co-operator, had come to visit me just when I was luckily in possession of my full senses. She suggested that I should have recourse to the intercession of Mary Help of Christians. I

immediately sent an offering, begging that the children would offer their prayers for me. Contrary to the expectations of human wisdom, and to the great surprise of the doctors I soon grew better and recovered.

In token of my gratitude I beg to be enrolled as a Salesian Co-operator, offering at the same time joyful tanks to Our Lady Help of Christians.

May, 1902.

S. M.

Agliano d'Asti (ITALY).—It was almost the last day of May that I had left my mother in the hospital at Turin to await an operation which the doctors had declared was indispensable to save her life.

On the day before the one fixed for the operation, I had gone to sit beside the sick bed passing some hours in anxiety and prayer. I had been praying to Our Lady Help of Christians and now my confidence in her grew stronger than ever. I felt sure that I noticed some change for the better in my poor mother's condition, and I assured her that I would not allow the operation. On the following day in spite of all opposition, I had her brought back home where a few days after notwithstanding her advanced age she was able to get up, with the disease almost entirely disappeared. I now fulfil my promise by sending an offering to the Sanctuary of Our Lady in Turin.

July, 1902.

A. R.

Buenos Ayres (ARGENTINE REPUBLIC)—As my son and I were crossing one of the principal squares in Buenos Ayres on our bicycles the boy casually remarked, "What if a cart were to come along suddenly and throw me off?"

This unexpected question somewhat disconcerted me, but we pushed on confidently

A moment afterwards, however, a heavy cart drawn by two horses crossed our road and I was horrified to see the boy rush right into it and fall beneath the wheels, two of which passed over his body. It all happened in a few seconds before anything could be done to avert the danger. Whilst endeavouring to withdraw the child from under the cart, I made two promises to Our Lady Help of Christians if she would preserve the child from death. One was to give an alms to the Salesian Church of San Carlos which was being built, and also to have the favour published in the *Salesian Bulletin*.

A doctor was immediately in attendance, and he said that very serious internal injuries had been caused by the wheels passing over the body. Later on two other distinguished physicians were called and both expressed their surprise that the boy had not been killed outright, and declared that he could have been preserved only by a miracle.

On reaching home with the boy in my arms I said to his mother. "You who have faith, here is an opportunity of showing it." In great alarm she asked: "Is the boy dead?" "Not quite," I said, "but God is great and powerful, pray." "Yes," she replied, "God is great and Our Lady Help of Christians is also powerful, she who has already shown us so many favours will not allow our child to die. We shall have the grace published and send an alms." A happy coincidence of ideas I thought. On the third day afterwards the boy was able to leave his bed. On Holy Saturday he accompanied me to the Church of San Carlos where we fulfilled the first part of our promise. I now fulfil the second, thanking Our Lady Help of Christians, begging you to make the favour public as an encouragement to others to persevere in prayer to this good Mother.

Buenos Ayres, March 30th, 1902.

T. B. L.

Kilburn (LONDON).—I enclose a very modest sum for a Mass in thanksgiving—all that I can afford—in honour of Our Lady Help of Christians, and should much like you to publish this temporal favour received through her intercession.

December, 1902.

O. R.

West Hampstead (LONDON).—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 child and self. I enclose an offering for a Mass in her honour.

December, 1902.

N. F.

Kilkenny (IRELAND).—Enclosed herewith please find postal order for ten shillings in thanksgiving to Our Lady Help of Christians for favours received. I shall feel most grateful if you say Mass for my intention.

January, 1903.

D.

Nenagh (IRELAND).—I have asked two favours through the intercession of Don Bosco's Madonna—Mary Help of Christians. One is already granted, the other is equally sure, judging from undoubted signs. May the Blessed Virgin Mary Mother of Mercy and Help of Christians be everywhere honoured.

Please have the above published in next *Bulletin*, and have two Masses offered in honour of Our Blessed Lady for my intention.

January 12th, 1903.

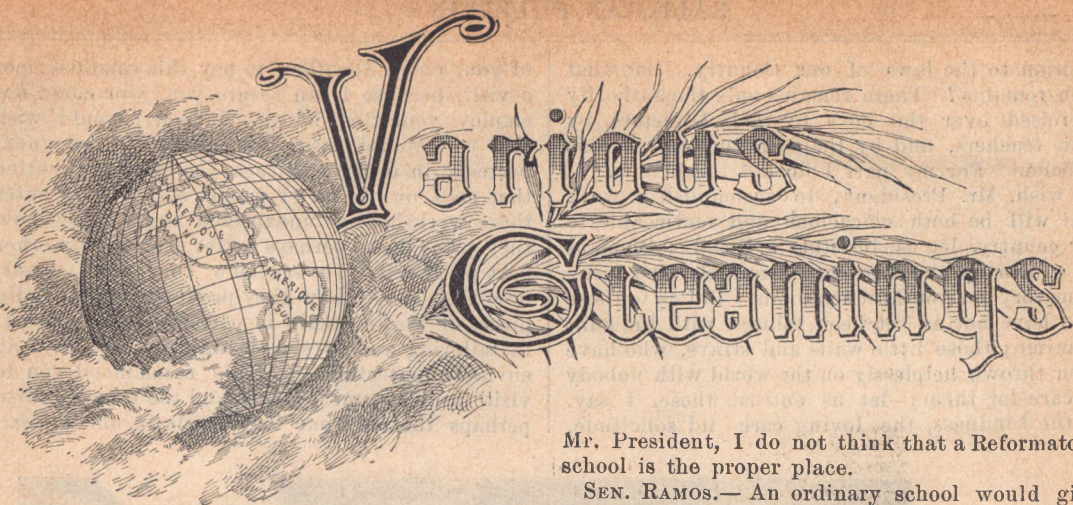
M. S. O.

Dublin (IRELAND).—At a time of great trial last year I promised that, if it pleased the Almighty to remove the danger through the intercession of Mary Help of Christians, I would send an offering to your Society. To a degree unthought of my prayer has been granted, and I now hasten to fulfil my promise. Will you kindly have a Mass celebrated at Our Lady's Shrine in thanksgiving for this and other favours received through her unfailing intercession.

January 17th, 1903.

EOIN.

To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a Novena consisting of the *Our Father*, *Hail Mary*, and *Glory be to the Father* three times daily to Jesus in the Most Holy Sacrament, with the *Hail Holy Queen*, 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.



