

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



MESSIS QUIDEM MULTA
OPERARII AUTEM PAUCI

Salesian Bulletin

NOVEMBER 15, 1897.

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DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO

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

CONSTITUTION AND GOVERNMENT of the Association.

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

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

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

RELIGIOUS PRACTICES.

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

SALESIAN

BULLETIN

THE



Whosoever shall receive one such little child in my name receiveth me.

(MATT. XVIII, 5)

Of works divine the divinest is to co-operate with God in the saving of souls.

(ST. DENYS.)

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(ST. FRANCIS de Sales.)



To your care I commend infancy and youth; zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue

(PIUS IX.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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DEPARTURE OF NINETY SALESIAN MISSIONERS.

SELDOM, perhaps never, in the history of Christianity was felt a greater need of Missionaries than in our own times. Many venerable Religious Orders, justly renowned both for their untiring zeal and devotedness to our Holy Mother the Church, and for the great number of Apostolic labourers they sent forth in bygone days,—are now, through the perverseness of our age and the persecutions to which they have been subjected, unable not only to

undertake new missionary enterprises, but even in some cases, to maintain the Apostolic Prefectures and Vicariates that have been confided to their care. As a sort of counterpoise to this deplorable state of affairs, our humble Society is being pressed on every side with urgent solicitations from all parts of the globe, now begging us to send Missionaries to the conversion of heathen tribes and peoples, now to save our Christian towns and villages from falling off to heresy or sinking into barbarity.

It is now a little over twenty years since Don Bosco began to send his sons on the Missions, and in the course of that time, so great has been their success, that the conversion of Patagonia and Tierra del Fuego is assured, and in every Republic of South America, in Palestine, and Africa

numerous Houses and Missionary Stations have been founded. And this rapid extension of the Salesian Fathers' field of action has rendered it necessary to send out Missionaries every year.

As we were obliged to undertake new foundations and send reinforcements to our Missions in Brazil, Venezuela, Uruguay, Argentina, Patagonia, Tierra del Fuego, Mexico, Africa, and Palestine, a missionary expedition was organized, which included seventy priests, clerics, and lay-brothers, and twenty Sisters of Mary Help of Christians. The touching "departure" ceremony took place in the Church of Mary Help of Christians at Turin, on the evening of the 31st of October last, Eve of All Saints. After solemn Vespers an affecting sermon of good-bye was preached by one of the superiors, and then the priests and lay-brothers, who were going forth to a life of toil and sacrifice, approached Don Rua and the other Superiors of the Chapter, to receive their embrace and farewell blessing. The ceremony ended by solemn Benediction of the Blessed Sacrament. Immediately afterwards the new apostles set out for their respective fields of labour, where they hope to reap a rich harvest.

You can easily imagine, good Readers, that an enormous expense is incurred by sending out such an expedition. And—the question naturally arises—where do the funds come from to meet this immense expenditure? All our hopes are placed in your charity, for we have not the smallest funds at our disposal. In all these expeditions it is seen that Our Lord touches the hearts of some generous Co-operators, by whose benevolence together with the smaller alms of others, we have been able to pay off all debts. You are therefore earnestly solicited, dear Readers, to come to our aid in paying off the heavy liabilities we have been obliged to contract for this exceptionally large expedition, and, likewise, to enable us to send the necessary means of subsistence to our poor confrères, for most of them have gone forth "without purse and script" to desert lands and inhospitable tribes, where they would necessarily perish from want and exposure were they left to their own resources.

Besides, if in the self-imposed sacrifice of

the Catholic Missionary, there is something so sublime that its motive must be sought for far beyond the most vaunted heights of heroism, what a great privilege we should esteem it to be able by our contributions to co-operate with these new Apostles in extending the frontier of the kingdom of JESUS CHRIST, and in placing the benefit of Redemption within the grasp of races who are still lying in the darkness of error and gross superstition! *Da mihi animas, cætera tolle*: "Give me souls, and take the rest," was Don Bosco's continual cry. It is also the Missionary's cry, and one that has surely found an echo in our own hearts. We, too, are filled with a burning love for the salvation of souls; we are anxious to see the poor savage brought under the gentle sway of the Cross; then, let us not delay to aid the apostolic labourers by giving according to our means, and we will thus, even in the bosom of our family circle and without neglecting our usual occupations, most effectively carry out our intentions. Moreover, by so doing we cannot fail to draw down upon ourselves, our families, and on all our undertakings the blessing of an all-loving God, Who has promised that not even a glass of water given in His name shall go without its reward, and Who considers as done to Himself whatever is done in Christian love on behalf of the least of His creatures. And, oh! what ineffable consolation we shall experience at the hour of death at the thought that we contributed with generous heart and esteemed ourselves happy to be able to co-operate with Our Divine Lord in the saving of innumerable souls!



THE HOLY FATHER

AND THE

NUNS OF MARY HELP OF CHRISTIANS



ON the 5th of August 1872, feast of Our Lady of Snow, our venerated founder Don Bosco, urged by the Bishop of Acqui and with the hearty approval and blessing of his Holiness Pope Pius IX of holy memory, founded the Congregation

of the Sisters of Mary Help of Christians. This Institution became affiliated to the Salesian Society, having in view an aim similar to the latter; for what the one was for boys, the other became for girls. The first Lady Superior of this new Order was Mother Mary Mazarello, a gentle and pious woman, who died in 1884, when still young, with the reputation of a Saint. We hope to give a sketch of the life of this incomparable servant of God in a subsequent issue.

Twenty-five years have gone by since the foundation of this Institution; and what a consoling and really remarkable development has this work had in that comparatively short space of time! Only yesterday it was planted in the garden of the Church, and to-day, like the little mustard-seed mentioned in the Gospel, it has grown into a large tree with branches that stretch far and wide.


A quarter of a century ago the Sisters of Mary Help of Christians were but fifteen, to-day they are to be counted by the thousands; and their Congregation, which in 1872, was founded in poverty and lack of worldly goods, now possesses several hundred Institutes. From the obscure city of Piedmont, where this Order had its origin, it has widely extended over Italy, France, Spain, Belgium, Palestine, Africa, and the two Americas, thus placing within the reach of thousands and thousands of poor children the inestimable benefit of a good moral and Christian education. But where these good Nuns have distinguished themselves most is in the Missions. There their work is indeed a providential one. These heroines of the Cross are of incalculable importance in the working of the Missions, for not only are they excellent Catechists, but among the poor half-brutalized daughters of the forest, they perform divers other charitable offices that would sorely tax the delicacy, if not the dignity, of the Missionary Fathers. Moreover, by their presence in these savage regions, by their heroic abnegation and the exercise of their charity, they give evident proof of the beauty and divinity of our holy Religion, and thus exercise a powerful influence on the rude minds of the poor savages, and overcome their repugnance to embrace the true faith. This spirit of sacrifice and ardent zeal, moreover, which animates these good Sisters for the salvation of souls, gives no indication of diminishing, but increases with the extension of their field of work.