Various Gleanings

SAN PAULO (BRAZIL).—*Don Bosco's method of Education, and the Salesian Institute or Lyceu do Sacrado Coraço in the Senate of San Paulo.*

On the 13th and 14th of August a Bill was discussed in the Senate of San Paulo, concerning the establishment of a correctional, industrial, and agricultural school for boys. In the course of the debate, remarks were made reflecting on the method of Education followed in Don Bosco's institutions, with special reference to the Salesian Institute or Lyceu do Sacrado Coraço and its results. Our readers are already acquainted with that Institute from the accounts which have occasionally appeared in the *Bulletin*. This testimony is perhaps not out of place here, and may not be unwelcome to our Co-operators on account of its special value, owing to the place where it was given, and the persons who took part in it,—Dr. Ezequiel Ramos, Dr. Paulo Egidio, and first and foremost, the illustrious Senator A. M. Duarte de Azevedo, formerly a Cabinet Minister under the Empire, and for twenty years Professor of Civil and Roman Law at the University of San Paulo.

We reproduce from the *Santa Cruz* the portion of the debate referred to, but not without first expressing in the name of our confrères their indebtedness to the Co-operators of Brazil, and more especially of San Paulo, through whose benevolent concourse and support those results have been obtained.

SEN. DUARTE DE AZEVEDO.—The necessity of this Bill is evident to all. Yet if the noble Senators and friends were to ask me: "Are you thoroughly satisfied with it?" If I am to speak out candidly my opinion, I must answer. "No!"

SEN. RAMOS.—Quite right, the Bill does not give full satisfaction.

SEN. DUARTE DE AZEVEDO.—I accept the Bill, I would support it; but it seems to me that, in certain parts, we could do something better. Indeed I think that a penal settlement is the proper place for grown up vagabonds; a Reformatory school for youthful criminals; but for the waifs and strays,—little urchins who have been neglected and left abandoned in the streets—for these,

Mr. President, I do not think that a Reformatory school is the proper place.

SEN. RAMOS.—An ordinary school would give better results.

SEN. DUARTE DE AZEVEDO.—I vote for such a school; because it means one school more in the State, but it might be one better than the others. Gentlemen, in the Congress of St. Petersburg, a Deputy of Warsaw in submitting some important statistics said: "In the increase of crime, its increase among people under age stands out prominently."

SEN. EGIDIO.—It is but too true, unfortunately.

SEN. DUARTE DE AZEVEDO.—"But what is the cause of it?" Asked that illustrious Deputy.

SEN. RAMOS.—In Europe, but not in Brazil.

SEN. DUARTE DE AZEVEDO.—The cause of it is bad education. The cause is that those young people had not been brought up in the knowledge of Divine and human laws, of which their parents themselves were ignorant. And what is the remedy for this evil? It consists in substituting for this ignorant and corruptive power of the parents, a benevolent and charitable authority, which is produced in the mind of youth by Christian and moral Education.

SEN. EGIDIO.—Unquestionably this is one of the factors.

SEN. DUARTE DE AZEVEDO.—Without it, Mr. President, we shall not have an effective reform. When an English Minister of State paid a visit to an establishment of Don Bosco's, he wondered how such perfect order could be maintained among five hundred boys. He asked that great,—in fact, the greatest educator of the nineteenth century, him, to the work of whose establishments the Gold Medal has been awarded at the Universal Paris Exhibition,—"how can you," he said,, "attain such perfection in the management of boys as this?" Don Bosco replied, "we obtain it by Religious means." "But would it not be possible," insisted the English Statesman, "to procure such results by other means?" "No, decidedly not," replied Don Bosco, "by parting with religion, you must have recourse to chastisements." "You are right," replied the Minister of Queen Victoria, "It is religion or the stick."

Now, Gentlemen, in our schools we suppress corporal punishments, and this must be suppressed, because such treatment is in direct op-

position to the laws of our Country. But what then remains? There remains only the authority exercised over the boys by their Directors, by their teachers, and by their instructors. Is this sufficient? For my part I do not think it is. If we wish, Mr. President, to accomplish a work that will be both efficacious and serviceable to our country, let us institute a Penal settlement for grown up and hardened criminals, and a Reformatory for youthful criminals. But as to those who have not as yet been tainted with the guilt of crime; those little waifs and strays, who have been thrown helplessly on the world with nobody to care for them;—let us entrust these, I say, to the kindness, the loving care and solicitude,

of you, noble Senators, to pay this establishment a visit, because I can assure you, you could not employ your time better. Indeed I would wish that you would visit this establishment unexpectedly in order to witness the everyday routine that goes on there. I would wish you to enter those workshops at unexpected hours to see how they print there, perhaps better than in any other part of Brazil. To see how they bind books, how they carve, how they produce such splendid pieces of workmanship in carpentry and joinery, in tailoring and in shoe-making, as to attain an enviable perfection. I would recommend you to visit the blacksmith shops, and the type-foundry, perhaps the only one that exists in the capital,



Boarders of the Institute of the Sacred Heart, San Paulo (Brazil).

and above all to the providence of the Religious Educator.

Without it, it is impossible to do anything of value. Gentlemen, I would recommend you, true patriots as you are, to pay a visit to the Salesian Institute.

SEN. RAMOS.— I have already had occasion to visit and admire it.

SEN. EGIDIO.— It is certainly one of the best Institutes in the State.

SEN. A. NOGUEIRA.— The testimony of the noble Senator Dr. Ramos is above suspicion.

SEN. CAESAR.— I also have visited this establishment, and I can bear witness to these facts.

SEN. DUARTE DE AZEVEDO.— I earnestly beg

to inform yourselves of the system of Education followed in this establishment, of the manner in which these boys are continually assisted so that they cannot go wrong, of the various amusements and games provided for them, and the means by which they are attracted to these pastimes, of the order which is at once established at a single word or hint from the teachers. I would recommend, Gentlemen, that you would search out, nay, that you would institute a rigorous inquiry, concerning the morality of this establishment, and, my noble Senators, you would find that the system of education here used is of the highest order.

SEN. EGIDIO.— Quite so!

SEN. ABRANCHES.— Hear, hear!

SEN. RAMOS.— This Institute renders great services to the cause of Education.

SEN. DUARTE DE AZEVEDO.— The Salesian Institute is, perhaps, with the exception of the Institute *Donna Anna Rosa*, the only house of technical instruction at the present day; because we cannot class with it such an institution as the Lyceu of Arts and Trades, which we have in Luz, and which is frequented by adults, and that only at night. It is in the Institute *Donna Anna Rosa*, in the Religious Institutes of the Salesians, and in that of Christopher Columbus, that one learns to make of the individual effort, a fact of future life. Indeed, Mr. President, I can bear witness to the fact that dozens of young men have left this Institute fully instructed and qualified for teaching and for the diverse employments of a practical and every day life.

SEN. EGIDIO.— Some are even accountants receiving very good salaries.

SEN. DUARTE DE AZEVEDO.— Three years ago twenty-four diplomas qualifying them as certificated teachers of the various arts and trades, were conferred upon them. Many of them were once destitute boys, and to-day they are earning good wages. Many are accountants, managers. Many are distinguished masters of music, and various other branches of science. I ask what other Institution is there in San Paulo which has given such results?

SEN. CERQUEIRA CAESAR.— From the Lyceu of Arts and Trades in Luz, has come many a skilful person, and mark you that it is an establishment destined for those who cannot study during the day.

SEN. DUARTE DE AZEVEDO.— And this, is it not an imperfection?

SEN. SIQUIERA CAMPOS.— It receives boys also.

SEN. DUARTE DE AZEVEDO.— Lectures are only given at night in the Lyceu of Arts and trades.

SEN. SIQUEIRA CAMPOS.— Yet the pupils make great progress.

SEN. DUARTE DE AZEVEDO.— Gentlemen, I maintain that such an education is a mutilated one, because there is professional instruction for a few hours, but there is no education. We must indeed make a great distinction between a mere instruction, and education properly so called.

SEN. SIQUEIRA CAMPOS.— The Lyceu among works of this kind, is one of the very foremost.

SEN. ABRANCHES.— In one Institute they educate, in the other they illustrate.

SEN. DUARTE DE AZEVEDO.— Very well then. But how much did we spend on the Lyceu of Arts and Trades?

SEN. RAMOS.— Very little in proportion to the great results it has yielded.

SEN. DUARTE DE AZEVEDO.— Over 1.000 *contos*.

SEN. CAMPOS.— I do not think so.

SEN. DUARTE DE AZEVEDO.— I am not very far from the exact figure.

SEN. S. CAMPOS.— Every thing has been done with great economy and the Government granted but a very small subsidy. It was only a very

short time ago, that the Government began to make some grants.

SEN. DUARTE DE AZEVEDO.— We have already granted large sums to this establishment.

SEN. S. CAMPOS.— We never voted more than fifty *contos*.

SEN. DUARTE DE AZEVEDO.— Much more.

SEN. TEBIRICA.— Fifty *contos* has been the maximum.

SEN. S. CAMPOS.—And only during the last few years has this been granted. In fact nearly every thing has been done at the expense of private individuals

SEN. DUARTE DE AZEVEDO.— But I ask, Mr. President, if the State of San Paulo would help to finish the building of the Lyceu of the Sacred Heart of Jesus in this town; for instance, if it would make it a grant of one hundred *contos*, yearly, for five or six years, do the noble Senators know what the result would be? It would be to make it the first establishment of Literary and professional instruction in South America. It would then be able to receive 800 boys as boarders, a third part of whom could be destitute boys. It would be to have a day school of over 1000 boys, and a Festive Oratory as centre with branches in all the different parts of San Paulo,—which would be the means of gathering together 1000 more of these little ones.

Does Your Excellency know what a Salesian Festive Oratory is? It is a gathering on Sundays, in their establishments, of boys in their hundreds to amuse themselves in lawful pastimes, to be instructed, and trained in the practice of their Religious duties, led on by the example of those better educated. Don Bosco used to say, that a Festive Oratory was the means of raising the moral standard of a town, of a country. And so it is, Mr. President, for if these children gathered from the streets, are entertained with some useful occupation or harmless pastime, and meanwhile trained in religion and morality, these children in their turn bring others. Is it not true that thus we should bring about an improvement in these bands who idle away their time in the streets, the very ones whom it is intended to rescue by the projected school?

SEN. LINS.— It would indeed be preferable to subsidise such an establishment.

SEN. DUARTE DE AZEVEDO.— In this bill we propose to erect another school, and I will not fail to give the Bill the support of my vote, in order that there may be one school more in San Paulo. In spite of my seventy-two years, I am an enthusiast in all generous proposals. I have a youthful heart that beats in harmony with all generous ideals.

SEN. EGIDIO.— Hear, hear.

SEN. DUARTE DE AZEVEDO.— I am an enthusiast in every project that aims at extending educational institutions, for instruction, and in fact for everything that has for its end the intellectual culture of our fellow countrymen. I think, with Victor Hugo, that if there is anything more sad to see than a body fainting for want of food, it is to

see a soul languishing for want of light. Gentlemen, I belong to this school. (Hear, hear). Well then, what will it cost us to found a school such as this Bill treats of? to subsidise the Salesian Institute, so that it may shortly be completed? The Government will then have there, room for 200 or 300 poor boys. This establishment which educates now-a-days about 1000 boys, boarders and day-scholars will thus be enabled to educate 2000, besides an innumerable multitude of children, who would frequent the Festive Oratories in the various parts of the City. The State will then have, under the shadow of Religion and morality, the reformation of youthful society, which is being lost in the vice and idleness of the streets.

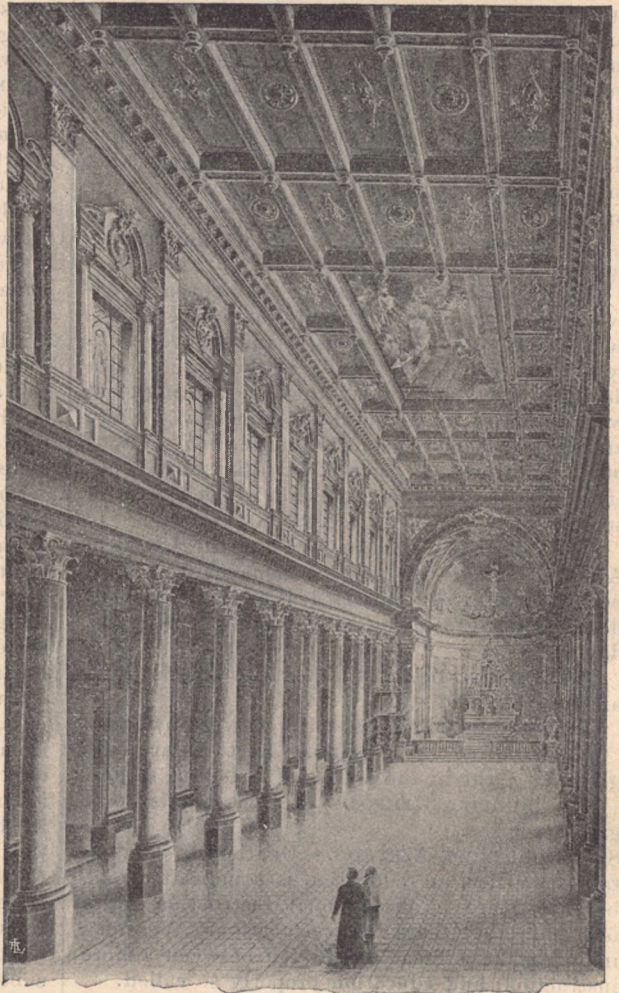
During the sitting on the 14th SEN. E. RAMOS, in a portion of his speech, gave expression to his views on this subject.