It is, therefore, only natural that the

Sisters of Mary Help of Christians, should hail the Silver Jubilee of the foundation of their Institution with intense joy, and wish to celebrate the happy event with the greatest possible splendour and solemnity as a token of their deep gratitude towards God, the Giver of every good, Who has watched over them with such tender and loving care. The HOLY FATHER being informed of this memorable event, expressed his satisfaction, and graciously deigned to grant the following favours: 1° A special blessing to the Sisters, their pupils, and to all their undertakings; 2° A special Plenary Indulgence, on the usual conditions, to be gained in all the Institutes of the Congregation by the Sisters and their pupils on the day they celebrate the Silver Jubilee of their foundation; 3° That the Mass proper of the Feast of Our Lady under the title of Help of Christians, can be sung in the Chapels of the Institutes.

For the benefit of our readers we transcribe here the letter announcing these favours. It is addressed to our Superior-General Don Rua:

VERY REV. FATHER,

N reply to your letter of the 27th of April last in which you acquainted the HOLY FATHER with the news of the Silver Jubilee of the Institution of Mary Help of Christians, and of its great development, and the good it has accomplished, it gives me pleasure to inform you that HIS HOLINESS was particularly pleased with the news as it redounds to the greater honour and glory of that Apostle of Charity and servant of God, Don Bosco.

The HOLY FATHER, whilst highly praising the Work of the above Institution which has so many claims on the human family, and which has enlarged its sphere of action on a scale not inferior to that of the Pious Salesian Society, gives with all his heart his special blessing to all the Sisters, their pupils, and to all their Apostolic undertakings.

As a token, moreover, of particular benevolence, he has deigned to grant the favours requested: 1° A Plenary Indulgence, on the usual conditions, to be gained, in all the Houses of the Institution, on the day the twenty-fifth anniversary of the foundation be celebrated by the Sisters and their pupils. 2° That on that occasion the Mass proper of Our Lady under the title of Help

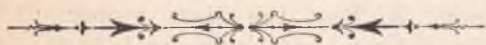
of Christians, can be sung in the Chapels of the Congregation.

In conclusion, I tender you my best wishes that an ever-increasing prosperity may attend the undertakings of the Salesians, and I make use of the present occasion to profess myself, with sentiments of profound esteem,

Yours very affectionately in Dno.,

✠ M. CARDINAL RAMPOLLA.

May the blessing and exquisite bounty of the HOLY FATHER serve to enkindle more and more the fire of charity and zeal in the Sisters of Mary Help of Christians, for the greater honour and glory of God and the salvation of souls!



DON BOSCO'S "MONOMANIA".

THE difficulties, trials and oppositions Don Bosco met with in the beginning of his apostolate, were neither few nor slight; but while they often perplexed they never discouraged him. He gathered around him, successfully, under a church-portico, in an old shed, in a courtyard, the waifs and strays of Turin, and, at length, in the spring of 1846,—as shelter after shelter was denied him—he hired a field. So primitive, this time, was the installation of the Oratory, that it brought to mind Our Blessed Lord, followed throughout Judea by His disciples, without a place where to lay his head. It was not long, however before Don Bosco found himself turned out of even this place,—the complaint of the owner being that the trampling of the children injured the roots of the grass!

Considering the apparently hopeless state of his affairs, he was advised by his friends to give up the patronage of the children: "Keep about twenty of the smallest, they said, "and send away the rest. You cannot do what is impossible, and Divine Providence seems to show you plainly that It does not wish for your work."

"Divine Providence!" exclaimed Don Bosco, raising his hands and eyes to heaven, "Divine Providence has sent me these poor children, and be assured never will I send one of them away! I am perfectly certain that this same Providence will send me

everything that is needful for them; and since nobody will let me hire a place where they can meet, I will *build* one with God's help! There we shall have rooms to take in all who come; workshops, where they will learn trades, courts and gardens for them to play in; we shall also have a beautiful chapel and many priests!"

As he uttered these words with flashing eyes, his friends shrugged their shoulders, believing that the poor priest was losing his reason, or had lost it already. Their belief was confirmed by the minuteness with which, when asked, he would describe the arrangement and dimensions of the future Oratory, his plans being out of all proportion to his means, present or prospective. One after another his friends dropped off, until he was deserted even by those on whose attachment he had most firmly relied.

This "monomania," as it was called, continuing to keep possession of his mind, it was resolved to hinder him from doing anything which might bring ridicule on his brother clergy, by shutting him up in a lunatic asylum. The one little difficulty, however, was to know how to get the patient in. Still, a couple of wise men could surely manage a crazy man: there need be no uneasiness on that head.

Accordingly, two ecclesiastics arrived one day, in a close carriage, at Don Bosco's abode, alighted, and paid him a visit in his little room. They presently introduced the subject of the Oratory. Don Bosco with even more enthusiasm than usual described his intended plans, and spoke as if they were already carried out. The visitors exchanged glances.

"Well, we must be going; we have a carriage at the door. Come with us for a drive; it will do you good."

Don Bosco was not in the least inclined to accept the invitation; however, as it was so affectionately pressed upon him, he ended by yielding.

"Get in, Don Bosco."

"No, Rev. Sirs, after you."

"No, no; we beg you to get in first."

"By no means! I know too well the respect due to you."

Impatient at so much ceremony, the two personages got in. Instead of following their example, Don Bosco quickly shut the door, and shouted to the coachman: "Ready! No matter what they say do not stop until you arrive at the establishment."

The man had been told that he must start at the first signal. A vigorous lash set the horses off at full speed in the direction of the asylum. Violent remonstrances proceeded from within the vehicle, but of these the coachman took not the slightest notice. The asylum was soon reached, and the two priests got out of the carriage, very warm with shouting, and angry beyond expression.

"Come, come; calm yourselves," said the head of the establishment who was waiting, with a few wardens in the court! "I thought only one patient was coming; but we have plenty of room."

"What unheard-of insolence! Whom do you take us for? We are men of position, who will make you answerable to the law!"

"I see," calmly observed the other, "both these men are worse than I was led to expect." And he bade the assistants take them to their quarters, suggestively adding: "It may be necessary to try the *douche* and a strait waistcoat.

The unfortunate men were thunder-struck. Luckily for them they knew the house-chaplain, and entreated to see him. The request being granted, he was able to testify to their identity, and get them set at liberty; but they had had a narrow escape, and vowed, as they hastened from the premises, that for nothing in the world would they find themselves there again. This adventure, moreover, while it brought a great deal of ridicule on the two ecclesiastics, also proved that if Don Bosco had indeed the grand "folly of the Cross," he was not unprovided with a touch of that "mother wit," which, on more than one occasion, helped him to avoid the snares laid to entrap him.