"I was," he continued, "in the Liceu of the Sacred Heart of Jesus, and there, I could not help but admire the important and beneficial services it is rendering to the cause of education. This establishment has been subsidised by the State. I had occasion more than once to oppose these subsidies given to Religious establishments, the Salesian Institute included; but my visit to this establishment has indeed produced a modification in my tenets on this subject. I think that to the "civil" establishment, not to the "Religious" part of the work of the Salesians, the Government must make a yearly grant..."

During the sitting of the 25th SEN. EGIDIO in reference to the subject of the speech of Sen. Duarte de Azevedo, referred to above, said:—"His Excellency, the Honourable Councillor de Azevedo concluded his speech, by making an appeal to the Senate, to the legislative body, to the effect that, keeping in view the great benefits rendered to the State by the Salesian Institute in respect to their civil and social education, they ought to help it by granting this establishment a generous bounty, wherewith it might produce much greater benefits for the State. His Excellency said also that in this establishment sound morality permeates throughout the instruction and education, that the discipline was as exact as could be desired, and at the same time the most salutary. He drew our attention to the fact that it is not easy to meet with a personnel who guarantee the good results we hope to maintain by means of this brilliant Institution which we propose to found, except it be this house of instruction. Finally, His Excellency made a most able defence of that Institute, and its system of professional

education. Now after this resumé I pass to appreciate the arguments brought forward by both sides.

I shall begin by appreciating the final part of the speech of my distinguished Colleague Sen. Duarte de Azevedo. It will not be I, who will deny the great benefits which have been derived by the state from that Institute of Education. No, I know from personal experience,—I am an



View of the interior of the Church of the Sacred Heart of Jesus, San Paulo (Brazil).

eye-witness of the Herculean efforts made by these Fathers for the welfare of abandoned youth. I am a personal witness, Gentlemen, of the perfect masterpieces which are turned out from their workshops by the weak hands of those little ones, who there have found a shelter.

SEN. DUARTE DE AZEVEDO:— Hear, hear!

SEN. EGIDIO:— I am an eye-witness of the gigantic work accomplished by those men, in behalf of the unhappy ones who there find a shelter; who without the aid of these good Fathers, without their powerful protection would follow

perhaps the path of crime. If, Gentlemen, under such conditions as these the intervention of the State was necessary in order to keep up this establishment, to supply it with means to enable it to bring about such beneficent results in the education of youth, I would not be one of those who would oppose it.

* * *

FARNBOROUGH (ENGLAND).—*A concert in aid of the Orphanage.*

Under the heading "The Catholic Orphanage, Concert in aid of the funds," the *Aldershot Military Gazette* of Jan. 16th contained the following:

The Rev. Father Marsh and those other clergymen who are associated with his good work at the Roman Catholic Orphanage at Peabody Road, Farnborough, had every reason to feel proud of the very liberal support which was extended by all classes of Society to the concert given at the Farnborough Town Hall on Thursday night on behalf of its funds. General Sir John and Lady French lent their patronage, and amongst those who filled the reserved seats were noticed Colonel and Mrs. Landon and officers of the Army Service Corps, Officers of the Royal Artillery, Colonel and Mrs. Walker, Major and Mrs. Hobbs, Miss Leith, Mr. and Mrs. Moss, Dr. and Mrs. Lithgow, Dr. and Mrs. Paterson, Dr. Winter, Miss James, Miss Scott, Rev. Father Marsh, Miss Wallis, Rev. Father O'Farrell, Rev. I. Halley, C. F., Rev. Father Keating, C. F., Rev. Father Alexander, C. F., Mrs. Ehrensperger, Major and Mrs. Hobday, etc.; whilst the general audience which filled the large hall included not a few non-commissioned officers and men of the various regiments in the district, as well as civilian Catholic and non-Catholic friends. The programme arranged was a good one, Capt. Wood, of the Scottish Rifles, being mainly responsible for it, and when that is stated to be the case no further guarantee is needed. Unfortunately, the accompanist who had been engaged from London was prevented at the last moment from fulfilling his engagement; but the Rev. Father Marsh, a splendid instrumentalist, made a thoroughly adequate substitute.

The programme opened with a most interesting lantern lecture from Major-General Marshall, Commanding Royal Artillery, the subject being South Africa. The views which were shown were the actual pictures of places of interest and of the war taken by the General himself whilst serving in the war, and they proved interesting to a degree, the lantern being manipulated by representatives of the Junior Army and Navy Stores at Aldershot.

It is almost needless to say that Major-General Marshall received the heartiest and best thanks of the audience for his capital contribution. A song was to be given, per programme, by Mademoiselle Du Bois, but despite the admirable make up there were some present who very speedily detected that the lady from gay Paris

was none other than Capt. Wood himself. His song, a most laughable ditty, quite brought down the house, and unquestionably an encore was demanded, but only a "gracious bow" was substituted. A recital, in character, "The Father's Remorse," was forthcoming from Mr. Marsden, and proved one of the best efforts of the evening. Mr. Marsden is an elocutionist of the first order, and was able to bring out to the full the dramatic incidents of his recital. There was an excellent moral, too, in his effort that went home to the hearts of all his hearers. A very popular vocalist followed, namely, Miss Brind, daughter of Major Brind, and her song, "There's a garden of roses," was rendered as sweetly as the beautiful flowers which formed the subject of her song. Indeed, Miss Brind should have a very successful future before her, and her re-call song, "Home, Sweet Home," completely won the hearts of all, and that, too, most deservedly so. The next time quite a diversion followed. It was a Spanish dance by Miss Gambier, who for gracefulness of movement it would have been difficult to excell. Added to her dance must be noted the deft manner in which she manipulated a pair of ivory clappers, and which formed to a large degree her dance accompaniment. Mr. O'Donnell proved himself a splendid 'cello soloist, and there was no wonder that he won an undeniable recall from his delighted audience, and his encore, "Cavalleria Rusticana," was perhaps even more admired than his initial effort. Captain Wood's monologue, "The Fallen Star," was a treat that it was a misfortune to have missed. It proved a most laughable sketch of an actor "once famous," but who had broken down by drink and ill-health. There was a brief interval, and then the second portion of the programme opened with a coster song, "Yuss, or the Coster's Courtship," by Capt. Wood. This, too, thoroughly pleased the audience, who clamoured loudly for encores. Miss Peardon gave a most sympathetic rendering to Dr. Bridge's setting of "Abide with me," and the plaudits that were accorded were well merited. Major Hobday followed on with a very laughable song, all about an ambitious Subaltern, and as it bristled all through of Aldershot incidents in that gentleman's life, proved acceptable to a degree. Another recital, that of the "Signal Box," from Mrs. Archdale, was yet another successful item, and the same must be said of Miss Gambier's Coon dance; also Mrs. Constable's song, "Angus McDonald," and the further efforts of Capt. Wood, a funny recital, a parody on "To Anthea," and a song, a parody on "The May Morning."

At the conclusion of the programme Father Marsh most heartily thanked those present for their kindness in attending in such numbers. He recognised that there must be many present who did not belong to his own church yet by their attendance they had given an evidence of their interest in the work of the Orphanage, and that they had a broad-minded attitude towards religious matters.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XLVIII. (*Continued*)

Along the walls and over the door of the library the following words were inscribed "Praised for ever be the Most Holy Names of Jesus and Mary." On reaching this spot, the lawyer Tua read these words in a tone of derision, but Don Bosco, interrupting him, added "And for evermore" but before finishing the ejaculation, which it is our custom to sing and which was written also on the adjoining door leading to his bedroom, turning round he desired all to take off their hats,—seeing that no one obeyed, he continued, "You began in a scoffing tone, now you will conclude with due respect; therefore I require all to uncover their heads." These bold words had the desired effect, and then Don Bosco concluded "Be praised the Name of Jesus, the Incarnate Word."

Entering his room accompanied by these men assisted by two of the police, Don Bosco abandoned himself to their will and the shameful scene began. The police pounced upon everything; pockets, purses, pocket-books, cassock, waistcoat and trousers, even the lining of his coat and the tassel of his berretta were searched in this domiciliary visit, in order to find, as they said, the *Corpus delicti*. Whilst this was being done with the greatest brutality, pushing him about rudely, he murmured *Et cum sceleratis reputatus est*.

"What are you saying?" one of them asked.

"I say that you are treating me as others treated our Blessed Saviour."

After the personal search, they passed to that of his rooms, one of which he used as a study. The first thing that fell into the hands of the police was a basket full of waste paper, torn letters and other refuse. The lawyer Grasselli, casting his eye on this collection, saw on a torn letter the postage stamp of the Pontifical States.

"I take this," he cried, "let no one touch it."

"Be careful," added the Delegate, "and keep all these things."

Then the Official, assisted by his colleagues, began searching through the torn letters and refuse, scraping up the dust and rubbish as if he expected to find a treasure. In this ignoble work he soiled his smart clothes and begrimed his perspiring countenance until he resembled a rag-picker searching in the dust of the street wherewith to buy a bit of bread and satisfy his hunger.

"I am truly sorry," began Don Bosco.

"For what are you sorry?" Grasselli enquired.

"I am sorry to see you doing such vile work."

"You are right: but my office, my honour, my duty..."

"I sympathise with you all," continued Don Bosco, "and I am sure that if you were free, you would not degrade yourselves in this way. I would rather sweep the street than soil my person and my clothes as you are doing. And to see you, a lawyer, a judge, a public functionary, one who has earned distinction at the Royal University, obliged to make yourself so dirty!..."

"Truly, it is a wretched business."

"Stop," said the Delegate, "we must make an end of this work. If Don Bosco will give us the letters we are seeking, we can go away immediately."

"Be good enough to say which letters you want."

"Those that concern the Government."

"I cannot give you what I have not got."

"But can you deny having letters relating to the Government for instance, about the Jesuits, Frasoni or the Pope?"

"I will give you full satisfaction; but first tell me if you will believe what I say."

"Yes, if you speak the truth."

"That is to say, you are not inclined to believe me; therefore my answer would be useless."

"But we do believe you," rejoined Grasselli.

"As Gospel truth," added the others.

"If you believe me," continued Don Bosco, "then go about your business, since, neither in this room nor in any corner of the house will you find any thing unbecoming a good priest,—consequently nothing to your purpose."

"But," said the lawyer Tua, "we have been assured that the *Corpus delicti* existed here and that by searching we should find it."

"If you do not believe me why do you ask

questions? But say, at least, whether you take me for a fool."

"No, certainly not."
 "There, if I am not a fool, I should certainly not keep any compromising document which might fall into your hands, and if I had received any, I should have destroyed them at once. Continue, therefore, your search and you will see if I am speaking the truth."

Then all the cupboards, chests and safes were opened and the smallest papers, confidential or otherwise, were scrutinized with a zeal worthy of a better cause.

Don Bosco seeing the end still far off and wishing to employ his time usefully, with that calmness which never deserts the good man who trusts in God, sat down to his correspondence which was in arrears. Seeing this, Grasselli said: "You cannot write anything without showing it to us."

"You are the masters," said Don Bosco, "you can read what I have written."

He wrote, therefore, and each of the five, in turn, read his letters. But it happened that before the five had finished reading the first letter, he had another ready for them whereupon the Delegate said:

"What are we doing? We are wasting our time reading these letters that Don Bosco writes and we are not attending to what is the object of our visit. Therefore, let one only read the letters, the rest will continue the search, and thus it was done.

Then occurred some amusing incidents which cheered us up, turning into a comedy what promised to be a tragedy. In examining a bureaux they came upon a locked safe

"What does this contain?" they enquired eagerly.

"Secret and confidential matters," answered Don Bosco from his desk, "I do not wish any one to see them."