THANKS to the favour and support of his Excellency, Dr. Eugene Tello, Governor of Chubut (Patagonia), whose zeal for the moral and material advancement of his people is well known in South America, the Salesian Missionaries have been enabled to enlarge the only Catholic Church existing in Rawson of Chubut, and complete it by the addition of an elegant façade. This latter gives the sacred edifice a church-like appearance, that is to be sought for in vain among the halls used for prayer-meetings by the Protestant population of that town.



IN the vicinity of the Rio Colorado in Patagonia, a Salesian Institute and temporary chapel have been built. They will certainly be a great boon both for the Indians and whites of that locality.

AT Roca, in Patagonia, a long-felt want has been supplied by the erection of a new Church, which was lately blessed and opened by the Salesian Fathers. It is assiduously attended by the faithful of the neighbourhood, and by the two regiments of soldiers stationed there.

HIS LORDSHIP, MONSIGNOR CAGLIERO, Vicar-Apostolic of Patagonia, accompanied by two Salesian Fathers, recently undertook a missionary journey of some two hundred and forty leagues into the interior of Patagonia in order to baptise and confirm a large number of children and adults.

DURING the present year, our Missionaries, notwithstanding many difficulties and hardships, traversed immense distances in order to administer the Sacraments to the faithful, and instruct in the Catholic Faith the Pagan Indians scattered over the Central Pampas, Tierra del Fuego, and the regions of Chubut, Rio Negro, Limay, and Neuquen in Patagonia.

THE celebrated *Accademia dell'Arcadia* of Rome, of which the Holy Father and many distinguished men of our age are members, has given over the proprietorship of its monthly Review, the *Giornale Arcadico di Scienze Lettere ed Arti*, to the Salesian Institute of the Sacred Heart in that city. This periodical, which was founded by Perticari, Betti, Biondi and other eminent literati in 1840, will in future be printed and published at the Salesian Institute. It will be under the direction of a number of

distinguished members of the *Accademia*, the chief-editor being Monsignor Agostino Bartolini. The staff of contributors includes:—their Eminences, Cardinal Capecepatro, Jacobini and Parrocchi, Monsignor Agostino



THE LITTLE COLONISTS OF THE SALESIAN
AGRICULTURAL COLONY IN GERONA.

Bartolini, Monsignor F. Regnani, Abbot Cozza-Luzi, the Rev. Father Berthier, the Rev. Father Vannutelli, Henry Costanzi, Baron Rudolph Kanzler, Alfred Monaci, Orazio Marucchi, Jules Cambiasi, Dr. Laponi, and others.

“In the district of Pedret, Gerona,” says the *Madrid Semana Catolica*, “the Salesian Fathers have with admirable perseverance founded an Agricultural Colony where some hundred destitute boys, who in great part have been extracted from haunts of vice and corruption, receive a good Christian education and technical instruction.

“In a very short space of time the wild and stony plot of land acquired by the Fathers has assumed the appearance of a rich plantation and cereals, vegetables, fruit-trees and the grape-vine are successfully and abundantly grown there. The little colonists, whose time is equally divided between the schoolroom and the field, enjoy the best of health and are cheerful and happy. Recently a band of music was formed among the lads, and wherever it has made its appearance, it has given the greatest satisfaction.

“In this way, the Salesian Institute in Gerona, where the day is employed in work study, prayer and honest recreation, is a fertile retreat, from which will issue hard-working, active and religious men, the sinew of society, and an honour to Religion and Fatherland.”

ONE of our Missionary Fathers stationed at San Martin en los Llanos in Columbia, writes: “The Indians, hereabouts, even those who live far in the interior of the virgin forests, come now and again to the Missionary Settlement to learn how to cultivate the land. These poor creatures still retain some confused ideas concerning our religion, for the Jesuit Fathers, who were exiled during the Revolution, laboured many years in their midst in years gone by, with the greatest success. It is for this reason, no doubt, that the Indians assist at the sacred services most willingly, and wished their children to be baptised. They are, moreover, very docile and simple-minded. Their life has something of a patriarchal character about it; each group or tribe has a chief whom all the rest obey, and to their honour be it said, their morals are both



THE INSTITUTE WHICH FORMS PART OF THE
SALESIAN AGRICULTURAL COLONY IN GERONA.

simple and good. Polygamy does not exist among them, and the women are respected. We hope, with God's help, to found a flourishing community here, and render these poor outcasts of humanity good and industrious Christians.



COLUMBIA.

ON BEHALF OF THE LEPERS OF
COLUMBIA.

Writing from Bogota, a short time ago, to Don Rua, Father Rabagliati, Superior of the Salesians in Columbia, sent the following account of a visit he made to the Leper Village of Agua de Dios, and some interesting particulars regarding the work that is being done on behalf of the lepers of that Republic.

VERY REV. AND DEAR FATHER,



have just returned from the "City of Grief," as the Leper Village of Agua de Dios is generally called here. The object of my visit was manifold. I went there to celebrate the feast of Our Lady of Mount Carmel, the Patronal Feast of the Doomed City, to visit our confrères stationed there, and to obtain an exact idea of the requirements of the Lazaretto.

I found that our confrères were not in the enjoyment of the best of health, a circumstance not to be wondered at when we take into consideration the hot and suffocating climate, and the horrible spectacle continually before their eyes. Still they were hard at work, full of good will, and ready for any sacrifice.

AT THE LEPER COLONY OF AGUA
DE DIOS—THE FEAST OF OUR LADY OF
MOUNT CARMEL.

The feast of Our Lady of Mount Carmel was kept most solemnly, and must have been a source of consolation to these wretched outcasts of humanity. At the early Mass on that day, there were more than 800 Communions. We were six priests in all present there, three at the altar and three in the choir to help to sing the Mass. The panegyric of Our Lady was preached by the great benefactor of the lepers and tried friend of

the Salesians, Father Leopold Medina. He is also the founder of the Society of St. Lazarus, the special aim of which is to ameliorate the condition of the poor lepers. In the evening, when the temperature had somewhat cooled, a procession in honour of Our Lady took place, in which all the lepers who were able took part. Religious processions are always attractive and beautiful, and impress one favourably, but I do not remember any to have made so great an impression on me as those I have witnessed at Agua de Dios. Other processions may attract attention by reason of the number and pious demeanour of the faithful taking part therein, by the numerous lighted tapers, the gay banners, the beautiful statues, the sweet melodies, etc., but a procession at Agua de Dios, composed of hundreds of infirm people, who sadly wend their way through the street of the "City of Grief" singing the praises of God and His Blessed Mother, is a unique sight that cannot fail to touch the heart of the onlooker.

The members of the Guild of St. Aloysius led the procession, followed by the Children of Mary, the Guild of St. Joseph, the Association of Perpetual Adoration, and altogether they formed a long file. Lastly came the statue of Our Lady carried by four Children of Mary, and immediately afterwards walked the robed ministers and the entire population of Agua de Dios, filling the air with sweet praises in honour of the Heavenly Queen.

In past years, a brass band also took part in these festivities; but this year, owing to the great want and misery reigning in the Lazaretto, this has been impossible. This shortcoming, however, did not interfere with the devotion and homage of the poor lepers to the Mother of God.

A BAND OF STRANGE MUSICIANS.

Although, as I said, no band took part in the procession, the population of Agua de Dios will not be deprived of this additional pleasure on similar occasions in future. One of the latest novelties at the Leper Village has been the starting of a band, and, although it was begun only a month or two ago, the progress it has made in that short space of time, is indeed remarkable. I am sure that in another month it will be able to add to the decorum of the festivities at Agua de Dios. It is entirely composed of the children of the lepers, nearly all of whom are afflicted with the dire disease. Oh! how it makes

one's heart ache to see those poor little fellows blowing what scanty breath they have into the brass instruments. But it must not be supposed that they do this by force or unwillingly; on the contrary, the poor mites look upon it as one of their greatest pleasures on earth. To become members of the band is a favour accorded to only the best conducted and most assiduous boys of the Festive Oratory. More-

You may be tempted to ask me, perhaps, if there is any danger of our confrère contracting the fell disease during school-time. I cannot deny that there is, as there is also danger for the priest who attends to the spiritual welfare, of the lepers, hearing their confessions for hours and hours at a time, and especially when assisting the dying. Just as much danger, in fact, as for him who says Mass in their presence, and distributes



The Church of the Salesian Fathers at Bernal (Argentina).

over the band is an all-powerful means of doing good to these poor creatures, it being an attraction for the more wayward to frequent the Oratory.

The instruments were given to us by the Government, but they are old and almost useless. Father Crippa, the Superior of the Lazaretto, has written to ask some Italian firms for better ones. Let us hope his appeal may not be in vain; for a set of good instruments would be a welcome gift for these poor forlorn creatures. I almost forgot to mention the bandmaster, who is Brother Aloysius Variara, the life and soul of the flourishing Festive Oratory, which, thanks in great part to his activity, is now frequented by all the boys of the Leper Village.

Holy Communion to them. To live in continual intercourse with the lepers and wish to avoid all danger of contagion is absolutely impossible. But God, Who watches with tender and loving care over His children, will not forget them. And, then, should such eventually be their fate, all four of our confrères are ready to sacrifice their lives on behalf of these poor sufferers. In this latter case, theirs would indeed be an enviable lot, since, like Father Damien, they would be martyrs sacrificed on the altar of Charity.

HOPES AND DELUSIONS.

There are at present in Agua de Dios some 1070 lepers, and about 2000 who are

not yet afflicted with the disease. In January last, the number of the former reached to 1500, for many lepers had been attracted there from various parts of the Republic in the hopes of attaining a complete recovery by the use of the *seroterapia*. But after a while the means of subsistence began to run short, and accommodation to be limited, so that a good many were obliged to return to their respective provinces.

With regard to the *seroterapia*, several learned doctors have, during the past two years, devoted themselves to the study of this subject in treating leprosy. Experiments have been tried in Bogotá, Agua de Dios, and in the other Lazaretto at Contratacion, but up till now, the results have fallen far short of the sanguine expectations of the medical faculty. Later on, science may reveal the great secret, perhaps, in the shape of the *seroterapia* itself in a more perfected state.

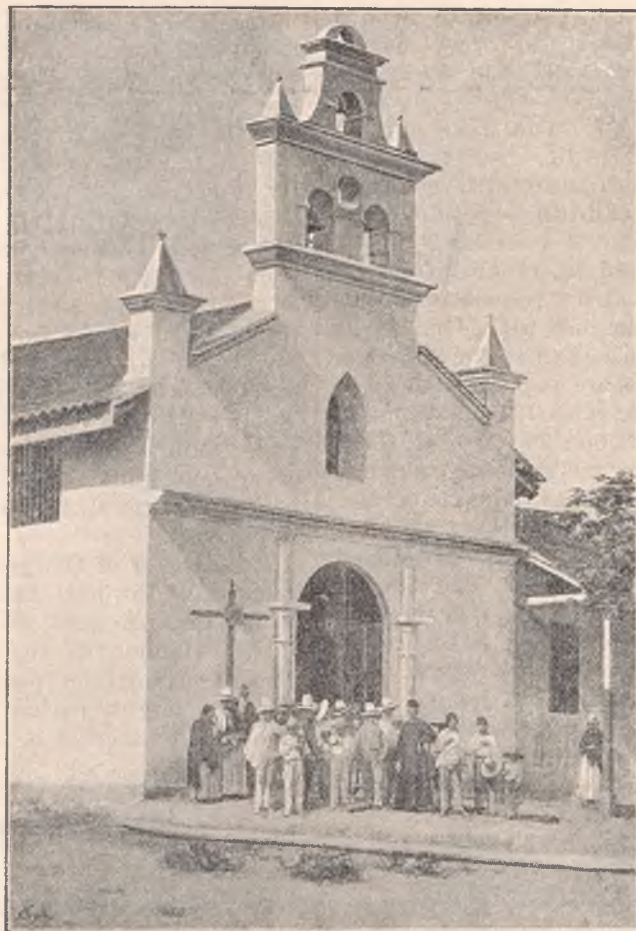
The prospect, however, is not a cheerful one, far from it; in fact, all hope of ever effectually dominating leprosy has been given up. How quickly have the "Castles in the air" of these poor lepers vanished!

Our thoughts are now turning to Berlin, where in October next, will take place the First International Medical Congress,* the

sole or chief object of which is the treatment of leprosy. Oh, may that Assembly throw light on the subject and reveal the remedy of this "Rey de los Espantos," and a hymn of praise and thanksgiving will go up to God from the lips of the *thirty thousand lepers of Columbia* and thousands of others in this wide world.

ANOTHER
LAZARETTO
FOR THE
SALESIANS.