"Secret and private matters indeed! come quickly and open this box."

"I refuse absolutely, holding that every one has a right to keep secret such things as may be to his credit, or to his dishonour therefore, I beg of you to respect family secrets and to continue your work."

"Secrets or no secrets; either open the safe or we will break the lock."

"As you threaten violence, I will yield to your demands."

So saying Don Bosco rose from his table and opened the safe. He then went back to his writing, leaving them to examine the contents at their leisure. The five inqui-

sitors, feeling now sure that they were about to lay their hands upon the *Corpus delicti*, crowded anxiously round the box for fear anything should escape and devoured with their eyes a pile of papers. The lawyer Tua at once took possession of the whole to examine them, and leaping for joy he seemed to say, "It is here, it is here!" He then took out a sheet of paper and read aloud so that all could hear, "For bread supplied to Don Bosco by Magra the baker 7,800 francs due."

"Oh, this does not concern us" said the lawyer, and he put it aside.

He took up another and read: "For leather supplied to the shoemaker's shop of Don Bosco 2,150 francs due."

"But what are these papers?" the inquirer asked of Don Bosco.

"As you have begun," he replied, "you may as well go on and you will see."

They opened a third, a fourth and so on, and covered themselves with confusion, finding that these papers were only bills for oil, rice, flour, etc.; all still unpaid!

"Why do you make fools of us?" Said the Delegate to Don Bosco, recognizing the trick that had been played them.

"I have not played you a trick," he answered, "I did not wish you to find out my debts; but you insisted upon seeing and knowing everything. Never mind! if you would only pay a few of these bills you would do an act of charity."

This made them laugh and they passed on to something else.

Amongst various papers in the archives, they found the Brief of Our Holy Father Pius IX, already cited; this they wished to take away.

"I will not allow it," said Don Bosco, because this is the original text."

"Precisely because this is the original," said the Delegate, "we must seize it."

"I will give you a copy instead."

"Where is it?"

"Here is a printed copy."

"But it is not the original."

"It is exactly the same."

"It is a translation."

"Yes, but with it you have the Latin text."

"Let us see," said the lawyer Grasselli, and he began to compare the two line by line, word by word. Recognizing that the printed copy was identical with the original, he said: "This copy, in which we have both Latin and Italian, is the best for us and

more easy to understand." So they were satisfied with the printed copy, leaving the original manuscripts, which Don Bosco kept as a precious memorial.

Having resolved, at any costs, to find some incriminating matter of which they might boast to their chiefs, the inquisitors continued the search in the next room, used as a library. Whilst some were rummaging in the book shelves, another taking hold of a large volume of the Bollandists asked Don Bosco "What books are these?"

"They are Jesuit books, which do not concern you in the least; leave them alone and go on to something else."

"Jesuit books!" he exclaimed "they must all be confiscated."

"No," observed the Delegate, "they are too heavy, we should require a mule to carry them: but examine what they treat of."

The first, to conceal his ignorance, opened the volume he had in his hands and went on reading for about half an hour but at last he said:

"To perdition with these books and those who write them. I cannot understand a line, they are all in Latin. If I were king I would not allow any book to be printed in that language. What then do these books contain?"

"The one you are reading," said Don Bosco, "Contains the Life of St. Simon Stylites. Listen one moment: This extraordinary man, terrified at the thought of hell, reflecting that he had only one soul and fearing to lose it, abandoned his country, his relatives and friends and went to live a holy life in the desert. He stood on a pillar and there lived many years, always declaiming against men of the world whose only care was how to enjoy themselves, without any thought of the eternal torments awaiting, in the next life, those who have led wicked lives upon earth."

"Enough, enough... If you continue this sermon we shall all have to go to Confession."

"Precisely so," said Don Bosco, "to-day is Saturday and to-morrow the solemn Feast of Pentecost. About five o'clock the Confessions of my dear boys will begin. What a splendid example you would set them by going first."

"It would be an event worthy to be handed down to posterity," observed the lawyer Tua, "if our domiciliary visit ended with Confession."

"Make your preparation then," said Don

Bosco, "and I will very willingly spend the whole evening in hearing you: this will profit you much more than your present search."

"As for me," said the lawyer Grasso, "it would be useless, for at present I have no contrition."

Nearly three hours had now been spent in this fruitless search and the five inquisitors, wearied with their ungrateful task, were parched with thirst owing to the heat of the room and the quantity of dust they had swallowed in removing and examining so many old books. Don Bosco saw this and was sorry for them. A short time before, one of the boys, Joseph Buzzetti had come into the room, apparently with a message to Don Bosco, but in reality to see how things were going. He was told to fetch something to drink. At this hour the scholars had left their class-rooms and were taking their recreation almost in silence. They might be seen in small groups, here and there in the court-yard, discussing the situation between fear and hope; others went in and out of the Church, praying for the happy termination of this business. All were most anxious to see the end of this affair which troubled them greatly. When they saw Buzzetti carrying a tray with bottle and glasses to Don Bosco's room, hope revived in their hearts and they showed great joy, feeling sure that their dear Father was now safe.

The inquisitors were now convinced that Don Bosco was not a person likely to give the Government any trouble. They recognized also the kindness and courtesy shown to them whilst they were actually doing him so great an injury; and, filled with esteem and admiration, they all thanked him and joyfully drank his health.

This act and the remembrance of his pleasant jests and kindly words had now won their heart. When they had quenched their thirst, Don Bosco reminded them that the time for the Saturday Confessions had arrived; therefore he begged they would either allow the boys to come to his room as usual, or else that they themselves would begin their Confessions.

"I am greatly in need of it," said one.

"And I also," said another.

"And I more than all," concluded the lawyer Grasselli.

"Let us begin then," replied Don Bosco.

"But if we were to do so," observed the Delegate, "what would the newspapers say?"

"And if you go to the devil's home," replied Don Bosco, "will the newspapers and journalists go and take you out?"

"You are right, but... *contacc...* well... another time we will come expressly for this purpose."

What with one thing and another it was already past six o'clock. They had turned out every corner of Don Bosco's room and the adjacent library, but their search had been fruitless. The inquisitors were no longer thirsty but hungry. Don Bosco himself was being continually called for by one or other in the house and the boys, who were accustomed to go to Confession at this time, wanted to go to his room and began to dispute with the police who were keeping them out. The officials, therefore, thought it best to come to an understanding and proposed retiring at once, but Don Bosco refused.