And now I have a petition to make to you; it is a repetition of one that is being continually made to me. Only a few days ago I received a letter from the authorities of the Department of Santander, soliciting me to send some of our priests to take charge of the Lazaretto at Contratacion as soon as possible. It is now two years ago since this application was made by both the ecclesiastical and civil authorities of that province, and it is the ardent desire of the eight hundred lepers of the Lazaretto there to have at least



The Church of the Leper Colony at Agua de Dios.

one of our priests with them to attend to their spiritual welfare; but we have so far been unable to comply with this particular request on account of the very limited number of our confrères in Columbia. Last year at the cost of much sacrifice, we were about to send a priest there, but a few days previously we received word to found the Missionary Station at St. Martin, and this obliged us to put off our going to Contratacion. The necessity of undertaking the direction of that Lazaretto has now become more urgent than ever. Formerly the priest of the neighbouring parish used to visit them

* It seems that the Berlin Medical Congress has added little or nothing to what is already known concerning leprosy; and very little hope is entertained of ever finding a remedy for this dread disease.—
ED. S. B.

about once a month, but he has now been moved to a more populous centre far away from Contratacion, so that the poor lepers are deprived of that religious comfort a minister of God can only give.

Here in Columbia we Salesians are all ready to set out on this mission; our good will, however, is hindered by the many and heavy occupations each one of us has, a circumstance arising from our very limited number. When I consider the request I have to make to you, I do not think it is so very much after all. You have only to send us a good and zealous priest, — who does not shrink from treating with the lepers and who is not afraid of death, — besides a lay-brother who understands something of the culinary art, and used to, or not afraid of, a life of sacrifice, and my request would be most satisfactorily complied with. Our House of Studies at Fontibon contains some 40 clerics, all Columbians, who are impatient to go to Contratacion, so that with the small party I ask you for, and one or two of these clerics, we could very conveniently take our place among the lepers of Contratacion and save a great number of souls that are now being lost, because of their abandoned religious state. Poor creatures! The thought of their suffering two hells, one in this life, and the eternal one hereafter, is to me unbearable. And since we cannot deliver them from their torture here below, let it be our privilege to alleviate their present sufferings, and to snatch them from everlasting torment, no matter what sacrifice it may cost us.

*RESOLUTIONS ADOPTED IN FAVOUR OF
THE ERECTION OF THE
GRAND NATIONAL LAZARETTO.*

Among the resolutions moved and adopted by the National Legislative Assembly during last year, there was one which obtained the almost unanimous approval of the members of both Houses, and was received with applause by the population of Columbia. It concerns the erection of a large Lazaretto on Coiba Island in the Pacific Ocean and distant about 280 miles from Panama. To this end the State contributes 200,000 dollars.

On several occasions I was on the point of setting out for Coiba to initiate this new work. But as such a step would oblige me to absent myself for several months, I hesitated at doing so, and deemed it my duty to inform you of the circumstance, and obtain your approval, which you have already kindly given me.

Still other motives have influenced me in delaying my intentions. There was a great outcry from the population of Costa Rica and Panama against the promulgation of the above Act of Congress, and so prudence advised me to wait awhile until this popular effervescence calmed down. And now the time of the Presidential election is drawing near, which is generally a period of fermentation and, as is not rarely the case in the contentions of political factions here in the South, of revolutionary outbreaks. You can therefore clearly understand that I am obliged to await a more favourable opportunity to set out for Coiba, for in the event of a revolution during my absence, I should find myself exiled on an island some 250 miles from the nearest country, cut off from all communication, and, before returning to Columbia, I should have to wait until the revolution were quelled, which might take some months to accomplish. However, as soon as ever the elections are over the great undertaking will be begun, and I have every hope that the building will be energetically pushed forward and successfully terminated.

The Decree of Congress approving of the erection of the new Lazaretto at Coiba was issued in April last, and it is drawn up in such a manner as to leave no motive of discord among the people of Costa Rica. As you might perhaps like to read the Decree I transcribe it here:

DECREE 145 (April 2, 1897).

TO ENFORCE ACT 55 DRAWN UP IN 1896.

Considering :

- 1.—That the Government has the authority to construct one or more Lazarettos where it may deem convenient, having first consulted the Medical Academy of Bogota, and the Central Hygienic Council;
- 2.—That after a consultation with the two Scientific Faculties of the Government Department, who were of opinion that an only Lazaretto for all the lepers of Columbia should be constructed at Coiba;
- 3.—That, the Government is obliged to differ from this opinion—notwithstanding that to assemble all the lepers in a sole Lazaretto would unquestionably be most advantageous for the decrease of leprosy,—because the enormous distance that lies between Columbia and Coiba and the lack of adequate means of transport, render it most difficult to unite in one spot all the lepers of the Republic;
- 4.—That the construction of one large Lazaretto would require a great deal of time, whilst it is

urgent to take prompt measures for the isolation of the lepers;

5.—That the already existing Lazarettos at Agua de Dios, Contratacion and Caño de Lora, if conveniently enlarged can still render useful service;

6.—That the above does not hinder the building of a new Lazaretto at Coiba based on the latest scientific and hygienic improvements, in conformity with the suggestion of the National Medical Academy and the Central Hygienic Council:

Decrees :

1.—That of the 200,000 dollars assigned by Government for the carrying out of Act 55, the sum of 120,000 dollars be allotted for the enlargement and improvement of the Lazarettos at Agua de Dios, Contratacion and Caño de Lora.

This sum will be distributed in the following manner:

For the Lazaretto of Agua de Dios	dollars	70,000
For the Lazaretto of Contratacion	„	30,000
For the Lazaretto of Caño de Lora	„	20,000

2.—That the Benevolent Societies of the respective capitals of the Departments, wherein the Lazarettos are to be found, be charged with the office of enlarging and improving these Establishments. Let the said Societies proceed in this work in harmony with the agent, who will be chosen by the Executive Power; also in the drawing up of convenient plans on an economic scale, which are to be submitted to the Government for approval.

3.—That the sums of money spoken of in Article 1, be made over to the Sindicatos of the respective Lazarettos in twelve monthly instalments.

4.—A grant of 60,000 dollars to aid in the erection of a new Lazaretto on Coiba Island, which Lazaretto will remain under the direction of the Committee of the Grand National Lazaretto. This Committee is authorised to reunite in the said spot, the lepers that can be conveyed there, and by putting in practice, if need be, all those means the Government considers as most practical and efficacious.

Note.—(The monetary assistance spoken of in the above Article, will be paid into the Treasury of the Grand National Lazaretto Committee in proportion as the works of construction on Coiba Island advance, in allotments fixed by Government and the Committee, keeping in view, however, the information communicated by the overseer of the works).

5.—That in the event of there being land-proprietors and colonists on Coiba Island, their rights shall be respected in accordance with the laws, should it be necessary to acquire their land for the purpose of a site for the Lazaretto. The compensation due to these proprietors or colonists shall rest with the Committee.

6.—That should the Governors of Antiochia and of Canea resolve to found a Lazaretto to isolate the lepers to be found in those Departments, the

Government will concur in the expenses of the erection of such an Establishment, in proportion to the importance of the work undertaken.

7.—That in the Departments of Cundinamarca, Santander, and Bolivar, there be nominated an Inspector to superintend the enlargement and improvement of the respective Lazarettos (in conformity with what has been prescribed in Article 2, of the present Decree) to control the money coming in for the erection of the Lazaretto, and to give a minute account every month to the Government regarding the progress, etc. of the Establishment. Each Inspector will enjoy the annual income of 1600 dollars.

Note.—(The superintendence of the building of the Lazaretto on Coiba Island is to be entrusted to the Inspector of the Lazaretto in the Department of Bolivar, and he will receive an extra monthly income of 100 dollars during the time he discharges his duty at Coiba).

To be Communicated and Published.

Given in Bogota on the 2nd of April, 1897.

M. A. CARO.

A MONUMENT TO THE MEMORY OF FATHER UNIA.

It will no doubt be a source of pleasure for you to hear that the National Legislative Assembly of Columbia passed a Bill in December last, without a single contrary vote either in the Senate or in the House of Representatives, for the erection of a marble statue in Agua de Dios in honour of Father Unia, as a lasting record of his charity on behalf of the poor lepers.

It was on the first anniversary of our lamented confrère's death, that the Supreme Government issued the following Decree in favour of him who sacrificed all he held dear for the unhappy lepers of this Republic:

THE CONGRESS OF COLUMBIA

Considering :

That the Rev. Father Unia, who died in Turin on December 9, 1895, rendered by his great abnegation and heroic zeal, important services to this country,

Decrees :

1° That the memory of the Rev. Father Unia, Salesian Priest, be honoured.

2° That, as an expression of gratitude, a life-size portrait of Father Unia be painted in oil for the Society of St. Lazarus of this city, and that a statue in marble be erected in the public square of Agua de Dios. On both is to be placed the following inscription :

TO THE REV. FATHER UNIA
THE APOSTLE OF THE LEPERS OF AGUA DE DIOS
AN EXPRESSION OF NATIONAL GRATITUDE.

3º That an authentic copy of this Act be forwarded to the Superior-General of the Salesian Congregation in Turin, and to the Superior of the Salesians in this city.

Given in Bogota, on the 10th of December, 1896.

President of the Senate,
BELISARIO PEÑA.

President of the Chamber of Representatives,
DIONISIO JIMENES.

Secretary of the Senate,
CAMILLO SANCHEZ.

Secretary of the Chamber of Representatives,
MIGUEL A. PENAREDONDA.

Executive-Government Office of Bogota.
December 11, 1896.

To be published and followed out,
M. A. CARO.

The Vice-President of the Senate,
ANTONIO RONDAN.

L. S.

The applause that greeted this Act of Congress was universal. The epoch of the elections, however, has so far been an impediment to its fulfilment, and no doubt it will be delayed until the elections are over.

And now I terminate my letter by imploring your blessing for myself and all the Salesians of this province, especially those at Agua de Dios, and St. Martin. Pray for me and believe me.

Your affectionate son in J. C.,

EVASIUS RABAGLIATI.

DURING the months of June and July last, Father Gavotto visited Curileo, Triucalmalal, Rio Barranca, and Botaranqui in the Neuquen Territory (Patagonia) and preached the word of God to the inhabitants of those villages, giving them the opportunity of approaching the Sacraments. The good Father had no little difficulty in reaching these places, for they are at great distances from one another, and sometimes he had to travel for days and days together over immense regions covered with snow. But this was deemed of little account by the Missionary animated with a burning zeal for the salvation of souls. And God blessed the hardships of His minister with a copious harvest. Besides, preaching the word of God to those poor people, Father Gavotto distributed 366 Communion, administered 28 Baptisms, and blessed 2 Marriages.



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

Thanksgiving.—With my heart full of gratitude, I beg you to publish in the *Salesian Bulletin* the expression of my grateful thanks towards Marie Auxiliatrice who graciously condescended to obtain two great favours for me.

L. DE S., Liège (Belgium).

* * *

Viva Maria!—Please accept the enclosed offering in thanksgiving for a very special favour received through the intercession of Mary Help of Christians, and be good enough to mention it in your *Bulletin* as such was my promise.

W. A. MACKENZIE (Scotland).

* * *

MR. C. ANANIA, a Salesian Co-operator of Motta S. Lucia (Catanzaro), writes, saying, that on recommending himself to the intercession of Our Lady Help of Christians and asking her to obtain his cure from a malignant fever, he was liberated therefrom. This favour in compliance with his desire is inserted in the *Salesian Bulletin*.

* * *

Confidence Rewarded.—I beg to have four Masses celebrated in thanksgiving for the recovery of a sister of mine (a Nun) who was ailing for over twenty years. She made a Novena last May in honour of Our Lady Help of Christians, and promised the Masses in thanksgiving in case of recovery. Before the Novena was finished, she was

perfectly cured. Kindly have this favour inserted in the *Salesian Bulletin*.

MOTHER M. CATHERINE,
Cashel (Ireland).

September 18, 1897



Mary, Help of Christians, pray for us.—Kindly insert in the *Salesian Bulletin* the following account of a favour received through the mediation of Our Blessed Lady.

A sister of ours had a very severe attack of pneumonia, and notwithstanding all that the medical art could do for her, she received no relief, and the doctor at length declared her state to be beyond all hopes of recovery. On hearing this painful news, we had recourse to the intercession of Our Lady Help of Christians, promising to have a Mass celebrated in her honour in thanksgiving and to have the favour published in the *Salesian Bulletin* if our sister were cured. From that moment she began to recover, and now she is in the enjoyment of perfect health. Full of gratitude we hasten to fulfil our promise.

RAPHAEL & ISMAEL NAVIA,
Buga (Columbia).

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

A. Bonetti, Turin; John Caseli, Piosasco; Dominic Raineri, Fossano; Margaret Danera, Cherasco; Caroline Martini, Albizzano; Cristina Palestri, Casalcemelli; Domenica Vignolo, Villafranca; Magdalen Canale, Genova; Margaret Bo, St. Damian d'Asti; Margaret Cornero, Viarigi; Henrietta Polla, Valdielnieri; Francis Davico, Settimo; Mary Pamparato, Turin; R. M., Saluzzo; Felicity Camogli, Monterosso; Theresa Beltrami, Candia; Dominic Alocco, Bra; Joseph Oddenino, Villanova; A. G., Bra; Amelia Corrado, Castelrosso; Laura Masoero, Susa; Belli Cav. Henry, La Loggia; John Bailleto, Romano Canavese; Louisa Suppo, Villardora; Ernest Bacio, S. Salvador; Catherine Ristatoro, Saluzzo; A. Arrigoni, Potenza; Catherine Chiosso, Pralormo; Louis Peirano, Grugliasco; Frances Raziano, Pobieto; Delfina Brusco, Serravalle Langhe; John Bagnasco, Saluggia; Dominic Ghiberti, Chivasso; Mary Cortassa, Carmagnola; Juliana Ferreri, Turin; Anthony Nicola, Vay; Ch. Joseph Quaglia, Alba; Gertrude Sandri, Turin; Charles Berrone, Rosignano; Rose Mileto, Silarengo; John Sterpone, Turin; Ch. F. Peino, Somano d'Alba; F. Fernando, Turin; Ed. M., and Ped. E. C., M. S.; Matilda Grasso, Pontedecimo; Josephine Gilardi, Riva; Clara Maneglia, Alice Superiore.