"Draw up a report of what you have done here," he said, "and then you can go away."

"We will do that at the office," answered the Delegate...

"That will not suit either you or me," replied Don Bosco.

"Why?"

"Because your account of what has taken place might differ from mine: therefore draw up the written statement here."

"But, if we have found nothing."

"Make a negative report, explaining that nothing has been found."

"Will you sign it also?"

"Make a truthful statement and I will sign it."

And so it was done.

About half past six the inquisitors left the Oratory and the siege was raised. Hardly were they gone when Don Bosco became the object of his dear boys' affectionate solicitude; they imitated the Angels in the desert ministering to Our Lord when a certain inquisitor had left Him, as the Gospel says. One asked him if he wanted anything, another shed tears of joy on seeing him at liberty; one wished to know what those men had done during those long hours, some condemned such an act of hostility and so on; and he with a calm and smiling countenance answered them all, consoling some, imposing silence on those who complained, calling upon all to thank God, Who had made us worthy to suffer for His love.

When the news of this inquisitorial visit had spread in Turin a great number of persons of all classes and conditions, ecclesiastical and secular, rich and poor, made their way to the Oratory to call upon Don Bosco and

offer their condolences for the insults he had received. One of these held in the greatest estimation in the city endeavoured to perform this charitable office that very evening whilst the search was being made. This was Canon Louis Anglesio, the Successor of the Venerable Cottolengo as Superior of the Little House of Divine Providence. This holy man, as he was living close by, heard at once what was taking place and came immediately to our Oratory to speak to Don Bosco; but at the door he was stopped by the police who prevented the entrance of any stranger. Seeing the cleric John Boggero he said; "Go and tell Don Bosco from me to take courage and be of good heart. To-day the Oratory of St. Francis of Sales is being put to the test by Our Lord; but from henceforth it will so develop and increase that its beneficent influence will be felt outside of Turin and extend to many parts of the world." And this was truly prophetic.

The stream of visitors, beginning with Canon Anglesio, went on for many days. All were severe in their judgments on the perpetrators of this illegal act. "Of what use," they said, is that clause of the Statute: *A man's domicile is inviolable. No domiciliary visit may take place, except by force of the law, and in accordance with legal procedure?* Where will you find a law sanctioning a domiciliary visit and search merely on suspicion? The Penal Code allows this only to the examining magistrate, and solely where there is grave reason to expect that in that particular house may be found what will tend to elucidate the truth. But here we have nothing of the kind; here there is neither legal prosecution, nor examining magistrate; here we have only either ignorance of the law or a tyrannical abuse of the same. And if public functionaries are allowed thus to break the law, who will feel safe in future? Truly some officials are doing the Government an ill turn, disgracing it both in Italy and in foreign countries." These were the conclusions drawn and they were unanswerable.

On Tuesday the 29th of May, the newspaper "*L'Armonia*" published an article with the title "*Domiciliary Visit at the Oratory of St. Francis of Sales.*"

"At present no day passes in this blessed land of liberty that we have not to record the arrest of Bishops, or Cardinals, or the summons and imprisonment of parish priests, Canons or ecclesiastics, or lastly, some domiciliary visit.

"Last Saturday, it was the turn of that

grand conspirator, Father Giovanni Bosco, who, as every one is aware, *conspires* by alleviating misery, housing and educating the sons of poor artisans and working himself to death in the exercise of charity and of his Sacred Ministry.

"The magistrate hoped to find in the Oratory of St. Francis of Sales certain papers written against the government. A band of police, led by a delegate of public security with two investigating counsels, were sent to make a strict domiciliary enquiry.

"Don Bosco was just in the act of receiving a poor boy recommended by the Minister when this unlooked for visit took place. He received these representatives of the law with his usual affability and although he might have protested against the legality of the decree he allowed them to examine the papers and letters they found in his house.

"The search lasted from two till six o'clock and Don Bosco, who at this time should have been hearing Confessions as it was Saturday and the eve of Pentecost, was obliged instead to be present at this investigation by the police, but he assisted at it with that cheerfulness which is the mark of a good conscience, taking advantage of those hours of enforced idleness to make suitable and Christian reflections, and showing the lawyers that the work they were engaged in, was not one to be proud of.

"It is unnecessary to state that the most careful search was fruitless. The priests are not conspirators and the Ministers know it. Two papers only amongst so many were thought worthy of notice. One in which was a sentence somewhat too clerical, but this was found to be a quotation from Marcus Aurelius! The other was the Brief of the Pope addressed to Don Bosco, but this, it appeared, had already been published by the printer!

"Some time after six o'clock the police quitted the Oratory of St. Francis of Sales, leaving the following declaration in the hands of the Director:

"On the 26th day of May in the year eighteen hundred and sixty, in the house of Don Giovanni Bosco, priest, keeping a school for students and artisans, situated in the Street Cottolengo, his own house;

"In execution of the decree delivered this day by His Worship the Questor of Turin, the lawyer Chiapussi, by which is ordained a strict domiciliary enquiry in the above house, we the undersigned Savino Grasso, Delegate of public security, the lawyers

Stefano Tua and Antonio Grasselli, inspectors, the first of the Section Borgo Dora and the other of that of Moncenisio, and with an escort of police went to the said locality. There in the presence of the aforesaid priest, Don Giovanni Bosco, the object of our visit was notified to him. Then with his assistance we made a diligent search in every hole and corner, examining all the papers and books found in his two rooms; but in spite of the most careful scrutiny nothing was found which could concern the police.

"We have drawn up and signed this account of the proceeding to attest the truth thereof, noting that a similar copy has been left with the aforesaid priest in accordance with his request." So far *L'Armonia*.

The innocence of Don Bosco and of us all was thus amply confirmed. This document should have sufficed to induce certain Government officials to leave us in peace; but alas! this was not to be.

(To be continued).

TO THE READER.

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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PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO. — Salesian Press. — Turin, 1903

1903 — Novissimae Editiones — 1903



LHOMOND C. F. **Epitome historiae Sacrae** grammaticae studiosis praescripta. Accedit lexicon latino-italicum. — *Torino*, 1903, ed. 28, in 16, p. 116 E 0,40

Missa propria in festo S. Eusebii episcopi et martyris. — *Torino*, 1903, in foglio p. 2, carattere rosso nero E 0,10

MUNERATI D. **Theologiae Sacramentariae elementa**: De Extrema Unctione, de Ordine et de Matrimonio. — *Torino*, 1902, in 12, p. 120 E 0,70

Index. De extrema Unctione. — Sacramentum. — De Materia et forma. — De ministro et subiecto. — De effectus. — Doctrina. — Canones.