A HASTY BLOW.

"**T**HITTLE Sisters of the Poor," exclaimed a gentleman to an *Indianapolis Journal* reporter. "That is the plain inscription upon the side of a modest vehicle, drawn by one horse driven by one and sometimes two pale, patient looking women, dressed in the sombre garb of the Sisters of Charity. As I sat by the window the other afternoon in a real estate office of a friend, conversing with the agent, the carriage bearing these words rolled slowly by. The thermometer was indicating the zero mark outside. As there was a lapse in our conversation just then, I remarked to my friend about it being very cold weather for those good women to be out. He looked at the retreating vehicle a moment in silence, then turning laid his hand on my shoulder and said: 'I struck one of those Sisters not long ago; yes sir,' he continued seeing my look of astonishment—'struck one of them with my hand in anger.' He paused for an instant, as if meditating. I was completely dumb founded. I had known him for twenty years, and a more royal hearted, kindly disposed fellow doesn't exist.

"'Come, old fellow,' said I, 'surely you were either very ill or in your sleep.'"

"'No sir,' he said. 'I will tell you about it, but please don't repeat it. I have suffered enough already. It happened this way' he went on. 'Business had been awfully dull. Everything I tried to do turned out a failure. It was either a case of the wife won't sign the deeds or there was some blanket mortgage or something else that bobbed up at the last moment to spoil every trade I had on hand for two weeks or more, and I was blue and worried. On that particular afternoon I had just come into my office, and found on my desk a note from a client that a certain trade I felt sure of making must fall through as the wife in the case had concluded she would rather have a divorce with alimony than take her chances on getting a share of the proceeds from the sale of the property. I was almost furious. Just then two Sisters came into the office. I saw them enter and paid no further attention to them, but turned my attention to my desk. In a moment a mild, clear voice over my shoulder said something about my giving for charity, or something like that. I impetuously threw out my hand with a sudden, impulsive movement, half in anger, by way of emphasis, declaring at the time that I had nothing for myself. My hand, as I threw it up, came in contact with the outstretched white hand of the

nun, with a resounding whack. I had struck her hand a severe blow. I was on my feet in a moment to offer an apology. Never to my dying day shall I forget my feelings at the moment I turned and faced the Sisters. She was standing, holding out her delicate white hand, while the big tears stood in her eyes—eyes that seemed too expressively beautiful for this world. With the saddest smile on her pale face she said in a low, sweet tone of voice: "That blow was intended for me, sir; now what have you got for the poor?"

"What a terrible wretch I felt myself to be. I knew the dear, kind woman saw my emotion; I knew she understood it all, yet the thought that I had so far forgotten myself as to strike the little hand that was stretched out in humble appeal for the poor almost bereft me of my senses. I had only \$10 in my pocket. I laid that gently, aye, reverently in her hand, adding as I did so, that I wished it was a thousand."

A STORY OF THE "DE PROFUNDIS."

THE following is related by a pious and learned Jesuit Father, an Italian, and formerly of Georgetown College.

It happened that about twenty years ago I accompanied a number of prominent members of our Society, who had been summoned to the mother-house, in Rome, on business of importance. The Fathers carried with them precious documents from their several provinces, and besides the purse necessary to meet their current travelling expenses, certain contributions from their Churches as Peter's pence, and donations for the promotion of the object of the Society. Our way lay across the Apennines, and we were numerous enough to fill a large coach. We knew that the fastnesses of the mountains were infested with outlawed bands, and had been careful to select an honest driver. Before setting out it was agreed that we should place ourselves under the protection of the souls in purgatory by reciting a *De Profundis* every hour.

Luigi, the driver, had been instructed in case of apparent danger, to rap three distinct blows on the roof of our vehicle with the heavy end of his whip. We travelled the whole day undisturbed, without other interruption than those called for by the need of refreshment for man and beast. Just as the evening twilight began, we reached the summit of a lofty mountain. The air was cool, the scenery wild and majestic, and we were all absorbed in the pleasant glimpses of the surrounding landscape, when we were startled by three ominous blows on the roof of our coach. Before we could ask any questions, Luigi had given his horses such blows as nearly made them throw us out of the vehicle, and sent the animals running at breakneck speed. We looked, and to our amazement and horror, beheld about a dozen bandits on either side of the

road, holding deadly weapons, as if ready to strike with well-aimed precision. But strange to say, they all remained as motionless as statues, until we had gone on so far as to leave them a mere speck on the descending horizon. Each of the party had kept silence, but inwardly put his trust in the Most High. At last the driver halted. His horses were white with foam, and panting as if they would never breathe naturally again.

"A miracle," cried Luigi, signing himself with the sign of the cross, "may God and our Lady be praised. I tell you, Fathers, it is a miracle that we are not dead men."

"Indeed, a very special protection of Divine Providence," said the Superior, "and we must all thank God with our whole heart."

"I tell you," broke in Luigi, "those were terrible men. I never saw any look fiercer."

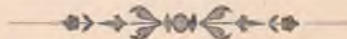
"Then, as soon as your horses are able, we had better move on. Shall you be obliged to change them before we get to our proposed stopping-place?" asked the Superior.

"No, we must not stop to change. We shall be traced by some of their spies. We had better go on, and as the road descends gently, I think this team will accomplish the remainder of the route."

"Well," said our Superior, as we re-entered the coach, "we must all offer a Mass of thanksgiving to-morrow," to which we all heartily assented.

I was afterwards stationed at our College in Rome. About two years later I was called to prepare a prisoner condemned to death. "He appears to be a desperate man," said the jailer. I visited the prisoner several times. He was always glad to see me, but it cost him a great effort to make a full confession. To win him to God I affected to listen to narratives of his wild brigand life. One day, when speaking of the latest years, I was greatly surprised to hear him recount the identical incident with which I began my story. He described to me in the most graphic terms that when he and his companions were about to seize our vehicle, his hands and those of his comrades were held by an invisible, irresistible power. I then made known to my penitent my share in that providential escape, and acquainted him with our promise to say the *De Profundis* every hour for the souls in purgatory, who, no doubt, thus repaid our charity. He fell on his knees, wept long and bitterly, and finally asked my forgiveness.