De Ordine. — De veritate S. Ordinis. — De ambito seu de extensione. — De numero Ordinum. — De Hierarchia. — De materia et forma. — De Ministro. — De subiecto. — De irregularitate — in genere — in specie — ex defectu — ex delicto. — Concilii Oecumenici. Tridentini doctrina. — Canones.

De Matrimonio. — Prolegomena. — De veritate. — De Ministro. — De potestate Ecclesiae. — De proprietatibus. — De Unitate. — De indissolubilitate. — De impedimentis. — Dispensatio.

De Revalidatione. — De sanatione in radice. — De Matrimonio Tridentini Concilii Doctrina, Coaches, et Decreta. — Errores de Matrimonio Christiano a Pio IX in Syllabo damnati.

Preparatio ad Nativitatem D. N. Jesu Christi cum cantu. — *Torino* 1903, ed. 9, in 24, p. 24 E 0,15

HIERONYMI (SANCTI) **De Viris illustribus** liber singularis. Vitae S. Pauli primi eremitaе, S. Hilarionis eremitaе, cum adnotationibus I. Tamiettii — *Torino*, 1903, ed. 9, in 16, p. 260 E 0,80

Libros circumspicienti, qui in scholis ordinis secundi teneantur, miro profecto videbitur adolescentulos, christianum nomen professos, historias, orationes et poemata tantummodo evolvere veteribus passim superstitionibus imbuta. Non sum equidem nescius neminem ferme esse cum Tullio in eloquentia comparandum; utque poetas omittam, satis constat Caesarem, Livium et Sallustium eo styli nitore probari, qui vel saniores a scribendo deterreant. Sed cum volo latinae linguae studiosos ad optima exemplaria confugere, quo tutius bene dicendi artem arripiant, tum idem ipse contendendo eis omnino non esse catholicae doctrinae auctores invidendos, qui primis post Christum natum saeculis floruerunt. Quum enim multa peccent romani superioris memoriae scriptores in his quae ad mores, ad germanam humanitatem, atque praesertim ad ipsam Dei creatoris et providentis notionem pertinent, omnino decet tenellos alumnos illis studiorum monitoribus uti, qui sibi credentem minime fallant, quique perversis veterum praeceptionibus sapientissima documenta opponant, mox laetissimos fructus latura.

Caeterum nemo tam hospes est in litteris latinis qui nesciat, complures christianae sapientiae scriptores, tam etsi altius spectabant, quam ut extrema styli parte famam consequerentur, se tamen ad veterum imitationem cum laude composuisse. Quare et Sulpicium Severum memorant, qui de brevitate cum Sallustio contendit, et Minucium Felicem haud sane inelegantem dictio-

nem dialogis suis conciliantem, atque Lactantium, qui Tulliani styli virtutes est consecutus, plane ut merito Christianus Cicero sit appellatus.

Quae cum ita sint, propositis iam pridem praestantissimis italicorum scriptorum voluminibus ad legendum, optimum factu existimavi, si italos adolescentulos in patriae spem succrescentes ad eos latinos quoque scriptores deducerem, qui christianam doctrinam professi, de litteris et de religione optime meriti sunt.

Utque e praestantiori orsu capiam, en tibi, candide lector, sancti Hieronymi scripta selecta, cum adnotationibus Joannis Tamiettii, salesianae familiae alumni, doctoris politiorum litterarum diligentissimi.

Postquam vero librum singularem relegeris de *viris illustribus ecclesiae* breviter et dilucide digestum, non sine voluptate Paulum, Hilarionem et Malcum spectabis, solivagam Antonii et Macarii sapientiam in recessu Thebaidos sectantes. Quas quidem narrationes ob oculos sibi olim proposuerunt maiores nostri, unde et sanctissimae vitae rationem, et materiam sumerent ad gentis linguam tum primum vagientem excolendam. Volumen claudunt epistolae nonnullae, quas intuens nihil certe jucundius, nihil purius, nihil eruditius desideres.

IOANNES BOSCO SACERDOS.

CYPRIANI (S.) **Liber De Mortalitate et Epistola ad Demetrianum**, cum adnotationibus I. Tamiettii. — *Torino*, 1903, ed. 3, in 16, p. 64 E 0,40

Cyprianus Afer primum gloriose Rhetoricam docuit: exinde, suadente presbytero Caecilio, a quo et cognomento sortitus est, christianus factus, omnem substantiam suam, pauperibus erogavit, ac post non multum temporis electus in presbyterium, etiam episcopus Carthaginiensis constitutus est. Huius ingenii superfluum est indicem texere, cum sole clariora sint eius opera. Passus est sub Valeriano et Galieno principibus, persecutione octava, eodem die quo Romae Cornelius, sed non eodem anno.

S. HIERONYMI.

Multa scripsit ediditque noster, quae longius esset recensere: ex his duos excerpti libros *De mortalitate* atque *ad Demetrianum*, quos super memoravi. Hos rogo ut aequo animo excipias: delectabit enim tum res ipsa, tum oratio, quae Tertullianum sapit, quem magistri nomine Cyprianus vocabit. Non desunt quaedam, quae Africum solum redolent: iuvabit tamen vis ipsa dicendi; et magnum tibi solatium inde futurum spero hisce praesertim diebus, quibus tot tantisque plagis homines plectuntur, nomenque christianum funditus evertere impii conantur.

JOANN. TAMIETTII SAC.

PHAEDRI Lib. Aug. **Fabularum Aesopiarum** liber primus et secundus. *Torino*, — 1902, in 16 pag. 32 E 0,15

Ad satyricos poetas accedit *Phaedrus*, qui fabularum involucris improborum vitia ridet, atque unumquemque sui admonet officii...

Extant *Phaedri Fabularum libri V*, Eutycho, Particuloni et Phleto amicis inscripti: in quibus Aesopum secutus, complura morum et civilis prudentiae documenta passim inspersit... Itaque

noster ex graeco fonte illas praesertim fabulas derivavit, quibus per ambages Seiani facinora et saevum Tiberii dominatum carperet. Quas quidem stylo tenui sed eleganti, facili et puro sic adornavit, ut Terentii nitorem et gratam simplicitatem unus omnium retulerit.

Ex *Historia Critica*, litt. lat. TH. VALLAURI.

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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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