I prepared him for his dreadful end, and I believe he died at peace with God. I asked his permission to relate the particulars of his portion of the story, and he gladly gave it. And whenever opportunity offers, the pious Jesuit relates his experience with the suffering souls and the robbers.—*The Sodalist*.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XIII. (*Continued*).

IT was not long before the greater part of the people of Milan surrounded the king's palace, shouting:—*Death to the traitor.* The brave king did not hesitate to show himself at the balcony to calm the mob. This act nearly cost him his life, for several of the savage roisters fired at him, but happily without touching him. The following night he managed to escape from the city in disguise.

This sad news was received at Turin, and excited in the boys of the Oratory feelings of sadness and fear. Not being able to do anything else, they offered up special prayers in the Chapel for the safety of their august Sovereign and illustrious Benefactor.

CHAPTER XXIV.

Flight of Pope Pius IX.—Peter's Pence.—Words of the Marquis di Cavour.—Sentiments of the Pope.—The Battle of Novara and the Abdication of King Charles Albert.

A misfortune not dissimilar to that which befel Charles Albert, happened soon afterwards to Pius IX. The revolutionists determined to destroy the temporal power of the Pope, so as to render the overthrow of the Papacy and of the Catholic Religion more easy. Their first step in this matter was to remove Pellegrino Rossi, the Pope's Prime Minister, which they soon accomplished by stabbing him to death in broad daylight. They then turned their attention to the people and excited them to open rebellion. Accordingly, an armed mob surrounded the Quirinal, the residence of the Pope, and having some pieces of cannon in their possession, placed them in position and threatened to batter down the palace. Meanwhile the insurgents who were provided with muskets, opened fire and kept it up with vigour, riddling the walls with bullets and smashing all the windows. A ball passing through one of the windows pierced the

secretary of Pius IX., Monsignor Palma, in the head and he fell dead at the feet of his Holiness.

At the beginning of the revolutionary fermentation, Pius IX. was undecided whether he should remain in Rome and risk the consequences, or seek safety by flight. Just a few hours before the savage attack, he received from France a precious gift, accompanied by a letter, which he could not help regarding as providential. The gift consisted of a small pyx which had been used by his predecessor, Pius VI., to carry the Blessed Sacrament, when in 1799, he was seized by the French in Rome and dragged across the Alps to Valence, there to die in a prison. The letter accompanying this precious relic, had been penned by Monsignor Chatrousse, Bishop of Valence, who among other things said therein: "O! holy Father, heir to the name, to the throne, to the virtue and courage, and likewise, to the trials and tribulations of Pius VI., I humbly beg you to accept this small but precious relic which you no doubt already hold in high esteem, and which I sincerely hope may never be put to the same use. Yet, who can penetrate the hidden designs of God, or know the trials He may have prepared for Your Holiness!" Pope Pius IX., looked upon the gift and the letter as a sign from heaven, and putting aside all doubt, decided to save himself by flight, thus putting in practice the words of Our Divine Saviour: *And when they shall persecute you in this city, flee into another* *.

On the night of the 23rd of November, which was chosen for this purpose, the Holy Father retired to his private chapel and there spent a few minutes in fervent prayer. Afterwards he assumed a disguise and set out accompanied by only one companion. Passing through a secret door, they traversed several long corridors and at length emerged into the open air. Favoured by the night which was pitch dark, they managed without much difficulty, to successfully elude the vigilance of the mob. At an appointed spot he found Count Spaur, the Bavarian Ambassador, who had a carriage ready, and without delay they crossed into the kingdom of Naples, and arrived safe and sound at Gaeta in the evening of November 25th, 1848.

It thus came to pass that the two Princes who, according to the testimony even of their enemies, initiated the era of liberty,

* Matth. X., 23.

were the first to suffer its bitter consequences.

If the misfortune that fell to the lot of their Sovereign, grieved the inmates of the Oratory the outrages committed against the Vicar of Jesus Christ filled them with still greater grief. Later on I will relate the proof of filial affection these poor lads gave the Pope during his exile, and how they were rewarded by him for it.

Since the Pope is the father of the 300,000,000 Catholics who are spread over the face of the globe, and since all peoples have been confided to his care, it is his duty to provide for their innumerable temporal and spiritual wants. Passing over in silence many of these, I shall only mention that he has to provide for the several Congregations of Cardinals and Prelates, which assist him in regulating affairs that regard the whole of Christendom; he has to provide for the maintenance of all his legates, who safeguard the interests of their respective subjects; and he has to provide for the sending out and support of Missionaries in various parts of the world, where God is unknown, and where the benefits of the Redemption and Christian civilization have not yet been felt.

When Pius IX. was obliged to leave Rome, and take the road into exile, he found himself deprived of all his possessions and unable to meet all these expenses, a circumstance which imperilled the salvation of many souls. At Gaeta Pius IX. found a staunch friend and supporter in Ferdinand II., king of Naples, who treated him with every respect and cordial hospitality, and who was willing to help the Holy Father to the utmost of his means. Still it would have been impossible for him to discharge the heavy responsibilities relative to the good government of the universal Church, and besides it certainly did not seem convenient that the burden of maintaining the Pontiff should devolve on one state only. The Bishops of France were the first to perceive this, and promptly had recourse to the faithful under their charge, exhorting them to come like loving children to the aid of their Supreme Pastor. The rest of the Catholic Church followed their example without delay. Catholics were touched and generously responded to the appeal of the Bishops. France, Spain, Belgium, Germany, Ireland, England, and even the two Americas, India, and China, took part in the noble work. In this way, Peter's Pence, which had its origin in former ages of the Church,

was revived. Whilst these offerings supplied the Sovereign Pontiff with the means to keep up his intercourse with the nations of the globe and make the beneficent influence of his high Apostolate felt even in the remotest regions of the earth, they were at the same time a splendid manifestation of devotion and attachment to the See of Peter.

(To be continued).



NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA.
Salesian Oratory,—Turin, Italy.

The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their orphanage for poor boys. Day after day they have to refuse numberless applications for admission through want of room.

The sum of £ 12,000 is required to build a wing capable of accommodating 300 boys. This enlargement has become an imperative necessity and cannot be deferred if the Work is to continue.

The Fathers have no funds whatever for the proposed enlargement, and unless help is forthcoming they must abandon their project. Prayers are said twice every day for the intentions of all benefactors, and Holy Mass is offered up for them every Friday throughout the year.

Offerings may be sent to the Superior, Father Macey, 64, Orbel Street, Battersea, LONDON, S.W.

The Salesian Bulletin

PRINTED AND PUBLISHED AT THE
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This Magazine is sent gratis to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.

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WHAT IS THE SALESIAN SOCIETY?

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

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

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

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

In connection with the Salesian Congregation is the

ASSOCIATION OF SALESIAN CO-OPERATORS,

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

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

The conditions of Membership are very simple:

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

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

SALESIAN SCHOOL,

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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